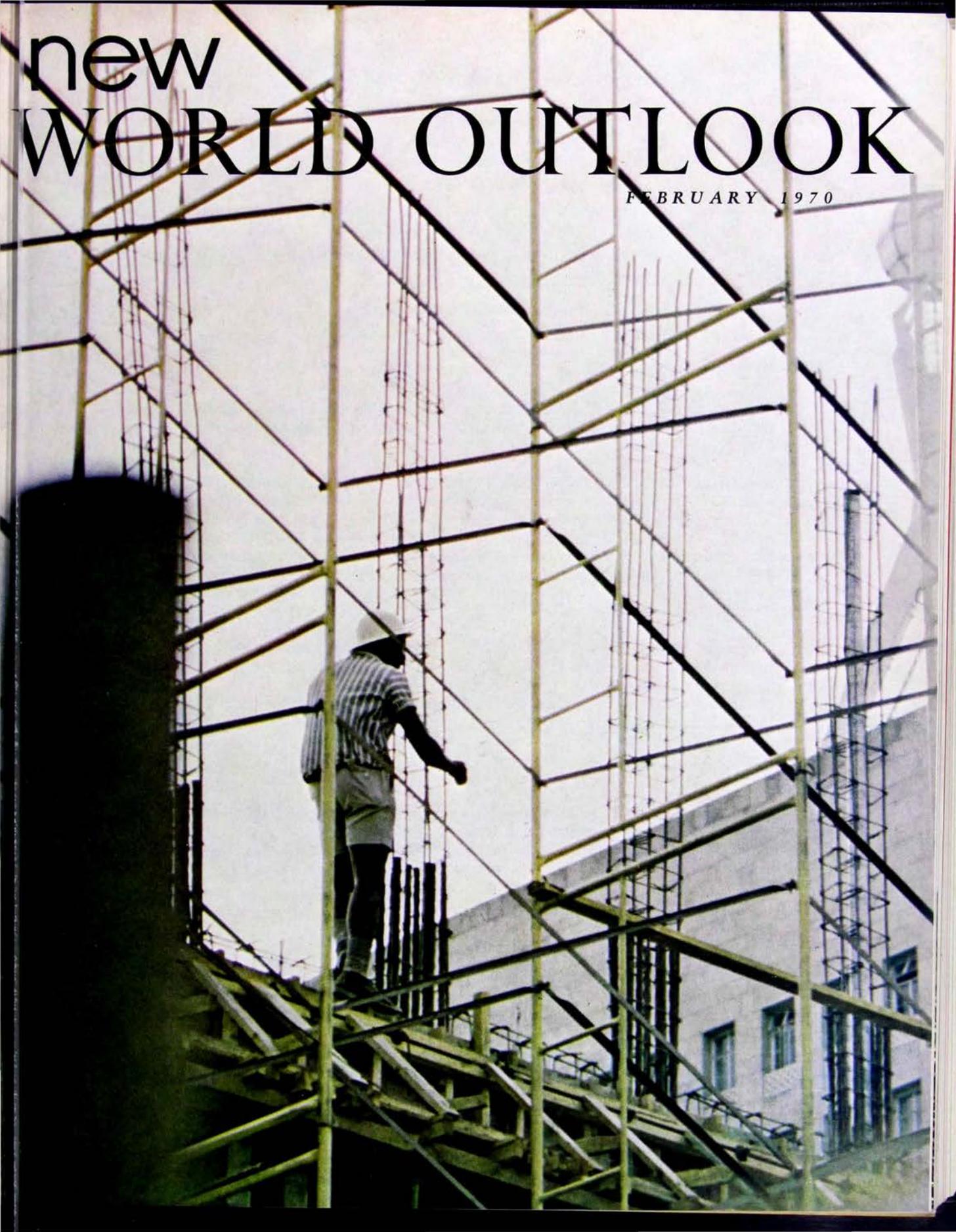


new WORLD OUTLOOK

FEBRUARY 1970



M I S S I O N G R A M

To present new developments and projects in the mission of the Church today, we will be bringing you these short summaries known as missiongrams. This introductory missiongram takes note of current tensions in the concept of mission.—THE EDITORS

WHAT IS MISSION?

The mission of the Church is to make Jesus Christ known—so that Christ may be manifest in all lives and works. On this, Christians generally agree.

But what does this mean? Some say: "Go forth and preach Christ with words and pamphlets and other material, and save souls by winning them to Him." At the other extreme, some say: "This is a time to give silent witness by aiding others—especially those who have been disadvantaged by prejudice and circumstance. For God is obscure in current history and we must work in silence and hope for the time when God will make himself manifest in His own way."

Christian mission is buffeted today between these poles. The tension between the two runs through the Church at large, dividing congregations and setting parents against their children. The mission boards of the major churches, such as the United Methodist and United Presbyterian, are caught in this tension. Typically, they try to respond in both ways; direct evangelism, and work for human development that springs from Christian conviction.

The emphasis tends to see-saw. The confusion is compounded by poor communication. Many people in the pews know neither the words of evangelism, nor the biblical reasons for some Christian leaders opposing the Vietnam war.

Today is a time of maximum ferment in the mission of the Church.

Needed: Much more communication and discussion. For the concept of mission that will carry the Church through the 70's will not rise from a policy discussion by a few leaders, nor from the will of some angry laymen who are "turned off" on Church leadership.

The guidelines for mission will emerge, via dialogue and communication, from the heart of the Church itself.

New Series VOL. XXX No. 6

Whole Series VOL. LX No. 2

It is our pleasure to announce the beginning of something new. That is a pun, and an intentional one. *new*, for those people not familiar with it, is a multimedia communications service presenting the sound, the feel, the look of ecumenical mission. It is produced by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

WORLD OUTLOOK, for those people not familiar with it, is a magazine dealing with the mission of the church. It is produced by the Board of Missions of the United Methodist Church.

What we present to you this month is *new/WORLD OUTLOOK*, the merger of these two. It will incorporate, we trust, the strengths of both its predecessors. We hope that this publication will illuminate the nature of the contemporary world, God's work in that world, and the opportunities (and dangers) for mission both by the churches and by those formally outside the churches.

To do this, it will use writers, photographers, artists and designers who explore the modern sensibility. It will explore a greater use of photography, sound and other media to convey reality.

In the months ahead, we will be experimenting with our appearance and our content as well more nearly to attempt this task. We welcome your reactions as to how we are coming along. We also welcome any suggestions you may have for improvements.

We hope this step taken by *new* and WORLD OUTLOOK is but the first in a series that will lead to a magazine ecumenical enough in its scope and readership and contemporary enough in its subject matter and presentation honestly to reflect and interpret the Christian mission today.

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COVER

Construction Work in Rhodesia
Don Collinson, from United Methodist Missions

LETTERS

BETTER EVERY MONTH

It seems incredible for Mrs. Rushton and occasionally others to complain of lack of information about "the needs and work of our missionaries." To me every issue of *WORLD OUTLOOK* is bursting with such information and I find it thrilling to read.

Especially am I interested that you run many articles about Bolivia and other Spanish- and Portuguese-speaking countries, in which I am very interested since Latin America seems so fertile a field for the church.

"They get better every month" is my opinion.

Mrs. FRANCES T. MILES
Bartlesville, Oklahoma

INFORMATIVE AND EXCITING ISSUE

We have just read the October, 1969 issue. It is to us one of your most outstanding issues. We are among those who have fallen into the pattern of relying too heavily on such news media as *Time* and *Newsweek*. Although we regularly read *WORLD OUTLOOK*, never before have we read an issue which has been so informative and exciting. It has given us a perspective on China which we think was lacking before.

This is the kind of reporting that makes us again realize that we belong to a church which is alive to what is happening in the world and which is able to articulate effectively this awareness to many of us. We look forward to future issues of the stature of the October one.

GARY and MARY FRITZ
Santiago, Chile

TOO MANY ESOTERIC TERMS

Your magazine would be more helpful to the average reader if you would give less space to theological discussions with such unfamiliar words as unesoteric, supererogation and kerygma. These take too much time to understand. (Yet I am a woman with two years of college, a lifetime of varied reading and, at 66, much more time to read than the average woman.)

With your name *WORLD OUTLOOK* such articles as those in the November issue on the Palestinians, the Muslims in Southeast Asia, and our rural poor, with their many pictures, are much more fitting as well as helpful, in my opinion.

Mrs. S. L. PROVOW
Teresta, Missouri

NOTE: The following letters are from missionaries and not specifically letters to this magazine.—Editors.

CHURCH HOUSES CZECH REFUGEES

The events of August 21, 1968 in Czechoslovakia completely changed our work in Vienna. Since that time thousands of Czechoslovak refugees have been pouring into Vienna. We felt that something had to be done to help them. In the first months we did what we could from our own resources and with the help of many other Americans.

In October of 1968 Servitas, a branch organization of the World Council of Churches, established its institutional work for Czechoslovak refugees in our church. Every available space in our church since that time has been occupied and utilized. We are housing 35 people in Steingasse, 20 people in Bennogasse, 5 in Sechshausstrasse and 5 in Landgutgasse churches.

In our Methodist pension, Bethanienheim, we

are housing 15 families with little children, on the average about 45 people. We provide food for them and also English instruction and collect clothes for them, almost entirely from our American friends in Vienna. I am their counselor and I am trying to help them with their personal, vocational, immigration, and yes, also, their religious problems.

Most of them are nominal Roman Catholics, very few are Protestants. The younger men are almost totally indifferent religiously because in the last 20 years religious life in Czechoslovakia has been suppressed. Only the older generation or married men (not so women) responded to our church here . . .

Our Church is celebrating the 75th anniversary of the Czech work in Vienna. The work started in 1894 when in December four young Czech men met for prayer in the Methodist Church. The work rapidly spread in Vienna and there were soon preaching stations all over the city. In 1922 the independent Czech Methodist Church was established and this congregation is even now in the Steingasse 3. . . .

Next year the Austrian Methodist Church is going to celebrate its 100th anniversary. Our work here was started by the Southern German Methodist Conference and the work developed slowly and under most difficult circumstances. This year, the cooperation with our Catholic brethren, especially in the social field, is most cordial. Monsignor Unger, head of the Catholic Caritas in Austria visited our Steingasse church and told our refugees: "As yet we cannot worship God together but we can serve man in the name of God together."

RUDOLPH and DORIS BENESH
Missionaries to Austria

DISSENSION PLAGUES PAKISTAN CHURCH

It has been a very rugged and trying year for the bishop and the Methodist Church in Pakistan. Only a month after the Central Conference about a dozen of our ministers and supply pastors in the Indus River Conference (Lahore), decided to withdraw from our church and formed what they call the "Methodist Church of Pakistan."

The background for this action lies in trouble and dissension within the United Presbyterian Church over some years. It was a power struggle between two rather large factions. One of them, which was led by the principal of the Union Seminary, where nearly all national Protestant ministers in West Pakistan receive their training, had been in control for some years. In the early months of 1968 this group became a minority and lost control. The leader of the group had been to the United States and had made friends with Carl McIntire. At this point he called on McIntire, who came to Pakistan and began to furnish money to that group. This caused a major split in the United Presbyterian Church and a large number of ministers with many of their members withdrew. In many instances they also claimed the property.

The principal was dismissed by the Union Board of the Seminary, but he refused to leave the premises. He and one of the other professors still occupy the houses where they had been living and have formed a new seminary of their own. The principal had also been the president of the West Pakistan Christian Council. But since McIntire does not believe in the N.C.C. or the World Council, with which our Council is affiliated, the dissidents all withdrew and have formed a branch of McIntire's I.C.C. From this you can see what a disruptive influence has been exerted on all the other Protestant churches in Pakistan. The pressures have

been very great, because of the money and high salaries made available.

Some of our ministers were not happy. When McIntire came again and offered them a rather large sum of money, they withdrew. Our church was very fortunate in that most of our lay members were not willing to follow the ministers . . . To be very frank, if we had been picking the ministers whom we would like to see leave, we could not have made a better choice. We have felt that the Lord has taken this opportunity to purge and purify our church. The laymen have risen to fill the gap and to meet the challenge. . . .

In the meantime it is a period of turmoil, tension and uncertainty for all the major churches in this land . . . The disruption has been great enough that it does not look now as if church union can or will take place in Pakistan as has been planned.

LEE and EILEEN SCHEURMAN
Missionaries to Pakistan

POVERTY, FLOODS TROUBLE TUNISIA

One of the most significant events was the Fourth North African Church Colloquy. It was held in Algiers and David was a delegate from Tunisia. In other years discussions had centered on the Church itself and the meaning of our presence here, being mainly a foreign implantation with only a handful of North African Christians. This time our theme was "Our Responsibility in the Economic Realm." Our attention centered upon the theme of poverty in general (primarily in our Bible studies) and more specifically on the problem of economic development in the have-not nations. . . .

Among the various resolutions coming out of the Colloquy was a commitment on the part of the participants themselves to set the example for their various countries by setting aside one percent of their annual income for economic development. This is above and beyond normal giving to their churches and other causes (tithers making it a tithe of the tithe). This money will be used to help selected projects favoring development in the countries where we are serving and to foster studies and the distribution of documents that will help to sensitize the Church at large to a greater responsibility in this area. . . .

From Tunisia the biggest news is not the death of Mongi Slim, former president of the United Nations General Assembly, but the floods that have ravaged the country. This is a small country of only 4,500,000 people, but these floods have killed over 500 and left about 125,000 homeless. Extensive damage was wrought throughout more than half the territory, and the nation's potential for economic development has been set back at least five years and possibly ten. Besides ordinary flood damage to railroads, highways, buildings, electric lines and water supplies, the mines are flooded and sheep herds and orchards have been swept away in many areas. And tourism, a key source of much-needed foreign exchange, has suffered a loss probably equivalent to a full year.

International aid has been rather generous so far, but the cost of even basic reconstruction will still outdistance the aid by a considerable margin. We were pleased to note that the World Council of Churches was among the first to send out appeals for help and that some European churches responded immediately. Our United Methodist Committee for Overseas Relief will probably be sending help directly through the World Council.

DAVID and CAROL BUTLER
Missionaries to Tunisia

MEDICINE AND MISSIONS: A SURVEY OF MEDICAL MISSIONS, edited by Edward R. Dayton. Wheaton, Ill., 1969: Medical Assistance Programs; 114 pages.

Medical Assistance Program (MAP) is an organization which primarily secures large donations of pharmaceutical and other hospital supplies, which are then shipped to various church-related medical institutions around the world. It makes available some eight to ten million dollars worth of supplies each year.

MAP sent a questionnaire to over 1,000 doctors serving as medical missionaries around the world. Only 158 responded to its 65 questions.

The questions were designed to determine the factors that influence people to become medical missionaries, the frustrations they have on the field, their accomplishments, and the direction they think church-related medical work will take in the future.

The survey demonstrated that 85 percent of the respondents decided to become doctors, and 65 percent decided to become medical missionaries, by the time they were 20 years of age. This should be an important factor for those recruiting missionaries. Most indicated that hearing missionary speakers had the greatest influence on their decision for a medical missionary career.

The main frustrations of medical work overseas are a too-heavy work load, inadequate funds and frustrating field situations. American doctors tend to be somewhat more highly trained and more nearly satisfied with their medical training than did either the responding British or Canadians. Satisfactory education of the missionaries' children was a problem in most all the fields, but less so in Latin America.

Although many indicated the desire to enlarge their hospitals, there is a growing tendency in Asia for a greater emphasis on preventive medicine and public health.

A large amount of data is presented in this small booklet. It includes not only many tables, but also a key word index.

As a follow-up to this questionnaire, a more extensive one is planned for the future, which should be of greater usefulness.

REEVE H. BETTS, M.D.

Dr. Betts is functional executive secretary for medical work in the World Division of the United Methodist Board of Missions.

CHRISTIAN REALITY AND APPEARANCE, by John A. Mackay. Richmond, Virginia, 1969; John Knox Press, 108 pages, \$3.75.

The Scotland-born philosopher, missionary, and former president of Princeton Theological Seminary writes in the preface of this volume of his lifelong concern with the problem of *reality* which he here explores in depth.

"As a philosophy student in Aberdeen University," he writes, "and in the wake of

a revolutionary inward change whereby Jesus Christ became the center of my being, I became fascinated by the title and substance of a book called *Appearance and Reality*, by an English philosopher, F. H. Bradley. 'Metaphysics,' said Bradley in his bulky tome, 'is the finding of bad reasons for what one believes upon instinct. But to find these reasons is no less an instinct.' The words gripped me. . . . Many years have passed, and phenomenal changes have taken place since the Victorian era when Bradley wrote *Appearance and Reality*. But the changing times and an emergent new mood give significant contemporary relevance to some of his basic contentions."

Dr. Mackay outlines four central "facets of Christian reality"—God's disclosure of himself in human history, the transforming encounter of God with man, the community of Christ, Christian obedience. But he finds that today each facet of reality is threatened or betrayed by "specific shadows": God's self-disclosure by theologism—the idolatry of ideas; the encounter by impressionism—the idolatry of feeling; the community of Christ by churchism—the idolatry of structure; and obedience to Christ by ethicism—the idolatry of codes, mandates, and injunctions.

The author asserts that *appearance* threatens the life of the Christian church today, particularly in the Protestant churches and throughout the whole ecumenical movement. He warns that Protestantism faces "the peril of becoming Romanized (as these shadows deepen) at a time when Catholicism is becoming de-Romanized." In four chapters he considers details of the "four facets of Christian reality" and the causes of—and some counter-actions to— their threats and betrayals.

In a closing admonition, Dr. Mackay says: "This age is a time for realism. It is a time to rediscover Christian reality in all its dimensions, as Being, Encounter, Community, and Action. It is time, too, to examine in the light of the real, what is unreal and solely appearance. Above all, it is a time for contemporary man, amid the burdens, illusions, and frustrations that beset him, to listen seriously to the timely words of the Galilean of Yesterday, Today, and Tomorrow: 'Come to me.'"

W. W. REID

THE SHAPE OF THE CHRISTIAN LIFE, by David C. Duncombe. Nashville, 1969: Abingdon Press, 208 pages, \$5.

Dr. Duncombe—chaplain of the School of Medicine at Yale University—presents this volume "for those who like myself can no longer in good conscience 'do' the work of the church without some reliable way of telling whether they are doing it well or poorly." The author's study began when he asked himself why he could not tell by appearance—or perhaps even actions—whether an individual was or was not a Christian.

"I have found others struggling with the same problem," he notes. "Some are minis-

ters, some are laymen, but all share an underlying uneasiness with this void in professional knowledge. They know that the mature Christian life is qualitatively different from the life touched by the power of Christ's redeeming grace but are at a loss to say exactly what this difference is. To them one person looks like another, Christian or pagan."

In this study, Dr. Duncombe has brought experimental psychology and theology into a dialogue that helps identify the shape of the Christian life and defines Christian maturity. By this method he attempts to measure the results of mature faith in the individual and in society. These results would include a freeing sense of security, self-expression without fear, accurate understanding of people and of the world, and adequate and Christian response to human situations as they arise.

