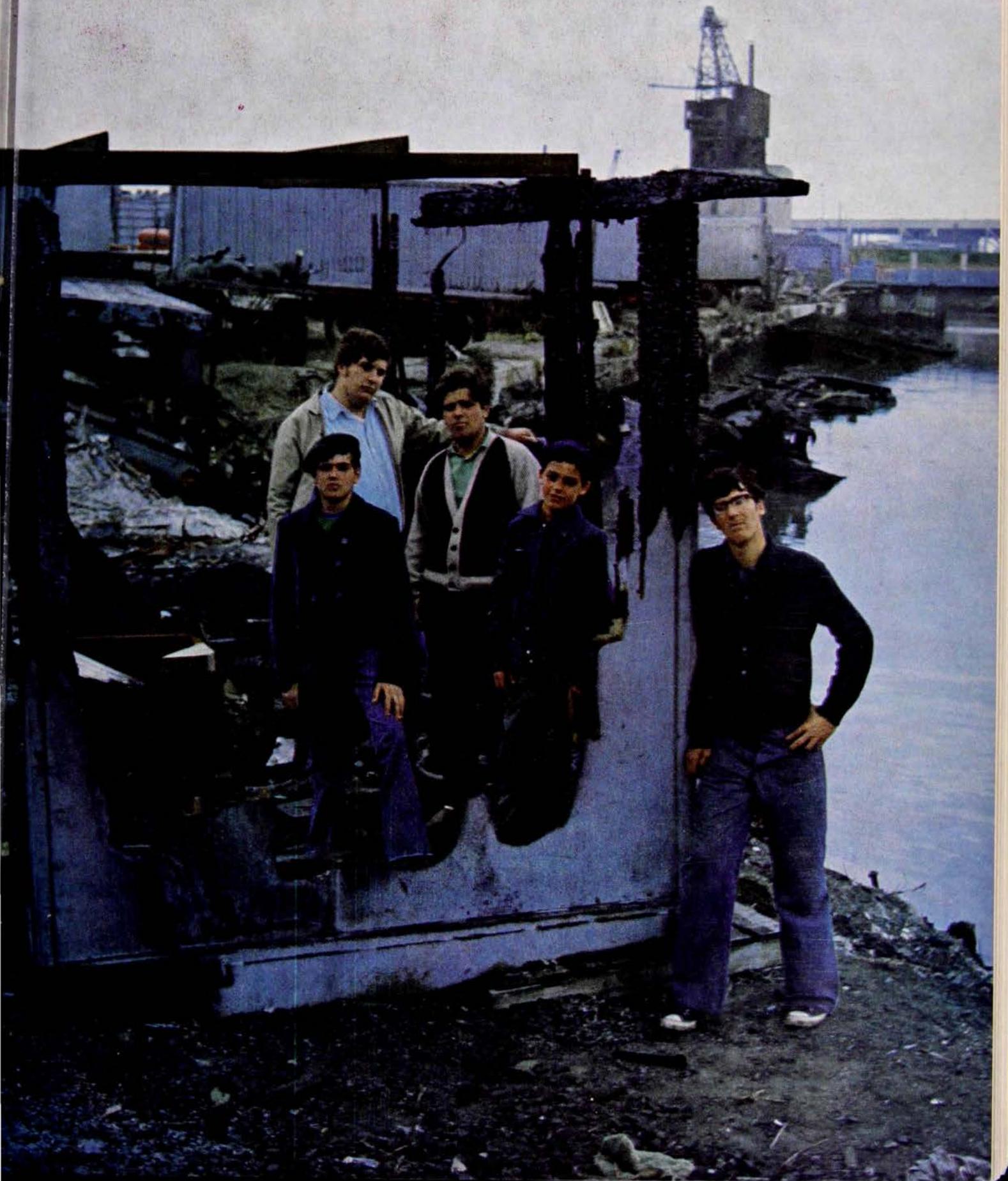


# WORLD OUTLOOK

SEPTEMBER 1969



ADVANCE SPECIAL  
PROJECT  
OF  
THE  
MONTH

## Is There Always Room For One More?



Is there always room for one more? There may be. If you mean just existing in a family of eight, ten or even sixteen. That many can exist on food that barely supplies enough nutrition for just the parents.

But in the Dominican Republic you can't expect children even to exist very long. Not when the mortality rate of ages one to four is four times that in the United States.

It's not that their mothers don't love them enough. But love means wanting to share your best. Something hard to do when a new baby means one more mouth to feed—without more food to share. Another place to sleep—when the crowded rooms can't be stretched.

These mothers have to have our help. For three million people in the Dominican Republic there are about one hundred trained nurses. And thousands of villages are without public sanitation. Water pollution is a constant danger. And malnutrition and parasitic diseases are common.

Family planning information can bring great relief. A new baby can be joyously welcomed when the

mother is healthy. And there's enough food to eat. And a place to sleep.

There may be room for one more. Or two. Or more. When the baby is wanted and planned for. And it can mean happiness and better health to his entire family as well.

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

Probably no issue has caused as much excitement within the churches in a long time as the advent of James Forman and the Black Manifesto. Mr. Forman has been damned, he has been praised—but he has unquestionably stirred up the dust. Unfortunately, much of the reaction has been based on second-hand accounts of the contents of the Manifesto. On the sound principle that no one can explain a document like its author, we are running an account by Mr. Forman of the manifesto program.

Another aspect of the Manifesto controversy which has been misunderstood is that of New York's Riverside Church. We are therefore happy to present the reaction of Dr. Ernest Campbell, the senior minister of that church.

Lest we get too wrapped up in our own appraisal of ourselves, we asked a distinguished churchman who has been visiting in this country what he thought of us. A *Talk With Jan Lochman* is the result.

Echoes of the Manifesto and the racial justice struggle it reflects are heard in many quarters. Two such places are the Furloughed Missionaries Conference in Indiana and Workshop on Christian Unity in Philadelphia. Ellen Clark tells us about the first, which also raises many questions about the role of the missionary today. Marjorie Hyer reports on the second meeting.

That we are becoming a world of city dwellers is a cliché. How this fact affects us is examined in four separate but related articles about the city. Photographer Julio Mitchell gives us some frightening looks at urban culture in New York's Times Square. Arthur Tress offers some suggestions on how we can make cities livable. Carol Herb tells of a program to improve the lives of urban slum dwellers in Argentina. G. Arvid Peterson describes a desperate attempt to involve New York slum dwellers in saving their neighborhoods.

Next month, we will have a special issue on China. Watch for it.

Sam Tamashiro, who has served as staff correspondent and later as art director for this magazine for the past four years, has joined the staff of *National Geographic* magazine. We regret his departure and wish him well in his new position.

We are fortunate to have secured the services of G. Arvid Peterson, a writer, photographer and designer, as acting art director. Mr. Peterson's design begins with this issue.

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 Pp. 38, 39, Marjorie Hyer

**TABLE OF CONTENTS**

|   |                      |
|---|----------------------|
| This Month .....  | 3                    |
| Letters .....   | 4                    |
| Books .....   | 5                    |
| Editorials .....  | 7                    |
| The Black Manifesto—Two Views .....                                     | 8                    |
| ERNEST T. CAMPBELL .....  | 9                    |
| JAMES FORMAN .....  | 9                    |
| A Talk With Jan Lochman .....   | 13                   |
| Times Square—A Mirror of Society .. Photographs by JULIO MITCHELL ..... | 16                   |
| Open Space in the Inner City .....                                      | ARTHUR TRESS 20      |
| Where the Tenant Is the Landlord .....                                  | G. ARVID PETERSON 28 |
| Villas Miseria .....  | CAROL MARIE HERB 31  |
| No Resting Place Here .....   | ELLEN CLARK 34       |
| Christian Unity—The Crisis of Renewal .....                             | MARJORIE HYER 38     |
| Lifelong Education .....  | AMY LEE 41           |
| The Moving Finger Writes .....  | 43                   |

**COVER**

Neighborhood Boys on the Gowanus Canal, Brooklyn, New York  
 Arthur Tress Photograph

# LETTERS

## MOTIVE EDITORIAL DISTURBING

Your editorial "Finding the Proper motive" in the July *WORLD OUTLOOK* disturbed me greatly. In order "to seriously engage modern society" does the church have to participate in the very customs we deplore?

I have always felt that the church stood for certain ideals and principles that found no need for vulgarity and obscenity real or alleged. Please read Matthew 15:11, 17-20 and ask yourself if this modern self-expression is not also that which comes from the heart and "defiles a man."

Why is it necessary for anyone to express himself in language generally conceded to be obscene or even vulgar unless the thoughts expressed were, also? And just when has it become necessary to publish such materials in church magazines? And why?

Although *motive* has a high reputation, I understand (for just what, I'm not sure), I have yet to find a student who was really proud to find it in his mail box. They find it just a little too "way out." But these are students who have been reared in religious homes, the ones for whom I fondly presumed the magazine was published. Is it for the unchurched?

These are confusing times, certainly, but your editorial really baffles me. I truly hope that we can someday once more have real conviction concerning right and wrong, decency and indecency. Until then, I'll still hold fast to the teachings and example of Jesus.

Mrs. JOHN L. MITCHELL  
Louisville, Kentucky

## STUDENTS (NOT PRUDES) SHOCKED

We are surprised that you defend the May issue of *motive*. I have been unable to find one minister in the California-Arizona Conference willing to defend the content of this particular issue. When the students at the University of California (the campus at Irvine), and they certainly aren't prudes, were shown the May issue, they were surprised and shocked to discover it to be a United Methodist publication.

It is our candid opinion that Dr. Wicke did the right thing. Let's not confuse freedom with license!

Rev. O. WILBUR FIX  
Santa Ana, California

(We assume Mr. Fix was referring to another issue of *motive*, since the non-appearance of the May issue was the source of the controversy).

## MEN SUPPRESSED ISSUE ON WOMEN

Dirty words indeed! As my 17-year-old daughter said, "Look who ordered withholding of the *motive* issue on women—Men!" I have a copy of this celebrated issue of *motive* on women—and I've scared my husband to death!

I agree with your editorial as well as the statement of the *motive* editor about whose sensibilities and whose definition of obscenity shall be considered.

Let our women go!  
Mrs. EUGENE MOOS  
Edwall, Washington

## SMACKS OF ETHICAL RELATIVISM

I find myself in complete disagreement with your defense of the obscenity in *motive*. The March-April issue was bad enough and I for one am glad that the May issue will supposed-

ly not be made available. I fail to see why obscenity per se is to be defended as "honest" with the implication that other language is thereby dishonest.

I cannot accept your seeming implication that because a value is "established" it is thereby somehow no longer worthwhile, desirable, etc. Your entire editorial smacks of an ethical relativism which seems to me to be entirely in error and out of place in the pages of a journal such as *WORLD OUTLOOK*.

Finally, it reflects throughout a worship of the "young and disaffected" which, when it is an uncritical worship, is as dangerous as an equally uncritical total rejection of the "young and disaffected" would be.

Rev. CHARLES R. BRITT  
Auburn, Alabama

## DEFENSE OF MOTIVE IS OBSCENITY

Your defense of the Reverend Mr. B. J. Stiles and his use of filth and obscenity in the March-April issue of *motive* magazine is itself obscenity! You profane and vulgarize the intelligence, the character, and the dedication of those tens of thousands of Methodist college students and Methodist adults who are just as sincerely dedicated to Jesus Christ and His way as are you who sit there and think and write that all those who pick up *motive* have none other than "four-letter" words in their vocabulary, that their "life style" is obscenity and vulgarity, that nothing is relevant to them except it be cheap and shoddy and expressed in terms of vilest degradation, and that they not only expect but demand communication in such terms before they will listen. Your sense of values may be centered around such coarseness and tawdriness; "every man to his taste." But you have no more privilege in your position as editor of a periodical of The United Methodist Church to bombard the Church with such barbarity as did Mr. Stiles than have I to stand in my pulpit and use those same four-letter words in an exposition of the seventh commandment. And neither do you have the right to defend Mr. Stiles, at the expense of the Methodist people who support the work of the Board of Missions and your work!

I sincerely hope that you will use the editorial columns of an early issue of your publication to retract your July 16 endorsement of Dr. Stiles and his impropriety. We can be honest, as you desire, and as I desire, without being fools!

Rev. M. D. MOORE  
Spartanburg, South Carolina

## JUNE ISSUE TIMELY AND TRUE

The other day I finished reading your June issue and immediately I wanted to write you complimenting you on three articles: "Rich and Poor Nations," "Vaccinating Against 'Race-Pox'," and "A Pax on Both Your Houses." They are very timely and oh, so true. It is a shame that more people who are directly concerned with such matters aren't exposed to this information. They especially interested me because I have lived in India and the Middle East, where one gets exposed to many phases of life on this planet.

I appreciate your liberal approach to problems confronting this nation and the world in general.

Mrs. CHARLENE DURAIRAJ  
West Allis, Wisconsin

## PROTEST BLACK MANIFESTO STAND

I am writing to protest your pro-Black Manifesto stand taken in the June issue of *WORLD OUTLOOK*.

How you can see anything good in this Black Manifesto is more than I can understand! James Forman and his group openly advocate the overthrow of the American government.

You surely know that our United Methodist bishops have issued a statement which repudiates the ideology of the Black Manifesto and rejects its accompanying demands. This statement was adopted in Madison, Wisconsin, July 10.

The compromising and unpatriotic stands of periodicals and small groups within the United Methodist Church are making it difficult for pastors on the field to keep our flock together in the church and raise the money needed to keep our church programs going. I should think you would try to help the pastors and churches but apparently you see yourselves in another role.

Thank you for any consideration you may give the pastors and local church people in any future issues.

Rev. ESTELL R. CASEBIER  
Horse Cave, Kentucky

## QUERY FROM LOYAL SUBSCRIBER

This is at once a fan letter and a complaint. I have been deprived of the great pleasure and satisfaction of reading *WORLD OUTLOOK* since April.

I am an old subscriber, a loyal and enthusiastic reader. As a matter of fact, the last two issues, March and April of this year, are in themselves worth far more than the annual subscription. Rereading certain especially fine editorials and articles in them has only made me more unhappy in being, as I say, deprived of the last three issues. Whether a careless office worker or a faulty computer is to blame, it is unworthy of one of the finest periodicals published in the United States today.

GEORGINA HARR  
Hamilton, Ohio

## LANGUAGE TOO THEOLOGICAL

I am writing about something that has made me very disgusted for some time. It seems that in nearly every issue of the *Outlook* there is at least one article that I wonder if it is done purposely. The language is really understood only by those theologically trained. Is not your whole publication being sent out to the ordinary layman? And isn't it to be understood by him?

I myself am a college graduate—in fact have had the equivalent of one and a half years beyond graduation. These articles I refer to are written in such a manner one must reread parts over. Then you find the thought could have been expressed in simple language and much fewer words.

I had an uncle who was a college professor and had even done graduate work in German before either World War. He once said, "A truly educated man could express his thoughts clearly in simple words for all to understand."

Are these articles written perhaps to confuse the serious reader and to cover the real points so he may think all is well regarding what is written since it appears to be written by someone who knows or appears to know more than he?

A lot of the socialistic trend is saying the same thing nowadays but gets nowhere. I believe in justice and fair treatment of my brothers.

Mrs. WILLA HAGEMAN  
Ithaca, Nebraska

P.S. The recent article I refer to is "The Living God" in July.

# BOOKS

**ISRAEL, AN ECHO OF ETERNITY**, by Abraham Joshua Heschel. New York, 1969: The Noon-Day Press, paper, 226 pages, \$1.95.

The Israel which Professor Heschel speaks of is no rarefied ideal, but the young State which has had to fight three wars since its foundation. It is this anomaly which lends the special timeliness, power and disturbing quality to this book. To many an observer of the Middle East, there appears only the spectacle of a seemingly endless stream of belligerence, a contest between Arab pride and Jewish survival, a heap of intransigence, a threat to world peace. To Dr. Heschel, Professor of Ethics and Mysticism at the Jewish Theological Seminary of America, it is a "renaissance of biblical events that we witness in our days. Israel reborn represents a breakthrough into whole new areas of experience and understanding . . . Its essence is a proclamation . . . The State of Israel is not the fulfillment of the Messianic promise, but it makes the Messianic promise plausible . . . Israel reborn is a renewal of the promise."

The book is a confession of a personal discovery, not born of a single moment, to be sure, but impressed in a powerful and indelible way in the events of the June, 1967, Arab-Israeli War. Of those days Dr. Heschel writes: "As an individual I discovered that I am a wave in the mysterious movement of Jewish history. Israel is the premise, I am the conclusion. Without the premise, I am a fallacy. I had not known how deeply Jewish I was."

For those who see only political intransigence where the author sees the assertion of a right which is "the core of Jewish history, a vital element of Jewish faith," this book will strike some discordant notes, perhaps seem exasperating in its very passion. If large sectors of the Christian community could not feel the distress which overcame Jewry in May and June 1967, how many Christians in the aftermath of the war will be attuned to the theology of history in these pages?

Some readers will question whether the poetic and theological grandeur of Heschel's vision has not been put to the service of a political movement with its territorial claims—that the State of Israel has a theological deed to Palestine. But if Israel reborn "calls for a renewal of trust in the God of history" it is surely not because the history of that rebirth is altogether unproblematic, impeded only by "the extreme character of Arab nationalism," but precisely because this rebirth is formed in the midst of man's errors, his conflicting hopes and dreams, the clash of rights and the ambiguities of justice. *Israel: An Echo of Eternity* becomes an abstraction until we perceive that Israel is as well a mirror of our own history, of the travail of history.

We are asked at the same time to assent, if not to the singular in Jewish experience, at least to the common in human aspirations:

"Every people has a right to its own territory, in which it can develop its own culture and strive for making a contribution to the world out of its own spirit."

A view of Jewish history which finds in the movement of return to the land of ancient Israel "the carrying out a divine imperative" and "a profound indication of the possibility of redemption for all men" is nonetheless not a blueprint for solution to the bitter issues raging in the Middle East today. It is, however, a powerful corrective to every attempt to cut the Zionist Movement and the State of Israel loose from the inner history of Israel. Here, both the Jewish and Christian reader, insofar as he is able to resist imposing at the outset his own religious and philosophical categories and submitting prematurely his own political judgments, may discover and engage the soul of Israel. For if it is true that a theology of history, no matter how it may impinge on current political events, cannot be reduced to a political formula, it is equally true that Zionism and the State of Israel cannot be conveyed by the best intentioned and sophisticated Christian insights nor made intelligible solely in terms of the current Middle East conflict.

Finally, the challenge of Israel reborn confronts Israel itself, both the Jewish community at large and the State in particular. If, as Professor Heschel insists, mere self-preservation is an inadequate motivation to sustain the meaning of the State's existence, then the survival and physical security of the State must cease to be the most pressing concern of the Jewish community—which is to return once again to the imperative of peace.

MERRILL MILLER

*Mr. Miller, who lived in Israel from 1965 to 1968, is a student at Columbia University and Union Theological Seminary.*

**THE NEW AMERICAN ARTS**, edited by Richard Kostelanetz. New York, 1967: Collier Books; 270 pages, \$1.95.

The "revolution" that has affected all of life in America—and, indeed, in much of the world—has had its influence, for good or for ill, upon every form and expression of art. Perhaps we have heard most about pop-painting and pop-music, but all other avenues of art have been influenced as well: the dance, the film, the novel, the theater, poetry.

In this volume Mr. Kostelanetz (author of "The Theatre of Mixed Means") writes a general introduction on the new arts in America, and chapters on both the new fiction, and the new theatre. Other chapters include: Harris Dienstfrey on the new American film; Max Kozloff on the new painting; Jonathan Cott on the new poetry; Jill Johnston on the new dance; and Eric Salzman on the new music.

Says Mr. Kostelanetz: "What prompts modern artists to create works which are distinctly new is, first, a dissatisfaction with what other artists are doing and, second, their truly felt need to engage the

evolving spirit of their times. Thus, in the past hundred years, all the important painters, film-makers, dancers, composers and writers, in Europe and America, have created works that were decisively and propitiously original and, in turn, their new styles and/or themes influenced their artistic successors and, of course, also provided the young with an 'old' against which to rebel. Moreover, history itself seems to be an accomplice of the impulse to create new styles; for with each great historical change in the twentieth century, in America as well as in Europe—World War I, World War II, the Depression—an era of art came to an end only to be followed in all arts by styles appreciatively different."

A study such as this volume seems essential if one is to begin to understand something of this new American-led culture. W. W. R.

**THE CENTERING MOMENT**, by Howard Thurman. New York, 1969: Harper and Row; 125 pages, \$3.95.

A clergyman who has been selected by *Life* magazine as one of America's ten greatest preachers presents in this volume a group of 89 prayer-meditations that are an answer to the age-old question, "Of what and how shall I talk to God?" The author was formerly minister-at-large of Boston University, and the founder and pastor in San Francisco of the first inter-faith and inter-racial church in the United States.

Dr. Thurman expresses himself in simple and direct and deeply felt language in the prayers and in the introductory meditations to the congregation that went with their use. They cover a wide range of personal, community, national and worldwide concerns; in total they express a deep hunger for God's guiding voice and hand in the everyday affairs and problems of mankind.

This volume is rich in help and guidance as we pray privately—and to all who lead congregations and other groups in worship.

W. W. R.

**ON BECOMING CHILDREN OF GOD**, by Wayne E. Oates. Philadelphia, 1969: Westminster Press; 124 pages, \$2.50.

In one sense, each of us is born a child of God. But, in another sense, each of us has to *become* a child of God by training, experience, and a gradual growth and development. Actually, through all of life, and through every experience, each child (and each adult) is in the process of *becoming* a child of God, created in his image—but the process is never fully completed.

