

# new world outlook

JULY-AUGUST 1973



# mission gram

---

WATCH for more practical cooperation among churches on mission—locally, regionally, nationally and internationally—with a variety of ad hoc and official groups being born.

This is the definite TREND. Locally, it has given us a wild diversity of ecumenical groups dealing with everything from drug abuse or suicide prevention through food and care for the needy to the sponsoring of dances for teenagers, plus folk masses that may include dancing.

EXPECT Roman Catholic participation in ecumenical ventures to continue its increase. The new spirit released by Vatican II is blowing as strongly as ever.

Nationally and internationally, this trend of working and breaking bread together (if not communing officially) has spawned a variety of groups. Here are some samples.

Working for development and peace, producing basic documents and an educational momentum in the churches, there is SODEPAX—a real hybrid out of Geneva and Rome. The initials stand for Society (SO), Development (DE) and Peace—PAX in Latin. SODEPAX was established in 1968 by the World Council of Churches and the Pontifical Commission on Justice and Peace of the Roman Catholic Church.

The World Council is itself a multi-agency affair through which many of the world's churches work, while the National Council of Churches performs the same function in the U.S.A. One National Council function that has been in the news is its Corporate Information Center, which Business Week characterized as a "kind of clerical Nader's Raiders" in a full (and favorable) write-up last spring. The office examines corporate activity from the standpoint of social responsibility, and is building a storehouse of information useful to the churches in developing investment policies.

Another ecumenical group—the Church Project on U.S. Investments in Southern Africa—came together last winter around the common concern for U.S. corporate activity and responsibility in Southern Africa. The several participating churches and agencies developed a common policy as stockholders and sponsored resolutions.

Then there is JSAC (Joint Strategy and Action Committee), which is "a coalition of denominational home mission boards which have decided to collaborate on the agenda of the world. Its style facilitates them to act jointly but through their own programs."

Another important group is the Task Force on Action-Education for Justice, Liberation and Development—a title that defines the concern of this group, which is related to the National Council of Churches, and again brings many denominations together around a common concern.

Overseas again, we not only find the established councils of churches in many lands, but also groups such as the National Evangelical Movement of Korea. This brings a variety of Christians together in an ecumenical effort to evangelize the nation's many non-Christians.

Many more groups, offices, task forces, etc. could be mentioned. But this is enough to suggest that the ecumenical movement has broken beyond the familiar forms of ten or even five years ago.

WATCH for this to increase. And don't be put off by names that often sound incredibly bureaucratic. A good many of the newer cooperative efforts are not bureaucracies at all, but rather are non-bureaucracies or even anti-bureaucracies. They have mailing addresses. But many have no full-time staff, and some don't even have office space. They function like coalitions and committees, relying substantially on existing staff.

Even as people still wonder about the United Presbyterian withdrawal from COCU (Consultation on Church Union), we are seeing the vigorous emergence of a NEW ECUMENISM—one that is grass roots as well as national and international, and is concerned primarily with specific tasks of the mission of Christ in the world.

—Stanley J. Rowland, Jr.

# new world outlook

New Series Vol. XXXII No. 11 • Whole Series Vol. LXII No. 7 • JULY-AUGUST, 1972

Letters	4
Editorials	5
"I Was Hungry and You Fed Me . . ."	
Toge Fujihira	6
Urban Ecology—Basis of a New Alliance	
Norman J. Faramelli	9
An Authentic Word for New Guinea	
Glen Bays	16
The Churches Fight Drug Abuse	
Tracy Early	20
Two Ministers Among Minorities	
Toge Fujihira	24
Special Report: General Assembly	
Stanley J. Rowland, Jr.	33
Decent Housing for Rural Maine	
Penny Barkin	34
Letters From Overseas	36
Special Report: Outlook From Hanoi	
Robert S. Lecky	40
Books	43
The Moving Finger Writes	44

## COVER

Chinese Man in Single Room Occupancy Hotel, Chinatown, San Francisco  
Toge Fujihira, from United Methodist Missions

---

*Editor, Arthur J. Moore, Jr.; Managing Editor, Charles E. Brewster*  
*Planning and Coordination, Stanley J. Rowland, Jr.; Associate Editor, Ellen Clark*  
*Art Director, Roger C. Sadler; Designer, Karen Tureck*

---

475 Riverside Drive, New York, New York 10027

Published Monthly (bimonthly, July-August) by the Board of Missions of the United Methodist Church, Joint Commission on Education and Cultivation, in association with the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, USA.

Second-class Mail Privileges Authorized at New York, N.Y. Additional Entry at Nashville, Tennessee. Copyright 1972 by Board of Missions of the United Methodist Church. No part of new/World Outlook may be reproduced in any form without written permission from the Editors. Printed in U.S.A.

Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year \$3.00 (combination with response, \$5.00). Single copies 35 cents. Canada: one year \$3.25 (combination \$5.50). All other foreign countries: One year \$4.00 (combination \$6.40).

Report any change of address directly to new/World Outlook rather than to the Post Office. With your new address be sure to send also the old address, enclosing if possible an address label from a recent copy. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect.

new/World Outlook editorials and unsigned articles reflect the views of the editors and signed articles the views of the authors only.

## PHOTOGRAPHIC CREDITS

Pp. 6, 8, 10, 24, 25, 26, 27, 28, 29, 30, 31, 32, Toge Fujihira; Pp. 11, 12, 13, 20, 21, 23, Religious News Service; P. 14, Grover Brinkman; Pp. 16, 17, 18, 19, Glen Bays; P. 36, Three Lions; Pp. 37, 38, United Methodist Missions; P. 39, Lance Woodruff

---

**PUT OUT**

I am more than a little put out with your attitude regarding our country's stand on the Vietnam issue. Our president is doing all he can to bring this terrible war to a workable end. Instead of cooperating with these anti-war groups why don't you point out some of the great things America stands for—freedom of choice for all people. It is a well-known, but little discussed, fact these days that once a country is taken over by the communists that political killings are done by the tens of thousands, soon after the takeover the Christian church is suppressed and the missionaries are sent home. Why isn't the United Methodist Church upset about this? Why do we not see editorial after editorial on this?