Chapter titles are intriguing: Telling the sheep from the goats; A Christian is someone who can leave home; He can see himself as he really is; Being oneself; Seeing what is there; Doing what the situation demands; The necessity and risks of behavioral theology.

In this day when there is restlessness among many of the clergy as to the value of much of what they are doing—and that questioning restlessness has communicated itself to the laity—*The Shape of the Christian Life* is a volume that can lead both clergy and laymen into new paths of understanding and clarification of their professions and mission. It may not have all the answers, but it can point the way for new studies and discussions. Indeed, it is a volume for group study and profitable discussion in all our churches.

W.W.R.

THE SACRAMENTS, by Ernest J. Fiedler and R. Benjamin Garrison. Nashville, 1969: Abingdon Press (Nashville) and Fides Publishers, Inc. (Notre Dame, Indiana), 144 pages, \$3.75.

The Sacraments, to which the authors have given the subtitle, "an experiment in ecumenical honesty," is a friendly dialogue between a Catholic churchman and a Protestant churchman on the principal differences in understandings and practices in the observance of the sacraments by the two groups. While they consider the seven sacraments recognized by the Roman Catholics as against the two supported by most Protestants, they come to the conclusion that the gaps in belief are not as wide as they had earlier anticipated.

Monsignor Fiedler, pastor of the Church of the Sacred Heart in Warrensburg, Missouri, and a recognized theologian, presents his views in chapters 2, 4, 6, 8, and 10; and Dr. Garrison, pastor of the Wesley United Methodist Church in Urbana, Illinois, presents the Protestant views in chapters 1, 3, 5, 7, and 9. The discussions include: God's and man's "starting points" in the sacraments—they are *for* man and *from* God; baptism as life and as birth; the views

on the Eucharist; the lost sacraments; the hierarchy of the sacraments; the spoken sacrament; the worldliness of the sacraments.

Both authors seem to come to good understandings of the *why* and the *how* of their differing points of view, especially concerning the Eucharist. Two paragraphs from Monsignor Fiedler may best indicate that there is hope of the churches drawing together in understanding and practice. He notes:

"As we come to greater understanding and consensus in the meaning of the Eucharist in these days of ecumenism, something needs to be said on the question of more open communion between the churches now.

"Since the Eucharist is the sacrament of fullest expression of unity-in-love, it is probably more honest not to be able to share the sacrament with total and unrestrained openness—yet. If the churches are not, in fact, capable to the fullest degree in union and love as yet and are officially, at least, divided still, to celebrate the sign as if they were, could be misleading. However, as Vatican Council II noted, sacraments are means of grace as well as signs. Some more open communion discipline, at least in certain circumstances, does not seem desirable. We must perhaps work toward this. Until we do, and until we achieve greater unity, it will hurt us, particularly at gatherings such as this, not to be able to share the Eucharist together. But perhaps this is part of the price we must pay for the final achievement of greater unity."

The Sacraments—though not the last word on the subject—is a valuable volume on the road to understanding and ecumenicity—valuable to Protestants and Catholics alike.

W.W.R.

THE WIND OF THE SPIRIT, by James S. Stewart. Nashville, 1969: Abingdon Press, 191 pages, \$3.95.

Dr. James S. Stewart is one of the most famous of Scotland's Presbyterian ministers, a former moderator of the General Assembly of the Church of Scotland, and a chaplain to Queen Elizabeth of Great Britain.

The title of this his latest book of sermons is the subject of the first of sixteen sermons in this volume—all related to the work in the world of the Spirit of God. "Perhaps some of us would think twice before praying for the gift of the Spirit if we knew where He was liable to lead us," suggests the author. He tells of young people to whom the Spirit came, and who built careers that took them to the uttermost parts of the earth in Christian service. "The wind bloweth," he adds, "not where we timidly suggest or dogmatically demand that it should, not where the most up-to-date computer decrees—'where it listeth.' Try shutting the door against it, setting your shoulder to the door and barricading it—and it will break the door down."

Other chapter titles include: "How to deal with frustration," "The relevance of wor-

ship to life," "Beyond disillusionment to faith," "Christ and the city," "Why go to church," "On meeting trouble triumphantly," "What the Spirit is saying to the churches."

Dr. Stewart gives us a new definition of the *evangelism which the church must practice* if the church is to be the church Jesus intended it to be: "Evangelism is a fellowship of reconciled and forgiven sinners feeling a personal responsibility and concern to make real to all men everywhere the reconciliation and forgiveness of God. It was William Temple who declared, 'The church exists primarily for those who never go near it.' The real tragedy is when a church is not worried about those who never go near it, is quite content to leave the line of demarcation intact, looks askance at those outside its own spiritual like-minded family circle, maintains a mute, aloof, condemnatory apartheid from the secularism round its doors. In an introverted way the church may be flourishing, but it is certainly not Christian."

W.W.R.

NEW SONGS FOR THE CHURCH (Book 2), edited by Reginald Barrett-Ayers and Erik Routley. Great Yarmouth, Norfolk, England, 1969: Gaillard Ltd. (Galaxy Music Corp., 2121 Broadway, New York, distributor), 40 pages, \$1.75.

SONGS OF SYDNEY CARTER—in the present tense (Book 2). Great Yarmouth, Norfolk, England, 1969: Gaillard Ltd. (Galaxy Music Corp., New York, distributor); 32 pages, \$1.75.

About every book-music publisher—in the churches and in the secular world—seems endeavoring to rush into the market with new and earthy words set to music in the (generally minor) notes that are supposed to be wanted by the new generation—the young people who are "realistic and honest." The church music and the poetry of their elders are said not to be understood by the new youth—neither tunes nor words are believable to "emancipated youth." A vast amount of new "religious music" is coming from the presses: much of it is bound to be very short-lived. Several American denominational publishers—some abetted by official church committees—are issuing hymnal supplements, knowing full well that much of this material will never be republished; but they are experimenting and testing, always hoping that some gem will strike church people's fancy. And, so nearly as we have seen, it would appear that most of the popular and secular songs in "modern lingo" will live no longer than most of the religious efforts.

From England there come to us these two new groups of songs—one for the church; the other, mostly secular.

The well-known British hymnologist, Dr. Erik Routley, is one of the two editors of *New Songs for the Church*, published in association with Scottish Churches Council. Its 27 new songs average well above the usual "hymn supplement" in material, though this

reviewer finds little in it for which "standard hymns" cannot be found to express much the same sentiments more poetically. There are six songs (or hymns) based on specific psalms; 7 texts that are classified as religious ballads; and six new hymns, one carol, and one blessing.

One stanza from the ballad, "God Is the Boss":

And so he points to you and me,
and to the strong and mighty,
and says you must be helpless too
and throw your lives away, see.
Unless you're helpless in this world,
You'll never overcome it;
When comes the crunch, the strong are
weak;
And, Lord, I must believe it!

And this final stanza from an Easter hymn:

With all your being show his praise,
who feeds us with his leaven;
in song his mighty deeds upraise,
and rise with him to heaven.

Of the music, Dr. Routley notes: "The presupposition is that the church using this book would be prepared to renounce the tyranny of 4-part uniformity, and to experiment by the use of solo voices and separated singing groups within the whole congregation—antiphony, for example, between choir, or cantor, and congregation, or between one side of the congregation and the other. The organ can always be used if it is played in the appropriate style, which rather often means abandoning the traditional obligatory and rhythmless *legato*; but other instruments at most points can supplement or replace it with very good effect. We hope that the use of this book may inject into public worship a new kind of sincerity and gaiety which are the constituents of the real seriousness of the Christian faith."

While the *Songs of Sydney Carter* are generally to be classified "secular," a few have at least some reference to facets of Christian teachings. "Lord of the Dance" has won wide acclaim and has been included in at least one hymnal; "Friday Morning" is a commentary on the crucifixion—but one can understand why some people call it blasphemous though it has been sung in church. And while one might approve the sentiment in "Present Tense"—

The living truth
Is what I long to see;
I cannot lean
Upon what used to be.
So shut the Bible up
And show me how
The Christ you talk about
Is living now.

—most people are probably not ready to sing it in a church service. Secular songs include texts entitled, "My Last Cigarette," "The Rat Race," "Better Take a Book to Bed," and a dozen others that the composer (who says, "I write not only with my head and hand, but with my feet") calls "mostly dances."

W.W.R.

Biafra Surrenders

The swift and total collapse of the Republic of Biafra took most official observers by surprise. Until the fall of Owerri—for the second time—the military situation appeared to be a stalemate.

Of paramount concern now in Nigeria is starvation. Two million souls are said to have been lost in this thirty-two month conflict, most by starvation. Lord Hunt, who was designated by British Prime Minister Harold Wilson to report on the situation after Biafra's collapse, said: "It is very much a question of how to get that food into those starving mouths." It is unfortunate that initial Nigerian reaction has been to disallow aid from certain church groups, including Joint Church Aid (through which UMCOR and Church World Service channeled aid), on the grounds that such aid, in Nigerian eyes, implied political support of Biafra. In most cases, church and other private agencies attempted aid to both sides.

What caused this useless and tragic conflict in a nation declared ten years ago to be the hope of Africa? The most convenient and common answer given in the West is "tribalism." After all, this was one tribe, for the most part, against all the others. But the obvious question follows: Why then were not the others fighting each other as well? Furthermore, the unfortunate word, "tribalism," connotes to Westerners primitivism and fetishism. And like all simplistic formulas and post mortems, such as those frequently applied to the civil war in Vietnam, this answer conveniently overlooks the complex prologue to war—unkept promises, rigged elections, coups, authoritarian rulers, counter-coups, atrocities, and the inevitable foreign interference leading to a polarization and hardening of positions.

Nigeria will now enter a period of reconstruction, which we can only hope will be more valuable than that period in United States history. There is no reason to assume that Nigeria's capacity for greatness has been more crippled by her time of troubles than

was the greatness of other countries which have known civil war. With one fifth the population of Africa, an abundance of natural resources, and leaders of such stature as Dr. Nnamdi Azikiwe—an Ibo who proclaimed his support for federal Nigeria last August—Nigeria will more than fulfill her bright promise as a significant nation in the world.

The Fruits of Delay

The recent Supreme Court decisions ordering immediate school desegregation in a number of states in the South has produced an outcry about the difficulties of revamping school systems on such short notice. With all due sympathy for the problems of school administrators, we tend to agree with Atlanta mayor Sam Massell who remarked to a group of protesting students that if integration had been carried out earlier none of this confusion would be necessary.

The strains of social change are not easy (although they are a great deal less difficult than many people make them out to be). We commend the churchmen, educators, parents and politicians who have stood up for the preservation of the public school system. A special word of credit goes to Roman Catholic Archbishop Thomas Donellian of Atlanta who made a practical stand by refusing to allow white students seeking to flee integrated schools to transfer to parochial schools. Likewise, a special word of shame to those churches that have allowed private schools to be run on their premises.

It is a disgrace to all of us that this subject should still have to be discussed sixteen years after the original Supreme Court decision outlawing school segregation. The Court leaned over backward to make the transition period a smooth one; they were rewarded for their pains by widespread disregard of the law and by cynically clever attempts to circumvent the decision by token compliance. When the Nixon administration itself joined in attempts at delay (if nothing worse), it is no wonder that the Court decided enough was enough and began ordering immediate compliance.

The damage that has been done to

American society by this protracted evasion of the law by states and municipalities is incalculable. It was the realization that racism could defy the highest court in the land that finally persuaded many black Americans that the system was too thoroughly corrupt ever to deliver effectively to them the equality it promised. It was then that the conscious division into two nations—one black and one white—began to take place.

Even more than the disillusionment of well-meaning Blacks flowed from this massive civil disobedience to law. To many whites—some young but by no means all—the question of the integrity of the American system in its most fundamental premises began to emerge in a new way.

One can make the claim that the disrespect for law and fondness for confrontation usually attributed to the New Left and the young and the Blacks is only a pale reflection of the contempt for law and massive confrontation of the courts practiced so long and so respectably in this nation.

It would be naive to claim that all our problems would have been solved if only the Supreme Court had been obeyed in 1954. Racism around the world and certainly in this country is far too complicated for that.

It should no longer require saying that racism is not a Southern phenomenon. It does require saying because of Southern sensitivities and Northern insensitivities. We may live to see the day when the South is a model to the rest of the nation. Alas, as the South abandons traditional patterns based on a hierarchical and rural society it tends to emulate the hypocrisy of the rest of the country rather than experimenting and leading forth. The very sweeping nature of the changes now demanded could serve as an opportunity to avoid the errors of much of the nation.

Such a hope may be romantic but it is only the simplest realism to maintain that somebody had better do some reform of our school systems to deal with the problem of pluralism. The two nations are still growing farther apart. These decisions of the Supreme Court remind us yet again that we have the opportunity (for how long?) to become one nation.

BIBLE STUDY:

LIGHT TO THE NATIONS



PEOPLE ARE CALLED

Lorraine A. Rowland

I AM THE LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. (Isaiah 42:6, 7)

YAHWEH speaks to his servant Israel, reminding her of their unique relationship to each other and of his goodness to her people. Israel is called to mission, to shine in the spiritual darkness of the world. By God's grace she is to minister to all nations, liberating those who are held captive by circumstances of any sort—spiritual, emotional, physical, economic, political, racial.

God as Israel knew Him is interested in the whole person, his spiritual and material well-being. Thus, in the Old Testament, the term "light" (when used symbolically) means prosperity and happiness, but not in the sense of "rich and content." Rather, it means that a person—or a people—should prosper in heart, mind, and material effort, and should have the happiness of this together with a right relationship with God and neighbor. To be a light to the nations means that we engage in this mission of God to the whole person.



INTO MISSION...



Thus says the Lord: "In a time of favor I have answered you, in a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, 'Come forth,' to those who are in darkness, 'Appear!'"

(Isaiah: 49:8, 9ab)

*For People Are Not Called
to Prosperity Alone.*

Though Israel is in exile at this writing, communication with Yahweh continues—and He continues to call Israel into mission. The key words here are "kept," "given," and "establish." God has kept Israel: has stayed with her through sin and the tragedy of exile, just as he stays with each of His children through the turmoil of life. God has a covenant with Israel: a special relationship that isn't meant for the special profit of Israel, but rather binds Israel to being a servant and missionary people, a light to the nations. This is the same relationship that God has with His Church today. Being bound to God in special relationship means being given to others. We are given to "establish the land," which today means establishing the freedom, justice and spiritual and physical well-being intended by God for all nations.

Israel's sole duty is not her own salvation. Her mission extends to the whole world. This mission is the only basis, the only reason for Israel's continued existence.



but to the Healing and Prosperity of Many

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

(Isaiah 49:6)

Because she is secure in her own hope of redemption, Israel is expected to bring this hope to others. Salvation in the Old Testament sense means growth, development, and freedom from physical, emotional and spiritual oppression. It is the saving activity of God to bring strength and deliverance through those whom he appoints as leaders. (An individual, such as David or a nation, such as Israel). God works in history today with this same saving activity and the same kind of calling to His Church.

It is important to note that, biblically speaking, it is the Church, not another nation, that is spoken of as the "new Israel," as the new light to the nations. It is the Church that must raise the questions—the very critical questions—of what affluent nations need to do with their affluence. Was that affluence attained at the expense of other nations and groups within the nation? Do affluent nations need moral development, just as poorer nations need economic development? Exactly what is the responsibility, for instance, of the United States? Of American Christians?

THE

WHO

WHAT

WHERE

HOW AND

WHY OF

WORLD

DEVELOPMENT

By Stanley J. Rowland, Jr.

WHAT needs doing? World population is increasing by more than 6,500 people per hour. The American middle class plus people in a few other countries control 80 percent of the world's wealth. The 1970's come with stark prospects for famine . . . increased turmoil . . . perhaps violent efforts by the overwhelming poor majority of the world's people to get a larger share of the world's wealth.

The answer is not simple charity, but development. A conference organized by the World Council of Churches put it this way: "From a Christian perspective, the underlying purpose of development is to free man for the fuller use of his God-given powers. Such development aims at higher levels of consumption, both material and cultural, more evenly distributed, and at a continued further rise, eventually sustainable on the basis of a country's own savings. It requires attitudes of efficiency and openness to social and technical innovation, a more efficient agriculture, and growth in manufacturing industries and services. It aims at expansion of education and cultural activities, needed for full human development as well as for economic expansion. It is accompanied by social integration, reducing class and other barriers. It spreads opportunities for a fuller life to more and more of the people, especially in rural areas."

WHO will do this? Governments, people—everybody must pitch in. Wealthy people and nations must give of their resources and know-how. Poorer nations and people must use these for the development of all—



not continue today's typical pattern of a tiny minority getting richer, while the vast and increasing majority remain poor. This pattern must be broken. The cry of "black power," beyond all its angry rhetoric, signifies at its core the desire of a people to rise up and walk tall—not be forever dependent upon the graces of others.

WHERE must development occur? The largest needs—for the most number of people—lie in Latin America, Asia and Africa. But wealthy nations—including the United States—have significant minorities of poor, disadvantaged people. Development must come for them as well. The poor majorities of the earth, plus the impoverished minorities in the wealthy countries, together comprise the "Third World" (the other "worlds" being Western and Communist).