Dr. Oates—professor of psychology of religion and pastoral care at Southern Baptist Theological Seminary—has written this book for teachers and parents who have the responsibility of guiding young people and relating the gospel to their contemporary experiences. It is also for young people themselves to read.

"Hopefully," says the author, "this book will become a guide for young people. They

think about themselves as selves. They are seeking to put away childish things. How can they do this without losing their spontaneity and their childlike quality? . . . How can the work of adulthood become as the play of childhood? The young person is an emerging adult called to the dialogues of business, love, and strife. How can he bring to this the heaven-born freedom of a little child and yet maintain the serious intention of mature adulthood? This is his conflict."

Chapter titles give an outline of the topic: "The source of human personality: faith," "The rights of infants," "Becoming an individual," "Learning to communicate," "The horizons and the image of self," "On meeting teachers and schoolmates," "Pre-adolescence: the Jonathan and David stage," "Early adolescence: an age of longing and limitation," "Late adolescence: an age of dreaming, seeking, striving, taming."

In this day when youth is said to be in "rebellion" and there is too often a wide cleavage between young people and their elders *On Becoming Children of God* (the development of God-given potentialities in every child) can be recommended for reading and study by teachers, pastors, parents, and teen-agers alike. It is plainly told and a very relevant help for both old and young.

W. W. R.

**THE CATHOLIC REFORMATION: SAVONAROLA TO IGNATIUS LOYOLA**, by John C. Olin. New York, 1969: Harper and Row; 220 pages, \$8.50.

This is the story of the too-little-known movement of reform within the Roman Catholic Church during a period of 45 years (1495 to 1540) which more or less parallels the time of the Protestant Reformation in Europe. It was a period of widespread efforts for renewal and reform everywhere within the Christian communities.

The story begins in the days of Savonarola's prominence in Florence; it ends with the travel of Loyola and his followers to Rome where they won the approval of Pope Paul III for the establishment of the Jesuit Order. Between these years we meet also such reformers as John Colet, Egidio da Viterbo, Erasmus of Rotterdam, Gasparo Contarini, Bishop Gilberti of Verona, Matteo da Bascio and the Capuchins, Pope Paul III, and their associates.

The documents through which these and other leaders made their appeals for reform constitute the body of the volume—and for each there is an interpretive introduction by Dr. Olin. Some of these source materials appear in English for the first time in this volume. This method proves a lively and dramatic way of telling the stories of reforms and of the great men who made them possible.

The author is a noted writer on Catholic and Reformation subjects. He is professor in the department of history at Fordham University. In *The Catholic Reformation* he has given both Catholics and Protestants a valuable introduction to an understanding of spontaneous reforms within Catholicism

—some of them doubtless affected by the Protestant Reformation:

W. W. R.

**HAMMERED AS GOLD**, by David M. Howard. New York, 1969: Harper and Row; 182 pages, \$4.95.

One who has served for ten years as an evangelical missionary in northern Colombia tells in *Hammered as Gold* some of his personal experiences, plus the experiences of his fellow missionaries in that strife-torn and tragic South American republic during more than two decades. The story opens with the martyrdom of Ernest Fowler by a band of guerrillas. Fowler was working as an evangelist among the Indians.

Mr. Howard discusses the dangers and challenges from outside and also inside the mission through these years—and yet the gradual growth and maturing of these people despite the troubles. He relates, quite frankly, the persecution of the Protestants and their churches by Roman Catholic authorities; the confusion and strife within the mission over "speaking in tongues"; and yet the tremendous growth of the church through lay leadership. He concludes on a note of hope and encouragement. He sees a new attitude of the Colombia Catholic hierarchy as an aftermath of Vatican Council II.

The volume is partly historical, partly autobiographical. But it is a fresh and realistic report of problems faced by missionaries in some of the less-developed areas of the world.

W. W. R.

**METHODISM'S DESTINY IN AN ECUMENICAL AGE**, edited by Paul M. Minus, Jr. Nashville, Tenn., 1969: Abingdon Press, 208 pages, \$5.

Dr. Minus, professor of history in the Methodist Theological School in Ohio, has edited and brought into one volume a group of essays first presented in a symposium on the occasion of the tenth anniversary of the founding of his school. The main topic was the future of the largest Protestant denomination in America in the growing Christian ecumenical movement in this country and across the world. Is Methodism to "lose itself" to become part of the merging of denominations? If historic Methodism has a "distinctive contribution" to make to American and world Christianity, how can that contribution best be made within a wide-ranging ecumenical movement? Should there be organized a worldwide *Methodism*?—and, if so, what form should it take, how should it be structured? Are there theological and ecclesiastical values in Methodism that should be preserved, and that are worth a separate church?

These and related questions—questions which individual Methodists and Methodist conferences are going to be called upon to answer within the next decade or less—are considered in nine chapters in this symposium. The chapter titles and their authors are: "The Church, Ecumenism, and

Methodism," by Prof. Paul S. Minear; "Methodism's Theological Heritage," by Prof. Albert C. Outler; "The Methodist World Movement: a Servant of the Ecumenical," by Bishop F. Gerald Ensley; "Methodism: a World Movement" by Pres. Jose Miguez-Bonino; "British Methodism's Ecumenical Stance Today," by Principal Rupert E. Davies; "Methodism and the Ecumenical Movement: an Asian Perspective," by Dr. D. T. Niles; "Methodism and Ecumenism in the United States," by Dean Walter G. Muelder; "The Road Ahead for United Methodists" by Miss Theresa Hoover; "Summoned to Mission," by Dr. Alan Walker.

In her chapter, Miss Hoover outlines the distinctive contributions of Methodism that must somehow be preserved in entering any contemplated union: "reconciliation with God," "the call to holiness," "the offer of fellowship," "the way of service," "a prophetic ministry."

"Each of these five features," concludes Miss Hoover, "appears in authentic Methodism. Through the power of the Holy Spirit they are bound together in a seamless whole. It is the privilege of Methodism, by being true to itself, to offer these gifts to the common storehouse of the total church of Jesus Christ."

W. W. R.

**THE POWER AT WORK AMONG US**, by D. T. Niles. Philadelphia, 1968: Westminster Press; 151 pages, \$1.65.

Dr. D. T. Niles presents in this volume a fresh study of the purpose and teachings of Christ, their meaning for our day, and the power that moves among us today from Christ—the power of the Holy Spirit. The book is organized as chapters to be used during the Lenten season, but it is good for study by any individual or group at any time of the year. Chapter headings indicate the wide range of the study: The previousness of the Master; Our life with Him; Our life together; Our life in the world; Our way with one another; His way with us; The way back home.

The late Dr. Franklin Clark Fry said of this volume in a foreword: "*The Power at Work Among Us* is thoroughly scriptural. Although only a fraction of it is excerpted directly from the Passion story narrowly defined, it brims with the Gospel. All the essence of the good news in Christ—and its consequences for life—are in it. New Testament texts and Old Testament episodes are woven together in an arresting new pattern. The wine is in a new blend without losing a trace of its old distinctiveness or of its power to warm the heart of man. Light often shines from unexpected, often obscure, quarters of the word, deepening appreciation in all of us for the richness and coherence of all that God has said."

Dr. Niles, a well-known Asian Christian leader, is general secretary of the East Asia Christian Conference, principal of Jaffna Central College, Ceylon, and pastor of a Methodist Church in Jaffna.

W. W. R.

## EDITORIALS

### An Inclusive Church Begins at Home

Two years ago, a Women's Division staff member, Peggy Billings, wrote in *Segregation in the Methodist Church*, that "while progress [in integration] has been made in the area of public facilities, education, and the broad spectrum of public policy, integration in the churches has proceeded at a snail's pace." There appears to be little evidence that would cause Miss Billings to revise that opinion, despite all the Conference and Jurisdictional level mergers. A research person in the National Division suggests that probably no more than one church per conference in some areas is currently attempting integration. In a class on "involvement in mission," led by a member of this staff this summer, only one member in twenty said that his church actively sought an integrated community—and even that "experiment" failed when the custodian and his wife, who were the only Blacks involved, quit after a few months.

If national indicators can be applied to the church (and most studies indicate no great difference between the attitudes of church-goers and non-churchgoers on major social issues), even that snail's pace is too fast for almost half the people. A Gallup Poll, released in the middle of August, indicates that the number of Americans who believe racial integration of schools is "too fast" is twice the number who believe the rate is "not fast enough." In the poll, forty-four per cent said school integration was going "too fast," twenty-two per cent said "not fast enough" and twenty-five per cent said "about right." Nine per cent had no opinion. And this is fully fifteen years after "separate but equal" schools were declared unconstitutional by the Supreme Court. (Separate but equal Christianity was declared un-Christian about 1900 years ago.)

Somewhat all the teaching, witnessing and proclaiming of the general church have failed the local church if in all our concern for "missions" abroad and hunger and poverty around the world we have failed to emphasize these two facts about the

Body of Christ itself: it must reflect Christ's own work of breaking down barriers, and each church has a Mission to the people in the local community, the "parish" surrounding the church. It is a painful contradiction of the Gospel that some of the most "foreign missions-minded" churches in the country are still bastions of segregation.

In *The Church in the Racially Changing Community* Robert Wilson and James Davis, currently on the staff of the Board of Missions, argue that the basic ingredient in attaining a racially inclusive church is the concept of Mission of the Church. "The churches," they say, "which have stayed in a racially changing community have developed a concept of responsibility to the residents of their areas. Such congregations have a parish concept which leads them to look toward the persons who find the church convenient to their places of residence as a source of new members." But the church gathered together because of certain beliefs "will not necessarily feel a special responsibility to the neighborhood in which the building is located. Unless a church has a sense of mission toward the inhabitants of the nearby community, it will continue to serve only white members, an increasing proportion of whom will be commuting back to the church." One large Presbyterian church in Chicago can trace its history through six buildings in different areas—each area, except the last, just one step ahead of the Negroes.

One senses that the goal of greater inclusiveness is losing force rather than gaining force at the present time. In part, this is due to the more obvious and glaring social issues which make the integration of a local church a parochial issue at best. We also seem to lack militants on this issue, probably because few militants think the Christian Church is worth getting militant about. Finally, many minority persons are justifiably suspicious of any "integration" which merely increases the vulnerability and powerlessness of minority groups.

Perhaps precisely because of these indicators it is time to proclaim again that a genuinely racially inclusive Church (including its United Methodist segment) is still a priority of

local mission and a task for the entire Church.

### Who's a Bigot?

The bloody situation in Northern Ireland, scene of riots between the Protestant majority and the Roman Catholic minority, have a shocking and ominous quality in what we like to consider the "ecumenical" age. Religious strife is one form of bigotry that we thought mankind had outgrown.

This was an optimistic assumption to begin with; one that could only be made by overlooking such facts of recent history as the communal riots accompanying the India-Pakistan partition, the Indonesian anti-Communist massacres, and certain aspects of the continuing troubles in the Middle East. We should recall that the word bigot itself traces back to an ancient oath, "By God."

The line between bigotry and zeal is a fine one; the dividing line for the Christian is idolatry. When the cause becomes an end in itself, the result may fairly be called bigotry.

The prime victims of bigotry are the bigots themselves. In Northern Ireland, for example, it is very much to the interest of the rich landowners who are a tiny minority to keep the poor (both Protestant and Roman Catholic) fighting among themselves. Ancient animosities, stirred up by such demagogues as Ian Paisley, serve a very contemporary purpose.

The sad thing in all these clashes is that the legitimate issues get lost. The Roman Catholics have a perfect right to demand the liberties they have been denied; the Protestants have a right to ask reassurances against a unified Ireland under the present clerical domination of the South. These demands are not antithetical until fear and hatred take command.

If we must hope and pray that the Irish can begin to realize that the only thing they have to fear is fear itself, we might spare a bit of that hope and prayer for ourselves.

The process of polarization is the same, wherever it appears, and those who succumb to it are always its victims. "Papist," "Proty," "Nigger," "Honkey," we all have our differences and they are important but they do not ultimately define us. God does that.

# THE BLACK MANIFESTO

*Dr. Ernest T. Campbell (right), senior minister of New York City's famed Riverside Church, debates points of the Black Manifesto presented before the congregation by black leader James Forman. Mr. Forman, representing the National Black Economic Development Conference, had asked for sixty per cent of the church's investment income to implement black economic development projects, plus free office space for his organization.*

*The church's board of deacons had voted to create a special fund for development of all disadvantaged persons, but did not agree to channel money through the NBEDC. Mr. Forman said his disagreement was not with Dr. Campbell—who supported the principle of the Black Manifesto's demands for "reparations" from the churches—but took as his target the church's trustees and corporate wealth.*



Probably no recent event in church history has been more controversial than the Black Manifesto and its demands for reparations from the churches. To further debate on this issue, we are fortunate to be able to bring you articles by two of the principal figures involved. James Forman is the author of the Black Manifesto and spokesman for the Black Economic Development Committee. Dr. Ernest Campbell is Senior Minister of Riverside Church in New York City, the first church where Mr. Forman presented these demands.

Dr. Campbell's article is adapted from a sermon that he preached at Riverside Church. Mr. Forman's article is part of a longer essay which will appear in *Black Manifesto, Religion, Racism, and Reparations*, to be published by Sheed and Ward in October.

# TWO VIEWS BY

**ernest t.  
campbell**

**james  
forman**

*"... and if I have defrauded anyone of anything, I restore it fourfold." (Lk. 19:8b)*

There are safer and more manageable subjects for a lazy Sunday in mid-summer than the one we have singled out today, "The Case For Reparations." But there is a tide in the affairs of men that is no respecter of preferences. Some themes choose us, we do not choose them.

One thing I need not do today is win you to an affection for Zacchaeus. You already like this friend of Jesus. Most everyone does. Handicapped by a lack of height he draws us out. With a name like Zacchaeus he probably sat in the back row in school and missed a lot of what went on up front. But chiefly we warm to Zacchaeus because in his zeal to see the Man from Nazareth he was willing to abandon his dignity by running down the street and climbing a tree.

Jesus rewarded Zacchaeus' zeal by stopping before that tree and bidding the publican come down. "Zacchaeus," said Jesus, "make haste and come down for I must stay at your house today." (Lk. 19:5)

It must have been a walk to end all walks, that walk of Jesus and Zacchaeus to the publican's house. If only we could have bugged *that* conversation. Zacchaeus was a tax collector. His job was to raise money from his own people on behalf of the occupying country, hated Rome. As I understand it, it was a cost-plus operation. He paid so much for the franchise and all that he made beyond that price was his. It was a case of "all the traffic can bear." Apparently Zacchaeus saw to it that the traffic bore plenty.

But now it's different! Zacchaeus sees his job in a new light. He sees other people as he had not seen them before. He sees money in what for him is a startlingly fresh perspective. Listen to him now! "Behold, Lord, the half

I've talked about twenty-nine things which I feel are general control mechanisms in our society [welfare system, police, legal system, trade unions, etc.] which operate to prevent change. The Black Manifesto does not become real if, in fact, you don't look at all these particular control mechanisms. Because we only have nine programs in the Black Manifesto. And they don't deal with all these mechanisms. What we tried to do was to highlight what we felt were basically eight or nine points.

One of the first things was the lack of land. Right after slavery, the institution of share property became a real problem and the lack of land ownership became a real control mechanism. So the first program we asked for was the Southern Land Bank. We recognize that none of these programs are complete. We also point out that we had to deal with reparations from the government and business, and so forth, but what we were saying was that the lack of capital for the cooperative development of the black community was a very serious control mechanism. And that if we were to have cooperative economic programs inside the black community, that they would in fact have to try to deal with some of the control mechanisms, and so we dealt with this question of land, on which cooperative farms could be developed, and all of which would be one step toward liberation.

For point two we are asking \$200 million. Point two was major industrial printing plants inside the United States. Now these major industrial printing plants are absolutely essential if we are to deal with the control mechanism operating under the mass media of the communications network. There is no major publishing house in this country owned by black people, especially not one which has a revolutionary line. In many newspapers, things don't get printed. There are a lot of things which

# **campbell**

of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." (Lk. 19:8) Walking with Jesus will do that to a man.

More important than this remarkable resolution of Zacchaeus is the response of Jesus. He pronounces words of unqualified approval. He gives it his blessing. He speaks the reassuring "Amen." For Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham." (Lk. 19:9)

There were two elements in the reclamation of Zacchaeus: Generosity, "Half of my goods I give to the poor," and Justice, "If I have defrauded any one of anything I restore it fourfold." To put it differently, Zacchaeus made reparation. Let's not fear the term. The principle is as old as the Book of Exodus, and as new as contemporary jurisprudence. In the 22nd chapter of Exodus we read, "If a man steals an ox or a sheep and kills it or sells it, he shall pay five oxen for an ox and four sheep for a sheep. He shall make restitution." Roman law insisted that a man who stole had to repay fourfold. Zacchaeus goes beyond Roman law by suggesting that he will make amends for any injustice that he may have been responsible for.

The principle has a place in Jewish theology. I quote from the *Standard Jew-*

*ish Encyclopedia*: "Forgiveness of sin depends upon true repentance while a wrong done to a fellow-man requires rectification and restitution before forgiveness is possible." Roman Catholic Moral Theology puts it this way. "Restitution is an act of commutative justice whereby property is restored to one who has been deprived of it by unjust damage or threat."

It wasn't so long ago that a very reputable, conservative, orthodox, Baptist theologian, A. H. Strong, writing on repentance, said: "True repentance is indeed manifested and evidenced by confession of sin before God and by reparation for wrongs done to men." It was out of such considerations that the World Council of Churches in its first Consultation ever on Racism, held in London this May, endorsed the principle of reparation. Forgiveness without reparation becomes an indulgence in cheap grace. "Behold, Lord, if I have defrauded any one of anything, I restore it fourfold." (Lk. 19:8)

It is against this background that our response to the Black Manifesto should be made. Surely it is beyond dispute by now that the white man in this country has not done right by the black man. Before a black child says his first word or takes his first step in our society he is handicapped. The discrimination we work is sometimes personal and always systemic. That system dates back to

slavery which was instituted by our fathers, but it has been perpetuated and confirmed by us, their sons, to our political, material and social advantage.

Wherein have we sinned, you ask?

We have sinned as educators by failing to give Americans, black and white, a knowledge of the history of this country's largest minority group.

We have sinned as jurists by finding one loophole after another with which to strangle the black man's hope for justice.

We have sinned as parents by passing on to our children the myth of white supremacy and enforcing it by innuendo, poor example and sick humor.

We have sinned as tourists by coming up against "white only" signs in restaurants, hotels, swimming pools, and theaters without so much as a word of protest.

We have sinned as sports fans by cheering the exploits of the black athlete and caring little for his welfare as a person.

We have sinned as bankers by restricting the flow of capital into the black community.

We have sinned as trade unionists by denying apprentice status to blacks and failing to welcome them as fellow workers.

We have sinned as members of clubs, fraternities and lodges by restricting membership to people like ourselves.

We have sinned as legislators by cater-

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are happening in the community which do not get reported, fundamentally because there is no place to print them and no place to distribute them.

The third point was the whole question of the most advanced television communications network. Now this is a real problem. This is probably going to be the one that we will not be able to get anyway, because it requires licensing by the FCC. Nevertheless, the idea was to show what an impact and what a difference it could make if we had black-controlled television stations. And we ask again for \$40 million for the establishment of four of these.

Point four was a communications school. I mean a school for the training of organizers, also where people could learn film-making and movie-making and so forth and so on. We asked for \$10 million, which is wholly inadequate, and we understand that. Another point was for a national labor strike and defense fund so that we can begin organizing black workers. Some of this has already

started around the country but you have to have a strike defense fund. We ask for \$20 million to deal with that particular issue.

The next point that we raised was a United Black Appeal to begin generating and raising capital inside the black community. A lot of people do have leisure time, and a lot of people have money and there isn't a black person in the United States who, if he wanted to, couldn't give one dollar a year to a United Black Appeal. Or one dollar a month, as a matter of fact. This could become a source by which we could raise some money, not only for the black community, but also for Africa. I am convinced that if we had sufficient money to begin the operations, we could raise \$100 million a year inside the black community which could go for the economic development of the community. I think that it's possible to raise that much money, but in order to do it, you have to have a network of fund raisers. Fund raising is not something that we do, unless it's raising money for the churches. But why not raise money for the cooperative development of the community?

Then we called for \$10 million to start organizing welfare recipients, in order to demand more money from the state. We also called for \$130 million for a black university, and we were thinking of a place in the South. This really totals \$500 million. We know that this is inadequate. We understand that very well. But this is nothing, you know, this only represents \$15 per black person if there are 30 million people.

But why did we make this demand against the churches? This is what has to be clearly understood. There are only six sources of capital in the United States. There is the U.S. government, there are the banks, there are business enterprises and corporations, there are foundations, there are the churches, and there are people. That's seven. Seven major sources of income inside the United States. Now we know we have no argument, and I say this very clearly, with those demanding reparations from the government. We intend to help them in this particular respect. But we also know that to get reparations from the government you in fact have to defeat it in a military war. And we felt that the most fluid source of

ing to racist pressures and encumbering the path to justice with laws designed to retard progress and make elementary right and wrong appear more complicated than they need to be.

We have sinned as members of the entertainment world by foisting on the American public an image of the black man as a shiftless, drawling, less than human thing.

And we have sinned as ministers of the gospel by stooping to deliver bland assurances that all was well, while the acids of racism were eating away the nation's soul and Jesus was being driven back to Golgotha!

Our greatest failure as a church lies in our unwillingness or inability, or both, to carry faith beyond the interpersonal level and make it operative at the social and corporate levels.