Once in a while I would like to hear some of you idealists expound on the following subjects:

1. Freedom of choice, not territorial gain, is the USA's aim.
2. Point out America's generosity to Germany and Japan after World War II.
3. The shame of our brighter young people (college students) burning buildings, breaking windows, throwing furniture out of dormitory windows, etc. They are only able to attend these institutions through our form of taxation (certainly not their tuition) and through the willingness of the older generation to provide this opportunity for them.
4. The younger generation's theory that they are not their brother's keeper. Why do they keep so silent about the drug situation? Why do they think it is morally proper for them to keep silent when many of them are fully aware of who the pushers and users are right in their own areas?
5. Why do they take such great issue with the number of Americans killed in Vietnam (50,000 in eight or nine years of war—which I agree is 50,000 too many) but not one grain of responsibility is taken for the 50,000 highway deaths each year, a majority of which are directly attributable to their age group?

RUTH M. BLECHA  
Chelsea, Michigan

**NO NEED FOR ENEMIES**

With editorial writers like you, this country doesn't need enemies. I refer to your editorial of May, "Dear Virginia." Since when did anyone promise the North Vietnamese all of Vietnam?

Your comparison to our Civil War is like comparing apples to oranges, they are not the same.

I agree that truth should be authority but look at truth from all sides. In 1968, TET showed what the North Vietnamese were thinking of at Hue, or was that forgotten?

Your editorials have been consistently anti-American as if we are always wrong. Do we do anything right in this country?

I don't like war anymore than you and I feel that we should have never been there in the first place but can we now leave the South Vietnamese to a slaughter? Is the North's government not repressive or am I under a delusion that the North is a true democracy? Balance the scales before you write such editorials.

EDWARD C. FIEDLER  
Neptune, New Jersey

**MARXIST PROPAGANDA**

I am sure many readers of *New World Outlook* must wonder if it is not a Marxist propa-

ganda publication rather than a Christian mission magazine. Each copy never fails to have a biased communistic article or editorial, calling attention to American imperialism, never mentioning the Marxist imperialism that is spreading throughout the world, threatening the very existence of the Christian church. How naive can your Christian readers be to not recognize your socialistic propaganda. Wake up, Christians, before it is too late!

L. P. STERLING  
Oxnard, California

**INVESTMENT QUESTIONS**

In February it was reported in your magazine that the church has \$60 million invested, or 14 percent of its total investment portfolio, in military contracting firms. I figure this must be a total investment portfolio of \$430 million. With this much money invested in profit making, why are we constantly told that more money is needed for missions? Why do we receive requests for a jeep for a missionary couple in the Philippines or school supplies for Sarawak or sweaters for children in Arizona? These are constantly coming to our attention, the needs we must fill, along with increased apportionments in conference benevolences.

Our church, with a declining participation, has just completed paying off a sanctuary mortgage and is now faced with a parsonage mortgage. We are in an agricultural area, and giving to the church is decreasing due to depressed farm prices. Yet we are bombarded with requests for additional giving for World Service, Race Relations Sunday, Student Recognition Sunday, etc.

How can you justify the need for additional giving when the church has hundreds of millions of dollars invested in the stock market?

It is my opinion that the United Methodist Church owes to its members a complete financial statement of its investment portfolio, specifying from which fund the investments are made. I further feel it should be printed in all the church magazines so our members may learn for themselves how the money they have given has been used.

MRS. EDWARD F. HILLIS  
Rupert, Idaho

**Editor's Note:** No money that is given for mission goes into investments unless so specified by the donor. Similarly, most of the Board of Missions' portfolio consists of pension funds, and permanent funds whose capital cannot be spent except by stipulation of the donor. Of the Board of Missions' projected 1972 budget of \$34 million, approximately \$1.5 million will be from investment income. About \$330 million of the United Methodist Church's total investment portfolio is held by the Board of Pensions. (For a discussion of the social implications of investments see the March, 1971 issue.)

**A COMPLEX SITUATION**

The new report on "Burmese Christian Groups are unable to get Bibles" given on page 50 of *New World Outlook*, September 1971, was brought to the attention of our Council of Management. The Council felt that the

impression created by the article did not contribute towards reconciliation and understanding. Moreover, the whole complex situation prevailing here could not be grasped by any visitor who was just passing through.

AUNG THAN  
Council of Management  
Bible Society of Burma  
Rangoon, Burma

**GROTESQUE DESIGNS**

I wish to lodge a protest against the type of grotesque designs (certainly not pictures!) that are used to illustrate on the front covers and elsewhere in your magazine. Are you evading the years of many subscribers that bring poor sight? And if people are supposed to struggle to understand the meaning, our conclusion is that you are trying to cater to abstract art for art's sake. Old ways are not all bad ways. New ways are not all good ways.

MRS. CECIL KEEN  
Los Angeles, California

**STOPPING ASSASSINATIONS**

Herbert Hoover once made the statement that if we could take one generation of children, educate them and train them in books and morals, many of our problems would be solved. If any one in this world knew conditions, the temperament of its people, he was that one.

I would say it in a more modern and relevant manner; that if the church members would step out of their lethargic cocoon shell and get busy going out into the highways and bring them in, there would be at least many less assassinations.

What about the children in our penal institutions who are being educated in criminal methods? How many church members are concerned about them? We should be standing in line volunteering to help them, mostly to let them know someone loves them.

MILDRED LAMBERT  
Brazil, Indiana

**SENSIBLE TREATMENT**

Thank you for publishing Dr. David Seamands' call for a reassertion in mission of the message of personal repentance and faith. His sensible treatment is evidence that one does not have to be reactionary in order to be concerned that mission retain orthodox theological priorities.

THOMAS W. BURKMAN  
Center for Japanese Studies  
Ann Arbor, Michigan

**FOR MID-EAST DIALOGUE**

I appreciate the fact that *new world outlook* has from time to time printed articles about the Middle Eastern situation, and I congratulate you on the general excellence and objectivity of these articles.

We are eager to see more Christians become concerned about what has happened and is happening in the Middle East. We hope that real dialogue will take place between more and more of us and that dialogue will lead to action—action in favor of reconciliation.

Thank you for your outstanding magazine. I often use articles from it as resource material for my courses in American civilization, particularly when we are studying minority groups, the poor, and urban problems.

SUE ROBINSON (United Methodist  
Missionary)  
Constantine, Algeria

## The New Populism, The Old Denominationalism

In our media culture, with its yearning for short, snappy explanations, each new year seems to have its tag word. Remember "relevance"? This year, the word is "populism" and it's getting quite a workout, most particularly in politics but also (by a process of fallout) in church life.