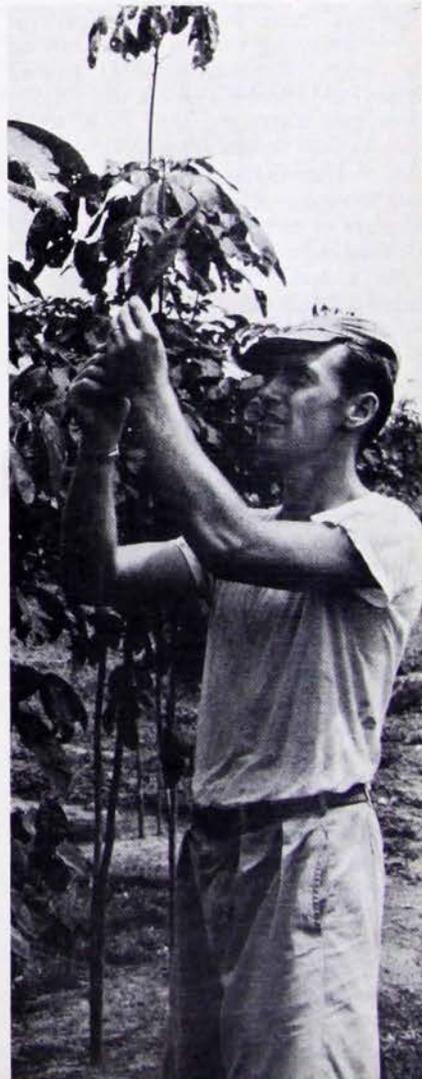
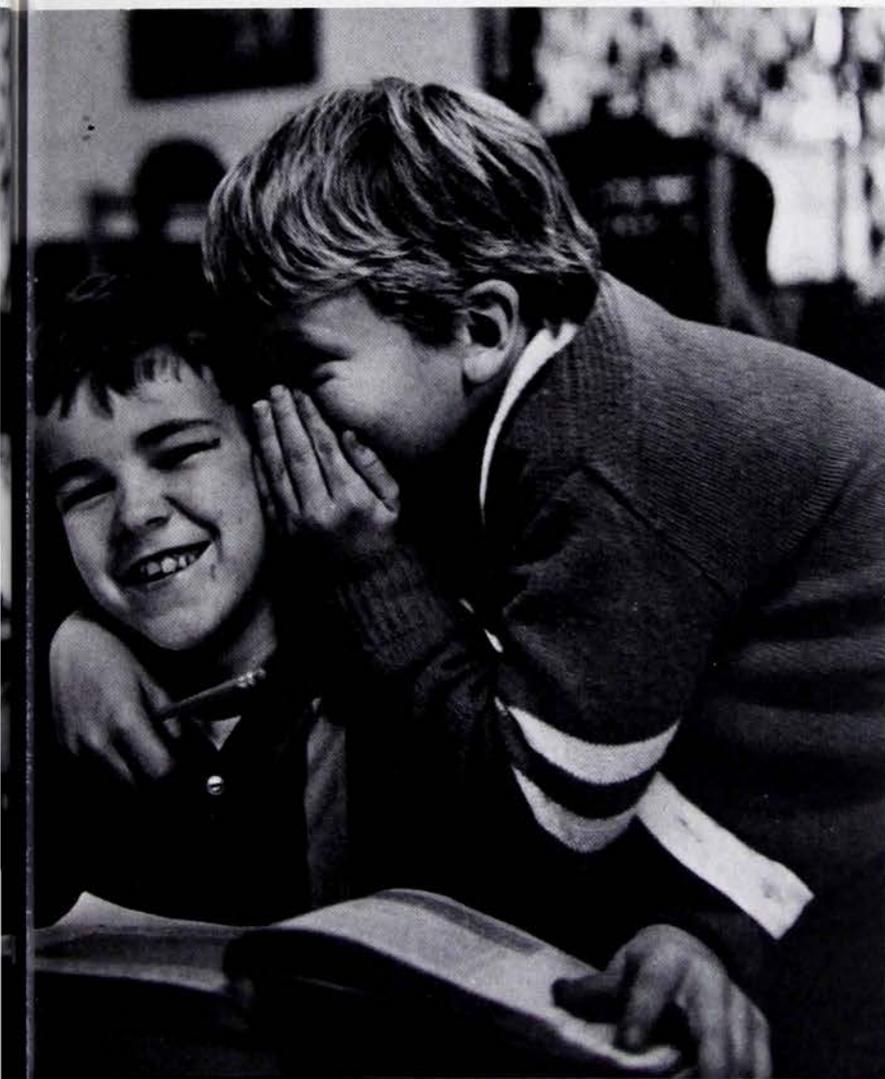
HOW can development be done? The answers are not completely clear; but we do have some guidelines. First, it won't be done by handouts. Charity and its compassion remain es-

sential for people stricken by natural disaster . . . people victimized by circumstances . . . the homeless and hungry. But charity, whether from the Church or in government foreign aid, does not produce development. It tends to foster dependency: more and more people waiting for handouts. So, secondly, development must be done by (a) providing a good deal of "pump priming," and wealth, (b) changing economic policies and structures in such a way that the poor

are given the resources, inspiration and freedom to develop themselves.

The need to change basic economic policies and structures confronts us as one of the most painful, not-clearly-defined problems of the 70's. In the United States, the majority have sufficient food, clothing and shelter, though there are substantial groups that are deprived. The American economic system may prove strong and flexible enough to do justice to these deprived minorities. This will involve change, painful moments and real adjustments. In some other countries—including many in

A DEVELOPMENT PRIMER



Latin America—experts more and more conclude that economic structures will have to be radically changed, and wealth basically redistributed, before development can occur. Unless alternatives are provided within a few years, these changes may come as violent revolutions.

As of now, violence and various forms of Marxism seem to offer the only serious alternative in some countries to increasing poverty and injustice. American trade, aid and foreign policies—which could be important forces for progress—now often serve to prop up small groups of wealthy people at the expense of the vast, increasing, and increasingly angry majority of the poor. This has happened less by design than by default, compromise, and fear of change in Washington. The effect is anti-development.

The great majority of United States citizens, if they were asked to prop up the rich at the expense of the poor, would probably say a thunderous "No." But the majority don't know about this, and government officials would prefer not to call attention to it. These unjust effects of United States policies, perhaps more deeply ingrained in Latin America, lay behind the outbursts that greeted Nixon and Rockefeller on their South American tours. Yet after these tours, plus various reports made through a series of Democratic and Republican administrations, still no basic, creative, changes of policy seem to be underway in Washington.

As a result, the structural changes needed for development in many nations in Latin America, and elsewhere will probably come despite United States' policies or even as a harsh affront to these policies. We can look for upheaval and degrees of violence in the years ahead. We will see some devout Christians, out of conscience, commit themselves to revolutionary change.

WHY should—or shouldn't—the Church be involved? Some churchmen argue strongly that the Church should not be involved in a material, somewhat political matter such as development. The Church should concentrate on the spiritual dimension of life. It should address itself to the salvation of persons. Moreover, the Church should be wary of the idea that serious progress can be made in abolishing poverty, injustice and other ills. These abuses have always been with us; they are part of this world and its sinfulness. They have not been cured by heroic human effort in the past, and will not be cured by human effort today. God alone, in his own time and his own wisdom, can work out these problems.

At the same time, a growing number of churchmen argue just as strongly that the Church must be involved in development. It is already much involved in material reality: buildings, fund-raising, medical mission and the management of real estate and securities, just to mention a few. And in fact, the incarnation shows that God himself is involved in the material world, right in the marketplace. Professor Richard B. N. Dickinson at the Christian Theological Seminary in Indianapolis cites the central theological concepts for our involvement in development:

"In creation, God has given the earth for all men to inhabit and subdue in their own freedom and creativity. A Christian understanding of creation and continuing creation leaves no excuse for that arrogance of power and property which denies to others, even across national boundaries, their full share in the riches of creation. Creation is for the whole *oikumene*, the whole inhabited earth.

"... The Incarnation reaffirms creation, and discloses at once both the radical historicity of the Christian faith and the naïveté of any utopianism about man and society. The Incarnation (with Cross and Resurrection) reveals the tension between man's sin and God's conquering love. These revelations are crucial for a world which sees no law above positive civil law, and revels in revolutionary romanticism. Temporally and qualitatively the Incarnation is the center of history; history is still the arena of God's redeeming, loving action. Through this love we sense our solidarity with all men; through this love we sense our need for, and the possibility of, reconciliation with all men. To be insensitive to the presence and need of others is to make a mockery of the Incarnation.

"A third dimension of a Christian theological understanding of development is the sense of the in-breaking of the future into the present; history is being pulled toward its fulfillment. God is out in front of us. The eschaton breaks into history now.

In various forms, these arguments about development will continue into the seventies. The debate in a real sense is between two Christian temperaments: those who concentrate on personal salvation, on the one hand, and social activities, on the other hand. In one form or another the Church has always had these two groups, and each has "done its thing." As we move into the seventies, each will probably "do its thing" in relation to development: some concentrating

on personal development and salvation as the key to other forms of development, and others involved in social and economic causes.

THE CHURCH—what can it do? There are several very pertinent things that the Church can do in regard to this whole matter of development.

- It can preach the Word of God. Both conservatives who fear change and radicals who seek social salvation in the latest revolution need to hear the transcendent, constant nature of God's judgment and love toward us all.

- It can assert the worldwide nature of the Church—which gives people a citizenship that transcends nation, race, class and socioeconomic structures. This transcendent, worldly citizenship can provide a basis for Christians to join in assessing particular structures and policies, and whether they are in accord with what seems to be the will of God in history.

- It can speak prophetically about injustice, obstruction to God's will and the need for change and greater humanity for all men.

- It can influence decision-makers to create policies conducive to development. Informed and committed laymen, working as executives in business and industry, can play a key role in the Church influencing policy decisions.

- It can hear and help to amplify the voices of the poor, the disadvantaged, the powerless. The powerless peoples have been largely voiceless. Their heroes have been mostly unsung, and their needs and feelings mostly unknown, because they haven't been considered "news"—until some of them bring their needs and feelings to general attention through strikes, riots, sit-ins, rallies or demands made in ways dramatic enough to capture attention. The Church can help the powerless/voiceless peoples find a voice in society and be heard.

- It can construct models for development—carefully designed projects of an economic, cultural or educational nature that help deprived peoples find themselves, and that serve as examples for governments, foundations and other institutions with far larger resources. For instance, it could help organize the disadvantaged people in a community develop their own institutions and acquire power for their own progress.

- It can pray, examining itself with an open mind in the light of God's judgment and love.

THESE are some perspectives on development, and courses that Christians can chart as we move into the seventies.

THE PILL

AN INSTRUMENT IN MISSION

By Jessma O. Blockwick

Is it in keeping with the church's particular mission to go into other nations with a Bible in one hand and "The Pill" in the other? Should churches be involved in family planning and population programs?

Yes, if you believe the mission of the church is to reveal and to demonstrate a loving God who cares for his people. For nothing so threatens the hopes and the welfare of mankind as the current runaway growth of human population. The churches, ironically, are partly responsible for that threat because of previous concern for the physical health of those in less-developed nations.

The unprecedented upsurge in the population growth rate has come about because of a substantial drop in the death rate without a corresponding decrease in the birth rate. In some areas, infant mortality has dropped as much as 90 percent in 30 years. This means that babies who formerly would have died were saved to grow up to an age where they could have children of their own, who in turn are surviving to produce still more infants. The base of those in fertile years is steadily expanding.

This increasing survival rate of infants and children has resulted from the application of modern medical knowledge through the efforts of church groups, various offices of the United Nations, private foundations and government aid programs.

The Protestant churches, with 1,200 hospitals and many other medical missions around the world, have been deeply involved in this preservation of life.

But to what end have these millions of babies been saved? In too many cases for a life of semi-starvation in the most desperate of conditions. In 1967, the President of Colombia described what is too often the dark reality:

I have visited the worst slums in the country and I recommend such a visit to those who are

Jessma O. Blockwick is on the staff of the Board of Christian Social Concerns of the United Methodist Church. Her speciality is population problems.

examining the demographic problem, especially from the moral point of view. What they can tell us of forced promiscuity, of frequent incest, of primitive sex training . . . of the childhood prostitution proliferating frighteningly in both sexes, of frequent abortion, of almost animal unions in the oblivion of alcoholic excess. . .

There is no solution for the sheer human agony pictured that does not include curtailing the burgeoning numbers of man.

To turn down the birth rate may be the most difficult task that man has ever undertaken. It involves the motivations and social patterns and cultural traditions of three and one-half billion people.

To illustrate, a father in India may want sons to perform properly the Hindu ceremonies required at the time of his death, while a father in Latin America may want sons as a proof of his masculinity. Understanding differences in motivations such as these is crucial in determining acceptance rates for specific programs.

Church workers who have labored for decades at the level of serving individuals know a great deal about cultural patterns which determine the approaches that must be made to enlist the individual in family-planning programs. People in these countries also generally trust the mission workers, whereas they are sometimes suspicious of family-planning efforts sponsored by the U.S. government.

Accusations are heard that AID family-planning programs are imperialistic or racist or designed by the U.S. as a cheap shortcut to avoid more expensive programs of development aid.

Where there is such political sensitivity, the churches often have entree based on long years of work in humanitarian causes. The churches come to serve and not to dominate. The addition of family-planning projects to existing programs constitutes a further dimension of this Christian concern.

In this spirit of ministry, church groups have been moving in various ways into family-planning activities. The Planned Parenthood Program of Church World Service, supported by denomi-

nations in the National Council of Churches, has assisted projects in 51 countries, which last year handled over one million dollars in supplies. Birth control pills were distributed in 14 countries and intra-uterine devices (IUD's) in 43.

Information and materials for motivational and educational programs also go out to missionary and indigeneous health, social and community development personnel. Considerable emphasis is placed on leadership training.

Individual denominations do additional work on their own. For example, the United Methodist Committee for Overseas Relief of Guyana is making it possible for the Rev. Frederick Talbot of Guyana to work in the Caribbean area as a consultant on these matters. Dr. Talbot is seeking to persuade ministers to stress responsible parenthood in their pastoral counseling and to explore ways of motivating families to consider family planning as a means of self-help.

Many other examples could be cited, but much still remains to be done. Thus in India, where there are 450 member hospitals in the Christian Medical Association, only 225 were giving priority this year.

As churches look toward expansion of their efforts, their resources seem paltry in relation to the enormous magnitude of the disaster which threatens to overwhelm mankind. There needs to be, therefore, some searching appraisal of just how church missions can best utilize their limited resources. We might suggest here four areas of work in which Christian missions can be especially effective.

Innovation and Experimentation. The attempt to slow down the population boom is just getting under way. We do not yet know whether family-planning programs can actually bring down the birth rate, and if so, just what techniques and devices will prove the most successful. Yet we cannot afford to wait upon analysis and evaluation before moving forward.

At the present time, the population of India is growing at over one million each month. If the present growth rate could be halved in the coming generation (and this is highly optimistic), the population of India would still be growing at the rate of well over one million a month. This is because of the bulge in the age pyramid which has already occurred and the large number of young people already born who have not yet entered the fertile age group. Any delay just compounds this crisis.

In the light of how much we need to

learn and apply quickly, there needs to be a variety of groups trying out a great many different approaches.

In many ways, churches can act with greater flexibility and freedom than governments can. The latter tend to be slowed by red tape and the need to respond to various political considerations. Pakistan once sent out a listing of its needs in family planning and population programs and found that the donor countries all opted to do the same safe items. Projects funded have sometimes tended to be what the donors wanted to do rather than what the recipients needed to have done.

Risk-taking there must be if we are to make advances as rapidly as needed, and churches should be willing to accept the risks involved in breaking old patterns. For example, is it necessary that the distribution of contraceptives be tied solely to the health services of a nation? It has been pointed out that Coca Cola and cigarettes can be found in the most remote backcountry. The number of people who receive the birth-control pill or the IUD is often severely limited by the Western requirement that use be supervised by a medical doctor. Dr. Malcolm Potts of the International Planned Parenthood Federation points out that in Brazil the over-the-counter trade in pills brought family planning to 20 times as many couples as are served by the local family-planning association. Weighing all the risks involved, he believes the pills should be in vending machines, available to all.

Dr. Ed McDaniels, working in Thailand at a Presbyterian hospital, has one of the most important contraceptive injection projects anywhere. While doctors here worry about eliminating undesirable side effects, Dr. McDaniels applies the fruits of current knowledge in the light of present needs.

Churches could make great contributions by pioneering in ways to train and use non-medical personnel or in new techniques of getting information to people outside conventional channels.

Pilot Programs. Another effective church emphasis could be in starting pilot programs or providing seed money to get programs started.

A study by the Consultation Committee of the Christian Medical Association of India said that simply maximizing the number of patients served was not the most efficient use of their family-planning resources. Instead it recommended the use of controlled studies of selected target groups, which could yield information useful to many other non-church family-planning groups.

An example of seeding funds is the Clinica Biblica, a highly successful project in Costa Rica which emphasized family planning in a context of total health care. This clinic was founded by Southern Baptists and has now been taken over by a group of local doctors.

Communication and Coordination. Innovation and successful pilot programs are of little use if no one hears about what works—and what doesn't. One of the needs is for better communication on what various church groups are doing. Charles Ausherman, director of the Planned Parenthood Program of Church World Service, has proposed a newsletter to be circulated to all church groups working in the field so they could share their experiences and compare the results.

These results, good and bad, should also be shared with governmental offices and private organizations within each nation and across national boundaries. Since population programs are new, so are evaluation procedures. Work in this area by church missions could break new ground and serve a useful function.

Christian Witness. In some countries, the Protestant churches can make a contribution by letting people know there is a Christian position which believes that family planning is an integral part of responsible parenthood. Through counseling efforts, church-related schools, and all possible uses of the mass media, this word should be spread.

The church should move in areas others might neglect. The dignity and rights of women are one such area. In this country and abroad, laws on contraception and abortion are formulated by the largely male power structure. Many cultural patterns freeze women almost exclusively into a role of child-bearing and child-rearing. The number of induced abortions around the world is estimated at from 20 to 40 million a year. A frightening and rising number of illegal ones lead to hospitalization and even death, demonstrating the desperate measures women will take when no other method is available to prevent the birth of additional children.

The church can boldly proclaim the right of women to be considered in these matters. The toll of septic abortion can be publicized as a stimulus to family-planning programs. Church-related schools can serve as centers for education to improve the status of women and to help both sexes understand the implications of responsible parenthood.

As population pressures continue to increase, the impulses to apply more and more coercive remedies will also increase.



"Nothing so threatens the hopes and the welfare of mankind as the current runaway growth of human population."



The church must be prepared to stand steadfastly on watch against the development of cruel, discriminatory or repressive measures to meet population problems.

If runaway population growth is the most important challenge facing mankind today, and many think it is, the churches should consider with utmost seriousness these possible roles as innovator, initiator of pilot projects, communicator and Christian witness. Whatever steps are taken should be imbued with the basic imperative for Christian participation in family planning and population programs. This is love for our neighbor—the belief in the preciousness of the individual human life, the belief that we are Christ's stewards in working for an abundant life for all.

This stand must be made, not sentimentally but realistically, knowing that our goal is not just the physical survival of the human race, but the affirmation of those qualities which proclaim humanity as created in the image of God.

CHALLENGE OF THE SLUMS

One Aspect of the Development Problem



Like moths attracted to flame—for the same perilous sentence of death is involved—Latin Americans by the thousands are fleeing the harsh existence of country or mountain-side living for the illusory promises offered by seemingly rich city life. But the cities are unwilling and unable to take care of this influx, and as a result the people become involved in a vicious circle of poverty that begins with slim job opportunities, spirals down through starvation, and ends in early death.

Not all these people follow this route, of course. Many find some sort of work and scratch out an existence, but they never escape the slum environment that encircles their city lives. Presently there are some fifteen million people of Central and South America who make their homes in the slums that encircle and infest the cities there. Some of these slum areas are as extensive as are suburbs which surround cities elsewhere in the world. Crime, disease, and especially social rebellion are bred here.

Of the fifteen million souls residing in these slums, almost three quarters of them live in one-room shacks. Over half the entire working force available among these millions earns only \$160 annually. Over seven million, in these slums, count themselves lucky if they can eat a full meal at least twice a week; 10 percent are known to be starving to death. About one quarter of these slum millions are illiterate.

Thus we observe that in these Latin Americans' efforts to find a life better than that in their traditional provincial lands, they are rushing headlong into misery. But pictures are worth 10,000 statistics—these show the personal reality and the economic challenge of slum life as observed in recent months in several leading Latin American cities.





TEXT AND PHOTOGRAPHS BY ALMASY





Fifteen million people of Central and South America make their homes in the slums that encircle and infest the cities.



**YOUR CHURCH
AND
THE**

**AN INTERVIEW WITH
J. DA VIEGA COUTINHO**

THIRD WORLD

Father Coutinho, a Roman Catholic priest, was born in Goa. He received his theological training at the University of Louvain in Belgium and studied social services administration, sociology and social work at the Universities of Chicago, Michigan and Brandeis. He has worked among the poor in the slums of Napoor and has ministered to students in Poona, both in India. He taught theology at Boston College for two years and is now on the staff of the Center for the Study of Development and Social Change at Cambridge, Massachusetts.

