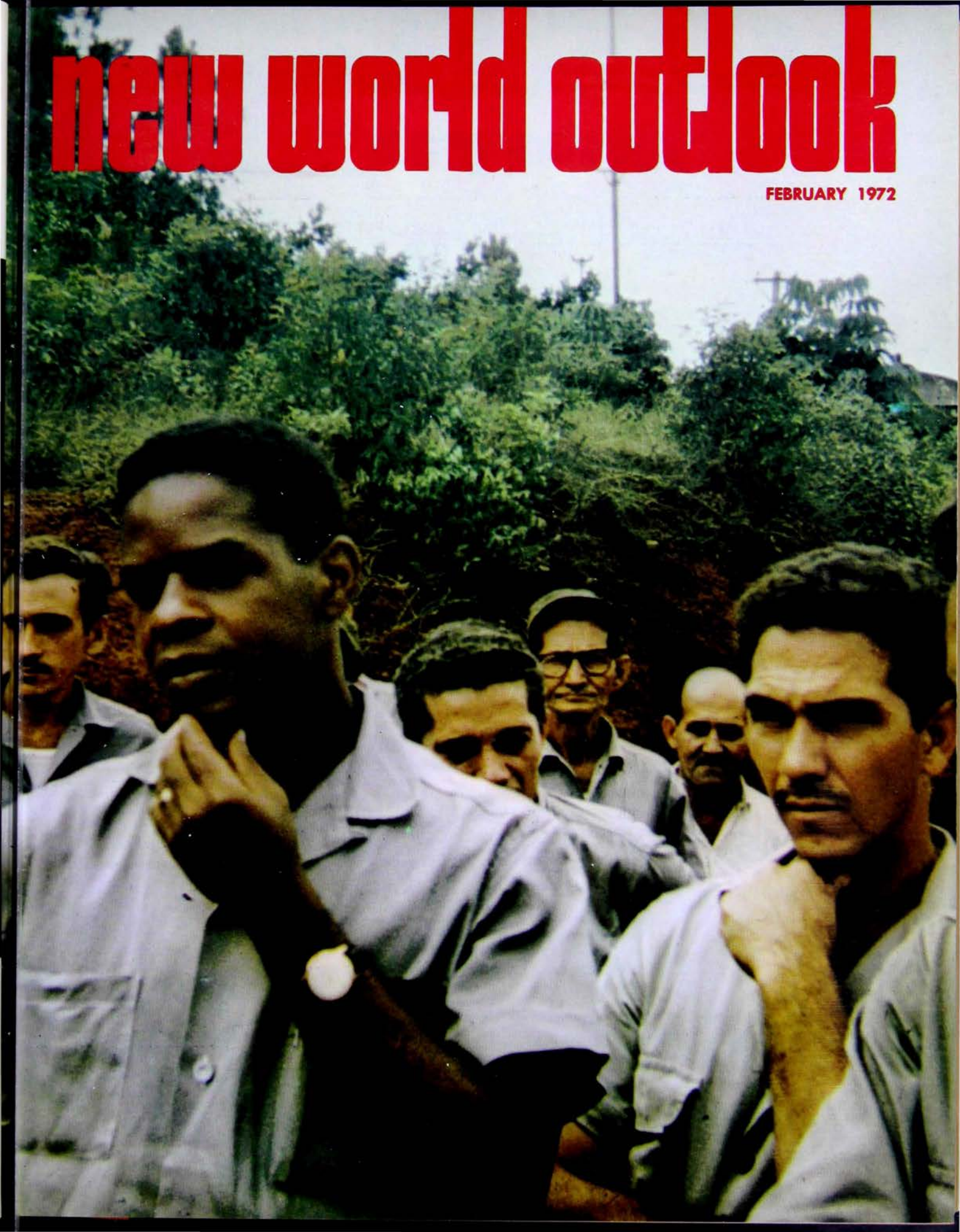
new world outlook

FEBRUARY 1972



mission gram

We've been hearing and reading some things recently about "missionary withdrawal" from overseas. EXPECT this to continue, so long as people equate mission with the number of people sent from the U.S.A. to other countries—because some major Protestant mission boards are not sending as many missionaries as they once did. Reduced budgets are an important factor.

But TAKE A DEEPER LOOK.

A missionary goes to work himself out of a job. For example, missionaries from the U.S.A. helped to spark the formation of the National Presbyterian Church of Mexico a century ago. Now, by mutual consent, this church and U.S.A. missionaries and boards are disengaging from each other—and see this as an occasion for rejoicing. This is not an isolated example. It symptomizes the HEALTH OF CHRISTIAN MISSION TODAY.

In Thailand, for example, a religious emphasis week was held early this winter at the Aroon Pradit School in Petchaburi. A United Presbyterian missionary provided help and coordination—but the major part of the evangelism was done by a team of six Thai Christians. The week aroused a wide interest in Christianity, the missionary reported, with busloads of students coming to the evening services from a neighboring school. The faith of Christians was blessed and renewed, he reported, and 67 persons new to Christianity requested baptism.

In Korea, a Christian couple sold their home in Seoul and moved to an open, rapidly growing area with their children. They built a simple home with a chapel upstairs—and in a year's time, this "chapel" has 500 active adherents. Missionaries assist the rapidly growing church in Korea; but the broad thrust of evangelism is carried by Koreans themselves.

In Colombia, a liberal leader several years ago lost his farmlands and all possessions at the hands of the political police. He bought a Bible and hymnbook, and went back in the hills to make a fresh start. He did so, and sparkled the formation of a new congregation as well.

Indonesian churches—still growing rapidly—have said they need no help with evangelism; but welcome some missionary aid in training laymen and educators, providing theological strength, and equipping the church for further mission.

In Africa south of the Sahara, churches are taking African forms, and largely by African effort, Christianity is spreading rapidly: from a Christian population of 34 million in 1950 to 75 million in 1965, and now breaking through 100 million—a trend that promises to provide Christianity with a major, non-western base: the continent of Africa.

Churches in Africa are developing their own leaders and an authentic voice on the issues that affect them. For example, United Methodist Bishop Abel T. Muzorewa of Rhodesia recently exposed the British-Rhodesian agreement as a "sellout" of the nation's 5 million blacks to the continued domination and control by its 250,000 whites.

Amid this, MISSIONARIES STILL HAVE A ROLE—and, for example, are giving some assistance in evangelistic "new life for all" campaigns being run by African Christians in Cameroun and Swaziland. The World Division of the United Methodist Board of Missions, which for two years cooperated in a suspension of sending new evangelistic missionaries to Japan, will be sending missionaries there again. The Kyodan (United Church of Christ of Japan) completed its study of missionary assignments and announced it would again invite new missionaries.

When we think about mission today, we need to think with a world view. Then, what we see is an EXPANSION OF MISSION, with missionaries of many nationalities serving on the sensitive frontiers of human need.

—Stanley J. Rowland, Jr.

new world outlook

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COVER

Copper Miners at Matahambre, Pinar del Rio Province, Cuba
Photo by Anna Zentella

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Letters

MUCH ENJOYED

Thank you for your good magazine which is much enjoyed. Please do not use colored paper. The printing on it is very difficult to read.

Grace S. Sheffey
Lynchburg, Va.

MINIMUM OF "HEADQUARTERS" SLANT

I find this magazine giving helpful, background material with a minimum of "headquarters" slanting.

(Rev.) Elwyn Tesche
First Presbyterian Church
Lakeview, Oregon

RECOGNIZE BANGLADESH

I thought you might be interested to know that about a dozen Americans in Bangalore have sent the following telegram to Mr. Nixon and also to Senators Kennedy and Muskie: "We American scholars, missionaries and others for justice in South Asia regret White House reaction, call for American recognition of Bangla Desh and give thanks for its liberation from colonial genocide."

Signers included United Methodists Dr. and Mrs. Hunter Mabry and ourselves.

Richard W. Taylor
Bangalore, India

Dr. Taylor is a missionary with the Christian Institute for the Study of Religion and Society.

NO OPPOSITION DEPUTIES

As author of the article in the December issue, "The Center Is for All of Us," I am very pleased with the final printing and the use of the photographs.

Unfortunately, in the cutting down of the original draft of the article, somehow one of your editors on page 14 placed Dr. Vasco da Gama Fernandes, a famous opposition leader, as a member of the Portuguese National Assembly. Unfortunately, there are no opposition deputies in the National Assembly. The two senators who defended the Center during the reported debate in the National Assembly were Drs. Francisco Sa Carneiro and Rachel Ribeiro as reported in the original draft.

Everyone acquainted with your magazine expresses enthusiasm. This form of communication is especially essential at this time in the life of the church and its mission.

Frederick H. Bronkema, Jr.
New York, New York

IN THE WRONG COUNTRY

The editorial (Missiongram) in the December issue is about the most disgusting I have ever read! In fact nauseating! It is typical of the radical voices we hear today; criticizing everything and offering nothing constructive in return. It seems from this editorial that Mr. Rowland is in the wrong country. I believe he should be made an honorary citizen of the U.S.S.R. His ideas are reflected throughout the magazine.

This should not be too surprising since the magazine is published by the Board of Missions of the Methodist Church. This Board makes many of us Methodists ashamed of being members of the Methodist Church.

A. L. McCaskill, Jr.
Bishopville, South Carolina

BLOODY ACTS OF MAO

I am amazed at the material I find on the inside page of *New World Outlook* for August, 1971, entitled Missiongram, and written by Stanley J. Rowland, Jr.

It defends the bloody acts of Mao Tse-tung and his followers by comparing him to Moses and the killing that was carried out under his orders.

This comparison ignores the progressive revelation of the Bible. In the oldest portions of the Bible we have God pictured as a war god, ordering the killing of innocent women and children. He is limited in territory to the land his people occupy.

The great prophets of the Old Testament taught the people that there is one god of all the earth, that he is loving and compassionate, that he is a god of justice and mercy, and that while he punishes for sin he is ready to forgive those who repent.

The revelation of God reaches its climax in the life and teachings of Jesus. God is like Jesus. We as Christians follow him. He said: "My kingdom is not of this world, else would my servants fight." He came preaching and bringing the kingdom. Living under an oppressive tyranny, he refused to lead a rebellion against it. He refused to be the political savior of the nation and became the savior of the world.

You write of the good results of dictatorship. Someone has written that dictatorship does look good from a distance but like the banyan tree, nothing grows under it. Tyranny crushes the creative mind. People who can think and create are harassed and destroyed. Those who love freedom risk their lives to escape from Communist countries.

Christianity is persecuted in a Communist nation. In every possible way the spread of the Gospel is prevented.

New World Outlook is a Christian magazine, devoted to the spread of the Gospel in all the world. It is not a Communist publication devoted to excusing the acts of one of the greatest murderers in history.

W. Fay Butler
Oceanside, California

STANDING ON ITS OWN FEET

The General Assembly of The Presbyterian Church of Korea met in September in Inchon—where MacArthur's famous landing took place in 1950—meeting in the big First Church, which was originally started almost 25 years ago as an evangelism project of the Young Nak Church in Seoul. A lot of water has gone under the bridge since then. Some of you heard the now retired pastor, the Rev. Lee Ki-Hyuk, when he was fraternal delegate to the U.S.A. General Assembly several years back. He is still active in evangelism and a grand man. I attended as a delegate from my presbytery, same voice and vote as anyone else, no more, no less. It is hard to get over to people the idea that the Korean Church has been standing on its own feet for over half a century. There have been only three missionary moderators of the assembly since it was set up in 1912, the last one in 1919; quite a piece back.

One hopeful item was that the first beginnings seem to be starting on a Korean Presbyterian Alliance, if such is the proper term, for getting the four major Presbyterian General Assemblies together. Getting back together under one assembly is a secondary matter; getting back together in a fellowship of Christian love and service is a consummation devoutly to be wished and prayed for. So we ask you to pray for it. Between them, they represent a total constituency of about one and a half million Christians, about half the total Christian community in the country.

In June, there was the annual visitation of the district churches with the district and presbytery men. I don't think we ran into any new churches this time. Their perennial problem is that their most promising young people tend to move off to Seoul to find work. That is fine for the city churches to which most of them move, but hard on the leadership and finances of the little country churches. Still, new people come in to take their places and the witness of the village churches goes on.

Allen Clark
Seoul, Korea

The Rev. Dr. Clark is a United Presbyterian fraternal worker.

DRAFT COUNSELING

Mark Juergensmeyer's article on the Pacific Counseling Service in November ("Counseling in Japan") was an excellent portrayal of Sid Peterman and the PCS office in Tokyo. However, it was misleading in several important respects.

The article lists the grounds available for discharge as conscientious objection, psychological or physical disability, and "illegal or deceptive recruitment." No mention is made of hardship, unsuitability or erroneous induction discharges. And to imply that illegal or deceptive recruitment is grounds by itself for discharge is misleading. Almost all recruitment is deceptive to the extent that a man is promised opportunities that never materialize. Such oral promises are quite legal, even if broken. Only if promises are made in writing in the recruitment contract does a man have a chance of a discharge on such grounds.

The article ends with a brief history of Pacific Counseling Service and military counseling in general. It is unfortunate that the impression one receives is that there are PCS offices, involved in military counseling, in San Francisco, Oakland, Monterey, San Diego, Tacoma, and Los Angeles; and that this network comprises most of the military counseling in the West. This simply isn't true. The PCS office in Tacoma has closed. The office in San Francisco is an administrative one which does no counseling. PCS in Monterey and Los Angeles is involved as much or more with GI organizing, an important task in itself, as in counseling. This leaves only the offices in Oakland and San Diego doing full-time counseling.

CCCO—Western Region coordinates the national Military Law and Counseling Program for CCCO (formerly the Central Committee for Conscientious Objectors). We are in touch with hundreds of military counselors throughout the country, and publish a Military Counselors Manual, the Newsletter on Military Law and Counseling, and other publications. All PCS offices rely heavily upon experts such as Mike Wittels and Robert Rivkin (author of *GI Rights and Army Justice*) of our staff. Clergymen are an increasing source of military counselors, as well they should be.

My congratulations on a fine article on Sid Peterman, a very fine military counselor.

Dave McFadden
Field Secretary, CCCO—Western Region
San Francisco, California

Of Profits and Prophets

The report recently issued by an office of the National Council of Churches detailing the stock holdings of ten major Protestant denominations in corporations having military contracts is a call to the Churches to put their money where their mouth is. The report indicates that the Churches invest to the tune of $203 million in companies with heavy military contracts. The United Methodist and United Presbyterian Churches, which together account for more than half of that amount, have been among the most outspoken in their opposition to the war in Indochina.

Most of the stock holdings of Church pension funds and agencies have resulted over the years from individual bequests of stocks, often by persons who wish to see a certain work or project continued. If the Church desires a mandate for holding investments it need look no further than the parable of the "profitable and unprofitable servants"; these days many a Church treasurer would be willing to settle for the minimum biblical return of "thirty-fold".

Those whose job it is to keep an eye on Church investment profits could probably pick a better time for Church prophets to claim that certain investments lend a "moral aura of legitimacy" to militarism and put the Church in a position of "complicity with the irresponsible, immoral and socially injurious acts" of these corporations. On the other hand, the increased amount of bombing in Indochina (under the Nixon Administration the bombing exceeds that of World War II and Korea combined) and the growth of what the National Council report calls "costly and indiscriminate electronic weaponry" compel urgent Christian examination of the whole investment issue.

After all, if it was wrong two years ago for Churches to support a company which produced napalm, then how about a company which produces Guava bombs and white phosphorous anti-personnel mines and Rockeye II Cluster bombs (Honeywell, Inc.)? Or CBU anti-personnel bombs (Sperry Rand)?

While most Christians, when faced with the facts on how bombs, electronic sensors, and anti-personnel mines are used, would probably have doubts about owning shares in such companies, the investment problem is more complicated still. Should Church stock in Texaco, Standard Oil of New Jersey, and Mobil Oil be dropped because their commercial products are used by the military? Should I. T. & T. be anathema because they produce equipment for air navigation and communications? Should Tenneco be dropped because they repair ships, or Chrysler because they make tanks? Such a stand implies that the country would be better off with no defense at all.

In fairness to the writers of the National Council report, such a course is not recommended as the answer. We are probably closer to the truth to recognize that there are no "clean" investments in a society whose Pentagon budget now equals the entire federal budget of fifteen years ago. Rather than searching for investment oases of purity we need to do what we can to redirect the nation's priorities away from militarism and death to areas of justice, reconciliation and life. Church investments can play an important role in this. The recent example of the United Presbyterian and Episcopal Churches' (unsuccessful) attempt to use their proxies to raise the conscience of Gulf Oil on their support for Portuguese colonialism in Angola may be the forerunner of future church investment policies.

But it also seems likely that, short of influencing the policies of companies, there are cases where the product is so directly cruel or the company so stubborn that the best course for the Church would be to liquidate its holdings. Arguing with Lockheed or Sperry Rand or Honeywell about its military contracts may be as fruitless as talking the American Tobacco Company or Seagrams out of making their products. We've stayed away from investing in the latter companies. Why not now the former?

An Eye for an Eye?

There are 694 persons in the United States for whom this session of the Supreme Court will be the most anxious period in their lives. These are the men and women on "death row" in our nation's prisons who await the outcome of the Court's decision on four cases involving a death sentence.

There is no doubt that the trend is to do away with the death penalty. The latest state to eliminate it is New Jersey, whose highest court noted that the death penalty has a way of coercing murder defendants into pleading no defense in order to escape the risk of a trial by jury. The court said the penalty thus violated constitutional guarantees against self-incrimination.

The court did not argue the point, but it is well known that it is in the area of capital punishment that prison justice falls heaviest on those who are poor or are subject to racial prejudice. In our society, this most often also means blacks and other non-whites. An attorney pleading before the Supreme Court for abolition of the death sentence noted that in the state of Texas "a black man convicted of rape has an 88 percent chance of getting the death sentence, while a white man's chances are only 22 percent."

Capital punishment remains a very difficult area for Christian Ethics because every now and then a heinous crime of such proportions takes place wherein the only just and equitable punishment seems to be to take a life. However, the persistence of such "deals" and inequities as was made clear in the New Jersey case, plus the absence of conclusive proof that capital punishment is an effective deterrent to crime, as well as the obvious barbarity of a punishment which is a holdover from the Middle Ages, argue forcefully for its discontinuance. This is a good area for overdue progress in penology.

For our part, Christians can never forget that the Old Testament principle of "an eye for an eye" was one of the few specifically reversed by Jesus. At the time of Lent it is appropriate to remember that our Lord was himself the victim—the innocent victim—of capital punishment.

"Kwete, Kwete!"

The overwhelming response of the five million black Africans in Rhodesia to the pact with Britain is that this is an international sell-out and Rhodesia never intends to have even a semblance of majority rule. One doesn't need to know Shona to agree that "No, No!" should be not only the response of the British Parliament but of Christians everywhere who are concerned for human dignity for all races.

HEAVEN HELL

OR JUST CUBA?

Ellen Clark

CUBAN DOCUMENTARY FILMS provide a good introduction to the Revolution's understanding of itself. During two weeks in Cuba recently, one in Havana Province and the other travelling through Matanzas and Las Villas Provinces, we were reminded of the predominant themes of the Cuban revolution time and again. These themes were emphasized during an afternoon viewing films in Havana. Technically avant-garde, instructive in nature, the films dealt with the Cuban independence struggle, solidarity with Third World peoples, and the importance of hard work, especially in the development of the countryside. The Revolution itself may refer to the seizure of power in 1959 or the government, but is usually synonymous with the ongoing process of creating a socialist society.

When we arrived in Cuba, television and *Granma*, the Communist Party daily newspaper, were giving prominent photo coverage to a hit-and-run motorboat attack by "mercenaries" on a village days before in eastern Cuba which left two men dead and two men and two teen-age girls wounded. Cuban officials spoke of the attack as but one incident in a long series of harassments by refugees (called "gusanos" or worms by Premier Fidel Castro) either in the employ of the CIA or tacitly supported by that agency.