Thus, each general policy-making body of every denomination which met this spring has been interpreted as "populist." Did the United Methodists and the United Presbyterians come out against the Vietnam War? Populism. Did the American Baptists refuse to come out against that war? Populism.

Obviously, social concern is not the key to this new populism (as it was reputed to be in the old brand). About the only common thread that the naked eye can detect among the various denominational groups was an emphasis on restructure of the bureaucracy.

This seemed a promising tack to explore. Loss of faith in the establishment is certainly not merely proclaimed but visible in every walk of American life.

On closer examination, however, even this impulse became more ambiguous. What may have started as "off with their heads" seems to have emerged as corporate reorganization. Now, corporate reorganization certainly has its uses but they would by definition seem to be prudential rather than zealous. The president of a management consultant firm and, say, Huey Long operate out of different contexts.

Without commenting on the merits of any specific church restructuring, these plans seem to have the purpose of streamlining and tightening national church organizations. It might well be argued that by making bureaucracies more efficient, such plans make them more powerful. All very commendable from many points of view, but not perhaps what one might expect from those whose stated purpose was to diminish the power of such agencies. Some populism!

If the new populism seems curious, the new ecumenism is curiouser and curiouser.

Two well-advertised plans for church union received crippling blows. The union of the Church of England and The

Methodist Church in Great Britain was derailed when the plan failed to receive the necessary seventy-five per cent vote in the Anglican General Synod. The General Assembly of the United Presbyterian Church in the U.S.A. voted to withdraw from the nine-denomination Consultation on Church Union, which it had helped to found.

In both cases, the practical politics seemed much the same. A combination of both ends of the ecclesiastical spectrum combined against the center as represented by the leadership.

Fair enough, and those are the hazards of life. If the leadership and ecumenists failed to project adequately the case for church union and for these particular plans, too bad. If the pressures of the time are such that people are unable to move into a wider formal relationship, also too bad.

What does seem to stand logic on its head is an insistence that these votes were somehow ecumenical and represent a new ecumenical thrust.

Well, we hope that we are merely being dense or cynical or both. Perhaps a great new age of grass roots control and ad hoc ecumenical mission is even now upon us. God works in mysterious ways. But from one finite viewpoint, denominational restructure and withdrawal from church union seem less the marks of a new populism and a new ecumenicity than they do that of the old denominationalism.

## Will SALT Lose Its Savor?

The successful conclusion of the first round of the strategic arms limitation talks (SALT) between the Soviet Union and the United States indicates that sanity is not only necessary but possible in relations between nuclear powers. If now we can all breathe a little easier knowing that a nuclear Armageddon is that much less likely because of SALT it is primarily because of the persistent efforts of the Nixon Administration. Secretary Rogers is doubtless correct in noting that the accords "constitute the most important step in arms limitation ever taken by this country."

Essentially, there are two accords, one an anti-ballistic missile treaty and the other an interim pact on offensive weapons. Each side is restricted to limited

defenses of two areas, one around the capital. There is also a restriction for five years on deployment of certain offensive missile launchers. The next round of talks—the first round took two and a half years—will be more comprehensive on offensive weapons. The acronyms may be confusing (MIRV's, ICBM's, SLBM's, etc.) but it all makes basic sense. The arms race is costly and wasteful. Both sides long ago reached the point of being able to kill the other many times over even if the other side strikes first. This planet is probably all there is in the universe for life and we've got to learn to get along.

Even at its best moments high level diplomacy often resembles nothing so much as a wild west poker game. Both sides are now building up their "chips" for the next hand—with the obvious result that there will be no Peace Dividend after all. In fact, the Administration is asking Congress to approve an increase of \$1.3 billion for more offensive strategic weapons, including a new bomber, the B-1, and the new submarine, the Trident. In addition to the estimated \$3 billion to \$5 billion extra costs for the expanded military activity in Vietnam, this brings the total Administration requests in defense appropriations to a whopping \$83.4 billion.

It is here that critical questions must be raised. Does the Administration insistence on coupling the treaties with increased defense spending represent a deal to buy Pentagon support? Does the whole rationale of spending billions simply to have a better bargaining position in future talks really make sense or does it represent outmoded cold war thinking? If the SALT agreements merely touched off a new round of increased arms spending they will certainly lose their savor.

People who remember the rhetoric of Dean Rusk and the Johnson Administration might well ask why these talks were not initiated with the Chinese. After all, the main reason for the ABM program was the fear of Chinese attack, not Russian. The Nixon Administration believes that is out of the question—and certainly the President's visit to Peking demonstrated how ready the Chinese are for co-existence. Unfortunately, although many of the fears and myths which supported American policy in those days have largely disappeared, their legacy remains.

toge fujihira

"I WAS HUNGRY AND YOU FED ME..."



Neighbors in Need,  
a program begun  
by the churches,  
lends a hand  
to the hungry  
and jobless in Seattle

When the Reverend Sadao Ozawa, a Japanese minister, reported that he was bringing half a ton of food and \$300 in cash collected in Kobe, Seattle's sister city, to feed hungry Americans in the Pacific Northwest last November, it drew the ire of Warren G. Magnuson, Washington's senior senator.

"I have served in the United States Senate for over 25 years and in all that time I have never felt disgraced by my government," Senator Magnuson said, "But today I stand on the floor of the greatest deliberative body in the world in total humiliation.

"In one simple, humanitarian gesture, Japan has made a mockery of our pious claims of being a nation dedicated to serving the cause of human dignity and concern for the well-being of our citizens."

Mr. Ozawa, a man of action, arrived in Seattle a year ago in June as a fraternal worker from the United Church of Christ in Japan (Kyodan). He came to assist Neighbors in Need, a vast program to feed hungry people idled by a massive job layoff primarily at the Boeing Company.

After observing the work of Neighbors in Need, Ozawa wrote to his colleagues in Japan, "To be honest, when I heard about the situation in the Seattle area, I could not believe it. Could it be true that thou-

sands of people are suffering shortages of food in the United States—the most affluent society in the world?"

It was true and Ozawa did something about it. He returned to Japan in September and immediately launched into a schedule of reporting, speaking and writing activities to interest the Japanese in the Neighbors in Need Food Bank Program in Seattle, Washington. Despite the fact that Japanese churches were collecting funds for East Pakistan refugees and for Koreans in Japan, concerned Christians responded readily to Mr. Ozawa's plea to help Seattle's hungry people.

