

WORLD OUTLOOK

JULY 1968



ADVANCE SPECIAL
PROJECT
OF
THE
MONTH

**BECOMING
NEW
IN
CHRIST**



**\$3,500 Clinic and social center for aborigines at
Gopeng, Malaysia**

The Methodist Mission at Gopeng, an aborigine village of Malaysia, is a study in contrasts. There is a primitive ruggedness about it, and there is a wonderland beauty.

There is much that is old—as old as tribal culture of the Orang Asli. Much, too, that is new—as new as inoculations and the teaching of the Good Samaritan.

The old things are roadless jungle, tangled bush, the perils of a wilderness—a gigantic mud plain covered by an eternally green tropical rain forest.

The new things at Gopeng are things demanded by the kind of mission it is. A Christian center where Orang Asli can become new in Christ, as they are exposed to the teachings of Christ and the ministries of His church. There will also be a clinic with a resident nurse to help in public health programs, midwifery, child and baby care and immunization against disease. A Dewan or multipurpose hall will serve as a meeting and teaching center, as well as for recreation.

Later on, an agricultural worker from Sarawak will help introduce a modern agricultural program.

It will take a blending of old and new, plus the teamwork of dedicated men and women, to make this outpost mission a center serving a number of villages.

You or your church can help the Orang Asli people become new in Christ through the ministries of healing and community development as you contribute to the Project Of The Month. Send your gift designated "PROJECT OF THE MONTH" to:

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Pp. 7,
Pp. 8-
InSig
Pp. 10
Met
P. 18,
Pp. 19
Pp. 22
P. 25
P. 28,
Pp. 30
P. 38,
P. 41,
Pp. 43

JULY 1

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There used to be a time (so we are told) when the summer was a season in which people did nothing but relax and take it easy. If that blissful state of affairs was ever strictly true, it is so no longer. For proof of this assertion, we point to our articles for this midsummer.

An article on seminarians who refuse to be drafted into the armed services and who give up their exempt status to protest against the draft may seem an odd choice to run coincidentally with the celebration of American Independence Day. We think not. Most of these young men take the actions they do out of a sense of moral responsibility, which they feel is the highest form of patriotism. In any case, we think you will find the article an interesting examination of their viewpoint.

The "long, hot summer" started early this year with riots following the assassination of Martin Luther King. Miss Lee tells us about the reaction of one Negro, long active in improving ghetto conditions, to the riots and their causes. This is the story of a non-militant, a group often overlooked today.

A social upheaval in another land has been much in the news in recent months. In Czechoslovakia, there has been a liberalization of controls even under a Communist regime. Miss Billings was in Prague this spring for a meeting of the Christian Peace Conference. She describes the interaction between the Conference itself and the circumstances under which it met.

Two other meetings are of great concern to Christians (and particularly to United Methodists). The first was the Uniting Conference of The United Methodist Church in Dallas. The editor gives his account of what happened there. The second is the forthcoming Fourth Assembly of the World Council of Churches, to be held this month in Uppsala, Sweden. Our cover this month is of the cathedral in Uppsala, where many of the services will be held. Inside, there is an advance look at the Assembly itself.

Our other articles this month are a panorama—a look at a businessman turned pastor; a description of living conditions for many missionaries in rural areas of Latin America; a program at a Southern school; a look at what the United Nations is doing in the field of oceanography; a description of a church camp in Alaska, where cool glaciers help to soothe the fevered brow.

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TABLE OF CONTENTS

This Month	3
Letters	4
Books	5
Editorials	7
"Heavens No, We Won't Go!"	CHARLES E. BREWSTER 8
One Man's Candle	AMY LEE 15
Looking Towards Uppsala	19
Springtime in Prague	PEGGY BILLINGS 22
And Now in The United Methodist Church	ARTHUR J. MOORE, JR. 25
Religious Situation in Vietnam	JOHN F. BICKERSTAFF 28
Bill Holman's "World of Action"	SAM TAMASHIRO 30
Lessons for the Rural Missionary	LARRY HOTHEM 38
High Standards at Red Bird School	ELIZABETH WATSON 40
Hot Spots in the Red Sea?	WINDOW ON THE U.N. 42
United Methodist Camp Below the Glaciers	MARJORIE VANDERVELDE 44
The Moving Finger Writes	45

COVER

Cathedral at Uppsala, Sweden
John P. Taylor, from World Council of Churches

"A SOUTHERNER, OF COURSE"

I refer to your editorial, May, 1968, on the death of Dr. King. The statement, "It must have been the act of a madman—a Southerner, of course," leaps to my attention and I am offended.

You surely must realize the danger in generalization, whether it be southerners, Negroes, or whatever.

Words such as those quoted do not serve but sever!

Mrs. P. GREY, JR.
Montrose, Alabama

• • • • •

As a Christian Southerner I resent very much the phrase "it must have been the act of a madman—a Southerner, of course" which appeared in the editorial in May. This is an unfair and crude assumption on the part of the writer of this editorial.

Mrs. ELAINE SHIRLEY
Decatur, Alabama

• • • • •

Who does the writer of this editorial think he is that he makes himself prosecutor, judge and jury of a quarter of the population of our country?

I feel that the author of this editorial owes the entire population of the South an apology for this indictment of them as a group.

JOHN W. LOCKARD
Tucson, Arizona

• • • • •

We regret that this one sentence in the editorial was widely misinterpreted. The statement was meant to be ironic—to point out that we all tend to blame other groups rather than accept our common responsibility for tolerating if not creating a violent society. More recent events have once again pointed up the nature of our society in yet another outburst of hatred and violence.—Ed.

SCARRITT'S FRIENDLY FLAVOR

I want to express my thanks for your article on "The Friendly Flavor of Scarritt College." I was aware from previous information from The Service Center that there would be an article concerning Scarritt; therefore I was anxious to receive my May issue. You can imagine my excitement when I saw that the attractive new student shaking the hand of President Holt is Miss Rosalee Wolfe, who is a member of one of the four churches my husband serves here in the Oldtown United Methodist Charge in Oldtown, Maryland.

Mrs. RONALD R. WINTERBERG
Oldtown, Maryland

A CHAPLAIN REPLIES ON VIETNAM

While reading Richard L. Deats', "Reflection of a Missionary on the Vietnam War" [May], I was reminded of a parable told me by the gentle Vietnamese pastor of a Protestant congregation north of Saigon. After reading several of our Church publications he compared many of our church leaders with the man who met a tiger face to face in the jungle. Realizing he was about to be devoured, the man decided to wish away its stripes, claws and teeth, and to turn the tiger into a kitten. What a delightful meal the tiger had!

I am deeply distressed that Mr. Deats, a missionary in the field, seems to ignore the imperialistic motives and designs of the international communist movement through the so-called "wars of national liberation." I am equal-

ly dismayed that he is unable to detect Ho Chi Minh's blatant attempt to wrap his communist revolution in the flag and virtues of Vietnamese nationalism. To get an insight into the type of national freedom Ho has in mind for the Vietnamese people, just ask the survivors of his collectivization of the peasant farmers and merchants of the North after 1954, or the relatives of those executed by the Viet Cong and North Vietnamese during the recent Tet offensive. For the sake of millions of Asians I thank God our national leaders have the moral courage to have seen the tiger for what he is—a real tiger with real stripes, real claws, and real teeth.

While Mr. Deats and others quote from press dispatches and editorialized opinions of the war to draw their conclusions, there are many dedicated clergymen who have seen first-hand this tragic struggle of the Vietnamese people. Why not ask one of them to give his reflections on the war?

JERRY M. WOODBERY
Chaplain (CPT) USA
Atlanta Army Depot, Ga.

"GONE TO MEDDLING"

I've just read the article by missionary Richard L. Deats in the May issue of *WORLD OUTLOOK*. In the words of the parishioner who couldn't take the sermonizer any longer, I'd say, "You've done quit preaching, and gone to meddling." As a retired minister, after spending the last twenty years as a missionary, I never felt called upon to engage in criticizing my own country in its foreign policy, nor that of my host country. That was not my calling.

Several months back, I read Mr. Deats' *Story of Methodism* in the Philippines, and enjoyed it. I do appreciate the fact, that you don't assume responsibility for the attitudes expressed by your correspondents.

CHRIS P. SORESENSEN
Loma Linda, California

FOREFATHERS WEREN'T "YES" MEN

In answer to Mrs. James Irwin and Mrs. Henry Johnston in the April issue of *WORLD OUTLOOK* [letters], I would like to say I think it is high time the American people are speaking out against all of our involvements in foreign countries' wars. If we don't, the military in this country will continue to lead us around by the nose and we can be fighting somebody's wars all the time.

If we didn't have the draft, we wouldn't have so many boys on hand to send to all corners of the earth. It takes backbone to stand up to "City Hall," and I admire anyone who has a principle to fight for. I don't believe in violence but I believe in orderly protest. Our forefathers were not "yes" men.

After all, nearly 50 percent of the Americans feel the same as *WORLD OUTLOOK*.

Of course, our soldier boys are gallant. But they wouldn't be there if they didn't have to be. It is kill or get killed. Is that Christian, or even Methodist?

Mrs. WILLIAM SHALE
North Freedom, Wisconsin

INDONESIA OPPORTUNITY

Author Addison J. Eastman [May] says that if we were not so preoccupied with Vietnam we would be more aware of the importance of what is happening in Indonesia today. Perhaps we have not been so preoccupied (to the detriment of other parts of the world) as he thinks. Does he know or admit that Indonesian officials have stated publicly in this country that our remaining in Vietnam was one of the factors that gave the Indonesians the courage to oust Dr. Sukarno and drive out the Communists? Perhaps he (and you) should give a little credit

to the USA for the "unexpected and unprecedented opportunities for witness and service" by the church that excite him so much.

RUTH L. WASHBURN
Hollywood, California

A PROPAGANDA SHEET

This is to protest your editorial policy concerning Vietnam as reflected in your May edition.

You give three pages to some "reflections" by another missionary—who seems to do more reflecting than real thinking—and you give one column to the 104.

In the name of America, give us the answer to the book, which you gave two columns of *BOOKS* to, called *In the Name of America*. Or admit your bias as an editor.

WORLD OUTLOOK, being published by the Board of Missions, should give us insight to what missions are doing. Recently, it seems to be a propaganda sheet against the War, against the government, against the present church.

Let's build Missions. Let someone else try to build general public opinion.

(REV.) CHARLES A. SAUER
Ashley, Ohio

"NEVER DID WE DREAM"

Never did we dream that our "Brave Christian Experiment in Christian Discipline" conducted in our church in Zamboanga City would mushroom out to others as it has. Ten of our key churches in Mindanao and Luzon have made this challenge and the challenge has spread to other denominations as well.

A tape recording has been made of the witness of our laymen, for use in churches across the island. Also, a booklet, "They Sought and Found," is available, if you write to us.

Please pray for the new area of work opened by our laymen in Lumbayao, and for three trial Missionary Conferences soon to be held. Pray also for discouraged and underpaid pastors and deaconesses in the Philippines.

JIM AND JAN ERB (MM)
Box 293, Zamboanga City, Philippines

METHODIST NURSE IN VIETNAM

Our work all over Vietnam has been disrupted. In Hue and Quant Tri our teams have been pulled out. The Pleiku unit has been decreased in size, one person remains in Di Linh.

Here in Saigon the Viet Nam Christian Service is working through the Protestant church of Vietnam to aid the many refugees created during the fighting. One week I went out to one of the sites where Tin Lanh young people were volunteering their time to help build temporary housing for refugees. Vietnam Christian Service provides materials for rebuilding, as well as food for those working at the site in several areas. This work helps us to encourage the Vietnamese to help themselves.

I ask you to join with us in intercessory prayer for peace in Vietnam. I have chosen to remain in Vietnam, with a new team.

THARON MCCONNELL (MM)
Vietnam Christian Service, MAS/CORDS/
REF. APO
San Francisco, Calif. 96222

UNsung HERO IN NUEVA ECIIJA

There is still heartbreaking poverty in Nueva Ecija. But I think I can envision more possibilities, after a visit I made to the chairman of our conference committee on rural work there. I see this man as one of God's servants, one of the unsung heroes. He is an organizer of Filipino farmers, and he has the vision to guide them through direct farm supervision into modern farming.

RICHARD WEHMAN (MM)
San Felipe, Zambales, Philippines

ASIAN DRAMA, an inquiry into the poverty of nations, by Gunnar Myrdal. New York, 1968: Pantheon Press. 3 volumes, \$8.50.

Gunnar Myrdal's "ASIAN DRAMA" is not just one more book on Asia, but its 2,500 pages are the distillation of ten years' research into perhaps the most comprehensive compendium on Southern and Southeast Asia to be published to date.

Myrdal was asked why he did not break it up into five or six books in separate topics. His reply was that:

"... history and politics, theories and ideologies, economic structures, social stratification, agriculture and industry, population development, health and education, must be studied not in isolation but in their mutual relationship."

Asian Drama will undoubtedly be referred to by scholars for a long time to come as an overwhelming analysis of the economic breakdown of the nearly one billion people in the countries scrutinized.

Western developmental and educational policies cannot be exported, he contends, as *the answer until we know a great deal more about Asian society which has within its roots deep unsolved problems.*

This inquiry into political problems, economic realities, social and cultural spheres, linked with the problems of population size and quality, is backed up by nearly 500 pages of charts, statistics and appendices which are major contributions to the methodology of economics.

The sub-title "An inquiry into the poverty of nations" is frequently highlighted by a note of urgency concerning the lack of land reform, political corruption, inflation and sheer inertia. There are few signs that the affluent Western nations will come forward with any increased financial and technological aid, and in fact the reverse may be true with declining Western aid.

Two problems confront the reader of *Asian Drama*. The inquiry spread over ten years makes some of the observations dated and somewhat repetitious. The other is its encyclopedic nature which does not lend itself to summer reading. However, anyone concerned about Asia and the growing role of the United States in Asia, which is turning the Pacific Ocean into an American lake, must take time to read Myrdal.

Can a democratic, free society come to maturity in the countries of Asia in the absence of a middle class of technicians and entrepreneurs? Massive aid from the West has resulted so far in transferring power from the hereditary elite to a Western-trained elite and a newly created "nouveau riche."

Myrdal's conclusion is that in the face of all the available data there is little hope in Asia for rapid development without greater social discipline and a "building from below" with a genuine people's movement. There seems little prospect of closing the gap between potential and actual levels of economic development until much of the

revolutionary turmoil dies down and no timetable on this is available.

The ruthless honesty of the book will offend some politicians and the more optimistic economists but it will not let the affluent West "off the hook."

J. HARRY HAINES

Dr. Haines is General Secretary, Methodist Committee for Overseas Relief.

JOURNEY INWARD, JOURNEY OUTWARD, by Elizabeth O'Connor. New York, 1968: Harper and Row, 175 pages, \$4.95.

The book is a second installment, a follow-up to *Call to Commitment*, reporting on the experience of the Church of the Saviour in Washington, D.C. The book allows us to take a further look at the joys and sufferings, the successes and failures of people who take seriously the struggle to find the meaning of life in terms of committing themselves to others in the name of Christ. As the title of the book suggests, this commitment leads to a twofold journey—inward and outward.

Perhaps the most pertinent fact about the Church of the Saviour as it emerges in this account is that after more than twenty years of existence it is still engaged on a journey. There is no feeling expressed of having arrived, of having found the answers, of resting on achievements. Rather, one gains the impression that the journey has always just begun.

By constantly pressing forward toward new horizons the community is able to "call forth the gifts" in a great variety of ways from among its members. The larger part of the book contains descriptions of missions which get under way as a result of the discovery of gifts. These descriptions allow us to accompany the missionaries to places of human need and suffering in Washington, D.C. In this way we learn not only what the church is doing, but we also learn about the world in which that church finds itself. The life of the church becomes a light which illuminates the world in its sufferings and injustice, but also in its potential and its hopefulness, and this may be one of the most important of its missionary dimensions.

The various missions always have an experimental character. They are never safe, for they involve the risk of identity on the part of the missionaries. People let themselves in for ventures through which they are transformed, and this may even affect their material existence, their jobs and professions. Miss O'Connor insists that the success or failure of a mission cannot be measured in terms of whether a certain project is carried to its completion. More important is what happens to people in their relationships, both to the serving and to those being served. The difference between mission and social action lies at this point. It is this difference which makes for the particular risk of mission.

The risk which we see people taking in these missions is not possible as a result of merely personal-individual decisions. It requires the context of the community. The context comes to expression in the authorization of the missions which involves not only permission but also support. Although the

relationship between the common life of the church and the mission is not particularly stressed in the book, it is evident that in the life of the Church of the Saviour it is real.

The author does not present a blueprint of a renewed church. If she did we might find her account interesting but not particularly helpful. In telling us where the Church of the Saviour is on its journey, she helps us to see where we are on our respective journeys and may call forth in some readers the gifts which will redirect their journey toward a more authentic mission.

THOMAS WIESER

Dr. Wieser edited the World Council of Churches' study, PLANNING FOR MISSION: WORKING PAPERS ON THE NEW QUEST FOR MISSIONARY COMMUNITIES.

RELIGION ACROSS CULTURES. Eugene Nida. New York, 1968: Harper & Row, 92 pages, \$4.95.

Relevance in religion is one of the universal problems faced by men and women in all cultures. This is the idea which Dr. Eugene Nida expands in his ninety-two-page sweep of world religion and culture. Stripping to the bare essentials of the psychological and dynamic factors of communication of religions, Dr. Nida brings to focus society's need for charting its course by some ideological star. He leads the reader to reconsider Christianity's Biblical base as a guideline for modern living.

Dr. Nida, translation director for the American Bible Society, opens with an explanation of basic human drives. He goes quickly to the theme that "religion is not merely one of the several basic drives but an essential component of all drives." Nida contends that man must find a way to communicate religion as "the highest and longest lasting good for the totality of existence."

In this basic concern for a genuine analysis of communication in religion, Dr. Nida gives models as an aid for the understanding of the multidimensional religious structures used by man. The models deal with man's relation to messages to and from the supernatural powers, personal and impersonal. Beings from God to ghosts, and from the cosmos to black cats are part of the intriguing introduction to the communication processes used in man's seeking for ultimate reality.

Objective views of the world's great religions, Hinduism, Buddhism, Islam and Christianity, prepare the way for explanations of man's move from medieval to modern society. Nida says that this movement brought man to the predicament of being "simply left to sink or swim in a seemingly absurd and systemless world." Dr. Nida says man has driven himself to such intellectual despair. The author holds that the problem lies in part in man's failure to comprehend and to respond meaningfully to relevant religious communication.

Dr. Nida presents Christianity in its present form of Biblical renewal and new movements as the way for man to respond effectively to religious communication. He says new movements to be found across Asian, African and American cultures take God

and the Scriptures seriously. Man, he reports, in the new search for God reads to find out what God is saying and goes out to live by the practical guidelines given in the Scriptures. This path leads to a conditioning man's value grid where "Christianity functionally is a complete substitution of the center of one's value system."

In finality, Dr. Nida defines the Christian communicator as one who is "incredibly courageous, absurdly happy, and always in trouble for righteousness' sake."

All this and more is offered in this unique little book by a man whose particular scholarship draws the readers into an exciting global encounter where Christianity is still found relevant.

DORIS HESS

Dr. Hess is Secretary for Literature for the World Division of the United Methodist Board of Missions.

COMING TO LIFE, by Ernest W. Saunders. New York, 1968: Board of Missions, United Methodist Church; 190 pages, \$1.25.

Dr. Saunders, dean and professor of New Testament Interpretation at Garrett Theological Seminary, here presents a fresh study and interpretation of the Gospel of St. John. It is intended primarily for study in groups of Methodists—mission groups, weekday classes, church school classes.

The study is planned to take a minimum of six class sessions—more if possible. Six chapters comprise the volume, and there are bibliographical notes to each chapter suggesting further study and investigation. Chapter titles are: Why Another Gospel? What's the Good Word? The Word in the World; Coming to Life; Dying to Love; The Lord of Life and Death.

The volume is simply and interestingly written, and makes a good reading as well as group study book. There is also available a study guide for *Coming to Life* from the pen of Georgia Harkness. W.W.R.

THE RENEWAL OF PREACHING, edited by Karl Rahner, S. J. New York, 1968: Paulist Press; 195 pages, \$4.50.

The Renewal of Preaching—Volume 33 of Concilium publications—while intended for Roman Catholic priests and leaders, has much to offer to the Protestant minister and preacher. The problem of "poor communication between pulpit and pew" is shared by all, and there is much good counsel on the topic in these pages.

Says Father Rayner in the introduction: "Many [people] leave the Church because the language flowing from the pulpit has no meaning for them; it has no connection with their own life and simply bypasses many threatening and unavoidable issues. In fact, the sermon has often been characterized by dogmatizing, by boasting of formal and doctrinaire authority, by moralizing that was frequently arrogant and appeared pharisaical, and by a shunning of daily political and cultural problems which directly affected the Church. This at least was the impression given to many members of the congregation."

This is not an ordinary textbook on what and how to preach. But there are important papers (chapters) by European scholars and teachers on phases of the subjects. They include: The chief features of a New Testament theology of the word of God; The mechanics of preaching; Sacramental worship and preaching; Moral sermons and urgent moral issues; Should the laity preach today? And preaching on the radio.

This is a helpful volume on how to communicate the Gospel in 1968. W.W.R.

TIME FOR GOD, by Leslie D. Weatherhead. Nashville, 1968: Abingdon Press; 144 pages, \$3.

"If religion matters, and to my mind it matters as food and fresh air matter . . . we must take time for God," says Dr. Weatherhead, former minister of the famed City Temple of London, England.

The 74 brief essays of this book formerly appeared in *The Sunday Times*. They are designed, one by one, to start the reader thinking about God and the things related to God and his work in and concern for the world of his creation.