Later we visited the museum at the Bay of Pigs, where a tank, planes and parachutes captured during the 1961 invasion are on display. Everyone in Cuba comes to see the photo and film exhibits, the director said.

After the defeat of the invasion, and the imposition of the diplomatic and trade blockade by the OAS, the military garrison at the Bay of Pigs was transformed into a quasi-military fishing school. Although an island people, Cubans were never before particularly fond of fish, but the blockade has forced a change in eating habits.

The political and ideological training of students is important, we were told, because the fishing fleet operates in international waters. In March the Florida Marine Patrol arrested the captains of four Cuban fishing boats in waters claimed by the U.S., a claim disputed by Cuba.

For Cuba, we were told, a three-mile offshore territorial limit would be sufficient. But to show solidarity with Chile and Peru, whose fish supplies are endangered by the advanced technology of fleets from developed countries, Cuba is asking for a 200-mile limit, too.

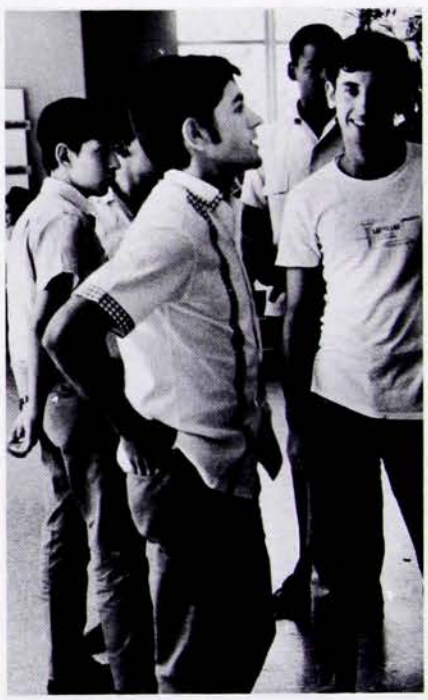
Isolation Ending

It is thanks to Chile, and Peru to a lesser extent, that Cuba's decade-long hemispheric isolation is ending.

Billboards pledge solidarity with another of Cuba's close friends, North Vietnam. As for Russia and the Eastern European states, which provide substantial economic and military aid and vital trade to Cuba, there is little popular interest. When Premier Alexei Kosygin arrived in Havana last October during our stay, *Granma* published a banner red headline in Russian script, welcome signs appeared outside government offices and Committees for the Defense of the Revolution, and an estimated half a million flag-waving people lined the parade route, but it seemed to be primarily an outing for the Cubans.

When it comes to Third World individuals, surely the best known is Angela Davis, memorialized in song, exhibits and theatrical performances. Everywhere we went people asked about her. A boyish-looking professor at Santa Clara University gave his age as "twenty-seven—the same age as Angela Davis." After answering questions about Cuban students' participation in church and society, a young church member in Las Villas province wanted to know how Christian youth in the United States participate in the anti-war, Third World and Angela Davis movements.

But if Cubans vicariously share in the struggles of black people in the U.S. and southern Africa, Latin American leftists and Indochinese guerrillas, it is their own struggle—far less glamorous, but essential—to create a socialist society of abundance that demands their immediate attention. When Premier Fidel Castro, bearded, gun-toting and clad in olive-drab fatigues though he may be, gives one of his frequent two-hour speeches, he devotes far more time to production



Students at the teacher training school at Central University of Las Villas near Santa Clara, above. Opposite page, students at the University of Havana rally before greeting Soviet Premier Alexei Kosygin. Some students and faculty opposed the Russian invasion of Czechoslovakia in 1968, but there were no protest marches, since dissent is not tolerated. There is "freedom within the Revolution," Cuban leaders argue.

Associate editor Ellen Clark was a member of one of three teams of North American church representatives who visited Cuba under the auspices of the church-funded Cuba Resource Center. This is the first of two articles.

At a day care center in a reconverted home in Cienfuegos, 160 children of working women get three balanced meals, basic education, medical and dental care. Opposite page, housing project under construction in East Havana, which will eventually have a population of 250,000.

statistics than anti-imperialist rhetoric —though the latter makes better copy.

Since the demoralizing failure to harvest ten million tons of sugar in 1970, a goal on which the Cuban government staked its prestige, there has been modest economic progress. Whereas his 1970 26th of July address to the nation was a candid admission of problems, Premier Castro's 1971 speech stressed the positive: increases in industrial production, housing, new plants and roads and irrigation systems, shipping and transport, the fishing catch, dairy products, food processing. In general food production continues to lag. The Cuban premier blamed drought, a pork epidemic, planting delays and technical problems in the sugar industry, and the trade blockade for economic difficulties last year.

Work Ethic

To increase productivity, an anti-loafing bill has been put into effect and women—to whom the bill does not apply—are encouraged to enter the labor force. They are still too few in number, but day care centers for children as young as 45 days are opening all over the island.

In a society publicly committed to equality between classes, races, sexes and sectors, the only certain road to recognition and status is hard work. A sign at the INPUD housewares factory near Santa Clara carries a message from Premier Fidel Castro: "We demand more from ourselves than we demand from others—that is the only revolutionary mentality."

Some 40 percent of the 1,140 workers in the Czech-built housewares plant, the only such factory in Cuba, are members of the Communist party or its youth organization, a relatively high proportion of the work force, and absenteeism is negligible.

According to a Party official who gave us a tour of the plant, the 1971 plan called for the production of 20,000 refrigerators, 300,000 pressure cookers, 13,000 gas kitchens, 100,000 grain grinding machines, 20,000 sinks, and an unspecified number of greasing machines and spare parts for cane combines.

Domestic appliances—and new apartments and vacation cottages as well—are distributed through the trade unions in the working centers. Since demand exceeds production, assemblies of the workers choose the lucky recipients. A worker's productivity and revolutionary attitude are criteria just as important as need, the official made clear.

At the present time, scarce domestic appliances and apartments are more important than wages in spurring productivity. The new national wage scale ranges from $80 to $250 (some university-trained technicians receive still higher salaries), but the system of rationing and the extension of free items—such as education, health care and local telephone calls —make money less meaningful. The goal is eventually to eliminate material incentives—and money itself.

At another factory, the three-year-old Tricontinental bulk sugar loading terminal at Cienfuegos, some 25 of the 320 employees are "vanguard workers," who have received banners, a moral incentive, in recognition of their productivity and revolutionary attitudes.

Before the revolution, the secretary of the trade union at the plant told us, unions opposed mechanization, because of widespread unemployment. But today labor is a scarce commodity and the three-year-old plant uses labor-saving machinery. Whereas it once took workers 15 to 20 days to load a ship with raw sugar, it now requires only 14 hours, he said.

Trade Unions

There is a single trade union for the factory, and it is its task to involve the four factory work brigades in refining and revising the draft production plan for the plant. It is difficult to assess how much real power the workers have in this process.

According to Premier Castro, a half million workers took part in production assemblies last year and new elections were held to strengthen the trade unions and make them more democratic. One woman told me that Cuba's problem was one of *"too much* participation, everyone having his say, it creates difficulties and disorganization." Some Cuba observers say the participatory process is a sham.

Much of the work and development in Cuba today is transforming the countryside. It is in the countryside, which did not share Havana's pre-1959 prosperity, that the showpieces of the revolution—the new schools, medical facilities, workers' apartments, factories, cattle breeding stations and mechanized farms—are most in evidence. The development of the countryside stands in bold relief to the partial deterioration of the

cities. If Havana is no longer the mecca it once was, if its pastel-colored buildings need paint and its broad streets are almost empty of cars, it is partly by design.

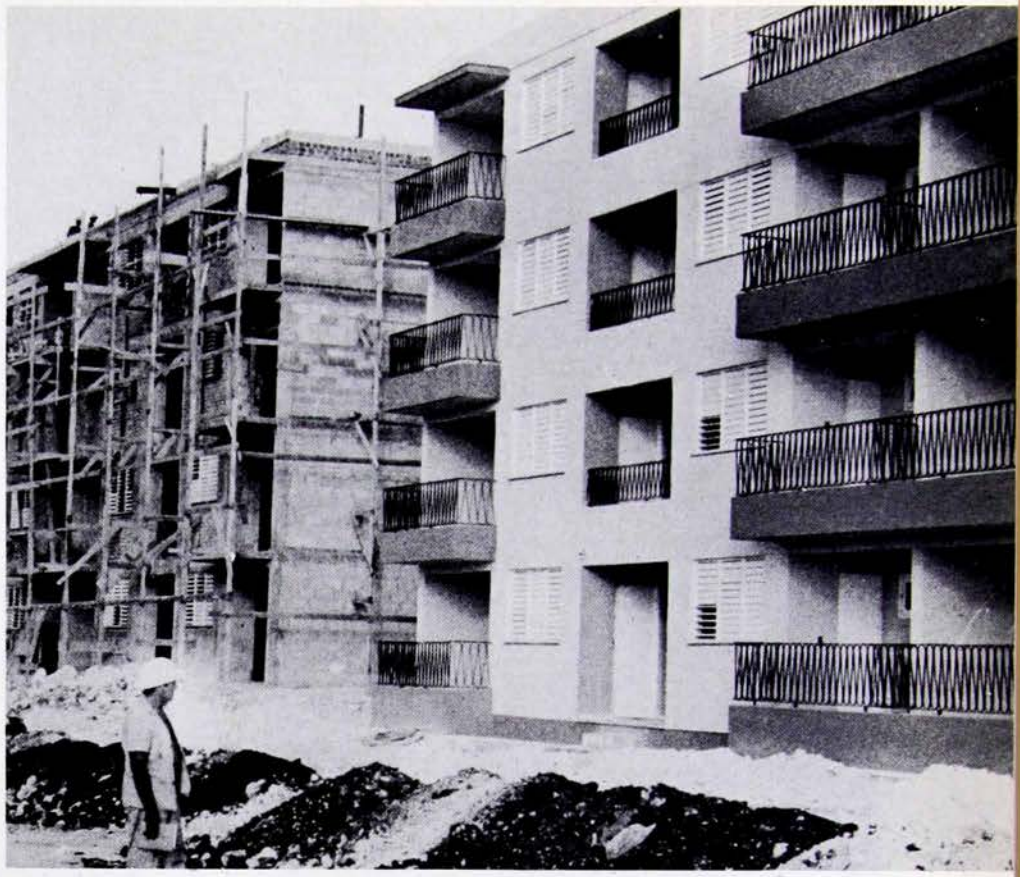
To close the still existing gap between city and country, young people, especially, are encouraged to study, live and work in the countryside. I remember a documentary which contrasted the productive countryside—where happy, healthy people were planting new pineapple, coffee, rice and citrus crops, dynamiting and filling the land, studying after a hard day of work—with parasitical Havana, with its automobiles and cosmetics and other dubiously valuable consumer items. Another contrast repeatedly made by the film was between the sour-looking (perhaps because they were being filmed) Cubans boarding the plane for the airlift to Miami and the joyful, patriotic, productive volunteer workers going off to the Havana Green Belt to farm on weekends.

We visited a citrus farm near Jaguey in southern Cuba, a traditional orange-growing area. The sub-director of the agricultural plan, a Party official like most of the administrators we met, explained that the state was gradually acquiring the small holdings the campesinos received in the original land reform and rationally developing the area for large-scale, scientific citrus production. When the state is ready to incorporate the peasant's land, the peasant is given three choices: He may sell his land to the state and become a salaried agricultural worker (new housing in town, where a school and clinic are also available, are the inducements). If the peasant is old, he may sell his land and receive a pension. The peasant's third option is to keep his land and receive technical help in return for growing citrus and selling it to the state farm.

Schools in the Countryside

The plan calls for the construction of 70 semi-boarding junior high schools where students will combine work and study; one school had been completed. Some of the students will become citrus technicians after graduation, but most will pursue other careers.

Every week or so Premier Castro dedicates a new school in the countryside. We visited a spacious, well-equipped semi-boarding junior high school west of Havana named Martyrs of Kent. Blown-up photographs of the four students killed by National Guardsmen at Kent State University hung on a wall near the entrance to the school. When we arrived, students were returning from three hours' daily work in the banana fields surrounding the school. For another five hours students attend classes. In the evenings they have individual study, sports or cultural activities. The 500 students and 40 teachers go home on weekends.



Although physical work in the fields is part of the curriculum, teaching methods are otherwise traditional and students wear uniforms. In two sections of an English class we observed, young women teachers, both recent graduates of the Pedagogical Institute in Havana, were teaching intonation patterns using tape recordings and filmstrips. The shortage of teaching materials was pointed up by the filmstrip from England used in the lesson. The students were carefully mimicking the cleaning instructions the mistress of the house was giving to her maid.

At Santa Clara we toured the newest of Cuba's three universities. A small liberal arts school before the revolution, the university now has a technical orientation and an enrollment of approximately 4,000.

According to the director of external relations at the university, the school was formerly reserved for the privileged elite, its courses irrelevant to a developing society. To "universalize the university" its facilities have been made available to workers. Every week or two, university professors go to the fertilizer and thermo-electrical plants in Cienfuegos and conduct classes. At the end of the two semesters, workers come to the university for four to six resident weeks of intensive classwork. The worker can graduate from the university in six years—instead of the normal five.

(One of the revolution's first tasks was to launch a literacy campaign in 1961. Illiteracy has been reduced from about 23 percent to 4 percent. For the newly literate peasants, a system of adult education parallel to the public schools was created. Today, according to Cuban statistics, more than 2,300,000 persons are studying full- or part-time out of a total population of roughly eight and a half million—better than one in four persons. Hundreds of thousands of them are workers and farmers.)

Increasing productivity is important to Cuba. Above, housing construction workers. Opposite page, sign outside INPUD housewares factory extols Camilo Cienfuego, a revolutionary now deceased. The quote from Che Guevara says "In his continuous and immortal renewal, Camilo is the image of the people." INPUD runs a "Forgers of the Future School" for 80 teenagers—runaways and slow learners—who reached the age of 16 without completing the compulsory seven years of primary education.

Women and Blacks

At the same time that workers are becoming students, students are spending time in work in laboratories, shops and experimental stations on campus and in working centers and the fields. The social identification of the student with the worker is essential to his development, the university spokesman said.

The enrollment of women and Blacks has climbed sharply. "Before the revolution," the spokesman said, "women studied teaching or prepared to become housewives; now they are represented in all fields. Women participate in military service. They are more disciplined than men in guard duty to show that they are the equals of men." There is still a gap between the rhetoric and reality of equality for women, he acknowledged.

"Negroes were considered inferior and uneducable before," he continued. "There was subtle discrimination, particularly in the job market. It was forgotten that blacks fought in the wars of independence." There has been "an extraordinary consciousness in regard to race," he said, and "prejudice is numerically minimal." Racism is considered a "counter-revolutionary" attitude.

In addition to educational advances, improvement of medical care has been marked, especially in rural areas. In 1958, for example, there was one general rural hospital in Cuba; ten years later there were 48.

At the Jose Luis Miranda Children's Hospital in Santa Clara a map showed that no person in the region is more than 10 kilometers from a hospital, clinic, polyclinic or rural medical station.

Dr. Otto Machado, the exuberant administrator of the hospital, talked about some of the other advances in health care: the reduction in the infant mortality rate (from 72 deaths per 1,000 births before the revolution, when there was admittedly inadequate record-keeping, to 34 deaths), the mass vaccination campaigns, the extensive out-patient and visiting nurse services, compulsory checkups of children at six-year intervals, and the abolition of all fees for medical attention.

In response to a question, Dr. Machado said that research into sickle cell anemia was still at a low level, but doctors tried to counsel people with the sickle cell trait not to marry other carriers. He answered another question about family planning by saying that mothers can receive contraceptives to solve individual family problems but that there is no plan to limit family size. With a labor shortage and undeveloped land, Cuba wants a larger population.

Thirty percent of the pediatric hospital's doctors are women and women now make up 51 percent of Cuba's medical students.

Although the blockade has produced shortages of drugs, Dr. Machado insisted that "none of the patients have died for lack of medicine" (one of a number of stories that he said refugees were circulating and which he was anxious to refute).

A Housing Project

In addition to schools and hospitals, housing is a national priority. The thatched-roof huts or bohios of the peasants still dot the countryside, but new blocks of apartments are appearing everywhere. We spent an afternoon at the huge Alamar housing project in East Havana.

Juan Stuart, a Communist party representative in a hard hat, explained that the idea for the housing project grew out of a meeting with Fidel Castro at which workers asked if they could build their own housing. ("Waiting for Fidel"—for his permission, approval or explanation—is a tribute to the Premier's enduring popularity, but it has overtones of the old patrón system.)

Eighty "micro-brigades" of 25 to 30 persons each are building 100 four-story blocks of partially pre-fabricated, single-family apartments. The workers come from foundries, oil refineries, tobacco factories, slaughterhouses and other working centers and the apartments they build will eventually house workers in their plants—not necessarily themselves—who will pay six percent of their salaries for rent. The construction crews put in eleven-hour days. The rest of the butchers, truckers, drillers and so on back at the job centers work overtime to meet their production quotas with fewer hands.

For many workers, especially those in the former middle classes, the fruits of hard work must seem painfully slow in coming. Morale, repeatedly dashed by unfulfilled promises, is almost certainly lower than in the early heady days of the revolution. Absenteeism and low productivity have been problems in many industries where workers take advantage of job security. Rationing, partly the result of a redistribution of wealth, applies to most necessities. In city and country alike, everyone is decently but simply clothed. The diet is austere—the meat ration is only three quarters of a pound per week—but no one goes hungry.

But there are rewards for hard work. While much of the gaiety of wicked old Havana is gone, the plush hotels are still open, along with newer resort facilities, and workers and campesinos book rooms months in advance for their month-long vacations. At the Varadero International Hotel, you might forget that a socialist revolution had taken place—except for the clientele. Big bands still play "Here we go again" and "Stomping at the Savoy" as well as love songs to Afro-Cuban rhythms. Crowds gathered around the television on the verandah watch American cowboy movies and locally produced comedies and dramas.

"Heaven or Hell"

Two black Cubans in the Varadero vicinity testified to the popularity of the resorts. Before the revolution they never could have vacationed there, they said.

What do other Cubans think of their revolution? Most people were circumspect in answering that question, but some were frank, both in the presence of government guides and in the privacy of their homes. Opinions ranged from the wholly committed to the wholly caustic. "Life has never been better for me," enthused a young man working in a Havana pharmacy. "Things were better under Batista," grumbled a student in Matanzas province.

"A lot of people paint Cuba as either heaven or hell," laughed a church worker in Matanzas province, "but it's just Cuba. There are still problem areas—the use of positions for personal privilege, the ill-preparedness of some persons for their jobs, poor organization and administration in some cases. These are not general problems, but the new man is still not in full existence."

An optimistic assessment of the revolution was provided by the Rev. Carlos Camps, a Presbyterian pastor and head of the Protestant Church and Society (ISAL) movement in Cuba.

"It is impossible to have all the advantages without the revolution," he said. "The revolution was necessary for development. What have been the accomplishments of the revolution? Educational progress, social welfare advances, the creation of public wealth, the new concept of the whole life and the place of people in the construction of the new society, new racial relationships, the possibility of women in the construction of society and the participation of the poor and the person who was forgotten.

"The revolution is not perfect and we do not have the ideal of a perfect society. But it is the only way for people to be really men and women in the midst of society." ■

(Next month: the Church in Cuba)

a time of challenge from LATIN AMERICA

At the annual meeting of the Board of Missions of The United Methodist Church in Minneapolis last October, eight guests from Latin America made a presentation dealing with relationships between the United States and Latin America and between churches in those areas. Because of its interest and wide-ranging scope, we are printing it here in its entirety.

Dear friends and brothers in Christ:

We are deeply grateful for the opportunity you have given us as Latin-American Christians, to come and speak to you this evening with open hearts.

We are very grateful for the help you have given us in the past, through human and material resources. We give thanks to God for the many friends and co-workers we have found among you, through the years.

We are grateful for the opportunity you have offered us during these days to be honest and sincere in the critical revision of our relationships; past, present and future, and of our common mission and tasks.