Senator Magnuson thought that Mr. Ozawa's act was humiliating to the United States, but the Japanese clergyman was quick to emphasize that the donation was only a symbolic gesture by the Japanese people. The Japanese still remember the huge quantities of food, clothing, and medicine they received from the United States soon after the end of World War II, much of it channeled through Church World Service.

Humiliated as Senator Magnuson was, his scathing remarks had an electrifying effect on the Department of Agriculture, which had continually refused to give out surplus food. Within 24 hours Department of Agriculture officials were in Seattle

to get the ball rolling for food distribution.

The need for food was the direct result of Boeing's laying off workers when airlines cancelled orders for the huge jumbo jets and the government scrapped the SST program.

During the boom years of the 1960s, thousands of engineers, specialists, and technicians, and on-the-line production workers were attracted to the Puget Sound area from all over the world to develop the gigantic airplanes. In 1969 Boeing had 102,000 workers on its payroll.

Suddenly, the bubble burst in 1970, putting some 82,000 workers out of a job. It hit employees on all levels at Boeing—from highly skilled engineers and top management to unskilled broom pushers. Unemployment in the Seattle area reached an all-time high of around 15 per cent. The Puget Sound Government Conference estimated in 1970 that about 120,000 persons in the Seattle—Tacoma—Everett area would be out of work by mid-1972.

After unemployment compensation of \$72 a week had terminated and a jobless worker had gone through his personal savings, and sold much of his belongings, there was little for him to draw upon. Hunger was a new experience for the "new poor" families. Pride has kept them from getting food stamps

*Neighbors in Need has distributed more than \$1.5 million worth of food. The non-profit corporation receives food and money from farmers, businesses and churches and buys food wholesale. Ken Baxter, below at right, oversees the organization's six warehouses. The Rev. Sadao Ozawa, left, inspects apples which will be supplied to the food banks by volunteers. Mrs. Peggy Maze, bottom, is chairwoman of Neighbors in Need.*



and public welfare.

Neighbors in Need was organized in November, 1970. It was the effort of three ecumenical church groups: the Church Council of Greater Seattle, the Ecumenical Metropolitan Ministry, and the Fellowship of Christian Urban Service (FOCUS), a United Methodist-related urban ministry.

Food banks were set up in 34 communities. Churches in the Seattle area donated food and cash. Volunteers manned the centers thinking it would be only a short-term affair. But it is continuing with a greater need than ever. A central office is supervised by FOCUS and directed by the Rev. Harold O. Perry, who serves as coordinator of the project.

By February, 1972 an estimated 600,000 persons had been fed by Neighbors in Need. Food valued at over one million dollars was given away in the first year.

Kenneth Baxter, who lost his

\$13,000-a-year job as a social scientist with Boeing, has taken charge of the six warehouses donated by the City of Seattle on Pier 91. There food donated by churches, farmers, and businessmen is sorted and distributed to the 38 food banks presently located in the greater Seattle area. Mr. Baxter estimated that some 76,000 people were provided with food during January of this year. Over 1,000 volunteers from about 300 churches and synagogues have assisted the food program.

The Rev. Sadao Ozawa, who studied at the United Theological Seminary in Dayton, Ohio under a World Council of Churches scholarship, received his Master of Divinity degree and wanted further experience in urban social action. He applied for a position with the Presbyterian Institute of Industrial Relations.

Leaders of the Neighbors in Need program thought that Mr. Ozawa could be of great benefit to their project and he was assigned to the Ecumenical Metropolitan Ministry in Seattle. The initial funding came through United Presbyterian sources.

Mr. Ozawa's concern is to build communications by involving the church in Japan, Asian-American congregations in Seattle, and other churches in the United States in the Neighbors in Need food bank program. He attracted international attention to the hungry in Seattle when he brought food and cash donations from Kobe. Cash donations began to arrive at Neighbors in Need from England, Germany, Australia, and even Viet Nam.

Mrs. Peggy Maze, a young mother of three, who is the chairwoman of Neighbors in Need, says Mr. Ozawa's energy is an inspiration to everyone.

Mr. Ozawa, in a report to the Christians of Japan, wrote, "Such Christian actions as Neighbors in Need Food Bank, I believe, are worthy and necessary for it is extending hands of brotherhood to oppressed and exploited neighbors positively.

"This is not a charity business, but an effort to guarantee basic human rights and dignity." ■

*Toge Fujihira is staff photographer for the United Methodist Board of Missions.*

# URBAN ECOLOGY

**E**cology as defined by white suburbanites is not a top priority among urban dwellers, whether they be white, brown, or black. During the height of the ecology movement, a young black militant Roxbury leader said to an enthusiastic and sympathetic, predominantly black, middle-class audience:

"It is a sick society that can beat and murder black people in the streets, butcher thousands of children in Viet Nam, spend billions on arms to destroy mankind and then come to the conclusion that air pollution is America's number one problem."

Such illustrations can be repeated a hundredfold. For urban dwellers, ecology—defined in terms of pollution—is clearly overshadowed by growing repression, economic inequality, the social and physical stigma of poverty, and for black people, by the continual manifestation of white racism.

Thus, either we learn to define ecology in a new, comprehensive way or admit that it is just one of many, many social problems, and may not be the most pressing one at that.

I would propose a more comprehensive definition. My reasons are rooted in the term itself. Technically, ecology is the science that studies the relationship of an organism to its environment. As Barry Commoner remarked: "Ecology teaches us that everything is related to everything else." Therefore, ecology, defined comprehensively, can help us see the systemic and interdependent nature of the numerous social problems confronting us, and may serve as the basis of a new political alliance.

## BASIS OF A NEW ALLIANCE

**NORMAN J. PARAMELLI**

### Urban Dwellers' Distrust

Urban dwellers distrust the ecology movement because, like its precursor "conservation," it has had a decidedly middle and upper class ring to it. Many of its enthusiasts are young people who are either rebelling against or questioning the American Dream of endless material growth and consumption. Also, the ecology movement has almost totally ignored the most pressing environmental needs of urban dwellers. It has been strangely bereft of any images of urban ecology.

The images ecology espouses are clearly those of the middle and upper classes, such as better bird sanctuaries, air pollution, less polluting of animal and marine life, the preservation of green spaces, better disposal of rubbish, cleaning up rivers for better boating, etc. These images are, of course, important for all of us, and I would not wish for a moment to disparage them; nevertheless, ecology has to mean more than that. What about the peculiar problems of the urban dweller in his environment?