The 74 essays are divided into six groupings with these general headings: The inviolate heart; Motives and ends; Sight and insight; The incentives of prayer; The Christian year; The things that remain.

W.W.R.

THE ART OF TEACHING CHRISTIANITY, by Wayne R. Rood. Nashville, 1968: Abingdon Press; 224 pages, \$2.75.

The author of this volume is professor of religious education in the Pacific School of Religion, Berkeley, Calif. He is a teacher familiar with the best and the newest in the field of pedagogy, a minister of the Christian faith and of its essential teachings and its application to life. In his book he applies modern pedagogy to the teaching of the deeper meanings of Christianity.

"Education is the art of informing common sense with wisdom," he noted. "Christian education is education informed by Christian love. And Christians believe that the loving presence of God in human life is so potent that if it were taken seriously the entire world would be refashioned."

The opening section consists of considerations of the nature of teaching Christianity. He argues that—unlike other teachers—the teachers of Christianity have an "imperative" to teach—and this may also include preaching.

"As a result of the special nature of the content of Christianity, the nature of the teaching and learning roles is altered. The teacher, who is probably older in years than the learners, who has had more experience than they, who knows more facts, inevitably comes to the moment when he joins the learners as a learner of the revelation—in the presence—of God. All teachers are learners, too, of course, whatever their subject matter, but in most formal education it is helpful to keep the roles of teaching and learning distinct; in the teaching of Christianity, however, the actual mark of success

in teaching is the surrender of the teaching role to the content."

Other chapters give counsel on how one prepares himself to teach Christianity; on the methods used in teaching: lectures, discussions, worship, activities, visual aids, etc.; on discipline; on evaluation after teaching a class; and a final chapter entitled "Teaching with a Vision"—teaching the Bible, history, theology, poetry and music, teaching teachers, and teaching the Christian revolution.

W.W.R.

HUDSON TAYLOR AND MARIA, Pioneers in China, by John C. Pollock. Grand Rapids, Michigan, 1968, Zondervan Pub. House, paperback, 207 pages, \$1.95.

The author tells here the story of 16 of the 51 eventful years of Hudson Taylor's life in China, which reached through the latter half of the 19th century, and into the 20th.

Early in the China years Hudson Taylor was married to Maria Dyer, a young Englishwoman who had been born of missionary parents in Malaya.

The story of this romance is delightfully told. It included many hazards, for it was frowned upon by some of the elders of the mission. But its fulfillment proved the match to be "made in heaven." These young people were filled with a love of life, and with a dedication to the winning of China to Christ.

The Taylors' first long ocean voyage took them to England to seek recruits. On the stormy return trip many of the crew members were converted.

The time in England lengthened into six years. They were spent in translating the scriptures, in studying medical subjects, and in making impassioned pleas for men and women to go and live for Christ in China. But at last Taylor decided that the divine method of raising missionaries did *not* lie in "elaborate appeals for help, but first, in earnest prayer to God to thrust forth laborers, and second, in the deepening of the spiritual life of the church so that men should be unable to stay at home."

The answers to the fervent prayers of the Taylors brought 26 new recruits of varied professions, and from various denominations, to meet Hudson's standards for service. A blacksmith, a carpenter, and an engineer were among the men sailing with the Taylors as they returned to China.

Soon after she had met Hudson Taylor, Maria described him as "devoted to Christ, merry of nature, loving music." The author takes this merry young man forward into a maturity that, in a decade, made him somewhat a dictator to his younger followers. The rebellion of some of these followers at having to adopt Chinese dress (Taylor considered this essential) is recounted as one of the many human reactions in this vivid account of the beginning of the great China Inland Mission.

ANNE HERBERT
Sumter, S. C.

WORLD OUTLOOK

A Question of Responsibility

For those of us who loved Robert F. Kennedy, his tragic death will always have something of the character of a personal loss. Like the hundreds of thousands who filed by his casket in New York or lined the route of the funeral train, we may never have actually seen him in the flesh but still we felt an obligation to be there with a timid wave or a shy sign saying good-bye. For the millions of us, our lives will never quite recover from the feeling that we have had two friends—two brothers—taken from us in brutal and senseless ways. This kind of love is the highest tribute a public man can earn from his fellow citizens and Robert Kennedy, no less than his brother, had earned that respect.

For the millions of Americans who did not love Robert Kennedy, the foregoing words will seem mawkish and cloying. This is partially the variety of human nature, but it is also a sign of the profound cleavage within our political life. To understand that split, we should perhaps look at some of the reasons that Robert Kennedy was so beloved by many of the people around the world.

"... This America settles in the mold of its vulgarity, heavily thickening to empire, And protest, only a bubble in the molten mass, Pops and sighs out, and the mass hardens."

The poet Robinson Jeffers wrote those words a number of years ago, when Robert Kennedy was a boy, yet this pessimistic view of our society is central to our political life today.

The traditional response, of course, is to simply deny such a bleak view as counter to reality. The opposing view of many of our youth and intellectuals, and of millions of people outside the United States, is to accept this statement as a simple description of the facts.

It was the response of Robert Kennedy to admit the judgment as a factual one and reject it as a moral one not because it was not true but because, morally, it was, to use one of his favorite words, "unacceptable."

What he saw was that public life

was an area of moral struggle, the area where a society sought to "work out its salvation with diligence" (in T. S. Eliot's phrase). He saw that the function of the statesman was to serve as the conscience of the state.

Now, all of that is fine in theory



but let us ask ourselves honestly how most of us would react to similar claims by most of our elected officials? The expectation of the fix, the crony, the deal is the standard one in our political life. A healthy cynicism is the order of the day.

Such cynicism, of course, is a judgment on our politicians but it is a much harsher judgment on us as citizens. For we tolerate such laxity in our public standards of conduct as a part of a general loosening in rigor which will enable us all to take it a bit easier.

That's human nature. But it is also the beginning of decay. And how do we react in our cozy, uncorseted state when a man appears and tells us that the poor are starving, the black are being oppressed, and our children consider us hypocrites?

Well, we know how the poor, the black and the young responded. They had known what he said all along. But many of the rest of us began grumbling about brashness, wealth, cult of personality, and ruthlessness. What those charges frequently amounted to was a disguised way of asking "where he got off talking like that to us." Where he got off (or rather on) was that he cared about those people. His rhetoric was not so new; it is the standard rhetoric of our public figures. What was new and disturbing was the feeling that he meant it, that for once we were not getting the old reliable con job.

To say this is not to propose Robert Kennedy for sainthood. The blazing

Irish puritanical streak that made him so committed made him also distrusted and even feared. He undoubtedly used the movie star aspect of his celebrity to further his political aims. In his private life, his physical recklessness seemed tinged with an element of compulsion.

But in national life his instincts were sound and true. It is ironic that his greatest political mistake was to deny those instincts and to follow the counsels of caution by refusing to run for president before the New Hampshire primary demonstrated the extent of anti-war sentiment. The amount of political damage this did him was in a backhand way a tribute about how highly he was judged and what was expected from him.

It is not for us now to judge exactly how well Robert Kennedy met those expectations but it is our task to proclaim the legitimacy of the expectations themselves.

There has been a good deal of fruitless debate after each of the three great political assassinations of the last five years, whether our society was "guilty" or not. In so far as the term refers to our great emotional wallows after a public man's death, followed by an instantaneous return to the status quo, we should not feel "guilty." What we are is responsible, not solely for violence but for our entire society and everything that goes on within it.

This was the message that Robert Kennedy proclaimed and that we must proclaim. We are responsible not only for our own private acts but for our corporate social conduct. If the poor are hungry and oppressed, we are responsible. If war rages in the world, we are responsible.

If those injunctions have a familiar ring to the Christian, we should hardly be surprised.

Before the funeral services for Senator Kennedy, Bishop Fulton Sheen joined the mourners and knelt in prayer. When asked if he had prayed for the Senator, he answered no. "I started to," was his response, "but he had led a good life. I prayed instead for this nation, which needs the prayers much more." Those kind of prayers, that kind of assumption of responsibility is the kind of tribute that we owe to Robert Kennedy and to ourselves.

While many June graduates are answering the draft calls with a firm "Hell No, We Won't Go," over two hundred clergymen and seminarians across the country have said

'HEAVENS

Vincent McGee doesn't wear a beard, has never burnt a flag or "liberated" a university building, and the books in his small room at Union Theological Seminary run along the line of the *Interpreter's Bible*. On January 29, 1968, supported by a crowd of almost one hundred friends and well-wishers who stood outside the U.S. Army Induction Center on lower Manhattan's Whitehall Street, Vinnie McGee refused to be inducted into the United States Army. He was the first seminarian to refuse armed service in the Vietnam war. There have been many since.

To most Americans, a young man refusing to serve in the armed services and in defense of his country is difficult to understand. Unless a man comes from one of the traditional peace churches—Mennonite, Quaker—or otherwise has a valid and conscientious objection to all wars, most Americans consider refusal to serve as unpatriotic, if not some form of treason. Pacifism has never been very popular in this country, despite the fact that many of our ancestors fled Europe because of militarism.

Americans who have come to understand some of the ambiguities in the Vietnam war can sympathize with a young man who is reluctant to go, but cannot understand why he feels called on to break the law and make a federal case out of it. It is even more difficult to understand why a seminarian or clergyman would want to break the law on this issue.

The average American knows the name of but one man who has been counseling young men who wish to evade the draft, famed baby doctor Benjamin Spock. If people know of two names the second is "that man at Yale," Rev. William Sloane Coffin, Jr. Neither of these men was accused of refusing induction; they allegedly "aided and abetted" men in this cause. Except for heavyweight champion Mohammad Ali (who claimed ministerial status), the names of those who actually do refuse are largely unknown.

President of His Class

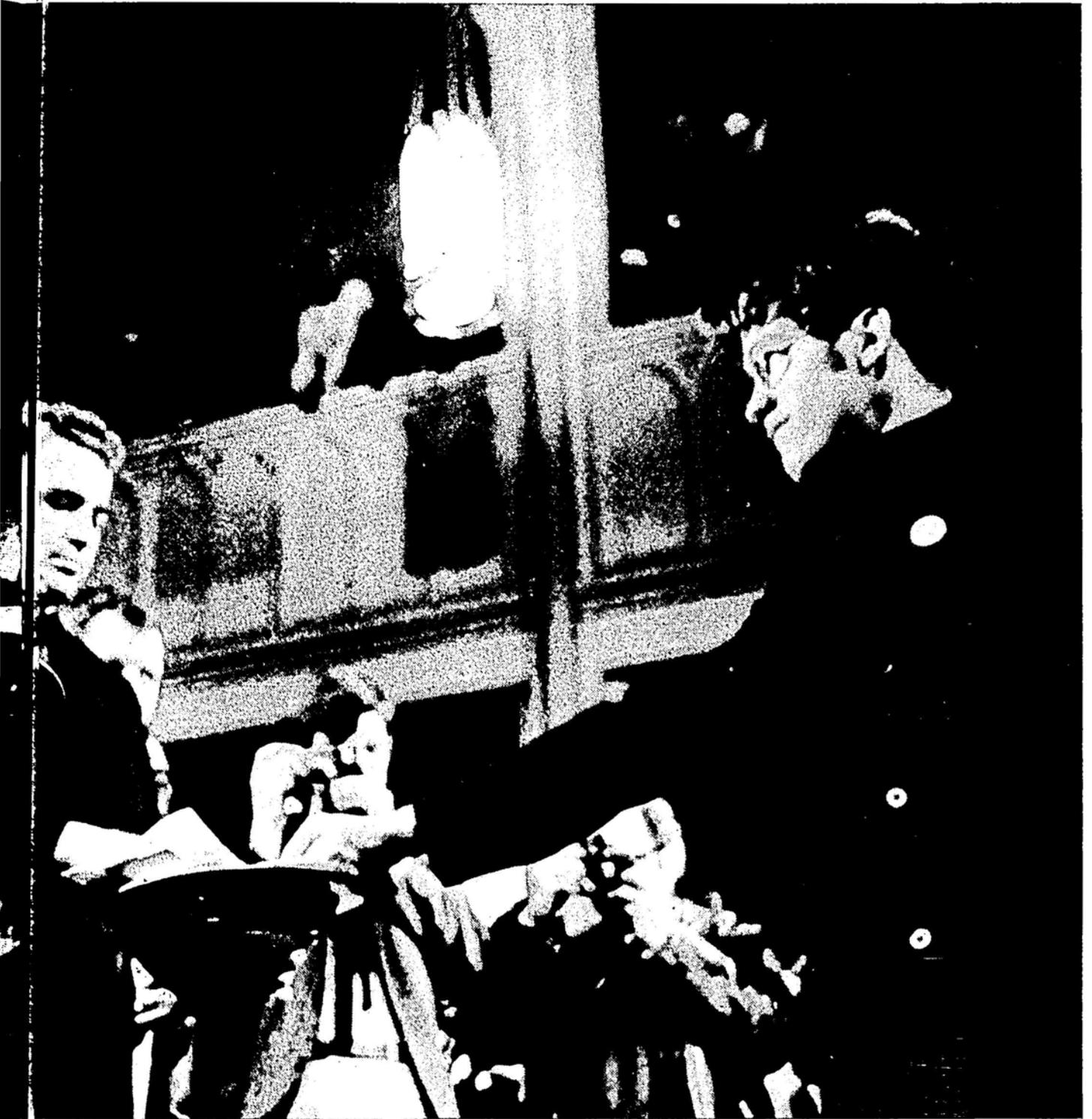
Vinnie is twenty-five, a Roman Catholic, and president of his first year class at the Protestant Union Theological Seminary. He is articulate, sensitive, well-read—not the sort of person one suspects would do well to be in prison. Twenty-seven students at the seminary have refused, like Vinnie, "further cooperation with the selective service system." Some have been indicted on as many as four counts, others await indictment, still others face draft boards that aren't quite sure what to do with them. Each story is a little different, but the common thread is dislike of the special status offered divinity students and dislike of the Vietnam war. The long process by which a

A young man puts his draft card in the collection plate at St. John the Evangelist Church, Brooklyn, N. Y. (Left): Barry Johnson, a seminarian active in The Resistance.



NO, WE WON'T GO!"

BY CHARLES E. BREWSTER





DAVE BATZKA: *The Resistance is "an appropriate way to raise the issues."*



Among those arrested at the U.S. Army induction center at Whitehall Street in New York City was famed pediatrician Dr. Benjamin Spock (center).

decision is reached to face a possible five years in prison (or more if there are more counts in the indictment) and a \$10,000 fine is as significant as the decision itself.

For Vinnie, doubts about the war began during the '63-'64 period that he worked in a Manhattan law firm by day and went to Hunter College at night. He says he had voted for Johnson because he "thought this was a vote to stop the war in Vietnam." These doubts materialized when he switched to Colgate Rochester Divinity School in Rochester, New York and the U. of Rochester. "I gradually became aware of the Peace Movement in the Catholic Church," he says, "and I also got to know a few people at the University of Rochester who were Quakers, and began to think for the first time about the issues of war and peace and violence."

Vinnie had accepted a ministerial deferment as a matter of course when he was an 18-year-old student at a Roman Catholic minor seminary. In January, 1966 he applied as a conscientious objector, but was troubled by the form. "I couldn't accept the alternatives of non-combatant service or alternative service because I felt that any cooperation with the system was a consent, but I didn't feel that any confrontation was warranted at the time."

In the summer of 1966 the bombing of North Vietnam escalated. In the United States protests mounted. Meanwhile, Vinnie was studying the theology of the martyred German theologian Dietrich Bonhoeffer under Professor William Hamilton. The more he read, the more he felt "one had to make a decision; the terrible use of violence had to be questioned." But still he only wrote letters to his Congressman and went to marches. There was no change in the U.S. policy.

A Central Park Mobilization

In March of 1967 students from Cornell University approached the Colgate seminarians about a mobilization in New York's Central Park. "I disagreed with their basic tactic, which was simply to destroy the [draft] cards and then non-cooperate," Vinnie remembers. "I felt that there was more of a political overtone that had to fit into this, and that destroying the card completely was shirking that responsibility." He went to Central Park, destroyed part of the card, and placed the remainder in an envelope with a letter to the President and mailed them off to Washington.

[The Supreme Court recently upheld a 1965 law that makes it a crime to burn or otherwise destroy or mutilate a draft card. The view that draft card burning is "symbolic speech" was ruled out.]

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the FBI and then was reclassified I-A (nearest to induction) by his local board and drafted in January. He was arrested immediately after refusing induction and was indicted on four counts: refusal of induction, non-possession of a draft card, not showing at a required physical exam, and not filling out information forms for selective service. He was arraigned and pleaded not guilty to the four counts on March 15.

Is It Anarchy?

I talked with Vinnie one afternoon in his room and asked him if he didn't think this form of civil disobedience could lead to anarchy.

"Quite the contrary," he said. "It would be anarchy to feel the way we do and cooperate or simply go underground. But breaking the law openly and publicly and sending in the evidence and standing behind it and taking it through the courts undergirds a basic respect for the law." He explained that the intent was to try to bring many legal arguments to bear, such as the "just war" theory, to try to change the course of the war. "One is willing," he said, "to take the consequences. The consequences begin as soon as you become involved, such as your relation to your family and friends."

I asked Vinnie what he thinks about the prospect of jail and what his parents think about what he has done.

"I think I'm prepared to spend some time in jail. I'm not terribly happy about it; but I see the importance of this. The witness is strengthened.

"My parents don't agree with my basic ideology, and they don't agree with my estimation of the Vietnam war and they are very upset about the prospect of jail. But at the same time they are personally very supportive; our relationship hasn't broken down. In fact, in many ways it has moved to a much deeper level. I think they respect me for my position."

Vinnie's opposition to the draft and the war has been strong enough to lead him to civil disobedience. He is a pacifist and objects to all wars, but many others question just *this* war and America's motives for conducting it. The movement to which they belong is called The Resistance. There are no accurate figures because many students "do their own thing" with little contact with other Resisters, but most estimates are that about 2,500 to 3,000 men have refused induction or cooperation, nearly one percent of those called. Some people have thought that President Johnson's decision not to run again for President and the Paris Peace talks would deflate the movement, but that at this writing has not been the case. The end of most graduate school deferments has brought large numbers into



VINNIE MCGEE: "The terrible use of violence had to be questioned."



"If your heart is right with my heart, give me your hand." Rev. Finley Shaef (with beard), pastor of the Washington Square Methodist Church in New York City, greets men turning in their draft cards during the "April 3rd Mobilization." The Washington Square Methodist Church has declared itself a "peace church" and is housing members of The Resistance movement.

The Resistance. Thus, while some students in The Resistance have given up their secure II-S (college student) and IV-D (divinity student) deferments, others have come in only when all hope of extending their deferments was lost.

The symbol of the movement is the Omega, the last letter in the Greek alphabet. For most Resisters it stands simply for the ohm, the unit of electrical resistance in physics. It can also stand for the end of time, the apocalypse, and in a way for "I am the Alpha and the Omega, the Beginning and the End." Perhaps the double meaning is symbolic of the mixture of realistic and idealistic motives in The Resistance.

The Church and the Resister

A number of church bodies have deliberated the question of selective conscientious objection (support of a man who objects only to the Vietnam war but is not sure about other wars). The Episcopal Church, the United Presbyterian Church and the United Methodist Church have supported conscientious objection to *all* wars but have voted down selective conscientious objection. The United Church of Christ has endorsed objection to "a particular war" on grounds of conscience. They are the only major church to do so.

Individual churchmen have taken stands on the issue. At the Detroit Church and Society Conference last fall eighteen Protestant, Catholic and Jewish

leaders said they would aid those who are conscientiously opposed to the military draft—even at the risk of their own fine and imprisonment. Among those who pledged "active support to all who in conscience and through non-violent means decide to resist the injustice of the present military conscription system" were Methodist Bishop Charles F. Golden of Nashville and Episcopal Bishop C. Kilmer Myers of California. Theologian Robert McAfee Brown at Stanford University and individual faculty members of several seminaries have made similar statements. The late Martin Luther King, Jr. was also a supporter of selective conscientious objection.

At Dallas

At the General Conference of the United Methodist Church in Dallas delegates upheld the traditional right of objection to all war but defeated a suggestion to add "or a particular war." The "particular war" clause was defeated by a vote of 664 to 444. A number of people went to Dallas just to get that "particular war" clause passed. Among them was Methodist seminarian Jim Becker, a member of The Resistance.

At Dallas, Jim participated in the committee that brought the selective conscientious objection proposal to the floor of the Conference. A twenty-four-year old second-year student at Union Seminary, Jim says that his "being there on the committee" along with others "made

things possible that would not have been possible" otherwise. He believes some minds were changed despite the vote.

Jim is a deacon currently on trial in the Virginia Conference. In May of 1967 he gave up his IV-D because he "couldn't accept the inequalities of the system." He was finally offered a conscientious objector status even though he did not sign the statement saying that he was against all wars. In effect, his draft board (unlike his Church) granted him the right to a selective conscientious objector status.

He decided that even that was too much cooperation with the system. Jim describes himself now as a "conscientious non-cooperator, an arbitrary term I made up." He confesses that the only two options that seem open to him are "pure pacifism and open revolution," but with his middle-class background he doubts that he would engage in the latter.

One option is definitely out for Jim. That is Canada. His grandfather fled Germany in 1890 to escape induction into the Kaiser's army. Jim feels it would have been better for his grandfather to have stayed in Germany "and to have fought the system."

The somewhat cavalier manner in which some members of The Resistance describe the circumstances of their indictment, even the ease with which some of them seem to reach their decision, belies their uncertainty about the future and their knowledge that they now have a "criminal record." David Batzka, a

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senior seminarian at Union from Monticello, Indiana enjoys telling about being indicted in Indianapolis along with two bank robbers.

Like Jim, Dave feels that Canada is no option. "My whole interest," he affirms, "has been in changing society as a Christian, and you just can't be involved in changing society if you go to Canada. Part of the reason I am in The Resistance is that I feel it is an appropriate way to raise the issues to the society. I have to stay here and confront the government."