Father Coutinho was interviewed by Assistant Editor Ellen Clark.

In my own mind, the most important thing now is for people to discover their own humanity, to realize they are subjects in the transformation of their own lives, of their own countries. It is not so much what they have but what they think of themselves that is decisive. Once they have the capacity to decide for themselves and critically know their environment, they will be able to decide whether they really want the economic equality that many other people think that they want or should have.

What is the "Third World" that we hear so much about?

This notion of a Third World is very tricky. Some people think that the Third World is a geographic reality—or everything else that is not socialist and capitalist (which are essentially the same: the technocratic, bureaucratic way). No, the Third World is the next possibility of history, a thrust, a counter-culture.

In the Third World today there are three kinds of classes or consciousness. There is the oppressed consciousness of the silent masses, who are passive or can be manipulated by any kind of elite. Secondly, there is the consciousness of the modernizers, the rising middle class that wants to take the place of the colonizers and carry on precisely what these masters were doing. They are the intermediaries between the foreign interests, whom they ape, and their own people.

And there is a third, what I call the emerging consciousness, which is acutely aware of the silent masses and the Westernized minorities and is looking for a third alternative. It becomes aware of dependency, of the fact that the Third World is constituted by those societies which have been the object of the First World's (the West's) action.

The action of the First World has resulted in a certain type of world order



and world relationships which are asymmetrical. Within the system there is no independence. There is a certain possibility of modernization, a certain kind of prosperity, of at least being able to collect the crumbs of the consumer society. You can, to a certain extent, increase the GNP; you can increase the availability of certain kinds of services. But that does not allow you to become independent to determine your own future.

Where does this emerging consciousness appear most dramatically? It appears in those countries which have been able to escape the stranglehold of this world system. It is China more than any other country that dramatizes that if you want to be yourself, you have to escape the world system, pay its price, forge your own rationality by cloistering yourself, mobilize the people, and fight in the minds of the people



whatever vestiges there may be of the old, defeated culture and the bourgeois ideology which was introduced during the colonial period.

Is this what you mean by development?

Development is the attempt of societies to find within themselves the principle of their own growth, of their own resistance to outside pressures, and to the utilization of their own resources and promotion of their own goals.

As Gandhi and Mao have understood it, it is not a technical problem, it is not a purely political problem or an administrative problem. It's a total problem. Therefore, it's a spiritual problem. It is at this point that the churches probably have something to contribute. But they have never understood their task. It is man's viability—not a particular social system—that is at stake.

What is called development is to be situated in a long tradition—the Judeo-Christian—which claims that God is at work in history to free man from everything that keeps him a prisoner of natural elements, social institutions, the oppressive activity of other men, etc. If Christians had understood their own religion in this way, they would be able to be agents in development. But you must remember, what we call development today began and continues to be a reaction against the religious worldview.

How has the Church viewed the Third World?

The Church has always viewed the Third World as the First World itself has viewed it—as an object for a certain kind of systematic action. When the other is merely an object for you—whether an object of evangelization or charity or education or study—the other never succeeds to the level of person. So the Third World has never been an equal partner in any kind of common action of any kind of dialogue.

Today I think the possibility of dialogue is presented by the fact that the Third World is reasserting its consciousness. It's trying to reassert an equality that it does not really possess.

Faced with this, the churches have two

ways of reacting. One is the defensive, finding better reasons for doing what one has always been doing and better ways of doing essentially the same thing.

The other way would be to take this opportunity to rethink the whole approach of the churches to the Third World. The churches have been engaged in the Third World very much in collusion with powers that are external to the church. They have uncritically internalized cultures, ideologies, viewpoints which do not spring from their own essential tradition. Essentially they see the problems of the Third World in the same way the major economic and political institutions of society view them.

If the churches are going to have any meaningful action in the Third World, they have to understand critically their own history, the assumptions and presuppositions implied in all they have done and said and taught.



What are those presuppositions?

Take, for example, the idea of going into Africa, and tearing people away from their culture and the means of their own self-consciousness and indoctrinating them in a completely different set of beliefs and norms—without asking whether the general social organization was capable of dealing with this effectively. And they were able to do this only because they shared in the power of the colonizer.

To what extent have they been evangelized, not Christianized? (I make a distinction.) The Christianized Indian or the Christianized African is a rootless person or else he is totally assimilated into another culture. If he remains Afri-



can, it's very likely that he's not Christian at all.

What about Christian African leaders like Presidents Julius Nyerere of Tanzania and Kenneth Kaunda of Zambia?

Theirs is a tight sort of a plight. To what extent are even men like Nyerere or Kaunda in contact with their own people? Nyerere is shedding more and more his Christian-ness—I mean his culture—and groping his way back to a certain African-ness which is at the basis of the Arusha Declaration. But I think this is good. See, for instance, his attitude toward missionaries. Nyerere has served notice that missionaries are not welcome in Tanzania unless they can fit into the overall work and development pattern of the country. Nyerere tries to re-create an African society which is basically African but has been liberated by contact with the Gospel. The Gospel may make better Africans without making them Christian.

What the influence of the Gospel in Africa will be called in future I do not know, but I don't think it will be called Christianity, which is a very specific cultural form which can be historically determined.

We do not see the incongruity of trying to export to other parts of the world a way of life which is dying in its own

homeland. Will Europe and America remain Christian? I don't think so, but the Gospel will be an undying ferment within the society in one way or another.

Is the age of the missionary over then?

The age of the missionary as we have known it is over—except in certain parts of the world where people will not be able to resist missionary penetration. Wherever there is a responsible government and people sufficiently conscious of



their own history, the older form of missionary work is over, I think.

This does not mean that the presence of the Gospel is irrelevant. More than ever it is needed. Not only is it needed, it is asked for. Nor does it mean that many of the works and forms of the present missionary age are passé. For a long time schools, orphanages, relief work and so on will be needed.

Will they be missionary activities? I hope not. I think these activities will be an occasion for a different type of dialogue between the West and the Third World. They will not be part of the systematic action exercised by one society over another. That's what I mean by mission.

Missionary activity arose from a particular view of the world. We had this people of God, this "Christendom," which, even after it broke up, was supposed to be Christian civilization. And the duty of the civilization was to expand itself. People still live with that same kind of worldview.

I don't think there can ever be a Christian civilization. There is a Christian task to see that no human being or no human group treats another as an object, but always as partners. The Christians are builders of community.

The Church is attempting to achieve a new "partnership in mission" with the overseas churches. Isn't the church's first responsibility to dialogue with them?

This is a delicate point. It seems a piece of arrogance for anyone to decide whether the churches that are in India, for example, are real churches or not. But the question does arise: Are these real churches or mere helpless extensions of something else? Do they have any roots in the soil? Could they exist without massive inputs from outside? Before we apply theological categories to a historical reality, we have to learn whether it has any historical consistency. My own feeling is that many of those churches do not have any reality outside this artificial respiration from outside. So to say that we choose them as our equal partners in dialogue is a mystification; then we're talking to ourselves.

We must not give to these groups of individuals a political reality, a collective reality, which they may not have. Similarly, we cannot insist on saying that the South Vietnamese government is what needs our defense; it's perfectly obvious

that some of those individuals need protection. What do we do for these individuals? How do we rehabilitate these persons who have been torn from their surroundings, who have totally turned outwards, and who would like to perpetuate a connection which is the very source of their existence?

Nevertheless there are within those churches individuals who do not represent anybody, but who have sufficiently acute consciousness of their situation to raise a number of questions. It is with them that the churches here could enter into dialogue.

What should be the Churches' role in development work?

There is a difference between development and many of the charitable and relief activities. Relief activities are nothing else but the application of external resources to any emergency situation. To the extent that we perpetuate the emergency we create a situation of dependency which is anti-development and anti-human.

There is the story of this Belgian nun who had spent 40 years in the Congo

looking after the lepers and one day somebody told her that very soon there would be no lepers because a serum had been invented to immunize people. She threw up her hands in horror and dismay. This shows that the distress of others becomes a psychological need for some people.

What we have called charity historically has been a trap for us where the dependency of others and the poverty and illness of others has become a necessary condition for our own well-being, spiritually or otherwise.

Isn't the Church rectifying past mistakes by a healthy emphasis on self-help?

This self-help idea does not come from the persons who are supposed to help themselves. Those whom we want to force to help themselves are unable to help themselves because they have become helpless *vis à vis* my contribution to their existence.



Should the church encourage a movement of missionaries to the United States?

It would be good for people from the Third World to come here and speak—not to bring the Good News but to affirm their existence as subjects and to give expression to their own experience.

But this idea of a counter-missionary movement—the Third World coming here to teach something—immediately perpetuates the vicious circle started by the original missionary movement. We have to get away from the category of mission as now understood.

The Gospel says you will be my witnesses. A Nigerian once said, "We do not want people who come to bring us Christ; we welcome people whom Christ has sent." I think there is a radical difference between the two types of human beings. Therefore there is a distinction between the missionary and the witness. I think the witness is welcomed everywhere—precisely because he does not think he has anything to give, except witness to Christ.



WHAT NEXT FOR BLACK DEVELOPMENT?

Almost all black leaders agree that the plight of the black man is a national disgrace. To get change they may plead, cajole, demand, threaten, march, boycott. But they all recognize that economic equality will require massive assistance from private and public sources.

Five years ago A. Philip Randolph and Bayard Rustin proposed a \$185 billion "Freedom Budget for all Americans" which they said could wipe out poverty in a decade. The plan was advanced on the premise that before 1975 the United States will have a \$1 trillion economy. It called for budgeting a fraction of the increase in Federal tax revenues to provide jobs for all who can work and adequate income for those who cannot.

Today this goal remains only a vision. The "war on poverty" wasn't even a skirmish. Defense and inflation have gobbled up increased Federal revenues. "The nation has refused to make that economic revolution that would bring prosperity to all its citizens," said Whitney M. Young, Jr., executive director of the National Urban League, in a recent address. "Once again foreign adventures and military demands lead the nation to change its priorities and ask black citizens to wait and pray for better days in the future."

To Mr. Young, the national mood is ominously akin to that of the 1870's, when the North turned its back on the Negro and instead wooed the South. He sees the gap between the races widening, the ghettos simmering, the least affluent white Americans venting their anger on black Americans through institutional resistance and subtle expressions of racism.

Yet Mr. Young continues to call for a coalition of black and white Americans who will work together for "an open, democratic society based on equality for all." He continues to push for piecemeal progress within "the system." While younger black men often deride him for

going "hat in hand" to the white boss, the dynamic and urbane Mr. Young can show results.

Although the Urban League long retained the image of a black middle-class employment agency, it has in recent years been emphasizing activities in the ghetto. The League claims to have given on-the-job training to 45,000 disadvantaged persons since 1964, including many hard core unemployables.

The League operates street academies for high school dropouts, helps veterans readjust to civilian life, trains secretaries, educates consumers, and pushes for open-occupancy and low-cost housing. It is also behind programs of minority training in banking operations in Wichita, a black chamber of commerce in Anderson, Indiana, building ghetto business in eight cities—and dozens of other programs.

Other national black organizations—the National Welfare Rights Organization and the Southern Christian Leadership Conference, for instance—have been fore activist in their thrust.

Countless ad-hoc groups are working for jobs and union recognition, apprenticeships in the crafts unions, higher wages and welfare standards. The marches and demonstrations, rallies and writings usually have more than merely an economic focus. Much of the frustration which fueled urban riots for years has been channeled into sophisticated political and social campaigns to end injustices and redistribute the nation's wealth.

While the most publicized efforts have been in the cities, the rural areas of the South have spawned a host of self-help groups.

For the past seven and a half years Charles Sherrod, a young black minister, and his white and black co-workers in the Southwest Georgia Project, have been working for comprehensive community

education in the ten counties surrounding Albany, Georgia.

"It started as a protest movement—sit-ins and so on," he recalls. "But after the integration of public facilities, we changed tactics. In fact, we realized it makes no sense getting killed over a hamburger; we should be building our own place to eat."

It was hard going. The Project staff and the summer volunteers (many of whom were seminarians from the North) worked at voter education and registration, community organization, leadership development and welfare rights pressures among the poor blacks in the area. In 1967 the headquarters of the Project, which housed sixteen persons, was burned down. But the staff kept up the work.

"We really suffer in the rural areas," says Mr. Sherrod. "Some counties have no foodstamps. If they do, the people have no money to buy them. You see kids with distended bellies, fallen-down shacks with no plumbing, a family of 18 in a three-room house with a wood-stove, teenagers having to sleep with the rest of the family in one room.

"People don't own their own land. They are treated like children. The 'crackers' are taking the land and denying to our women, or reducing, their welfare money. There's no recreation, no jobs; loans are denied. There's police brutality and harassment. Men are encouraged to leave their families so their women can go on welfare. There is both intentional and unintentional driving of blacks from the South."

Has anything changed in the past seven years? "The nature of the opposition has changed," he says. "Where they used to lynch you, now they put a pencil on your neck. You sign a paper and lose your land, your car. That's how people are cheated—by signing papers.

"Blacks need re-education before or-

"Black economic development? It's jobs, housing, education, health care; it's the same as white economic development": **A Black secretary.**

"It's empowerment. We blacks never had the opportunity to educate a lot of economists. But we know what it takes to have economic development—power": **A Black journalist.**

"There's no such thing as black economic development. There's only black economic stagnation": **A Black minister.**

ganizing. Blacks have got to stick together. We need to reverse the idea that what's white is right and what's black is wrong. Essentially it's the battle of the minds."

The frustrations of the work are monumental and the satisfactions few. "I get satisfaction from working against crackers," Mr. Sherrod says. "I get satisfaction because I haven't quit."

Then, after a moment of thought, he speaks with enthusiasm. "I get satisfaction from seeing an old gray-haired woman standing up in a meeting and saying, 'We gotta stick together. Ya'll done opened my eyes. I thought I was free all these years. When freedom came, we was all free. Ya'll done showed me we was still slaves.'"

To many outsiders, Charles Sherrod is sullen and not particularly hospitable. To his co-workers, who exhibit a strong sense of loyalty, he is modest, persistent and dedicated. If the tensions of the life he has chosen for himself sometimes cause him to lose his temper, he is still optimistic about the future.

After years of patient work among the poor blacks of southwest Georgia, the Project has proposed the development of a whole new rural community of 700 to 800 families, with a cooperative economy based on agriculture and industry. They call it a "third alternative" to the grinding poverty and the relief rolls. "New Communities," as it is called, has been incorporated and has an option on some good farm land. Project volunteers have surveyed persons in the area and found a lot of support for the community.

"New Communities is very promising," says Robert S. Browne. "It is one of the most hopeful black projects in the country—if it can find the funds."

Dr. Browne is on leave from his economics professorship at Fairleigh Dickinson University. In his office in a brownstone in Harlem, he is devoting all his

time to studying the possibilities and problems of developing the black community.

"What do blacks need? We need control of the factors of production. We have labor—we *are* labor. We need access to land and capital. We have to get hold of large sums of capital—sums in excess of the Freedom Budget."

It is Dr. Browne's thesis that black people need more than income, although he thinks that a guaranteed annual income is essential as "an interim measure to keep blacks from starving" and would be a contribution to American society as a whole. He favors the transfer of major industries to the black community so that it will have the wealth from which it can derive its own income.

He is on the steering committee of the Black Economic Development Conference (BEDC), which has made a claim upon organized religion for more than \$3 billion to begin building a black-controlled economy.

What does he think of black capitalism? "I'm waiting to see it," he laughs. "But the black community really wants a collective, community approach." A socialist, Dr. Browne admits that "blacks can't have a socialistic economy as long as we are a sub-group within the capitalist economy."

While he has a distant vision of a "utopia where all frontiers between peoples are gone," he believes that "blacks would be better off if we could have our own economy—so that the race problem as well as the problem of distribution could be solved."

While Dr. Browne finds the bread-and-butter work of the blacks who devote their efforts to getting more jobs for their people "complementary" to the efforts of BEDC, he argues that BEDC is doing something "qualitatively and quantitatively different."

"I don't think blacks just want more

of the pie," he says. "At least the vanguard of articulate blacks want more. But the silent majority of blacks may be content with a larger slice—if they could have dignity too."

Across town in Brooklyn, the Rev. Calvin B. Marshall III, chairman of the Black Economic Development Conference, agrees.

"What some blacks are saying is they want a piece of action," says Mr. Marshall, who is pastor of Varick Memorial AME-Zion Church. "I go further. We don't want a Jackie Robinson—a symbolic form of participation in the society. We must do something about poverty on a massive scale, like the effort we put into going to the moon. The church has to articulate, legitimize and theologize this."

"The church establishment has reaped great benefits from this economy and has been very much involved in some of the decision-making processes through the use of investment portfolios and so on. The Church has given the clarion call for justice, but she has used ill-gotten resources and followed the capitalist road."

"We're calling the Church to justice. The Church will probably never fund us directly but the Church will never sleep in peace, if we have to ride her till judgment day. If all BEDC can do is call the Church a liar every day, we'll do it."

BEDC had little money to work with until \$200,000 was channeled to this organization from the Episcopal Church through The National Committee of Black Churchmen.

"The initial project will be a publishing house," says Mr. Marshall, "because we have a communication job to do for both blacks and whites. We want to reproduce the ideas of black theologians and sociologists and so on who now have to be made palatable to the white press. The publishing house is our priority and \$150,000 will go into it."

Acquiring publishing houses was one

of the nine programs outlined in the Black Manifesto. The others included the creation of communications networks, a research skills center, a black labor strike and defense fund, a southern land bank, a black university, a communications training center, assistance to welfare recipients and an international Black Appeal.

These points, Mr. Marshall says, would generate black economic development. But he quickly adds that BEDC wants to do something for all poor people, "not just blacks." He, too, envisions a total redistribution of the resources of the United States.

"Many middle-class whites and a few middle-class blacks are under the misconception that we're going to take money from their hands," he maintains. "They think they could be wiped out tomorrow. This is the group that's so resentful of minorities. But we're not talking about taking away their money. We're talking about taking the resources out of the hands of the wealthy few.

"Some will say this is just talk about a form of socialism or communism. But the early church found it needed some form of communism, of sharing the wealth."

Dr. Gayraud S. Wilmore, Jr., chairman of the Division of Church and Race of the Board of National Missions of The United Presbyterian Church in the USA, recognizes that such revolutionary talk is unacceptable to many Americans.

"None of these ideas are as shocking to the black and Spanish-speaking Americans and to the people of the Third World as they are to most American whites—especially those who are members of our churches and synagogues." he wrote in a response to the Black Manifesto.

"The radicalization of black youth and the lower income groups is a fact of our time. The 'black perspective' on America comes out of the experience of segregation and deprivation. It is, at least, a 'loyal opposition' to reform 'the system.'