One of these is housing. Not only is the quantity of decrepit housing outlandishly high, but the rents received for it are exorbitant. It is not odd to see a mother on welfare use 50-60 percent of her check to pay for rent, heat and utilities. The working poor fare no better. Low

and moderate income housing is concentrated in urban areas, because the restrictive zoning in the suburbs does not allow it.

Suburbanites are now invoking ecological or conservationist arguments to prevent the building of low and moderate income housing in their exclusively zoned towns. Of course, there can be sound ecological reasons for not building on wetlands, or for not ripping up the last green space. But there are people not really interested in ecological profiles, who will use ecology as one more argument to keep the undesirable poor out of town.

### Sewage Disposal Versus Housing

Another conflict can arise in cities when it is often the same scarce municipal resources that can be used either to clean up the water or to build houses and schools. We may not like that choice, but it does arise. To avoid such a dilemma, spending priorities on all levels of government need to change, for there is something fundamentally wrong with an affluent system that demands we choose either sewage disposal plants or adequate housing.

Another area of conflict is seen in the glib way in which most of the ecology movement has accepted the statement: "The cost of pollution control should be borne by the producer, and then passed on to the consumer in the form of a price increase." Such a price increase is tantamount to a sales tax. On a necessary item, the tax is regressive and adversely affects low-income groups. For instance, if the cost of a commodity was increased 75 cents for pollution control, the affluent suburbanite can accept such an increase more readily than the urban dweller.



*"The ecology movement has almost totally ignored the most pressing environmental needs of urban dwellers."*

Another area of underestimated conflict is the relationship of pollution and high employment to economic growth. We know that perpetually increasing economic growth in the material sector causes endlessly increasing pollution. But attempts to cut back on economic growth, for the sake of the environment or any other reason, would result in high levels of unemployment. This would affect blue collar workers and the poor most adversely, since our economy is prefaced on the "trickle-down" theory which says that money flows down to the poor when everyone is getting more. Hence, if economic growth were held constant, unemployment would

soar. Therefore, we see the need for an adequate income for all people as an integral part of all serious discussions on ecology. Thus far, that notion is absent in most ecology groups even if they are calling for a stabilization of economic growth.

#### **Poverty and Powerlessness**

The two words that characterize the plight of most urban dwellers are poverty and powerlessness, and these lead to a series of environmental problems.

The results of poverty are manifested in hunger and inadequate diet. For example, the report from the diet clinics held by the Massachusetts Welfare Rights Organiza-

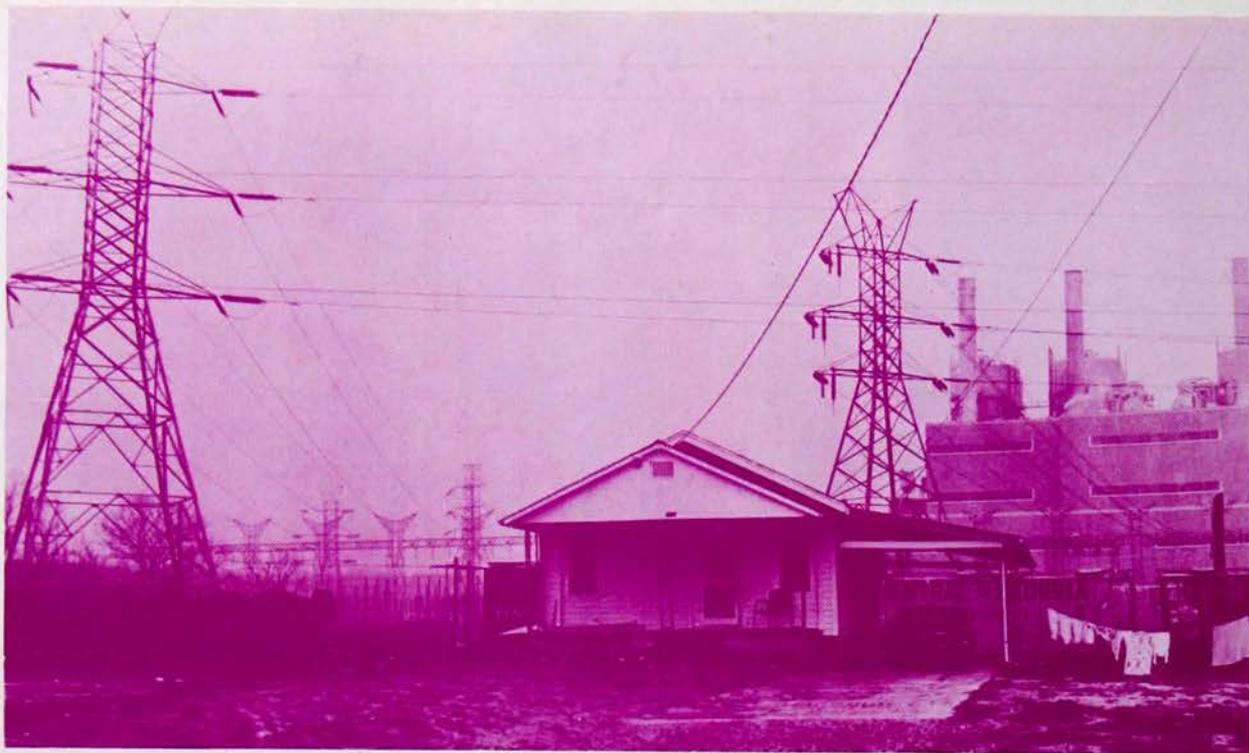


*"The images ecology espouses are those of the middle and upper classes, such as the preservation of green spaces."*