Dave may have to work hard to get a confrontation—and that is part of the uncertainty about the future. It is not likely now that any seminarians will be going to jail. The Justice Department told the Supreme Court in mid-April that draft boards did not have the power to cancel draft deferments for ministers and divinity students, because these deferments were conferred by Congress. The government memorandum dealt with the case of James J. Oestereich, a student at the Andover Newton Theological School, who had been ordered to report for induction after his classification had been changed from IV-D to I-A. Draft boards are waiting for the Supreme Court's decision on the Oestereich case. Lawyers for the seminarians are now sanguine about the students' chances of avoiding jail. On the other hand, local boards can still claim that a student failed to cooperate with the system. For their part, the seminarians, in the words of Methodist Resister Craig Kheel at Union, "don't want to be made a special case." Their dislike of the special privilege granted by Congress is at the core of their protest, along with their dislike of this war.

Uncertainty Remains

Despite the Solicitor General's statement on behalf of divinity students, the future for the seminarians—especially the seniors—in The Resistance remains uncertain. Churches are generally not ex-

actly excited about calling a minister who has a "criminal record," regardless of the motives behind that record. Church agencies personally sympathetic to the seminarians may be forced to pass over an applicant whose status with the selective service system is in doubt. Seminarians may have not only a conscience about the draft but about other things as well, such as mission work. The attempt to follow conscience in both areas is easier in theory than in fact.

Such is the case of Warren Bonta, 25, a Methodist senior at California's Pacific School of Religion. Warren and his wife applied and were accepted by the United Methodist Board of Missions for short-term work in Asia. Mrs. Bonta is a Filipino and a Presbyterian. The couple fitted perfectly the needs of a World Student Christian Federation ecumenical team being formed with the help of the United Methodist Board to serve in Singapore.

Meanwhile, Warren had felt under conviction to turn in his draft card, which he did December 30 at the Cleveland meeting of the University Christian Movement. He filled out an application for conscientious objection, but his local board rejected it. Dr. M. O. Williams, of the United Methodist board's personnel department, sent a letter to the draft board supporting Warren and explaining Warren's intentions to do missionary service. Dr. Williams says: "There is no question that we will back them as United Methodist missionaries." However, because of the delay on the draft board decision another couple was chosen for the special assignment in Singapore.

At this writing the dilemma of the two boards (draft and mission) is not resolved. Warren and Cynthia were still planning to enter missionary training this summer, unsure whether they would be able to leave the country. "I am searching for some way to be true to my conscience concerning the war," says Warren, "and also do the mission work that

I am so eager to do." He adds: "I've never regretted for a moment my action. I feel more and more that this is the type of stand Christians must make at this time in history."

What Is the Effect?

It cannot be said at this point that the civil disobedience in which Vinnie, Jim, David and Warren have been engaged has had an appreciable affect on national policy, or that it has clogged the courts, or even that it has raised the issues clearly for most Americans. It has, of course, been part of the dissent that influenced the President's decision not to run again. We will have to wait for the historians of this period to decide whether The Resistance rates a chapter, a paragraph, or just a footnote.

What can be said is that the family and friends of Vinnie, Jim, David, Warren and those of the hundreds of other seminarians, clergy and students in The Resistance have had the issue of conscience and the war raised for them in an unforgettable manner. At Union Seminary scores of students who never get to chapel have gotten up at 5:30 a.m. to attend a chapel service and then accompany Vinnie or some other seminarian down to the induction center. Those who attended Dave Batzka's "Service of Conscience and Hope" prior to his refusal in Indianapolis had the issues raised for them in a way not possible through, say, the *Indianapolis Star*. Says Warren Bonta: "The greatest part of this for me is to see the kind of effect that a stand like this can have. To see people among your own family and friends really grappling with the issue of the draft and the war and the role of the Church in contemporary society."

Then, as Warren remembers his dilemma, he adds: "I am very enthusiastic about mission work as a way of continuing a witness about the Church in society."

THOUGHTS ON RESISTANCE

"It could well be that we could obey specific rulers only by being disobedient to God, and by being thus in fact disobedient to the political order ordained by God as well. . . .

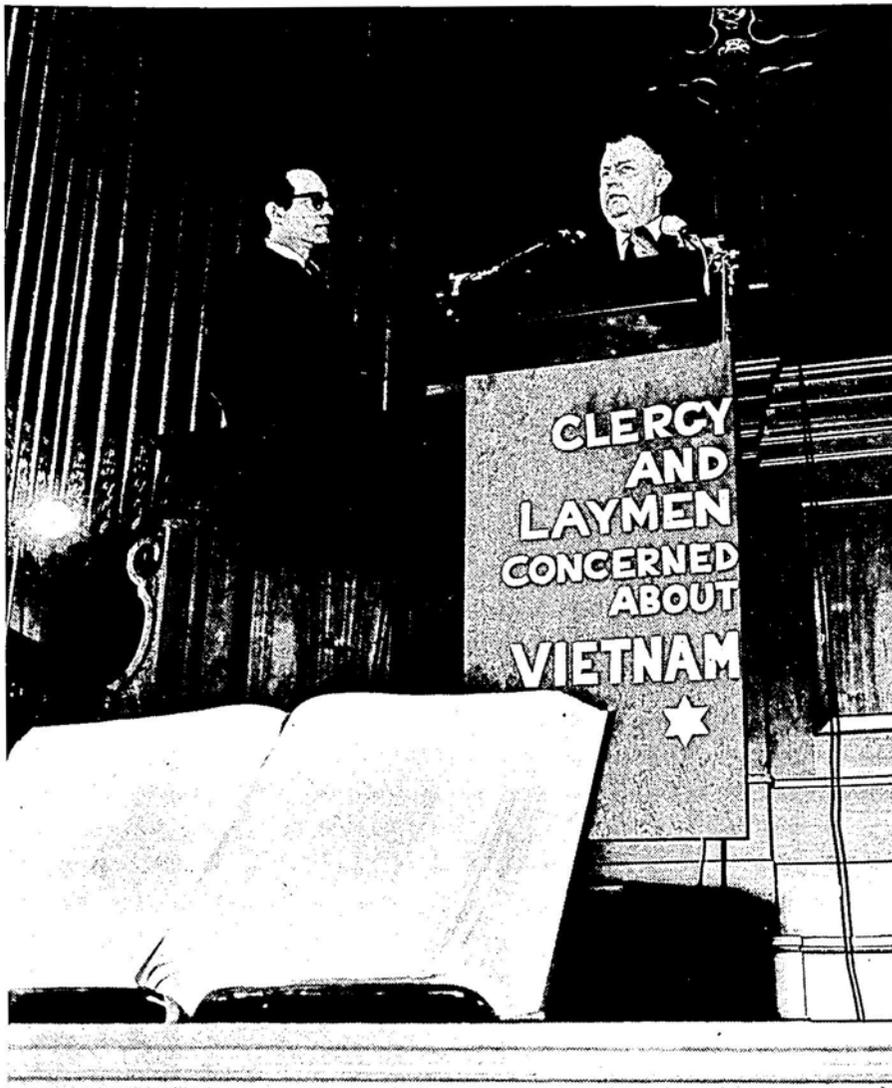
"In such a case must not faith in Jesus Christ active in love necessitate our active resistance in just the same way as it necessitates passive resistance or our passive co-

operation, when we are not faced with this choice." Karl Barth, *The Knowledge of God*.

"I have often wondered here [in a Nazi prison] where we are to draw the line between necessary resistance to 'fate,' and equally necessary submission. . . . Faith demands . . . elasticity of behavior. Only so can we stand our ground in each situation as it arises, and turn it to gain." Dietrich Bonhoeffer, *Letters and Papers from Prison*.

"I recognize the majesty of Law and its impregnable quality as a bulwark of a free society, and it is in the name of Law that I must defy given laws that are an offense against morality, making this witness wherever need be—in the churches, on the streets, in the assembly halls, in the courts, in jails." Robert McAfee Brown, theologian.

"It may be that life in the Kingdom of Discipleship drives us to the risk of disobedience." Paul Lehmann, theologian.



THEY DEBATED CONSCIENCE AND WAR

At a February meeting of the anti-war organization "Clergy and Laymen Concerned About Vietnam" Dr. Carl McIntire (right), leader of the arch-conservative American Council of Christian Churches, debated Yale Chaplain Rev. William Sloane Coffin, Jr. for two minutes.

McIntire quoted St. Paul: "Let every soul be subject unto the higher powers . . . Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Romans 13:1, 2)

Coffin replied: "I think Paul was a great example of a man who put conscience above civil law. Perhaps, Dr.

McIntire, you would tell us why St. Paul was thrown in the pokey so many times." Coffin also urged McIntire to remember Peter's famous line: "We must obey God rather than men."

McIntire: "I stand before this group as one who has put conscience above man-made ecclesiastical laws and has been defrocked by his church in consequence. . . . The real difference between us, Mr. Coffin, is that I believe the Vietnam war should be won and you don't."

Coffin: "I agree . . . it is our beliefs about the war, not about conscience, that is the real difference."

THE PROTESTERS SPEAK FOR THEMSELVES

All those interested in getting an insight into the thought and personalities of many of the most prominent opponents of the Vietnam war in this country will be interested in reading a recent and fascinating book on the subject. Entitled *Protest: Pacifism and Politics* (Random House, \$8.95 hardcover; \$2.45 paperback), it consists of in-depth interviews with such people as John C. Bennett, Paul Ramsey, Dorothy Day, Joan Baez and more than forty others. The interviews were conducted by James Finn, editor of *Worldview*, who also provides a summing up at the end.

The combination of this variety of fascinating people with strong views, together with the author's very real skill as an interviewer, provides not only a panorama of thought on the war but real insights into the moral thought of some of our most provocative social thinkers. One might quarrel mildly about the title, which seems to limit the subject matter to pacifism when in fact the book covers a much broader spectrum. It is true that most of the persons involved oppose the war (but even that is not entirely true) but the emphasis is much more on an analysis of warfare and of American society than it is merely on being against a particular war.

In a book like this, one has to guard against picking out favorites. But it should be said that anyone who believes that young draft resisters have not thought of the consequences of their actions and that such consequences do not exist should read the poignant interview with David Reed.

Mr. Finn's summing up is also of unusual interest. Indeed, one of the fascinations of this book is that a series of interviews should so clearly have an author and that this author should serve the reader so well by his blend of intelligence and sympathy.

ARTHUR J. MOORE, JR.

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It was the day after the Rev. Dr. Martin Luther King, Jr.'s funeral.

Three miles of Chicago's West Side wrecked by the riots were crawling back to normal—if life at any time in the ghetto could be called normal.

Hazzard Parks drove slowly through the devastated blocks of Roosevelt Road, West 16th and West Madison Streets on the way to Marcy Center.

"This is the second time it's come close to us," he said. "The first time was in 1966. More young teens were in it this time, fewer adults."

Mr. Parks has been at Methodist-supported Marcy Center settlement for 17 years, the past 11 as director.

Devoted all his life to building up lives, he found the destruction almost unbearable.

"Isn't this awful!" he kept saying. "Look at that over there." I would look. And the sight was no different from the one I had looked at a moment before. Disheveled piles of bricks, walls and half walls standing useless above rubble, blackened frames of buildings, charcoal-broiled beams and girders, wrenched and hanging, as in a grotesque design of some macabre pop art display.

Signs over most stores had lost meaning. Except the Whoopie Hamburger sign. One "o" was out, but the other bulbs blazed and the stand, a white blob of light between dark buildings, was packed. One or two stores had put in plywood where big plate glass windows were smashed or blown out. Occasionally the plywood bore the message, Open For Business.

Here and there smoke rose tentatively from fires still smoldering. A big fire engine, drawn up near one, drew kids.

"Look at that big kosher market—I used to shop there—burned out," Mr. Parks said. We came along by a half block of open space. "That's where the welfare department was. The whole building's gone."

Store front churches stood unharmed, untouchables in the morass of destruction. "Soul brother" lettered on walls and doors saved other buildings.

National Guard and Army men were on corners, in doorways. We passed a big army tank parked at one corner.

Sometimes people stared at us. Mine seemed to be the only civilian white face visible. But mostly they were absorbed in trying to find food or a place to stay. Long lines formed outside the 24th Ward Alderman's office and other spots where

food and clothes were being distributed.

"Look over there," Mr. Parks said again. "Drug stores, food stores—ruined." He pointed to empty apartments above them, windows broken, sills charred. "That's the worst of it. When they went after the stores, innocent people lost their homes.

"Their frustrations are so bad, they just want to get at Mr. White any way they can. They don't realize they're hurting themselves and their people most of all. Rioters don't move against Whitey in the suburbs because he's too far away. They know they don't belong out there. This is the easy way. They can get at him easier in their own neighborhood."

From somewhere came the sound of rock'n'roll, accompaniment to this

find. We'll need all the supplies we can get for these people."

I followed Mr. Parks from room to room, office to office in the huge building, as he picked up messages, stopped to advise, to listen, and inevitably to a desk with a phone. He had to call the Housing Authority. "Some houses are going to be frozen for people left homeless," he explained. His phoning went on nearly non-stop till lunch time.

"Telephone social work," he commented between calls.

At lunch in the staff dining room conversation turned to the funeral, the riots.

A white staff worker, the man who had been digging out food supplies from storage, said, "Dr. King's funeral was uplifting. So different from Kennedy's which

left you so depressed. This one left you with a feeling of rejoicing. You felt sad, but then you felt joyful. The singing and the music were wonderful."

Mrs. Parks, the nursery school supervisor, a native of Montgomery, Alabama, and longtime friend of Dr. King's successor, the Rev. Ralph D. Abernathy, said, "I'm so glad people saw it, because that's us. We see friends at funerals we haven't seen in a long time. We're so glad."

Joy after sorrow. I thought of the way New Orleans jazz bands followed a casket to the cemetery playing dirges and came back blowing tunes and tempos of joy.

Another staff worker, a white woman from Richmond, Virginia, said, "Our grief isn't really for Martin Luther King. It's for ourselves." She was the worker Mr. Parks had been taking home and calling for since the riots. She lives on the edge of a Negro neighborhood. She had already been knocked down once and her purse snatched.

"I went down to the Loop last night," the staff man said. "Troops were all over. And so many vagrants. I never thought I'd see troops in the Loop."

Mrs. Parks said, "We heard that some kids were going to burn Marcy down. But another one told them, 'You can't do that. That's where we play basketball.'" She shook her head. "How can we reach these people? We're not reaching certain ones and we should be. I don't know how."

Lunch was over. Mr. Parks was already on the phone again, this time at the stand in a little recess down the hall from the dining room.

He was talking with an official at Mt. Sinai Hospital. After he had hung up he

ONE MAN'S CANDLE

BY AMY LEE

monstrous lyric for an urban blues yet to be sung.

We turned into South Springfield. Another block and we'd be at Marcy Center. The houses, the street were quiet. Where there were tiny lawns, the grass looked green. In front of one house a woman was raking up leaves and brush. "That's what I like to see," Mr. Parks observed.

He parked across from the center. Solid as a rock, the 1930 English-style Marcy building seemed a fortress of respectability. And responsibility.

Several people were standing around the big reception lobby. Mostly women, a few children. A man sat in a chair against one wall. He looked dazed. On the bulletin board a headline read: LEARN, BABY, LEARN. Beneath it were leaflets about courses in typing, sewing, and other skills.

The action at the moment was in the chapel off the lobby. Fastened to the ends of the pews were handwritten signs: Milk, Soup, Beans, Canned Meat, Baby Food, Pastry and Variety. Women were filling sacks with cans piled up in the pews.

A Marcy staff man came rushing in with a big carton of bologna. "Found this in storage," he told Mr. Parks.

"Fine. Bring up anything else you

said, "We're working out a health facility with Mt. Sinai. Their Family Health Clinic was burned out. We're offering them the use of our clinic. We may set up a small unit here with volunteer help."

"I've got to drive over to the El station. Want to come? Two women from Thoburn Methodist Church are bringing in some things for our kids. They didn't want to come any farther."

We pulled up under the El at Pulaski Road and 21st Street. A woman was standing on the opposite curb holding two large cardboard boxes. She came across and got in the car.

"What do you think happened!" she said. "We stopped at the post office a couple of blocks away and when we came out the back window of the station wagon had been broken and all 50 of those Easter baskets were gone. And my friend's husband's tools."

"The women took such pains with those baskets—it's the young circle at church—as if they were making them for their own kids. Some of us have been working so hard for integration. When the others hear about this, they'll say, 'See, what did we tell you!'"

"It wouldn't have happened if we'd come right in to the center. I wasn't afraid. I'm not afraid to go anywhere. My daughter is married to a Negro and my son to a Chinese girl. It's the only way it will come about. Falling in love. Eventually we'll all be one and we'll love each other, because we always love our own."

Mr. Parks drove her to the place she was to meet her friend. On the way back he spotted a Marcy parent on a corner, offered her a ride home. Home was several blocks away. He asked her if she could come over and help out now and then as a volunteer. She said she would.

"She used to bring her kids to our nursery," he told me.

This time we had to park in the next block. Before turning into the center walk, Mr. Parks picked up two soft drink bottles on the grass near the curb and put them in a big litter can. "These are a temptation," he noted.

We walked in on trouble: A distraught woman looking for help. Mr. Parks went to her. "What is it?"

"I need insulin," she said. "My drug-store was bombed out. I can't get any. I came here to see if you could help me. I feel faint." She swayed. Mr. Parks caught her, helped her to a chair, then turned her over to a welfare worker posted temporarily at the center till the welfare department could find new offices. He rushed her to Mt. Sinai Hospital.

Jumping all the time, that's life at Marcy Center. And in the midst of riot crises Hazzard Parks had summer on his

mind.

What about the Democratic convention? Could the center keep its kids out of trouble if it came then?

"If we haven't been able to do anything with people *before* a riot—or the Democratic convention—we can't do much while it's going on," Mr. Parks said.

"As far as we know none of our kids have ever been caught by the law during riots. Of course we never really know, but we've never heard of any being in trouble. There were several of our kids on the streets in the 1966 riots. We went out on the streets ourselves and asked parents to keep their kids in."

"We're planning to extend the program this summer. We think the teens are going to have a satisfying program. We want to take them to Washington, give them a chance to talk with their senators and representatives. Last summer 40 of our teen boys and girls went to Expo 67. They raised funds for it themselves, washing cars, putting on dinners."

"We're planning several educational tours, particularly employment tours for the older kids. We like to expose them to a lot of different things. Last year we went to the Ford plant and other industries, and to the diagnostic center for the state prison."

"There'll be visits in white homes again. Last summer 18 of our kids stayed with white families on farms in Illinois and Iowa."

"We'll have our usual recreational activities, basketball tournaments, visits to forest preserves—Ravinia, Thatcher Woods."

"We had a great thing for the 3-4-year-olds last summer and we'll repeat that. Mrs. William Cline, a white lady who has a nursery school called Junior Village in Glen Ellyn, wanted to do something for inner city kids, particularly Negroes. So we worked with her on the idea of a joint nursery school. The Council for Racial Understanding of Glen Ellyn promoted it. All last summer our preschoolers went four days a week by bus to Glen Ellyn. Two nuns from the Benedictine Order at Bennett Lake, Wisconsin, were permitted to come as volunteer teachers. Different church groups—Methodist, Presbyterian, Episcopal, and Jewish—took turns putting on meals."

A young teenage boy walked past. Mr. Parks called out to him, "I want you to go over that front playground real good. Get up all the glass and debris and bottles. Do it real good now, hear?"

He continued, "We have suburban day camp for our 5-7-year-olds. Last summer about 100 of our kids teamed up with 100 white kids in four suburban communities—Glen Ellyn, Lombard, Villa Park, and York Center."

"This sort of program reflects the desire of suburban Methodist churches to do something. We used teen volunteers from those communities and from the Neighborhood Youth Corps here. They had intensive leadership training provided by the YMCA at St. Joseph Seminary. Terrific friendships developed—so much so that our teens spent a weekend in suburban homes and the white kids spent a weekend with our kids in their homes here."

"We have a city day camp program for the 8-13-year-olds. We take them to places of interest around the city—zoos, museums, parks, beaches. There were about 140 kids in this program last summer."

"And with our summer block program we try to catch kids who are not in any of the other activities. We worked with eight blocks last summer."

During another long phoning session I read a citation on the opposite wall to Hazzard Parks from the State of Illinois Youth Commission, Division of Counseling Service. It read: *In acknowledgment of outstanding service performed in furtherance of a better understanding of the problems of youth, in encouragement of activities for the prevention of juvenile delinquency, and in the development of a better community, this Certificate of Recognition is hereby presented, as a special commendation, January 25, 1964, at Springfield, Illinois.*

When he had hung up I remarked on it. "Governor Kerner presented it to me," he said. "I felt very honored."

He showed me records of his civic appointments. A year ago Chicago's Mayor Richard J. Daley appointed Mr. Parks as a commissioner on the city's Commission for Youth Welfare which is responsible for approving city-wide programs for youth. Three years ago the mayor appointed him chairman of the Lawndale Conservation Community Council.

"The council is a very important tool in this community," Mr. Parks said. "It is responsible for approving ideas for the rehabilitation of riot-torn areas. By next year at this time we ought to have something going up."

"Last July as council chairman I called a meeting of neighborhood people to discuss a new high school for this area. Militants took over the meeting. That's what they do with every meeting. I was advised by the police and the board of education not to hold another meeting for a while."

He shrugged. "The militants think of me as an Uncle Tom, say I've sold them out. But this is something you learn to live with."

"The public relations man at Sears called me to ask my advice about their

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Marcy Center Director Hazzard Parks.

closing on the day of Martin Luther King's funeral. I said as long as they are in a Negro neighborhood it would be a good idea to close out of respect to Dr. King and to show they weren't there just for the dollar."