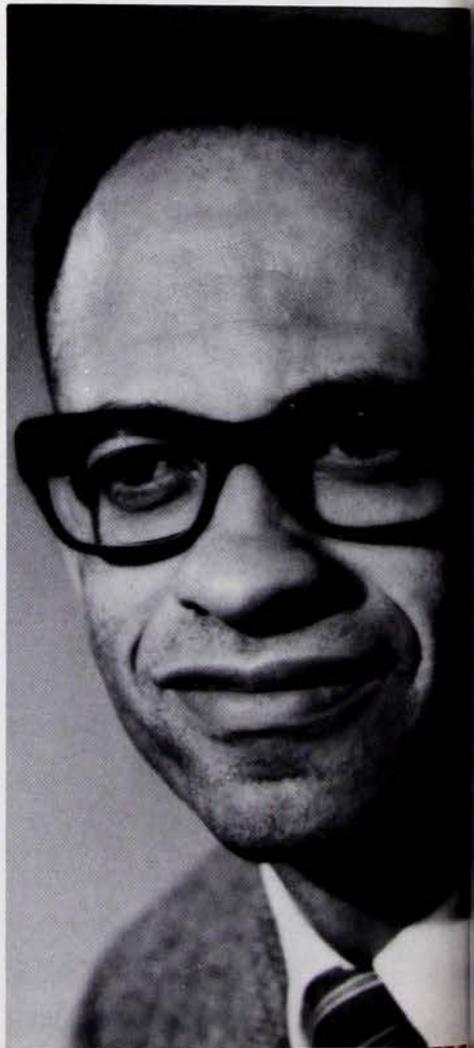
"At most, it is dedicated to change it, using whatever alternative ideas are available (including Marxism) or failing that, to get out. This should come as no surprise to intelligent people. Those who have benefited least from the American political and economic system should be expected to be willing to see it destroyed if it cannot and will not serve their needs as it serves the needs of so many others."

The Church, like all other institutions, is being challenged to confront the moral injustice of black inequality. For many years the churches have been engaged in funding schools, hospitals, community centers, and other institutions which, it was hoped, would bring disadvantaged citizens into the economic and social mainstream.

As the demands for black self-determination have grown, the churches have branched out into the areas of community organization, community development, assistance to black businesses and cooperatives and direct grants to black clergy and laymen's groups. Some churches are scrutinizing not only their own investment and hiring practices but also the employment policies of their business suppliers.

But the church has shied away from handing over assets or large sums of money to groups it is not used to dealing with and which it cannot in any way oversee.

But the very demands the black community is placing upon the Church are a



sign of hope. Says Dr. Negail R. Riley, executive secretary of the Department of Urban Work in the National Division of the United Methodist Board of Missions:

"In Black community (or economic) development old stereotypical attitudes of self-hate and hopelessness are challenged. Black people are 'made new' with a sense of identity, purpose and meaning. In community development, black people take themselves and their communities seriously.

"Out of a sense of pride, they demand the just right to participate in decision-making processes that affect them. They insist on responsibility for themselves and their communities. Control of their lives and their communities is imperative.

"Thus, all of the social, political and economic institutions are judged not only by the black community, but by the Christian imperative which clearly requires a man to become 'whole.'"

To Dr. Riley, "black community development is an expression of Christianity in action. It is the dominant theme of the New Testament. Through the Christ event we boast of a new man, a new community and a new world having emerged."

It is this understanding of development which unites men of vision in the black community and which requires the wholehearted support of the Church.



(Bottom left to right) Rev. Calvin B. Marshall, chairman of the Black Economic Development Conference; Dr. Robert S. Browne, professor of economics at Fairleigh Dickinson University; Bayard Rustin, executive director of the A. Philip Randolph Institute; Dr. Negail R. Riley, executive of the United Methodist Board of Missions. (Top left) Dr. Gayraud S. Wilmore, Jr., executive of the United Presbyterian Church in the U.S.A.

(Top right) Whitney Young, executive director of the National Urban League.



SEMINARIANS INTERN ABROAD

By Charles E. Brewster

"As far as affecting my own life, this last year will have a lasting impact on any form of ministry I choose. Although I don't think I would return to the mission field within the next few years, it is still a viable option at this point. I need several years now just to assimilate what I've experienced in the past few months."

This is the testimony of Wayne Martin, a senior at Garrett Theological Seminary, who spent last year as a "Seminary Intern" in the Philippines in a work-study program. Wayne was one of the four seminarians who spent the third year of their theological education overseas. There are currently eight in the program (not all having the positive experience Wayne had) developed by the World Division of the United Methodist Board of Missions.

The program clearly has similarities to the well-known Junior Year Abroad program offered for years by many denominations and colleges. Hundreds of college students through the JYA have been helped to study for a year in foreign universities. But the major difference in the World Division's program is the "work" element, with roughly two-thirds of the seminarian's time on the field spent in direct involvement at the local church level, one-third in studying and writing.

Although salaries are at a subsistence level (\$100 a month for single persons, \$175 for couples), when travel is added the total comes to an expensive \$2,500-\$3,000. Most seminarians realize that

they, not the local churches, are the real beneficiaries, but one has written to complain of the "cash crunch" and to ask, unbelievably, why the interns aren't paid the salaries of full-time missionaries!

While the World Division sponsors and pays for the program, it doesn't run the whole show. The seminaries appoint a faculty advisor to the program—generally someone in Missions or World Christianity—and a committee which selects the students best qualified. Placement is made in consultation with the national church. "It's a two-way program," says Avery Manchester, secretary of missionary personnel, "It is hoped that the student will communicate current American thinking in theological schools to the overseas schools and the national church, and that when he gets back to the U.S. he will add a lot to the seminary from his new perspective."

The program is a natural extension of field work and intern year programs which seminarians increasingly undertake in the United States. Seminary is a four-year program instead of three years for a growing number of students, whether they spend the third year interning at such diverse roles as clinical training in large metropolitan hospitals in the states or relating to youth at a student center in rural Philippines.

Douglas and Janice McLemore, the only married couple among the first interns, spent their time in Sierra Leone, teaching at the Bible Training Institute, the Bo Teacher Training College and a

Protestant high school. They also became involved in youth and church school work. Like most of the other interns, they lived in an English-speaking country—since there is no time to learn a language before going abroad.

One seminarian in the first group to go out, Larry Adams, said the total effect of the program was one of being "de-provincialized." It was, he says, "the best investment of time I ever made. I had nine months of the greatest variety of experiences . . . it helped me look at issues from an international perspective."

Larry, who is from McComb, Mississippi and is in his last year now at Duke University Divinity School, spent his intern year at Salisbury, Rhodesia. He worked with mission schools and taught at a teacher training college, spending a lot of time with young people his own age. On weekends he busied himself in church activities, including occasional preaching. The second half of the year was spent at Epworth Theological College, which "probably gave me the greatest chance to get a feeling of another culture." In some ways, he says, "though I considered myself an enlightened person and a liberated person, I still had, in terms of subtle prejudices and racial barriers, a hindrance to my ministry." Through an extensive, indepth experience with another race that might not have been possible in his own country many of those barriers, he feels, have been dissolved.

On his return home last summer, Larry

"Now I can say . . . that the nine months I spent in Rhodesia are the best investment of time I have ever made." -- Larry E. Adams

A new program attempts to bridge the gap between seminaries in the U.S. and seminaries abroad—and to make students, not faculty, that bridge.

ran into the age-old interpretation problem. He found white people in his home town generally supportive of him personally but unable to see the implications in their situation. "The strivings of Africans and Negroes are similar," he notes.

As for the reaction of nationals and missionaries to the program of the intern year, the fairest judgment would be "mixed." The program, as noted above, is expensive—an obvious luxury in a day of reduced mission budgets. Although there are short-term gains for the local church (there have been "rave notices" coming from Salisbury, for instance, about Larry Adams), it is the long-term gains for the seminaries at home and abroad and for the future ministry of the seminarian that are aimed at. Career missionaries who face budget cuts in their pet projects are suspicious of such extravagance for nine months on someone who may never go abroad again.

Reporting on his experience in the Cagayan Valley, three hundred miles north of Manila, Philippines, Wayne Martin recalls: "Since the program was new, short in length, and required little structured training, missionaries and nationals were curious and sometimes openly skeptical as to its success. This, coupled with its freedom and loose definition created interesting dynamics as I attempted to define my role and others tried to relate to me. The fact that I was young, wore side-burns, and was in some way connected to the Methodist Church made the half-joking misnomer 'religious

peace corps volunteer' somewhat appropriate." Nevertheless, Wayne reports that missionaries and nationals seemed extremely interested in his work although the recurring questions of the program's validity "really bugged people."

Wayne was assigned to local church and student work in Tuguegarao, in northern Luzon. He made monthly trips to Manila to research the Filipino Church and missions at the library of Union Seminary. His daily involvement was with the United Methodist Student Center in Tuguegarao.

"Students were drawn from three colleges and numerous primary and secondary schools, at least 80 percent being Roman Catholic," he relates. Discussions revolved around such topics as birth control, worship and the Catholic doctrine of sin. "Even two years ago this type of honest dialogue would have been impossible, and the break-through is joyously attributable to an open and willing attitude on each side."

The discovery of the joyousness and enthusiasm of Filipino youth was matched by new insight into the "special relationship" between the United States and the Philippines and U.S. and Philippine Methodism. Through participation in a wide variety of church activities, Wayne became aware of the feelings of nationalism and ecumenism surfacing in the islands. After looking at all the possibilities for the Methodist Church there—autonomy, merger with the United Church of Christ in the Philippines and/

or some form of continued cooperation with the Church in the U.S., Wayne thinks of the missionary. "In a different cultural milieu how does one serve our risen Lord, today?" he wonders.

As for the seminaries in the United States, which are supposed to benefit from the students' experience during his final year, it is probably too soon to tell what the results will be; the first four to go overseas are just now in their last year at Duke, Garrett, and Pacific School of Religion at Berkeley, California. One can guess, however, that those seminaries which have had a strong interest in the world church and in the mission of the church will benefit more than the others. Professors such as Creighton Lacy at Duke, Richey Hogg at Perkins, Roland Scott at Garrett and Wilbur Harr at Naperville will inevitably see the value of this program in broadening not only the perspective of those students directly involved but of the seminary as well.

Whether it is all worth the time and expense is another question—there are always good program ideas but not enough money for them. Says missionary personnel secretary Avery Manchester: "I'm not sure where we're going from here. We're constantly re-examining this thing." And the World Division, which is picking up most of the tab, will be doing that examination.

MEDITATION

We are bound for the Kingdom, the Kingdom that God intends in history and beyond history. Yet we are human, we are mortals with feet of clay, and we are trying to find our way in a time of frenzy and fresh dawns.

Our Lord, may we search our hearts! May we look with eyes of faith upon the history of our day, and try to see your will and the Kingdom that you intend for us all.

As the wind speeds the clouds along, blows the leaves through the forest, and moves steadily within us in the form of our own breathing, so the Kingdom moves beyond and above us, lives quietly within us, and moves events through history that often seems like a forest.

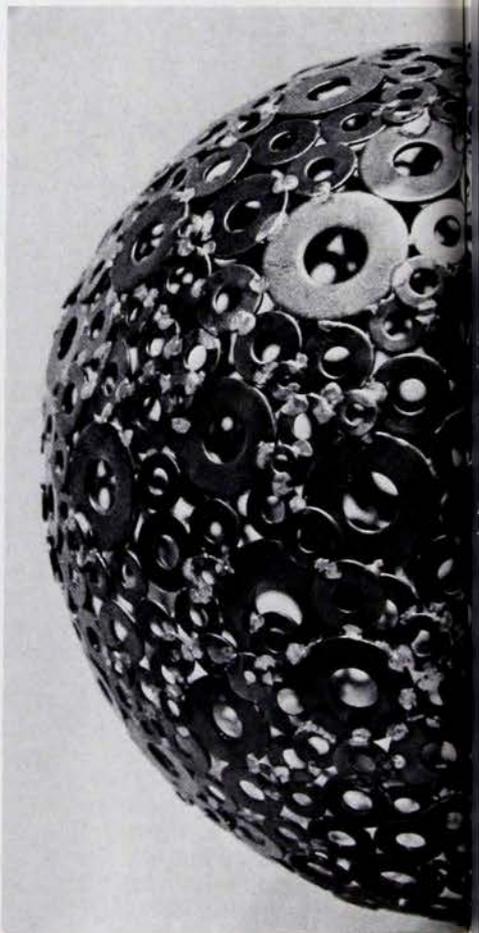
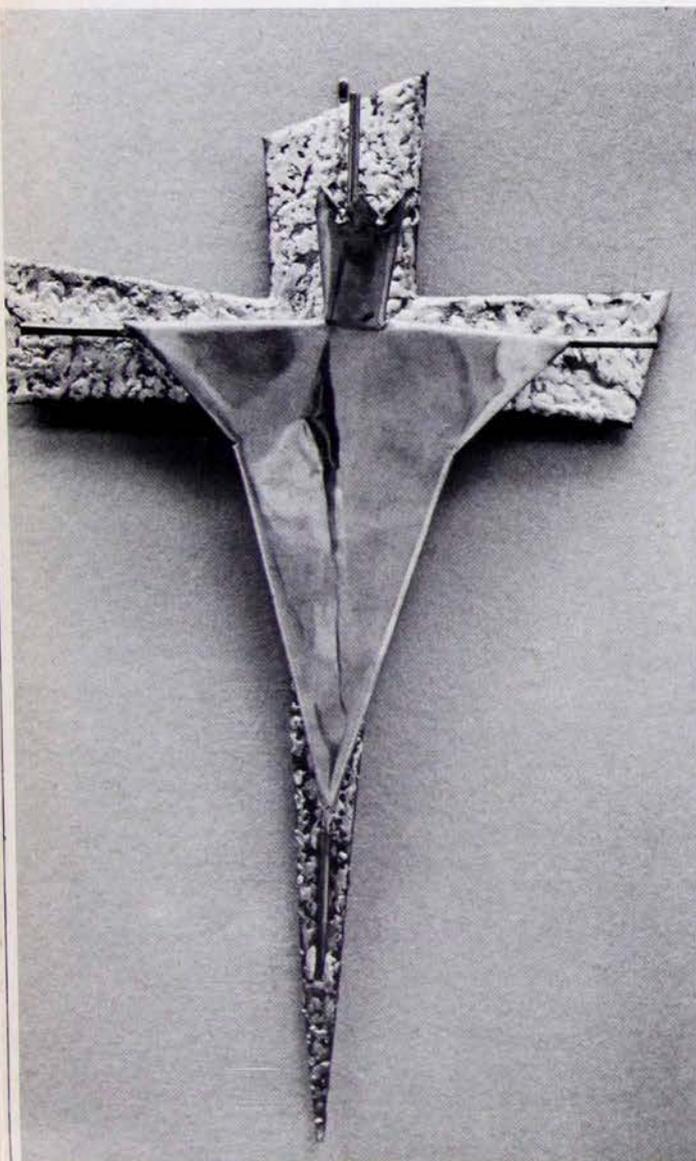
Your Kingdom is invisible as the wind, O Lord, and its reasons are past our understanding. We know it by

faith and in events, where your will meets the conflicting wills of men.

Yet we forget this. And when we forget the Kingdom, the events of our time seem rash, threatening, insane.

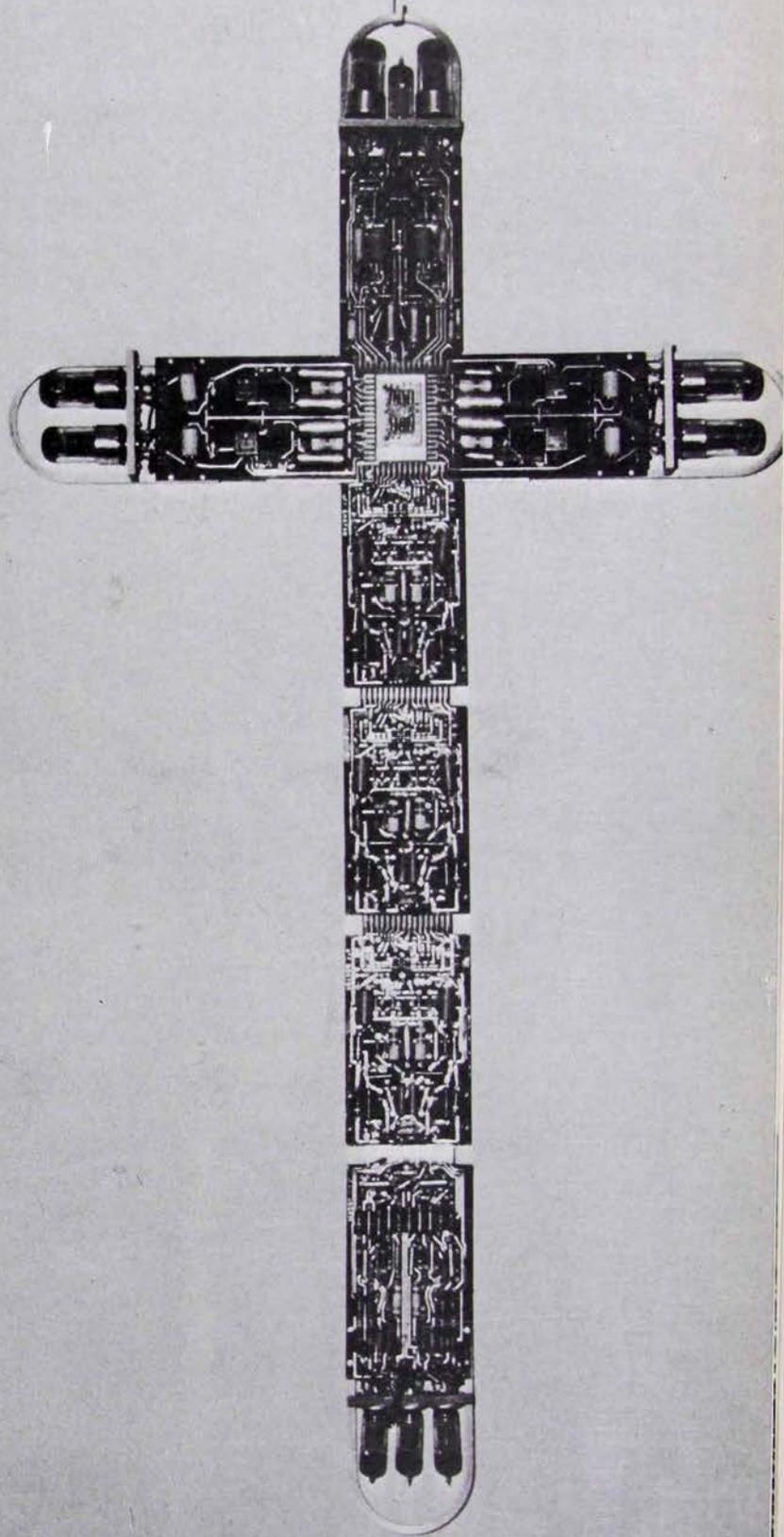
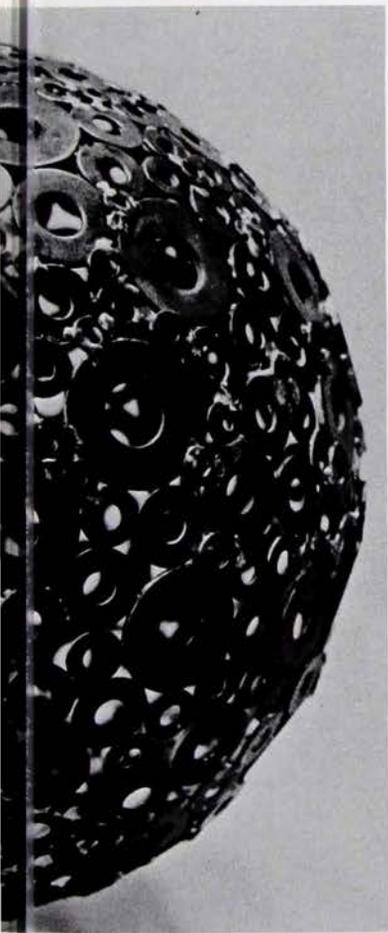
"If I forget you, O Jerusalem, let my right hand wither!" And if I forget your will and your Kingdom, O Lord, then I am confused and angered by events of today.