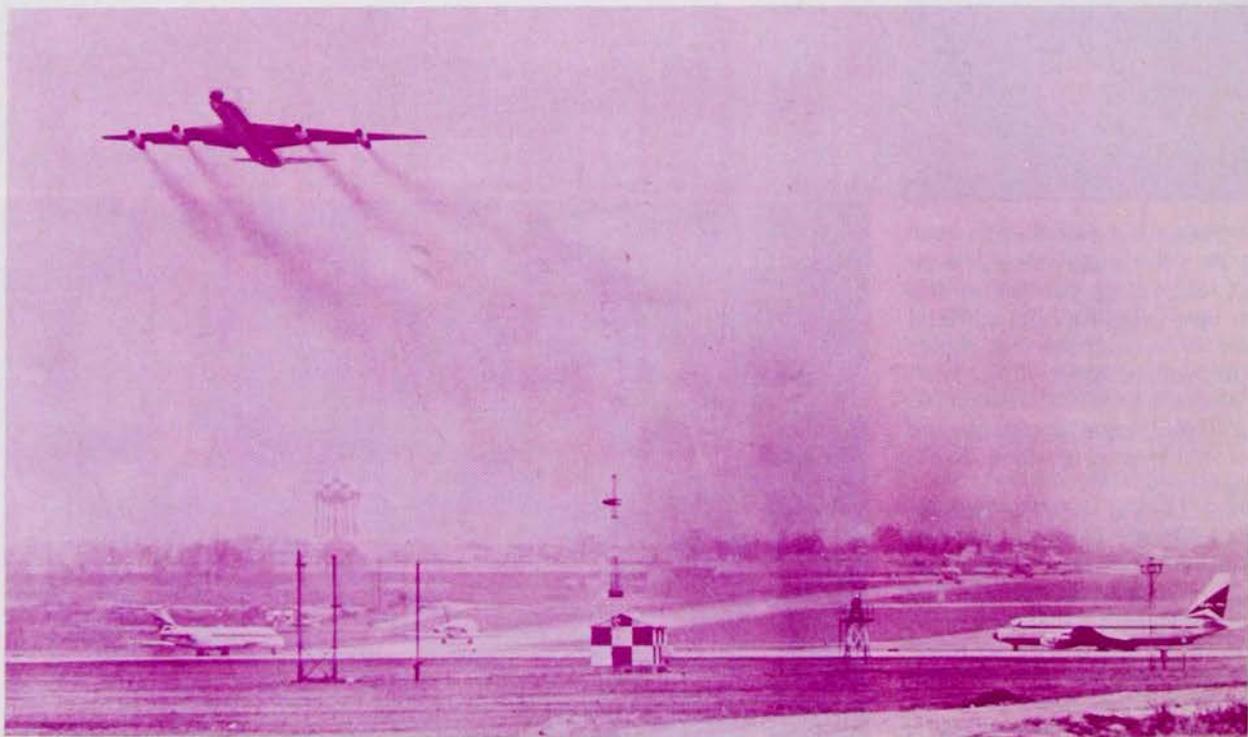
tion in Boston showed that 67 percent of all adult males tested were anemic. Around 32 percent of the children up to six years old suffered from obesity, an ailment that comes from inadequate diet, not over-eating. Malnutrition is a widespread urban environmental problem, and infant mortality among urban dwellers is alarming.

In 1969 around 400,000 people, mostly children, were treated for lead poisoning, primarily by the ingestion of lead-based paints. That number refers to those who actually got sick, for at least twice as many had severe overdoses but did not become ill. A study done by physicians at the Harvard Medical School





*The ecological woes of urban dwellers are manifold. Urban residents live closest to polluting industries and airports. Congested freeways add extra doses of air pollution. To city residents, trash collection is more urgent than trash recycling.*



in  
fou  
dos  
The  
any  
In  
emp  
cyc  
The  
prio  
con  
to  
lect  
lect  
dire  
lect  
the  
mys  
the  
T  
tho  
in  
U.S.  
era  
mea  
citi  
mo  
adv  
am  
con  
fam  
  
A  
urb  
recr  
sub  
the  
thir  
pos  
get  
sem  
dren  
P  
nea  
ject  
from  
gine  
auto  
cier  
mor  
carb  
argu  
caus  
mor  
Fr  
clas  
ent  
the  
and  
that  
divi  
sore  
incc

in Roxbury showed that one out of four children examined had overdoses of lead in their blood streams. The situation would be similar in any large American city.

In the ecology movement, much emphasis is rightly placed on the recycling of trash and used products. The urban dweller, however, has a prior problem. He or she is less concerned with "what will happen to the rubbish after it gets collected?" than with "will it be collected?" In most cities there is a direct correlation between trash collection services and the income of the neighborhood served. It is no mystery that the higher the income, the better the service.

There are still thousands upon thousands of rat-infested apartments in the teeming ghettos in every U.S. city. The Federal efforts to eradicate rodents have proved to be meager and ineffective. In many cities it is estimated that there are more rats than people. Even in an advanced scientific age, the rat bite among young children is not an uncommon occurrence for low-income families.

#### Lack of Parks

Another ecological woe in the urban areas is the lack of park and recreational facilities. Unlike the suburbanites who debate whether the town should set aside twenty or thirty acres for conservation purposes, the urban residents work to get one decent playground or a semblance of a park for their children.

People in urban areas who live near congested freeways are subjected to extra doses of air pollution from the internal combustion engine. In slow moving traffic the automobiles operate at lower efficiency, thus producing more carbon monoxide and unburned hydrocarbons. This, incidentally, is not an argument for more freeways, because additional highways will bring more, and not less congestion.

Freeways or expressways are the classic case of the roads of the affluent going through the bedrooms of the poor, and it is basically the low- and moderate-income communities that are disrupted. Communities are divided, people are isolated, and sorely needed low- and moderate-income housing is demolished.

Throughout the U.S. many urban residents live closer to the polluting industries than do the managers of the factories. The residents of industrial towns are subjected to the full brunt of corporate irresponsibilities. When the citizens complain, they are told, "Shut up, or we will move to another town and cause massive unemployment."

Another ecological woe, which is particularly acute for the white ethnic community of East Boston, is the expansion of jetports. In Boston, Logan Airport is being expanded to accommodate suburban travel while the urban residents suffer social and environmental damages. The benefits of Logan are received by the suburbanites, but the costs are borne fully by East Boston and its neighbors. This is a fairly typical case of the maldistribution of costs and benefits associated with technological projects.

#### Both Ecology and Justice

We must avoid the false antithesis that either we solve poverty or care for the environment. We can afford to overlook neither. We should understand, however, that the urban environmental problem has to be viewed in terms of the powerlessness of people and their exploitation and manipulation by other classes.

In an urban milieu, sound ecology has to be rooted in justice. Justice is essential in the economic realm, such as an adequate income for all people, leading to a more just distribution of the national wealth and income. Social justice needs to be established by confronting and overcoming white racism and overcoming restrictive suburban zoning. Political justice is needed as we end oppression and repression but also provide more opportunities for community control and self-determination for urban dwellers. These should be integral to any consideration of urban ecology, and have to become part of a new ecology movement.