We had passed Sears that morning. The big red brick building with the tower is the giant mail order company's administrative headquarters.

"Sears realized it was in a danger zone," Mr. Parks said, "and a while back embarked on a project to use its parking lots after hours for recreation programs. The company black-topped the lots, put in basketball stands and other equipment. Marcy Center and other agencies cooperate in the program. The Urban Progress Center furnishes leadership.

"Sears has also developed a community center where it trains people and places them in office jobs at headquarters.

"We're developing more education programs for adults here at Marcy, too. Classes in typing, sewing, and other subjects are taught by certified teachers from the city's schools. Students can get elementary or high school equivalency certificates.

"A couple of years ago we set up a program called Marcy Center Project House under an OEO grant to open up employment opportunities. Our staff is responsible for recruiting people in the neighborhood. We go hunting them in taverns, on street corners, in homes. It's mostly adults who come, but we get some teens. Some hear about it when they're looking for other kinds of help.

"We have seminars on how to fill out a job application, what to expect on a job. And we let people know what jobs are available in Chicago plants and service industries. We placed 100 people in jobs this past January, 60 in February."

We returned to the subject of the militants. Could a church-related settlement attract militants to its programs or ideals?

Mr. Parks reflected a moment. "If Marcy Center could get into more controversial areas, with programs for housing, for example, we might attract more militant young Negroes. I would like to do more community organization type programs. We could then get into broader issues.

"But it's very discouraging to any administrator working day and night in areas of tension to be told by the church that no more funds are available. And worse, not to be given a chance even to talk it over and present his side.

"The church keeps talking about being more involved in social welfare, in poverty, yet it keeps support at the same level or reduces it. Our support from

non-church sources is increasing while church support is decreasing. The church ought to be increasing funds, spending more to meet needs in these areas which are growing worse all the time—or get off this kick entirely.

"I'd like to see poverty money used to get effective citizen participation in the community," Mr. Parks said. "If we had money from the church we could be creative in our programming in this very important area. We could help people accomplish simple things, like getting better garbage collections, or keeping taverns out of the neighborhood. We could help people make decisions. How can you get honest-to-goodness citizen participation? I'd be willing to go to school to learn the techniques."

Soldiers and a jeep at a crosswalk kept

us from entering one street. We found another and moved eastward out of the riot area.

Mr. Parks continued, "I've just begun to realize, since all this happened, how vicious people can be. I'll never forget when Dr. King marched in Cicero the hatred and prejudice in those people. I couldn't move into Cicero now and it's only a stone's throw from the center. I'd like to. I'm seeing now that these prejudices and hatreds go very deep and it will take a long time to get rid of them.

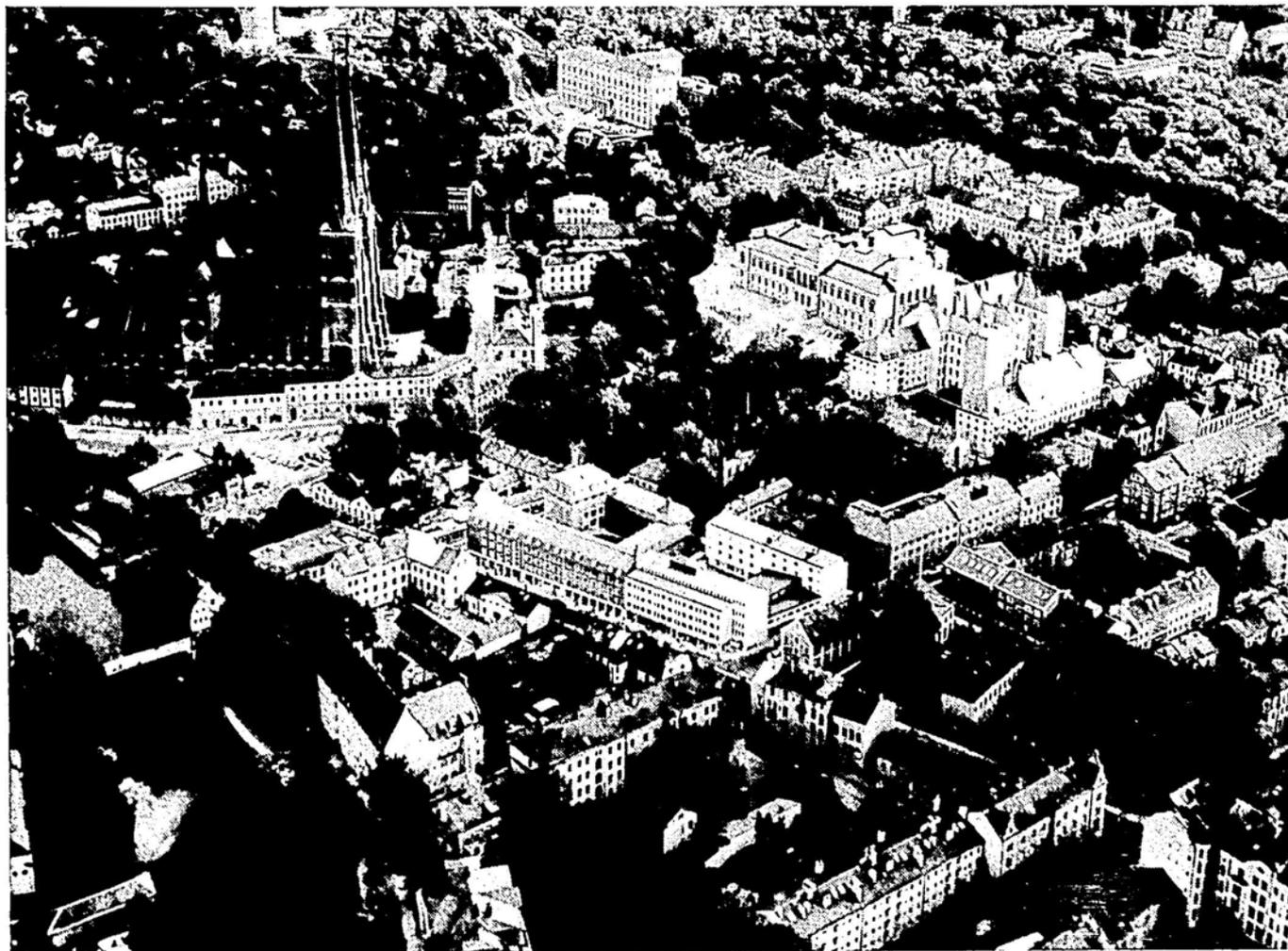
"But no matter how frustrated I might feel, I could never vent it in such destruction. They say I don't understand. Maybe not. But we can't have a divided society. All the forces of good—whatever the color—have to work together against the bad."



LOOKING TOWARDS

UPPSALA

On the morning of July 4, a number of prominent American churchmen will not be gathering for the traditional celebrations across the nation. Instead, they will be joining with fellow Christians from around the world for the opening of the Fourth Assembly of the World Council of Churches in Uppsala, Sweden. For those who want a quick preview of the Assembly (which will be covered by *World Outlook*), here are some answers to commonly asked questions.



Question: What is the Fourth Assembly?
Answer:

It will be the most widely representative meeting in the history of the ecumenical movement. It marks the fourth time in 20 years that delegates from all the member churches have come together to legislate policy for the World Council of Churches.

How often are assemblies held?

Every six or seven years. In the interim, the Assembly-appointed Central Committee composed of 100 members supervises WCC program and activities. It meets annually.

Where were previous assemblies held?

The First Assembly, which founded the WCC, was in Amsterdam, the Netherlands (1948); the Second in Evanston, Illinois (1954); and the Third in New Delhi, India (1961).

Where will the Fourth Assembly be held?

In the ancient university town of Uppsala, Sweden, 45 miles (70 km) north of Stockholm. Opening and closing worship services will be in Uppsala Cathedral, business sessions in the newly constructed Fyris Hall seating 2,250. Participants will be housed in modern student apartment buildings.

When will the Assembly meet?

The opening service is 9:00 a.m., July 4, 1968. Closing service is from 8:00 p.m. to 9:45 p.m., July 19. The newly appointed Central Committee will meet on July 20 and officers will be elected at that time.

Who will attend the Uppsala meeting?

Some 2,250 people will be present, including:

800 delegates from the 232 member churches of the WCC (223 full members and nine associates) of the Protestant, Orthodox, Anglican, and Old Catholic communions. They come from Asia (more than 100), Africa (about 90), Europe (more than 300), North America (180), Latin America (25), Australasia (40). These figures reflect numerical strength of member churches on each con-

tinental. Small churches have only one delegate, larger ones have more than 20.

150 youth participants.

85 fraternal delegates from organizations with which the WCC has cooperative work.

65 delegated observers officially sent by non-member churches, and other observers. In the first category are 15 Roman Catholics and representatives of some conservative evangelical groups. Delegated observers can speak but not vote, observers will neither speak nor vote.

165 advisers who are authorities on questions to be discussed by the Assembly. This category will also include Roman Catholics.

65 official guests.

Is there anything particularly notable about this Assembly?

The number of delegates at this Assembly will be 38 percent larger than at the previous (1961) Assembly. For the first time Orthodox delegates will outnumber any other confessional "family." Also many Asian and African churches will be represented for the first time, since they joined the WCC at the last Assembly. While the WCC in its early years was primarily European-North American oriented, today it is distinctly world-wide, and includes churches in more than 80 countries.

Is there any comparison between the Second Vatican Council and the Fourth Assembly?

Only a very superficial one. Both meetings are at the world level, and both represent some 300 million Christians. But the dissimilarities are much more important. The Vatican Council was an authoritative assembly for one church; the Fourth Assembly is legislative for a council of churches and consultative for the member churches of the WCC. The Vatican Council had, therefore, the authority to decide. The Assembly's authority depends on the influence it carries

with the member churches. Other differences are also important: the Vatican Council assembled 3,000 bishops of one church over a period of four years; the Assembly 800 representatives of 232 churches for three weeks.

Why are such gatherings necessary?

The WCC exists solely to be the servant of the churches, to provide them with opportunities to consult together and to act in concert as they may desire. Thus representatives of all member churches must come together periodically to evaluate the work of the Secretariat, to express their will on crucial world issues, and to chart the course of the WCC for the next 7-year period.

What are some of the specific questions that will be discussed?

Is it ever the duty of Christians to take revolutionary action? Are there new factors which might change the churches' attitude to sexual relations before and within marriage?

What is the Christian style of life in a world in which two-thirds of mankind are hungry or at least malnourished?

What are the strengths and dangers of nationalism?

How can the churches demonstrate the unity they already have?

Does it matter if worship services are meaningful only to Christians?

What kind of Church can communicate the Gospel to young people? to the hungry people of Asia? citizens of new African nations? the people of Vietnam?

What is the relation between the one fellowship in each place and the whole Christian fellowship?

How can the churches strengthen the economic bargaining position of the poorer nations?

How can the destructive conflict between the generations be translated into productive tensions?

How will these subjects be dealt with?

Outstanding international authorities will introduce the major subjects in evening platform addresses or panel discussions. On the basis of preparatory ma-



M. M. Thomas, India



Rev. Roberto Tucci, S.J., Italy



President Kenneth Kaunda, Zambia



Barbara Ward (Lady Jackson), England



Dr. Hend-ikus Berkhof, Netherlands

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terial, delegates will debate the issues in six sections entitled:

- Section I "The Holy Spirit and the Catholicity of the Church"
- Section II "Renewal in Mission"
- Section III "World Economic and Social Development"
- Section IV "Towards Justice and Peace in International Affairs"
- Section V "The Worship of God in a Secular Age"
- Section VI "Towards a New Style of Living"

Recommendations will be brought from these sections to the whole body in plenary session.

World Council programs and policies will be reviewed by twenty committees. *What part will the Bible play in the Assembly?*

A sermon and two addresses will be given on the main theme: "Behold, I make all things new" (Revelation 21:5). Seven morning sessions will open with 45 minutes of Bible study on various aspects of the theme. Texts will be taken from Psalm 96; Jeremiah 31; Luke 5, 17 and 23; Romans 5, 6, 8. "The Use of the Bible" is the subject of one evening presentation.

What is the meaning of the Assembly theme?

It is Christ's promise of renewal for the whole of Creation. To those who call upon Him in faith, He will bring newness of life—to persons, to churches, to nations and the world.

Dr. Eugene Carson Blake, WCC general secretary, has said: "It is our hope and prayer that the Assembly at Uppsala of representatives from all the churches that are members of the WCC will be used by God to enlighten, empower and renew His whole Church—through our common worship, our common study of the Bible, and our common wrestling with man's most important questions and concerns. And this not just for our own sakes but as a token of God's purpose and promise ultimately to renew His whole creation."

Will the delegates be able to take Holy Communion together?

The Church of Sweden will be host for an open eucharistic service on Sunday, July 7, at which all will be invited to take communion. There are churches, however, which forbid their members to take communion in churches with which they have no eucharistic agreement. This holds true for the Roman Catholic Church and the Orthodox Church, as well as for parts of other communions.

Will Roman Catholic delegated observers be able to speak in the Assembly?

Yes, they will have the right to speak at the invitation of the chairman but not to vote. There will also be some Roman Catholics addressing the large plenary sessions.

Who are the hosts for Assembly sessions?

The Swedish Ecumenical Council, composed of the following bodies: Church of Sweden, Swedish Mission Covenant Church, Swedish Baptist Convention, Methodist Church in Sweden, Salvation Army in Sweden, Swedish Salvation Army, French Reformed Church in Stockholm, YWCA and YMCA in Sweden, United Student Christian Movement of Sweden, Swedish Ecumenical Women's Council, Christian Youth Council of Sweden.

Who heads the Ecumenical Council?

The Most Rev. Dr. Gunnar Hultgren, retired Archbishop of the Church of Sweden, who is a member of the WCC Central Committee.

Why was Sweden chosen as the site for this meeting?

On the 20th anniversary of the World Council's founding, it seemed appropriate to return to the scene of one of the earliest ecumenical gatherings, namely the 1925 Life and Work Conference in Stockholm, which was organized by Archbishop Nathan Söderblom, whose see was in Uppsala. As a university town, Uppsala has ample modern housing which is available in the summer.

It should be noted that no Assembly has been held in Europe since the founding assembly at Amsterdam in 1948.

Who will preside at the plenary sessions?

The six presidents of the WCC or the chairman of the Central Committee. The presidents are:

Archbishop Iakovos—New York; Dr. Francis Ibiem—Enugu, Nigeria; The Archbishop of Canterbury (Michael Ramsey)—London; Principal David G. Moses—Nagpur, India; Dr. Martin Niemoeller—Wiesbaden, Germany; Charles C. Parlin—New York.

Honorary President: Dr. J. H. Oldham—St. Leonards-on-Sea, England.

The Chairman of the Central Committee was Dr. Franklin Clark Fry of New York. The two vice-chairmen are: Dr. Russell Chandran of Bangalore, S. India, and Dr. Ernest Payne of Pitsford, England.

Will films and drama be used in the program?

Yes, two short films are being made especially for the Assembly. One will depict in poetic form the exhilaration of modern man, as well as his bewilderment in a world where the only permanent factor is change. It will show the secular world as it is, as a backdrop to the delegates' discussions. The second film, a documentary, will portray the churches of the world in all their variety, the myriad situations that confront them, and ways in which they attempt to relate to their society.

The WCC Youth Department will stage a "cafe chantant" featuring protest songs, contemporary poetry, social satire, films, and a pointed commentary on the Assembly.

A play entitled "Amos" by Olov Hartman will be given by the Swedish churches.

In addition, it is anticipated that the results of a two-year study on the Church and the mass media will be conveyed to delegates visually as well as orally, using some of the more recent techniques of mass communication to drive home the message that the churches must adapt to contemporary conditions rather than continue the old patterns of preaching which are not suited to the new media.



Dr. Robert W. Bertram, U.S.A.



Dr. W. A. Visser 't Hooft



Father Paul Verghese, India



Dr. Krister Stendahl, U.S.A.



Dr. Savas C. Agouridis, Greece

SPRINGTIME IN PRAGUE

BY PEGGY BILLINGS

Miss Billings is a Secretary of the Section of Christian Social Relations of the Women's Division of The United Methodist Board of Missions.

To be in Prague in spring, the legendary "Golden City" of eastern Europe's past, was a salutary experience. To be there in the spring of 1968 was a historic experience for one was a witness to a profound and far-reaching social and political revolution.

The 500 delegates from 55 countries on five continents arriving in Prague to attend the Christian Peace Conference, scheduled for March 28-April 5, 1968, found a city in a holiday mood. It was a warm day, shops and offices were closed, flags were flying, and the hills on the edge of the city were covered with sunbathers and picnickers.

Government leaders were in session to elect a new President and other officials, culminating an international struggle within the Communist Party and launching a radical experiment in liberalization of a socialist state.

These events vindicated the position of churchmen, many of them leaders of the Christian Peace Conference, who had been severely criticized for remaining in Czechoslovakia under a Marxist or Socialist government. They had gone through a radical in-depth examination of the Christian faith over the years, seeking ways to make positive contributions to the humanization of their society.

These churchmen felt that basic to the reforms was the quiet debate that had gone on for years around the question, "What is the nature of man?" After having worked for 20 years, since the end of World War II, for the establishment of a socialist state, party members were dismayed that the "true socialist man" had not emerged.

Having remained in their homeland with their contacts to government leaders maintained, these Christian leaders were in a position to suggest that no concept

of man which ignores the religious nature of his being is an adequate concept.

The historical libertarian, egalitarian spirit of the Czech people has reasserted itself, and Prague was alive with it. A taxi driver, speaking in school-boy English of Pre-World War II vintage, told one visitor, "Czechoslovakia and liberty are the same thing. There can be no Czechoslovakia without liberty."

Implications for Socialism

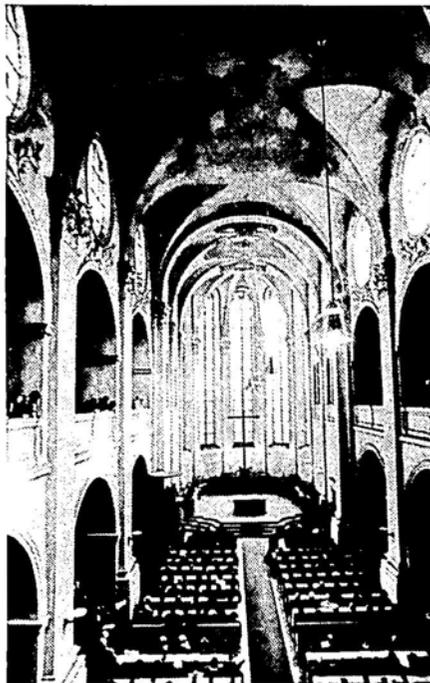
The implications of this quiet revolution may be lost on many Westerners, but

the effects roll like thunder in the capitals of socialist states throughout eastern Europe. The Peace Conference was permeated with Czech enthusiasm. But Westerners, especially Americans, were cautioned, "Please make no mistake. The reforms presently under way will not mean a return to pre-World War II bourgeois society. We are a socialist state. We will remain a socialist society. You must not ever forget that the reforms under way began within the Communist Party and will be carried out by the Communist Party."

Recent years have witnessed the growth of the Christian Peace Conference into a world-wide movement. Representatives of churches from 20 European, 18 African, and 12 North American countries gathered in Prague. There was a large delegation from both Japan and India. The National Liberation Front of South Vietnam sent a Christian, a Roman Catholic priest. In addition, numerous international organizations sent their observers. The World Council of Churches, the Conference of European Churches, the World Alliance of Reformed Churches, the National Council of Churches in the U.S.A., and the British Council of Churches were in the ranks of the observers. The Roman Catholic Churches of the Soviet Union, Poland, and Hungary were also represented, adding a significant dimension.

The assembly gathered in Prague exemplified the nature of the Christian Peace Conference, a movement of Christian individuals and of churches. It has its base in Prague. The initiative to establish such a conference came from there, as an attempt to manifest a Christian witness in a Marxist society.

This orientation is what distinguishes the Christian Peace Conference from other ecumenical movements. It offers a



Opening worship service.

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unique opportunity for contact between eastern European Christians, most of whom have never traveled to the West, and those from other parts of the world.

The Christian Peace Conference also provides an opportunity for the Christians of eastern Europe to meet each other. It is the only forum in which they come together in such large numbers. Contact between the Orthodox and Protestant Churches of eastern Europe is especially useful. These churches value their membership in the Christian Peace Conference highly, and contribute officially to its budget, in contrast to delegates from other parts of the world, including the U.S.A., who come as interested individuals, making few, if any, official financial contributions and having only informal ties to official church bodies.

Peace and Reconciliation

Since its foundation in 1958, meetings of the Christian Peace Conference have dealt with the theological, political, and social implications of two major and inter-related themes: reconciliation and peace. Speaking to this theme in an address before the Assembly, J. L. Hromadka, the founder and sustaining power of the Christian Peace Conference, asked, "Can we say that mankind, 23 years after the holocaust of World War II, is more mature, more moral?" Going on to reflect on his own question, Dr. Hromadka shared his impression that there was often more concern for saving mankind, for humanizing the social order, among non-believers than among believers. "Sometimes," he said, "there is more repentance among non-believers than among Christians. They cry out, 'Save man!' more strongly than we do. We Christians must bring our heads and hearts together with those who do not belong to us but who carry the burden of our age upon their shoulders."

In a manner reflecting years of devotion to the Christian faith, strengthened through the clash of Christian-Marxist debate in the post-war decades, Dr. Hromadka forthrightly declared his conviction that Christians have a view of man that is unique and necessary if human existence is to be more human. "Christianity, in its Incarnational understanding of man, believes that he is more than a product of history, more than the result of the social conditions under which he lives." It is this question which is now being discussed in Czechoslovakia with non-believers, and Dr. Hromadka stated his conviction that they show increasing understanding and openness to "the mystery of man."