Martin Luther gave us a good steer when he said, "One who lives in a community must do his share in bearing and suffering the community's burdens, dangers, and injuries, even though, not he, but his neighbor has caused them: He must do this in the same way that he enjoys the peace, profit, protection, wealth, freedom and convenience of the community, even though he has not won them or brought them into being."

We have had the numbers and the power to make a difference and we have not made that difference. Therein lies our guilt. They also sin who only stand and

watch!

We have failed collectively as white Christians, and we can make amends collectively. This is what reparation means to me. Oh I know there are objections. I've been combing them out of my hair for the last two months. How can damage to a man's soul be repaid by money? It can't. What we have done to the black man in this country is beyond repayment in terms of dollars and cents. We un-tribed him, we unfamilied him, we unmanned him.

I confess that I could not read without weeping that section in the *Autobiography of Malcolm X* where he talks about going to Chicago to get a new name to replace the one we had given him when his family was a chattel in the slave system. Listen to him: "My application had, of course, been made and during this time I received from Chicago my 'X.' The Muslim's X symbolized the true African family name that he never could know. For me, my 'X' replaced the white slave-master name of 'Little' which some blue-eyed devil named Little had imposed upon my paternal forebear. The receipt of my 'X' means that forever after in the nation of Islam, I would be known as Malcolm X. Mr. Muhammad taught that we would keep this 'X' until God himself returned and gave us a Holy Name from His own mouth." There is no money that can make up for this. But our money can be an earnest of a good intention and

hint at a new direction for the church and for the nation.

"Why can't we call it something other than reparations, I don't like the term?" More is involved than a squabble over semantics. The term must be reckoned with not only because it is in the Manifesto but because once we get away from it we are going to do again what "Whitey" has done for hundreds of years, make a few gifts here and there and pride ourselves on our generosity. All such gifts have a way of flattering the donor and debasing the recipient. That which we are called upon to do does not come under the category of generosity. It belongs to justice. The term reparation insures that insight. The Good Samaritan was generous. He only found his victim in the ditch, we put ours there.

"But others have claims—the American Indian, the Spanish American, the Eskimo, the deprived people of Appalachia. Where does the whole thing end?" One claim does not cancel out another. What sort of logic is this? Each case deserves its day in court before the conscience of the church and nation.

Isn't it morbid to talk about guilt? Isn't it depressing? Doesn't it have a backward look and make impossible that forward looking stance so sorely needed?

Most people who feel this way have a habit of coupling the word "guilt" with prejudicial qualifiers. They talk about "morbid" guilt or "fruitless" introspec-

capital was the Church, because the Church has become a financial institution, and this is a point which is not clearly and often understood. Riverside Church, which is controlled by the Rockefellers, you know, is investing all that money throughout the Third World. All of these racist white churches have accumulated millions and millions of dollars which they invest every year in stocks. The Presbyterian Church owns stock in Dow Chemical Company which is making napalm. There is not one denomination which does not have thousands and thousands of dollars invested in the First National City Bank and Chase Manhattan Bank which is reinvested in South Africa.

Let me just give you a brief rundown of the Board of Trustees of that church: Winthrop Aldrich, who is a cousin of the Rockefellers; William Green, who is with the American Can Company; Charles Tillinghast, who is president of Trans World Airlines; Elliot Howe, who is in charge of the City Planning Commission of New York City, and who deals with all of the housing inside New York City.

This is the message we are trying to

get across. Don't look at these things as religious institutions; they are no longer religious institutions; they never were to begin with. They have become financial empires, and a lot of that is due to the historical exploitation of black people. Who brought us to this country? Not only were they white, they were Christians. Who put us on those farms down South and robbed us of our labor? Not only were they white; they were Christians and they were Congregationalists, Presbyterians, Episcopalians, Methodists, Baptists. So when we go to these churches and say that you owe us reparations, we know we are on sound political grounds. The accumulated wealth of the Church—some of it anyway—should be transferred to the cooperative development of the black community.

There is no mystery why the federal grand jury in Detroit is investigating us and is going to indict us and some of us will go to jail. What we have uncovered and what we are dealing with is a nerve inside the government because they have used the churches in order to carry on the exploitation of our people. We know about the missionary but even today, the

churches are operating their overseas ministries in Latin America, Africa, and Asia. And they're working hand in hand with the government. It's impossible for missionaries to be in Mozambique, Angola, and South Africa if they are not in fact supporting those regimes one way or the other. The resistance which we are getting from the churches is coming from the financial aspect, not the average individual in the church. He himself does not realize how that wealth has been accumulated over the years and how a few business people are investing it. In this sense we know that we are on sound grounds whether we get a dime or not. We are making a revolutionary struggle by attacking these racist Christian churches, explaining their financial empires. To those of you who know the Church, we say that there is a new Trinity. Instead of God the Father, the Son and Holy Ghost, there is Business, Government, and the Church. And so, we are making some progress too.

The reason that they fear the program is because if we get any of this bread, it's not going to be because we sold out. What I've discussed today some of us

# campbell

tion. As any minister or priest knows full well guilt can become pathological. One can become excessively preoccupied with it. But this need not be so. I am not suggesting that guilt should be the only component of our response to the black people. I insist that it is a component. True repentance has a way of not only looking back, but of motivating us for the work that waits our doing.

"What difference would it make if this church and every other church got with it?" Not much. There isn't all that much wealth even with old and new money combined. But the church could very well be used of God as a catalytic agent to loosen sizable sums from other sectors of American life, notably business and government.

"Why should we help the black man? My parents were foreign born. They came over and made good without any outside help." The answer is that the cases are not similar. Your parents came voluntarily. These people were brought over under our compulsion. Moreover, by the accident of color they were denied assimilation into normal American life—a deprivation European immigrants did not face.

The most serious objection of all, however, is this. "Why should I support a revolution?" My answer is "You shouldn't.

And you don't have to!" One of the most distinguished theologians in American Protestantism confided in me privately how regretful he was that we do not have a better document as a symbol of the current confrontation. He was referring to the fact that the Black Manifesto has a sad way of confusing two issues—Reparations and Revolution. Revolution is always a possibility. We went that route ourselves vis-a-vis England. Doubtless there will always be some in any political state who are convinced that revolution is called for. They will act accordingly. But it is madness to expect people who do not share that conviction to contribute to it. Suicide no less than racism is a sin.

Tragically the Black Manifesto puts two loyalties on a collision course—a belated loyalty to the black man in his quest for justice, and a loyalty to country. It is a recognized parliamentary procedure that a member who requests it may have a question divided. I ask, therefore, that this question be divided. Reparations? Yes! Revolution? No! As clearly as I can I want to say that no funds that I give, no funds that I raise, no funds over which I have an influence will be used for the destruction or overthrow of this government. I believe we need reform. I believe we stand in need of drastic overhaul and renewal from the inside out. But I don't believe God is finished yet with this republic!

If the revolutionary talk in the Manifesto, the Marxist line that marks its opening pages, were only an attention-getting device, it has served its purpose and ought to be honorably retired, so that we can get on with the business of making reparations that lead not to revolution, but to reconciliation. "God was in Christ, reconciling the world to Himself and hath committed unto us the ministry of reconciliation." (II Cor 5:19) This is our ultimate commitment as Christians.

Rather than begrudge reparations I should think that we would rejoice that our sin in part is reparable. How that drunk hit-and-run driver who killed a little girl last night wishes he could make reparation! We still have time and history has remained sufficiently set to allow us this response.

I am not presumptuous enough to suggest that this is the Christian response to reparation. I am simply saying that it is this Christian's response. "And Zacchaeus stood and said to the Lord, 'If I have defrauded any one of anything, I restore it fourfold.'" (Lk. 19:8) What do you make of that?

# forman

have been discussing across this country, so that what we are saying is not anything secret. If we can coalesce a lot of people in this country, as we are beginning to do by this program, it becomes more and more a threat because the government has ordinarily thought that a lot of church people were in their hip pockets. But a lot of black churchmen are coming out in support of us. And this becomes a very dangerous thing for the government. Plus it becomes dangerous with the kind of exposure about how they have been using the Church.

They also know that this program is going to provide certain resources for change. What would happen if we had a printing operation inside New York funded by \$10 million? I mean, conceive of it! Especially given the kind of ideology that we are talking about, because we could have gotten \$500 million if we had run down to the Ford Foundation with Roy Wilkins, Whitney Young, and some of the other brothers. But that's not where we're at. So that the opposition has

to be understood. First of all we are trying to organize a National Black Skills Bank, and you know, you will probably be hearing more about this.

What we're saying is that this has to be a mass program, and one of the ways that it becomes a mass program is not only through the distribution of the Black Manifesto, but organizing local units of the NBEDC Conference throughout the United States. And by people who are in organizations organizing themselves in locals where they can benefit from some things. And I hope that something is done about this right away. When students sat in at Union Theological Seminary, they demanded \$1 million be given to the Conference. The trustees at Union refused to give the million to the Conference, but said they would give it for the cooperative development of Harlem or for the economic development of Harlem. Also they gave another \$500 thousand to the business people in Harlem. Now our position is this—and we are trying to do this, and we make this very public—that groups which are not for black capitalism have to organize themselves and try to box in these churches which

are saying that they are not willing to give the money to us. So that the organization of the local units can become real. The National Black Skills Bank is an attempt to get a lot of brothers who are in the corporate structures and sisters, too, to give their time and resources to the Conference.

What we are saying is that all the programs of the Manifesto can be adapted to the Harlem community or any other black community and that things that we left out can be added because nothing is final. Fundamentally, then, what we are trying to do is list some control mechanisms and tell how we think that some of these things can be changed. I won't go into programs for change of all these control mechanisms. The Manifesto again tries to deal with just a few of these, and there are many others. Again we are fundamentally convinced that the mass line of the Manifesto has to be explained. The Church is a major power center which has been controlling us, which has capital that we want transferred inside the black community and we encourage all of you to join in the fight.

A  
TALK  
WITH

jan  
lochman



Jan M. Lochman, a Czechoslovakian churchman, spent this past academic year as Harry Emerson Fosdick Visiting Professor at New York's Union Seminary. He spent half of the year teaching at Union and the other half speaking at seminaries, universities and churches around the country. Dr. Lochman is now Professor of Systematic Theology at the University of Basel, Switzerland. His most recent book is *Church in a Marxist Society*, which is published this fall by Harper & Row.

Five years ago Dr. Lochman spent an academic year at Vanderbilt University and travelled extensively in the U.S.A. He admits that American sympathy for the Czechs "made a difference" in the way he was received on this recent trip. WORLD OUTLOOK Managing Editor Charles Brewster asked Dr. Lochman for the other "differences" in this visit.

Dr. Lochman, you visited this country five years ago for a year and then you were here this past year. What basic changes have you found in America? LOCHMAN: I would say the basic change I encountered everywhere I went—including the General Assembly of the United Presbyterian Church and also including even the United Methodist Church—is that the Church is far more open-minded now. Five years ago there was a strong temptation for the American Church to understand its own culture and society as God's Own Country, the classical land of the Protestants, and the



Kingdom of God in close relationship. Five years ago you still found this. Five years ago people asked me questions which hurt me a bit because they would ask, I would say, from a position of strength or self-righteousness—a conviction that we, the American Christians, are *the* Christians in God's Own Country. This was disturbing five years ago.

But this year, by comparison, I actually experienced very little of this spirit and much more of the spirit of realization that our own dream in this country is not necessarily God's Own Dream. Actually, God's Own Country cannot be a matter of self-satisfaction. It's painful, and I sympathize with those who are frustrated by this discovery. And I also sympathize with those young pastors and theologians who must work within the institution and find it so difficult. But I don't agree with those who give up so easily on the congregation.

Many say that our society is becoming

more polarized. Did you find this true in your travels?

LOCHMAN: Yes. If you characterize those changes under the heading of polarization, this might be true only in a limited, relative way. I did not see this time much of the "right wing" forces. At least I never came in personal contact with a rigid, dogmatic John Birch Society person, but I did come in contact with them five years ago. There is more of a "left wing" orientation in the universities and the churches, than in a fifty-fifty polarization. Basically, I learned to appreciate this as a positive phenomenon and development. From a European point of view, I see in this growing critical and self-critical spirit a positive and hopeful thing for American culture and the churches. But with many forms of protest I was not always, so to say, happy.

Can you be specific?

LOCHMAN: In the student protest movement it seems to me sometimes

there was more worship of the spirit of protest and, let me say, spirit of noise. In our own universities we developed a strong spirit of criticism of the social establishment, but we learned to pay attention to limited goals which would be achieved. Sometimes in speaking to radical students it seemed to me that they were more interested in noise than change. But others have clear goals and clear visions of the restructuring of the whole universities; these are meaningful changes.

There is here sometimes an absolutizing of action. "Be where the action is" is a beautiful American slogan, and this is close to me as a Christian—to be where there is a responsible endeavor to achieve meaningful human goals in the light of our obedience to the Christian faith. At the same time, however, the Church is not just a group of activists. Because we are not called to move in an indiscriminate way in activizing society, but we have to move toward humanizing society. We have to concentrate on those goals and directions which imply meaningful change. The major task for American theology in the future should be a greater concern for reflection, for ideological and theological reflection and clarification of the issues.

Is it your feeling that there is more of this "activism" in the American church now?

LOCHMAN: I have a deep positive impression that compared with the situation five years ago there is much deeper realization of the social-critical function of the Church and there is much good will to be a Church of real engagement. And we in Europe can learn very much from the American churches in this instance.

At the same time, I would say my basic critical remark would be that there should be more attention given, especially among the younger generation of pastors, to the specific mission of the Church. That is, a society of meaning and light, seeking, reflecting, and trying to serve society by a direction which is enlightened in the best and deepest sense of the word—which is more than just activism. It is a move towards a dimension of that hope and truth which was open for all of us in the Gospel of Christ.

Do you feel this activism has been a result largely of outside factors, such as the Vietnam war and social problems, or is it actually from within the Church?

LOCHMAN: This is a very important and interesting question. You can't answer that it is from the outside or the inside. There is a very strong tradition of American Christianity that emphasizes the social dimension of the Gospel. In



my opinion this was the classical contribution of the American churches to the ecumenical movement. Social action is an inalienable part of the mission of the Church. And we owe this thought primarily to the American churches. The church is not simply to console people in their private lives. Jesus is not just the lover of my soul only. The present call for a more radical social action in the American churches comes not just from outside factors, but also from the historical charisma or gift of the American churches.

But on the other hand, the deep unrest comes at the same time in the context of American society today, facing first the way in Vietnam, which is really, in my opinion, the most tragic phenomenon and a great shadow which is cast on the American society. This war, of course, is a great change from five years ago, and today many more people realize how tragic it is. The frustration coming from there is a strong motive for American churches to ask the question of radical social action. These problems are a challenge to the churches. God never acts solely in a church-centered way, but frequently by calling us through strange, even unacceptable voices, by disturbing people. God is always acting not just through the traditional channels of our well-preserved institutions. This is my own experience from the Church in a Marxist society, for we certainly can't say that our only source of inspiration is from the potential of our own past, our own spirituality. The spirit of our heritage

must be put into the context of our problems today. It must be cherished not in the spirit of seclusion of "ivory towers" but in the spirit of dialogue, and this is the big word for us in a Marxist land.

**One of today's problems you encountered here at Union is the military draft and you supported those who were part of the draft Resistance movement. How do you feel about this experience?**

LOCHMAN: I very much sympathize with those who made this choice. I learned to appreciate the spirit of their earnestness and commitment. It is a great complication of their own private lives. I don't pass here a political judgment as I'm a citizen of another country. But as a Christian I learned much from that spirit of radical commitment.

They wear the sign of the omega, which for me means the ultimate concern for the will of God which encourages us to shape society already today, under the sign of the omega, the tomorrow of God. This is not just protest, but a concern for new possibilities, and in this sense compares with the Resistance in Czechoslovakia.

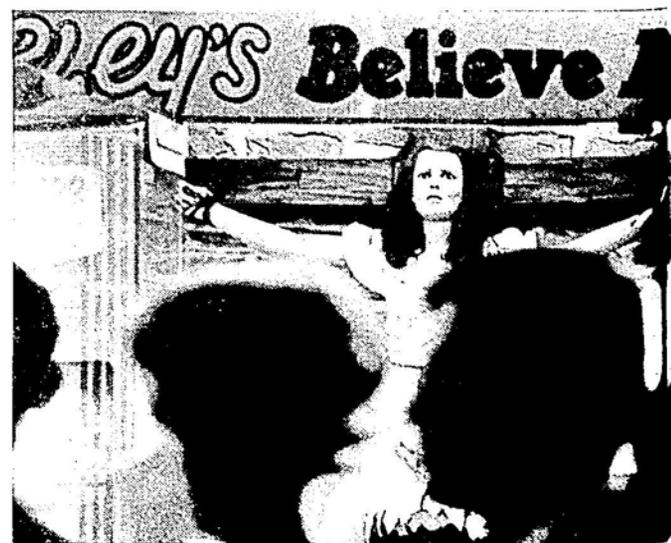
**What perspectives from the Christian church in a Marxist land can be helpful to American churches at this time?**

LOCHMAN: Basically, a lesson which we in all our weakness might be able to contribute might be exactly the experience that the Church, facing the revolutionary changes, has to lose quite a lot of established privileges in order to be able

not only to survive but to exercise an even more meaningful mission as an impoverished but relevant Church. What do I mean by that, as that was a bit doctrinal? Simply, that we in our situation have to give up quite a lot of our own long established and cherished privileges. We come from a culture that used to be a Christian culture. Now, with the coming of a Marxist-Socialist society, there was a really radical challenge. We learned that a purely negativistic attitude toward those painful changes doesn't help at all. It crippled the Church. We found a new place, certainly much more modest, more shaken, but more meaningful in our society. In the last year our churches, I think, emerged again as communities of meaningful engagement after decades of pretty much being officially disregarded and unrecognized.

Applied to America, it would seem to me that in all the turmoil and difficulties you have a certain growth of a clear recognition that the Church cannot be a church of established privileges. The response of the Church to, say, the Black Manifesto, was responsible in that the Church at least refused to say an undifferentiated and indignant "No." The Church refused to be misled by the rhetoric and strange voices and tried, at least, to respond. This is, to me, a sign of growth and a new realization of the churches that they have to listen to strange voices and they cannot escape the radical historical responsibility on the one hand and the challenge of responsibility for tomorrow.

# TIMES SQUARE—A M

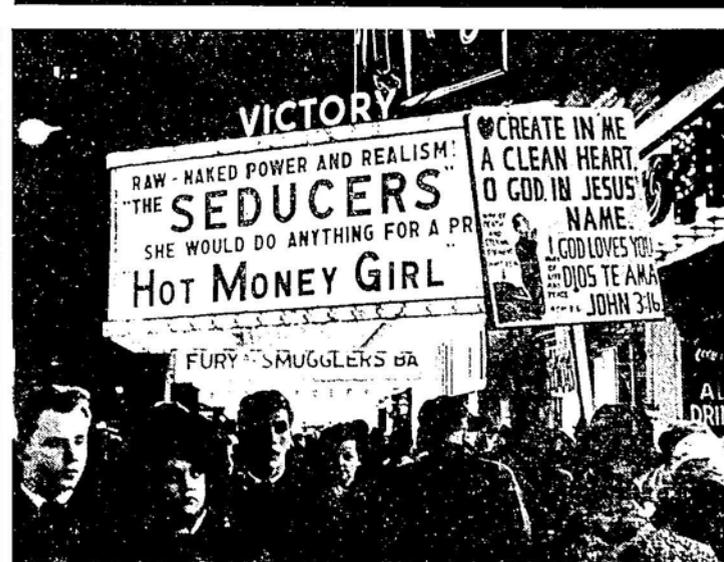


# MIRROR OF SOCIETY



Ask people around the world what they think of as a symbol of the American city and the chances are they will name New York's Times Square. In a blatant, overstated way, it mirrors many of the facets of our society. Here are some glimpses into that mirror.

photographs by  
julio mitchell







The enjoyable quality of urban life has not kept up with the advances of our modern life. We have put a man on the moon before we have solved the problem of collecting our cities' garbage. Our metropolitan centers daily grow more impossible to live in as millions of Americans congregate about our large urban areas. We have come up with few intelligent solutions to this crisis. Air, water, and trash pollution destroy our pleasure in the environment, while overcrowding and bad planning make it impracticable to find relaxation or escape from the cities' intense pressures. On weekends the countryside is practically out of reach because of heavy traffic on already overcongested roads. And for those without even the mobility of cars, the poor, it is certainly impossible because of inadequate public transportation facilities. According to the National Report on Civil Disorders, one of the reasons for the summer riots in the ghettos across our country was "inadequate recreational facilities," along with unemployment, police brutality, and slum housing. "It's the youngsters who start the disturbances, the fact that our kids had no place to go was a big factor in our disorders this summer," stated one director of a summer youth program. It is from the streets where our critical disturbances erupt. Their message is the same: the American city is a cage and the smoke and ashes of civil disorder are the explosive efforts of the young to escape from its claustrophobic walls. No city today can afford a Central Park. But can cities afford to settle for the street as a substitute? Are ghetto children allergic to grass simply because they were raised on concrete? The human spirit and body needs open space in order to be a healthy and vital organism and the vistas of nature if it is to expand to its fullest and happiest capacity. City planners and urban designers have recently begun to explore the possibilities of bringing "open spaces" into the inner city "where the people are"—to meet the day to day needs of the population in their desire for a bit of quiet relaxation and peace.