At the Harvard Teach-In of April, 1970, George Wiley, executive director of the National Welfare Rights Organization, illustrated this point. After acknowledging the seriousness of the ecological crisis, he addressed a challenge to the environmentalists:



*Little girls skip rope on a hot summer day in New York's Lower East Side.*



It is going to be necessary to have substantial governmental expenditures for the programs of environmental control. That means you will be directly competing with poor people for very scarce government dollars. And if you are not in a position to mount a confrontation with the military-industrial complex, if you are not prepared to join with poor people in saying that the war in Viet Nam has got to end, that we've got to stop military imperialism around the world, that we've got to cut out the wasteful military expenditures . . . quite clearly poor people will pay the cost of your ecology program.

We must heed Dr. Wiley's warning because unless there is a shifting of national priorities, and of our whole pattern of income distribution, we will definitely see the clash between the environmentalists and the poor.

#### Role of Corporations

If one looks at the environmental crisis and poverty, one is immediately struck with the reality that the destruction of the environment and the manipulation of human beings are caused by essentially the same mind-set and the same institutional arrangements. We have today in our society incredibly powerful institutions that are accountable, ironi-

cally, to no one but themselves. Giant industrial corporations make major decisions that determine the course of society. They determine what and how much will be produced. They are custodians of technologies that are deployed indiscriminately, as long as they are profitable, without reference to the social and environmental costs. Any analysis of American society must take seriously the role of big corporations.

Each "does its thing" (making itself larger and more powerful) but the summation of individual structures each "doing its thing" does not equal the public welfare; quite the contrary.

When one explores the American mind-set, one finds that its dominant values—achievement, competition, and success—are essentially responsible for the exploitation of people as well as the exploitation of nature. For instance, "success" is treated as a deity in America, and "failure," therefore, is obviously a satanic scourge. To fail in the U.S. is to be sinful. To use Calvinistic terminology, the successful are the "elect of God" and the failures are "the eternally damned." In a society that places a premium on material acquisition, poor people are prime examples of failures. To succeed in the U.S., therefore, means to

accumulate more and more goods. In a producer-sovereign society we are told that a man's identity depends upon the amount he possesses and consumes—contrary to the teachings of Jesus, who said: "A man's life does not consist in the abundance of his possessions" (Luke 12:15). The spiritual bankruptcy and meaninglessness of our affluent age, however, are testimonies to the truth in his teachings.

#### A New Coalition

If one wants to get to the roots of the many crises confronting American society, one must recognize their systemic character, and how profound are the socio-psychological roots of the exploitation of nature and people in American society. To deal with the resulting problems adequately, we will have to line up a new assortment of allies and find new ways to politicize the ecology-justice issues simultaneously. People concerned with environmental protection and those involved in poverty and urban problems will have to become allies, not opponents. In addition, the peace groups and others resisting the growing militarism in our nation (i.e., those who see the need for converting our wasteful defense expenditures into socially useful avenues) should also become allies.

*Suburbanites debate whether the town should set aside twenty or thirty acres for conservation purposes, while urban residents work to get a semblance of a park for their children. Justice must be integral to ecology if we are to forge a new coalition of urbanites and suburbanites, the author warns.*

There are already signs of new coalitions emerging. In Boston there has been a convergence of the Black United Front, civic groups in white ethnic communities, conservation groups such as Massachusetts Audubon and the Sierra Club, in fighting an enormously powerful highway lobby. These groups were mobilized not only to resist successfully the construction of the Inner Belt, but also to work for the building of adequate mass transit. This coalition stopped the destruction of homes in order to accommodate suburban automobiles; for such highways cause compounded social dislocation, air pollution and traffic congestion. To move these groups from a "protest against" to a "building alternatives" stage is difficult, but, nevertheless, urgent. Organizing on the grass roots level has been most successful when the issues are short-term, back-yard issues—"stopping a freeway from ripping up your backyard." Hence, new and creative organizational efforts are needed; but these must have strong "grass roots" constituents.

#### **Rhetoric About Conversion**

For example, it is imperative that the Peace movement stretch beyond its protestations to the Viet Nam War to a systemic analysis of the pervasiveness of the "military-industrial complex" and the need to reduce its influence and budget. Despite all the rhetoric about conversion, for instance, nothing is happening. In fact, the defense expenditures are slated to increase. The energies expended in converting a war-oriented industry have to be synchronized with efforts to insure ecological sanity and to build adequate housing, mass transit, decent schools for urban dwellers, etc. Without major reductions in defense expenditures, none of these will come to fruition.

It is imperative that the vested interests of each of the participating

groups in the coalition be served. This is essential for the maintenance of any viable coalition. Each member of the alliance must see at least some of its goals fulfilled. For example, the stopping of highways and the building of mass transit will afford an opportunity for each participant to realize its ambitions. Community groups can exercise self-determination in setting up new land-use patterns and transit lines to serve and preserve their localities. Housing groups can work for the preservation of the housing patterns, and for decent replacement housing. Conservationist and environmentalist forces can see the preservation of green spaces and a reduction in air pollution as a fulfillment of their goals. Although a detailed ideology is not necessary, the participating groups must share many common values.

#### **Poor People's Groups**

In a new coalition poor people's groups such as the National Welfare Rights Organization can play a significant role, because the alliance must embrace the needs of all, especially the poor. For example, if we are going to talk about stabilizing economic growth in the material sector for environmental reasons, we will have to speak also about the necessity of adopting a guaranteed annual income at an adequate level. I am referring to an "adequate" income, not the flat grant as adopted by New York and Massachusetts, which is a means to take the organizing power away from the Welfare Rights groups, and to share evenly inadequate resources. The guaranteed annual income must meet some criterion of adequacy, such as the amount suggested by the Bureau of Labor Statistics (around \$7,214 for an urban family of four).

Such a measure cannot be adopted without grappling with the whole question of redistribution of

national income, for wage supplements will have to be paid to the millions who are working for less than the suggested amount, and price controls must be instituted to prevent skyrocketing inflation and to insure that the money does not eventually wind up in the hands of avaricious landlords. This country has never come to grips with the problem of redistribution, but it must. All during the so-called "era of abundance" or "age of cybernetics" (since 1946), income distribution in the U.S. has not changed one iota!