In addition to theological issues, the Conference faced crucial issues in the



Participants in the opening worship service included Methodist Emilio Castro of Uruguay (left).



Part of the delegation representing the National Liberation Front of South Vietnam (Vietcong). Not shown is a seventy-two-year-old Roman Catholic priest who was a member of the NLF delegation.



A working group at the conference

political and social sphere as well. It was in this area where the greatest controversy arose, and where, in my opinion, the severest limitations of the Christian Peace Conference were exposed. Because of the persistence of cold-war ideology, delegates from Eastern Europe have used the conference as a platform for political expression, resulting in slogans rather than an exchange of ideas or sharing of factual information. In many international or national conferences, it is often the case that the real business is "corridor business" and meaningful exchanges take place only over meals or in informal meetings. However, this is especially true of the Christian Peace Conference, even though veteran delegates observed that there was a greater exchange of ideas, more real dialogue, in the 1968 meeting than had been the case previously.

Vietnam Issue Raised

The issue absorbing the majority of the delegates was Vietnam. It was also the most painful to discuss. Americans in attendance had to face this issue differently than it had been faced here at home. Representatives of the National Liberation Front of South Vietnam were in Prague, and their principal spokesman, a 72-year-old Roman Catholic priest by the name of Joseph Maria Ho-Hue-Ba, by his quietness and firm determination that Vietnam must be free of any foreign intervention, made many friends for his cause.

United States action in Vietnam was



An Ethiopian delegate.



Dr. Josef L. Hromadka.

labeled "aggression." There was strong resistance to anything other than unconditional United States withdrawal. The single most heated and lengthy debate centered on whether or not the U.S. was committing "genocide" in Vietnam. In spite of the strongest possible objection on the part of the American delegates and other participants, the motion to omit the term "genocide" from the statement on Vietnam was defeated by a vote of 151 to 116 with 43 abstaining. This was a sober and sad moment for the American Christians present, almost all of whom had opposed their government's involvement in Vietnam, but recognized the historical reasons for that involvement and could not accept this particular distortion of that history.

It had been anticipated that the situation in the Middle East would also be a major issue before the Conference, but Vietnam took so much of the agenda that this discussion did not develop. This issue is another which sharply divides the Conference membership, for the Orthodox Churches are historically pro-Arab, while Americans and many other Westerners are regarded as strongly pro-Israeli. It is not difficult to imagine how hard words of reconciliation become in the midst of such tensions.

The Third World

The third question before the Conference was development and revolution in the "third world." Here again, one of the major weaknesses of the Christian Peace Conference was revealed. In spite of obvious attempts to put forward the dele-

gations from Asia, Africa, and Latin America in leadership roles, the major blocs within the Conference were still the East-West blocs.

But the evidence was all there for anyone to see. The "third world" is determined to re-write these agendas until the problems confronting them are taken more seriously by the other two worlds of East and West. Developed nations such as the United States and the Soviet Union, pre-occupied with their own relationships, may wake up to severe criticism from the developing nations.

Such able spokesmen for the "third world" as Emilio Castro of Uruguay and M. M. Thomas of India challenged the Conference to move away from the tendency to concentrate on the crisis situations of the world in isolation, to deal with the contemporary world situation as a whole. Mr. Thomas called for a common effort to understand the relationship of peace and radical social change. This implies the necessity for Christians to develop a viable theology of social change, as well as deliberate control of technological development in the interests of justice and freedom.

The Conference ended for many of us, especially the Americans, when news came on the last day, of the assassination of Dr. Martin Luther King, Jr. A Conference dedicated to peace and reconciliation among men, regardless of their political ideology, paused to honor a man of peace and reconciliation.



An Orthodox priest at the opening service.

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and now in The United Methodist Church

BY ARTHUR J. MOORE, JR.

"Lord of the Church, we are united in Thee, in Thy Church, and now in the United Methodist Church."

With these words, spoken by delegates and audience in a crowded auditorium in Dallas, Texas, two former churches—The Methodist Church and the Evangelical United Brethren Church—ceased to exist and came together in a new church—The United Methodist Church.

The ceremony itself was colorful, beginning with a processional of flags from the many countries where the new church is at work. Bishop Lloyd C. Wicke and Reuben Mueller read statements certifying the vote on union by the respective churches and clasped hands to recite the affirmation above. They were followed by children, young people, laymen, clergy, staff executives, and finally the entire congregation in repeating the words of commitment.

The preacher of the morning was Albert Outler and he demonstrated that his reputation as a theologian might well be matched by one as a preacher.

Unfortunately, due to a question of scheduling, this uniting service was followed without a break by a welcoming speech by Texas Governor John Connally in which the governor proved that all the clichés about Texas bragging and boasting have a basis in fact.

When the Conference got down to business, it immediately demonstrated that it had a mind of its own. By voting at the outset to refer all items to legislative committees rather than to send all possibly overlapping items to the previously established joint conference, the delegates opted for more democracy and less efficiency.

Having demonstrated its independence, the Conference proceeded to show that its will was to be liberal and activist. The list of its decisions is too long to even print here, but they included such major actions as:

Setting up a twenty-million-dollar Fund for Reconciliation to help with the



Mrs. Porter Brown and the Rev. Harold Hazenfield, representing general officers of the uniting churches, clasp hands during the uniting service.

crisis in the nation and war and poverty abroad;

Establishing a Commission on Religion and Race;

Voting to proceed with other denominations in the Consultation on Church Union in drawing up a plan of union;

Streamlining local and national church structures and giving permission to United Methodists in fourteen countries to become autonomous or go into united churches within the next four years;

Broadening the standards for ministry and members to include more than the former specific injunctions against use of alcohol and tobacco, while refusing to change the provision that the "pure, unfermented juice of the grape" be used in Holy Communion;

Supporting Project Equality, whereby religious agencies give preference to business firms stating that they will observe fair employment practices while agreeing to investigate charges The Methodist Publishing House has practiced racial and labor discrimination;

Supporting the Board of Missions in its withdrawal of funds from a bank making a loan to the government of South Africa;

Commending moves toward negotiation of the Vietnam War;

Reaffirming support of conscientious objection to military service while refusing to extend this to cover objection to a particular war;

Supporting the "right of non-violent civil disobedience in extreme cases" while affirming the necessity to respect law;

Restructuring the ministry so as to retain the traditional dual orders of deacon and elder, but giving new status to full-time lay ministers;

Strengthening ties with British Methodism and setting up a conference within the next four years to reexamine world structure for United Methodism;

Calling again, in stronger terms, for exploring the prospects of union with the three major Negro Methodist denominations—the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Christian Methodist Episcopal Churches. All three are also members of the Consultation on Church Union;

Reaffirming the voluntaristic approach in the integration of church structures by rejecting a proposal to make mandatory the 1972 target date for merging the remaining ten Negro annual conferences in the Southeastern and South Central Jurisdictions;

Establishing a social concerns magazine to replace the recently halted *Concern*;

Adopting a series of church-state reso-

lutions on such subjects as religious liberty, tax exemption, education, social welfare and chaplains;

Creating a commission to study the organization of the general boards and agencies of the church and report its recommendations to the 1972 General Conference;

Planning a Special General Conference to meet in Baltimore in 1970 as well as scheduling the next regular General Conference for Atlanta in 1972.

Even this partial list of actions will give some idea of the vast scope of actions taken at Dallas. This list is doubly impressive for its sheer length because the General Conference is approaching a size so large as to become unworkable and the Uniting Conference is even larger than a General Conference.

This size itself, however, might help explain the progressive mood. Many of the faces were new and this helped destroy the old, conventional ways of thinking about issues. (The faces were new but it cannot be said that they were young, as contrasted with the general population.) The old conservative Southern-Northern coalition had broken down. Southerners were prominent as individuals but the political machine that used to hum so smoothly through General Conferences had been derailed.

The nearest thing to a successor, the combined forces of the Methodists for Church Renewal and the Black Methodists for Church Renewal, was enormously influential but only insofar as it coincided with the feelings of the delegates. Obviously, former Methodists and former EUBs reacted to each other with a strange chemistry that liberated both of them.

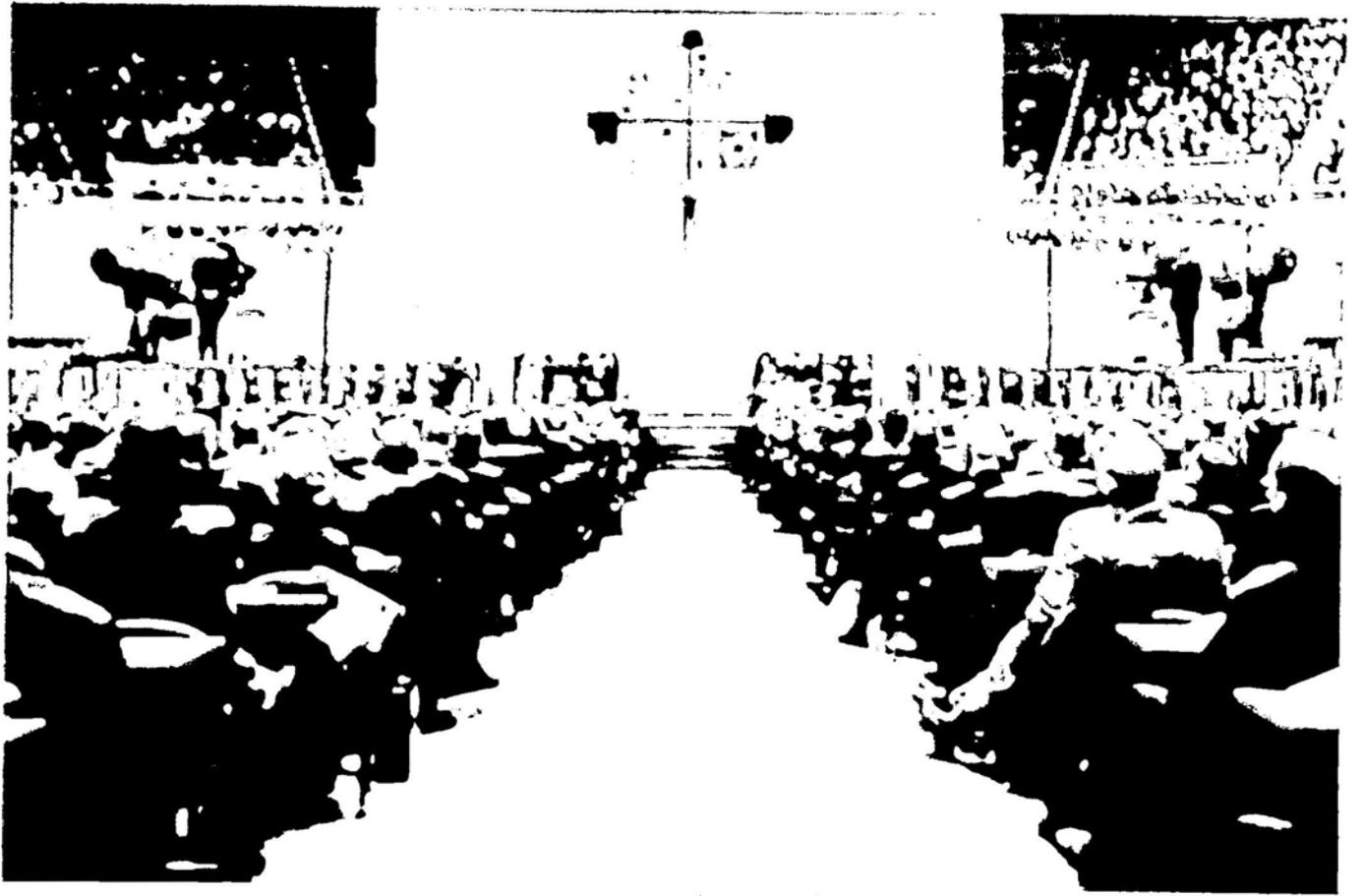
The actions themselves should neither be overrated nor underrated. While they were of great significance, they hew close to the thought of most major Protestant churches in this country. Some of them are contradictory with each other. Finally, a caution was overtaking the Conference at the end which made it try to undercut some of its more courageous earlier actions. (The refusal to abandon the restriction about unfermented grape juice in Communion was nothing but fright over reaction to rewording the ministerial rule on drinking and smoking.)

But, at the very least, the Uniting Conference confounded those skeptics (including the present writer) who doubted that the union would do much but shuffle names about. We are most happily confounded and while we are not yet prepared to proclaim total renewal throughout the land, we will admit that there may be some life left in the old church yet.



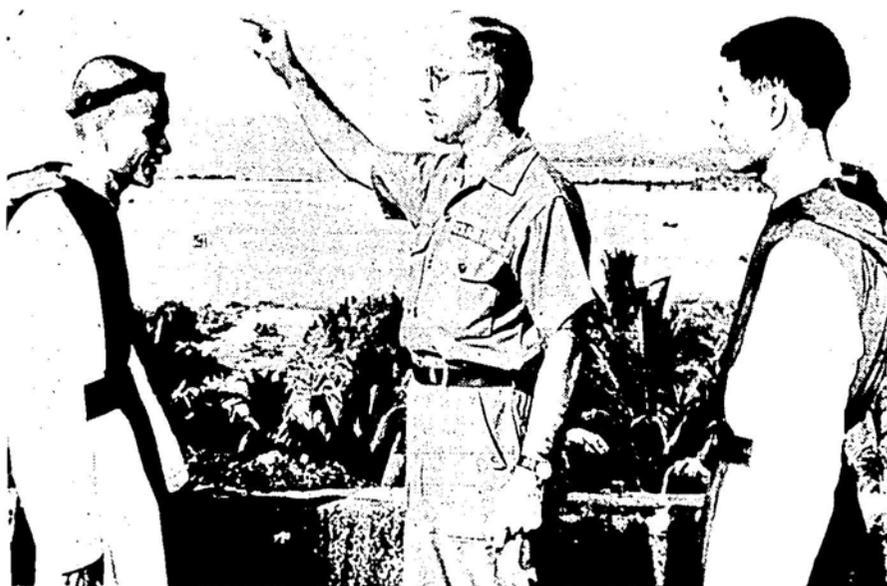
Delegates entering the auditorium.

Right (upper) View of the platform from the conference floor. (Lower) Seminarians from the Perkins School of Theology appeal for support of the Council of Bishops' stand on the Vietnam war.



RELIGIOUS SITUATION IN VIETNAM

By JOHN F. BICKERSTAFF



An Air Force chaplain teaches English to Catholic monks of a monastery near Cam Ranh Bay, South Vietnam.

Mr. Bickerstaff is minister of the United Methodist Church, Green Village, New Jersey.

We are all familiar with scenes of the destruction of people and property in Vietnam. It is seldom that we think of Vietnam as the field of a different encounter, that between Eastern and Western religion. This aspect of the war was brought to our attention first by the Buddhist monk, Thich Nhat Hanh, in his book *Vietnam: Lotus in a Sea of Fire*. A forthcoming collection of essays, *Christ and Crisis in Southeast Asia* (Friendship Press), edited by Gerald Anderson, includes a significant analysis of the role of the Christian community in Vietnam.

Buddhism came to Vietnam from China and India around the second century A.D. Buddhism's concern for education played a vital part in developing Vietnamese civilization to its most brilliant achievements in the period between the eleventh and fourteenth centuries. Confucianism was also important in this development, complementing Buddhism's emphasis upon learning and meditation with a political philosophy and code of conduct. But in the fourteenth century aggressive Confucianist policies drove the Buddhists back to monastic life. Confucianism retained its favored position until the nineteenth century when French influence increased. With the introduction of Western education, Confucianism declined. Today it no longer retains its religious character and its code of conduct has been assimilated by Buddhism.

Buddhism and Nationalism

Traditionally, Buddhism in Vietnam has emphasized adaptation to the cultural and social conditions of the country. The intrusion of Western culture in Vietnam revived the strong bond between Buddhism and nationalism. The modern revival of Buddhism reached its peak in 1963. In that year the conservative and progressive schools of Vietnamese Buddhism combined to form the United Buddhist Church. Vietnamese Buddhists have felt compelled in the face of national crisis to speak out as representatives of the vast majority of the people who desire peace and self-determination. They consider themselves responsible for the protection and development of Vietnam's spiritual heritage. This concern has led them to assume an

active role in the struggle for peace and in the development of leadership training for the rehabilitation of the people and the land when peace is achieved. In the service of this purpose, Buddhists such as Thich Nhat Hanh have sought to establish greater cooperation among the religious groups in Vietnam in the effort to end the war.

"The Path" Today

"The path of the Buddha" in Vietnam is not without serious problems. Buddhists have to struggle with Communist attempts to exploit their close tie with Vietnamese nationalism. At the same time, their involvement in the struggle for peace is interpreted by the South Vietnamese government as "neutralist" or even Communist subversion. Western analysts often see the revival of Buddhism as strictly "politically motivated." In spite of the organizational unity achieved in 1963, the struggle between conservative and progressive groups within Buddhism itself has limited its effectiveness as a force for peace. If the Buddhists cannot produce a movement which unites the patriotism of the Vietnamese with their desire for peace, they will lose their restraining influence and their followers will turn to the National Liberation Front.

Christianity Arrives

Christianity entered Vietnam through the efforts of Portuguese, Spanish and French Roman Catholic missionaries. Near the end of the eighteenth century a French missionary became involved in the internal power struggles of the country and his timely assistance to the victorious ruler resulted in greater freedom for Roman Catholic missionaries in the early part of the next century. But a succession of Confucianist rulers became suspicious of the missionaries when Western commercial and military presence in the area increased. They initiated a series of repressive measures culminating in the dispersal of Christian communities and the imprisonment, torture and execution of foreign missionaries.

French military intervention on behalf of the missionaries led to the establishment of the French colony of Cochinchina in 1867. Under French rule Ro-

man Catholicism was given free reign while other religions were restricted by law. The activities of some Roman Catholic leaders, notably Archbishop Ngo Dinh Thuc, in support of the recent Diem government served only to reinforce the long-standing association of Christianity with Western political powers in the minds of the Vietnamese.

The Roman Catholic Church is nevertheless showing some signs of strength and maturity in Vietnam. Laymen from every social class are in positions of responsibility in the parishes. Since the first Vietnamese bishop was consecrated in 1933, the leadership of the church has passed increasingly into the hands of Vietnamese Catholics with foreign missionaries placing their skills in the service of the "national church."

In North Vietnam, where severe restrictions on religious groups have been in effect since 1955, Roman Catholicism has been engaged in a terrific struggle and the future is not bright.

The more progressive "nationalist" Catholics in the South have also had to deal with government restrictions, particularly with respect to opposition to the war. But in their relatively greater freedom they have begun to adapt forms from Vietnamese culture to the expression of their religion. The concern for ecumenical dialogue and cooperation is strong among Catholic clergymen in Vietnam, but is overlooked by most laymen who are caught up in the immediate problems of the war. Roman Catholicism is still by far the strongest expression of Christianity in South Vietnam today.

Protestants Become Interested

It was only in the first decade of this century that Protestant missionaries became interested in Vietnam. Up until 1930 they encountered considerable French opposition. The Christian and Missionary Alliance pioneered in Protestant work in Vietnam. They set up Bible schools to train Vietnamese for evangelism and pastoral work. The translation of scripture into Vietnamese dialects has been another of their emphases. In 1926 the Evangelical Church of Vietnam was formed as a self-supporting "national church" led largely by Vietnamese pas-

tors.

Japanese occupation during World War II greatly reduced the work of Protestant missionaries. Those who survived or returned found themselves in the midst of the nationalist struggle against the French. With the defeat of the French in 1954, many areas in the South were opened to Protestants for the first time but resistance from the dominant Roman Catholics was still a deterring factor. American financial and military support influenced Diem to make land more available to Protestant groups and to remove an interdict barring foreign missionaries.

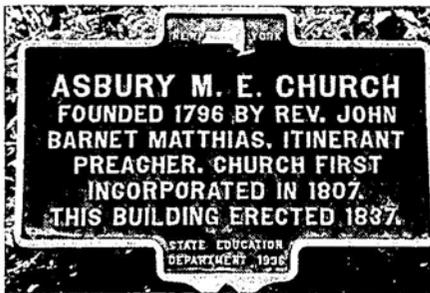
Protestant missionaries have worked largely with the mountain people who are not in the mainstream of Vietnamese society. It may be fair to say that the central authority is still in the hands of foreigners and this may be a handicap to Protestant missions. The Protestant groups have thus far shunned the ecumenical meetings of the Roman Catholics and the Reformed Church of France and may have a theology which can be described as "conservatively oriented." But they cannot be fairly criticized as being only concerned with Vietnamese "souls." Refugee relief work has taken increasing priority among some Protestant groups and almost all have set up institutions to relieve the physical suffering of the Vietnamese. There has been a growing concern among the Christians engaged in relief work to design a large-scale program for the rehabilitation and reconstruction of Vietnam when the war ceases. Occasionally, Protestant voices from Vietnam have joined the impassioned pleas of Buddhists and "nationalist" Catholics to end the war.

One of the most devastating wars of history is hardly the appropriate setting for a comparison of the teachings and insights of Eastern and Western religions. Yet the common sensitivity to the anguish of the Vietnamese people and the mutual dedication to the rebuilding of Vietnamese society found among Buddhists and Christians in Vietnam, could lead to one of the most significant paragraphs in the twentieth-century dialogue between East and West, if cooperation between these groups is actualized.

A progress report of the former advertising manager of **SPORTS ILLUSTRATED** who left the magazine after nine years to enter Yale Divinity School and the parish ministry as pastor of the Methodist Church of the Tarrytowns, in New York.

Bill Holman's 'World of Action'

Text and photographs by Sam Tamashiro



Tarrytown, New York, a residential, commercial, and industrial community of 11,280, is located 25 miles north of New York City.

The community, made famous by the American writer, Washington Irving, will soon begin construction of a \$3,000,000 low and middle-income housing that will obliterate an ugly slum area.