# open space in the inner city

photographs and text  
by  
arthur tress



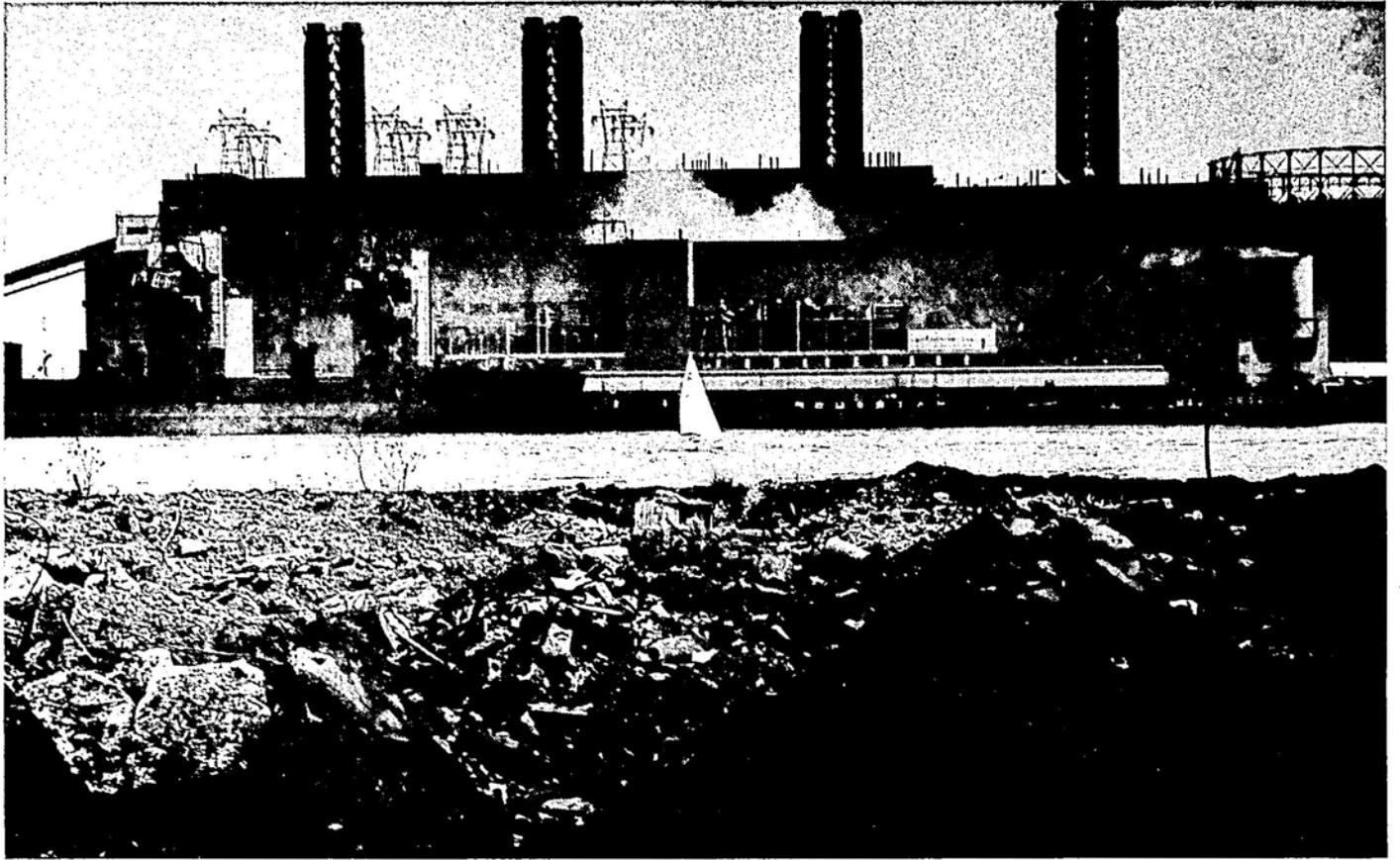
*"I conceive of no flourishing and historic elements of Democracy in the United States, or of Democracy maintaining itself at all, without the nature element forming a main part—to be its health-element and beauty-element—to really underlie the whole politics, sanity, religion and art of the New World."*

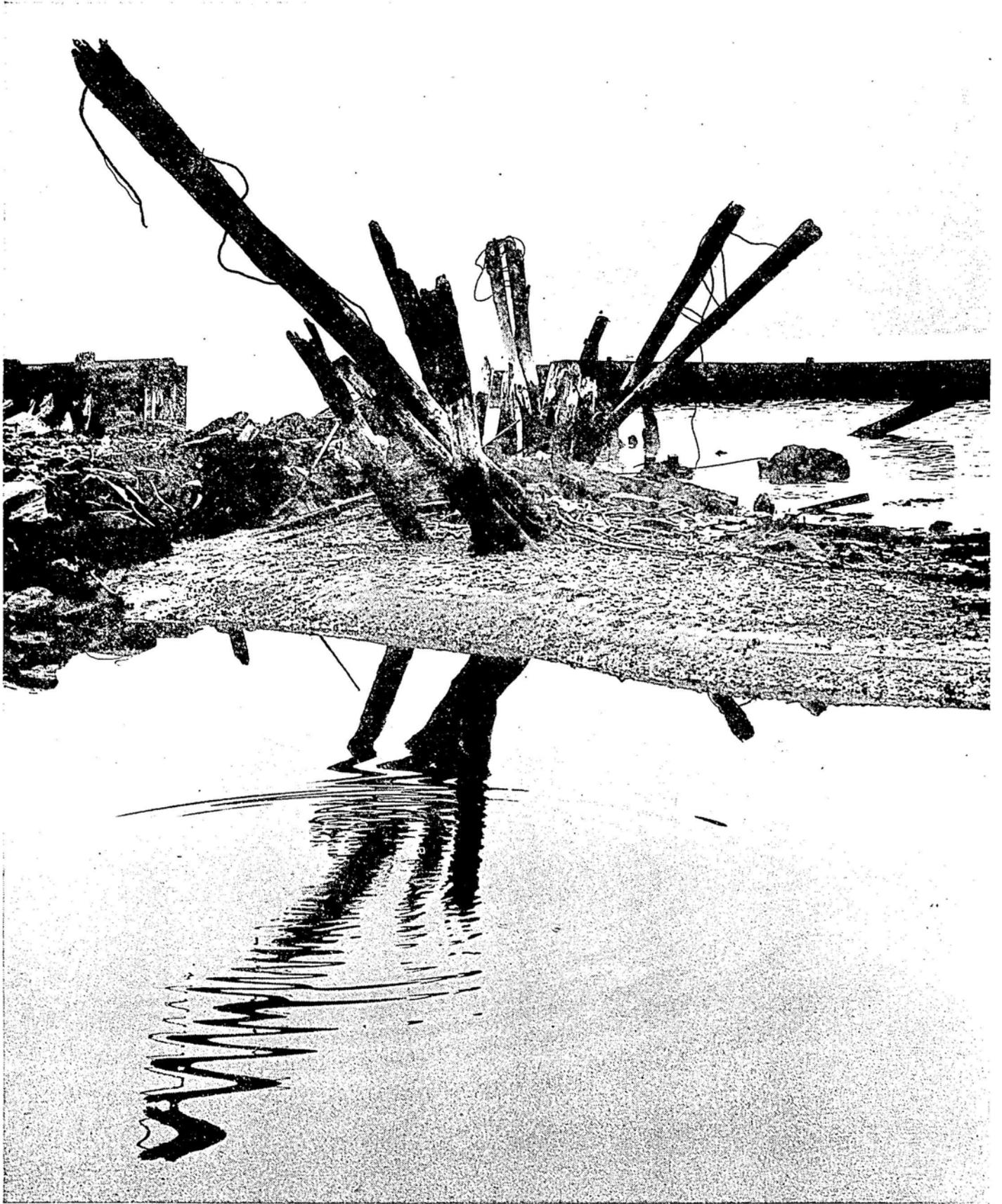
Walt Whitman, Specimen Days



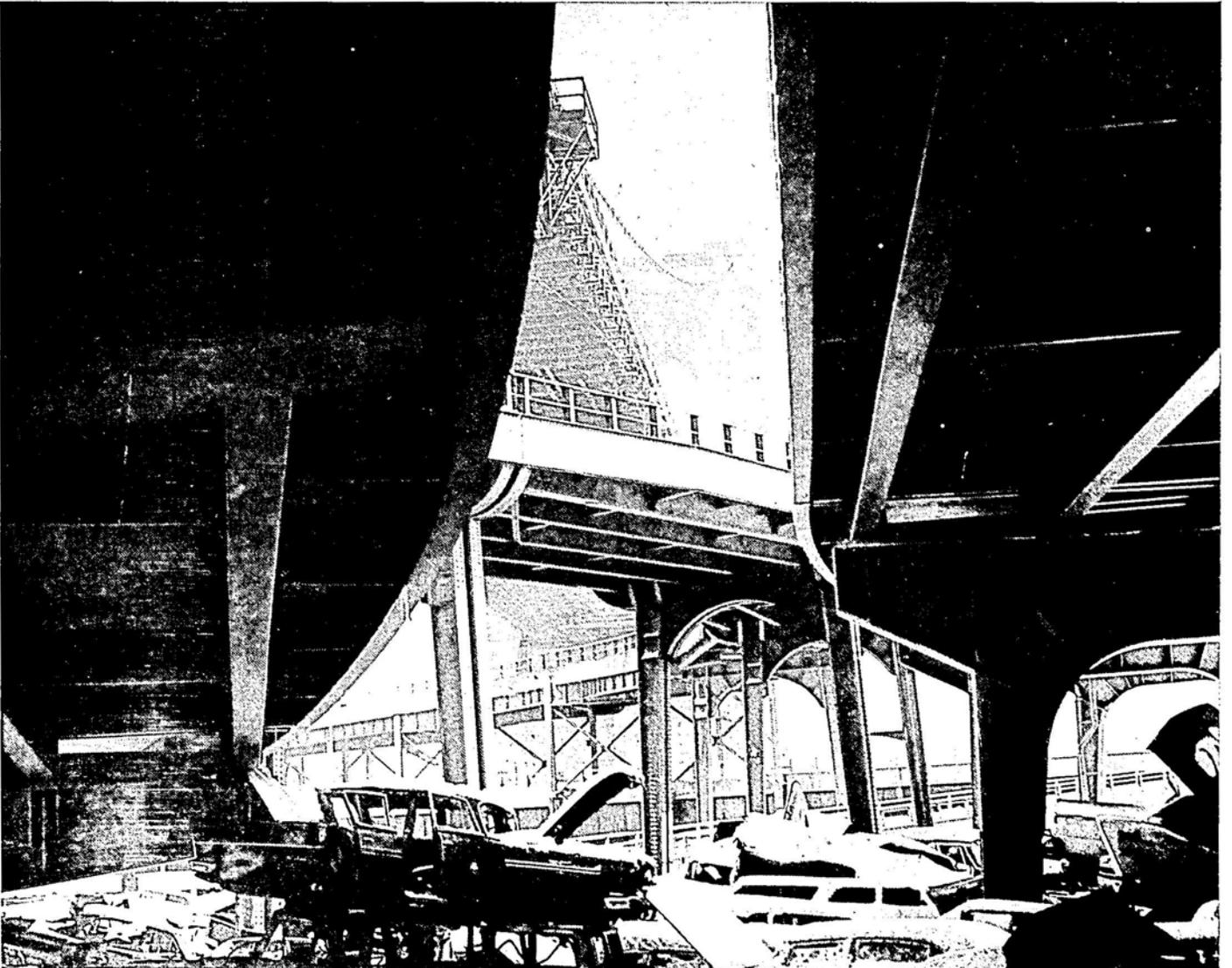
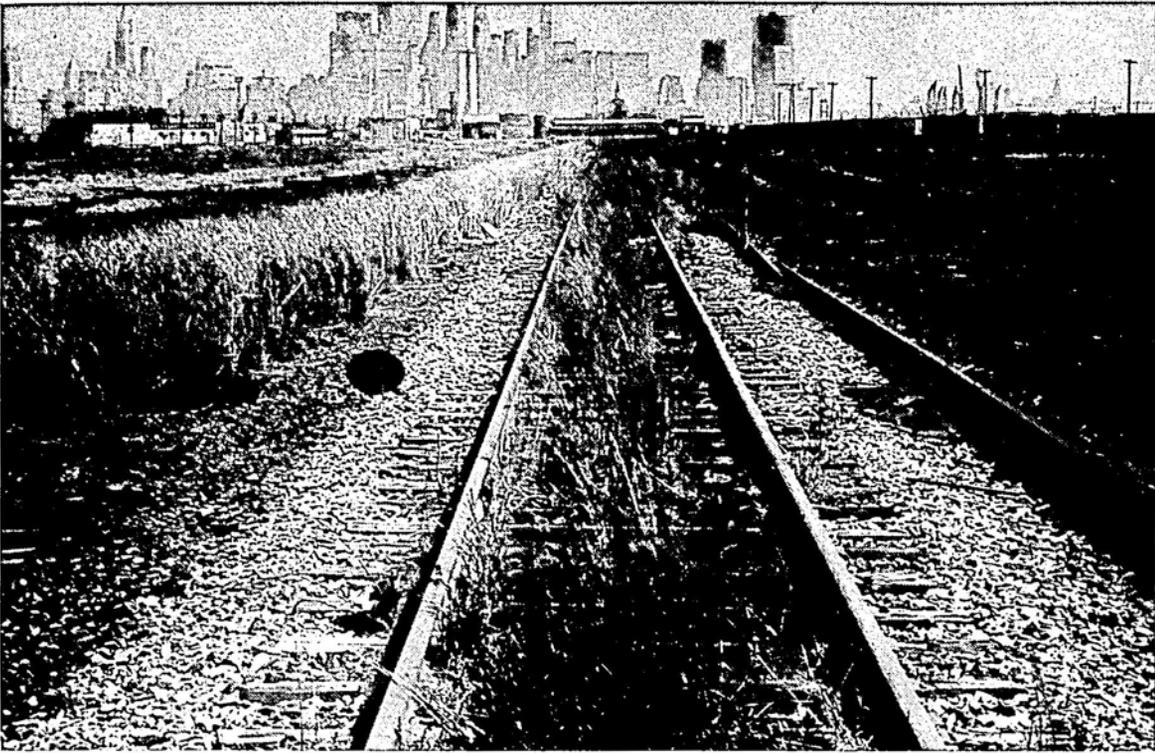
*"Many Americans cannot afford to travel to the great national parks of the Far West. We can no longer go in search of far horizons while we neglect the land under feet. . . . This is not a question of coming to terms with civilization. It is a question of controlling and directing its spread. . . . Our new conservation must build on a new principle: Bringing nature closer to people."*

*Lyndon B. Johnson*





*WATERFRONT: American cities have often been located in great harbors or along rivers. They are surrounded by miles of coastal areas or river frontage, which has usually been crowded with docks, piers, factories or railroads. People have usually been cut off from their waterfront by expressways or railroad tracks. Many planners feel it is necessary to reorient the city towards its waterfront where one can take advantage of the view and cool breezes that the water offers.*

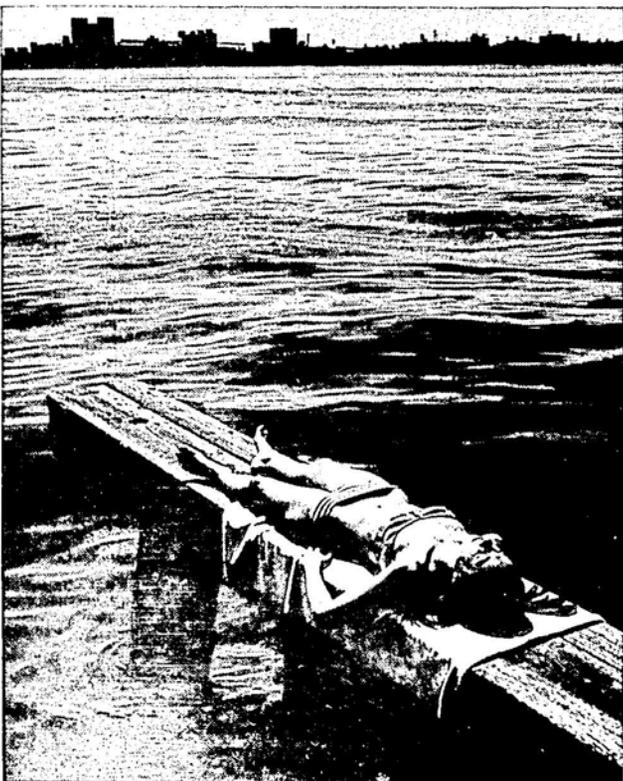




**RIGHTS OF WAY:** *As transportation systems become modernized, cities find themselves with miles of abandoned aqueducts, canals, freight yards, elevated highways and bridges. With the tremendous growth of leisure time activities such as hiking, biking and horseback riding many of these long narrow strips could be cleared out and made into excellent trails systems. The areas under bridges, instead of being wasted for junk lots or parking, could be made into needed recreation spaces.*



*New parks become necessary as old recreation areas are over-used. With increased popularity of existing parks, cities can hardly afford proper maintenance (let alone build new "open spaces"). This is a pond in New York's Central Park.*



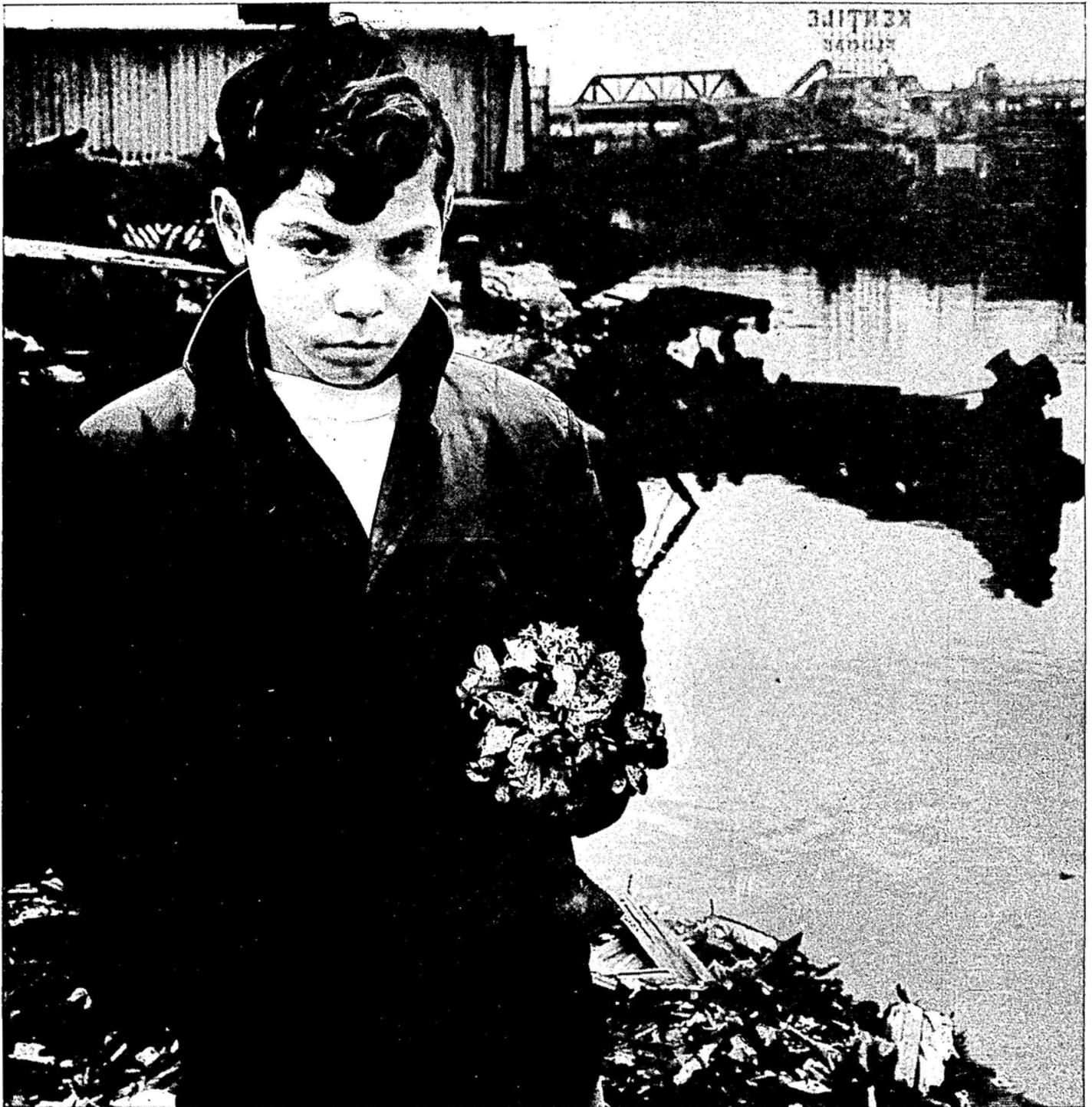
*A successful community project has been the opening of this pier. Hundreds of sun bathers come to the river on the weekends.*



*One way out is the "best pocket" park. In New York City, for example, there are 24,000 vacant lots. Most of these are surrounded by rusty fences or filled with broken glass. A city planner has said that "A community shouldn't have to wait five years for a park. Let the architects improvise the park from salvage and their own imaginations."*



*An open space area discovered under a bridge was used as a parking lot until it was transformed into a playground for a nearby housing project.*



*The Gowanus Canal project is an excellent example of local and church participation in finding "open space." The Gowanus Canal is located in the tough Red Hook section of Brooklyn. It is an area of mixed lower middle class Irish, Italian, Black, and Puerto Rican neighborhoods. It is also one of the worst industrial slums in New York. Abandoned warehouses, automobile graveyards, junk heaps lie next to once-attractive family homes. Seeing the area on the verge of disintegration and decay, community leaders decided to do something on their own before it was too late. Two local Catholic churches guaranteed to collect \$50,000 to hire an architectural design firm to create plans for*

*the area's renewal. Rev. Anthony Falla, pastor of St. Mary of the Sea Church, stressed:*

*"The canal is the heart—an ailing heart—of South Brooklyn. This is a new kind of urban renewal, where the community comes up with the plans and ideas and the government helps them . . . we would be glad to receive a child's dime not because of the money, but because we want to encourage community participation."*

*The canal itself (which is featured on this month's cover) will be completely rehabilitated and cleaned out. A marina and park are planned along the shore line together with new housing and a school.*

*WHERE THE TENANT IS THE*

# **LANDLORD**

Who is responsible for the bad conditions of buildings in city slums? Is it the absentee landlord, only interested in a return on his investment? Is it the tenant, who feels no sense of responsibility to the neighborhood in which he lives? Or is it both, and the society as well?