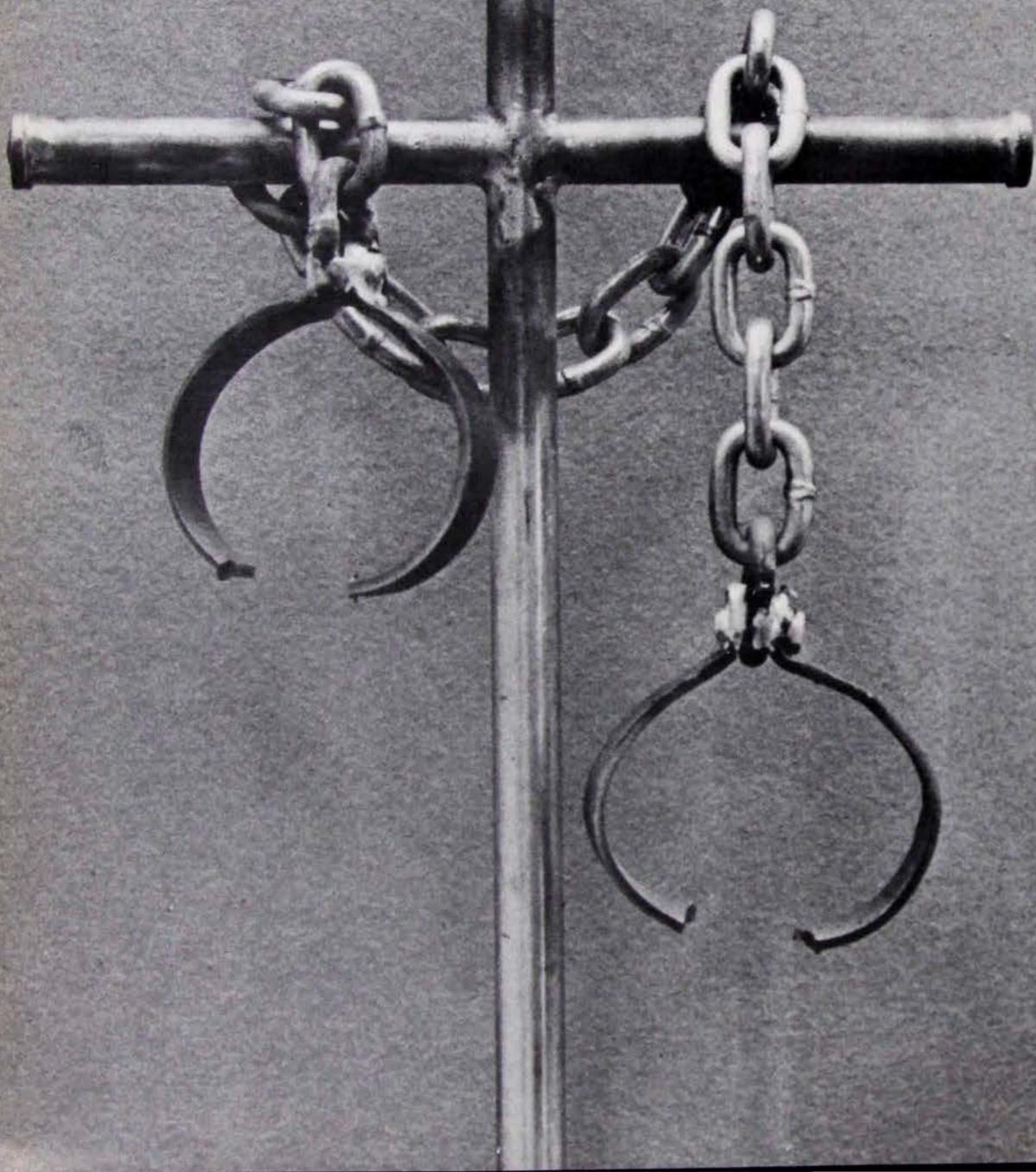
For your will is moving in history, giving speech to the downtrodden, power to the powerless, land to the dispossessed, and a voice in high places to the poor. Yes, Lord, you are empowering the peoples, and drawing us all into a world history bound for the Kingdom. May we see this will, and look at history with hope in the Kingdom, and feel the strength of your love.

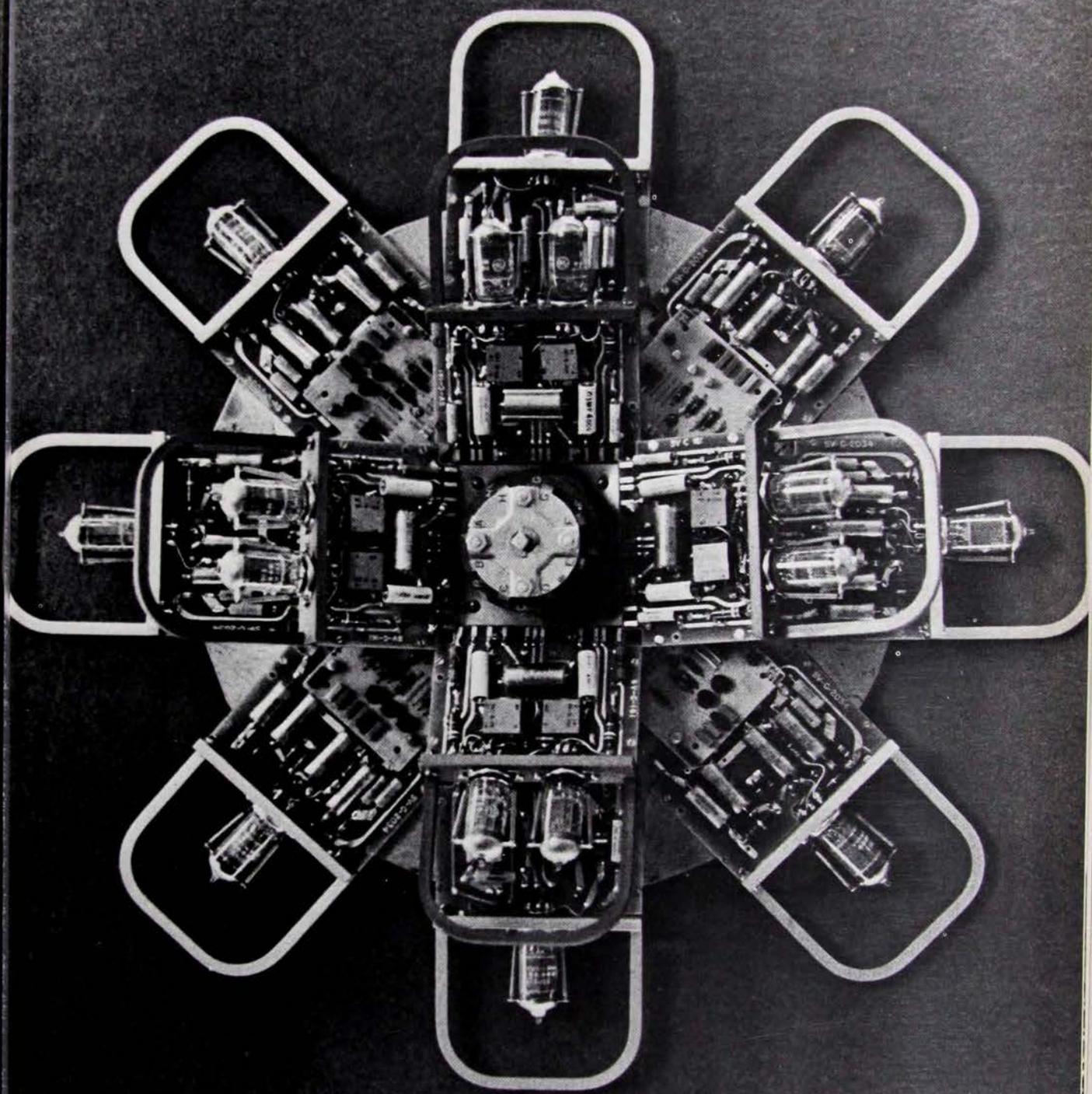


SCULPTURE BY RALPH M. HOLDEMAN

Mr. Holdeman is a United Methodist clergyman serving with the National Council of Churches' Department of Youth Ministry.







THE COTTON PATCH VISION OF CLARENCE JORDAN

The Rev. Clarence L. Jordan, who died last October 29 at his farm in Georgia, was widely known and appreciated as a speaker whose most immediately obvious characteristic was a thick, Southern accent. He was also known as a translator of Paul's epistles in a modern idiom which also happened to have a thick, Southern accent.

In 1942 the Jordan family and several friends began living on a farm near Americus, Georgia. For fifteen years the farm was a quiet and unobstrusive experiment in interracial living,

appropriately called "Koinonia," from the Greek for "fellowship." The farm also specialized in scientific methods of farming, which it attempted to introduce to the neighboring farms. But with the rise of the civil rights movement in the late fifties the interracial farm was seen increasingly as a threat. In 1957 it was the object of almost nightly shooting and dynamiting attacks by whites. That is when Koinonia Farm and Clarence Jordan gained nationwide attention. But the farm lived through it, and when the civil rights movement turned its attention to

THE GOOD SAMARITAN—"COTTON PATCH VERSION"

"One day a teacher of an adult Bible class got up and tested him with this question: 'Doctor, what does one do to be saved?'

"Jesus replied, 'What does the Bible say? How do you interpret it?'

"The teacher answered, 'Love the Lord your God with all your heart and with all your soul and with all your physical strength and with all your mind; and love your neighbor as yourself.'

"That is correct,' answered Jesus. 'Make a habit of this and you'll be saved.'

"But the Sunday school teacher, trying to save face, asked, 'But . . . er . . . but . . . just who is my neighbor?'

"Then Jesus laid into him and said, 'A man was going from Atlanta to Albany and some gangsters held him up. When they had robbed him of his wallet and brand-new suit, they beat him up and drove off in his car, leaving him unconscious on the shoulder of the highway.'

"Now it just so happened that a white preacher was going down that same highway. When he saw the fellow, he stepped on the gas and went scoting by.

"Shortly afterwards a white Gospel leader came down the road, and when he saw what had happened, he too stepped on the gas.

"Then a black man traveling that way came upon the fellow, and what he saw moved him to tears. He stopped and bound up his wounds as best he could, drew some water from his water-jug to wipe away the blood and then laid him on the back seat. He drove on into Albany and took him to the hospital and said to the nurse, 'You all take good care of this white man I found on the highway. Here's the only two dollars I got, but you all keep account of what he owes, and if he can't pay it, I'll settle up with you when I make a pay-day.'

"Now if you had been the man held up by the gangsters, which of these three—the white preacher, the white song leader, or the black man—would you consider to have been your neighbor?"

"The teacher of the adult Bible class said, 'Why, of course, the nig - - I mean, er . . . well, er . . . the one who treated me kindly.'

"Jesus said, 'Well, then, *you* get going and start living like that!'

from **The Cotton Patch Version of Luke and Acts**, by Clarence Jordan. A Koinonia Publication. New York, 1969: The Association Press, 159 pages, \$2.25. (paperback) The book, recently published, is subtitled "Jesus' Doings and the Happenings."





UNDISTURBED: Dr. Jordan died in this small shack in which he regularly did his writing. He was buried in a pine box on the farm the following day. Of Koinonia Partners, he wrote: "We believe that this work is of God, and we want to encourage you and all concerned to give yourselves devotedly and unreservedly to it in the spirit of Christ."

"Bless those who do you in. Bless them, I say, and don't cuss them. Join in the fun with those having fun; join in the tears with those shedding tears. Treat each other equally; pay no special attention to the upper crust, but mingle freely with the lower class people. And don't scratch each other's back. Never return evil for evil. Have respect for things which everybody else considers worthwhile. If it's possible—that is, from your side—*wage peace with all mankind*. Don't take vengeance into your own hands, my dear ones, but rather make room for another's wrath. For the Bible says,

"Revenge is my job," says the Lord,

"I will tend to it."

But if your enemy hungers, bread him; if he thirsts, water him. In this way you'll fill his noggin with lighted charcoal. Don't be overwhelmed by evil, but overwhelm evil with good."

Washington (Romans) 12:14 ff

from *The Cotton Patch Version of Paul's Epistles*, by Clarence Jordan. Association Press.

the importance of land and economics the Koinonia Farm showed it, too, could change with the times. Last year the Farm was changed into "Koinonia Partners." Clarence Jordan wrote about the philosophy behind the change:

"For several years it has been clear that Koinonia stands at the end of an era or perhaps its existence. Its goals and methods which were logical and effective in the 1940's and 50's seem no longer relative to an age which is undergoing vast and rapid changes. An integrated, Christian community was a very practical vehicle through which to bear witness to a segregated society a decade ago, but now it is too slow, too weak, not aggressive enough. Its lack of mobility gives it the appearance of a house on the bank of a river as the rushing torrents of history swirl by, leaving it with but memories of its active past. Other factors also contributed to the feeling that this approach is no longer valid."

After a meeting with businessman-lawyer Millard Fuller, of Montgomery, Alabama, discussing the new direction for Koinonia, Mr. Jordan wrote: "We spent all day talking and praying. At the end, both of us were convinced that God had given a radically new direction to our lives."

Declaring that the loss of a sense of "partnership with God" was at the source of modern man's problems, Jordan and Fuller decided that they wanted "to throw every ounce of our weight into helping men to radically restructure their lives so as to be in partnership with God." Koinonia Partners now sees this movement having three prongs: (1) communication, through speeches, books "spreading the radical ideas of the gospel message," (2) instruction through "Discipleship Schools," conferences and retreats; and, perhaps most important, (3) application, which is partnership industries, farming and housing.

This last part, the actual nuts and bolts of Koinonia Partners, is an attempt to give people, especially poor people, "usership" of homes and industry. The homes will be paid for by the people at the rate of \$25 a month for twenty years (no interest), which is much less than the cost of conventional financing. The "industry" at this point is largely pecans, sold almost entirely by mail order. The land for the farm is held in trust by Koinonia Partners but is used by all partners free of charge. "Materialism, competitiveness and self-interest," said Dr. Jordan in a letter written just two days before his death, "are so deeply entrenched in our culture that they have almost exterminated the spirit of partner-

ship and sharing." He then noted that more than \$100,000 had been received in gifts and non-interest loans for the "Fund for Humanity" which supports the Partnership farming, industry, and housing.

Like many others of broad vision, such as Henry David Thoreau and Robert Frost, for instance, Clarence Jordan drew strength and support from the earth. He wrote, naturally, of pecan trees, not birches: "And the Master said, 'Why, if you have the faith of a mustard seed, you could say to this pecan tree, 'Uproot yourself and plant yourself in the lake,' and it would do as you say.'" He did his writing in a little "writing shack" out in the middle of the farm. He came to his task with more than the skills of a man with a bachelor's degree in agriculture and a Ph.D. in New Testament Greek; he came with the vision of a "religious community practicing Christian brotherhood" under the fatherhood of God, who wanted his own "cotton patch" to be a microcosm of that new world community in Christ. The cotton patch vision of Clarence Jordan attempted to translate both the words and events of the first century into the twentieth century of south Georgia.

—C. E. B.

UNWELCOME: Dr. Jordan (left) and other members of Koinonia are turned away last summer from First Methodist Church of Americus, Georgia because one of their group is black. Ironically, a white boy in the group, Don Chappell, was raised in the Congo, the child of United Methodist missionaries. The trouble started when he sought to bring a Negro and a Puerto Rican friend to the Americus church for worship.



WINDOW ON THE UNITED NATIONS INTERNATIONAL LABOR ORGANIZATION

By Amy Lee

The International Labor Organization (ILO) last year celebrated a momentous birthday anniversary: its fiftieth.

Two significant events marked the 1969 anniversary year. ILO was awarded the 1969 Nobel Peace Prize. It launched the World Employment Program. This program is part of the United Nations Second Development Decade.

What made this organization, founded in 1919 as part of the League of Nations and since 1946 a specialized agency of the United Nations, eligible for the peace prize?

ILO puts it this way:

"Peace is a result not only of political treaties and disarmament pacts among nations. It is equally dependent upon social justice—that is, upon the economic and social well-being of the world's peoples, upon satisfactory conditions of work and pay, adequate employment opportunities and decent living standards.

"These are the concerns of the International Labor Organization which in 1969 celebrated the 50th anniversary of its efforts to promote peace through social justice."