We are grateful for the openness and confidence with which you are receiving us, though sometimes our points of view may radically differ, and we may seem to be speaking a different language. Only the love of Christ can keep us together, in the mounting tensions we will have to face, if we want to grow in a mature relationship.

This is one of the turning points of history, when we Christians are called to repentance, to confession, to new visions and new obedience. The alternative we face is the following: either we accept the challenge of this new day or we become a dead body, "having the appearance of piety", but in fact being empty and irrelevant.

As Bishop Robinson, of England, has long ago proclaimed, a New Reformation is on the way that will affect our theology, our worship, our mission, our life. This New Reformation represents a particular challenge and opportunity for us Methodists, if we still pretend to be inheritors of the great Reformation of the 16th century and the spirit of the Wesleyan renewal.

Our challenge comes from *the past* (as in the Gospel, the parable of old-new wine, whose taste must be rediscovered in each generation); from *the present* (in which answering the old message throws new lights); and from *the future* (the new society that is being born: not utopia; always under the judgment of God; but closer to God's intention for humanity). In the construction of this new coming society, where man (whatever may be his race, creed, sex or nationality) may be considered God's creation and image, and not simply an instrument of money, state or fellow men, we Christians no longer have the right to live in the illusion, that we are its only architects and builders. We simply and humbly have to ask ourselves: what will be our participation in it? Are we willing to spend our lives, our money, our efforts, in the struggle for the full liberation of those who, near us or in very distant lands, have been neglected and oppressed, for too long a time, in our so-called "Western and Christian civilization"? Are we willing to risk our names, fortunes, comfort, security, fighting for the creation of a new society, where "the poor of the earth", and not only we, ourselves, may have the possibility to live as human beings and as brothers? Are we ready to begin to act now, to translate what we confessed in beautiful words last Sunday in our dedication service, in words and deeds in the street?

Or are we Christians to continue being like the son, in Jesus' parable, who when asked by his father to go and work in his vineyard, answered immediately: "Yes, father, I will go." But he never went.

The Present of Latin America

Here we would like to present some of the most important aspects that make up a very specific picture of Latin America today. These aspects are presented in the form of short theses, just to initiate a longer discussion on them.

1. It should be kept in mind that Latin America is, at the same time, one and many. That there are similarities and differences between the countries south of the Rio Grande. General statements about this part of the world are dangerous and unrealistic.
2. This does not mean that the things they (Latin American countries) have in common are not important. On the contrary, language is quite important in the interrelation between nations (making the situation better than in Africa, for instance). But even more important is the common bond of DEPENDENCE.
3. The history of Latin America has been one of dependence: First to the colonial powers of Spain and Portugal, then to the British empire, and now to the United States of America. This dependence has created the underdevelopment that is characteristic of all the Latin American countries.
4. Through history, in all the different periods, there have been people fighting against the oppressive power and looking for independence and liberation. First it was a political liberation, now it is an economic one, the enemies are both internal and external.
5. Economically Latin America is under the complete control of North American imperialism. This land has been a real paradise for American investment and the cheap labor of the impoverished people has helped the investors make great profits, more than in almost any other part of the world. In this way, the poor Latin American countries have made possible the development of the USA.
6. Latin American dependence is mainly economic, but this implies also cultural and political dependence.
7. It must be recognized that the presence of the U.S.A. is a determinating factor in Latin America. And that, although her (the U.S.) empire is a world-wide one, Latin America continues to be considered the special sphere of influence of the foreign policy of the U.S.A. (Latin America is the back yard of the beautiful North American house.)
8. The control of internal problems of the Latin American countries is carried out in different ways by the U.S.A. A very important role is played by some of the international organizations working in this context.
9. Through many means, and especially making good use of international organizations, the U.S.A. has tried to impose some "images" of what a real country should be like if it is to be civilized and modern. Furthermore, it has tried to sell certain "goals" as the real ones

"Latin America is under the complete control of North American Imperialism . . . dependence is mainly economic, but this implies also cultural and political dependence."

for any country that is willing to overcome underdevelopment.

10. These "images" and "goals" that were accepted as valid for a while, are now challenged by Latin American countries. They are not "realistic", but rather ideological illusions whose main purpose is to perpetuate the bond of dependence.
11. The challenge of these imported patterns is not only coming from the so-called "radical movements", but even from the different national administrations of the Latin American countries. (The new understanding of the concept of development is a good example here.)
12. In the process of challenging imposed and traditional goals, the tendency toward the polarization in the Latin American political situation is made more and more evident. A real decision must be made. Either one is in favor of change or in favor of the present establishment. Either one looks to the future or to the past.
13. In this period of decision, "neutrality" looks impossible. Uncommitted people are an illusion. Everyone is committed in this either/or situation.
14. If the above is true in a personal situation, it is also true in the decisions that a country has to make. Governments are either conservative or progressive. Usually the changes in governments are from one side to the other. (The case of Bolivia.)
15. And it is in relation to this point that the role of the U.S.A. has been so uncomfortable. It has the strong tendency to support and encourage conservative (reactionary) types of governments because this will allow her to maintain her powerful hand on the Latin American countries, and to oppose the progressive and revolutionary movements as dangerous and intrinsically evil, because they recognize the need for self-determination, economic independence and an effective liberation from any foreign or internal power that impedes the fulfillment of the aspirations of man.
16. The determination of the Latin American people to be really free is a deep and sincere one, therefore it is hoped that there will be no peace in the continent until every man is free to choose his own destiny and every country is able to write its own history.

Challenges and Opportunities We Face

This picture that has just been presented to us is the one that Latin American Churches face, when they define their goals in mission. To preach, under these circumstances, a Gospel that can be real "good news" to the people who hear it, thus maintaining its fidelity to its Lord, a gospel that will present the light of hope, that will bring to our people, dispossessed of their future and of their goods, the promise that brings sense to human life.

In order to do this, the Church in Latin America needs to define more clearly its option, to find its place in the "joy and hope", and also in the sufferings of our people. The possibility of neutrality does not exist. Either we are side by side with our people, or we turn our backs to them. To abstain is to refuse to share their fate. To abstain is to believe that we can adopt the position of someone who looks from the outside, and that waits for the result, as if the struggle does not involve him. Not to intervene is not to realize to what point we are involved. Not to define ourselves is to reinforce the "existing disorder"; it is to accept the present as just; it is, in all, to deny our people and to deny Jesus Christ, who was incarnated in a man, as a poor and suffering man, and as such, brought his message of love and liberation to all mankind.

It is because of the aforesaid that our churches are beginning to define themselves, some more strongly and courageously (as the "Manifesto to the Bolivian Nation"; or the "Declaration of the General Assembly of the Methodist Church in Argentina"). Some churches are still searching their own way. Some are too much engaged or afraid and they prefer to close their eyes to reality.

—The churches must either accept the system, and reject their people, or reject the system in order to identify with the people. In light of the gospel, only the second option is possible, even in the U.S.

—The churches must project their future in terms of the struggle for freedom of the Latin American people.

—The churches must relate more closely to the people, in order to un-

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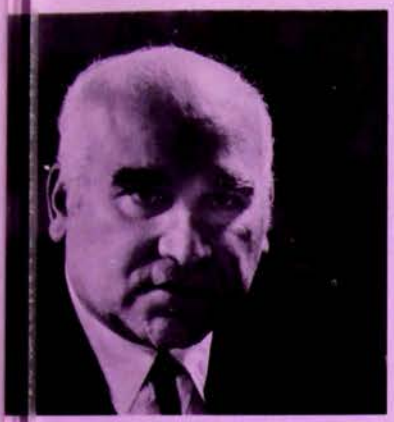
BISHOP FEDERICO PAGURA—Bishop of the Methodist Churches of Panama and Costa Rica, Vice President of the College of Methodist Bishops of Latin America, and President of the Latin American Committee on Christian education (CELADEC). An Argentine Methodist Pastor, Bishop Pagura has studied as a Crusade Scholar at Union Theological Seminary in New York, has worked with the World Student Christian Federation in Geneva, and at the time of his election as Bishop in 1969 was professor of Pastoral Counseling at Union Seminary in Buenos Aires.

REV. ROBERTO E. RIOS—Superintendent of the Metropolitan Region of the Evangelical Methodist Church of Argentina, Coordinator of the Department of Practical Theology at Union Theological Seminary in Buenos Aires and Chairman of the International Task Force on the Study of the Continuing Involvement of Missionaries Overseas (SCIMO). Mr. Rios has had graduate studies as a Crusade Scholar at Emory University and has served pastorates in Cordoba and Rosario in Argentina.

MR. NESTOR MIGUEZ—Argentine student of theology at Union Theological Seminary, Buenos Aires, student in sociology, minister at Olivos (Province of Buenos Aires), Youth Advisor to the World Council of Churches, Cooperator to the Catholic Pastoral Movement (Actualidad Pastoral), ex-President of the Latin American Union of Ecumenical Youth (ULAJE).

MISS MARIA ELENA REYES—Executive Secretary of the Department of Social Action of the Methodist Church of Mexico, graduate of nursing with a Master's Degree in Hospital Administration, currently works as an administrator in a Public Hospital and as a professor in the School of Nursing at the National Polytechnic Institute of Mexico.

as presented by the following persons:



REV. JOEL GAJARDO—Chilean theologian and former minister of the Presbyterian Church, Prof. Gajardo is currently teaching in the Theological Evangelical Community and the Catholic University in Santiago, Chile. He has had a wide experience in both the Latin American situation and the world mission of the Church through his involvement with the World Council of Churches Church and Society activities in Latin America (ISAL).

REV. JAIME BRAVO—Bolivian Aymara Indian, first generation Bolivian Pastor, Superintendent of the Santa-Cruz Montero District, Methodist Evangelical Church in Bolivia. Mr. Bravo was forced to leave Bolivia after the recent coup d'etat and is now a political exile in the U. S. The District where he worked had been called "the most active District in the world." It was carrying out a program of adult education, public health, agricultural extension, community development and pastoral training.

FATHER GUSTAVO PEREZ-RAMIREZ—Director of the Colombian Institute for Social Development (ICODES), Bogota, Columbia, former Secretary of the International Federation of Institutes for Social and Socio-religious Research (FERES) for Latin America. Father Perez is the author of *Planas: las Contradicciones del Capitalism* a book published in March 1971 to denounce the torture and persecution of the Indians by Colombian landowners and members of the Colombian Army.

REV. PAULO AYRES MATTOS—Pastor of the Methodist Church in Cabo Frio, State of Rio de Janeiro, Brazil and Conference Secretary of Christian Education. Mr. Mattos has had graduate study at McCormick Theological Seminary in Chicago. He is currently teaching religious culture in secondary schools and working in community organization in rural communities, especially among farm laborers.

derstand them and to share their luck, more than "convert" them.

—Because the Church reckons itself as a part of history, it can realize now the need to change the social structure in order that the people may have their share in a more just distribution of the fruit of their work.

—Other Christian churches face the same task. Because of this, ecumenism is possible through the joint work of those who choose the same option, more than through the institutional hierarchy.

—Because of the special issues we face, we must be very careful of the use we make of our talents, personal gifts and our money.

—The church must bring a new awareness, inside our continental limits, as well as outside, of the facts that force the necessity of change in our structures, in order to "make all things new" for the sake of the Gospel of justice and love.

What We Do Expect from the Board of Missions

Our basic assumption is that the problems created by missionary interchange has no other final solution than the liberation of the dependent countries. Until such time as that occurs, there will be an unavoidable distorting effect in the situation of all our churches, both the U.S. church and the overseas churches. Given this conclusion, we have the duty as churches to anticipate, although ambiguously, the liberation, in order that our actions will help to bring it about.

1. **We Expect Your Understanding**

This is the very first thing we expect from the Board of Missions. We expect that you will make every effort to understand the historical process of our Latin American countries and churches. We expect that you will understand the stance adopted by many Latin American Christians, who act politically out of their Christian convictions. We expect that you will understand the possible direction which the historical process is taking, toward a rapid polarization in the political sphere and toward an authentic autonomy of the Methodist Churches in Latin America. At the same time, we hope that you will understand the reasons for the existence of other organizations, which work and exist outside the institutional churches.

2. **We Expect That You Will Work for Conscientization.**

Given the lack of information and the fact that the channels already in existence are at the service of vested interests, we hope that the Board will assume an increasing role in informing the American church of the facts concerning the process which is taking place in Latin America.

We also hope that the Board will do whatever is possible to inform U.S. public opinion, using to that effect all the resources it has at its disposal. If a price must be paid for it, we are willing to pay it, and we hope that the Board will not back down from paying it as well.

3. **We Expect That You Will Support Minority Groups in the U.S.A.**

We hope that the Board will be able to put all the input from its relationships with the overseas churches at the service of the liberation movements in the U.S.A. We are sure that all who are working for the changing of the system inside the States, are serving the cause of all the oppressed peoples everywhere. And we hope that the Board will assume a stronger stand with regard to them.

4. **We Expect That You Will Give Critical Support to the National Churches**

We hope that the Board will continue to support the national churches, since we affirm that theirs is the responsibility of defining the mission of the Church in terms which are relevant to their national context. But, at the same time, we recognize that there is a need for other organizations which work beside or even outside the national churches for purposes more directly related to liberation of our countries. We are saying here that we cannot take for granted that the established churches have a monopoly on the mission. This fact creates very acute ecclesiological problems which need to be studied locally. We hope that the Board will not prejudge those problems by the way it allocates funds and personnel and will not make possible the isolation and unaccountability of any group in our Latin American countries.

5. **We Expect That You Will Continue to Fulfill Your Complete Responsibility Toward Latin America**

We recognize that our autonomous churches ought to assume their full responsibility, including the support of their ministry and regular programs. At the same time, we know that this process, already in progress, will take time, according to the maturity of each given church and the economic condition of its country. Let us assure you that this goal is basic for all of us, who are working for the true autonomy of our churches.

But we must insist that the responsibility of the American church toward Latin America does not exhaust itself in the service of the needs of our churches. You, as a part of the U.S.A., are in debt to the Third World countries, and particularly to the Latin American countries. since your own affluence depends in great measure on the exploitation of those countries. Thus, if minority groups in the States have a recognized right to demand reparations from the majority, then it is even more true of the Third World countries. For that reason, we express here our fervent hope that, in dealing with your domestic problems, you will not refuse to fulfill your complete responsibility toward Latin America. Our concern here is to pledge our commitment toward our peoples and to hope that you will continue to back us up in a common service to them, assumed in the name of Jesus Christ by your church and our churches.

6. **We Expect That You Will Throw All Your Weight on the Side of Those Who Are Being Persecuted for the Sake of Justice**

We don't have to elaborate this point. You all have heard of some of the methods being used in Latin America to still the voices of those who fight for self-determination and social justice. Some of them learned from you that God created all men equal and gave all peoples the right to a human and decent life. Some of them learned from you that no human being has the right to use fellow human beings as tools for his own well being. And they are being killed, tortured, exiled because they believe they have no right to be happy while others suffer injustice. They know that the only way to real peace comes through work for justice. Are you going to be satisfied with your relative peace while they, some of them your fellow Christians, are mistreated? We prayerfully expect that this Board will do whatever it can to influence the American government in their favor, knowing that a word from Washington will be carefully heard in Latin America. And, at any event, your concern for them will mean very much for all of us. ■

THE CHRISTIAN CHURCH IN CHINA:
MYTHS AND REALITIES

The first notes for this article were made at The Third National Convocation on the Challenge of Building Peace. Some two thousand five hundred delegates were gathered at the Americana Hotel in New York City to focus the attention of the American people on the prospects for cooperation between the United States and The People's Republic of China. By far the most crowded panel discussion, if one can call five hundred people crowded into an ornate ballroom a discussion, was "America and China: Myths and Realities." The Christian Church in China was not in the discussion nor was it on the agenda anywhere during that long day, but the implications were clear, and they are very important for the Church to understand today, both for its own international relationships and for its self identity.

There were no representatives from the Christian church in the leadership roster. Since the church has had by far the greatest volume and greatest intensity of personal experience and long-term involvement in China the omission is interesting.

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Moore Memorial Church in Shanghai before the Communist Revolution, opposite page, and after, above. Professor J. W. Dyson directed the choir. The characters on the steeple say, "Fight for World Peace."

Could it be that the planners of the convocation, who could not be unaware of this, felt that the church, both Chinese and Western, has very little to contribute to prospects for cooperation between the United States and The People's Republic of China? Are the Christians of North America too hung up with myths about the Church in China to be able to contribute to the realities of peace and cooperation? Examine some of the myths, and see.

That the Missionaries Will Return

There is a general myth among Protestant church members that the advent of friendly relations and cooperation between the United States and The People's Republic of China will open the way for the return of Christian missionaries, from North America and Europe. Mr. and Mrs. Hosea Williams of the Southern Christian Leadership Training Conference, recently returned from four weeks in China, make it clear that missionaries, or any other types of semi-permanent representatives of the church of the West will not be free to enter China in the near future or in the discernible years ahead. Professor Ross Terrill, an Australian now teaching at Harvard, has said the same thing in his personal and published reports. Mr. Chester Ronning, former Canadian Embassy Officer in China and Delegate to the U. N. General Assembly, was invited by Premier Chou En-Lai to visit The People's Republic of China earlier this year (1971). Ronning was born in China 76 years ago, the son of some of the first Norwegian Lutheran missionaries in the town of Fancheng in Hupeh province. He visited his old home, went into the church he had known as a boy, and went back to Hauge Academy where he taught for five years, met some of his old students and fraternized with Chinese people from the small farmers in the back country to national leaders in the capital. He reports that "a return to traditional missionary activity is out of the question." This assertion is supported by every observer and reporter to whom we have had access. And the same principle applies to the traditional Western businessman, the traditional philanthropist, the traditional tourist, the traditional educator and all other traditional relationships. For these traditional relationships represent, along with whatever good which may have been done, a period of colonial domination which is abhorrent to all Chinese. The Chinese people have now achieved a national dignity which demands a totally new set of relationships based upon equality and mutuality.

The myth of the return of the missionaries is an outgrowth of the general assumption that the number of missionaries is a measure of the progress of the church "on the field." While this assumption applies to all parts of the world it is particularly relevant to China for there were greater numbers of missionaries in China than in any other nation. The Protestant missionary presence began over a century and a half ago with Robert Morrison and peaked in 1926-27 with about 8,300. By 1953 all but a handful in prisons had left voluntarily or were expelled by the communist government. The expatriate missionaries found the attitude universally expressed in comments such as, "What a shame to have Christian work in China stopped!" or "What happened to your work you left?" or "How soon do you think you will be able to go back?" Even now, twenty years after the expulsion, the people of our churches imply in their conversations that the church has stopped dead in its tracks in China because there are no missionaries present to keep it alive.

The reality is that the Christian Church of China has survived several cataclysmic missionary exoduses. Actually, Christian missionaries from Asia Minor, the Nestorians, first entered China 1,336 years ago. The Nestorians flourished and spread for about two centuries until a Taoist emperor expelled all the Nestorian Christian missionaries and Buddhist priests in A.D. 845. Roman Catholics arrived on the scene in 1294 and the Protestants in 1807. Some missionaries and many Chinese Christians were killed in the T'ai Ping Rebellion of 1852, and most of the missionaries left. The Boxer Uprising of 1900 was even worse when over 200 missionaries, 2,000 Protestants and 30,000 Catholics were killed. Again the surviving missionaries left for their native lands. In 1927, during the first major open fighting between the Nationalists and the Communists, there was a massive exodus of missionaries and harrassment of the Chinese Christians because of their associations with the missionaries. During each of these phases of history the Christian Church not only continued to survive but it grew without the presence of missionaries or the benefit of "foreign" money.

While we do not expect the missionary movement to flow back into China as it did in the past, the reality is that Christians from other nations are still moving in and out of China. They are not being invited or allowed to visit China because they

are Christian but because they have attributes or skills or goods which are of interest or value to China. Hosea Williams and his wife, for instance, are Christians but they were invited because of their leadership in the civil rights movements in the U.S.A. Chinese Communist leaders are quite open and frank about it. They believe that the Christian faith is one of the superstitious religions of the world, that its uselessness is easily demonstrated in a completely socialist society and that the Christian church will decay from its own demerits. This means that open dialogue on an individual basis may be possible, but that a "foreigner's" real value will be in what that person may be able to contribute to the Chinese people and the Chinese revolution.