The Tenth Street Project in New York City is an attempt to tackle this problem by making tenants owners of the buildings in which they live and responsible for their own neighborhood. This is the story of that attempt, in which both the United Methodist Board of Missions and the Washington Square Methodist Church are participating.

"I knocked on every door in both buildings to tell the tenants about this meeting," Dolphy said; "and when I went into the hallway at 355 this mother was shooting drugs in the corner." Dolphy jabbed at his forearm. "No good, man! I said. Not in here you don't." Walter thinks I'm hard. Well, I am. The Puerto Ricans move out and look at what's left." He pointed to two teenage girls. "Runaways! Man, fifteen years old and that one is on drugs. She's half dead already; been on everything. Speed especially. Speed's the chicks' trip, man; do they love that high. Keeps them going for weeks."

Dolphy Hazel is black, a musician, and jazz historian. He is a partner in a construction firm with Walter Langsford, a 34-year-old Kentuckian who came to New York to go into show business and wound up in real estate. Together these two form the nucleus of the Tenth Street Project, which recently bought two apartment buildings on Tenth Street in New York City's East Village ghetto. The aim of the Project is to make minimal repairs to the buildings and turn them into a tenants' cooperative.

When the Project bought the buildings last December, only 32 out of the 48 of the apartments were rented. The buildings had had four landlords in the past year and there were 200 outstanding violations plus \$18,142 in tax arrears to the city. The buildings would surely have been abandoned during the cold winter months to follow, joining six others on the block.

New York City has 19,000 abandoned apartment buildings and the rate of abandonment is outpacing new construction by about four to one. Last year the city and the Federal Government spent about \$150 million on housing which was about one quarter of the amount recommended by the Planning Commission. Before strict rent guidelines were established this year under threats of controls, rents had been jumping as much as 50-70 per cent. High taxes, land and construction costs are pushing up rents and prohibiting construction of any but luxury buildings.

Since there is no new construction of any significance it is even more criminal that 19,000 buildings are wasting away.

Each year 2,000 more buildings are abandoned and then subsequently vandalized beyond reclamation. It is a tragedy because in most cases these old buildings are more sound than some of the newer ones being constructed. In the present inflationary economy no one seems capable of maintaining these buildings decently and at a profit. Slumlords milk them, ignoring the city's summonses for building code violations with impunity.

Walter Langsford is convinced that the only answer is community ownership, therefore, the approach of the Tenth Street Project is to turn the land over to those who live on it.

### **Tenants Meeting**

Walter and Dolphy sat in the garage of their construction firm waiting for the tenants meeting to start. Tonight two men from the Department of Health were going to talk about pest control. The meeting was scheduled for 7:30, but as usual it would not start before 8:00.

Dolphy pointed to an old lady standing on the other side of the garage. "Thirty cats," he said. "She lives in that stinking

apartment with thirty cats. Man, they mess all over the place, down into the floorboards, everywhere; and the tomcats spray on the walls like skunks. The tenants complain but as landlords we can't do anything, except try to persuade her."

"Try to persuade her!" Walter said. "Have you ever talked to her? She stood in this office for forty-five minutes one day and didn't listen to a word I said."

"We did persuade one guy, though," Dolphy said, triumphantly; "The dirt on his floor was so thick it looked like his kitchen was a car garage. He had to rip out the linoleum it was so bad."

"One good thing, Walter, our robberies have gone down; only one last week. See that cat out there with the two dogs? His buddy was coming onto the roof for bow and arrow target practice when two guys hit him for six bills. He went up to the roof to get a bow and arrow to finish them off, but when he got back down they had split."

Robberies are usually committed by 'junkies' trying to support their habit. One tenant, a resident for barely two weeks, had been robbed six times and raped. A ninety-year-old tenant had been robbed 16 times; and another woman had three televisions stolen in six months. The police can't help, or won't as some tenants believe. One girl complained that the police came five hours after she had called and when they arrived they just said, "What's a nice girl like you doing down here? Why don't you go back to Jersey?"

Security is the ghetto dweller's main worry," said Walter. "It stands above everything else, so that is why the first thing we did when we bought the buildings was secure them with steel doors and window bars. When word got around that the landlords had done this and were putting in new appliances to boot, the buildings were occupied almost overnight; and now there is a waiting list of fifteen. Part of our plan is to build a park in the yard between the buildings, not so much for the tenants' recreation as for security. Having people in the yard will cut down significantly on the day-time robberies."

To break down the tenants' almost in-born hatred of the landlord, the Project began with minimal repairs such as re-wiring and let it be known that more would be done at the tenants' request. Tools were also provided for the personal use of the tenants and they were informed that the apartments would be theirs once the minimum repairs were made and the financing of the mortgage arranged.

Part of the program is to teach the tenants what they can do for themselves.

## THE PLAYGROUND



*This lot, photographed before the Tenth Street Project removed 150 tons of "airmail" garbage, will be transformed into a tenants' park.*

One of the first block meetings was held to discuss security and the meeting was jammed with tenants and people from all over the neighborhood, but the meeting with the Department of Health attracted only seven tenants.

### Sanitation Problems

Walter asked Health Department representative, Mr. Rizzo, "What can the landlord legally do to tenants who 'airmail' garbage out the window into the back yard? We just finished cleaning our yard, removing 150 tons of garbage in the process; but some tenants continue to throw the stuff out the window, and we never seem to catch them."

"And you probably won't," said Rizzo. "I was in a yard once when a bag of garbage whizzed past my head. I looked and saw a pair of arms, so I ran into the building, found the apartment and got an old lady to admit she had done it; but a judge told me I could never prove it because I had not actually seen her face at

the window in the act of throwing the garbage."

"We can't even do anything legally to a tenant who messes up his own apartment, can we?" asked Walter. "No, not unless he is a nuisance to the rest of the tenants. I had a case of an eighty-year-old man on Broome Street who kept rats as pets. Dozens of them! He kept beds for them and they ran all over the apartment, even in front of humans which is something I have never seen a rat do. I even had a photographer and the old man picked up a rat and posed with it. I had to have the man committed and the neighbors thought I was cruel. They said that the rats didn't bother anybody and that they were the only friends that the man had; but he had been bitten several times and something terrible could have happened."

"The real problem," Walter said, "is that tenants won't, even when they know they should, help themselves. It's because they hate the landlord so much.

"A perfect example of that. I went into an apartment where there was a rat hole in the middle of the kitchen, as plain as day. All the woman had to do was nail the lid of a coffee tin over the hole, but she said, 'I don't own this place. I rent. That's not my job!'"

#### Can't They Help Themselves?

Getting people to help themselves is not easy. Not only do the tenants hate the landlords and therefore think they are revenging themselves by maltreating the property; but they also in most cases lack the skill or the temperament to aid themselves. People trapped in the ghetto can't think four months ahead—let alone four years.

Even ghetto apartments with paternalistic landlords don't seem to work. One managing agent, handling a slum dwelling for a philanthropic fund, complains that they do everything but bathe the tenants on Saturday; but still if a tenant loses the key to the front door he'll probably kick it down and express his resentment by sending a bag of garbage into the backyard via "midnight mail." Because they don't own the land, they can't identify with it.

#### Financial Aspects

In his book, *The City Is the Frontier* (Harper and Row), Charles Abrams gives three keys for rehabilitating city housing. One is the solvency of the city and the neighborhoods within. Better schools, parks, and community facilities make for a better neighborhood and encourage individual house improvement. The second key is sound financing. The factors which make rehabilitation economic are low interest and amortization. If these are cut it is unnecessary to raise the rents to make the same profit. If in addition the city were to encourage rehabilitation by rebating taxes, the owner's profit would go up a corresponding amount of the rebate. No landlord, however, wants to increase his debt or go to the expense of revamping his apartments if he is not guaranteed that there will be a demand for them, which is the third key. The structures most in need of rehabilitation are those inhabited by low income families. Owners who rehabilitate their buildings expect to raise the rent, but in order to do so they must find new tenants with higher incomes which leaves the old tenants out in the cold and driven further into the ghetto. Therefore, the government must guarantee that the old tenants can pay the new rents by providing a family subsidy.

The city's treatment of the Tenth Street Project illustrates the government's failure to implement any of these recommendations. No tax favors have been

granted, not even a deferral which would have meant temporary relief from an \$18,000 tax arrear. "That tax money is no good to the city if it remains unpaid and in many cases the burden to the owners is so great that the building is abandoned and the money lost to the city forever," said Walter Langsford.

The FHA refused to guarantee a loan unless the Project gutted the buildings and raised rents, precisely the thing that would defeat the purpose of the Project by driving the present tenants out of the community.

The United Methodist Board of Missions and the Washington Square Methodist Church have been the only sources of financial support to date, loaning the Project \$105,000 and \$10,000 respectively. The temporary loans are subject to the Project's obtaining a permanent mortgage.

Once the mortgage is obtained the tenants will take over, paying rent equal to the building maintenance cost and the amortization cost of the mortgage.

The thinking of government and private industry on the housing situation is primitive. Zoning laws, for one, do not permit the investor a high enough return on his investment, because he cannot put enough apartments on the land to make them pay for the taxes and the maintenance costs. The unions hinder the free development of construction by restrictions on new materials and methods, costly labor contracts and restrictions on minority membership.

At present the city's answer is to ask (indeed force with threats of controls) the landlords to subsidize the tenants with low rents. This is a politically popular thing to do, but ultimately it will cut off investment in new apartments, even in the luxury class. Ultimately the government will have to carry the subsidy with further deficit financing or tax boosts. Unfortunately, the solution requires emergency action; because the city, like a sick man, needs a massive transfusion to get things going again. Dabs of money here and there are no good.

The real tragedy, according to Walter Langsford, is that "this year the auto industry will spend one billion dollars on style change. An equal amount would transform Manhattan's Lower East Side into a functioning community."

#### Application

Money is the big problem, but even with money nothing can be done until there is agreement on how to use it. Currently there are battle lines drawn between representatives of two schools of thought. One, popularized by social writer Jane Jacobs, believes in the neighborhood and its amenities; while the

other, espoused by such planners as Moshe Safdie of Habitat fame and Buckminster Fuller, believes that the solution lies with the "project." The neighborhood preservationists argue for the values of community and believe that the ghetto dweller is happy to stay and only desires improvement in the existing environment. He may want to stay, it is true, and this is the merit in the theory; but by staying he is putting himself politically out of sight and out of mind, reducing the chances of ever convincing the city of the need for reform. It is a distortion of an otherwise valid theory to romanticize eating pizzas in the street while music from open windows fills the air and old men play bocce in vacant lots. Such a theory conveniently ignores the loneliness of an old woman living in a reeking apartment with thirty cats and 150 tons of garbage in the back yard of the building.

The Safdie-Fuller school of the "project" argues, in Safdie's words, "Those defending the value of existing construction always contrast its human scale and intimate social life with the oppressive 'project' lacking scale. But to assume that the new must be bad, that the qualities we admire in the existing communities can't be achieved and indeed even surpassed in new ones, is to be unimaginative and reactionary."

However, only a fool waits for technology to bail him out. The unions are too powerful to allow rapid innovation and the costs of the new methods have to be underwritten by constructing luxury apartments. It would be a long time before the benefits of technology were felt in the ghetto.

The solution lies somewhere in between the two theories. It lies in the awakening of the tenant to his stake in the community, which can only be accomplished by giving him his share of the land in a tenant cooperative like the Tenth Street Project.

If the Tenth Street Project succeeds with its two buildings it plans to buy others until it can control the whole block, bypassing only those buildings which are already well kept. Eventually the entire block will hopefully be a group of tenant cooperatives.

If tenant ownership fails, God help the city because everything else has been unsuccessful. If the ghetto dweller can't be awakened, then the city is faced with the fearful prospect of people consigned to being welfare vegetables.



# VILLAS MISERIA

by carol marie herb

**A first-hand report, by the editor of response magazine, of "emergency neighborhoods" in Argentina and how Christians there are trying to help. . .**

A baby in a box whimpers for attention then smiles brightly. He is kept captive in the box by blankets tucked in securely around him. This toddler should be running free but spends the day lying in a box so that his mother who must work can pay attention to other duties.

A handsome young man sits strumming a guitar at midday when he could be working to obtain the simple necessities of life—if he had an education. Maybe once he did work briefly at the nearby factory which is now shut down.

A woman leans down low over her old tin can stove  
*(continued)*



to prepare a meal in the little open space outside her home. These are the people of the *villas miseria* in Lanús. From Buenos Aires, Lanús is just one bumpy bus ride across a stinking river.

The *villas miserias* (villages of misery) are called emergency neighborhoods, but their permanency belies the title. Some such villas existed as early as 1929. People in the villas live in shacks put together with any materials they can find. Often the roofs of the shacks are held down by stones or other heavy objects. The only available water may be a faucet a few blocks away.

The average annual income for people in the villas is \$740. This sum can buy few of the manufactured goods on sale in Argentina because they are quite expensive. Although transportation seems a cheap item by American standards, a recent raise in the four cent bus fare was expected to put a hardship on many.

There are at least 500,000 people living in the *villas miserias* of Greater Buenos Aires. Lanús, one of the eighteen municipalities of Greater Buenos Aires, has a total population of 500,000. More than a third of the 23 million Argentines live in Greater Buenos Aires.

What are the causes behind internal migration and the villas? "Argentine society is sick and the villas are an acute symptom of the sickness," according to staff members at the Urban Center New Parish in Lanús. The staff blames the sickness on several factors. In rural areas there are poor labor conditions, low salaries, exploitation, lack of opportunities for youth and lack of basic resources for health care and education. Much of the agricultural land is in the hands of a few wealthy old families. When rural people come to the city they find a shortage of low-cost housing, and a limited number of jobs because they lack skills. Industries

in Argentina do not maintain a stable pattern of growth, so fluctuations cause unemployment.

The Urban Center New Parish or *Centro Urbano-Nueva Parroquia* (CUNP) serves in the midst of the *villas miserias* of Lanús. Begun by the Board of Social Action of The Methodist Church in Argentina in 1959, CUNP is now an interdenominational organization.

The center operates with a team which was formed to make a basic nucleus for continuity in the work. The project is subject to changes resulting from annual appointments which participating churches make and by the presence or absence of seminary students and missionaries. At present CUNP has a team of twenty persons. Thirteen of these can dedicate only a few hours a week to this work. Miss Ruth Clark, a United Methodist missionary, is on the staff.

Two of the first team members came to the area in 1964. They were then both seminary students. They spent two years walking the streets to get acquainted with the people of the neighborhoods and making a community study.

The CUNP team seriously questions the economic, political and social structure existing in Argentina. For this reason, CUNP team member and director Carlos Sabanes believes that the work of the center cannot be simply that of social service. He feels that within the existing structure social service is a tranquilizer.

Mr. Sabanes says the center does include a social service program in its work, however, because he and the staff maintain that human necessities cannot be postponed. According to him, the Protestant churches in Argentina would prefer to see the center and themselves involved only in social service and not have anything to do with the problems of social structure.

A rule of procedure at the center is "We don't do here what the community can do for itself." Mr. Sabanes sees as a major task one of mobilizing the people to call the government's attention to their needs. The Urban Center helped to organize different neighborhood associations. Three villas where the center concentrates its work are Villa Ilaa with a housing cooperative involving 250 families, Villa Triángulo with 100 families forming a neighborhood board, and densely populated Cuarto Camino where a health center and medical assistance have been started.

The center is now housed in a small prefabricated building. Under construction is a two-story building to provide some of the staff living units and also offices and a meeting room.

Many things can be done without expanding the space for social service, according to the director. "We do not want to have a medical office or a school with the center's name on it in the middle of the villas," he says. "We want all things to be the effort of and belong to the community."

The Neighborhood Board of Villa Ilaa constructed a building which houses a large dining room, a classroom and a medical consultation room. The center staff worked with the people to organize a lunch feeding program for 160 children. The lunch is free and the food is supplied by the government.

Doctors were obtained for the neighborhood through the efforts of the urban center and the neighborhood association. The team has a nurse who works with them.

Another CUNP team member teaches in the preschool program for four- and five-year-olds in the neighborhood building. She encourages parents to enroll their children in school and keep them attending. Some children are taken out of school at the age of seven because their parents want them to do some small job to earn money.

Mr. Sabanes says the center must always be interested in a social action approach which deals directly with the causes of problems. He explains how the center participated in eliminating a sanitary hazard. There was a factory in the area that burned animal fat. The factory would pile bones and fat in the factory yard and leave them until they were ready to process them. The stench made both children and adults ill. Through the pressure of the center and people of the neighborhood, the municipality forced the factory to eliminate this health hazard.

Housing, land ownership and unemployment are three major problems that



At the Lanus Urban Center, Director Carlos Sabanes (center) confers with missionary Ruth Clark and team member Jose Nicholas DeLuca.

the center is tackling. Several members of the CUNP team are active in labor. They want to know the workers' viewpoints about their own problems. There are two major labor unions in Argentina and they are repressed by the present Argentine government. CUNP's involvement with labor is still in an experimental stage. Most laymen in local churches will not associate with labor unions. Other laymen are union members, but won't participate because of pietism or lack of interest, according to Mr. Sabanes.

The staff is constantly making a theological evaluation about the urban-industrial mission. "To make this evaluation," Mr. Sabanes remarks, "we have to participate in the life of the worker. A new theology can appear only by working it through with others."

What does the gospel mean to people of the villas? "We find that what we say in the traditional church doesn't mean anything to the man in this area," Mr. Sabanes explains. People of the villas have a religious background, but it is filled with syncretism and superstition. For Holy Week and Christmas the team showed slides. The Christmas showing was in the street. While this device can attract attention, the staff really is searching for a way to adapt the teachings of the church so that they will be significant to the people of the villas.

The center has a goal of ecumenicity in mind, but it is difficult to reach. Mr. Sabanes says that although there is a lot of talk about the ecumenical movement, he sees no significant advance in it in Argentina and suggests most ecumenical activities consist of tea drinking. He believes the ecumenical movement can come only from the grass roots.

There are eight Protestant churches in the zone. These are fundamentalist churches. Most of their pastors do not live in the area and only come in for services. The Methodist Church is outside the area.

The center would like to work with these churches, but the staff has found it easier to find a commonness in action

with the nearby Roman Catholic Fatima Church. The staff has worked closely with a team of French Catholics that serve this church.

Today there is an organization in the area with fifteen institutions (including CUNP) participating. It is called the Coordinating Board of Zone II. This Board has motivated municipal and provincial officials to visit the villas and to search for solutions. It has produced some specific results in the areas of property rights and removal of health hazards. It has worked to influence the government to modify its plans for eradication of the villas by evicting the inhabitants and destroying their homes.

The principal financing for the urban

center comes from an ecumenical source—the Division of Interchurch Aid and World Service of the World Council of Churches in Geneva. The Board of Missions of The United Methodist Church in the United States supplies a missionary and also contributes some financial support.

Because they migrate from poor northern Argentine provinces, most residents of the villas lack a sense of community. Both neighborhood leaders and the CUNP team are working to develop this sense of community. An event such as a recent night of entertainment for over 100 neighbors will help toward this development. People from the neighborhood organized the event, they sang, played guitars, told jokes and the women of the community made the refreshments.

Boarding the bus that takes you across the river into Buenos Aires can provide an escape from the villas of Lanús. It means a chance to see the handsome boutiques, the pretty parks and the impressive buildings. If you are from a villa, the adventure is short-lived.

If the neighborhood leaders and the CUNP staff can influence enough people to bring about change in the villas, perhaps returning to them can be disassociated from the thought of misery and the name *villa miseria* will no longer be appropriate.



# NO resting place here

*The New and Furloughed Missionary Conference at Greencastle, Indiana, was once a time of pure fellowship and calm reflection. No more. This year's Conference struggled hard and angrily with the issues of the day.*

by ellen clark

Long before Stokely Carmichael told well-meaning white liberals that their job was not in the ghetto, but in their own back yard, missionaries have been challenged to justify their work abroad. This year, at the New and Furloughed Missionary Conference of The United Methodist Church in Greencastle, Indiana, the already brow-beaten missionaries were unexpectedly confronted with James Forman's Manifesto, the larger issue of racism within the church, and the need for their own response.

Not that Mr. Forman was invited to address the more than 350 missionaries, guests and staff of the Board of Missions at DePauw University. The agenda for the conference allowed little time for a discussion of his demands for reparations, and few missionaries cared to deal with them. "Greencastle" is a time for Bible study and hymn singing, visits with old friends, pooling of knowledge about a particular area of the world, interviews, housekeeping details, retirements and commissionings—as well as talks by church leaders on key concerns of the church today.