The integrated housing project is being built by the Asbury Terrace Corporation—an ecumenical, non-profit corporation of Protestant, Catholic, Jewish and financial leaders of the community.

When the project known as Asbury Terrace is completed, "there should be a plaque on the building something like this: To the glory of God—and the tenacity of Bill Holman," says Bishop Lloyd Wicke of the New York Area.

Even the detractors of the ministry of the Rev. William Winchester Holman of the Methodist Church of the Tarrytowns would agree about the truthfulness of the proposed inscription of the plaque.

However they may disagree about Bill Holman's "accomplishments" in the community, they all have a grudging respect for the minister's single-mindedness, the intensity of his efforts, and his involve-



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When he decided to terminate his successful career as advertising director of *Sports Illustrated* nine years ago to train for the parish ministry at Yale Divinity School, Holman was told by admission officials that in order to be admissible he had to complete his college education and "show a better quality of work than last time." Undaunted, he sold his 13-room house in Stamford, Connecticut, and moved his family to Illinois, where he returned to the University of Illinois to complete the remaining two years of work after a lapse of 20 years. In one year of intensive work, he completed 62 credit hours and got his B.S. degree, cum laude.

Then back to Yale for four years of rigorous theological training, a new learning experience at the age of 51, made more complicated because he was also the student pastor of the Derby Methodist Church.

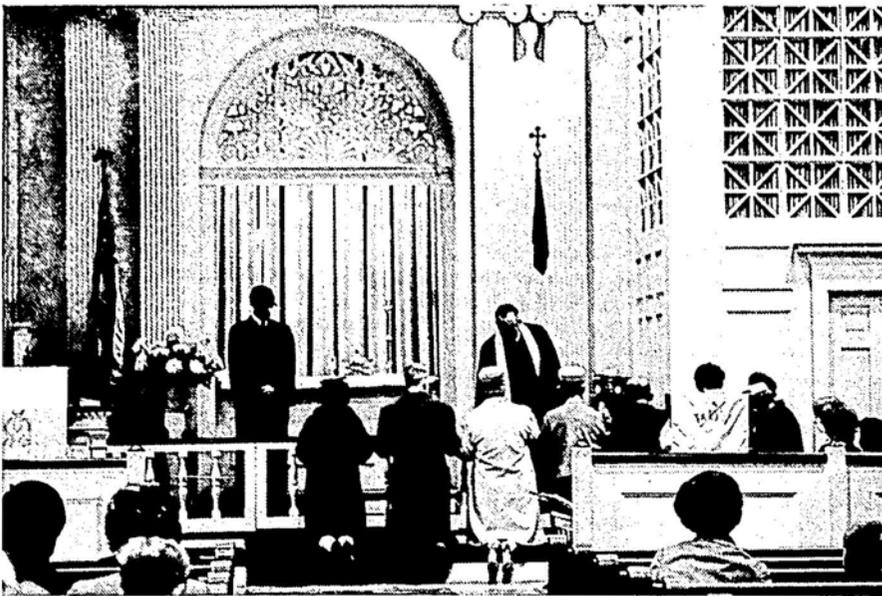
Unable to keep from being involved in his parish, he became chairman of the citizen's committee for public schools, which aroused community support for a sorely needed high school, secured state legislative action amending obsolete village charter to make bonding for school construction possible, and—on



"Our family includes seven children, five of whom are married, and six grandchildren. Two sons are now serving in Vietnam, one as a Lieutenant (j.g.) on an LST and the other as an infantry officer. We have just one son, Scott, age 16, now at home. And the question he is about to ask is, 'What meetings do you have tonight?'"



"People are more likely to call Bill at dinnertime because they know it's the best time to catch him before he leaves for an evening meeting. Sometimes when he feels it important he will interrupt a meal to make an important phone call. How do I resolve this problem as a mother and housewife? You can resolve it only by facing the fact that you are a minister's wife."



"Here the Lord's Supper is served in the traditional manner, with members coming forward to the altar rail. On Maundy Thursday this year we moved the Communion Table out into the chancel area, and members gathered around the table to break pieces of bread from a common loaf and drink from a common chalice. Some reported they felt a greater sense of sharing a common meal. Others prefer the traditional ritual. However it is served, worship and sharing are the heart of the living Church."

the third referendum—succeeded in getting the bond issue passed.

"When Dorothy and I were interviewed by officials of the Methodist Church of the Tarrytowns, the thing that struck us was the fact that though their phone and light bills were so far in arrears that they were about to be cut off, the church's pledge to the Conference Crusade and their World Service apportionment were paid in full. This tangible evidence of mission purpose made us want to be a part of the congregation," recalls Bill Holman. "They asked us to wait a couple of minutes outside while they made their decision. Five minutes later I rejoined them as their new pastor-to-be. Two weeks later, on a weekend, I was ordained an elder, admitted in full connection to the Conference at Drew, doubled backed to New Haven for graduation from Yale, returned to Tarrytown to preach my first sermon, and along the way our family observed Father's Day and Father's birthday, my 54th."

Bill Holman is not a dynamic preacher in the pulpit, although a small percentage of his parishioners find his sermons "too hard-hitting" and "too liberal."

His most powerful "sermons" are the actions which he has gotten the congregation to take in the community. When a Negro applied for membership in the local volunteer fire department and was blackballed because of his race, Holman got the church to speak out against discrimination in the fire department "not as a political issue but as a matter of con-



"Our director of music, Mr. Clarence Jones. In addition to teaching our choir members music appreciation and vocal techniques, Mr. Jones makes a real contribution to their understanding of Christian doctrine as expressed by the great Christian composers. Mr. Jones was the first Negro to be consecrated director of music in the New York Conference."



"Terri Ashburn belongs to our small high school group. It is heartening to see how they are growing into mature Christians. Not just Terri, but there is Mary Richardson who

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"This is what I mean by our 'joint ministry': Dorothy quietly discussing a theological point with Ed Hardy, our layman in charge of adult education and introducing him to the provocative journal, Christianity and Crisis."

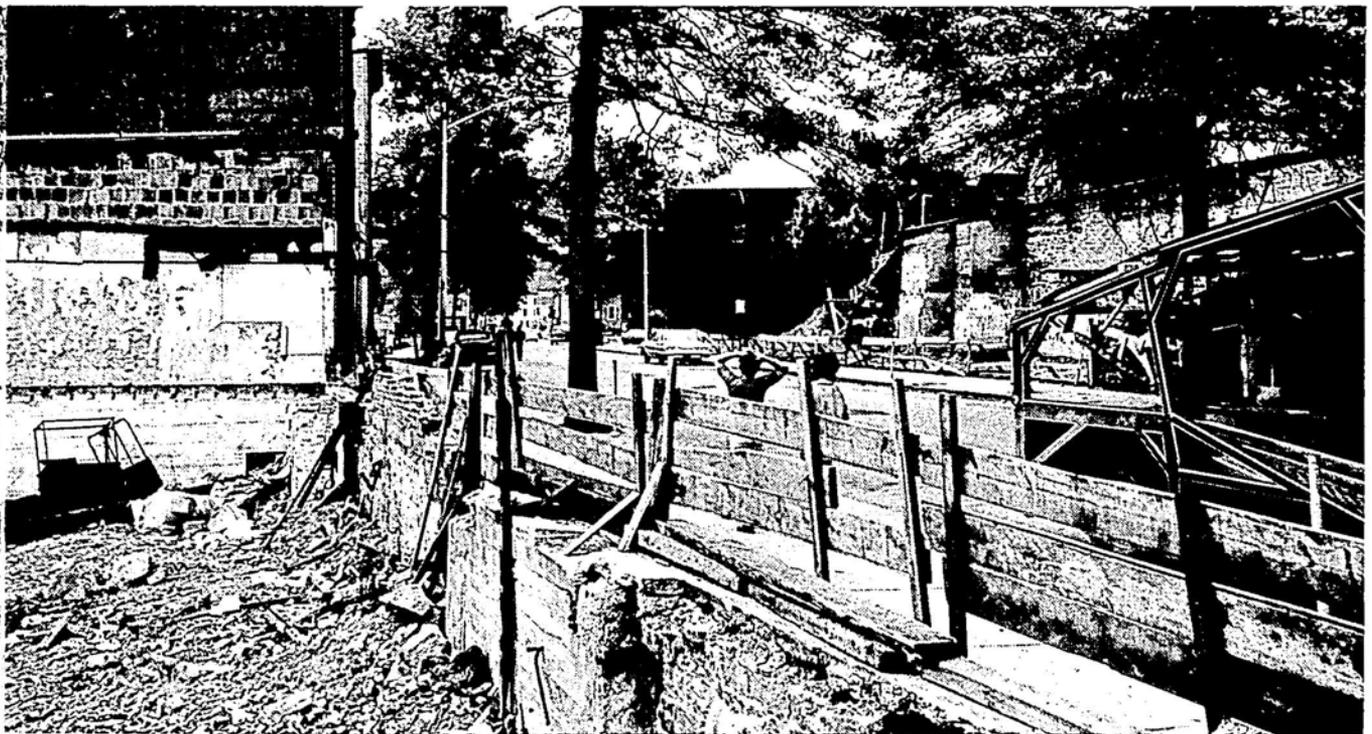
spent last summer in a share-cropper work project in Mississippi, or Mark Steurer, who serves on inter-racial committee to work with the police."



Bill Holman consults with William Keels, head of the Community Opportunity Center, funded by O.E.O. and private gifts. Holman's rapport with the black community is excellent. According to Keels, Holman was the first white minister to relate himself to the black community with "words and deeds."



"Soon we start construction of a \$3,000,000 low and middle income housing project that will redeem a ghetto area (see photo below), while providing much needed integrated housing. As of now five other county communities (Peekskill, Ossining, New Rochelle, Port Chester, and Mt. Vernon) have organized housing corporations patterned on Asbury Terrace Corporation: an ecumenical, non-profit corporation of Protestant, Catholic, Jewish, and financial leaders of Tarrytown."



science." He initiated attempts for the Clergy Association to mediate the dispute but all mediation efforts failed, and now the case is in the federal courts. The issue has split the community for over two years. Holman and other concerned citizens are hoping that the firemen would voluntarily amend their constitutions to eliminate the blackball system and make "unnecessary any action by the Attorney General of the United States, the Courts, or the newly appointed fire commissioners."

Less controversial actions taken by Tarrytown Methodists through the leadership of Bill Holman is a coffeehouse in the Negro section of the community, a new day care center for working mothers, and "speak-outs" or oral confrontations between members of the black and white communities.

What could be controversial or even disastrous in other ministries is Bill and Dorothy Holman's concept of their "joint ministry." "My decision to enter the parish ministry was the result of a joint decision reached by my wife and I," says Bill. Professor William Muehl of Yale Divinity School got the first taste of this

concept when Bill brought Dorothy along to his sermon class as the other member of the "dual team." Professor Muehl was too surprised to make any significant comment.

"When people come to me for spiritual guidance I tell them that whatever they wish to reveal will not go beyond me and my wife, since ours is a joint ministry," says Bill. "I would never have been able to finish Yale and be the student pastor of Derby Methodist without Dorothy's help."

Bill Holman's first wife, Jeanne, died in an automobile accident in 1954. Two years later he married the former Dorothy Setchel Goodgion, whose business career included positions as researcher and writer for various Time, Inc. publications, two years as assistant to the executive vice-president of Time, Inc., and four years as public relations director for Time, Inc. for the West Coast. She is a Barnard graduate who majored in nuclear physics.

"When Mrs. Holman sends us a news release," says Harry Donski, editor of Tarrytown's *The Daily News*, "it is a gift—so perfect we hardly need to edit it."

Professor James M. Ault, now dean-elect of Drew Seminary and former director of Field Education at Union Theological Seminary who has worked with Bill Holman since Tarrytown Methodist is one of the 36 "teaching centers" where first-year seminarians go for practical training, says that Holman brings "a worldly wisdom to the church which enables him in so short a time to get under way a gigantic and complex project like Asbury Terrace. He understands the power structure of modern society and knows how to work within it without being destroyed or alienated by it. The ideal seminary student should have an experience of a year or two on a secular job. However, since the average seminarian lacks this background the work of the seminary is to get him involved significantly in the world and then to reflect on the meaning of that experience. The single purpose for this kind of involvement and reflection is to develop a style of ministry which represents an appropriate and creative response in a particular situation."

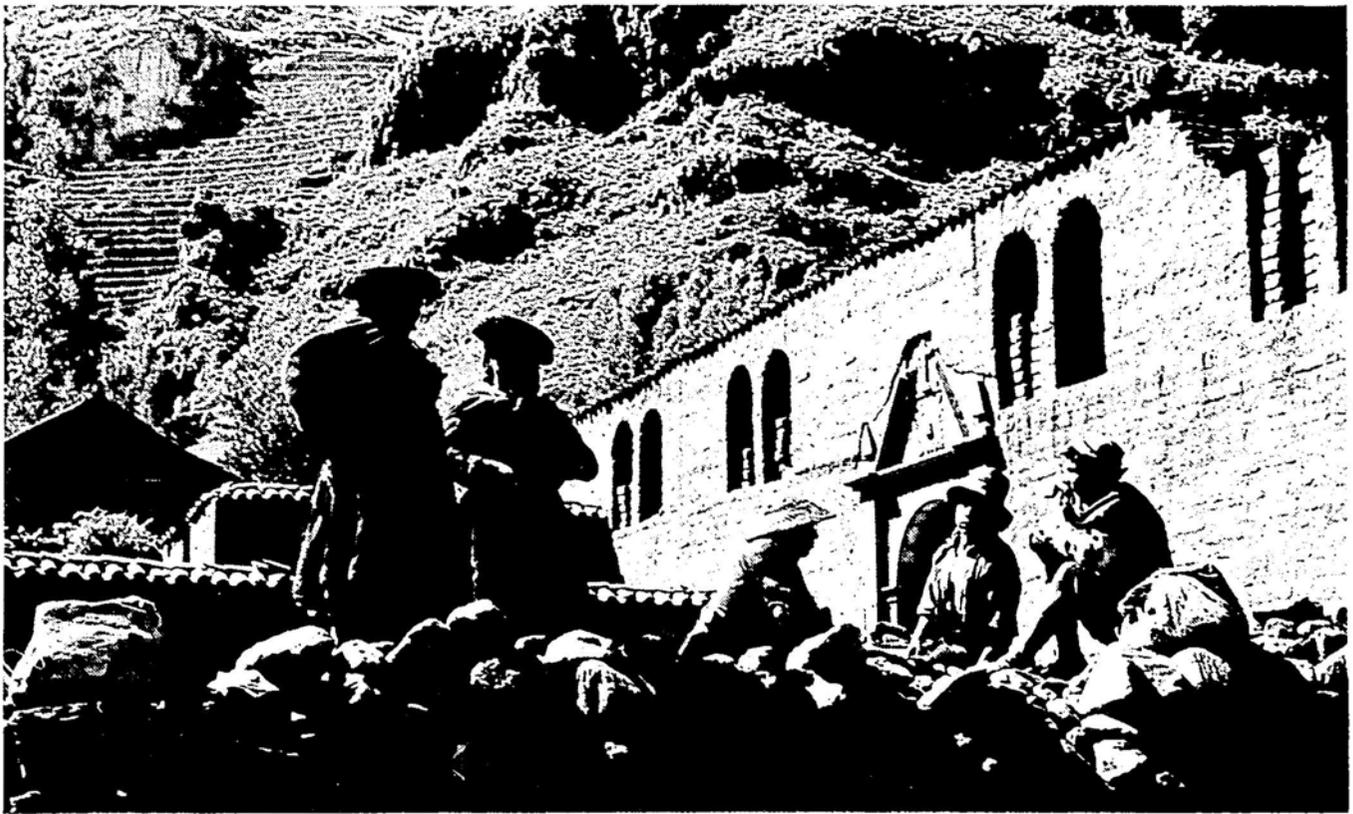
And this is exactly what Dorothy and Bill Holman are trying to do.



"Bill Hines, Dennis Murphy and Dave Hutson are first year students at Union Seminary who have been assigned to us. Mary Hutson, whom Dave describes as 'my wife and my scholarship—in that order,' has her Master's degree in Social Work, and is a case worker for Family Service Organization. She comes to Tarrytown every weekend with Dave to get a preview of her future career as 'the minister's wife.'"



"I wish I could put in more time at my desk. There just are not enough hours in the week, or the year, to do all the reading I should do, and I'm sure my sermons would be better if I could read more. Bishop Wicke once said at a meeting of Methodist students at Yale that every minister should spend six hours a day reading, and I would like to follow his prescription. But I also agree with Dag Hammarskjöld that 'in our era, the road to holiness necessarily passes through the world of action.' Finding the proper balance is difficult."



In Latin America there are Lessons for the Rural Missionary

BY LARRY HOTHEM

Latin America—the nations of Central and South America—is a world unto itself. The landscape ranges from steamy jungles to pleasant Switzerland-like plateaus, from cloud-swept peaks to parched desert areas. The population—Spanish descendants, Indians, West Indian Negroes and all possible combinations—is predominantly Catholic, the religion brought by the conquering Spaniards.

The majority of Latins are poor, very poor. Industry is small and most employment is in work related to agriculture. A middle class of businessmen and shopkeepers and professionals is developing, but most of the wealth and political power is still held by the landed aristocracy.

Latin America is not guitars and *siestas*, *sombreros* and revolutions. It is more than the United Fruit Company and the Panama Canal. A conglomeration of highly nationalistic, fiercely proud countries, Latin America is sincere in

seeking a better life for her people and membership in the family of greater nations. Her soaring population has hopes and fears; there are demands and there are dreams. Latin America has been called a "sleeping giant," but the day of awakening is not far off.

A Catalogue of Difficulties

Most missionaries in rural parts of Latin America don't have an easy life. A few have insisted on the conveniences of home, and seem more concerned about the servant problem than chapel attendance. Others keep a distance from their own congregations, surrounding their imposing homes with strong fences and fierce watchdogs. Happily, such persons are in the minority. The majority abandoned any aspirations for security, luxury and prestige before they entered the foreign ministry.

What about the ones who have missions away from the main cities—how do they manage to lead useful, efficient

lives in cultures and climates so very different? Living beyond the fringe of ordinary comforts, what are the problems, the dangers?

Food is almost always a problem. Imported, it is too costly, so rural missionaries make do with local menus. Fruits and vegetables come from a nearby village, but must be carefully washed and cooked. Water often is carried for some distance, but must still be filtered and boiled. Fresh meat can be had, but with the nagging suspicion that the animal may not have been slaughtered, but simply died of disease.

A missionary must adapt quickly to new surroundings and a new pattern of daily activity. Four meals a day, with a noon rest period is common in the hotter areas of Latin America; in South America, a late meal at 10 o'clock is the rule. The comfortable bed is replaced by a hammock or pallet, while a wood or bottle-gas stove prepares the meals. In missions requiring electricity, expensive

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—and often temperamental—generators are the only solution.

The building that houses the missionary must be improved, a long-term, time-consuming job. The rooms must be repaired, furniture built, doors and windows screened. The small creeping, crawling and flying prior occupants must be evicted. And since plumbing is unknown in much of rural Latin America, the bathroom may be no more than a path.

Sickness all too often is more a constant companion than vague threat. Though injections and pills can cope with the main killers—smallpox and yellow fever—tuberculosis and malaria still are common in lowland areas. (Many of the rural *campesinos* have never seen a doctor, and some have never even heard of a dentist.)

Intestinal disorders strike with speed and can be most serious, especially for young children. A missionary in one Honduran village reported that of a family with five children, two or three die before the age of two. The hot sun may give the unwary worker heat-stroke; and sunburn as bad as second-degree inflammation easily occurs in Panama and Costa Rica.

Higher-altitude missions, especially in Colombia, Ecuador, Peru or Bolivia, must deal with the nausea and headache from exertion in the rarified air. It takes months to become used to this, and move about freely.

Transportation is almost never ideal. Roads, when they exist at all, may be impassable half the year. The "winter" months mean the season of rain, and near coastal areas it may rain for hours each day. Streams grow into rivers, low areas into lakes. A road may become a single-lane mudhole, miles long.

A car or even four-wheel drive vehicles may be completely useless in parts of the hinterland, because of limited road systems or the weather. More often, missionaries rely on whatever local transportation is handy to hold services or visit sick people. In the Andes, the train or jeep are common methods, while in Central America, mules and *cayucas* or native wood dugouts are used. In the Brazilian and Ecuadorian lowlands, missionaries use river steamers and smaller native craft to go up and down the tributaries of the mighty Amazon.

Distances are so great in South America that airplanes are the only feasible method of getting from one place to another. In more remote places, horses, mules and burros are put to good use, for four feet can often go where two cannot. In the jungle missions, walking may be the only solution. A common method for giving directions in Central Ameri-

can backlands is: "Walk for three hours. Then you will see. . ."

Heat and humidity that come with the wet seasons can be most uncomfortable for people and detrimental to equipment. Clothes are forever damp, metal rusts, doors can't be closed and the pages of books sort of blend together. Insects abound, most of which seem to sting, bite or in other ways manage to cause pain. The mosquitos seem always to be one size smaller than the mesh of the mosquito net.

The dust that accompanies the dry season is a nuisance. A walking man trails a cloud of fine grit that hangs in the air for minutes. Every hot breeze stirs the dust which creeps into the tightest houses, covering everything.

Often enough there is personal danger. Landslides in parts of the Andes and in Guatemala disrupt communications and transportation, sometimes wiping out trails and the people on them. Rural fires are all too common; the thatched and wood huts burn like cardboard. Bandits still operate in parts of Latin America, and small civil wars have not yet faded in a few localities.

Road accidents, floods, capsizing boats, airplane crashes—even hostile Indians in Ecuador and Brazil—all must be considered by the missionary. Poisonous snakes, scorpions, spiders and even fish can cause injury and death.