Mao-Tse-tung, in a conversation with Edgar Snow on December 18, 1970, (reported in the April 30 issue of *Life*) said that there "could be mutual respect and equality" between Chinese and Americans and that he placed high hopes on the people of these two nations. He indicated that the Chinese foreign ministry was studying the possibility of admitting Americans from all ideological points of view. The continuous invitations and approvals since that time are hopeful signs for still more acceleration of such contacts. Where Christians are involved it means they will not go as a part of the institutional missionary movement but as individuals expected to let their faith work itself out in the unrehearsed and unexpected events of each moment.

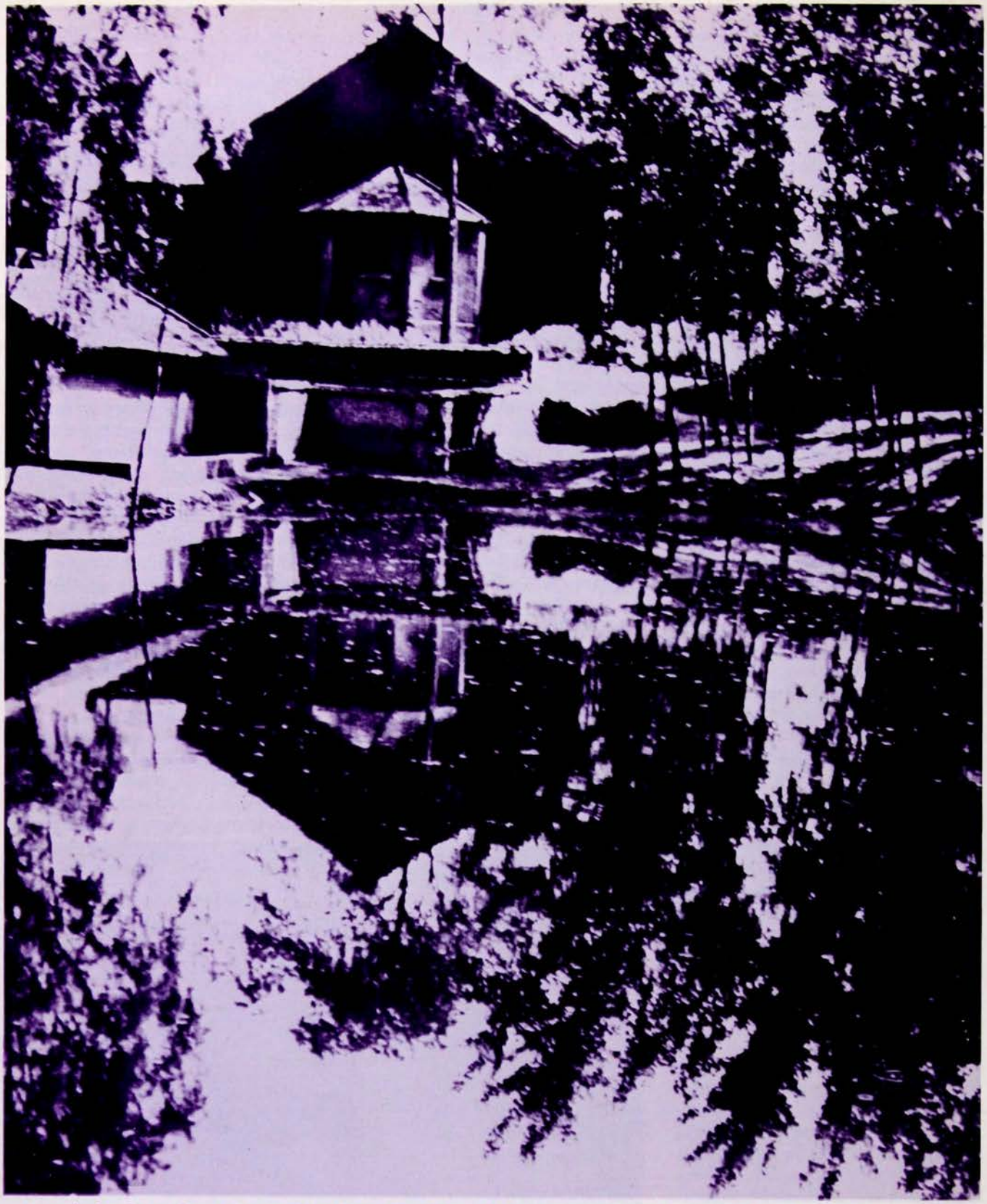
That the Church "Lost" China to the Communists

"What a pity," we still hear Christians saying, "that we (meaning the church) lost China to the Communists." White, national chauvinism is still more dramatic among those who insist that the church lost China to the Russians! Such ecclesiological ethnocentrism seems incredible among Christians, but if words betray our attitudes we might as well face up to it—that's the way many Christians feel.

The reality is that China never did belong to the church, nor did it belong to the Christians, not even the Chinese Christians. This seems so obvious that it is embarrassing to have to write it. Such allegations are not made regarding the church and any other nation, why should they be made in respect to China? We do not allege that the United States belongs to the church, or is "won for Christ" even when thirty-five percent of its population is called Christian. At its best the combined Roman Catholic and Protestant membership of the church in China was never more than four million, about one half of one percent of 800,000,000. Numbers aside, to think that the Chinese Christians were lost to the Communists or the Russians betrays a lack of understanding of the nature of the church which is far more serious to the church than the Communist revolution in China. The reality is that Christians have an allegiance to God through their faith in Jesus Christ which transcends the ebb and flow of all national governments and the kaleidoscope of international relations.

Perhaps this Christian possessiveness arose from knowledge of the thousands of Christian schools and hospitals and church buildings built and operated by the Christian missions and the Chinese Christian church. The most recent and the most reliable reports are that most, if not all, of these institutions are now under the control of and operated under the direction of some branch of the Communist government of China. None of these buildings any longer belong to any mission board or even, as far as we know, to the Chinese church. Schools and hospitals are in full use, and some church buildings are used for public affairs, but most reports are similar to that of Professor Terrill who says that "churches are boarded up, empty, and checkered with political slogans." These institutions were taken from mission boards or from the Chinese church by force or by fiat, and it is possible that the myth of the church being "lost" to the Communists arose here. We know that the missionary movement and the churches of the West were slow in transferring property and control of institutions to the Chinese, but the reality is that the schools and hospitals were developed for the Chinese in the first place. The Communist revolution simply put into the hands of the people what was intended to be theirs from the first.

The Christian Church was not and is not in competition for control of China, or any other nation. This myth was perhaps more prevalent among the Chinese than among the



A small church is reflected in a pond in Fancheng, China. This photo was taken during a visit to the interior Chinese town by Chester A. Ronning, a former Lutheran missionary who was born in the town and later was principal of a school there.

Mr. Ronning said that the church building isn't being used but that a small group of Christians still meet in a guest room of the church. He also stated that Christian worship services are still being held in Peking and Shanghai.

people of the West. Motivations of missionaries were always suspect by the Chinese, and they were always candid with their questions, "Who sent you to China? The American government? Where does your money come from—the CIA or the FBI or the military? Why the arduous task of building schools of all categories all over China if not to 'capture' the minds of Chinese youth with the ideology of the West eventually using them as pawns for greater foreign control—to make more and better 'running dogs of foreign imperialists'?" The Chinese cannot be faulted for such assumptions, for the expansion of the missionary movement and the growth of the Chinese church were closely interwoven with a period of ruthless colonial expansion by the West of which we are ashamed. It was extremely difficult for the Chinese to sort out the altruism of the Christian missionaries and the churches from which they came from the carefully planned international struggle for control of China.

That the Church in China Has Disappeared

For the many in the West who equate the existence of the church with its buildings and institutions, the Church in China disappeared when the schools and hospitals and sanctuaries were taken over by the new government. But the reality is that, even in the use of its property, the church is more of a regenerative factor in Chinese society than ever. For example, in 1949 when the Communists conquered Nanking and the Nationalists retreated to Taiwan, there were related to the Protestant Church thirteen colleges and universities with 9,000 students and there were 220 middle and primary schools serving about 175,000 children. These were taken over by the new government and incorporated into a massive new system of education designed to educate *all* the children of the nation. This is the property of the church incarnated into the new society with a scope and influence undreamed of by the church. The same is true of Christian hospitals and medical programs. Christian sanctuaries and worship centers have also, but not so thoroughly as schools and hospitals, been converted to non-ecclesiastical use.

The people of the church are still there. Although we have no way of getting statistics we assume that the total number of Christians is less than the four million estimated in 1949. If half the Christians were forty-five years of age or more in 1949 we can assume that at least half of them (one quarter of the total or one million) have died. We believe that new accessions to the faith have not been as numerous as before the revolution and that the opportunities for training of children of Christian parents have been extremely limited. Consequently, the only reliable information we have is that the Christian community is greatly reduced numerically.

The pastors, teachers and laymen and women leaders are still there, with the exception of losses by death. The ecclesiastical hierarchies are not functioning, and the organizational structures familiar to church life in the West are gone, but they were Western replicas which needed pruning. The denominations dear to the West began to disappear over thirty years ago when seventeen major Western denominations consolidated into The Church of Christ in China. Now all formal Western denominations are gone. But the reality is that Christian people are still there, and the church is wherever the believers are. The details of how they live and work and carry on their life together are not well known to us, but we do know they have not disappeared.

Perhaps the best way to describe the continued presence and witness of the Christian church in China is in the words of the Chinese themselves. "The Christian Manifesto," strongly induced by the Communist government, was issued in May of 1950 (in consultation with Chou En-lai) by the group of Christians who founded the Three-Self Movement. The three "selfs" were the principles of self-government, self support and self propagation which had been part of the "aim of foreign mission" of the missionary movement for nearly a century.

The manifesto was described as the "Direction of Endeavor for Chinese Christianity of New China." It stated that since missionaries came from imperialistic countries, the church in China, consciously and unconsciously, was related to imperialism; further, that the imperialistic countries would take advantage of that fact to stir up reaction to the Chinese revolution. Therefore, since all faithful Chinese citizens should be engaged in building a new nation, the Christians must contribute to nation building by: (1) Achieving "self reliance and rejuvenation" in the shortest possible time (complete severance from foreign personnel and funds); (2) "Lay emphasis upon a deeper understanding of Christianity itself, closer fellowship and unity among the various denominations, the cultivation of better leadership personnel, and reform in systems of church organization"; (3) Emphasize anti-imperialistic, anti-feudalistic and anti-capitalistic education; (4) Emphasize productive labor, cultural and recreational activities, literacy education, medical and public health work, and care of children. This statement was eventually signed by four hundred thousand Protestant Christians as a result of a mass campaign for public endorsement.

Because this statement was induced by the national government it sets the context in which Christian life had to be manifest in China. It is a social action document relating to the administrative nature of the church in that society, rather than a prophetic document relating to the pure Gospel. It reminds us of an insight from David Paton, a British missionary expatriate from China, who said that there is no such thing as a pure manifestation of the Gospel in society, since the Gospel is always incarnated in a culture. He also reminds us that "history has so far disclosed no system under which it is totally impossible to obey God and to witness to Him." ■

Dr. Crouch, a former United Presbyterian missionary in China, is Director of Communications for COEMAR.

AN ENCOUNTER

WITH LOVE

BILL HALL

Bill Hall is Secretary for Adult Resources and Enquiry of the Board of Christian Education of the United Presbyterian Church in the USA.

AN ENCOUNTER, WITH LOVE. That's how a Shalom Retreat might be described. For a Shalom Retreat encounter group is unlike many of those popularly described in movies, magazines and novels.

A Shalom Retreat is a group encounter experience based on an understanding of Christian love. It is Christian in leadership and process, with the result that a supportive, caring Christian community is formed.

Psychologically, the Shalom Retreat has its roots in the Human Potential Movement. This movement is embodied by a wide variety of growth centers where persons seek to find self-realization through group process methods. Spiritually, the Shalom Retreat has its roots in the life changing power of the Bible.

The originators of Shalom Retreats are Dr. Gerald J. Jud and his wife Elisabeth. Dr. Jud is General Secretary, Division of Evangelism, for the Board for Homeland Ministries of the United Church of Christ. Elisabeth is a clinical psychologist.

Having led some 30 Shalom Retreats, the Juds bear witness to significant and lasting changes taking place in persons during the three-day experience. Their book, *Training in the Art of Loving,* based on research from the retreats, is being published by Pilgrim Press.

Dr. and Mrs. Jud believe that leaders trained both in Biblical theology and human potential group methods can enable the church to be a more caring and loving community. Thus, last summer they conducted two ten-day Leadership Training events for husband and wife teams. A similar series is planned for this summer.

The pictures in this article and the following observations come from participation by the author in a Shalom Retreat.

At the heart of the Shalom Retreat are specific operational principles for loving, based on the Christian nature of love. They consist of seeing persons in their uniqueness, hearing the meaning behind their words, having goodwill for them, acknowledging their right to think and feel as they do, and being there for them in their need, within one's limitations. During the encounter experience participants practice these principles.

The retreat lasts from Thursday evening through the noon meal on

(Below) Joy overflows in the group as inhibitions are overcome so that persons can give and receive love. (Bottom) One encounter method is that of holding a person down "on the mat". "One of the amazing things," says the author, "is the power of ordinary people to help one another."

Sunday. Most of them have taken place at Kirkridge, a Christian retreat and study center near Bangor, Pa.

Beginning with the first evening, a community of supporting and enabling love is formed. Through some self-disclosure and awareness exercises, strangers become persons. One begins to see beneath the surface and to hear what the eyes and body are saying, as well as the lips. As the others' needs are recognized, the little negative things about them recede. You begin to identify with them and realize that your island of being is

(Above) a celebratory meal of wine, grape juice and bread suggests new bonds of love which have grown out of an intensive communal experience.

connected with theirs.

The setting is a squared circle made by mattresses placed on the floor in the form of couches. Two mattresses in the center form a mat where individuals do their "work." It is not the "hot seat" in the sense of the usual encounter jargon. Persons are not "put on the spot," but voluntarily get on the mat because they have a feeling they want to explore.

The co-leaders, Jerry and Elisabeth Jud, start with the assumption that persons have feelings of fear, anger, or pain, which are blocking their capacity to receive and give love. These feelings must be "worked out" by the individual at his own pace and in his own way.

For eighteen hours, beginning after breakfast Friday, with breaks only for meals, the work on the mat takes place. The working out of deep rooted feelings is often dramatic. Demons are exorcised and feelings of release overflow joyously after the anguish of getting in touch with and working out one's feelings.

To facilitate the working on the mat, encounter group methods are

(Above) Gradually, strangers become persons through a variety of exercises. (Bottom) Members of the group are encouraged to talk out their feelings, but no one is put on the spot. These groups may be one way in which the church can help people realize their human potential.

used such as breaking into a group, being held down, and role-playing. The leaders, group members, or the individual himself may suggest helpful methods to get the feeling out.

One of the amazing things experienced is the power of ordinary people to help one another. In a Shalom Retreat the group becomes a positive, enabling force complementing the leaders' involvement. Empathy is deep as persons often live out the experience someone else is having on the mat.

Violence to self, others or property is prohibited, but all other expressions of feelings are encouraged. There is a lot of unashamed crying by those on the mat and those identifying with them.

At no time is there pressure on anyone to take part, no psychological ganging up. You work out on the mat because you decide that you have feelings blocking your fulfillment.

The emphasis of the encounter is not on how sick you are, but on your strengths and how they can be developed. Persons are encouraged to recognize, express and accept their real selves. The result is behavior characterized by increased warmth, openness and spontaneity.

On Saturday evening, feedback begins. It consists of how each person was seen by others in the group. It is a time of "speaking the truth" in love and is a positive, affirming experience—a bathing in love.

Following feedback, time is given for each person to put into writing his theological reflection on what happened at the retreat. Copies of these are sent to the other members of the group.

Sunday morning, just before the final meal, is left free for celebration. Outside of providing wine, grape juice and bread, it is completely unstructured. A deep, spontaneous celebration happens, growing out of the intensive experiences the group has shared. It is truly a happening, a love feast, in which old forms and words come alive with new power.

Men and women today yearn for caring, loving relationships through which their full potential as human beings may be realized. The question is, where can such relationships be developed? The Shalom Retreat points to the possibility that the church may increasingly become the community where persons learn how to give and receive love. ■

"There comes a point
when words
are useless
commentary,
immodest babbling,
beside the
hard reality
of suffering."

André Dumas

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To suffer is to be enclosed in forced boundaries, to see and to receive no ways to escape this confinement. More than that, to suffer is to find no meaning in this obscure destiny, to be totally unable to pretend that suffering could become a means for learning and finally hope through distress. To suffer is to be deprived of light in darkness, any light, light of the good remembrances of the past, light of the good companionship of the present, light of the good promises waiting for the future. In suffering, everything and especially time, becomes worthless. All is, in a certain sense, already dead and it is the coexistence of the internal death with the external survival that makes suffering so unbearable. It would be better to be dead without consciousness of this emptiness of surviving life than to be alive with the consciousness of the blockaded future.

Of course, this is extreme suffering. Generally, we don't remain in this state. During the time of suffering we search for simple objects and events which are untouched by the dreadful vanity of our former goals of life. Think, for example, of the novel by Alexander Solzenitsyn, *One Day in the Life of Ivan Denisovitch*. In the absence of comforting remembrance, of secure surroundings, of reasonable hope for change, very simple things are suddenly seen as remarkable. A tree with a few dying leaves, a well-built brick wall, an extra piece of bread, all become precious food

PASSION & SUFFERING

André Dumas

"Suffering is unbearable face to face. That is why we look around for little paths in its anguishing forest."

for the soul. The soul becomes cautious not to hope too high in order to avoid being deceived too bitterly. Suffering is unbearable face to face. That is why we look around for little paths in its anguishing forest.

When I evoke in such a way the concreteness of human suffering, I realize that God in Jesus Christ has been very concrete, because precisely in his own passion experience we find what we have described, both the vanishing meaning of previous ministry (was it worth preaching the Kingdom of God to arrive at the derision of a crucified "king" for a people repudiating God?) and the comfort through simple acts (the only comfort during the Passion was the broken bottle of perfume!). God has not spared himself extreme suffering and Jesus was no higher than any man during those days of contradictory survival. The silence of Jesus throughout his passion is likely the result of suffering and not only the ultimate confession that all has already been expressed. There comes a point when words are useless commentary, immodest babbling, beside the hard reality of suffering. Then God's passion is learning from man's suffering.

At this point the great question arises. Can God go to school from man's distress? To be God, does he have to be at too great a distance from man's reality? In that case, Jesus Christ's passion would more truly signify a deepening for God himself through suffering than a deliverance for man through God. Does then the passion of Jesus show more the impotence that God shares in common with man in the midst of destiny than the liberating power of God to create history for men? This question is a central one, especially for modern man accustomed to having a view of the compassionate and powerless humanity of God on Christ's cross, but unaccustomed to viewing the power of God's passionate companionship with man. Does it affect man's suffering to know that God is partaking in it in Jesus Christ's passion?

Our answer must not be too quickly a positive one. Suffering requires soberness if we are to avoid paternalistic counseling and misunderstanding of our brothers. We must not become like the too-well-instructed friends of Job. I just wish to insist on the word "passion."

The word passion does not rely primarily on suffering, but both for God as for man it is the vitality of the heart. The passion of Jesus Christ is first of all the proof that God prefers to let his own Son die, that is to die at the deepest level of himself, rather than let us die by keeping Himself away at the time of human failure.

The word "passion" should be used in preference to other possible designations of Christ's suffering such as misfortune, distress, unhappiness. Passion is not passivity, but affection's active commitment. To be passionate is to be unwilling to break the bond of love, even in the days when to remain bound implies that suffering will be the price paid. Passion is at this point antithetical to reason. God is really unreasonable because he will not renounce man. That is why Jesus' passion is profoundly a non-passive one.