Sluggish weather and an isolated atmosphere generally lull missionaries into a lethargy, which, annually, somehow gets snapped. Last year the Poor People's Campaign coincided with the conference, usurping its agenda, as black leaders prodded consciences and missionaries staged their own march—to Greencastle's post office to mail letters urging their Congressmen to support anti-poverty legislation. The previous year missionaries worked far into the night framing petitions expressing their agony over the Vietnam War.

In 1969, the opening address of the conference jarred unwary missionaries. Miss Theresa Hoover, associate general secretary of the Board of Missions for the Women's Division, declared: "Social structures controlled by whites employ what could be called 'dirty workers' to discriminate for them. These include the ghetto policeman, the social and welfare worker, the slum landlord, the politician, the missionary (home and foreign), the worker in specialized ministries to minority racial groups, the real estate agent, the city and county courts. These workers are hired to keep black people quiet and 'out of the way.'"

Miss Hoover, a black executive, reminded conference participants of James Forman's diatribe against them: "Christians . . . have been involved in the exploitation and rape of black people since the country was founded. The missionary goes hand in hand with the power of the states."

This first reference to James Forman and Miss Hoover's sympathetic analysis of the black dilemma were supplemented by a panel discussion the next evening detailing the response of the Board of Missions to reparations demands and occupation of its floors—but then the matter died. It was not until the new crop of missionaries, the young "3's," appeared after the weekend, that the mood of passionate concern was recaptured.

The Rev. Dr. John F. Schaefer, associate general secretary of the Board for the World Division, seemed to signal a return to issue orientation: "If, after a term on the field where you have lived in an environment characterized by uncertainty and instability, you looked upon coming home for R & R—rest and relaxation—let me say to you in all candor, there is no resting place here.

"This continent, like the others, is in revolt because of the unfulfilled expectations of millions of people who are doomed to poverty amid affluence complicated the more because of white racism. It may be too late to mobilize ourselves for peaceful change. I refuse to believe it but this may be a false evaluation. I believe, however, that our

calling demands of all of us active participation in efforts now being made to change social structures so that the poor and disinherited may share in the productivity of our society."

The young missionaries, those first going out and those who had completed a short term, seized the initiative for a minor confrontation during a panel discussion on "the role of the missionary." Warren Danskin, a "3" recently returned from Brazil, declared, "Missionaries need to be much farther out on the firing line. Most are too comfortable. I've never seen a missionary I felt sorry for. I'd like to see a new breed of missionaries who are not afraid to sweat and suffer."

A former Frontier Intern, Mark Jurgensmeyer, pushed the point further: "Should the missionary be there at all? He's still American, still perpetuating that image." He wondered whether the missionary could be daring enough to live on little money and would be willing to have his family live elsewhere—"if this is the hangup?" ("You're not married," was the quick rejoinder from the audience.) He questioned whether the missionary could act boldly enough. "If so, won't he be kicked out by either the government or the mission board?" Speaking specifically to the 3's going overseas, he said: "New missionaries must face these questions. You may decide you can't be a missionary and a Christian with integrity at the same time."

Peeved, a woman retorted, "You're saying, if we're not on the firing line, living on subsistence, our commitment is not complete." Seconded another missionary, "Is diarrhea the test of commitment?"

Switching to another tack, a Latin America missionary, John Clay, voiced his concern: "How can we relate back to the U.S.? Some say the U.S. is the firing line. What do we have to say about U.S. business and military imperialism and local church conservatism and paternalism?"

Agreeing that this was "another frontier," Mr. Danskin argued, "Kids starving in India and without shoes in Brazil are affected by decisions made in the U.S."

The debate went on. An old India hand assured everyone, "Identification is in the heart, not in the salary." Someone else added the reminder, "We need to identify with struggling people and not just the suffering people." The gaps between theologies, ideologies and concepts of service were becoming apparent.

Dr. Dan W. Dodson, professor at New York University and an evening speaker on renewal of the city, gave fuel to the activists when he suggested that morality cannot be taught. "A situation is made

more moral rather than that people are taught to be pious," he said. Furthermore he was convinced that "the church has too often become the refuge from the encounter" with issues of poverty, race and justice.

"Escapers from the encounter, rise up and throw off your sanctuaries!" someone shouted and several missionaries suggested that the question period following Dodson's speech be given over to a strategy session to plan some action. While a large crowd gathered for the bull session, some expressed nervousness at taking any precipitate action. "I want to take part in something constructive, something reconciling, not something destructive that will pull people apart," a woman said.

A guest from the Congo rose to stun the audience with a passionate outburst inveighing against hollow words, Congressional and governmental actions, calls for love but not justice, conditions in the ghetto and so on. "You sit around talking while people are dying in the ghetto and in South Africa," he shouted. "You're insulting us in this meeting. You're not giving us an answer to our suffering."

Distraught at this emotional speech, a woman asked, "Could we make a confession of our own racism?" Dr. Dodson drily commented, "Cozy little white people love to have their consciences flagellated."

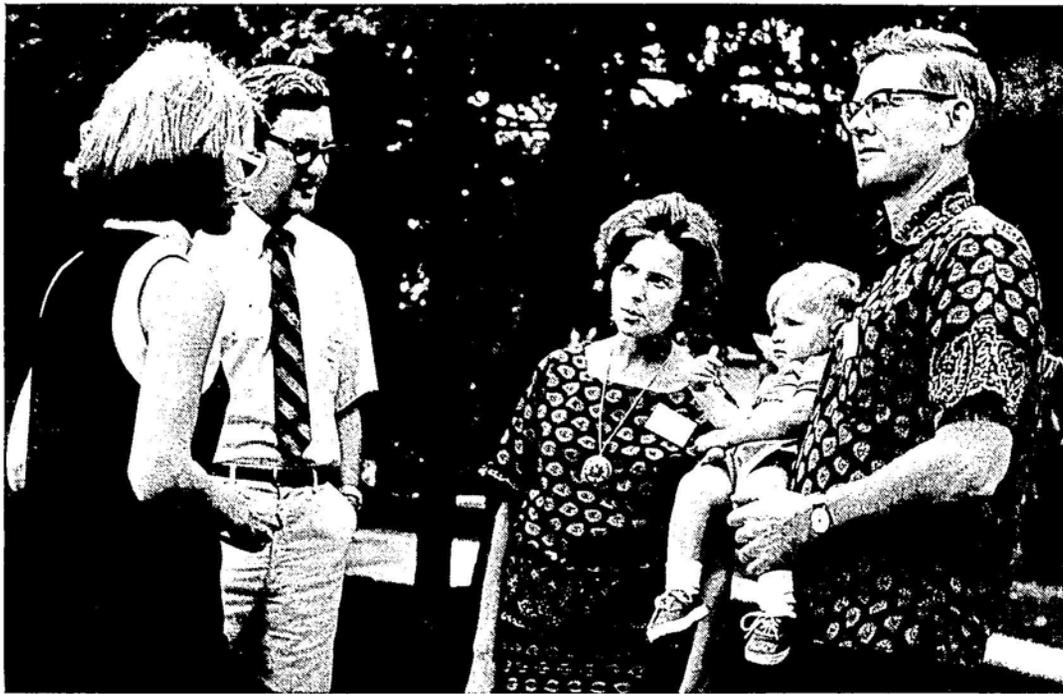
Should the group endorse black economic self-determination? The Black Manifesto? Should it urge a massive fund raising campaign for Methodist-related Negro colleges? Should Board of Missions assets and investments be examined?

Groping for some action, a missionary wondered, "How many of these issues get delivered to the pew when we're itinerating? If we don't understand the issues at home, why go overseas?"

This criticism obviously nettled many present, and one missionary retorted, "I resent being told that because I'm not here, I'm not doing anything." Others spoke of the needs overseas and the need for a perspective.

But a Crusade Scholar from Chile was unimpressed. "It surprises me that people coming from overseas don't know the issues," he interjected. "What's the sense of having missionaries if they can't interpret?" A number of persons present implied that if missionaries failed to see the urgency and implications of black demands in the United States, they had their heads in the sand overseas.

The next two days the agenda of the conference was set aside for a full discussion of the Black Manifesto and the alleged racism of the Methodist Publish-



*Mrs. Earle Sanford and husband, who will be Protestant chaplain in Moscow, relax with the James Hankins family, who have been involved in church development and Christian education in Liberia.*

ing House in declining to give wholehearted support to Project Equality, national ecumenical organization designed to promote fair employment.

In plenary sessions and small groups, missionary after missionary addressed himself to the Manifesto. Some feared that if they took some action in support of the Manifesto, they would "have no entree in local churches." Others found the language "Marxist." One man said simply, "The Manifesto is not factually true. The church is not white." No one in the almost all-white group was anxious to agree. "The \$500 million is just symbolic," warned another. "Handing it over won't get the monkey off our back." Someone else said, "Suppose the Manifesto is not symbolic—but true?" "Just because a statement is overdrawn doesn't mean it's not the truth," another said.

To a large extent, the reactions of missionaries reflected their backgrounds and areas of service. Missionaries who had served in Cuba or China stressed "parallels" between the tactics of Communists and Manifesto supporters. But a revolutionary stance was more familiar and acceptable to persons who had lived in South America.

Emotions were running high as the whole group gathered together again. "The Manifesto is controversial, a Pandora's box," warned an African missionary. "To take a stand pro or con will polarize the church. Let's come up with a responsible statement that will reconcile the church, a statement that will deal with the worldwide dimensions of the problem."

But some were reluctant to draft any

statement. "It's surprising that such an independent-minded group could be manipulated and propagandized," stated another African missionary.

"We're not instigators, not Communists," was the half-tearful, half-angry reply of a young Asia missionary. "We didn't come here with a program."

The Rev. Isaac Bivins, a staff member of the Board of Missions who had reluctantly spoken the night before ("You [whites] have set the terms of alienation; the black, the poor, must set the terms of reconciliation"), told the group: "If I thought the church shied away from controversy, I wouldn't be in it. You can take your time, but there are two time lines in this country." Referring to the Manifesto, which he neither supported nor rejected, he said, "Apocalyptic language is the only language the oppressed have to express themselves."

A committee was appointed to draft two statements—one on the Manifesto and another on the Methodist Publishing House's relationship to Project Equality. Working for five hours, its fifteen members came up with a resolution which said the Black Manifesto "expresses the anguish and bold determination of the black community.

"This challenge reminds us of long ages of injustice against black people—here and abroad (e.g., Southern Africa)—in which we and our overwhelmingly white structures are still involved. We are also reminded of how demanding the Gospel of Jesus Christ really is. Today God is making radical claims upon the Church of Christ concerning this perilous situation. We, as well as the framers

of the Manifesto and those it represents, are all under God's judgment. A clear Christian response, motivated by reconciling love, must be made immediately."

The resolution affirmed support for the Board of Missions and urged that any funds made available for black economic development be "under the complete control of black leadership."

In the final debate, one man blurted out that "some of us are running scared" and suggested that Scripture had gotten lost in the shuffle. Another man found it pitiable that the group's statement "assumes we've nothing else to give but economic development." The undaunted Congolese burst out, "This (holding the Bible) has been replaced by the flag of oppression. When challenged by the Manifesto, you respond with 'Christian principles.'"

The vote on the resolution was 231 to 20, with 31 abstentions. Another resolution, also controversial, urged the Publishing House to become a "supplier member" of Project Equality (it recently became a sponsor member, but this entails no financial obligations). Still another resolution, which was passed unanimously with no debate, denounced Rhodesia's constitutional referendum and called on President Nixon to maintain stiff opposition to the white-dominated government of Ian Smith.

Sandwiched into the final days of the conference were a happening, a prayer vigil and voluntary fasts. (The latter two were proposed by a missionary for guidance in making decisions.) Tensions eased toward the end, and attempts were made at a final session to achieve recon-



*Mr. and Mrs. Theodore McKnight, missionaries to South Africa; Benjamin Williams, Crusade Scholar from Sierra Leone, and Paul Reese, former special-termer in Rhodesia, discuss significance of "black theology" to Africa.*

ciliation. Everyone agreed with Canon Douglas Webster, the Anglican minister who had led the popular Bible studies, that "Conversions to Christ and to the world are both necessary. A servant church is not a servile church."

A retired missionary had this to say: "You're either new or second-hand; I'm in the Goodwill bag." He urged that missionaries "get really radical" by moving "beyond mere justice to love and brotherhood." A soft-spoken woman rejoiced that the missionary group had gone from "hating each other a little bit, if we're honest" to true communication.

But not everyone thought the differences could be patched up or "reconciled." A missionary from South Africa, Ted McKnight, thoughtfully commented: "As I've experienced this conference, we did something to it for which the conference was not prepared. The conference was designed to reorient us to the problems here and overseas, in light of the Word, in preparation for interpretation to the home and overseas church. The presupposition operative here has been that the urgent cry for justice required dramatic action—for example, a demonstration—that is, act or cop out. So we took action. But did we get to the bottom of the issues of white racism and economic development? How prepared are we now? The domination of the conference by all this has excluded us from an in-depth discussion of the issues. There are plenty of opportunities for social action, but social action must come after the discipline of thorough study."

And so there was understanding, ap-

preciation, but no true consensus. Perhaps consensus is impossible when concepts of the missionary's role vary so drastically. A white-haired missionary could say sincerely, "We have nothing else to give but Jesus Christ—the only unique thing. It's our mission to present him and to be part of the universal church of Christ. If whatever I do is not done in the way Christ is made known, loved and glorified, I have no business as a Christian missionary."

But a bearded missionary, poles apart, frustrated by all the "God talk," asked, "Why does everything have to be labeled 'Christian'? We're not willing to challenge institutions. The Board of Missions

may have to go; missionaries may have to go; there's a fear of opening up these issues. We use 'vocation' as an excuse. I'm going overseas to undo the damage caused by previous missionaries."

The search for reconciliation was nevertheless real. On missionaries' minds were the words of Canon Webster: "Some are too conservative to change; others are too radical to believe." For the missionaries going overseas and those coming home, the command to justice is real, and informed by faith. They see the mission field as indivisible. But, after Greencastle, some are reassessing their world view.

**"As missionaries of the Church from the far corners of the world, can you truly say that you've been unaware of America's racism? Has not its tentacles spread to infect you and your work in the strange places of this globe? Can you not see how vital your role can be in freeing the church?"** Theresa Hoover

by marjorie hyer

# CHRISTIAN UNITY THE CRISIS OF RENEWAL



*Fred Pierce Corson, retired United Methodist Bishop of Philadelphia, introduces Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, to the opening session of the workshop at the Philadelphia Academy of Music.*

An enormous painting—a vivid montage of the crucial scenes in Christ's life on earth—dominated the front of the modest chancel. Above the painting was a lighted cross and over that, in two-foot-high letters, JESUS SAVES.

Seated on the red plush-cushioned "elders" chairs below the painting were one cardinal, three bishops and a clutch of monsignors of the Roman Catholic Church; Baptist, United Methodist and Lutheran clergymen and one Episcopal layman. The faces in the two white-robed choirs were black. So were the host and the guest preacher.

The occasion was one of the highlights of the Sixth National Workshop on Christian Unity, which took place in Philadelphia in late June. Instead of spending the entire five days of the workshop in lectures and discussions, participants joined in the worship in a Negro Baptist church, a Greek Orthodox church and a Friends meeting.

The evening at Enon Baptist Church had been preceded by a unity walk from the conference headquarters at the Philadelphia Sheraton to the church on the

edge of Philadelphia's black community. The swarm of policemen guarding the line of march was a grim reminder that the lack of unity in society at large was an even more pressing problem than the brokenness of the Church. There were no incidents, but the massive show of police force for so amiable an event led one observer to suggest that Philadelphia would not be a promising site for the Democratic Convention.

The Rev. William J. Shaw, president of the Baptist Ministers' Conference of Philadelphia, made that point in his sermon that night. "If our religion separates us, then what in the world is going to get us together?" he challenged. The black clergyman scored the walls of separation that have kept religions and races apart. "Because we don't know each other, we don't get together. And even when we do get to know each other, we make the one we know the exception." There was a shout of knowing but bitter laughter from the black congregation.

The Sixth Annual Workshop on Christian Unity, like the five workshops that

preceded it, was sponsored by a Roman Catholic archdiocese—in this case, Philadelphia. But while the archdiocese carried the responsibility and the expense, the planning for the session was done ecumenically. About a fourth of the more than 500 clergy, nuns and lay men and women attending were Protestant.

The parallel of the broken world and the divided church was a theme that ran through the meeting. Jan Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, stressed it in his keynote address. The Gospel, he said, would "not be Good News if it was not a service to men. But have not Christians tended rather to regard the world as the place where they exercised their power rather than their field of service, so much so that little evidence was given of Christ's way and of His cross, so that, in the event, they lost their own unity?"

The way back to Christian unity, he said, "must lead through a true and real service to the world which can only be effected by the spirit of the Church which is destined not to rule but to serve—just as the Master came not to be served but to serve . . . The Church lays claim to being a sign of man's future unity, yet often appears to be irrelevant, because of its excessive preoccupation with its own concerns."

Dr. William H. Lazareth, dean of the Lutheran Theological Seminary in Philadelphia, was even more emphatic about the demands of the world on the church. "Our Lord was no champion of the ghetto," he pointed out. "The Good Shepherd is willing to leave the ninety-nine safe sheep and go out to regain the one that is lost. How much more necessary this is in our day when we, proportionately, have the ninety-nine lost sheep in the wilderness and still fondle the one kosher little lamb who is already safely in the fold."

Secular man, he went on, "couldn't care less about finding a gracious God, but he is searching desperately for some gracious neighbors. Therefore our real question today is not, 'What should united Christians be doing in the church?' It is rather: 'What should they be doing as the church in a broken world—the only world there is, God's?'"

After listing briefly the many crises that confront man today, Dr. Lazareth bore down hard on the racial crisis. Citing the "many new faces" which racial violence can take, he said: "In 1969 we can still 'lynch' black men economically through sub-standard wages; we can still 'rape' black women emotionally through punitive public welfare legislation; indeed we can still 'castrate' black youth spiritually by perpetuating the myth of



Following a unity walk to the Enon Baptist Church, the clergy, choir and congregation join in singing a hymn.

black ugliness and the reality of black powerlessness . . . These inhuman conditions in our society highlight the urgency of implementing major recommendations of the report of the President's National Advisory Commission."

Then he challenged the workshop participants: "If you can't speak to this human condition this week, then before God, have the integrity to pack your bags and go home quickly."

The Lutheran theologian declared that just as Christians today "are called to worship with fellow-saints in integrated churches, so we are called to work with fellow citizens for an open and inclusive society."

Since the workshop brought together grass roots ecumenical enthusiasts—both Catholic and Protestant—from all over the country, it provided an opportunity to find out what is happening to the ecumenical movement in local communities. An informal survey of these leaders from many parts of the country revealed some common patterns:

—The average churchgoer's involvement with ecumenicity is largely limited to attendance at a joint Thanksgiving Day or a special observance such as the Week of Prayer for Christian Unity. But an awful lot of church members do attend such services.

—It has become the pattern rather than the exception for local clergy associations to include both Roman Catholics and Protestants.

—Study and dialogue groups which concentrate on church doctrine and practice do thrive, but their membership is largely clergy.

In fact, it would be fair to say that the ecumenical movement today is largely in the hands of the clergy. Most of the participants at the workshop agreed this was less than the ideal situation, but there was less agreement as to what could be done about it.

"Too many clergy keep their lay members from participating," said the Rev. Chauncey J. Varner, a United Methodist clergyman who heads the Pennsylvania Council of Churches. "They don't trust the laity enough. The ecumenical movement will have meaning only when the lay people are involved on a depth level."

Another view was expressed by Father James R. Richter, Rockville Centre, Long Island, who teaches in a Roman Catholic seminary. "Many lay people are just not up to the theological subtleties involved in ecumenical activities."

Still others saw the more or less present monopoly by the clergy as a step toward wider involvement. Msgr. Thomas Clark of Scranton, Penna., explained that in the inter-religious clergy association study groups, "we're getting to know each other

so we can get to the congregations and get them involved."

There was general agreement that the goal was a far greater involvement of the average pew-sitter—not just in occasional worship services or dialogue groups, but in coming to grips with the needs of the community where they live.

An Episcopal clergyman in one of the discussion groups recalled "the thrill of serving a cause together" when he joined with thousands of other Christians—and Jews as well—in the demonstrations in Washington to urge passage of the 1965 civil rights act. "If we'd been arguing ecumenical relations for fifty years, we wouldn't have gotten to that point. We weren't there seeking church unity or even world unity."

But if action is an imperative in Christian unity, there are also some theological sticking points that will not be buried in a flurry of good works. The stickiest of these is intercommunion. Again and again the question came up—in the question-and-answer periods, in the small discussion groups and in informal conversation. More often than not it was a lay person who raised the issue.

It is a more urgent question with young people than is generally imagined. A 19-year-old Presbyterian girl, who attended the evening sessions of the workshop after finishing the day's stint on her summer job with the telephone company, described her frustrations with a Catholic-sponsored youth group. "I go because of the real brotherhood feeling I get there—and then to be denied Communion."

A boy who is a sophomore at Villanova told of similar feelings springing from his experiences with an ecumenical group oriented around a modified version of sensitivity training. Because both Protestants and Catholics were involved, two communion services had to be held. "We had been so close together all week-end," he recalled, "when it came time for the Mass, some of us were crying that it was our religion that separated us."

Both Dr. Lazareth and the Roman Catholic theologian, Father Anthony Padovano, defended the injunctions against intercommunion. "Communion is not having a snack with buddies," Dr. Lazareth said. "The eschatological banquet feast of the church must remain a thorn in the body of Christ if we are not to degenerate to the level of a Kiwanis luncheon."