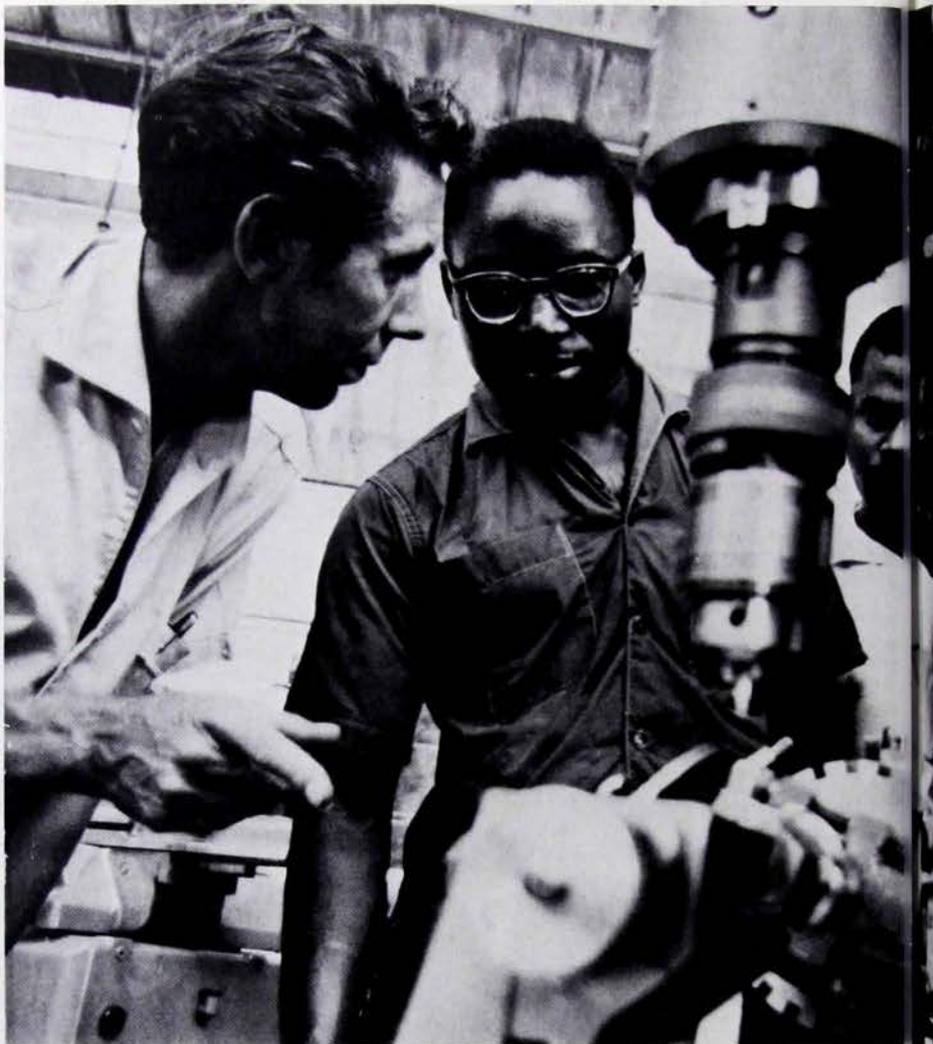
In acknowledging the award, David A. Morse, ILO's director-general, said:

"The award of the Nobel Peace Prize to the ILO is a tribute to the common man throughout the world, to his stake in peace and his contribution to peace. The present award will give the ILO immense encouragement to build further on the solid foundations laid by fifty years of unremitting efforts to which the governments, employers and workers throughout the world have contributed in full measure."

The award was announced on October 20, 1969 and presented to Mr. Morse and the ILO in a special ceremony December 10, 1969 in Oslo, Norway.

A brief look into ILO history, outlined in an anniversary booklet, "ILO, 1919-1960: 50 Years in the Service of Social Progress," shows the organization's origins and aims as linked with the ideals and promotion of peace through practical programs and studies to raise the productivity and living standards of the common man. It states:

"The Peace Treaty, signed at Versailles in June 1919, brought into being the



Typical of training programs conducted by the ILO in cooperation with the UN Development Program and other United Nations agencies is this training institute in Hyderabad, India. Here trainee-instructors are at work in the machine shop supervised by ILO expert G. J. Preston (left).

League of Nations, whose essential task was to avert future wars. It was recognized that 'universal and lasting peace can be established only if it is based upon social justice.' The International Labor Organization was accordingly created alongside the League of Nations to promote the economic and social well-being of the world's peoples. . . . Historically, the founding of the ILO was the outcome of social thought and had evolved through the 19th century. . . .

"The first concrete result of these early efforts was the fourteen-nation conference held in Berlin in 1890, which made

recommendations on the limitations of child labor, on the employment of women, on mine workers and on weekly rest. In 1897 another conference met, this time in Brussels, which led to the establishment three years later of the International Association for the Legal Protection of Workers. . . . *The Legislative Series*, begun then, was taken over by the ILO and is still published.

"In 1901, the Association set up an international labor office in Basle. Financed by voluntary contributions and government subsidies, this was a research, information and documentation center. A



meeting of experts from a score of countries drew up regulations on the prohibition of the use of white phosphorus, a dangerous substance in the manufacture of matches, and on night work for women. These were adopted in the form of international Conventions during a conference of government representatives held in 1906. In 1913, another meeting of experts drafted proposals limiting working hours for women and young people and prohibiting night work for children. The First World War broke out before the conference which was to embody them in international Conventions could be held.

"But the first steps towards cooperation in social matters had been taken, and the war was to provide further impetus. In 1916, an allied workers' con-

gress called for a trade union voice in the peace talks and asked for the inclusion in the future peace treaty of clauses to safeguard the national and international rights of workers. . . .

"Pressure from organized labor before and after the Armistice led the Paris Peace Conference of 1919 to take an unprecedented step. . . . It created an International Commission on Labor Legislation composed not only of government delegates, but also of workers' and employers' representatives. This commission drew up the charter of the permanent organization called for by the workers. Among its fifteen members were trade union leaders such as Samuel Compers of the United States, who was elected chairman. . . .

"The text adopted by the commission became Part XIII of the Treaty of Versailles. The International Labor Organization was born and, with certain amendments, that text remains to this day its Constitution. . . .

"Between the two world wars, the ILO functioned as an autonomous part of the League of Nations. From 1940 to 1946, its headquarters were transferred to Montreal, Canada. . . .

"When the International Labor Conference [a unit of ILO] convened in Philadelphia in 1944 for its first regular session in five years, it worked out a new definition of the ILO's aims and purposes. . . . It adds to the original charter a new and more dynamic concept, that of the ILO's responsibility in combating poverty and insecurity. . . .

"There were 45 ILO member states in 1919, 120 at the beginning of 1969. The rise in membership reflects the broadening of ILO's activities, which now extend to all parts of the world, in particular to the newly independent nations where development problems are most acute. Setting of international labor standards, technical cooperation and education, research and information are the three main methods by which the ILO helps its member states. . . ."

ILO has a unique setup among international organizations: representatives of workers and employers have equal status with those of government in its structure and work. Its basic work includes, in its words: "formulation of international policies and programs which will help improve working and living conditions, enhance employment oppor-

tunities and promote basic human rights; adoption of international labor standards to serve as guidelines for national action to implement such policies; an extensive program of international technical cooperation to assist governments in making these policies effective in practice; training, education, research and publishing activity to help advance these efforts."

The International Labor Office in Geneva is headquarters, secretariat, research center and publishing house for the organization. It is staffed there and around the world by over 2,000 people of some 100 nationalities. It has regional, area, and branch offices in more than thirty countries.

ILO's 128 Conventions and 132 Recommendations—260 in all—adopted since 1919 form the International Labor Code. They cover a wide range of social problems—work hours, equal pay, abolition of forced labor, social security for migrant workers, employment at sea.

"Almost 5,000 international obligations have been accepted on the basis of the Conventions," the ILO notes. "Even when a country has not ratified a Convention, the standard can still serve as a milestone on the road to social justice. The International Labor Code has exercised a significant influence on the evolution of labor legislation and social policy in the world."

To forward economic and social development the ILO has more than 600 experts working in 250-odd technical cooperation programs in over 90 countries.

Typical projects: industrial vocational training in India and Morocco; rural vocational training in Senegal and Colombia; application of modern management techniques to industrial development in Pakistan and Tanzania; reorganization of the social security systems in Iran and Libya; development of small-scale handicraft industries in the Solomon Islands and Jamaica; establishment of rural cooperatives in Bolivia and Afghanistan; improvement of manpower planning methods in Somalia and Brazil.

The ILO's 50th anniversary project, the World Employment Program, was born for brave deeds. The organization calls it "a vast collective effort directed at assisting countries, especially the less developed ones, in providing their populations with productive work. Here again, as in the past, the ILO's major concern is

with the individual human being, the object and the means of social progress."

It points out that the "major components" of the World Employment Program will be regional plans for Latin America, Asia, and Africa.

Phase I of the program will include research into existing resources and drawing up of long-range plans and specific targets for increasing employment and training. Phase II will develop plans of action for reaching these targets.

The WEP embodies what ILO calls an important new element—"the systematic promotion of employment." This involves coordinating all activities toward fighting unemployment and underemployment—"twin evils which burden the economy and slow down social progress because of lack of jobs or because of insufficient qualifications."

Vocational training has been and continues to be one of ILO's main fields of

work. It plays a big part in its technical cooperation programs. For example, in India, with the financial aid of the United Nations Development Program (UNDP), ILO helped to set up a network of training centers for vocational instructors, followed by a national apprenticeship system. Now ILO experts are helping to establish training services for specific sectors, such as the plastics industry.

In Colombia the ILO helped to organize the National Apprenticeship Service and now cooperates with this service in setting up vocational training programs. ILO experts have also assisted in training programs for office and business personnel.

ILO continues to give special attention to the perennially neglected agricultural worker. As ILO sees it, "work on the land must be transformed into an occupation, like any other, governed by the

same rules of productivity and quality and requiring the same level of skills, having the same guarantees of social security, the same working conditions and training opportunities and the same chances for higher living standards as those in other fields."

With the aid of UNDP funds the ILO recently completed a rural development project in Senegal consisting of training centers for instructors in agricultural methods and rural handicrafts, and for domestic science teachers for young women in country districts. It is now organizing a network of rural training centers to be staffed by teachers trained in the first centers.

The ILO's Andean Program, begun in 1954, includes an overall program of vocational training, rural handicrafts, and employment promotion to help the seven million Indians living on the high plateaus of Argentina, Bolivia, Chile, Colombia, Ecuador, Peru, and Venezuela to become productive citizens of their Spanish-speaking countries.

Administrative and management training programs also concern ILO. With the help of UNDP, ILO recently completed

David A. Morse, director-general of the International Labor Organization, is pictured during an address at an October 1969 session of the United Nations General Assembly at the time of the ILO's receipt of the 1969 Nobel Peace Prize.



a productivity and management training center in Thailand for the training of directors and middle- and higher-level managers in industry and commerce. In five years this center has trained 5,400 persons from over 400 businesses. The ILO is now organizing a complementary management consulting service.

In Algeria an ILO project is helping the government to form a National Institute of Productivity and Industrial Development.

The need for trained personnel in electronic data processing prompted ILO to plan for installation of computers for its joint programs with UNDP in Bulgaria, Hungary, Poland, and Romania.

The National Service for Crafts and Small Industries (SENAPI) in Panama, a joint ILO-UNDP project, teaches modern management and production methods in tanning and leather work, saw-mills and carpentry, ceramics, vegetable fibre processing and weaving, and food processing. SENAPI's policy is to develop methods which will use more manpower and less capital investment.

The Jamaican Production Center, another ILO-UNDP project, sponsors a

program of arts and handicrafts and is run by an ILO expert in industrial design. It employs over 1,000 craftsmen full time and 5,000 village artisans part time. It also employs several small industries on contract.

Some fifty countries have had assistance from ILO for handicapped workers. Ethiopia is an example. A team of ILO experts helped to set up an umbrella factory in Addis Ababa staffed entirely by handicapped workers and administrators—200 in all. Most of them had lived on welfare or as beggars. Monthly output has reached 12,000 umbrellas, a boon to the country's foreign exchange—umbrellas had been imported before—as well as to the workers.

Many developing countries look to ILO for help in establishing or codifying their social and labor legislation. ILO experts have been sent as consultants in these areas to Saudi Arabia, Cameroon, the Congo (Kinshasa), Morocco, Panama, Dominican Republic, and Somoliland.

Employment for women and youth has always been a major concern of the ILO.

The World Employment Program therefore will give special attention to women's potential in programs for economic and social development, and provide for their protection and rights.

Projects to train youths otherwise unable to get training or suitable work have been started by the ILO, with the help of UNICEF, in Colombia, the Ivory Coast, India, Mali, and Tunisia. In Tunisia this year about 100 centers will be opened for boys and girls aged 14-18 in towns and rural areas.

In India the ILO has cooperated with the government and other international organizations in establishing a network of pre-vocational training centers related to schools in urban, semi-urban and rural areas. These centers provide a three-year technical and general course for children between the ages of eleven and fourteen who have left school. Afterward they are better able to find semi-skilled jobs or continue their training in technical or vocational schools.

The ILO will expand programs such as these under the World Employment Program.



Training for technicians, instructors, and supervisors in auto mechanics, diesel engines, and heavy construction equipment, has been carried out at the Automotive Training Center at Taipei by the International Labor Organization and the UN Development Program. Here ILO expert C. Horner gives demonstration exercises on a caterpillar bulldozer.

NEW YORK POLICE REMOVE YOUNG CHURCH OCCUPIERS

Police broke through the sealed door of the First Spanish United Methodist Church in East Harlem, New York early January 7 and arrested 105 young Puerto Ricans and supporters who had occupied the church for ten days.

The youths, members of the Young Lords organization, had demanded space in the church to carry out their own community programs. These programs include free breakfasts for children, checkups to determine anemia and lead poisoning and special classes.

For two months the Young Lords had sought unsuccessfully to negotiate with the minister, Dr. Humberto Carrazana, a Cuba refugee, to give them space. The Lords claimed the church was only in use a few hours a week.

The Lords appeared at Sunday services in an effort to influence the congregation. Some thirteen Young Lords were arrested after a scuffle with policemen in the congregation December 7.

After the Lords seized the church December 28, trustees of the church and the United Methodist district got a court order for them to vacate the church. This was ignored.

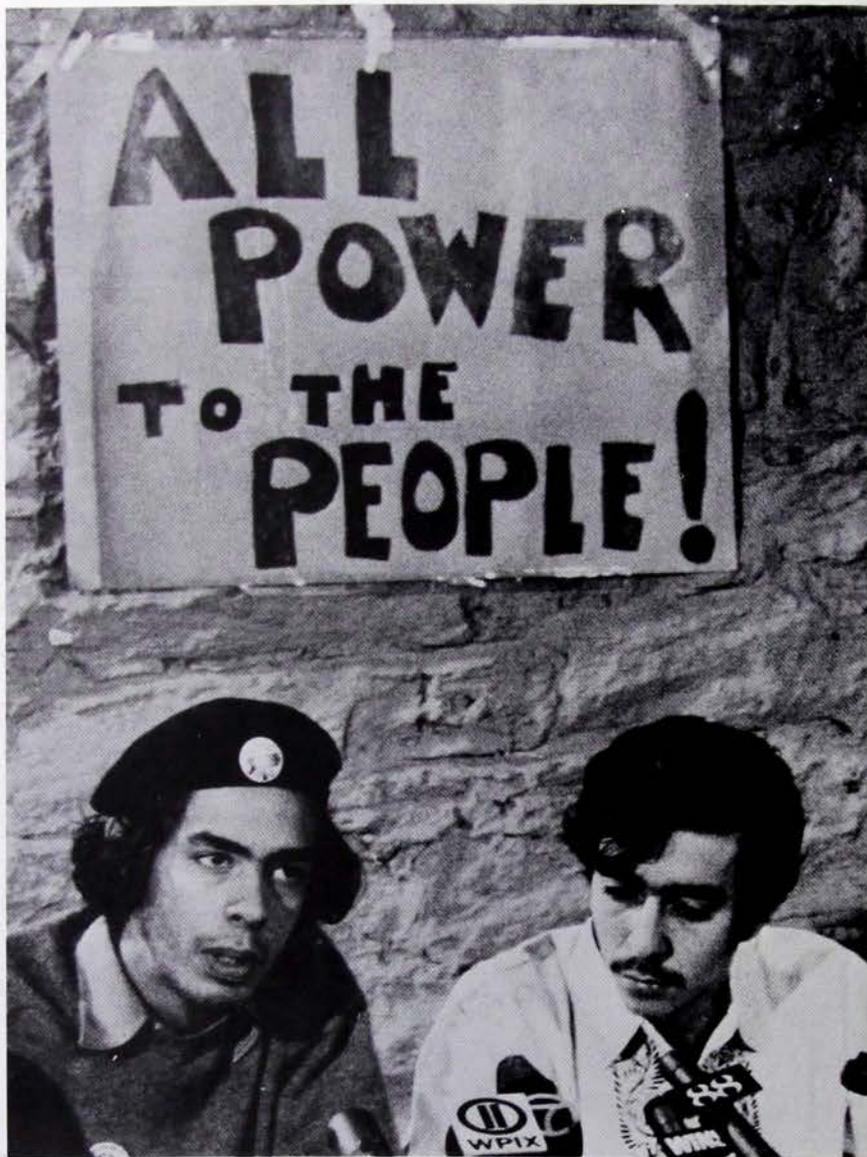
About fifty white supporters of the activists, mostly students from Columbia University and Union Seminary, invaded an office of the United Methodist Bishop of the New York area, Lloyd C. Wicke, in the denomination's Board of Missions headquarters. Bishop Wicke, whose Area office is in Rye, N.Y., is also president of the mission group.

They held his office and the adjoining offices of executives of the United Methodist Board of Missions for almost two days, demanding that the Lords be given space in the church, that the charges against the thirteen persons arrested be dropped and "peace occupation of black and brown communities" be ended.

An injunction was served against the supporters but had not been enforced at the time they voluntarily left, about the time of the Lords' arrests.

The Lords declared that the Harlem congregation had done "nothing for the people, and they wouldn't let us do something constructive." An initial request for space for a breakfast program and a "liberation school" was made months ago. Other anti-poverty and community agencies are also said to have requested space in the church and been denied.

The position of the church has been that the property was illegally expropriated by the Young Lords. The congregation had provided bail and offered medical assistance on December 8 when thirteen Lords were arrested and some injured in a clash with



RNS Photo

Juan Gonzales, left, and David Perez, spokesmen for the Young Lords, a militant Puerto Rican group, held a press conference vowing to continue their occupation of the First Spanish Methodist Church in Harlem, which they called "La Iglesia de la Gente" or "the Church of the People." They were later evicted and arrested.

police outside the Spanish church.

Bishop Wicke said he was willing to talk with anyone, anytime about programs to aid the East Harlem community, but that he would not negotiate with the Young Lords while they occupied the church. He said he would not "violate that church" by ordering it to let the Lords stay.

While the Lords were in the church they served hot breakfasts to over one hundred children a day, discovered that about thirty percent of the children were suffering from anemia, and that many were suffering from

lead poisoning, and sent teams of exterminators to nearby tenements.

Underlying the drama was the fact that the Young Lords did not attempt to hide, as one of them said, that they had "a Marxist-Leninist-Socialist ideology" while the church's pastor, Dr. Humberto Carrazano, is a Cuban refugee. In addition, few of the church's members live in the community (El Barrio), while it could not be denied that the Young Lords were a genuinely indigenous group with broad-based support in the community.



RNS Photo

Robert Bilger, right, a World War II veteran from Sebring, Fla., is reunited with his son, Michael, 20, a deserter from the U.S. Army, for the first time in three years. They met as an anti-war group, Clergy and Laymen Concerned About Vietnam, handed over more than \$5,000 to support American deserters and draft evaders living in Canada in a ceremony in Fort Erie, Ont., on the Canadian side of the Peace Bridge at Buffalo, N.Y.

CLERGYMAN REPORTS ON MINISTRY TO DESERTERS

Youthful American war protesters who have taken political asylum in Sweden have "deserted from madness to sanity," according to a clergyman just returned from ten months of ministering to 350 men in Stockholm.

The Rev. Thomas Hayes said the main impression he derived from work with the deserters was that "the military mind and

system of values feeding that mind is the No. 1 public health problem" in the U.S.

He stressed the seriousness with which the Americans in Stockholm are approaching life now that they have escaped the U.S. military, which he likened to a "massive psychotic ward."

Mr. Hayes, his wife and two daughters went to Stockholm last March under the sponsorship of Clergy and Laymen Concerned About Vietnam, an interreligious

anti-war organization. He reported on his experience in a press conference a few weeks after returning to the States.