Does this change human suffering? No, because God is God, inexhaustible passion, and we are just humans, exhaustible choices. But whether God or man, we are led to the day of trial. This occurs in many different ways to each of us, maybe at the political or personal level, in familial or professional or church life, through words, events, projects or feelings. Suffering is no immature psychological inability to adapt to reality, but mature psychological ability to accept reality. The trial is not a fantastic neurotic tendency to escape, but realistic, lucid openness to encounter. In this time of trial, will misfortune suppress passion or will passion persist during misfortune? The real choice is neither to avoid misfortune (this would mean a false idealism), nor to be resigned to misfortune (this would mean an equally false cynicism), but to face misfortune with the hidden persistency of passion. This has been and is the way of Jesus Christ, who in this was not greater than any of us nor any of us greater than He. ■

Professor André Dumas is a noted philosophy and ethics scholar and an outstanding leader of the Reformed Church of France. His most recent book, Dietrich Bonhoeffer: Theologian of Reality [*see BOOKS*], *is the result of twenty-five years research and study into the contribution of the great German pastor. Professor Dumas is currently Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York City.*

THE TONDO SQUATTER AREA in Manila lies along the bay in the North Harbor section; a church leader estimates that about 40,000 families—representing a quarter of a million people—squat there on 230 acres of public land. The people living there are part of the urban surge in the Philippines as tens of thousands leave the rural areas and head for the cities. One study states that the squatter population of Metropolitan Manila grew from 23,000 in 1948 to 767,000 in 1968—in spite of some attempts by the government to move squatters to resettlement areas outside the city.

But the Tondo settlers are no longer willing to be moved about by federal and local authorities as developers eye their land. In recent years they have carried out a number of actions to dramatize their land demands. Arrayed against the city of Manila and the national government in this power game is ZOTO, the Zone One Tondo Organization, an "organization of organizations" representing as many as 68 separate groups in one of the six sections of Tondo.

ZOTO members point out that as long-time residents on this public land, they have a legal claim to the land under Republic Act 1597 which entitles bona fide residents to subdivide the land reclaimed during President Magsaysay's time 15 years ago. But the government has rarely met with the people to negotiate the issue, much less to grant titles to squatters.

When the Rev. Henry Aguilan, a Filipino who once studied community organization in the United States, went to work in a small chapel fronting the docks of the North Harbor in 1965, he found that the Tondo squatters' chief concern was security. "Any day they knew they could be evicted from the area and relocated somewhere else," he recalled. The city of Manila had a development plan for the area, but the people of Tondo were neither familiar with, nor involved in, the planning. Later Filipino Roman Catholics and Protestants united to form the Philippine Ecumenical Committee on Community Organization (PECCO), which Henry Aguilan chairs.

February 16, 1970, Tondo residents representing several groups which would later help form ZOTO, along with a Roman Catholic priest and Henry Aguilan, were meeting with President Ferdinand Marcos at Malacañang, the Presidential palace. At one point Marcos was talking of how much he had done for Tondo, according to one of the participants, when Henry Aguilan said: "But Mr. President, you haven't addressed our question."

The President was somewhat taken aback, and Aguilan pointed out that none of the real demands of the people had been met. After further discussion, the President said: "The land is yours. It is yours to do with as you wish."

This statement, which came in the hearing of top government officials as well as the Tondo group, fired the people's desire for land rights. It still has not received the benefits of that and other promises but ZOTO works toward the basic goal of controlling the land on which its people live.

For certain, other solutions to the massive migration of people into the city have not worked. Rev. Richard Poethig, a Presbyterian missionary in Manila long associated with urban concerns, points out that "an official report on squatter and slum problems in Manila estimates that more than 55 percent of those relocated to Sapang Palay (about 40 kilometers from the city) in 1963-64 have returned. The reason squatters return is not hard to discern. . . . Even though many of the squatters live on the margins of the city's economy, they are able to put together an income from the different sources available to them. If they are removed to places where no

THE CHURCH AMONG THE FI

Leon Howell *Mr. Howell reports regularly from Southeast Asia.*

work is available such opportunities do not exist. All the squatters can share is one another's poverty."

ZOTO was permanently formed in May, 1971, after seven months as a temporary organization. It first claimed public attention in November, 1970, during Pope Paul VI's visit to Manila. The residents learned that the Pope planned to visit Tondo. According to the "Story of ZOTO", available from the Philippines Ecumenical Committee on Community Organizations,

"ZOTO requested that it, as a formally organized assembly of people, be designated as the official greeters for the community. It also decided to ask the Pope to bless the people's efforts to gain title of the lands on which they were living. These requests took the Catholic hierarchy by surprise and were met, as expected, with peremptory rejection. Gradually, however, as it became evident that the organization was serious and did indeed represent large numbers of people, compromises were reached. Thus on the afternoon of the Papal visit, the President of ZOTO publicly welcomed him, and received his blessings on their efforts."

Perhaps because he was embarrassed by the Pope's recognition of ZOTO, conservative Cardinal Santos came up with a large-scale housing project for the area. But the people denounced the scheme as paternalistic, redolent of traditional charity. So several of them went to a key newspaper office and demanded publicly: "No, we don't want housing, Cardinal. We want land." They also wanted to participate in any planning for their future.

Rev. Henry Aguilan, presently Secretary of the Commission on Social Welfare and Education of the National Council of Churches of the Philippines, recounts another ZOTO action. "After Yoling, the worst typhoon in a decade, hit in November, 1970, the Protestant churches went into Tondo to hand out relief goods for Church World Service. But the people resisted, saying they wanted to do it directly. They did get $10,000 directly from *Misereor,* a German Catholic relief organization, which they spent for 5,000 metal sheets for roofing and handed out themselves. They handled that very efficiently and so they asked CWS, what is the need for a third person? But the American CWS director said that goods had to go through approved church agencies, an answer the people took to mean that they weren't trusted to be honest with the goods. So three busloads picketed the CWS office at the NCC. After some time, CWS agreed that in future ZOTO would be consulted on relief work in its area."

Last summer and fall ZOTO moved again—this time to block construction by a non-profit housing agency of highrise units on the National Waterworks and Sewerage Authority compound, where a number of squatters had lived for a long time. As far as ZOTO could determine, there was no intention of providing space in those new apartment houses for Tondo residents ousted by this and other renewal plans. When the People's Homesite and Housing Corporation brought crews to the compound to begin foundation work in September, ZOTO members moved to reoccupy the compound and reconstruct their shacks.

The reoccupation did not go as smoothly as planned; push came to shove, a guard panicked and fired shots in the air (but not at the people). Nevertheless work came to a halt and the move culminated in an agreement between ZOTO officers and the general manager of the People's Homesite and Housing Corporation. Among the provisions: ZOTO was to be consulted on criteria for tenant selection, to be given a copy of the urban project, and together

PINO SQUATTERS

they would recommend to the Bureau of Public Works that residents of Tondo be represented in the planning group for the foreshoreland.

Once again ZOTO had demonstrated its growing strength, a strength that rests, in the words of its president, Mrs. Trinidad Herrera, a 16-year resident of Tondo, on people. "Present society has two ways of manifesting power. If you have money, you have power. But if you are less fortunate, like most of us, the only power that we have is people power. If we are well organized, we can demand change."

The list of "ZOTO actions" could be extended indefinitely. But these suffice to illustrate that ZOTO, which one newspaper article suggests is "the oppressed asserting their sufficiency with a tinge of arrogance," has the ability to make its voice known to those in authority, from the Pope to the President.

It is interesting to note that the church, in this nation of 38 million which is the only place in Asia with a Christian majority, has been deeply involved in supporting the growing political awareness of the Tondo residents. PECCO invited American Herb White, who had been involved with the FIGHT program of Saul Alinsky in Rochester and in organizing in Seoul, Korea, to be a consultant. Under Herb White's guidance and with funding from various Roman Catholic and Protestant sources—both in the Philippines and abroad, seven community organizers are training in Tondo. After six months they go on to use their experience elsewhere in the Philippines.

Philippine observers feel that direct participation of the church with the poor as they challenge constituted authority marks a shift in the traditional church concept of urban industrial mission. In many countries the church has tried to "educate" its various members in business, labor, government, to their "responsibilities." In Tondo, as in several other cities of Asia, the churches—or at least some expressions of the church—are now beginning to support people who have been long ignored in the urbanizing process as they *demand* their rights.

Whether ZOTO itself will be able finally to win the battle for control of its land waits on time and events now unknown. But it is certain that as more and more people have come

to understand that their one source of power is mass organization, any government that ignores the people of Tondo will pay a heavy price.

And in other cities of Southeast Asia, where squatters compose at least 25 percent of the population of every major city, Tondo is going to be watched as a possible model for the ways in which poor squatters say that city planning cannot be done without considering their inevitability and their rights.

Dick Poethig has written: "The words of the people have a harsh sound to those not used to hearing the poor speak this way. But these are people claiming their citizenship and testing the democratic mettle of their government. They are not revolutionaries in the sense that they desire to overthrow the established government. They are revolutionaries in the sense that they believe in using the processes of democracy to redistribute power and wealth—that in order to be heard men must organize, win others to their cause, and use their combined strength to negotiate for justice. It is this process which keeps a city alive and human, because its people have a voice in shaping its future." ■

Opposite page, Railroad tracks run through Tondo squatter area of Manila. Policeman removes building materials used by squatters attempting to reoccupy land from which they were evicted. This page, top, Jessica Fernandez, ZOTO leader, Henry Aguilan, Protestant church executive, and Joe Boatright, COEMAR fraternal worker, confer in Manila. Catholic priest says mass for ZOTO members during occupation of compound in Tondo.

CHURCH ACTION IN PORTLAND

THE BUILDING looks more like a fortress than a church. There are no steeples or stained glass windows. The only external indication of its religious connection is an unpretentious signboard in the corner of the parking lot which reads Centenary-Wilbur United Methodist Church, and an engraved inset on the side of the building proclaiming "Even as ye do it unto the least of your brethren, ye do it unto me."

The congregation of Centenary-Wilbur Church in Portland, Oregon has opted to define the role of the Church in terms of that inset.

In the early years of the twentieth century Centenary-Wilbur was a grand and beautiful building with a congregation of about a thousand members. During the next five decades, the neighborhood around the church began to deteriorate and church members moved to better sections of town or joined the flight to the suburbs. The membership dwindled. Then in 1962, Oregon suffered severe damage during a devastating windstorm on Columbus Day. One loss was the Centenary-Wilbur steeple which blew down on and destroyed the sanctuary.

That was the turning point in the life of the church. The small membership had to decide whether to continue to struggle in a dying neighborhood or to dissolve the congregation and scatter to other churches. They chose the former. In doing so, they were forced to re-evaluate the mission of the Church in the world and to redefine their role in that mission. That re-evaluation and redefinition go on today. The effort often has been a painful and fearful one. The result rests in the meaning members feel in their own lives through their grappling with ways to express the gospel as a living, vital message for modern man. As one member expressed it, they "can't imagine going back to being the regular kind of church."

The man who has provided the leadership for Centenary-Wilbur for the last six years is the Reverend Austin Harper Richardson. Richardson, a tall, balding, 40-ish man, has helped his congregation view the inner city as a mission field. He has led the membership into creating "new action models" which test solutions to the problems plaguing twentieth-century, urban America. At the same time, Richardson has sought to place those models in the context of modern Christian mission, including an emphasis on members being open and courageous in expressing their feelings and ministering to one another.

Centenary-Wilbur has come to be known as a social action church. The congregation tends to view its projects as "Christian action." The earliest attempt at connecting the church and the surrounding community was the offer of office space to East-CAP (Church Community Action Program). East-CAP is a coalition of 14 Portland churches, formed to provide community organization in low-income neighborhoods of East Portland. It preceded the federal community action programs and is still entirely supported by church and private funds. East-CAP developed a

by jean cox

Rev. A. Harper Richardson, pastor of Centenary-Wilbur United Methodist Church.

myriad of projects itself. Some of them, such as FISH, the emergency food, clothing, fuel and transportation program, have spun off from East-CAP and have office space of their own at Centenary-Wilbur today.

Centenary has tried to respond to the needs of youth in several ways. The Willamette Learning Center, which occupies half of one floor at the church, is an alternate high school for drop-outs and expellees from the public school system. The Willamette Learning Center serves about thirty students with a staff of five. The classes offered are those in which students have indicated an interest. It is an unstructured learning environment which combines academics, crafts, field trips, rap sessions and, for some students, a common living situation.

Another project designed to minister to youth is the Ninth Street Exit Coffee House. It occupies a room in the basement of the church which was originally the choir room. It is run by young adults with the assistance of a Centenary trustee, Paul Libby. The clientele of the Ninth Street Exit tends to be young people in their late teens and early twenties, most of them from the counter or hip culture. Open six nights a week, the Exit features music by local folk singers and bands. After a long financial struggle, the Ninth Street Exit appears to be a solvent operation. In addition, it has provided an entree to re-involvement in community life for many disillusioned young people.

The Ninth Street Exit attempted, with the help of the Centenary-Wilbur congregation, to start a crash pad for migrant youth, called Exit House. The project folded after about 10 months, apparently because the young people who were to manage it became disenchanted with people who used the facility without assisting the project.

Mary Acheson House is another effort to minister to youth. Acheson House, named after a much-loved and respected widow of a former Centenary-Wilbur pastor, is a residential treatment center for delinquent youth. Originally conceived of as a family setting with a married couple and a professional counselor supervising the activities of five 12 to 15-year-old boys, Acheson House has grown conceptually into a sophisticated treatment program involving ten youth, three residential adults, a counselor and a recreation worker. The program has recently received temporary funding from the Portland Model Cities Program. It attempts to provide the youth with a peer group setting where they can work through their family, school, social and personal problems. The goal is to teach the boys to take responsibility for their own actions rather than acting out their frustrations in delinquent behavior. If it can succeed financially, the youth treatment center concept is designed to offer an alternative to state correctional schools at a lower cost and with more positive results in behavior modification.

Adult delinquency and the nation's system of justice have been concerns to Centenary-Wilbur members, also. The Ad Hoc Police-Community Relations Committee meets weekly at the church. Designed to provide better communications between the police and Portland residents, the committee has broadened its scope to include research and study for the improvement of law enforcement and the administration of justice within the City of Portland and the State of Oregon. During the last state legislative session, the committee sponsored a bill to limit the amount of time a suspect can be incarcerated before a trial date and bail are set. That bill, recommended by the President's Commission on Law Enforcement and the Administration of Justice, passed the legislature. The mechanism for such a procedure is presently being established in Portland.

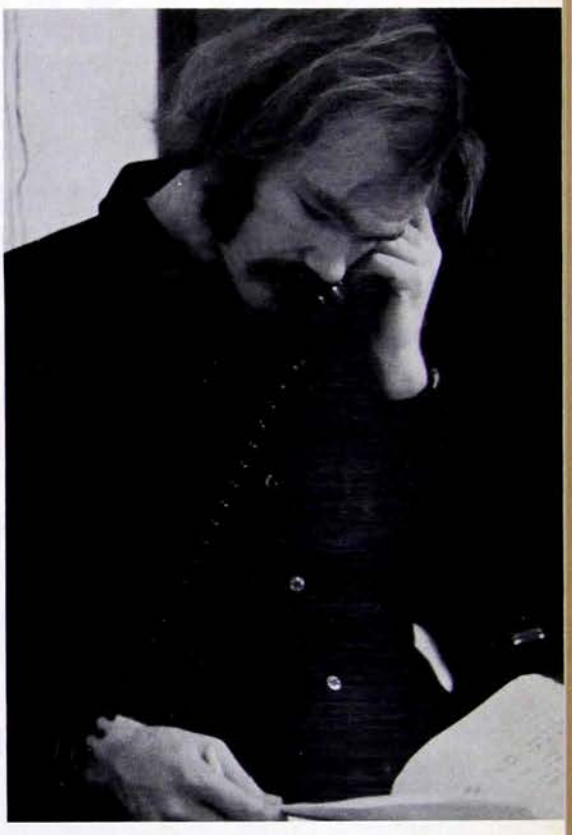
In addition to the activities of the Ad Hoc Committee, the church has provided space to Con-Tact Community, a group of ex-convicts and volunteers who attempt to make contact with convicts released from the penitentiary to assist them in re-entry into community life. Con-Tact Community has sponsored two discharge houses in Portland, one for men and one for women. The houses are intended to provide a stable living situation for the ex-convicts until they can get on their feet.

The needs of the poor and disadvantaged have not been overlooked by the mission-minded members of Centenary-Wilbur. Mr. Richardson helped establish a non-profit housing corporation to purchase and rehabilitate homes to sell to low-income families on low-interest, long-term, FHA loans. The corporation housed about thirty families before the federal funds for loans were used up.

Referral service to social service agencies, telephone counseling to people on drugs or alcohol and a hot line for people needing someone to listen to their problems are provided by Switchboard. This program is operated by a group of young people, many of them volunteers, out of a former third floor nursery at Centenary. The program is open about 15 hours during the day and evening, five days a week.

Another project providing telephone communication out of Centenary-Wilbur is Rumor Control. During a small racial confrontation several years ago and again during the 1971 American Legion Convention, Portlanders volunteered to operate a 24-hour rumor control center to keep people accurately informed and to

The church's Christian action reaches young people through the Mary Acheson Youth Care Center, left, and the Willamette Learning Center, below. Volunteer in the FISH emergency service program, below at right, mans the phone.



prevent panic. Out of the success of those two attempts and because they believe rumor control is an on-going problem, a group of Portland citizens, including a prominent local news announcer, approached the church about housing a permanent rumor control center. The center will remain at Centenary until the operators are able to find a more central location.

After the Columbus Day storm destroyed the sanctuary, the congregation moved the altar and pews into the gymnasium and re-established their center for worship. Along with the rest of the building, the present sanctuary was becoming shabby. In return for use of the sanctuary for evening performances, the New Theatre has repainted the room and is making new cushions for the pews. New Theatre is a group of volunteer performers who are sponsored by the Greater Portland Council of Churches' Center for Urban Encounter. They perform plays with a social message, such as "A Delicate Balance," "Waiting for Godot" and other lesser-known scripts. The Centenary-Wilbur congregation often worships before a stage set for the evening's performance.

The support of the various projects often has caused temporary conflicts within the congregation. The members have learned about the problems of their community as they have sought to teach others. The membership is composed of older people and young adults. A few of the families have young children, but the Sunday school is very small. Although the congregation has grown steadily during the past five years, many of the members have little money to spare for the church. The building and the projects have been supported largely by an endowment which is almost gone now. The congregational meetings are spent in developing consensus of opinion on how the members will continue to express their mission until they can no longer support their "action model." ■

LETTERS FROM OVERSEAS

NIGERIA

A Time of Transition

Nigeria is in a time of change, or transition. The whole country is demanding *Nigerianization* in all aspects of life. Demands are made in industry to have Nigerian directors, managers of businesses, as well as workers. The government is freeing itself from alien personnel as quickly as possible. Thus, new schools for medicine, nursing, and secondary schools are opening everywhere. Also visas for immigration of aliens to Nigeria are obtained only with difficulty.

The Nigerian Church in Muri (The Muri Church of Christ in the Sudan, or in Hausa *Eklisiyar Kristi a Sudan ta Muri* (EKAS Muri) has shown again and again that she wants to be freer to direct her own affairs. The governing of the strictly church business of our area has long been under the control of *majalisa* or council of EKAS Muri. The *majalisa* is now demanding the right to totally decide its financial program, too. This has been indirectly controlled by the mission; but, fortunately that too is changing.

The Bible School which is five miles down the road was closed in April because of difficulties in staff and administration. It was re-opened in late July with only Nigerian staff. This is both a step forward and backward. The forward step is that the Nigerian Church has taken on full responsibility for the school, that is financial, administrative, and teaching. The backward step is that some of the teachers have no more training than some of the students. There are two pastors and two catechists as teachers. The pastors have had quite good training but the catechists have gone to the same Bible School and in their time as students the school wasn't as advanced as it is now.