To which Father Padovano added: "It's no good to say together, 'Jesus is Lord' if you have not beforehand reached some kind of agreement as to what you mean by that."

But it was obvious from the tenor of the discussion in some of the groups that while intercommunion might not exist in

principle in the Roman Catholic Church, it does in fact take place.

The workshop was not without evidence of the current struggle within the Catholic Church between the reformers and the conservators—or as one speaker called them, the counter-reformation. The problem of the structures of the Church came in for repeated attack.

"In our quest for unity, our problem is not with the Spirit but with structures," said Father Ladislav Orsy, S.J. chairman of Fordham University's theology department. "If we are divided, it has much to do with structures." The structures, he said, "should have a liberating effect on our community, not a paralyzing effect."

Father Johannes B. Metz from the University of Muenster, in Germany, went even further. "There can be no effective progress in the ecumenical movement today without a corresponding change in the structures and practices of the churches themselves," he said.

He asserted that the "crisis of renewal" in the Catholic Church today really amounts to "the counter-reformation of 1969. . . . It is public knowledge that there are groups within the Church arming themselves against renewal, casting suspicion on the (Vatican) Council and doing everything they can to cast the spirit of the Council out of us. Once more there is an Inquisition, certainly more subtle and veiled than in previous centuries, but all the more hazardous and serious because it is so veiled."

Father Metz accused the institutional Church of reacting "according to the pattern of all institutions which seek above all to preserve their structures and guarantee their survival."

The soft-spoken German received a standing ovation at the end of his presentation. Most of the Protestants present tactfully, if a bit smugly, refrained from unseemly enthusiasm for the assault on the faults of the Roman Church. Their turn came a few minutes later, in remarks by Dr. Claude Welch, professor of religious thought at the University of Pennsylvania, and a United Methodist clergyman.

"I am quite sanguine about what is happening in the Roman Catholic Church in comparison to what is happening in other areas of Christianity," he said in a brief comment on Father Metz's address.

It is entirely clear, he said, that radical forces are at work in Roman Catholicism, struggling to bring that Church in line with the times.

"I am much more concerned about the rigidities of structure in those communities where there has been no Vatican Council. In Eastern Orthodox and Protestant Churches it is difficult to see signs of a Twentieth Century reformation."

# LIFELONG EDUCATION

by AMY LEE

*What will the UN's International Education Year mean to children like these young Bolivian students? Hopefully, better teaching, better curricula, access to more knowledge—lifelong opportunities to learn.*



Lifelong education. What does it mean? How can it be acquired? International Education Year 1970 will try to find answers and set goals.

Established by UN General Assembly resolution 2412 (XXIII) and resolutions adopted at UNESCO's 15th session (October-November 1968), International Education Year will call for action at the national level and give new impetus to education and training in all parts of the world and in all fields from post offices to health services.

The IEY will strengthen present projects and launch new ones that can be developed as part of the United Nations Second Development Decade of the 1970's.

Governments and non-governmental organizations (NGO's) have been invited

to cooperate with members of the United Nations family—UNESCO, the Food and Agriculture Organization (FAO), the World Health Organization (WHO), the International Labor Organization (ILO)—in IEY activities.

Even UN-related agencies less directly involved in education have expressed interest in joining the parade, agencies such as the International Bank for Reconstruction and Development and the UN Development Program.

UNICEF will be involved in projects concerned with women's access to education, education for international understanding and leadership training for rural development.

UNRWA is planning a program in conjunction with ILO and UNESCO for pre-vocational training for young adults.

The World Meteorological Organization is considering special seminars for training meteorological instrument specialists, and for giving instruction in automatic data processing methods as applied to meteorology.

In cooperation with UNESCO and WHO the International Atomic Energy Agency will hold training courses on the use of isotopes in hydrology and medicine, plus a course for technicians at the ILO Center in Turin.

The UN High Commissioner's Office for Refugees will mark IEY by encouraging wider application of educational provisions of the 1951 Convention relating to the status of refugees.

In the words of UNESCO's special IEY report:

"International Education Year will not be regarded as an isolated event, a spotlighted interlude and an occasion for celebratory exercises without sequels, but rather as an occasion for evaluating certain past efforts, and still more as a *starting point*."

UNESCO sees IEY as a "bridge year," linking educational project starts with their development and expansion through the Second Development Decade.

It sees the "bridge year" as also providing opportunity for "the combined search for a renovated definition of education, its role and its methods." UNESCO wants the international community to concentrate on promoting "life-long integrated education—that all its implications may be explored and that it may become a fact as soon as possible."

It adds: "There can be no genuine renewal in the matter of education if the world persists in confining education within the brief span of formal schooling—even prolonged beyond what economics can bear—and the four walls of the classroom."

UNESCO cites several studies by units at UN headquarters that have specific and general application to IEY objectives. Among them: the "1970 World Population and Housing Census Program," the "World Program for the Improvement of Vital Statistics," the "1970 Report on the World Social Situation," and the "1970 Report on Children in a Changing World."

Most UN training programs are related to IEY objectives, such as those conducted by regional institutes for economic development and planning. For example:

Some 200 new recruits are expected to be trained in courses for officials of public and private agencies scheduled by the Asian Institute in 1970.

The Latin American Institute expects to continue its courses for training officials in economic and social development. The African Institute's program includes regional and sub-regional courses for government officials and university teachers.

Demographic and research centers in Bombay, Cairo, and Santiago are providing courses for their regions and additional facilities are planned for the African regions in 1970.

Courses offered by the Trusteeship and Non-Self-Governing Territories are also related to IEY objectives.

As UNESCO sees it, a framework for educational development during the Second Development Decade could emerge from IEY programs. For instance:

Trained teachers and volunteer workers would be encouraged and assisted to remain in rural areas;

Formal education might be supplemented with informal training through community education for adults, with special provision for programs for young people and women;

Greater emphasis would be put on training personnel in social welfare and establishing national social welfare training centers;

The Declaration of Human Rights, international covenants on economic, cultural, and social rights, and ECOSOC and General Assembly resolutions on civil and political rights would provide guiding principles for educational policies in human rights.

For its part in the International Education Year the ILO will emphasize elements of its program that have special bearing on the concept of life-long education: vocational training and workers' education.

Studies now in progress are examining ways and means of expanding employment where unemployment and underemployment create barriers to social progress.

The ILO is also looking into employment problems caused by economic and technological change in the developing as well as the developed countries. The study extends to shortcomings in systems of education and vocational training that may block promotion.

In countries of high-level education and employment, ILO's research is exploring ways in which lifelong education can contribute to the mobility of workers and the maintenance of full employment.

ILO will also emphasize three areas of vocational training closely linked to education: pre-vocational training for school-leavers under 18; apprenticeship of young workers; education and training as a part of youth employment and training schemes.

With the educational needs of rural people in mind, FAO, ILO, and UNESCO will sponsor a World Conference on Agricultural Education and Training next summer. It will be held July 28-August 8, 1970 in Copenhagen. The conference will concentrate much of its work on the needs of the developing countries for agricultural education and training.

A desire to provide a fresh view of education's role in the life of the individual and in the development of societies has motivated Unesco's choice of projects for the International Education Year. Unesco sees as focus for these projects the need for life-long education, not centered in the classroom and not limited to school and university studies.

On UNESCO's IEY calendar are:  
Publication of a World Survey on the States of Education: Achievements,

Problems, and Prospects.

A symposium on the theme, "Education and the Development of Man," to be held at UNESCO headquarters in February 1970.

A meeting of specialists in the fields of education, psychology, economics, communications, and cybernetics to be held in May in Geneva. They will discuss scientific organization and management of teachers and students to make learning more efficient, and plan long-term international cooperation in this field.

A project to define new approaches to higher education. The first phase of this project (1969-70) is developing case studies of advanced experiments, such as the Open University (United Kingdom), higher technical education via television (Poland), retraining courses for participating doctors (Czechoslovakia), multi-media university extension program (U.S., Japan), television and correspondence networks (Sweden, U.S.S.R.). Aim of this first phase is to produce a series of organized models and to begin experiments with these models in the second phase (1971-72).

Other Unesco-planned events for the 1970 IEY include a seminar for African countries on the use of mass media for rural development; a meeting of experts in August to consider the concepts, aims, content, and organization of education for international understanding and peace. The experts' suggestions and recommendations for this kind of education at primary, secondary, teacher-training, and higher levels will be published in 1971.

UNESCO will also sponsor an intergovernmental conference during 1970 to examine the contribution of cultural policies to the process of life-long education.

Among its IEY activities in 1970 the World Health Organization (WHO) will review current teaching practice in medical schools and centers for training other categories of health personnel, particularly in the developing countries.

WHO will also explore "multidisciplinary education"—the coordination of different curricula (medicine, pharmacy, dentistry, nursing) and pooling of staff and equipment to create multi-purpose training centers.

WHO and UNESCO are working together in the Experimental World Functional Literacy Program. Both organizations have found that health subjects are of great interest to new readers and that literacy classes include many people who are hard to reach through traditional health services. WHO studies the health situation where the literacy program is established and supplies authors of literacy texts with authentic information which can be adapted to local situations.

# THE MOVING FINGER WRITES

## UNITED METHODIST BISHOPS REJECT BLACK MANIFESTO

United Methodist bishops have issued a statement which "repudiates the ideology of the Black Manifesto and rejects its accompanying demands."

A July 15 communication to church leaders from Bishop Roy H. Short of Louisville, secretary of the Council of Bishops, gives the text of a statement adopted at a meeting of the Council's Executive Committee in Madison, Wisconsin, July 10. The text of the statement follows:

"At a regular Executive Committee meeting of the Council of Bishops of The United Methodist Church today, major attention was given to the concerns that relate to the denomination's Quadrennial Program, and its special financial goal of \$20,000,000 to be raised in the period of 1968-72 as a Fund for Reconciliation.

"This plus offering is being devoted to special projects in assistance to the poor and underprivileged; to helping meet racial group needs, and to expressing Christian concern for 'neighbors' anywhere. This program was instituted in April, 1968 by action of the General Conference that created the new United Methodist Church.

"Recently, because of the Black Manifesto development, some confusion has been created in the minds of the rank and file membership of our church. The Executive Committee of the Council of Bishops repudiates the ideology of the Black Manifesto and rejects its accompanying demands. Most of the bishops have issued statements on the Black Manifesto for their own churches in their areas.

"To help to further the United Methodist program in all of its phases, and especially to bring the Fund for Reconciliation and its projects to a successful conclusion by 1972, the Executive Committee of the Council of Bishops will call a consultation of United Methodist executives and administrative leaders to confer with it in early September. It is expected that this consultation will give the Council of Bishops at its regular fall meeting, the necessary information and support to enable it to lead the church in a united Christian advance."

## BLACK DEVELOPMENT CONFERENCE ELECTS PASTOR AS CHAIRMAN

The Rev. Calvin B. Marshall, pastor of the Varick Memorial AME Zion church of Brooklyn, has been elected chairman of the Black Economic Development Conference (BEDC).

In an interview with Religious News Service, Mr. Marshall said that violent means of pushing for social change are not his "stick" but warned that if there is not a "moral regeneration" the "decadence" of Americans will destroy the United States.

"That's not a threat," he said. "That's a prophecy." He termed "unfair" charges



RNS Photo

An American student is ushered out St. Peter's Square by a Vatican guard. Miss Suzanne Harris, 22, was ousted for singing in protest of Pope Paul's encyclical upholding traditional Catholic teaching against contraception. Miss Harris said she makes her home in both Vancouver, Canada, and Seattle.

that BEDC (formerly NBEDC) is just a "paper organization.

"It's an organization in its beginning stages that is now taking a definite structure. Any organization begins with a thought and a few persons, and it's very unfair to criticize the BEDC, considering the time it has existed."

A full slate of officers was named and action to file for incorporation under New

York State law was taken.

Chief spokesman for the new BEDC is James Forman. He is a member of the steering committee and head of its United Black Appeal. Before the mid-July meeting there were no announced officers.

Muhammed Kenyatta of Chester, Pa., a community organizer in Philadelphia and a former staff member of the Human Relations Project in Jackson, Miss., was named

vice-chairman for administration.

Dr. Vincent G. Harding, professor of history at Spelman College, Atlanta, and director of the Martin Luther King Library Project, is treasurer.

Doreen Graves, administrative assistant in the Department of Social Justice of the National Council of Churches, is secretary. She is the only officer who is not a member of BEDC's steering committee.

Four area vice-chairmen, representing sections of the U.S., were: West Coast, Mrs. Allhea Alexander of Los Angeles, a staff member of the National Welfare Rights Organization (NWRO); South, Mrs. Geraldine Smith, Jackson, Miss., financial secretary of NWRO; East, Dr. Robert Browne, assistant professor of economics at Fairleigh Dickinson University, Teaneck, N.J.; and Mid-West, Ken Cockrel, a Detroit attorney.

The other members of the steering committee, according to Mr. Marshall, are: State Rep. Julian Bond of Georgia; Mark Comfort, chairman of the Oakland (Calif.) Direction Action Committee; the Rev.

Vaughn Eason, head of the Philadelphia Council of Black Churchmen and an AME Zion pastor; the Rev. Cain Felder of Atlanta, director of Black Methodists for Church Renewal; Mr. Forman; Howard Fuller of Durham, N.C.; director of training for the Foundation for Community Development; Mrs. Fannie Lou Hamer of Ruleville, Miss., vice-chairman of the Mississippi Freedom Democratic Party; Mike Hamlin, a Detroit community organizer; Hayward Henry of Boston, chairman of the Unitarian-Universalist Black Caucus; Len Holt of Berkeley, Calif., assistant general counsel for the Congress of Racial Equality; Mel Jackson of Dayton, Ohio, director of the Dayton Organization; Hurlbert James of Washington, D.C., director of field operations for NWRO; Father Lawrence Lucas, assistant pastor of St. Joseph's Roman Catholic Church, New York; Howard Moore, an Atlanta attorney; the Rev. J. Metz Rollins, executive director of the National Committee of Black Churchmen; John Watson, a Detroit com-

munity organizer; the Rev. Woodie W. White, executive secretary of the Washington-based United Methodist Commission on Religion and Race; Dr. M. L. Wilson, president of the Council of Churches of the City of New York and chairman of the National Committee of Black Churchmen, and Michael Wright, a student at San Francisco State University.

Mr. Marshall said the steering committee had decided to choose a new chairman and slate of officers so that it would not appear to be "a charismatic movement built around a personality."

Mr. Marshall reported that the Conference has received, to date, about \$20,000 for its work. Of the total, \$15,000 has come from a New York Methodist church, \$3,000 from the students and faculty of Union Seminary, and \$1,000 from the Council of Black Churchmen in Philadelphia.

"I think the white church and white structure will do everything possible not to deal with the Conference," he said. "They'll have lots of meetings and argue about rhetoric to avoid dealing with us."

"But I think our concept will grow in time. Black people will begin to understand what we're talking about and they'll form around the manifesto's programmatic demands. In time, pressures will force the white church to deal with us."

(RNS)

#### NCC URGES HANOI TO SUPPLY LIST OF AMERICAN PRISONERS

The National Council of Churches has asked the Hanoi government to supply a list of American military personnel who are prisoners in North Vietnam and to allow visitation of the prisoners by a representative of a church or other private agency.

A statement issued by the twenty-five-member executive committee of the NCC revealed that a representative of the Council had interceded for these concessions with a representative of North Vietnam in Paris. "The executive committee . . . vigorously supports and renews the humanitarian appeal then made," the statement said.

The Paris intercession was made by the Rev. Robert S. Bilheimer, special assistant to the NCC general secretary for the priority program for peace and executive director of the NCC Department of International Affairs. Dr. Bilheimer spoke with Ambassador Mai Van Bo, permanent delegate of the North Vietnamese government in Paris.

(RNS)

#### CHURCHES PRESS FOR TRUCE IN NIGERIA/ BIAFRA WAR

Christian churches in three European nations have urged their governments to press for an end to the conflict in Nigeria/Biafra.

The Methodist Conference of Great Britain meeting in Birmingham asked the government to take the initiative in securing an international embargo on the



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**OUTSTANDING**



(Left to Right): Dr. D. Dillon Holt, president of Scarritt College, Mrs. J. Fount Tillman, trustee of Scarritt, Mrs. Henry Cannon (Minnie Pearl), and Miss Mary Joan Finger, head librarian of Scarritt, in the Sadie Tillman Room of the new Virginia Davis Laskey Library at Scarritt. Mrs. Tillman was president of the Women's Division of the Board of Missions of The Methodist Church for eight years, 1956-1964. Mrs. Cannon had just presented college officials with a \$15,000 check from the Kresge Foundation after college fund raisers, led by Mrs. Cannon, met the conditions of the foundation's challenge grant for furnishings and equipment for the new library.

supply of arms to both sides. The Conference unanimously declared its conviction that military means could not solve the conflict and pleaded with both sides to arrange an immediate cease-fire.

Leaders of the Roman Catholic and Lutheran churches in Germany called for a halt to arms shipments, an immediate truce, and free, internationally guaranteed access for the shipment of relief supplies to areas of starvation on both sides of the fighting.

In Stockholm the Executive Committee of the Lutheran Bishops Council sent a letter to the Prime Minister appealing for diplomatic action to secure an armistice and a durable solution. The bishops also urged guarantees that the churches and other voluntary agencies could continue relief efforts.

(EPS)

#### CHURCHMEN HAIL MOON LANDING; STRESS HUMAN PRIORITIES

Churchmen and theologians hailed the success of Apollo 11, prayed for the safe return of the astronauts, and saw the Moon landing as opening a new epoch for theology. But some issued warnings against the idolatrous worship of success and raised questions about human priorities.

In a broadcast beamed toward the Moon from the Vatican Observatory, after the lunar module set down, Pope Paul VI said: "Glory to God and honor to you, men of this great space undertaking. Honor to those men who are responsible for it, to the experts, creators, organizers and to all those who have made this marvelous flight possible. Honor to all men who have been involved in any way. Honor, greetings and blessings."

Earlier on the night of July 20, the pon-

tiff said it was a "great day, a historic day for humanity" but he cautioned that enthusiasm for technological accomplishment might come to "fascinate us perhaps even to madness.

"Here is the danger," said the pontiff. "We must guard ourselves from this possible idolatry. It is true that the machine multiplies man's efficiency beyond every limit, but is this efficiency always to his advantage? Does it make him any better, more a man? Or could this machine imprison man who produces it and make him a servant of the system of life which the machine, in its production and its use, imposes on its own director?"

From his see in Constantinople (Istanbul), the Ecumenical Patriarch, spiritual head of Eastern Orthodoxy, said, "The landing of man on the Moon especially opens a new epoch to theology and impels



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us to a new penetration into theology of the whole creation. . . ."

Protestant theologian Reinhold Neibuhr called Apollo 11 a "triumph of technology, teamwork and discipline."

But the former Union Theological Seminary professor asked what kind of breakthrough the Moon landing represented. "The landing on the Moon has been compared with the discovery of the new continent of America. But the Moon is dead and barren of all natural and human life; and America was rich in all physical and historic possibilities.

"But the chief reason for assessing the significance of the Moon landing negatively, even while the paeans of triumph are sung, is that this tremendous technical achievement represents a defective sense of human values and of a sense of priorities of our technological culture.

"The same technology that gave us this triumph has created many of our problems. Our population at the beginning of the century was only 20 percent urbanized; and now 80 percent lives in large cities. We have woefully neglected these urban centers. They are stinking with air and water pollution.

"The rich nation which can afford the technical 'breakthrough' cannot offer the impoverished cities tax help to feed the hungry or educate the uneducated. We are betraying our moral weakness in our very triumphs in technology and economics."

The Rev. Jesse Jackson, head of the Southern Christian Leadership Conference's Operation Breadbasket: "How can this nation swell and stagger with technological pride when it has a spiritual will so crippled, when it is so weak, so wicked, so blinded and misdirected in its priorities?"

### DISTURBANCES MARK DEBATES DURING CHURCH DAY PROGRAM

Near tropical temperatures which turned Stuttgart, Germany's huge Exhibition Halls into a hothouse did not prevent additional heat being generated by working groups on theological, political and social issues during the German Evangelical Church Day.

Much to the relief of the management, disturbances by radical opposition groups kept within reasonable limits, being confined largely to the display of placards and posters carrying provocative texts and to the distribution of leaflets.

The only major disturbance occurred in the working group on "Justice in a Revolutionary World" where student groups disrupted the address of Walter Keip, a Christian Democrat member of Parliament, by shouting.

In discussing development aid problems, Mr. Keip scored the use of violence and blind destruction by underprivileged classes in developing countries in their effort to change conditions.

In the largest hall, jammed by eight thousand, a theologically explosive atmosphere developed in a "Dispute over Christ." The workshop was filled with representa-

tives of liberal and conservative theology who clashed, making it clear that reconciliation of the two camps was remote as ever.

The conservative "No Other Gospel" movement, which refused to take part in the last Kirchentag "lest it share the platform with heretics," made clear that its agreement to participate this year was not motivated by wish for reconciliation or compromise with modern theology.

Marxist philosopher Milan Machovec of Prague, Czechoslovakia, told more than 2,000 persons in a discussion on "Question of God" that it must be understood that Marxists can speak at Christian meetings and vice-versa.

He urged that Christian-Marxist dialogue be continued in a dignified form and without fanaticism. He said atheistic ideology must view self-critically its effort to make atheism the basis of society since it is not sufficient to take away faith in God from millions without leading them simultaneously toward deeper humanism. A spokesman for Protestant youth organizations declared, "We see Christ as a human being and want to emulate him. But not until all injustice in the world has been eliminated will we have time to contemplate whether Christ was God's Son."

A shout from the audience told the youth, "I am afraid you will have to wait a pretty long time."