Problems of Acceptance

Other troubles are less easy to define. At first, when a new mission is established, there's the problem of distrust by the populace: Why have these strangers come here—what do they want? There may also be resentment by government officials, the heritage of three hundred years of conditioning and lack of exposure to new faiths. The result may be delays and tangles of "red tape" that hinder the work of the mission.

Latin America is not unique in the attitude her people have regarding time as we consider it. To them, "tomorrow" may mean next week, "next week" may mean two months or never. This relaxed disregard of clock and calendar can be a frustration. But the missionary must accept this and make all plans to take it into account. A give and take proposition, the mission may insist on a certain schedule for its activities, but socially, adapt to the customs.

Even more difficult to explain is what Latin American Peace Corps members call "culture shock." The psychological reaction to new ways of living and thinking can be abrupt; it may immobilize rigid, unyielding personalities. The realization that changes in thinking and acting will come only with time is the

beginning. Flexibility is the key to a successful mission and interaction with everyone in the area.

Sometimes to be overcome is a first feeling of discouragement a missionary feels when he reaches his place of work and worship. The sickness and poverty around him, the unconcern and general apathy toward new teachings—all may have a disastrous affect. But the missionary who is emotionally prepared for all this will not only survive, but will manage to see the best and do what he can about what is not good. He learns to seek reasons before he supplies remedies.

It is a discouragement not all can handle; for some, it is a disappointing, wholly negative thing. To others, it is the ultimate challenge, and deeply concerns new teachings, new ideas and a new life.

For the missionary who learns to handle the hardships and problems as they come up, who presents himself and his religion with directness and honesty, the rewards are many. He learns to accept the people as they are; he has compassion and hope for them in the struggle for a better life. He earns the respect of his congregation as a person and representative of his faith.

One missionary in Colombia summed up how he felt about his work. "Yes, it's a hard life, I suppose," he said quietly, "But nothing would induce me to give it up. I feel we're doing a lot of good and I'm enjoying every moment of it. We're reaching more people than ever before; they are beginning to respond to our scriptures. They are attending our education and health classes.

"You know," he said seriously, learning forward slightly, "I was once interested in a career in business, in corporate management. But I don't think I could ever do that now—not interesting or meaningful enough. You see, here we measure our profit in people."

Another young man told of one of the proudest moments of his mission work. "A few weeks ago, Communists spread a rumor that we planned to leave the community, to abandon the people. A spokesman for one of the small villages we serve approached me, to ask the truth. I assured him that we planned to stay as long as we were needed, as long as the people wanted us." He smiled as he repeated the man's response.

"That is good, Senor," the man said, "For the people would want to go with you and there cannot be room enough in your country for all of them!"

Such are the thoughts of many rural Latin American missionaries. It is determined and adaptable people that take advantage of the lessons of rural Latin America.

HIGH STANDARDS AT RED BIRD SCHOOL

BY ELIZABETH WATSON

Twice a week a Bookmobile may be seen wending its way in and out of some of the mountain coves of southeastern Kentucky.

The little Bookmobile is carrying information, entertainment, and the stuff that dreams are made of, to small, isolated grammar schools of that region. Of course these materials are in the form of books and magazines, lent for a month at a time to groups and individuals.

The Bookmobile is sent out on its rounds from the library at Red Bird School of Beverly, Kentucky.

"What kinds of books are most popular with the mountain people?" we asked the young librarian who drives the Bookmobile. "Oh, light fiction," she replied. "Also mystery stories and adventure. Big picture books are popular with the very young."

"How do they feel about stories that concern their own region?" we inquired.

"Oh, they like them," she replied, rather to our surprise. "They like the writings of Rebecca Caudill, and of Jesse Stuart. And I think they will like *Christy*, the new book by Catherine Marshall."

"What charges do you make for the lending of books?" we asked.

"No charge," answered the librarian, "except when books are lost or destroyed. And I take along on each trip old copies of the *Readers' Digest* and *The Upper Room*, for free distribution."

The golden deed of supplying the community with something to read is only one of the many services to be found at Red Bird School.

Over the years since 1921, when a modest school was started by the former Evangelical Church, many dedicated leaders have helped in the development of a progressive program for this place.

Red Bird is a Christian high school, now operated by the National Missions of the United Methodist Church (for many years sponsored by the former E. U. B. Church). The leaders of the school consider it to be largely church-centered in its program, and its graduates include many leaders in various churches.

Why have boarding facilities for a high school? One reason is that many boys and girls live in such isolated areas that it would be impossible for them to get to and from school each day. But there are other reasons. This school looks for young people who truly need a school home; students who desire Christian training; and students whose educational background needs a good deal of strengthening.

A sincere attempt is made to smooth the path for every inquiring young person who truly desires an education. This does not mean, however, that students who are admitted to the school can float along without effort.

Everybody works. The work time for an individual student is approximately ten hours a week.

The cost for a student living in the dormitory at Red Bird for one month is approximately fifty dollars. And school costs are about fifty additional dollars. These costs would be higher if the students did not do much of the work.

One hundred dollars a month is not easy to come by, for many high school students. An important way of aid comes through scholarships from funds given by individuals, church groups, alumni, and other friends of the school.

Both boarding students and day students may apply for scholarships. A student is periodically rated on his effort, his attitude, and his achievement.

School courses at Red Bird include civics, world and American history, social studies, science, speech, and foreign languages.

The teachers declare that they are equally concerned with students who plan to attend college and students who do not. There are courses in typing, home economics, business, physical education, industrial arts (including welding), and health. A guidance counselor is present to help students in their plans for after-graduation.

In addition to his school courses a student at Red Bird is offered extra-curricular opportunities in chorus, band, debate, class plays, athletics, student council, and special interest groups.

Religious instruction may include worship periods, chapel services, and Bible classes.

Students are not "persuaded" to join the supporting church, but they are made aware of its basic aid. Attendance at church services and at Youth Fellowship meetings is required of boarding students.

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of the Appalachian area sponsored by the former E. U. B. Church, now a part of the United Methodist Church. The other district is the Cumberland District, 90 miles west of Red Bird. As early as 1833 people of the former United Brethren Church established Bear Wallow Church in this region.

Summer Program: During the summer a number of students from colleges of various areas come to Red Bird School, from four to eight weeks, as tutors. These young people receive no salaries, but are given room and board. One of the best helps they give to their young pupils is teaching them the multiplication tables.

Another way of helping individual students at Red Bird is in remedial reading. The school has recently installed in a special room for remedial reading, automatic electrical gadgets that measure reading speed in terms, of slow, medium, and fast.

These same summer volunteers or tutors assist during the summer with Day Camps, and with Daily Vacation Bible Schools.

Envisioning the Future: One of the many forward-looking visions in the mind of Mr. Bischoff, who is superintendent at the Red Bird School, is, surprisingly, an ambition about the construction of houses.

"There is just a trickle now toward new industry in this area," Mr. Bischoff stated, "but this trickle will be greatly expanded in the future. Most of our people will want to move back here when there are jobs available in the mountains. All those returning people will need new homes, better homes than they left.

"Housing will be a great need in our area for many years to come. For this reason we want to set up an 'on the job' training school, so that the young men of our valley will be able to learn construction trades in block and brick laying, carpentry, plumbing, and electric wiring.

"There are about three thousand visitors to this area every summer," Mr. Bischoff continued. "And they need places to stay. Visitors to the School and to Red Bird Hospital need places to stay overnight, and they need a good place to get their meals. If a motel could be built near the Hospital, our dormitory girls could be given training that would enable them to work there in good-paying jobs. This is just one of our practical dreams for the boys and girls of south-eastern Kentucky."



A cornshuck Santa represents the handicraft at Red Bird School, Beverly, Kentucky.



WINDOW ON THE UNITED NATIONS

HOT SPOTS IN THE RED SEA?

Hot spots in the Red Sea?

Not the kind you may be thinking of. They're not floating night clubs, but concentrations of base metals and other mineral constituents in bottom waters.

Such minerals, along with strange sea animals, plants, and non-fish foods now up for international grabs, are surveyed in a recent study by the Secretary-General of the United Nations. It's the first study of its kind.

Called "Report on Resources of the Sea," the study was one of the major documents considered by the Advisory Committee on the Application of Science and Technology to Development during its April session at UN headquarters in New York. The report was also submitted to the forty-fourth session of the Economic and Social Council which met here May 6-31. The study was originally requested by the council in 1966.

It reads like an aquatic AAA route map of the continental shelf, the continental slopes, and the abyss or ocean floor. A different dip in the ocean for the traveler who's been everywhere, the hammock frogman's guide to nodules, copepods, euphausiids, and squids. It could make those underwater tuna banquets extolled by TV mermaids as unadventurous as a shrimp cocktail.

Part One on minerals was prepared jointly by Dr. Frank Wang, marine geologist of the United States Geological Survey and staff members of the Resources and Transport Division of the United Nations Department of Economic and Social Affairs.

Part Two on food resources of the sea

was prepared by Dr. C. B. Idyll, chairman of the Division of Fisheries Science, Institute of Marine Resources, University of Miami (Florida). It is based on an outline and documents provided by the Food and Agriculture Organization of the UN.

Ready for the plunge, the abyss walk?

To those "hot spots" first. Says the study:

"Subsurface deposits associated with pre-existing bedrock formations and found at various depths below the ocean floor include petroleum and gas, sulphur, coal, bedded salt and potash deposits, certain iron ores and various metallic minerals in veins. . . .

"The most important surficial deposits are however the chemical precipitates—for example, phosphorite being deposited on the shelf, slope, and ocean floor, and the manganese nodules found mostly on the abyssal sea floor.

"Phosphorite occurs on the sea floor in the form of blankets of nodules, flat slabs, sand-sized pellets and rock-coatings. Although known in very deep water, phosphorite is more commonly confined to water depths of 20 to 200 fathoms in the slow depositional environment on the outer continental shelves, upper portions of continental slopes and tops of submarine banks.

"... gold concentrations in sea water have been analyzed as high as almost 60 mg per ton, which would constitute a relatively high-grade gold prospect if contained in a sufficient body of water. More recently attention has been focused on the "hot spots" located at the bottom

of the Red Sea, where bodies of stagnant or semi-stagnant waters have been found to contain zinc, copper, and other mineral constituents in concentrations ranging from 1,000 to 50,000 times that of normal sea water. . . .

"Ocean mining operations today are limited to nearshore areas and mostly in protected calm waters and world total production from these operations has shown little change in recent years. . . . However, the picture could quickly change by interlock of ocean mining technology, offshore petroleum technology and other branches of ocean engineering. The development of deep-sea vehicles and undersea stations and some aspects of ocean engineering are being pursued with annual expenditures of several hundred million dollars by the governments of a few industrialized countries. . . ."

A look at life in the deep, deep briny reveals some unusual inhabitants. The study sets the sea stage like this:

"The continental shelf varies greatly in width, depending on the recent geological history of the region. In some cases, where young mountain ranges border the sea and the land drops away quickly, the edge of the continental shelf is a stone-throw away from the beach, and in other cases hundreds of miles from shore. In some areas off the coast of Asia the shelf is 800 miles wide.

"Transition from the continental shelf to the open sea is abrupt. After gently sloping from the shoreline to about 100 meters, the earth plunges to depths of 10,000 or even 30,000 feet, on the conti-

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mental slopes.

"The flat submerged areas of the continental shelf are important in the economy of the sea. In their shallow, sunlit waters most of the life of the sea is concentrated, so that a large portion of the fish and other useful creatures are caught there. However, many plants and animals live beyond the continental shelf. The fishes constitute part of this, but there are a great many other organisms of significance. . . .

"In the sea as on land, by far the greatest bulk of living material consists of plants. Land plants supply much greater quantities of human food than do the animals; in the sea, the opposite is true. . . .

"The vast majority of plants from the sea are extremely small, one-celled individuals which usually cannot be seen, let alone harvested readily. . . .

"The small size of the oceanic plants results in the typical marine herbivores also being very small. The grazers of the sea that serve to transform plant substance into meat, drift in immense clouds in the water. These drifters are collectively called plankton.

"The variety of plankton organisms is enormous. Even a penetrating look at the sea would suggest that there are very few plants there. But the sea must have plants, and have them in great abundance, because animals cannot exist without plants. Animals cannot manufacture their food; they derive it directly by grazing on plants or indirectly by eating other animals that have eaten plants, one or more steps down the food pyramid.

"The next level of the food pyramid in the sea consists of the herbivores of the animal plankton. The crustaceans, especially copepods and euphausiids, are the most numerous and important of plankton animals. The average copepod is about a quarter of an inch in length, but many are much smaller. Their importance is not in proportion to their size,

but to their numbers and to their intermediate position in the food chain. It has been estimated that the copepods are so numerous that there are more individuals of the group than of all the other multi-celled animals of the world combined. Hardly a plankton haul made in any part of the ocean comes up without some copepods.

"The copepods are the chief grazers of the sea, devouring plants and converting their substance into animal tissue. Then, in turn, they are eaten by fishes, sea mammals, and birds. The copepods make use of an efficient filtering apparatus in foraging for the floating plants.

"Regardless of its nutritional value, plankton must be palatable to humans if it is to have any significance as a source of food. It is clear from limited experience that some people could not be persuaded to eat plankton under any circumstance; others regard it as a fine food. . . .

"Among the invertebrates which seem to offer the greatest potential for exploitation beyond the continental shelves are the squids . . . They belong to the Cephalopoda, one of the major groups of the mollusks. Mollusks include such important food organisms as oysters, clams, snails, and mussels. . . . Whereas oysters, clams, and mussels are immobile, and snails move only slowly, the squids can

move with great rapidity. Included with the squids among the cephalopods are octopuses, cuttlefish, argonauts and some other animals. Various estimates set the total number of cephalopods between 40 and 650 species. There are an estimated 550 species of squids.

"Squids are among the most successful and numerous of all larger animals in the sea, some reaching a weight of two tons and a length of 55 or 60 feet. Their food varies among the species from plant material to big fishes. . . .

"The Food and Agriculture Organization of the United Nations lists 26 countries which land enough squids to be recorded and 11 countries landing measurable quantities of cuttlefish. One of these countries, Japan, lands squids in substantial quantities. . . .

"The large resources of squids in the world oceans have not been utilized to more than a fraction of their potential partly because of a general low level of acceptance by humans as food.

"The nutritional value of squids is high, and in some respects it equals that of fish, which is recognized as one of the best animal proteins available. The quality of squid protein is closely similar to that of other flesh products, including red meat like beef. . . ."

After that abyss walk, how about a squidburger and French fries?

STAKING OUT INNER SPACE?

" . . . In the existing circumstances, a major deterrent to initiative in advancing marine mineral development is the absence of a proper jurisdictional framework which will guarantee mining ventures the economic security they are entitled to expect, as well as safeguard the interests of other legitimate activities. . . . With regard to the continental shelf itself, the question of rights for exploration and exploitation of its natural resources was made clear when the Convention on the Continental Shelf was adopted during the United Nations Conference on the Law of the Sea, held in Geneva from February 24-April 27, 1958.

"However, as defined by the Convention, the question of where the outer limit of the continental shelf occurs, and, consequently, where the exclusive rights of the riparian countries cease to apply, remains practically open . . . the crux of the matter is essentially that of the jurisdiction under which the resources lying on and under the sea floor beyond the continental shelf are to be placed. This requires early consideration and decision at the international level."

—from United Nations report on "Resources of the Sea"



The flag flies over the Juneau Methodist Camp's dining hall.

Marjorie Vandervelde

There is a unique church camp just below the Juneau Alaska ice fields which spawn glaciers.

The ice cap is a remnant of the ice age, and its glacial action continues to shape the world in this area through the Eagle and Herbert glaciers.

The camp is in forest and mountain meadow 30 miles north of Juneau, within the Tongass National Forest.

Southeast Alaska Methodism has a long history of ecumenism in service projects. And the U. S. Forest Service has a policy of opening its beauty spots and facilities to the general public. These two attitudes work together well, and are stated in the lease arrangements.

In keeping with the policy of sharing the Juneau Methodist Camp, Chairman Charles Watson prepares a mailing list of available facilities, rules and regulations, and the fees to be charged. From 58 to 85 persons can be accommodated at camp, and the fees are \$19 per week, or \$2.75 a day per person.

During a recent season groups using the Camp included various Methodist groups, Lutheran, Episcopal, Nazarene, and Disciples groups, Boy and Girl Scout groups, 4-H groups, an ecumenical music workshop, a work camp, and a camp for crippled children.

The Methodist Church developed this camp primarily for the camping program of southeastern Alaska Methodists, where congregations are scattered, and there are no connecting railways.

UNITED METHODIST CAMP BELOW THE GLACIERS

BY MARJORIE
VANDERVELDE

The Juneau Camp has been made much more accessible since the launching of the state ferry lines that now ply the waters of the Inside Passage regularly. Methodist Youth Fellowship groups from Ketchikan, for instance, travel by ferry to Juneau. We met Fred, a Methodist teenager, working now as a steward on a ferry liner. He told us about the fine MYF camp sessions.

Among those attending the Camp are Alaskan Indians from Annette Island. The Ketchikan arm of Methodism, 200 miles distant from Juneau, is served by the Camp in its various activities.

Ketchikan's pastor, the Reverend Walter Warner, serves also Clover Pass, Mountain Point, and Davidson Logging Camp at Whale Pass. Mr. Warner's radio program called "Uncle Walt's Story Time" is heard in the Indian villages and the logging camps of the Ketchikan area. This program features stories from Methodist publications.

Recreation at the Juneau Camp offers hikes to glacial lakes, to the glaciers themselves, to an old gold mine, to patches of blueberries, and to scenic spots for wildlife photographs.

A comment that often comes from people of various age groups goes something like this: "To see a glacier at work shaping the world, to see the azure blue ice of new glacial breaks, to sense the tremendous power of it, in such a remote, scenic part of God's world, is to feel the touch of His hand."

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THE MOVING FINGER WRITES

WCC LEADER CALLS FOR A NEW COMMITMENT AFTER KENNEDY TRAGEDY

On learning of the attempt to take the life of Senator Robert F. Kennedy, and before the senator's death, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, stated in Geneva:

"I cannot speak on the attempted assassination of Robert F. Kennedy as general secretary of the World Council of Churches. I must speak as an American citizen full of shame and confusion.

"Assassination has always been the antithesis of civilization. But recurring assassinations in the United States of the strongest proponents, both white and black, of an integrated culture and society—John F. Kennedy and Martin Luther King—and now the assassination of Robert F. Kennedy, demand from all parts of American society a new beginning of, and a new commitment to, civil justice and civil order.

"The United States, by its increasing reliance on violence to solve human problems, has been progressively losing its moral position among the nations. In 1964 the Congress of the United States, by overwhelming majority, passed a comprehensive civil rights bill designed to give all citizens equality and justice. It has so far been a failure. A white racist minority, supported by the silence of the white majority, has been unwilling to accept that congressional decision.

"Surely now the American people will become a community dedicated to the only fitting memorial to these men—namely, the establishment of a free, democratic society based neither on the hidden violence of oppression or the open violence of dissent."

The Rt. Rev. John E. Hines, presiding bishop of the Protestant Episcopal Church in the United States, issued a message from Geneva to Richard Cardinal Cushing in Boston. Bishop Hines is chairman of the Division of Inter-Church Aid, Refugee and World Service, the largest agency of the World Council of Churches, currently meeting in Switzerland.

Text of the message is as follows:

"Members from all over the world of the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service meeting today in Geneva, Switzerland were shocked to learn that Senator Robert F. Kennedy had been so senselessly and brutally struck down. All our members have asked me to express their abiding sorrow to you as the spiritual confessor of this leader of men. Our prayers are continuous for the Kennedy family who are afflicted by yet another tragedy incomprehensible to people of all nations."

DR. Z. K. MATTHEWS DIES

Dr. Zachariah K. Matthews, African diplomat, scholar and churchman, died Saturday, May 11, in Georgetown University Medical Center, Washington, D.C. His age was 66.



RNS Photo

'MIDNIGHT IN THE MANSE'

Mrs. Marjorie Janney, 23, is often described as Britain's most-talked-about Methodist. With her husband, the Rev. Dennis Janney, she conducts "Midnight in the Manse," a weekend program for young people at East Peckham, Kent, Eng. Here Mrs. Janney is shown dancing with a 17-year-old youth at the Methodist manse. She says that youth topics range from war and peace to love, sex, and marriage. Says the miniskirted minister's wife: "We believe the main thing is to influence the youngsters now into becoming involved in a reasonable way of life. . . . If they want to talk about the Pill, that's all right with us." The Janneys' program is designed to attract young people back to the church.

He had suffered from a heart condition and recently underwent surgery for a leg thrombosis. His condition appeared to improve until he suffered a kidney malfunction.

He was Ambassador for Botswana to the United States and Permanent Representative to the United Nations. A memorial service was held in St. Margaret's Episcopal Church in Washington, D.C. on May 13, before the body was flown to Botswana for burial.

Dr. Matthews, a member of the Church

of England, was a lawyer and educator in South Africa before he came to the World Council of Churches in 1962. He remained with the Council until 1966, when he was asked by His Excellency Seretse M. Khama, President of Botswana, who is a former student of Dr. Matthews, to represent the country to the United States.