The church leaders are now trying to decide what their contribution should be to the running of the hospital and our new McBride Secondary School. Some leaders feel that the church should become the proprietor of the hospital; others disagree. But then just what is a proprietor anyway? Among other things in the eyes of the law, the proprietor of any institution is finally responsible to pay any unpaid bills. The mission gives thousands of dollars annually to help in the running expenses. This is necessary since the local people cannot possibly pay fees high enough to cover costs. In like manner, EKAS Muri cannot possibly pay the deficits.

But with the demands for *Nigerianization* what should be done? All missions in the north are asking these same questions. How can we *Nigerianize* and not put unfair demands on the young Nigerian Churches? The government of our North Eastern State has taken over two mission hospitals, one of which would have been turned over to the Nigerian Church in January, 1972. We don't expect any take-over of Guinter Memorial Hospital at least until we get an all-season road into the area—which would be many years in the future.

In June Dr. Dollinger again spent his one-month vacation working with us. During this time we spent three weeks at the dispensaries south of the river. Too small for large numbers, they did all their work outside. Ulrike Morgan examined 200-300 stool specimens each day. After this the doctors examined them for TB and an eye disease—trachoma. So many people come for medical aid after the disease is far advanced and then after treatment only to return home to be reinfected again. How we rejoice that now we have a nurse to do full-time public health work, and a doctor and lab tech to give part time.

The Arnold Thompsons

Dr. Thompson, a physician, is on the staff of Guinter Memorial Hospital at Bambur. He and his wife, Marj, are United Methodist missionaries serving the Sudan United Mission.

THAILAND

Evangelism and Christian Education

Christian Education is of extreme importance to the church, though that importance is not always understood. Rightly, the Thai church has recently experienced a revival of concern for its evangelistic task. Enthusiasm has been encouraged by evident assurance of response to concerted effort. Teams of members of the annual Layman's Institute of our Theological Seminary (a four-year course of six weeks each year for lay leaders, elders, deacons, etc., mostly from rural churches) made evangelistic visits to homes in a village in Chiang Mai, and after three or four weeks of visits, including conversations and discussions, about twenty-five new Chris-

tians were baptized. Our Mass Communication department, up to its ears in work load and money costs, produces daily half-hour "soft sell" programs of music and message for seven radio stations in Bangkok, and other provinces, which brings in hundreds of requests for information. Some of our churches in Bangkok have new members as a result. At our General Assembly last December, it was voted to aim at doubling the church membership in four years. But voices of caution arise, not hoping to diminish concern but to add notes of realism, wisdom, and wider vision to a somewhat naive enthusiasm. "What kind of members do we want? Double the kind we have?" said one. "What's the sense of catching fish when your fish basket is full of holes?" says another, who wrote of the problem of young people leaving home for the city with little spiritual or educational preparation; boys becoming small gangsters; girls entering the variety of male-serving occupations, a situation of alarming proportions.

Evangelism which neglects or divorces itself from the total mission of the church both to its own membership and to those beyond, is an evangelism only superficially Biblical. One young pastor in our consultation in Chiang Rrai last April, in presenting the relationship of evangelism to church nurture, described the relationship of the Christian to Jesus Christ as a bride (following the Asian concept of womanhood). Evangelism should be an effort to show the groom so desirable that the prospective bride will seek the marriage enthusiastically. The marriage is baptism. Christian Education concerns itself with the life afterwards, with what kind of wife the bride will become. While many leaders still do not see this truth, it is increasingly becoming understood. Though as we noticed in the April consultation, and in a similar one held in July in Chiang Mai, many leaders would happily let the Christian Education task be that of our department, or the district committee or someone else. My desire is that church leaders see themselves responsible for this, especially to help teachers, and to arouse the church to an understanding of its total responsibility in the task of leading members to Christ-like-maturity. It's a long slow process.

Harry Norlander

The Rev. Harry L. Norlander and Mrs. Jeanne Norlander assist the United Church of Christ in Thailand in Christian Education and Leadership Training.

The Church of Christ in Thailand has 19,836 members in 149 congregations served by 51 ordained Thai pastors.

PANAMA

Unconvincing Fanfare

This is a day of festivities and celebration in this Republic. An estimated $3,000,000 has been spent in order to bring some 125,000 people, one-tenth of the nation's population to the capital, and to celebrate three years of military junta rule, and to honor the "Revolutionary Government's" strong man, General Omar Torrijos.

One reason for today's fanfare is to convince both the nation and the world that Panama fully supports the military regime. National unity is particularly important at this moment. A negotiating team, made up of Panamanian and United States representatives, is in Washington, D. C., endeavoring to rewrite the 1903 Treaty. This treaty permitted the United States to construct a canal through the Isthmus. At the same time it divided the Republic of Panama into parts, and deprived her of political and economic control over a 50-mile long, ten-mile wide, strip of land.

Most Panamanians, and hopefully many North Americans, see a need for a drastic revision of the 1903 Treaty. But the common cause shared in relation to treaty negotiations does not prevent undercurrents of grave concern. The concern arises from the failure of the military junta to act following the kidnapping of a Colombian Catholic priest, last June 9. For some three years Father Gallego had been working among forty rural communities near Santa Fe. He guided the farmers into Bible study and genuine worship. He stimulated the farmers in this region to believe that they could do something about their economic plight—salaries of fifty cents a day earned from the land owners; products from their farms sold at ridiculously low prices at time of harvest; but at times of scarcity, these same commodities, essential for survival, were sold to the farmers by the storekeepers at unreasonably high prices, running many into debt and consequently increasing their economic dependence. One means of reducing the economic predicament was introduced by the priest—the development of cooperatives.

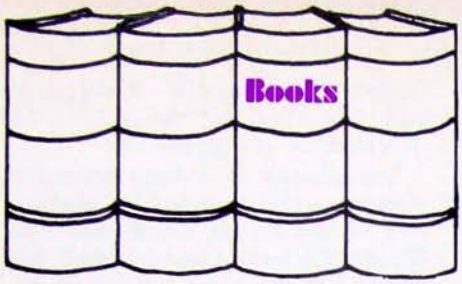
Undoubtedly the priest's leadership stepped on the economically sensitive toes of the landed aristocracy. The Roman Catholic Church asked for freedom to carry out a thorough investigation of the kidnapping. But the military junta squelched the investigation, claiming that enemies of the government were trying to create confusion and embarrass the junta at the moment that Panama was entering into serious negotiations with the United States. Since early August, the communications media, controlled by the government, has maintained a total silence concerning the affair.

The kidnapping of Padre Gallego (who is still missing) has accomplished one thing that the military government apparently did not anticipate—the uniting of the Roman Catholic Church in Panama in a way that it probably has never been united before. In the light of the kidnapped priest's example, the Church has taken a closer look at the Christian doctrine of the incarnation. She is endeavoring to identify herself more completely with the poor and the downtrodden. At the same time the Catholic Church has become the only viable opposition force the military junta has.

Against this background we find the Panama Methodist Church. She is actively engaged in union talks with an English-speaking branch of Methodism in the Republic (a Methodism which obtained her autonomy from British Methodism only a few years ago). When Panama Methodist unity is consummated, hopefully in 1973, we will be 2,500 "strong." More important, it is hoped that a new Methodist church will evolve, distinctively Panamanian and Christian, a Church which is aware of needs that exist both on the social and the personal level.

Charles and Marilyn Butler

The Rev. Charles O. Butler is chaplain in a Methodist school in Panama City with 2,000 students, pastor of a small congregation, and director of a hostel for university students. Mrs. Butler helps once a week with a recreational program at Panama City's mental institution and with campaigns against drug abuse.



SOMETHING BEAUTIFUL FOR GOD, by Malcolm Muggeridge. New York, 1971: Harper and Row, 156 pages, $5.95.

Some years ago in Calcutta, I had the unforgettable experience of visiting Mother Teresa at her home for the Destitute and Dying. It was near the end of a long trip in which I had seen much suffering and many compassionate attempts to alleviate it. But the memory of that day in the former Kali Temple and the groans of the misshapen, underfed human creatures who lined the floor is one I cannot erase. Nor would I, for I saw not only a mass of misery but such gentleness, love, and balm dispensed by Mother Teresa and her sisters of charity that I felt for the first time that the demands of the Gospel to love the unlovable were no longer impossible ideals.

"For me, Mother Teresa of Calcutta embodies Christian love in action. Her face shines with the love of Christ on which her whole life is centered and her words carry that message to a world which never needed it so much," Malcolm Muggeridge, the British journalist, former editor of *Punch*, and television personality writes in his uncharacteristic paean of praise for this selfless life. It was in his capacity as electronic journalist for the British Broadcasting Company (out of another such experience in the Holy Land came another slender volume entitled *Jesus Rediscovered*) that Muggeridge came to interview Sister Teresa and to do a documentary on location in Calcutta. This is a fine book—the photographs convey the compassion of her ministry without sentimentality or horror. The text is only occasionally marred by the author's swipes at favorite targets ("Saints, I reflected, are far more like Mistress Quickly than Beatrice Webb or Eleanor Roosevelt—a thought that gave me great satisfaction").

In addition to the author's commentary on his own experience in making a film about this remarkable subject, the book contains an interview with Mother Teresa in which her plainness and simplicity shine through. One is inclined to luminous adjectives in dealing with Mother Teresa, a simple Yugoslavian nun now past sixty years of age. Mr. Muggeridge tells how the television crew experienced an unexplained "miracle" when their film shot in the darkened temple came out wonderfully radiant, bathed in beautiful dim light. Telling of his first interview with her on London television, Muggeridge comments that endless discussions take place on how to use mass media for Christian purposes and all manner of things are tried from dialogues to "pop versions of the psalms and psychedelic romps." "Here was the answer. Just get on the screen a face shining and overflowing with Christian love; someone for whom the world is nothing and the service of Christ everything; someone reborn out of servitude to the ego and the flesh, and into the glorious liberty of the children of God. Then it doesn't matter how the face is lighted or shot; whether in front or profile, close-up or two shot or long shot; what questions are put or by whom."

Muggeridge observes that miracles are unpopular today. He makes us believe in the miracle of Christian love that transforms Calcutta's derelict and dying from dimness into light and feel that restful and serene atmosphere. The worldly journalist also tells us of his own struggle to pray with Mother Teresa.

Above all he shares the joy Mother Teresa finds in humble service. Or as she puts it:

"Joy is prayer—Joy is strength—Joy is love—Joy is a net of love by which you can catch souls. God loves a cheerful giver. She gives most who gives with joy. The best way to show our gratitude to God and the people is to accept everything with joy. A joyful heart is the normal result of a heart burning with love. Never let anything so fill you with sorrow as to make you forget the joy of Christ Risen.

"We all long for heaven where God is, but we have it in our power to be in heaven with him right now—to be happy with him at this very moment. But being with him now means:

loving as he loves,
helping as he helps,
giving as he gives,
serving as he serves,
rescuing as he rescues,
being with him twenty-four hours,
touching him in his distressing disguise."

BETTY THOMPSON

CONCISE DICTIONARY OF THE CHRISTIAN WORLD MISSION edited by Stephen Neill, Gerald H. Anderson and John Goodwin. Nashville, 1971: Abingdon Press, 682 pages, $10.50.

A valuable addition to a church library as well as to the reference shelves of a home library this volume achieves its aim "to cover the extension of the Christian church, and its evangelistic encounter with mankind, during the period from 1492 to the present."

Three categories are included in the *Dictionary:* countries, from Afghanistan to Zanzibar (now Tanzania) with the most pages, seven, being devoted to India; biographies of leaders from every race and confession who have done something creative in missionary work; and subjects. This last is possibly the most interesting with its paragraphs on devolution, indigenous churches, fraternal workers, etc.

A very helpful policy is the placing of asterisks by words which have articles appearing in the volume.

The title Women's World Day of Prayer might cause confusion for those looking for information on the World Day of Prayer. How many individuals would think of it as Women's World Day of Prayer is questionable.

The author of each article is stated and bibliographic information is given with almost every entry making further study easier.

MIRIAM PARSELL

DIETRICH BONHOEFFER: THEOLOGIAN OF REALITY, by Andre Dumas. Translated by Robert McAfee Brown. New York, 1971: Macmillan Company, 295 pages, $7.95.

For intelligibility, clarity, and breadth of scholarship this is the one book to recommend as an introduction to the life and thought of the martyred German theologian. Bonhoeffer's work, says Professor Dumas, "was saved from systematic monotony by the events of his life" and this is evident throughout the book.

Of Bonhoeffer it cannot be said, as it can unfortunately of certain other theologians, that he is boring. Bonhoeffer may be the single most important influence on seminarians today. This is in part due to the varieties of interpretation he has received (and one excellent chapter by Professor Dumas summarized those interpretations in as fair a manner as possible from one who has his own interpretation). It is also due to the fact that Bonhoeffer took seriously both the Gospel he believed and the reality of the world in which he lived—a goal shared by many, in seminary and out—who are wrestling with the personal cost of discipleship today. We would all like to have a faith that is neither simple escapism nor an uncritical acceptance of worldliness; Bonhoeffer's life and times helped make him the one who could help lead us to such a faith.

Professor Dumas is of the school which believes that prison did not cause Bonhoeffer to make a radical break with his past writings, that he was a "new" Bonhoeffer but not a "different" Bonhoeffer. One of the continuities stressed by Professor Dumas is Bonhoeffer's conviction that God can only be found in the midst of the world, even if it is a "godless" world. God is found at the center of life, not merely at those spiritual edges associated with such events as birth,

death, or mystical experiences. This was made clear first in *Creation and Fall* and maintained by Bonhoeffer to the end of his life. Unfortunately, some interpreters, notably those associated with the dead Death of God theology, have confused this with simply adapting Christianity to the secular world, which was not at all Bonhoeffer's intention.

This of course has radical implications for such concepts as "salvation" and "redemption," words which Bonhoeffer seldom used. When these words imply that God plucks us out of the world and removes us from contact with it they are rejected as gnostic and unbiblical by Bonhoeffer. "Bonhoeffer quite simply believed," says Dr. Dumas, "that in Jesus Christ God and reality are creatively united in a struggle in which the everyday world is not destroyed, and God does not withdraw, but in which what is real for man takes place on the cross, and what is real for God takes place in the resurrection." Biblical preaching, therefore, says that God recreates his good creation in Jesus Christ, proclaiming "that there are new heavens *and* a new earth."

Professor Dumas goes on to show that those interpretations which make Bonhoeffer anti-Church because of this worldly emphasis are far off the mark. Instead, the Church is the place where the world is brought to fulfillment in Christ. The Church is Christ already present and at work, it is the body of Christ as "collective persons." Professor Dumas recognizes that such a view of the Church might seem unrealistic or irrelevant at a time when people are asking searching questions of the Church ("Must one love the Church or ought one to rebel against it?"). And he rightly points out that Bonhoeffer doesn't answer those questions, but he does help us deal with them "by basing the church on the reality of 'Christ existing as community.'" Perhaps only with such a view of itself can the Church learn the "reality of its reconciliation and also be reconciled to reality.

This book is not only a fine exposition of the writings of Bonhoeffer, taken both separately and as a whole, but is also a provocative contribution to current thinking on such themes as "Salvation Today," the purposes of the Church, prayer and suffering, and the role of Christians in the world.

C.E.B.

THE BIBLE AS LITERATURE, by T. R. Henn. New York, 1970: Oxford University Press; 270 pages, $7.

The author of this new study of the Bible for its literary style and language (in English) is president of St. Catherine's College, Cambridge.

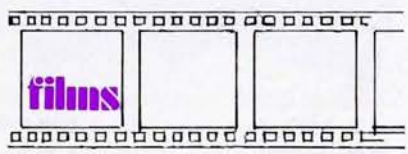
Of the Bible, Dr. Henn notes: "Its proverbs and its parables, its episodes sacred or profane, have been expounded in drama and poetry from the earliest written English.

"Through the dim and broken history of the Bible there passes a strange procession of events and images which alone can shadow forth, and in part satisfy, man's groping recognition of many kinds of hidden yet vital life."

The chapter of *The Bible as Literature* gives consideration to: the themes and the wide range of events, characters, and emotions of the Bible; its language and the tongues in which it was written; the translations and the style; the imagery; three songs (ballad, canticle, the Magnificat): types of persuasion (sermons); notes on the Psalms; the Book of Job; proverbs and prophecy; character and action; the question of evil; warfare and violence; use of the Bible in English literature; consideration of the values (religious, ethical, historical, personal) of the Bible.

Dr. Henn's fresh study of the Bible as history, moral teaching, poetry, drama, and religious development is important to the theologian, the student of literature, and to the general reader. It places the Scriptures in a new perspective in mankind's progress.

W. W. Reid



THE BOY FRIEND (G). A Warner Brothers release; Produced, directed and screenplay by Ken Russell.

The British director Ken Russell has added another splashy production to his list of films. "The Boy Friend" is a movie salute to the 1930's Hollywood musicals based on a play written in 1953 as a parody of the stage musicals of the 1920's.

Confusing? Yes, and so is this movie. Yet "The Boy Friend" singlemindedly slices through any problems scripting and acting present in order to give audiences what Hollywood now believes we want most: wholesome nostalgia.

Twiggy, the former fashion model known for her slender figure, stars as Polly, the heroine of both the play and the movie. For the little that it matters, the plot involves a third rate stage musical company who put on the musical "The Boy Friend" in the rundown Royal Theater somewhere in England of the 1920's. A Hollywood director, De Thrill, appears suddenly to cast, it is presumed, for a new movie based on the play. This sends the theater company into fits of jealousy and competition and churns a typical afternoon's meager performance into, at times, hilarious antics of upstaging and scene-stealing. Complicating the command performance is the twist that Rita, the usual star, is incapacitated, and Polly (Twiggy), the assistant stage manager, must substitute at the last moment.

There is more, but just enough to string together the recreated Hollywood spectacular scenes stolen from Busby Berkeley and company of the 1930's.

Slipping such scenes into the movie as dancers on the silver wings of a silver biplane whishing through a snowstorm, a tap dancing chorus on the revolving turntable of a gigantic record player and a pixieland number amongst enormous toadstool houses— director Russell plays upon the heartstrings of old-time movie buffs.

Because of its patchwork arrangement, fading in and out of dance routines both fantastic and burlesque, the movie resembles nothing so much as a talent review. Tommy Tune (his real name) steals a few scenes with his remarkable tap dancing and acrobatics. Vladek Sheybal as De Thrill hams his way through, sporting white sunglasses, dark shirt and casting couch sneers. Antonia Ellis, who plays Maisie, the somewhat unscrupulous but ultimately warmhearted chorus girl, overpowers everyone with her uncannily sensual closeups.

It takes a generous soul to excuse some of the inconsistencies and idiosyncracies of "The Boy Friend." Russell's camera seems to have remained stationary since the opening sequence in his last movie, "The Devil." The choreography is less imaginative than some that can be caught any week on the TV late shows of the original extravaganzas. The editing allows uneven cuts and, at one point, a reel change in the midst of a medium shot that jerks the eye. The quadrasonic sound system is an addition of dubious merit.

But what Russell's "The Boy Friend" does provide is what he is best at—titillation. Though this is his first American movie rated for general audiences, the old Russell oneupsmanship is omnipresent. Each successive dance spectacular strives to outdo the previous one. Russell alternately recreates the Follies or squeezes comedy out of their absurdity. The senses are, to say the least, jolted.

In the end, boy gets girl, and "The Boy Friend" fades away. After previous Russell films, "Women in Love," "The Music Lovers," and "The Devils," there has been a flurry of argument between audiences as to whether they have been beaten senseless with thrills, or entertained. "The Boy Friend," though it certainly is low key by comparison, can be tucked under the same question as we turn to Russell and ask rhetorically, "What next?"