A working group on "Democracy," composed largely of youth participants, adopted a resolution requesting amnesty for all those who "through politically motivated actions (student demonstrations) have tried to promote democracy in the Federal Republic."

One hall was made available to "critical youth." Its walls were covered with Maoist quotations, revolutionary slogans, suggesting that ultra-leftists had done the decorating.

Activities in the hall included a prolonged discussion of proposals for militant disturbances of the congress, the singing of Communist songs and production of revolutionary posters.

An ecumenical service was celebrated jointly by Coptic Orthodox Bishop Samuel of Cairo, Protestant Bishop Erich Eichele of Stuttgart and Catholic Bishop Carl Joseph Leiprech of Rottenburg. At their next scheduled session, in 1971, the Kirchentag and the Catholikentag will meet together for the first time.

(RNS)

### HOSPITAL STRIKE ENDS; SCLC WINS MOST DEMANDS

The second front of the strike of black non-medical hospital workers in Charleston, South Carolina came to an end 113 days after it began.

Leaders of the workers and representatives of the Southern Christian Leadership Conference won most of their demands in negotiations with the Charleston County Council on the strike against the County Hospital.

Most details conform to the settlement made earlier at the South Carolina Medical



RNS Photo

*Several hundred persons attending the biennial convention of the Lutheran Church-Missouri Synod in Denver pray outside the Exhibition Center in a planned demonstration supporting black members of the denomination. The black group asked for more funds for black schools maintained by the Synod and for concrete attention to poverty.*

University Hospital. Workers received a wage boost from \$1.30 to \$1.60 per hour, and workers who walked out are to be rehired, 42 of 65 immediately and the others within three months.

After the strike had been in process for several weeks, the Southern Christian Leadership Conference was invited to rally support. The Rev. Ralph Abernathy, SCLC president, was in Charleston for weeks, during which time he was arrested twice. (RNS)

### STATUE OF BLACK CHRIST PROVOKES CONTROVERSY

Threats and protests which followed the unveiling of a statue on the wall of a Methodist church in Liverpool, England depicting Christ as a black man have been countered in two moves by the minister, the Rev. Donald May.

First, he published a special leaflet explaining that the rich variety of color in the statue, The Resurrection of Christ, was a symbol of the fact that all men of all colors are included in the humanity and resurrection of Christ and that all are members of the one human race.

Then he followed this up with an ad-

ditional statement that the coloring of the statue had turned out rather differently to what had been envisaged.

"We had understood," he said, "that the figure of Christ would be in brown color—depicting Christ as he was: a Palestinian Jew, and therefore a 'colored' man. In the event, the sculptor used such a dark brown dye that the figure does look black."

(RNS)

### BELGIAN METHODISTS UNITE WITH EVANGELICAL CHURCH

A new church has been born with the formation of the Protestant Church of Belgium. One of the two predecessor bodies of the new united church is the former Belgium Annual Conference of the United Methodist Church, the first United Methodist unit to go into church union since Methodist-Evangelical United Brethren union in 1968.

Consummating several years of negotiations, the Belgium Annual Conference and the Evangelical Protestant Church formally united when 120 delegates representing the two communions voted unanimously in favor of merger. The vote was followed by applause and singing of the hymn, "Thine

is the glory." October 12 was set as an official day for celebrating the union in all congregations.

The new Protestant Church of Belgium has about 17,000 members (including 3,100 former United Methodists) in some 70 congregations, including both French and Dutch-speaking groups (Belgium is a bilingual country). Also included are two English-speaking congregations, one being the 47-year-old Protestant Church of Brussels founded by Methodists and related to the former Belgium Conference. The Protestant Church of Belgium and several smaller Protestant groups collectively comprise only about 1 per cent of the Belgium population, the remainder being traditionally Roman Catholic.

Elected the first president of the new church is the Rev. Dr. Andre J. Pieters, 43, United Methodist leader and former Crusade Scholar. He is dean of the French-speaking section of the Protestant Theological Seminary in Brussels and also is professor of systematic theology. He is a lecturer at the Theological Faculty of Roman Catholic Louvain University and is an inspector of Protestant religion courses under the Belgian Ministry of Education.

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**MASAHISA SUZUKI DIES;  
HEADED CHURCH IN JAPAN**

The Rev. Masahisa Suzuki, 57, highest officer of the 188,000-member United Church of Christ in Japan and a minister in the former Japan Methodist Church, died July 14 in Tokyo.

First elected moderator of the United Church in 1966, Mr. Suzuki was re-elected in 1968. During his administration, various advances were made by the church including union with the Okinawa United Church of Christ, progress toward greater financial self-reliance, a more efficient structure, and a stronger witness in Japanese society. (The United Church is related to the United Methodist Church and other North American communions.)

Mr. Suzuki was a widely traveled moderator. He made trips to Korea and Okinawa to help re-establish war-broken relationships; he visited Germany twice to develop ties between his church and German churches, and he was in the United States for a month in 1968 to observe American church life. Also in 1968 he attended the Assembly of the World Council of Churches at Uppsala, Sweden, as a delegate.

Since 1946, Mr. Suzuki had been pastor of the Nishikata-machi Church in Tokyo, not a large congregation but one from which 17 men have entered the ministry. He had served on many committees and boards of the United Church, and was author and translator of Biblical commentaries and other books.

Grandson of a Shinto priest, Mr. Suzuki attended Aoyama Gakuin Theological Seminary (United Methodist-related) in Tokyo. He was a minister in the former Japan Methodist Church until it was merged with other Protestant denominations into the United Church of Christ in Japan in 1941.

**ECUMENICAL FUND AIDS  
LITERATURE DEVELOPMENT**

A worldwide ecumenical agency that has sought to advance the cause of Christian communication through the printed word made grants recently totaling \$500,000 for literature development in Africa, Asia, the Middle East, Latin America and Oceania.

During its four years of existence, the Christian Literature Fund (CLF) has distributed almost \$2,000,000 to 140 projects in Christian literature production and use around the world. The World Division of the United Methodist Board of Missions is an active supporter of CLF.

**ANGLICAN BISHOPS ATTEND  
METHODIST CHURCH SERVICES**

Several Anglican bishops attended services at Methodist churches in Britain July

13, according to Religious News Service dispatches, as a sign of unity in the wake of Church of England rejection of a proposed plan of union for the two denominations.

One Anglican bishop said that he would be "very happy to give permission for baptized Methodists to receive Holy Communion in the Church of England." The prelate's statement was welcomed warmly by some Methodist leaders who also noted that the bishop had no objection to Anglicans receiving communion in the Methodist Church.

**METHODIST LAYMEN URGED:  
LEAVE 'RELIGIOUS GHETTOS'**

Being "Obedient in Service" to the mission of the church in the decade ahead will mean getting out of "religious ghettos" and actually demonstrating the life-style of Christ, more than 4,600 United Methodist laymen were told.

"We don't go to church to do God's work," Arnold Edinborough of Toronto, Canada, asserted in the keynote address to the national conference on the campus of Purdue University in July. "We leave the church to do God's work the rest of the week."

And this theme was repeated again and again in addresses, dramatic and audiovisual presentations, personal testimony, and by resource leaders in discussions of such things as the "Black Manifesto," contemporary music, education and communications.

Mr. Edinborough, one of Canada's best-known Anglican laymen and president of Saturday Night Publications, said in his keynote address that doing "God's work the rest of the week" means, among other things, caring for the poor.

"If either in the world at large or the country at home we have money in church reserves and do not distribute it to those who need it we are not Christians," he asserted. "We have enough money in the united churches (of the North American continent) to provide every person with a job and a decent life."

The speaker also suggested that some local churches might need to consider "selling their Gothic horrors" and rent a floor of a near-by high-rise apartment building as its base of operations.

In another address, the Rev. Dr. George Webber, president of New York Theological Seminary and a widely-recognized authority on the urban church, said that instead of endless talk about "winning people to Christ," what is needed now is for Christians to understand and actually follow the life-style of Christ, including the crucifixion.

"Proclamation of the Gospel before its demonstration by Christians in the life of the world no longer makes any sense theologically or pragmatically—if indeed it ever did," Dr. Webber declared.

**MINORITY ENTERPRISES  
AIDED BY MELIC LOANS**

Six loans totaling \$143,140 to economic enterprises developed by black and other

minority-group persons have been announced by the Mission Enterprise Loan and Investment Committee (MELIC) of the United Methodist Board of Missions. Five of the loans are to projects in the United States, most in ghetto areas, and one is in Ghana.

The six loans, plus an additional \$28,920 committed as guarantee capital for bank loans to minority-group entrepreneurs, brings to a total of \$846,000 the amount that MELIC has made available to date in loans, investments and guarantee capital.

In addition MELIC has voted to underwrite guarantees of capital totaling \$28,920 to five ghetto enterprises if loans are made by local banks and guaranteed by the Small Business Administration (SBA). The loans would total \$482,000.

The six new MELIC loans, as announced by Mr. Smith:

\$8,500 to the Real Great Society, Inc., a self-help enterprise of black and Puerto Rican youth and young adults in New York, for its project, "The Dark Room," a retail and wholesale photographic operation and photo-processing service which also trains young people showing ability in photography.

\$3,850 to Soul Trends Original, Brooklyn, N.Y., a custom dressmaking business and retail store operated by two young black women and specializing in Afro and American women's apparel and jewelry.

\$30,790 to Metropolitan Cooperative Service, Cleveland, Ohio, a 400-member meat buyers club seeking to establish a meat market on Cleveland's east side. The loan is in cooperation with the United Methodist Union of Cleveland, Mayor Carl Stokes's "Cleveland Now" Committee, banks and the Cleveland Growth Foundation.

\$30,000 to Franklin Community Credit Union, Omaha, Neb., a self-help credit union sponsored by United Methodist Community Centers in Omaha's north side black community, which was the scene of civil disturbances in June. Capital has been deposited with the credit union by the Nebraska Synod of the Lutheran Church in America, the Nebraska United Methodist Annual Conference, Immanuel Medical Center and Hinky Dink, a local grocery chain. In making the loan, MELIC said it made an exception, because of local circumstances, to its policy of not loaning to organizations that themselves make loans.

\$50,000 to Robert Littlejohn Associates, Washington, D. C., a one-year-old black and Puerto Rican public relations and consulting firm. It is currently arranging hearings for the President's Commission on Income Maintenance.

\$20,000 to a rice farming and milling industry in Ghana, to be owned and managed by Ghanaians. A feasibility study of the project has been done by Technoserve, Inc., New York and Greenwich, Conn., a consultative service evaluating economic development programs in developing nations. Technoserve seeks to mobilize indigenous Christian laymen in the management of such programs.

## RUTH HARRIS TO DIRECT WORLD DIVISION PROGRAM

Miss Ruth M. Harris, New York and O'Neill, Nebraska, has been named to the key position of coordinator of the four-pronged quadrennial program overseas of the World Division of the United Methodist Board of Missions. She succeeds the Rev. Paul McCleary, coordinator for a year, who has been elected executive secretary of the United Methodist Structure Study Commission for the remainder of the quadrennium.

In announcing Miss Harris' appointment, the Rev. Dr. John F. Schaefer, New York, Board associate general secretary for the World Division, said that for the immediate future Miss Harris would also continue to hold the portfolio of functional secretary for the University World. The World Division quadrennial program was adopted in 1968 and is being coordinated with the United Methodist Church's Quadrennial Emphasis, "A New Church for a New World."

The four basic thrusts of the Division program are: 1) peace concern; 2) hunger and world development; 3) urbanization and industrialization; 4) laity in mission (emphasis on training laymen for mission in their own or other lands). Previously announced (and continuing) as consultants for the program are the Rev. Dr. C. Dean Freudenberger, Auburndale, Mass., for hunger and world development, and the Rev. Joel C. Underwood, McMinnville, Tenn., for urbanization and industrialization.

Miss Harris has been on the executive staff of the Board of Missions since 1959. For the last four years, she has been functional secretary for the University World. Previously for five years, she was director of Student Work in the Woman's Division of the Board.

## RELIGIOUS CLIMATE IMPROVES IN POLAND

A Methodist leader and a Lutheran bishop told of improvements in the religious climate in Poland since World War II in addresses during the 25th anniversary observance of Poland's Ecumenical Council recently in Poznan.

The Council comprises eight non-Roman Catholic churches with a membership of about 850,000, or about 2 per cent of the Polish population. The Methodist Church with more than 6,000 members is in the Ecumenical Council.

The Rev. Dr. Witold Benedyktowicz of Warsaw, vice-general superintendent of the Methodist Church of Poland and a professor of theology, and Lutheran Bishop Andrzej Wantula said that the various churches, Catholic and non-Catholic, have equal status in Poland. They conceded that the current secularized government of Poland grants no special position to the churches, but this "does not consign Christians to political abstinence." The two speakers stressed that Polish Protestants have taken an active role in the Christian freedom movement.

Dr. Benedyktowicz was a reserve dele-

gate to the 1968 United Methodist General Conference in Dallas. In addition to about 40 congregations, the Methodist Church of Poland maintains a home for girls, a religious social center (in cooperation with other denominations) and an English language school in Warsaw, which enrolls more than 4,000 students. American missionaries served in Poland until 1949.

## HISTORY IS RELEVANT TO CHURCH HISTORIANS

The contemporary aspects of history were much in evidence at the meeting of the Commission on Archives and History of the United Methodist Church's Southeastern Jurisdiction.

The group was warned that "We are called not to witness to history, but through and by history to witness to Jesus Christ." The word came from the Rev. J. Gordon Melton of Birmingham, Ala., who said that historians "must not sit by silently" but should "aid the church's confrontation in the present with the great issues."

Melton also held that "it is not so important which side of an issue John Wesley stood on, but the fact that he did not relegate the issues as being non-religious."

Further recognition of the sweep of change came from retired Bishop Nolan Harmon of Atlanta, Ga., who is editing an encyclopedia of Methodism, co-sponsored by the commission. "If the church would just stand still," he mused, "we could get the encyclopedia done." He pointed out that current developments in the church, including last year's Methodist-Evangelical United Brethren union, are "wonderful ecclesiastically, but they messed things up editorially." Publication of the new work is expected in 1971, the first such comprehensive treatment since 1876.

A review of a man well known as father of the flying Wright brothers but less well known as a bishop of the United Brethren Church was given by the Rev. Dr. John Ness Jr., Lake Junaluska, N.C., and Dayton, Ohio, executive secretary of the national Commission on Archives and History. The UB church was one of the forebears of the United Methodist Church.

Bishop Milton Wright was the first official professor of theology in that church, as well as a missionary to Oregon, a pastor in Indiana and an editor, according to Ness. He was elected a bishop in 1877 and again in 1885, but led in a split of the church in



RNS Photo

Pope Paul VI looks through a telescope at the Moon inspecting the area of the lunar surface where American astronauts Neil Armstrong and Edwin E. Aldren, Jr., landed. The pontiff, who was at his Summer home at Castel Gandolfo, watched the Moon landing on television.

1889 and became the first bishop and publishing agent of the United Brethren (Old Constitution). The split was largely over the issue of churchmen as members of secret organizations, which Wright opposed.

Dr. Ness said he could find no evidence anywhere that Bishop Wright had said, as has often been reported, that "if God had wanted man to fly, he would have given him wings." Instead, he said, the bishop's pride in his sons' accomplishments shows up strongly in his journals. However, he added, Orville and Wilbur apparently got most of their skills and advice from their mother, who knew both how to draw and to use mechanical tools.

### **SOCIAL CONCERNS BOARD JOINS PROJECT EQUALITY**

The General Board of Christian Social Concerns, a prime mover in United Methodist Church endorsement of Project Equality, is one of that group's newest members.

The board joined the Baltimore, Md., chapter. Although it had voted support of the inter-faith, fair employment Project Equality as early as 1966, it had not officially joined because there was no chapter in Washington, the board's headquarters. It has contributed funds to the national body.

### **METHODISTS ASSIST GOODWILL INDUSTRIES**

United Methodists figured prominently at the annual Delegate Assembly of Goodwill Industries of America in mid-July in St. Paul, Minn.

The Delegate Assembly is the top policy-making body for Goodwill Industries, which is believed to be the world's largest private agency for employment, rehabilitation and vocational training of the handicapped. There are about 185 local Goodwill plants and other outlets serving 85,000 handicapped persons throughout the United States, and there is a growing Goodwill program in 22 other countries. Goodwill Industries of America has headquarters in Washington, D. C.

The Goodwill service to the handicapped was originated by a Methodist minister in Boston in 1902 and has been related to Methodism through the years. Today the relationship to Goodwill Industries of America is through the Department of Goodwill Industries of the National Division of the United Methodist Board of Missions.

One of the highlights of the Delegate Assembly was the presentation of a check for \$100,000 to Goodwill Industries of America from the National Division. The check was presented to Goodwill officials by the Rev. Dr. Norman W. Klump, New York, assistant general secretary of the Division for its Section of Social Welfare, Medical and Educational Work (which includes the Department of Goodwill Industries).

Dr. Klump said the \$100,000 included \$35,000 in regular appropriations to Goodwill and a \$65,000 special grant for executive training of professional Goodwill personnel. One reason for the grant for leader-

ship development, Dr. Klump said, was that the Goodwill program is basically dealing with disadvantaged persons, most of whom are in central or inner-city situations. About \$50,000 was from funds of the former Evangelical United Brethren Church, including gifts by members of the former Woman's Society of World Service, he said.

Dr. H. Conwell Snoke, Philadelphia, Pa., executive secretary of the Methodist Investment Fund and a long-time leader in Goodwill, was re-elected president of Goodwill Industries of America for the second year. George L. Hergesheimer, New York, treasurer of the Board of Missions, was re-elected treasurer for the third year. Re-elected as the top staff executive was Robert E. Watkins, Washington, who continues as executive vice-president of Goodwill Industries of America. (He is also executive secretary of the National Division's Department of Goodwill Industries.)

### **BOWERY MISSION HAS ITS FIRST WEDDING**

Ten years ago the Rev. James Carter was one of the hundreds of men who sleep on the streets and in the flophouses of New York City's Bowery. On Saturday, Aug. 2, however, the 54-year-old Episcopal priest was married in the first wedding ever performed in the 90-year history of the Bowery Mission.

"This is the happiest day of my life," he said after the half-hour service, and added: "All of this has been God's plan. Ten years ago," he told a reporter, "if anyone had told me I would get married in this place I'd have said they were nuts."

Born in Washington, D.C., Mr. Carter attended the University of Virginia and the Episcopal Theological Seminary in Alexandria, Va. He was ordained in 1937, and assigned to St. Thomas church in the capital—President Franklin D. Roosevelt was a regular attendant of the Sunday services.

In 1944, Mr. Carter was married and in June, 1953, he took his wife to the hospital for the birth of their first child. However, both Mrs. Carter and the child died during the delivery, and the minister turned to alcohol.

Within two months, he recalled, "I lost every bit of faith I ever had. I didn't believe in anything." According to the Christian Herald Association, which operates the Bowery Mission here, the downhill slide continued and as the years wore on, Mr. Carter was arrested—at least fifty times—for vagrancy and drunkenness.

He came to New York City in 1957 and spent two years in the flophouses and on park benches and streets before coming to the Bowery Mission. In 1963, he began to get back on his feet.

"If it hadn't have been for the spiritual program of the mission," he said after the wedding, "I wouldn't have made it. At first, I paid lip service to Christ, but I continued to drink. It wasn't until I realized that I couldn't do anything until Jesus Christ took over my will that things began to happen."

Both Mr. Carter and his best man, Leo Heller (a former drinking companion) stressed their belief that God sometimes

moves in strange ways to save men. They saw their alcoholism as a way of bringing them to the end of their own resources, forcing them to rely entirely upon a personal relationship with Christ. (RNS)

### **H.U.D. OFFICIAL URGES NEW USES FOR CHURCH PROPERTY**

Churches should use "land they own in abundance" as building sites for non-profit housing for low and moderate income families, a high-ranking Negro appointee of the Nixon Administration told a Baptist conference in Washington.

"Churches should take land not being used for religious purposes and make it available for housing for the poor blacks, Mexican-Americans and Puerto Ricans," said Samuel C. Jackson, assistant secretary for metropolitan development in the Department of Housing and Urban Development (HUD).

He also said there are federal and private programs where additional seed money can be made available to churches and synagogues for the erection of single or multiple family housing units, either low or high-rise. (RNS)

### **DRASTIC REMEDIES URGED FOR "POPULATION CRISIS"**

Dangers posed by the "population crisis" require "an action program of the dimension of the one that launched men into space," a United Methodist world development executive declared recently.

The Rev. Rodney Shaw, director of the world development department of the denomination's Board of Christian Social Concerns, said President Nixon's message on the problem was "an eloquent call to action," but that "much more drastic remedies" were needed than those posed by the President.

Although the Presidential message urged that women not be deprived of family planning help because of their economic status—the President placed a stress on helping those in the lower income brackets—Mr. Shaw said that population growth in the U.S. comes from upper and middle income families, rather than from those with lesser incomes.

The church official recommended creation of a National Agency for Population and Environment, adequately funded and supported, with "the sole task of halting U.S. population growth and preserving our environment." The agency should also give maximum assistance to other nations for that same purpose, he said.

"Man did not walk on the moon because already overburdened agencies were asked to give that task a high priority," explained Mr. Shaw, but "because a major agency was created specifically for that purpose and told to reach the moon as soon as possible."

(President Nixon had asked for expansion of existing family planning programs in federal agencies, and called for a national study commission on the problem.)

"If we are to rescue our society from the population explosion," asserted Mr. Shaw, "we must decide that a two-child family is to become the American norm (and we must) act vigorously to achieve that norm."

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