Prior to his service with the World Council of Churches, Dr. Matthews was professor of African Studies at University College in Fort Hare, South Africa, and principal of the

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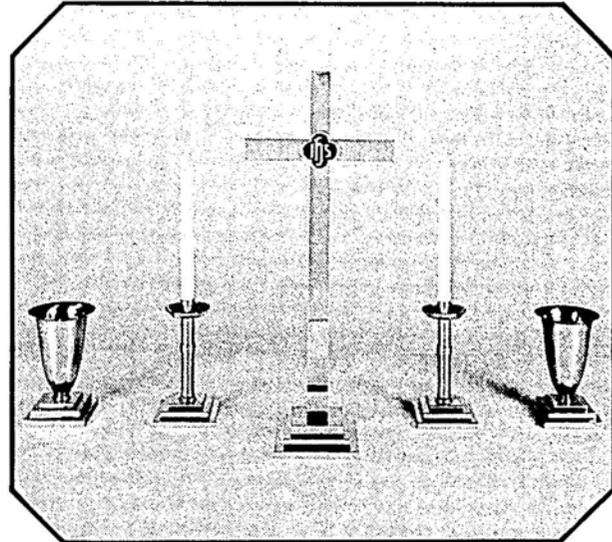
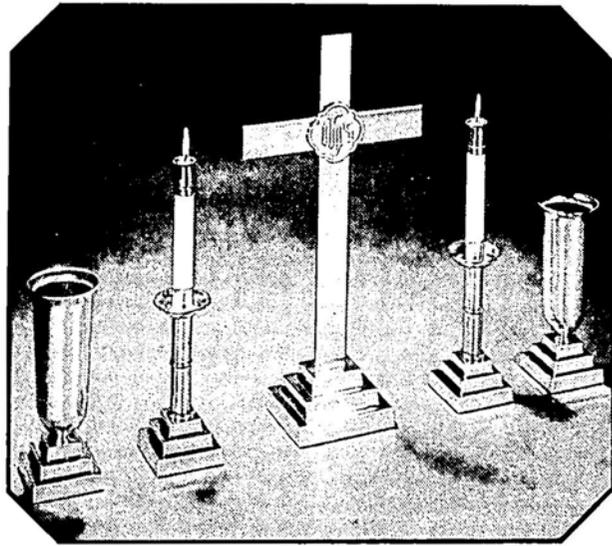
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College from 1955 to 1957.

Dr. Matthews was scheduled to make a major presentation at the Fourth Assembly of the World Council of Churches at Uppsala, Sweden in July. He was to have spoken on the subject "The Churches and Human Need."

LUTHERAN LEADER DIES



RNS photo

Dr. Franklin Clark Fry, a prominent Lutheran and a leader in the ecumenical movement, died recently in New Rochelle, New York. The 67-year-old churchman had resigned his post as president of the 3.2 million member Lutheran Church in America at the end of May due to poor health. Dr. Fry's extensive efforts on behalf of Christian cooperation were expressed within the Lutheran confession and outside it. He was president of the United Lutheran Church in America from 1944 to 1962, the year in which four Lutheran groups formed the LCA. Dr. Fry had been one of the strongest advocates of Lutheran participation in ecumenical organization. He was chairman of the Central Committee of the World Council of Churches.

BISHOP BOOTH DIES

Bishop Newell S. Booth, 64, head of the United Methodist Church's Harrisburg Area, died in Polyclinic hospital in Harrisburg, Pa., May 17, after a prolonged illness.

Bishop Booth had administered the Harrisburg Area since 1964. Prior to that time, he served for 34 years in Africa, first as a missionary and since 1944 as an episcopal leader.

He went to the Belgian Congo as a missionary in 1930. The years from 1930 to 1943 found him traveling, preaching, teaching and organizing churches, schools, medical centers and other Christian institutions. In 1943-44 he was chairman of the Africa department at the Kennedy School of Missions, Hartford, Conn.

In 1944, while still 40, he was elected a bishop of The Methodist Church and placed in charge of its work in Mozambique, South Africa, Angola, Southern Rhodesia and the Belgian Congo. In 12 years the church had

grown so rapidly that it was necessary to divide the area and Bishop Booth's work was then centered in the Congo, with his headquarters in Elisabethville.

The bishop was well known as a preacher, lecturer and author. He wrote four books and numerous articles on Africa as well as a number of textbooks in the Bantu language. An accomplished linguist, he spoke French, Portuguese and four African languages.

In 1925, the bishop married Esma Rideout, who survives him. Other survivors include a son, the Rev. Dr. Newell S. Booth, Jr., a member of the faculty at Miami University, Oxford, Ohio, and a daughter, Mrs. Esma-Marie Ferré of Carlisle, Pa., and five grandchildren. He is also survived by a sister, Mrs. Alice H. Suhm, and a brother, George Booth, both of Belchertown, Mass.

ISOLATION OF SOUTH AFRICA CALLED "FRUITLESS COURSE"

A black African country took the U.N. General Assembly to task recently for trying to isolate South Africa because of its apartheid (racial separation) policy.

Malawi said this was "a fruitless course," and urged the Assembly to return to a policy of moral pressure on South Africa in the hope that eventually the black and white people there might open a meaningful dialogue.

Entirely surrounded by South Africa, Malawi recently received a loan from the government in Pretoria to build a railroad. Like other black African countries, Malawi shares "the feeling of indignation and frustration" over apartheid and the fact that South Africa has refused to yield to the United Nations the mandated territory of South West Africa.

Holding that strong language, threats, impossible claims and boycotts have already failed, the Malawi delegate suggested instead that efforts now be made to bring about contacts between the whites of South Africa and the nationals of black African states. He added that South Africa's feeling that "the black man is not fit to rule" must be overcome.

Ambassador Nyemba Wales Moekeani told the Assembly that black Africans should call off their "campaign of pressure" on the Western powers to get them to do "what patently cannot be done."

The ambassador noted that the policy of racial separation was born out of fear by the outnumbered whites that they would be engulfed one day by the black man. He warned that "so long as black Africa continues to rage and to threaten here," South Africa will remain hesitant on handing South West Africa over to the United Nations. (RNS)

NEWARK PRESBYTERY AIDS BLACK COALITION GROUP

The Newark Presbytery of the United Presbyterian Church has collected more than \$20,000 for Black Coalition for aid to the city's ghettos.

The Rev. Frank G. Bigson, Jr., urban coordinator for the Presbytery, said all but eight of the 57 churches in the judicatory had participated in a special appeal May 5,

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and that more funds are expected.

Timothy Still, president of the United Community Corporation in Newark, New Jersey praised the Presbytery for its action, particularly for its trust of the Black Coalition.

All funds will be used to alleviate hardship conditions in Newark's predominantly Negro Central Ward, he promised.

In another action, the Presbytery voted 35 to 31 to "object to and denounce" the testimony of Newark Police Capt. Charles Kinney before the McClellan Senate subcommittee concerning the riots in the city last summer.

The resolution specifically criticized what the Presbytery labeled an "unsupported and alarmist blanket allegation" by the police captain concerning 25 Newark citizens' "welcoming a riot."

"Such indiscriminate testimony on the

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part of a public servant," the Presbytery asserted, does itself "approach an incitement to riot."

The Presbytery also urged "immediate enactment" of Gov. Richard J. Hughes' \$126 million urban aid program.

(RNS)

NEW PERSPECTIVES FOR CONSERVATIVE BAPTISTS

The Conservative Baptist Association of America urged its 400 affiliated congregations to make their memberships inclusive of "every racial, cultural and economic group."

In their plea to the churches, the 763 delegates to the annual convention pledged themselves to "seek to eliminate all sinful prejudice and racial exclusivism, and to extend all positive help and understanding to every man."

The resolution also urged special evangelistic efforts to make church membership "as inclusive as the Gospel." According to a spokesman, only a very small percentage of the 300,000 constituents is Negro.

The Rev. Tom Skinner, a former Harlem

gang leader, urged delegates not to confuse conservative theology and conservative politics.

"Christianity is being considered by an overwhelming number of black people as being a white man's religion," warned Mr. Skinner. "The black people of America feel that the people who have championed their cause have not been conservative Christians.

"It would be a shame that when history is written it will have been the liberal atheists and agnostics who advanced the cause of the black man."

Mr. Skinner said it was unfortunate that "some Christians have not been able to distinguish between conservative theology and conservative politics. In most cases the conservative Christian has been opposed to civil rights legislation, open housing laws and ordinances.

"The black community of America," he claimed, "is the most unreached community on the North American continent in terms of a sound presentation of who Jesus Christ is."

Mr. Skinner said that to reach the black community, white Christians must learn to work with black leadership, to financially support evangelistic efforts undertaken by black Christians, and to fight racism in their own communities and churches.

(RNS)

STUDENTS ARE ASKING THE "REAL QUESTIONS"

Demonstrating students are asking "the real questions of our time," the Jesuit magazine, *Civiltà Cattolica* said in an article discussing recent protests around the world. The magazine is published in Rome.

"If grownups do not feel the urgency of the situation," the magazine said, "it could be because we have lost the art of looking at problems with a certain concern or because we are feeling comfortable in a certain kind of attitude and in the conviction that there is nothing to change because things have always been the same."

The article called for the organization of "more forms of direct democracy and mass participation, so that all of the young will feel active and responsible in social life."

It said that the problem of youth is "part of a larger problem of giving everyone the chance to contribute towards the building of a better society."

(RNS)

SOUTHERN PRESBYTERIAN LIBERAL GROUP DISBANDS

A Fellowship of Concern (FOC), unofficial liberal organization of ministers and laymen in the Presbyterian Church, U.S., voted recently to disband.

Members said they would make tentative plans for "a more effective vehicle" for their interests.

An appeal to the group and to Concerned Presbyterians, an organization of conservative laymen, to disband had been made earlier by Dr. Marshall C. Dendy, denominational moderator. Leaders in Concerned Presbyterians indicated there is no plan to terminate their group in the near future.

FOC was begun in 1963. Among its purposes was to provide support for churchmen

whose stand on racial and social issues put them under critical pressure. It also sought "for our Church a more vital role in the struggle for social justice and the search for Christian unity."

The organization disposed of the funds on hand, giving \$1,000 to *Presbyterian Outlook*, an independent Church publication, and dividing some \$3,000 between the Poor Peoples' Campaign and a scholarship for a Brazilian pastor.

(RNS)

LUTHERAN ATTACKS ATTEMPTS "TO KILL THE CONGREGATION"

A Lutheran leader warned in Minneapolis against "deliberate attempts to kill the congregation."

Dr. Melford S. Knutson, president of the Southeastern Minnesota District of the American Lutheran Church (ALC), said advocates of the "God is dead" movement have done much to "degenerate and confuse the World and Sacrament responsibility of the congregation."

He also charged that "idealistic, inexperienced and effervescent enthusiasts for new forms of mission are out to kill all building programs and the purchase of organs for churches, thinking that thereby there will be more money for their pet mission."

Dr. Knutson said his Church's benevolence program "is being attacked every day, and it is decreasing every year.

"Affluence is increasing and benevolences are decreasing as a result of this talk," he said. "Fewer missionaries are being sent out; fewer new congregations are started; less inner city work is done; less social service is performed; less money is given to education."

Dr. Knutson said that "you don't get money from sinful people, even though they are in the church, by hollering about some failure."

(RNS)

THE EPISCOPAL CHURCH GRANTS GHETTO FUNDS

More than \$500,000 dollars was granted to indigenous community organizations and up to \$1 million in ghetto business investments was authorized by the Executive Council of the Episcopal Church.

Twenty-eight grants totalling \$553,457 were made by the Council to the community organizations, bringing to \$931,732 the amount allotted under the General Convention's \$9 million, three-year Special Program.

The only stipulations set on the grants were that recipient organizations follow guidelines set by the Convention and, specifically, that they not advocate or engage in violence.

The allocation for helping 'ghetto businesses will come from the Church's reserve funds.

The funds will not go directly to businesses, but will be channeled through intermediary organizations which have adequate technical staff.

The announcement on the investment plan noted that financing for ghetto enterprises is extremely scarce, and that both short-term and long-term low interest loans are in critically short supply.

(RNS)



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HONORS TO METHODIST WOMEN

Methodist women leaders are being honored this year through scholarships, memberships, and gifts to mission projects.

The Women's Division of the United Methodist Board of Missions is giving a fifty thousand dollar scholarship fund in the name of Mrs. Glenn E. Laskey, to be used for graduate study by women in theology. Mrs. Laskey is to retire on August 31 after four years as president of the Women's Division, which represents more than a million and a half women in Societies and Guilds throughout the nation.

The Women's Division has voted to honor with ten thousand dollar gifts for missions, two veteran staff members who also are to retire on August 31. Miss Dorothy McConnell, associate general secretary, and Miss Thelma Stevens, assistant general secretary, both of the New York headquarters office at 475 Riverside Drive, are to designate these gifts to projects.

The Division is giving, also, Sustaining Memberships (\$1,000 each) in the Women's Division in the names of ten present and former staff members who are retiring.

BISHOP GUANSING DIES

Bishop Benjamin I. Guansing, episcopal leader of 61,576 United Methodists in the Manila Area of the Philippines Central Conference, The United Methodist Church, died Monday night, June 3, in Manila of a heart attack. He was 60.

Since his election to the episcopacy in February, 1967, Bishop Guansing had been one of two United Methodist bishops in the Philippines. His episcopal area comprised the Philippines and Middle Philippines Annual Conferences.

Bishop Guansing had a distinguished career as a pastor, journalist, theologian and ecumenist before his election to the episcopacy. He was regarded by his countrymen as one of the evangelical (Protestant) heroes of the Japanese occupation of the Philippines during World War II.

Bishop Guansing had been a Methodist minister since 1928. He was pastor of several churches before World War II, and during the war was pastor of the large Central Methodist Student Church in Manila. Under the Japanese occupation, he continued to hold services and to work among college students, often at the risk of his life. He was also a member of the editorial committee of "The Light," paper of the Philippine evangelical churches during the Japanese occupation.

Active as a journalist, Bishop Guansing had been correspondent for Manila dailies and editor of the *Philippine Christian Advance*, paper of the Philippine Federation of Christian Churches. He had been president of the Philippine Association of Theological Schools, president of the Association of Theological Schools in Southeast Asia, chairman of the First Asian Conference on Industrial Evangelism in 1958 and chairman of the Philippine Bible House Advisory Council. At the Uniting Conference in Dallas, he had been elected a member of the Commission on the Structure of Methodism Overseas (COSMOS).

HELEN KELLER AND THE FANTASTIC ODDS



United Methodist Missions Historical File

Miss Helen Keller as she read a Braille book in her younger days.

Helen Keller was born into a well-to-do family at Tuscumbia, Alabama, on June 27, 1880, a normal baby. But at the age of 19 months she was stricken with a fever that left her blind, mute, and deaf. Unable to communicate, she developed into a sort of little blind-mole "monster" who tyrannized over her family. No one knew how to control her.

Finally, on the advice of Dr. Alexander Graham Bell, the parents appealed to the Perkins Institute for the Blind in Boston, for a teacher for their afflicted child.

The person who, in 1887, responded to this appeal was Anne Sullivan, 20, herself an afflicted person from a background of great hardship. She, too, had been a rebellious child, whose near-blindness had embittered her against a hard world. But, with her sight partially restored by a "charity" operation, Miss Sullivan gained poise, and became a teacher of handicapped children.

The challenge that Helen presented to Miss Sullivan brought forth in her a determined strength. She explored every avenue she could think of, to discipline and redeem this unruly child.

Finally, through an alphabet system by which words can be spelled into another person's hand, Anne Sullivan brought Helen Keller back into touch with a lost world. The magic connecting word was *water*, and the story of how Miss Sullivan held Helen's hand underneath a spouting pump has often been told.

From that point on, the story of Helen Keller and her famous teacher became a success story. This does not mean that everything suddenly became easy, only that with communication success became possible.

With the aid of her now-beloved Teacher, Helen entered various schools, overcoming the incredible obstacles of no sight, no hearing, and no speech. At the Horace Mann School for the Deaf in Boston, Helen began to learn to use her voice. In 1904 she graduated *cum laude* from Radcliffe College. Even before this time she had begun to write, and her account of her life story has brought inspiration and hope to people both handicapped and unhandicapped, around the world.

Miss Keller came to consider that her mission in life was in helping other handicapped persons. When she was 43 years of age she began to travel and write for the American Foundation for the Blind, whose headquarters are at 15 West 16th Street, New York City.

She traveled on five continents, and was instrumental in developing ways and means of educating the blind, using Braille, and Talking-Book records. Governments and universities have honored Miss Keller for her great work on behalf of the deaf and the blind.

Miss Keller's life story fascinates people from all walks of life. We ask ourselves: "Could we ever have had the stamina to fight against such incredible odds?"

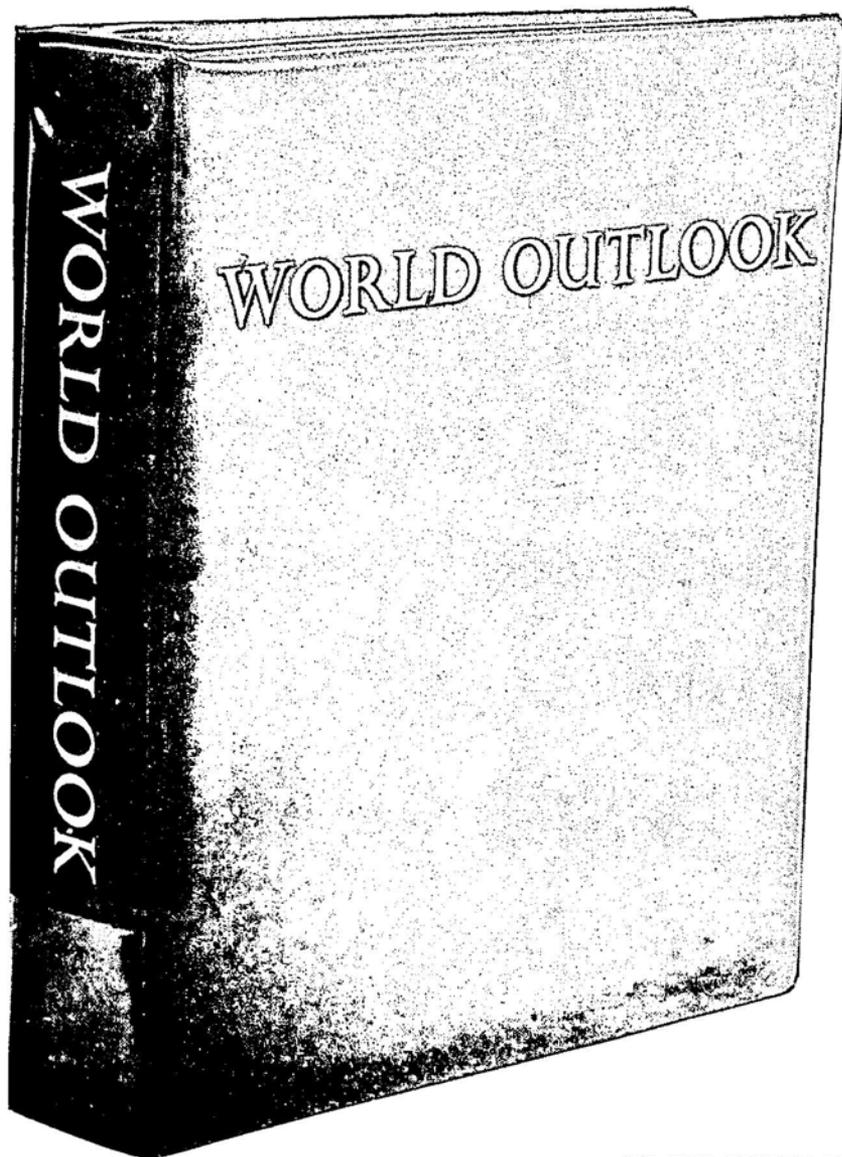
On June 1, 1968, Miss Keller passed quietly away at her home in Westport, Connecticut. She was not quite 88 years of age.

The *New York Times* of June 3 said of Miss Keller that she "exemplified the strength of the human spirit."

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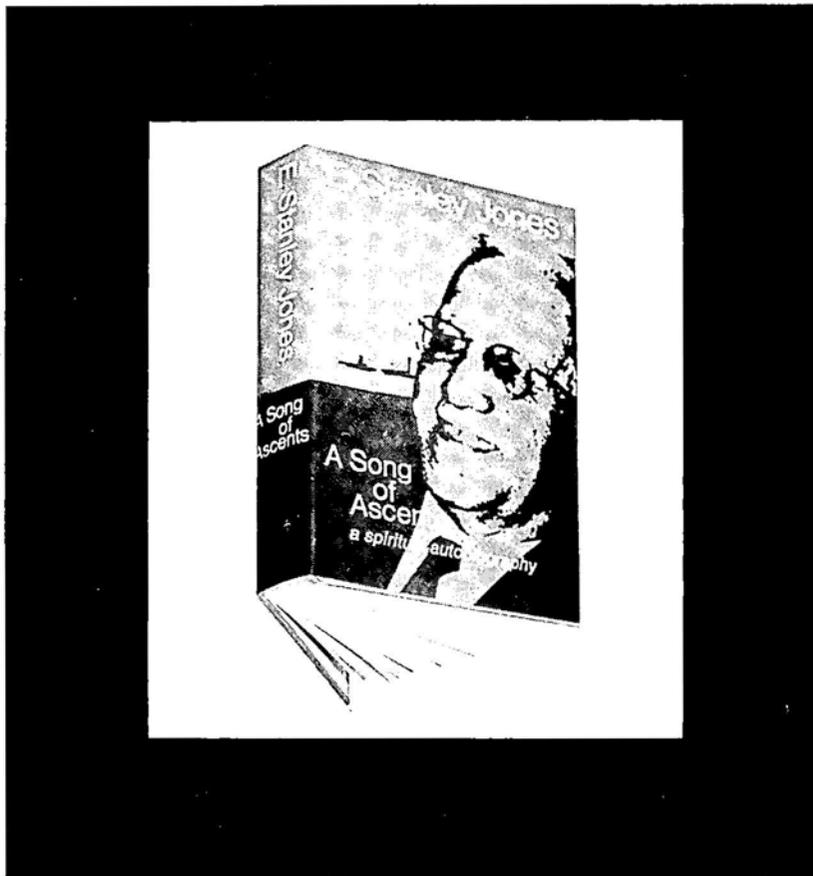
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