John Batchelor

RNS Photo

BEARER OF GLAD TIDINGS

The Rev. Richard Fernandez receives a big hug from Mrs. Payton Mecleary of Old Greenwich, Conn., after he gave her four letters from her son, Read Blaine Mecleary, who is being held prisoner by the Viet Cong in South Vietnam. Mr. Fernandez, a United Church of Christ minister who is co-chairman of the Committee of Liaison with Families of Servicemen Detained in North Vietnam, was given a thousand letters from American prisoners of war at the North Vietnamese Embassy in Paris and brought them back to New York. The letters included 18 given to him by a representative of the Viet Cong written by men held in South Vietnam. Mr. Fernandez said these letters are believed to be the first notification to their families that the servicemen are alive.

NATIONAL COUNCIL STUDY REPORTS WHY PEOPLE GIVE; LISTS CHURCH PRIORITIES

A study to determine why people give to the church has produced what amounts to a profile of what ministers and members think of the church today.

Findings from the two-year project—involving 3,500 depth interviews in the United States and Canada—were released by the interdenominational committee sponsoring the study. Publication of the full study is scheduled for mid-1972.

A number of the findings tend to explode some current myths about people's attitudes toward the church.

Most ministers and lay people, for instance, believe the denomination they belong to is important and deserving of financial support.

But both groups generally feel that the money they transmit to denominational headquarters should more often be earmarked for the things they want their leaderships to do—such as providing and training ministers and support of missions at home and abroad.

However, even when ministers and laymen as donors disagree with some of the things their national leaders do with their contributions, the majority do not feel that withholding their contributions is the answer. Less than one-fourth of the respondents feel strongly enough about their disagreement with certain denominational policies to wish to keep their donations on the local level.

Most U.S. ministers and church members (84 percent) know something about the National Council of Churches—federation of most major Protestant and Eastern Orthodox communions in the U.S. And the great majority (88 per cent) either favor the work the Council is doing or, at least, remain neutral toward it. Contrary to current impressions, more pastors (20 per cent) feel unfavorable toward it than laity (12 per cent). About 27 per cent of lay members and nine per cent of ministers said they know too little about the Council to render a judgment.

Rather than viewing the church and its role in their lives as diminishing in times ahead, "pastors and laymen in the U.S. feel quite confident that the church will be more important during the next ten years."

Why do people give?

In sum, the motivation uncovered by the survey on this central question is described by respondents as a sense of gratitude to God and a religious awareness of the privilege of being able to share. Further, most feel that giving is an intimate part of religious worship. The placing of cash or a check on a church offering plate is far more satisfying, say, than signing a pledge and giving by mail.

What is the major function or use of the local church, ministers and lay people were asked. Not surprisingly, perhaps, most responded by saying that winning others to Christ and providing worship for members take precedence over all other factors.

On the other hand, when people lose interest in the church it is not because they object to the church doing things they don't like it to do—such as accenting involvement in social issues. According to most pastors queried, loss of interest more often stems from a feeling that "the church is not important in modern life," or a lack of time, or a compensating interest in other organizations in the community. Rated as least important are "social involvement of the church, doctrinal differences, and inadequate church

MARCH MARKS ANNIVERSARY OF EXECUTION OF SIOUX

Forty Indians and twenty whites marched one and a half miles in 10-degree weather in Mankato, Minnesota to commemorate the execution of 39 Sioux Indians after the Great Sioux Uprising. Later, they ate a meal of traditional Indian food in the basement of the Presbyterian Church.

"They weren't a bunch of savages," said Mrs. Harold Crooks of Shakope, discussing the Indians executed 109 years ago. "They were men whose families were starving. They had been promised payment for their land. But you never hear that part of the story. And you never hear that we still haven't been paid for all our land."

Her husband is preparing a plaque that describes the Indian version of events leading up to the executions. They hope to erect it next summer at the site.

Mr. Crooks's grandfather escaped to Canada during the roundup of 300 Sioux that ended the uprising. He was captured in Canada and executed at Fort Snelling. "Three-fourths of the people here had relatives who were executed or held prisoner by the whites," Mr. Crooks said. (RNS)

DEMONSTRATORS CHARGE METHODIST "PATERNALISM"

Demonstrators disrupted a board meeting of the United Methodist Community Center in Philadelphia and protested what they called "paternalistic" policies on the part of the Methodist board. The demonstrators represented the steering committee of the Eastwick Community Center, which is financed and supervised by the United Methodist Community Service Center.

According to their spokeswoman, Mrs. Doris Warren, they want "community control" of the Eastwick center.

The program at Eastwick includes tutoring for school children, activities for old people, scouting, care of pre-school children and clubs for various age groups. It is one of two centers supervised by the Methodist board.

The protestors demanded that the Eastwick center have its own board, with final authority over program, personnel, finances and building concerns; that Eastwick people have greater representation on the Methodist board (there is now one community representative); that the Eastwick center steering committee be permitted to seek funds other than those provided by the Board, and that the Eastwick committee have final say in hiring a new program coodinator.

The present coordinator, Miss Jane Wasson, and her supervisor, Miss Audrey Frank, resigned in November to protest what they called excessive Methodist board control. (RNS)

ISRAELI CONSTRUCTION "DISFIGURES" JERUSALEM

Israel's building program in Jerusalem is disfiguring the ancient Holy City, according to the Archbishop of Canterbury.

Archbishop Michael Ramsey expressed the view in the January issue of his Canterbury diocesan news letter.

Press reports from Jerusalem also told of the Israeli Minister of Religious Affairs, Dr. Zerah Warhaftig, inviting the head of the worldwide Anglican communion to Jerusalem to see the construction work for himself.

In his news letter, Dr. Ramsey said the way to peace in the Middle East was not to dwell upon the past but to act as justly as possible for the future and to avoid actions which are bound to contain the seed of future conflict.

"The old city of Jerusalem is sacred to Jews, to Christians and to Moslems," he wrote. "Each of these religions respects the devotion at Jerusalem felt by all others. It is a city which belongs to all three, and the practical recognition of this by whoever at any time rules or controls the city is essential for peace. . . .

"We know that the Israeli government is striving to provide good housing for the people. It is, however, distressing indeed that the building program of the present authorities is disfiguring the city and its surroundings in ways which wound the feelings of those who care for its historic beauty and suggest an insensitive attempt to proclaim as an Israeli city one which can never be other than the city of three great religions and their peoples.

"Christians must be concerned that the city should retain, and be seen to the eye to retain, that character. Unless it does, the prospects for peace are severely damaged. I hope that by calling a halt to the building program there may be one welcome step towards the peace of Jerusalem."

Within hours of the Church of England Information Office releasing the text of Archbishop Ramsey's message it followed up by announcing support by Anglican Archbishop George Appleton in Jerusalem. It quoted the archbishop as saying Dr. Ramsey's plea to halt Jerusalem's building program "reflects the concern of many thoughtful people in Britain, both friends of Israel and friends of Arab nations."

Archbishop Appleton also said: "In my own troubled thoughts about Jerusalem I am conscious that it is a living city, that more people are wanting to live and work there and so need houses to live in.

"I am conscious of the dynamic character of Israelis, who feel that they cannot wait indefinitely for a peace settlement. Life has to go on. I recognize, too, the anxiety on their part that they shall never again lose their rightful place in Jerusalem. Palestinians feel the same about their rightful place.

"It is good to know that some initial housing is being provided also for Palestinians, both by the Israeli government under the leadership of Mr. Kollek, the mayor, a good friend to all citizens, and by private Arab enterprise. I hope that my Palestinian friends will develop an active building program of their own. Arabs can build beautiful homes.

"I am grateful for the Archbishop of Canterbury's implicit plea for definite steps towards peace and for his suggestion that a halt in the building program would be a healing and helpful gesture. . . .

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ANGLICAN PRIESTS

For the first time in Anglican history, two women have been ordained to the full priesthood within the worldwide Anglican Communion. Miss Jane Hwang Hsien Yuen (left) and Miss Joyce Bennett, both deacons in the Diocese of Hong Kong, were ordained by Bishop G. H. Baker with the approval of his diocesan synod.

The Rev. Hwang was born in China near Canton. She is currently the vicar of Holy Trinity church in Hong Kong. The Rev. Bennett, principal of St. Catherine's Girls School, Hong Kong, came to the Crown Colony in 1949 from England.

family planning services. This has created some friction with the Catholic Church as in seven of the hospitals, nuns form part of the staff. About a year ago, the bishops asked the government to suspend the practice at the hospitals staffed by nuns. Nothing has been done.

Criticism has also come from Dominican leftist groups. They claim private and state groups are trying to create a demographic problem when one does not exist. They add that the important need is for political and economic change.

LATINAMERICA PRESS

NICARAGUAN BISHOP CALLS COMING ELECTION A FARCE

The national political scene has been shaken up by the public refusal of the Roman Catholic Archbishop of Managua to register as a voter in the coming presidential election.

Archbishop Obando y Bravo said the political situation is "muddy" and criticized the elections as a farce used to maintain the Somoza family in power. The Somozas have ruled Nicaragua for over 30 years.

The elections will not result in a government favorable to social justice, said the prelate.

His declaration was surprising in that the Catholic hierarchy in Nicaragua is generally conservative. The declaration also came at a time when the government has been harassing progressive priests, indicating that tensions may arise between Church and state.

LATINAMERICA PRESS

BLAKE SEES 'MIRACLE' IN NIXON BID TO CHINA

President Nixon's initiative in bringing about better relations with China is a "miracle" and proves that God is at work determining the destiny of nations, Dr. Eugene Carson Blake said. The general secretary of the World Council of Churches spoke Dec. 26 at the Westminster Presbyterian Church, in Detroit.

"In our times God is acting among the nations of the world," said the American churchman, adding that such an assertion might be hard to prove. He went on: "But let me try. President Nixon is going to Peking . . . I was a pastor in California when then Congressman Nixon defeated Helen Gahagan Douglas for the U.S. Senate. He won that campaign by appealing to the fears and prejudices of Californians against the Chinese Communists.

"Now a quarter of a century later, China under Mao is a hundred times more of a threat to our way of life than it was then. I suggest that God has wrought a miracle.

"I wish I was a more confident in what our President and Mr. Kissinger will say to Chou En-lai, but in any case I thank God that we all have begun to recognize the realities of the world in which we live."

Dr. Blake was for 15 years the Stated Clerk, highest administrative official of the United Presbyterian Church. For three years he was president of the National Council of Churches.

In his Detroit talk, he reflected on earlier church thinking about China: "It was about a dozen years ago that our National Council was widely attacked because it dared very mildly to suggest that the world could not continue as if the 600 million or 700 million people in Mainland China did not exist.

"Something has happened. I believe God is acting in our world both through new visions of justice among more people but also by the dread alternative to peace that becomes more real and threatening to the survival of all mankind."

(RNS)

the most effective selling points. But the kayak has another selling point—it is offering four young men a viable alternative to either welfare, the coal mines, or migration to a large urban center.

Present production is limited to 1,500 kayaks per year but if future projections are reached production will top 8,000 units per year, with the assistance of 25 to 30 trainees and other personnel. The Dalys said there have been various frustrations, including trying to obtain local financing, and convincing construction contractors to come out into the hills, but they are optimistic in their hopes that the plant will become a center for the community.

The Dalys are not alone in their pride for the plant. Living across the road from the plant, Charlie Jackson has become the "guardian angel" for the kayak operation. In fact, a friend of Jackson, Lee Willis, was convinced to search for water for the plant. Willis used an old mountain art, divining, and a bough from a peach tree in locating the site for the future well.

MISSIONARY GIVEN TRANSLATION AWARD

A United Methodist missionary and professor in Korea, who is also a newspaper columnist, has been awarded first place in poetry in the second annual Modern Korean Literature Translation Awards.

The Rev. Edward W. Poitras (U.S. home: Marblehead, Mass.) was accorded the honor for his translation of verse by contemporary Korean poet Pak Tu-jin. The Modern Korean Literature Translation Awards—in novel, short story and poetry categories—were announced by *The Korea Times*, an English-language newspaper which sponsors the awards. The *Times*, published in Seoul, said the awards are "aimed at introducing modern Korean literature to the world and encouraging writers and translators in Korea and abroad." It was established in 1970, the *Times*' 20th anniversary year.

Judging for the awards was by a three-member panel, which included an Anglican bishop and two Korean university professors. Winners receive cash prizes as well as public recognition at a prize-awarding ceremony.

Dr. Poitras, who teaches church history and Christian thought at the Methodist Theological Seminary in Seoul, wrote a column for *The Korea Times* about his translation work. A biographical note in the paper said he had become interested in poetry while at Yale University, New Haven, Conn., where his professors included noted writer Robert

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Kayak produced by church-aided plant in Kentucky.

"In Jerusalem our task is to find a right pattern of sharing the Holy City, so dear to Jews, Moslems and Christians alike."

Reports of Archbishop Ramsey's statement were carried to Jerusalem, where Mr. Warhaftig later announced "I invite the Archbishop of Canterbury to visit Jerusalem to see for himself that the construction being carried out in no way impairs the character of the city. If the archbishop would come to Jerusalem he would be able to see . . . a Jerusalem beautiful in its creation—not in its destruction." (RNS)

ANGLICAN PRELATE CITES STAND ON ISRAEL PROJECT

Anglican Archbishop George Appleton of Jerusalem, in the course of a televised Christmas address here, expressed his "understanding" of Israel's controversial building project of new housing for Jewish immigrants on expropriated Arab land around East Jerusalem.

At the same time, he criticized what he called its "lack of aesthetics," and insisted that Palestinian Arabs also had a "rightful place" in the Holy City.

Since the 1967 war, nearly 5,000 of the approximately 66,000 East Jerusalem Arabs living there when the war came have left their homes or been expelled from them. On Feb. 15, 1971, Zev Sharef, the Israeli minister of housing, announced that Israel planned to build up to 35,000 housing units—capable of accommodating 122,000 Jewish immigrants —in the hills around Jerusalem. He asserted that Israel's goal was to settle new immigrants as quickly as possible in order to keep Jerusalem "a Jewish city." (RNS)

APPALACHIAN HANDCRAFTS PROVIDE JOBS AND PRIDE

A romantic dream of the Appalachian mountains brings visions of a weathered old couple sitting in rocking chairs placed on their open porch and facing beautiful scenery.

Oscar Hensley and his associates are trying to fulfill that dream, at least in part. Hensley is the manager of the Sulphur Gap Chair Factory and Wood Works, located in Breathitt County, Kentucky, which is producing hand-crafted rocking chairs and ladder-backs.

Months ago, the Chair Factory received national attention when it was found that the five employees of the plant increased the employment in the county by 30 percent.

Hensley had produced furniture for many years. He became interested in teaching others his skills and in the marketing of his classic designs. In cooperation with the Grass Roots Economic Development Corporation, Inc., a Jackson, Kentucky, based community group, technical and managerial assistance was and is given. The HEAD Project, a program of the Commission on Religion in Appalachia, Inc., was helpful in gaining financial support from its various member denominations, which included American Baptists, American Lutherans, Disciples of Christ, Church of God, Brethren, Episcopalians, Friends, Southern Baptists, Lutheran Church in American, Missouri Synod Lutherans, Mennonites, Presbyterians both United and Southern, Reformed Church in America, Roman Catholics, United Church of Christ, and United Methodists.

The chairs are fine examples of traditional mountain designs. Utilizing the plentiful walnut and other local hardwoods of the area, the chairs are finished to perfection not seen in mass-produced furniture. The construction of the seats and backs of the chairs is the most time consuming of the entire operation, as each chair has its own hand-stripped and woven hickory bark seat and back.

According to spokesmen from the factory, the chairs have been exhibited at various art and craft fairs throughout the nation.

But masterful chairs are not the only pride of the Kentucky mountains. A factory near Pineville, which also got a start with church funds, makes kayaks.

Several years ago, Harry and Claire Daly, who had been active as volunteers for church agencies and had worked in government poverty programs in Appalachia, organized their neighbors into a community development group. Known as the Kentucky Ridge Development Corporation (KRDC), the group realized that jobs were needed in their area of mountainous southeastern Kentucky. The production of kayaks answered the problem.

According to the Dalys a businessman from Detroit, Bob Cross, put KRDC in contact with Larry Cline, an engineer in North Carolina. Cline had been making a particular type of boat, a kayak which he had designed. Upon hearing of the need for employment in the Bell County area of Kentucky, Cline gave his plans and rights for production of the kayak to KRDC.

Funds were gained from the recent Catholic Campaign for Human Development and soon a building was constructed and five people employed to produce kayaks. The nearest industry, if the "hazardous" coal mines are excluded, is 30 miles away in Middlesboro, Kentuck, over twisting mountain roads.

Willie Murray of Davisburg, Franklin Mason of Clear Creek, and Jim Ed Hatfield of Hatfield Gap, all between the ages of 20 and 26 and untrained, began working at the plant in early November.

The canvas-covered kayak is small and lightweight, approximately ten feet in length and tipping the scales at 32 pounds. Carrying a load of up to 300 pounds and able to operate in as little as three inches of water offer many possibilities for the brightly painted kayak. The economical price of the finished product, retailing at less than $100, is one of

peared before St. Luke's congregation to endorse the program.

Sen. Mark Hatfield (R.-Ore.), chairman of MCPL, thanked the church for its "dramatic and generous contribution."

Mr. Bell said the peace program was launched "to prove to those who are cynical about the possibility of a small group really doing something to bring about peace, that they are wrong.

"Equally important," he said, "we want to develop a model that other churches can use to initiate their own peace campaign."

Representatives of St. Luke's have met with United Presbyterian officials on the possibility of funding St. Luke members to take the process model to other congregations throughout the U.S.

They also have had preliminary discussions with officials of the Johnson Foundation in Racine, Wis., about the possibility of holding a national peace congress which would bring together churchmen from all denominations for an explanation of the model campaign.

Mr. Bell said that "if just 1 per cent of the church and synagogue members in the nation purchased Peace Bonds at the rate they have been purchased at St. Luke, $512 million would be raised for peace."

He said this would amount to more than 2½ times the budget of the United Nations.

The bonds state that the "purchaser acknowledges that his investment pays no dividends, no interest, or no monetary return of any kind.

"The singular purpose of this investment is to finance activities and programs designed to bring peace on earth."

JAPANESE CHRISTIANS ASK: WHAT IS OUR MISSION NOW?

Fifteen persons who either have responsibility or interest and concern for Japanese Christians' involvement in mission in Southeast Asian countries have been meeting monthly under Dr. In Ha Lee to discuss the right course for Japanese Christians to cooperate with other Christians in Southeast Asia.

Initially, the group intended to formulate some agreements on such logistical matters as salary, furlough, etc. However, it was soon realized that the concern that should be given the highest priority is the basic evaluation of the posture of Japanese churches in various styles of cooperation.

Hajime Fujimori, area secretary for Asian YMCAs, presented his views at a meeting. "Naturalism" is the common characteristic of these countries, he said. People are most at home when they think of themselves as part of nature; hence the respect for consanguineal and territorial societies. This eventually leads to a stratified society, at the top of which is a handful of people constituting the ruling class.

Christianity, whose universalism and absolutism liberated Western society from primitive naturalism, has reacted in two ways in its confrontation with this Asian tendency. Either it has driven its leaders out of this situation into Western environs, or it itself has become submerged in the bog of naturalism, losing its saltiness.

It is important, he said, for Japanese Christians to realize the fact that they themselves have basically the same tendencies. Japanese Christians then must seek patiently, with fellow Christians in Asia, for a way out of this state, he said.

HONOR NINE MISSIONARIES

Nine missionaries of the United Methodist Church, who have served a total of 264 years, were honored at a Service of Recognition and Communion during the United Methodist Missionary Conference in Westerville, Ohio, December 9-14.

The group have engaged in a variety of vocations in the Christian mission in China, Liberia, Korea, Malaysia, Algeria and India. All retire officially in late 1971 or early 1972 after from 21 to 38½ years of service. The missionaries serve under the World Division of the United Methodist Board of Missions.