The former director of the Episcopal Peace Fellowship said he wanted to dispel two common but "wrong" impressions about the deserters in Sweden. They are not, stated Mr. Hayes, trouble-making "dropouts" or "criminals."

He explained that 350 men have been granted official political asylum by Sweden, adding 400 more have applied for that status. Fifteen were said to have been denied entrance, some have withdrawn applications and other cases are pending. Only thirty men who have gone to Sweden for asylum have left the country to Mr. Hayes's knowledge.

He insisted that the Pentagon, the State Department and some news reporters have "harassed" the men and incorrectly informed the public by implying that many have criminal records in Sweden. He said only twenty-two have been indicted for any misdemeanor or felony and that seven are in prison.

For the most part, Mr. Hayes reported, the men do not regret their desertion, although they consider themselves Americans, and many are determined to remain outside the U.S., even if amnesty is granted.

At the press conference, the Rev. Richard John Neuhaus, a Lutheran pastor from Brooklyn and a Clergy and Laymen Concerned leader, said amnesty must be granted for the welfare of America as a place giving sanctuary to the oppressed, rather than for the benefit of military deserters.

Mr. Hayes told newsmen that at least 104 of the men are working, 103 are attending Swedish language classes and others are in high schools and universities.

He stressed the broad spectrum of educational backgrounds represented—ranging from sixth grade to a law school graduate. Most, he said, had nothing in their experience to prepare them for political exile. About ten per cent are black, he said.

He saw their action in deserting as based on deep felt conscience of opposition to the Vietnam war. He termed the men in Stockholm as the "first troop withdrawals."

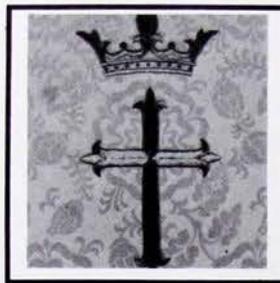
The four men who left the ship *Intrepid* in 1967, and became the first publicized deserters to Sweden, are still there, said Mr. Hayes, and have now been joined by a fifth shipmate.

According to the Hayes report most men in Stockholm have "grown tremendously" in their understanding of their actions and are proud to call themselves military "deserters." Many parents, he said, have changed initial "negative" attitudes and are also proud of their sons.

Mr. Hayes, a native of Pittsburgh whose brother is a career Marine, will spend some weeks reporting to church and anti-war groups across the nation on his work in Sweden.

His ministry in Stockholm emerged from a Clergy and Laymen visit to deserter communities in Europe in 1968. Members of

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that group took particular note of a Protestant pastor in Paris assigned to political exiles and decided to send Mr. Hayes to Stockholm.

He was charged with putting deserters in touch with sympathetic elements of Swedish society, with being available for counseling, with interpreting the deserter movement to the American public on his return, and to relate back to parents whose sons have fled.

Mr. Hayes said the mission was successful. The program was supported by Clergy and Laymen Concerned. About \$20,000 was spent on the work, according to an unofficial estimate.

A replacement for Mr. Hayes in Stockholm is not planned, since he feels the "maturity" of the deserters has been established. Contacts will be continued, however, said Rabbi Balfour Brickner of the Synagogue Council of America. The rabbi presided at the press conference. (RNS)

ALGERIA ORDERS OUT TEN METHODIST MISSIONARIES

Ten United Methodist missionaries, including five Americans, have been expelled from Algeria since December 30, according to reports received by the United Methodist Board of Missions here.

The mission workers, including seven who were held for two days by police, were sent from Algiers to Geneva, Switzerland, and presently are in Basel, Switzerland, after a day-long conference in Zurich January 2 with Bishop Franz W. Schaefer, episcopal leader of United Methodism's Geneva Area (which includes Algeria), and Dr. Esther Megill, New York, Board of Missions secretary for North Africa who flew to Zurich January 1.

According to information received by the Board, an Algerian news release reportedly stated that the missionaries were expelled because the United Methodist mission in Algeria is the kind of organization the CIA would use and that anti-national activities were being engaged in. In a statement, a Board official denied the charge, expressed surprise at the expulsions and expressed hope for continued United Methodist work in Algeria.

Missionaries expelled, as far as the Board said they could be identified, included: Mr. and Mrs. Lynn S. Larson, St. Paul and Proctor, Minn.; Miss Shelby Trindal, Loyal, Wis.; Paul Wiese, Sparta, Wis. (he has been studying in Paris prior to going to Algeria but was visiting in Algiers); the Rev. R. Ward Williams, Venice, Ill., treasurer for United Methodist work; the Rev. Paul Bres, a French national born in Algeria who is superintendent of United Methodist work; Mr. and Mrs. Willy Epting of Switzerland (she is the former Miss Marcia Henry of Denver, Colo.); Miss Louise Werder of Switzerland and England; one unidentified Swiss worker.

The Rev. Eugene L. Stockwell, New York, assistant general secretary for Program Administration in the Board's World Division, said that information received by the Board

is that all United Methodist missionaries have now been expelled from Algiers except for one Swiss nurse. Also, he said, United Methodist mission buildings in Algiers are reported to have been sealed and under police control.

Not affected thus far according to reports to the Board are United Methodist work or personnel in other places in Algeria including Constantine, Fort National, Il-Maten, Les Ouadhias and Oran. There are some 30 missionaries in Algeria, including 22 under the Board in New York. The others are under Methodist mission boards in Switzerland and Norway. The United Methodist Church has been at work in Algeria since 1907 and operates such projects as children's homes, home economics classes, social centers, youth hostels, clubs and a hospital, as well as churches.

Dr. Stockwell said that the following news release was being issued tonight (January 2) in Zurich by Bishop Schaefer and the expelled missionaries, following their conference:

"About 35 young people, 28 Algerians and seven foreigners (four Americans, two Swiss, one English), were arrested shortly after midnight Sunday, December 28, at the close of their meeting on the premises of the United Methodist Church in Algiers. After police questioning, the youth were released on Monday, December 29, and the foreigners were ordered to leave the country Tuesday, December 30.

"Further, two officials and a social worker of the United Methodist Church in Algiers, of French Swiss and American nationality, were taken into custody Monday, December 29. They also were thoroughly questioned and deported.

"The meeting which occasioned the police action was a two-day youth seminar, patterned on two previous meetings, held in March and December, 1968. This session, prepared by a committee of Algerians and foreign youth, discussed the theme, "Our Generation Between Yesterday and Tomorrow." With the exception of one Indian, all speakers were Algerian nationals.

"Although the meeting was organized to discuss ethical and moral issues, rather than political or doctrinal questions, and proceeded in a quiet and orderly fashion, it was misunderstood by the police as a subversive gathering."

Dr. Stockwell said that in telephone conversations with Bishop Schaefer, Dr. Megill and the missionaries, he was told that the seven missionaries arrested at the meeting were held in jail from the time they were picked up until they were taken to the airport and put aboard a plane for Geneva. According to Dr. Stockwell, the missionaries said they were not physically mistreated but were intensively questioned; also, they said, they asked for contact with their respective diplomatic representatives but this was not granted. They also said they were put aboard the plane without opportunity to pick up their belongings, though Algerian authorities indicated these probably would

be sent.

Dr. Stockwell said: "This is, of course, a most regrettable occurrence, and one that stuns because there has been no intimation that anything like this would happen. There is no truth to the charge that the United Methodist Church in Algeria, or our missionaries there, are in any way related to the Central Intelligence Agency. We have sought diligently to avoid anything that could be construed as anti-national. On the contrary, we have sought as foreign personnel to work with the small but energetic United Methodist community, and to identify with the Algerian people in their quest for self-determination and progress. We would hope that it might be possible for our work to be continued in Algeria, and that we could continue to serve the Algerian people."

DR. HROMADKA DIES AT 80; FOUNDED PEACE CONFERENCE

Dr. Joseph L. Hromadka, founder of the Christian Peace Conference and one of the most controversial Protestant theologians of the century, died in Czechoslovakia Dec. 26. He was 80 years old.

The Evangelical Church of the Czech Brethren clergyman had been hospitalized three weeks earlier after suffering a heart attack.

A prominent leader in the ecumenical movement, Dr. Hromadka had devoted the final two decades of his life trying to improve relations between Marxists and Christians.

He resigned in mid-November as president of the Prague-based Christian Peace Conference. His action was in protest to attitudes of a Soviet-led faction in the organization, sometimes viewed in the West as Communist-dominated.



The Czech theologian did not believe atheism was necessarily a part of Marxism, nor did he see modern Christianity as living up to the fullness of its faith. He thought Marxism and Christianity had a great deal to talk about.

Dr. Hromadka was born in Moravia and educated in universities in Prague, Vienna, Heidelberg, Basel and Aberdeen. His formal theological outlook was not dissimilar to that of the late Dr. Karl Barth, the Swiss theologian identified as "neo-orthodox" or "neo-Protestant."

From 1912 to 1920, Dr. Hromadka served parishes of the Church of the Czech Brethren, a Reform denomination which is the largest Protestant Church in Czechoslovakia. He joined the Jan Hus Theological Faculty of Prague in 1920 and remained there until 1939.

Dr. Hromadka taught at Princeton (N.J.) Theological Seminary from 1939 to 1947 when he returned to Czechoslovakia and became associated with the Comenius Theological Faculty.

He made headlines in 1948 when he and the late John Foster Dulles entered into sharp debate on world problems at the founding Assembly of the World Council of Churches.

The Eastern European churchman saw an end to Western supremacy in the international field because of Western man's "apparent fear, frustration and helplessness in dealing with great issues."

Western criticism of the Prague theologian was at times severe. An attempt was made by an American Legion group to bar his entry into the U.S. when the Second Assembly of the World Council met at Evanston, Illinois, in 1954. He was once attacked by the late Sen. Joseph R. McCarthy in a Senate speech. The remarks were later withdrawn by the Senator from the Congressional Record.

Dr. Hromadka served two terms—from 1954 to 1968—on the executive committee of the WCC's policy-making Central Committee. His presence in the top echelon of the World Council frequently brought conservative blasts against the Council for being "soft" on Communism.

In 1958, Dr. Hromadka received the Lenin Peace Prize, given by the Soviet government. It was the same year he began efforts which led in 1961 to the formation of the Christian Peace Conference as a continuing organization.

He denied that he was or ever had been a Communist, but he did not condemn Marxism as totally bad. The theologian wrote in 1964:

"Although we as . . . believing Christians have certain objections to the basic principles of Marxist thought, we dare not overlook one thing: It is concerned with the human person in his integrity, in his concrete earthly existence, with man; body and soul, with his reason, his moral thought and feeling . . . with his yearning for freedom of thought, ethical dignity and a rich emotional life, with his material needs and his relations to his environment."

Dr. Hromadka was convinced that the Christian church could exist in Marxist nations as a "pilgrim church." He told a 1958 gathering in Sao Paulo, Brazil, that the church must be kept alive in Communist countries because he believed Christianity would eventually transform communism.

Sometimes accused of being naive about communism, Dr. Hromadka's courage in the face of the anti-religious stance of the Czechoslovak regime from the end of World War II was nevertheless praised by both

Eastern and Western churchmen.

He was, on the other hand, criticized by some of his fellow Czech Brethren during the 1968 "democratization" led by Alexander Dubcek for having been too cooperative with the state.

The churchman was an enthusiastic supporter of the Dubcek reforms and was greatly angered by the Soviet-led invasion of August 1968, which ended the "democratization." A letter to the Soviet ambassador in Prague called the invasion an "immeasurable disaster."

The Hromadka blast against the Soviet was the primary factor leading to his resignation as head of the Peace Conference. He was countered by the Russian churchmen in the conference, especially by Metropolitan Nikodim, head of foreign affairs for the Orthodox Patriarchate of Moscow.

Dr. Hromadka said he was "disgusted" by the refusal of the Peace Conference's working committee to analyze the tension in the organization with care and forthright discussion.

Throughout his long career, the Czech theologian scored both Eastern and Western nations when he felt they were harming the chances for international peace. He protested the Soviet resumption of nuclear testing in 1963, and was an outspoken opponent of U.S. policy in Vietnam.

In 1950 he rapped the U.S. military



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presence in Southeast Asia as "compromising the cause of Christianity" by imposing Western civilization on Asian nations.

Dr. Hromadka traveled widely in Europe, the U.S., Canada, Australia and South America. He attended the World Council's Fourth Assembly in Uppsala, Sweden, in 1968. Reporting there on Christian-Marxist relations, he said that "real Christians" and "real Marxists" were honestly trying to "go to the depths of the Christian faith and of Communist life."

He added, "I do believe that Communists are very ordinary men who are taking unto themselves a tremendous burden for reconstruction. They are human beings for whom we (Christians) are responsible."

(RNS)

INVESTIGATION OF ACTS AGAINST PANTHERS URGED

United Presbyterian officials urged President Nixon to establish a Presidential commission to investigate "police and judicial actions against Black Panthers and similar groups" in a telegram sent in mid-December.

The text of the telegram follows:

"Recent events in Chicago and Los Angeles seem to many citizens to be integral parts of a nationally coordinated strategy of harassment and repression aimed at eliminating the Black Panther Party. If this is an accurate conclusion, then the rights of all citizens of whatever race are threatened.

"A substantial number of Americans of all races have growing fears that such a strategy does exist. Only a full and immediate investigation can determine the facts and deal with the suspicion that the extralegal use of official power poses a serious threat to all our democratic institutions.

"We therefore urge you, Mr. President, to establish a Presidential Commission of distinguished citizens of all races to investigate police and judicial actions against Black Panthers and similar groups in the past two years; to report its findings concerning particular incidents and possible connections between incidents; and its recommendations for necessary action in light of its findings."

Signers of the telegram included Moderator George Sweazey, Stated Clerk William P. Thompson, and Rev. Elder G. Hawkins.

The telegram was based on a statement of consensus of the Executive Committee of the United Presbyterian Council on Church and Race. Mr. Hawkins, Council Chairman, said the committee expressed specific concern regarding "the questions and ambiguities surrounding the raids in Chicago and Los Angeles, the deaths of 28 leaders of the Black Panther organization, questions about the pattern of gunfire in the recent slaying of a Black Panther leader in Chicago, and the charges of planted evidence in Los Angeles."

Such questions, he said, "suggest the possibility of a nationwide strategy to harass, repress and eliminate the Black Panthers by any means, legal or extralegal."

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The "black and white together" verse of "We Shall Overcome," the civil rights hymn, was realized in the Columbia, Miss., high school as two student body presidents sit together during opening exercises on Jan. 5. On that day schools in three districts were to comply with a U.S. Supreme Court desegregation order. Archie Johnson, left, and Tommy Barber both spoke to the students. Mr. Johnson was president of the students at John Jefferson High, which combined with the formerly white Columbia High.

EAST GERMAN METHODISTS REQUEST OWN CONFERENCE

The Evangelical Methodist Church of East Germany, reportedly under increasing pressure from the Communist regime there, requested its General Conference to grant it the "status and function" of a national conference with a bishop of its own.

The move is seen here as an obvious result of East German prodding of the church to serve all organizational connections with the church in the Federal Republic (West Germany) and form an independent church body.

The request was made at an extraordinary Synod of the Evangelical Methodist Church in East Germany, dealing solely with the question of the church's future organization.

At present, only one central conference exists for all Germany with headquarters located in Frankfurt-on-Main in West Germany and headed by Bishop Ernst Sommer. He was elected first bishop of the new Evangelical Methodist Church which was formed in 1968 by a national merger of Methodists with the Evangelical United Brethren.

The central conference encompasses about 100,000 members, of which about half live in East Germany. It has some 330 pastors and 1,500 lay preachers. It also maintains 13 hospitals, 3 deaconess motherhouses and two seminaries—one at Frankfurt-on-Main and the other at Bad Klosterlausnitz in Thuringia, East Germany.

In the past, the Methodist Church in

East Germany has remained relatively unmolested by the Communist regime. In contrast to other West Protestant and Catholic leaders, Methodist churchmen frequently received permission from East German authorities to visit Methodist parishes there.

(RNS)

MISSISSIPPI CHURCHMEN ENDORSE DESEGREGATION

An eleven-member ad hoc committee of religious leaders in Mississippi was formed in Jackson to set up a permanent forum through which they could speak to the people of Mississippi, especially on school issues. In their first meeting they issued a joint statement urging Mississippians to make their public school system "a model for the rest of the nation."

In effect, the statement calling for "racial harmony" in school as in other areas of life gave the endorsement of the religious leaders to integration of public schools. Initial reports of the court-ordered desegregation of schools showed mixed results in Mississippi as private schools were reported being started in some churches around the state.

Those signing the statement included United Methodist Bishop Edward J. Pendergrass, Jackson Area; Bishop John M. Allin of the Episcopal diocese of Mississippi; Dr. William P. Davis of the Mississippi Baptist Convention; Rev. Clay F. Lee, program director of the Mississippi Conference of the United Methodist Church; and Catholic

Bishop Joseph B. Brunini of Natchez-Jackson, who was instrumental in calling the committee together.

The religious leaders stated their commitment to the public education system and urged that today's interest and attention be "directed creatively towards the strengthening of this system, helping it develop greater excellence."

DR. FRANK S. BECK DIES; FOUNDED BOLIVIAN HOSPITAL

A retired United Methodist missionary described by many who knew him as an "Unsung Schweitzer," Dr. Frank S. Beck, died Dec. 17 at his home in Alta Loma, Calif., at the age of 81.

Dr. Beck was a physician who became known throughout Latin America as "the father of modern medicine in Bolivia." A native of South Dakota, he entered the mission field in 1912 as an educator. After several years of teaching in Methodist schools in Bolivia and Argentina, during which he met and married Bessie Dunn from Iowa, he returned with his family to the United States to enter medical school. During his years as a teacher in South America he had determined that the greatest need of the people there was medical care.

In 1928, as Frank S. Beck, M.D., he returned to Bolivia and established an itinerant medical practice among the poor people in rural areas. His first clinic was a tumble-down shed with three rather shaky beds.

By 1935, after several months spent traveling throughout the U.S. telling the story of the need for medical care in Bolivia, Dr. Beck was able to raise enough money to build a hospital near La Paz on which he did much of the physical labor himself. The completed hospital was the most modern medical facility in Bolivia, and is still in operation.

Dr. Beck and his wife retired in 1956, and except for a one-year return to South America in 1963, they spent their retirement years in California.

MRS. ROBERT T. HENRY DIES; SERVED AS CHINA MISSIONARY

Mrs. Robert T. Henry, who served as a Methodist missionary in China for more than 30 years, died October 14.

Her husband, who survives her, was business manager of the Methodist Board of Missions for many years after returning to America. They had lived in Umatilla, Florida, since Dr. Henry retired.

Born Edith Fuess in Cuero, Texas, in 1889, she married Dr. Henry in 1918, a year before they sailed to China. They worked with the Kong Hong Institutional Church in Soochow and ministered to the community through classes, clinics and other activities.

After several months of internment by the Japanese, they were evacuated from China in 1942. Returning after the war, they worked with the American Advisory Committee, China branch of Church World Service, in relief work. They were forced to leave again after the Communist victory.

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