The service was led by the Rev. Dr. Eugene L. Stockwell, New York, Division assistant general secretary. Each missionary retiree was lauded by the executive for the area in which he or she served, and received a pin and scroll of recognition. Missionaries honored on retirement:

Uniola Adams, Atkinson, Nebraska, 32 years' service as a nurse and nursing educator in China and Liberia;

Jean Craig, Richmond, Virginia, 21 years' service in general education and Christian education in China and Korea (she was a director of Christian Education in Richmond for 12 years);

E. Louise and Eugene O. McGraw (the Rev. and Mrs.), Centerville, Indiana, 34 years' service each in education, evangelism, religious education and music in Malaysia;

Sister Helene Manz of Switzerland (not present for the service), 24 years' service in nursing and community work in Algeria;

Lorinne and Waldo S. Reinoehl (the Rev. and Mrs.), Claremont, California, 38½ years' service each in education, evangelism and pastoral work in Malaysia;

Charlotte and James Stringham (Dr. and Mrs.), Scarsdale, New York, and formerly of Canandaigua, New York, 21 years' service each in psychiatry, nursing and social work in China and India (they were on the staff of India's Nur Manzil Psychiatric Center, believed to be the only church-related primarily psychiatric facility overseas).

$8 MILLION NEEDED FOR BLACK COLLEGES

United Methodists across the nation will be asked to observe the annual Race Relations Sunday, February 13, by contributing to the Negro Colleges Advance, a two-year effort to raise $8 million for the denomination's 12 black schools.

Theme for the annual observance will be "You Can Make a Difference." Approved as an emergency measure by the 1970 General Conference, the Negro Colleges Advance is being directed by the United Methodist Board of Education to provide money to help meet faculty salaries, provide scholarships, update facilities and make library acquisitions.

The black colleges have produced five of the church's six active black bishops, 95 per cent of the church's black ministers, and about 75 per cent of the physicians, lawyers, teachers, and business leaders affiliated with the church.

CLOSE SHAVE IN THE PULPIT: PASTOR TRIMS HIS WHISKERS

Things got a bit hairy—or hairy-less—in the pulpit of the First Parish Congregational Church in Brockton, Mass., as St. Paul's letter to the Galatians indicated that the time had come for a few changes.

Taking a cue from the fiery Apostle, the Rev. James O'Brien, reading the letters, solemnly pulled out the clippers and electric razor and shaved off his five-month growth of beard.

"I felt like crawling under the pew," said his wife, Carolyn. The pastor's two children, Kathryn, 11, and David, 9, kept saying, "I don't believe it."

But Mr. O'Brien had his reasons for the impromptu act.

"I asked them (his congregation of eight years) if I were any different going bearded into the pulpit than coming out clean-shaven," the 37-year-old minister said.

The minister, who said he grew and shaved the beard on a whim, asserted that "I didn't grow it to associate myself with youth, and I didn't shave it to woo the favor of the older generation."

RNS Photo

FILM WINS AWARDS FOR JOHN TAYLOR

A one-minute animated film called "Preacher" has won a series of awards for John Taylor, director of film and visual arts for the World Council of Churches. It has won a Certificate of Special Mention at the Chicago International Film Festival, will be shown as one of the best films of the year at the London Film Festival, was praised at the 8th International Animated Film Festival in Annecy,France, and was part of the Festival of World Television in Hollywood, Calif., which brought together the best TV productions of the year.

At top, Mr. Taylor, an American who lives in Geneva, edits film with his director, Pavel Prochazka (left). Mr. Prochazka's wife, Stania, did the unusual drawings for the animated film.

Below is a scene from the "Preacher." Conceived and produced by Mr. Taylor, the "Preacher" is a satirical comment on the misuse of television by the Church. Commenting on his award winner, Mr. Taylor said: "I am not against preaching or the proclamation of the Gospel, but I am opposed to using a totally verbal form of expression on a visual medium. It just doesn't work."

Penn Warren. In his article, Dr. Poitras said he had been studying modern Korean poetry translation for 10 years, beginning with "a kind of note-taking as I studied contemporary literature."

The poem for which his translation was honored is "Celadon Vase With Clouds and Cranes." Dr. Poitras has translated a book of Pak Tu-jin's poems. He wrote of translation work: "Translating poetry turns out to be a kind of re-creation, since one again goes through the poet's struggle to express with utmost economy the moment of vision and synthesis which the poem attempts to embody. The process itself has its own sufficient value, but if through the translation others can come to share in the achievement of the poetry itself, there is the further satisfaction of the sharing."

A missionary to Korea since 1953, Dr. Poitras has been professor at the Methodist Theological Seminary since 1966. From 1959 to 1963, he was engaged in pioneer evangelism and district mission work; from 1953 to 1956, he was a teacher in Seoul.

In addition to theological teaching, in recent years Dr. Poitras has written a column in *Chosun Ilbo,* one of Korea's oldest and largest daily newspapers. He has written for magazines and has frequently appeared on radio and television.

Born in Beverly, Mass., Dr. Poitras spent his early life in Marblehead. He attended Yale University, where he was graduated with the bachelor of arts degree in history and the bachelor of divinity degree. He received the doctor of philosophy degree from Drew University, Madison, N.J.

SUBURBAN CHURCH CAMPAIGN FINANCED BY 'PEACE BONDS'

A suburban Minneapolis church has launched a peace campaign which it hopes will spread throughout the nation across denominational lines.

Through the sale of "Peace Bonds," which pay no monetary return, St. Luke Presbtyerian church in Minnetonka has raised $22,000 within its own congregation to launch a number of peace projects.

David Bell, program chairman, said that $10,000 has been pledged to the United Presbyterian Church's peace program, and a portion of the funds will be allocated to Members of Congress for Peace through Law (MCPL).

MCPL is a bi-partisan group of more than 100 U.S. Senators and Representatives working for world peace.

Sen. Walter Mondale (D.-Minn.) and Rep. William Frenzel (R.-Minn.) ap-

Considering a memorial gift for your church?

Consider communion ware from Cokesbury

This lovely traditional design communion ware makes a perfect memorial. It is available in three finishes—chrome plate, silver plate, or solid brass. All finishes have these features: three-level glass-holders, durable finishes, seamless trays shaped to insure firm gripping and quick and easy cleaning, precise fitting to make stacking easier. Two styles of bread plates available: the standard plates which can be stacked with stackrings, or the stacking bread plates which eliminate the need for stackrings. Your choice of either a simple knob or a Maltese cross top. Glasses are not included.

Glasses to fit: Crystalite 1¼" high. Shpg. wt., per dozen, 5 ozs. **MO-1P** ..... Dozen, **$1.25**

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TRAY. Without glasses. Stacking. Holds 40 glasses. Diameter, 12⅜"; height, 2¼". Shpg. wt., 3 lbs., 4 ozs. **SB-1611** **$29.50**

COVER. With choice of either solid brass knob or Maltese cross on top. Diameter, 11¼"; height, 4". Shpg. wt., 1 lb., 12 ozs. **SB-1612** **$22.50**

BASE. One base is needed for each communion stack. Diameter, 12⅜". Shpg. wt., 1 lb., 12 ozs. **SB-1613** **$19.00**

BREAD PLATE. Wide rim for easy handling. Diameter, 10". Shpg. wt., 1 lb., 1 oz. **SB-1615** **$11.00**

STACKRING. Made to fit bread plate SB-1615 for stacking. Diameter, 10 3/16". Shpg. wt., 10 ozs. **SB-1615S** **$11.50**

STACKING BREAD PLATE. Wide rim. Self-stacking to eliminate need for stackring. Diameter, 10"; height, 1 3/16". Shpg. wt., 1 lb. 8 ozs. **SB-1615B** **$22.00**

COVER. Solid brass with Maltese cross or knob. Dia., 10 3/16"; height, 2½". Wt., 1 lb., 9 ozs. **SB-1615C** **$18.50**

CHROME

TRAY. Without glasses. Stackring. Holds 40 glasses. Diameter, 12⅜"; height, 2¼". Shpg. wt., 3 lbs., 4 ozs. **SB-1631** **$43.00**

COVER. Mounted with chrome-plated Maltese cross or knob. Diameter, 11¼"; height, 4". Shpg. wt., 1 lb., 12 oz. **SB-1632** **$31.50**

BASE. One base needed for each stack. Diameter, 12⅜"; height, ⅜". Shpg. wt., 1 lb. 12 ozs. **SB-1633** **$25.00**

BREAD PLATE. Wide rim. Diameter, 10"; height, ½". Shpg. wt., 1 lb., 1 oz. **SB-1635** **$16.00**

STACKRING. Made to fit bread plate SB-1635 for stacking. Diameter, 10 3/16"; height, ¾". Shpg. wt., 10 ozs. **SB-1635S** **$16.00**

STACKING BREAD PLATE. Wide rim. Stacks without stackring. Diameter, 10"; height, 1 3/16". Shpg. wt., 1 lb., 4 ozs. **SB-1635B** **$30.00**

COVER. With choice of Maltese cross or knob. Diameter, 10 3/16"; height, 2½". Shpg. wt., 1 lb., 9 ozs. **SB-1635C** **$27.00**

SILVER PLATE

TRAY. Without glasses. Stacking. Holds 40 glasses. Diameter, 12½"; depth, 2¾". Shpg. wt. 3 lbs., 3 ozs. **SB-180** **$57.00**

COVER. Mounted either with a knob or with a Maltese cross—specify your choice when ordering. Diameter, 11¼". Shpg. wt., 1 lb. 12 ozs. **SB-181** **$36.50**

BASE. One base is needed for each communion stack. Diameter, 13". Shpg. wt., 1 lb., 12 ozs. **SB-182** **$30.00**

BREAD PLATE. Wide rim for easy handling. Diameter, 10"; height, ½". Shpg. wt., 1 lb., 1 oz. **SB-184** **$22.50**

STACKRING. Made to fit bread plate SB-184 for stacking. Diameter, 10 3/16"; height, ¾". Shpg. wt., 10 ozs., **SB-184S** **$20.00**

STACKING BREAD PLATE. Wide rim. To be used without stackring. Diameter, 10". Shpg. wt., 1 lb., 8 ozs. **SB-184B** **$33.00**

COVER. With choice of Maltese cross or knob. Diameter, 10 3/16"; height, 3½". Shpg. wt., 1 lb., 3 ozs. **SB-184C** **$28.50**

PRESENTATION ENGRAVING

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Mr. O'Brien said he had not been "pressured" into removing his beard but noted that he had received "so much flak" that he felt he should use its removal to good advantage.

But, for or against the beard, there was no denying that the minister received some immediate benefits from the shave.

"In all my years here," he said, "never have more women kissed me on the way out of church."

ETHIOPIA HEALTH NEEDS PROMPT JOINT EFFORTS

Community health care is stimulating ecumenical cooperation among the Christian churches and mission agencies in Ethiopia. This became clear during a recent conference between the Ministry of Public Health and church-related agencies, which was jointly sponsored by the World Council of Churches Christian Medical Commission.

"This conference was a landmark for several reasons," said Dr. Hakan Hellberg of the CMC. "It was the first time an African government had taken the initiative in calling such a conference. It uncovered widespread agreement on the need for a nation-wide program of preventive medicine and health-promoting activities. And it was the first opportunity many churches had had to meet and dis cuss a common problem."

Some 150 persons from such widely diverse groups as the Ethiopian Orthodox Church, the Sudan Interior Mission, Lutherans, Mennonites, Presbyterians, Seventh-Day Adventists and Roman Catholics met with top officials of the Ministry of Public Health and fourteen Provincial Medical Officers.

The government has determined to decentralize health care and step up preventive measures. The twenty-five church-related groups attending the conference, which represent 30 percent of all medical services in Ethiopia, could be of immense help in this effort.

(EPS)

WHERE YOUR TREASURE IS . . .

The American Collectors Association, Inc. has announced that February 17-21 will be National Pay Your Bills Week. The association reports that two out of five Americans have debt troubles.

Theme of the week is "It's a Thrill to Pay a Bill!"—not "Stop the World, I Wanna Get Off."

"Because their problems arise from careless use of credit," the association said, "we like to take this opportunity to urge consumers to develop healthy credit habits. This includes such things as careful budgeting, resisting impulse, and paying bills promptly."

The association says credit-card conscious Americans are now using $105 billion worth of products they haven't paid for yet. (RNS)

REPORT SAYS CHURCHES OWN SIZABLE WAR-LINKED STOCKS

America's national church bodies, among the most vocal opponents of the Southeast Asia war and of massive military outlays, hold sizable investments in so-called war industries, a survey report has indicated.

The Corporate Information Center of the National Council of Churches has released figures showing that boards and agencies of ten Protestant churches hold more than $200 million worth of securities in 29 of the top 60 prime military contractors doing business with the U.S. Department of Defense.

Earnings from these investments during 1970 were placed at a little more than $6,000,000—or 3.27 percent based on the average market value of the securities.

The wealthiest of the ten, The United Methodist Church, has nearly $60 million invested in 23 of the military contracting firms, or 14 percent of its total investment portfolio. The United Presbyterian Church has nearly $58 million, or 12.8 percent of its total securities investments, in 18 war contracting firms. The Christian Church (Disciples of Christ), ranking fifth in investments among the ten, is shown to have 41.4 percent of its total investment portfolio in 21 of the 60 military contractors.

The main purpose of the study report, according to Frank White, director of the Corporate Information Center, is to place in the hands of those responsible for the church investments factual data that will help them decide which firms are guided by socially responsible policies and those which are not. Suggested criteria for corporate responsibility, he said, include not only the military factor but treatment of the environment, policies of hiring or excluding minorities, responsible use of natural resources and foreign investments.

The present CIC report, one of a series, deals with the "moral dimensions of military investments." It examines current war techniques as they apply in the Southeast Asia war and the relationship to them of the nation's military production complex.

In another section, the report cites data on 29 of the 60 chief military contractors in which churches have significant investments. Included is information on their products, both military and non-military, percentages of military sales, and a list of denominational holdings and earnings.

Four corporate giants dominate the report's list of 29 military contractors: the Lockheed Corp., with $1.85 billion in defense contracts; General Electric, with $1 billion; American Telephone and Telegraph, with nearly $1 billion; and United Aircraft, with nearly $900 million. The percentages of their sales for military purposes are, respectively, 72.9, 11.5, 5.5, and 37.5.

The remaining 25 firms on the list hold military contracts ranging in total value from Litton Industries' $543 million (22.5 percent of all sales) down to Texaco's $85 million (1.3 percent of sales). The data are based on figures for 1970.

The report acknowledges the contradiction between the way a church speaks out against militaristic policies of government and the way it chooses to invest its wealth.

Commenting on what the report means in terms of church policy-making past and future, Mr. White said the whole idea of setting social criteria as a factor in investment is so new to the churches that they cannot be accused of being hypocritical on the basis of past and present performance.

"Up to now," he said, "church investment committees have been guided in their decisions only by such factors as safety and profitability. Aside from longstanding taboos against investing in liquor and tobacco stocks, investment ethics has not kept pace with church positions on many other social areas. Nobody has thought much about it.

"Church investment committees have been composed of top corporate and financial executives. Business expertise is needed, but so is social and ethical concern."

He acknowledged that even if the churches divested themselves of securities in military contractor firms, the latter would not be hurt financially. "The real power and authority in the church is not economic, but moral," he commented. "If the churches decided to sell their holdings jointly, and reinvest in terms of constructive national priorities, the symbolic effect would be tremendous."

Six of the church groups in the study, including the National Council of Churches, support the work of the center financially on an ongoing basis. They are the American Baptist Convention, Episcopal Church, United Church of Christ, United Methodist Church, and United Presbyterian Church in the U.S.A.

Considering a memorial gift for your church?

Consider communion ware from Cokesbury

This lovely traditional design communion ware makes a perfect memorial. It is available in three finishes—chrome plate, silver plate, or solid brass. All finishes have these features: three-level glass-holders, durable finishes, seamless trays shaped to insure firm gripping and quick and easy cleaning, precise fitting to make stacking easier. Two styles of bread plates available: the standard plates which can be stacked with stackrings, or the stacking bread plates which eliminate the need for stackrings. Your choice of either a simple knob or a Maltese cross top. Glasses are not included.

Glasses to fit: Crystalite 1¼" high. Shpg. wt., per dozen, 5 ozs. **MO-1P** ..... Dozen, **$1.25**

BRASS

TRAY. Without glasses. Stacking. Holds 40 glasses. Diameter, 12⅜"; height, 2¼". Shpg. wt., 3 lbs., 4 ozs. **SB-1611** **$29.50**

COVER. With choice of either solid brass knob or Maltese cross on top. Diameter, 11¼"; height, 4". Shpg. wt., 1 lb., 12 ozs. **SB-1612** **$22.50**

BASE. One base is needed for each communion stack. Diameter, 12⅜". Shpg. wt., 1 lb., 12 ozs. **SB-1613** **$19.00**

BREAD PLATE. Wide rim for easy handling. Diameter, 10". Shpg. wt., 1 lb., 1 oz. **SB-1615** **$11.00**

STACKRING. Made to fit bread plate SB-1615 for stacking. Diameter, 10 3/16". Shpg. wt., 10 ozs. **SB-1615S** **$11.50**

STACKING BREAD PLATE. Wide rim. Self-stacking to eliminate need for stackring. Diameter, 10"; height, 1 3/16". Shpg. wt., 1 lb. 8 ozs. **SB-1615B** **$22.00**

COVER. Solid brass with Maltese cross or knob. Dia., 10 3/16"; height, 2½". Wt., 1 lb., 9 ozs. **SB-1615C** **$18.50**

CHROME

TRAY. Without glasses. Stackring. Holds 40 glasses. Diameter, 12⅜"; height, 2¼". Shpg. wt., 3 lbs., 4 ozs. **SB-1631** **$43.00**

COVER. Mounted with chrome-plated Maltese cross or knob. Diameter, 11¼"; height, 4". Shpg. wt., 1 lb., 12 oz. **SB-1632** **$31.50**

BASE. One base needed for each stack. Diameter, 12⅜"; height, ⅞". Shpg. wt., 1 lb. 12 ozs. **SB-1633** **$25.00**

BREAD PLATE. Wide rim. Diameter, 10"; height, ½". Shpg. wt., 1 lb., 1 oz. **SB-1635** **$16.00**

STACKRING. Made to fit bread plate SB-1635 for stacking. Diameter, 10 3/16"; height, ¾". Shpg. wt., 10 ozs. **SB-1635S** **$16.00**

STACKING BREAD PLATE. Wide rim. Stacks without stackring. Diameter, 10"; height, 1 3/16". Shpg. wt., 1 lb., 4 ozs. **SB-1635B** **$30.00**

COVER. With choice of Maltese cross or knob. Diameter, 10 3/16"; height, 2½". Shpg. wt., 1 lb., 9 ozs. **SB-1635C** **$27.00**

SILVER PLATE

TRAY. Without glasses. Stacking. Holds 40 glasses. Diameter, 12½"; depth, 2¾". Shpg. wt. 3 lbs., 3 ozs. **SB-180** **$57.00**

COVER. Mounted either with a knob or with a Maltese cross—specify your choice when ordering. Diameter, 11¼". Shpg. wt., 1 lb. 12 ozs. **SB-181** **$36.50**

BASE. One base is needed for each communion stack. Diameter, 13". Shpg. wt., 1 lb., 12 ozs. **SB-182** **$30.00**

BREAD PLATE. Wide rim for easy handling. Diameter, 10"; height, ½". Shpg. wt., 1 lb., 1 oz. **SB-184** **$22.50**

STACKRING. Made to fit bread plate SB-184 for stacking. Diameter, 10 3/16"; height, ¾". Shpg. wt., 10 ozs., **SB-184S** **$20.00**

STACKING BREAD PLATE. Wide rim. To be used without stackring. Diameter, 10". Shpg. wt., 1 lb., 8 ozs. **SB-184B** **$33.00**

COVER. With choice of Maltese cross or knob. Diameter, 10 3/16"; height, 3½". Shpg. wt., 1 lb., 3 ozs. **SB-184C** **$28.50**

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Salvation's Price, by Eduardo Castrillo (Philippines)

FREDERICK G. APPLETON PHOTOGRAPH

Eduardo Castrillo is a young Filipino artist who has worked successfully with copper sculpture and copper relief. This particular work is a bust of Christ sculptured of copper and mounted on wood.