Perhaps the visions of building a new alliance may seem like an excursion into fantasy land. Considering the enormity of the task, cynicism is to be expected, for the building of a comprehensive political alliance that works on the problems systemically is no mean feat. Nevertheless, this society has to institute immediate controls and curbs on the "military-industrial complex" and the "highway industrial complex," which are the two most massive corporate-government-union conglomerates in the U.S. Unless these conglomerates are restrained and fully regulated, we will be engaging in self-deception when we speak of solving either the poverty problem or resolving the ecological crisis.

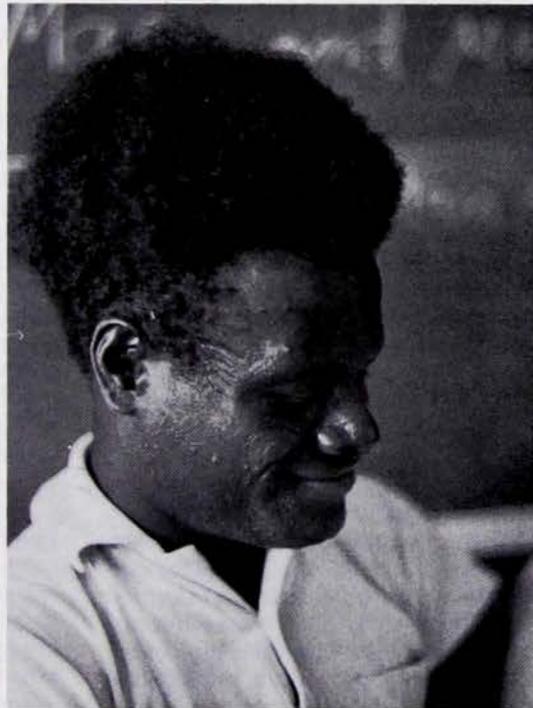
Thus, we should envision the building of a new coalition beginning on the grass roots level that will work for new priorities at all levels of government. The funds and energies that are now channelled into the defense and highway establishments must be reoriented to the building of a new society, in which ecological responsibility and social justice are established together. ■

*The Rev. Norman Faramelli is associate director of the Boston Industrial Mission, a non-profit corporation funded by several religious agencies, and author of Technethics.*

glen bays

# WORD

AN AUTHENTIC WORD FOR NEW GUINEA



**M**Y WIFE AND I are co-workers in the first training program for Christian writers in Papua New Guinea. The people of this land are only beginning to use the printed word. Only in the late 1960's was the New Testament translated into Pidgin, the language common to much of Papua New Guinea. The Old Testament will not be printed for two or three more years.

Most people here cannot read, but for those who can the available Christian literature has all been written by Americans or Australians or other foreigners, who know very little about the culture in Papua New Guinea. For instance, we Westerners have the concept firmly fixed of God as a loving father. But in New Guinea culture it isn't the father who primarily sees to the well-being and growth of children. It is the uncle, the mother's brother. Thus to make the idea of God's love come truly alive here, He should be written about as the "small papa" instead of "papa true" or biological father.

Because of such cultural differences, the first World Missionary Conference, held in 1910, emphasized that the church must raise up "men and women who are at once Christian in conviction and indigenous in thought, feeling and outlook upon life."

But we missionaries have not been efficient in putting this ideal into effect, so that in 1970 the Christian Education Secretary of the United Methodist Board of Missions, after touring most of Asia, said, "Missionaries in these lands appear to be concerned with transmitting Western heritage, Biblical information and Western institutional forms while the people in these nations are crying out for identity, integrity and self-determination."

Another way of putting it is to say that communication has been only one-way, from the teacher to the taught. Now we have learned that there is no real communication unless it is two-way. The teacher needs to learn from the pupil too.

We know that God Himself is communication—the Word. He has entered into dialogue with men. He wants to hear from us.

So Betty and I are engaged in helping to develop communication in Papua New Guinea. We are training the indigenous people in the methods of writing for press and radio. We also work through the Christian Communications Commission to coordinate, modernize and focus the communication programs of all churches and missions who desire to cooperate. Support for our work comes through the general mission program of the United Presbyterian Church, through the ecumenical agencies, Intermedia and Agency for Christian Literature Development, both of which our denomination supports, and through gifts from individual congregations.

When the Russian explorer Miklouho-Maclay visited the northeast coast of New Guinea a century ago he named the islands here "the archipelago of the contented people."

A lot of contentment still exists. But modern New Guineans are more apt to characterize themselves as "mixed up." Technology is creating instant, drastic change where none had been before. Listen to this plaint (in an unpublished essay by Moukunu Kokare) about the opening of a copper mine on Bougainville:

"(The mine) has been a rude awakening for many people . . . whole villages have been moved, forests have been cut down, mountains have been leveled or cut in



*These three students at the Creative Training Center in New Guinea are learning to be Christian writers. Faiva Stone (top) comes from the tiny Tauu Islands (population 600) and wrote a radio program on the "Rich Man and Lazarus." Tatoverae Zokanao (bottom) is a member of the Christian Writers' Association of Melanesia, whose members are dedicated to "telling the Good News of Jesus Christ." Peter Boemui (opposite page) is from Buka in the Solomons and is now doing teacher training.*

half, sacred stones have been quarried, river valleys have been silted up, fishing places have been polluted. . . .

"Suddenly our once beautiful, quiet, peaceful island is covered with mud and dust and square miles of rockstrewn wasteland. Thousands of glassy-eyed, heavy-booted strangers are walking over it. We did not ask for all this . . . control of our land has been taken from us. . . .

Modernity is desired by the Melane- sians. But its impact has so shaken their security that a longing for the past is a common theme in the new literature. For instance:

### *Memo of an Old Paradise*

By Margaret Kamiak

Bright were the bygone days!  
Life was secure in the virgin forests,  
Abundant were the mountain fastnesses  
Where we fed gloriously in liberty,  
Where we blithely roamed the evergreen world  
And lived contentedly.

Dark and miserable are these uncertain days,  
Cruel are these massacring human apes.  
Hearts dominated with fear and insecurity,  
We live on the move, seeking safety and happiness.  
Oh! bright were the bygone days.

Another oft-voiced anxiety is that New Guinea will be left behind, that she counts for nothing. In the following poem Finisterre and Bismarck are mountain ranges.

### *The Disregarded Land*

By P. Sanam

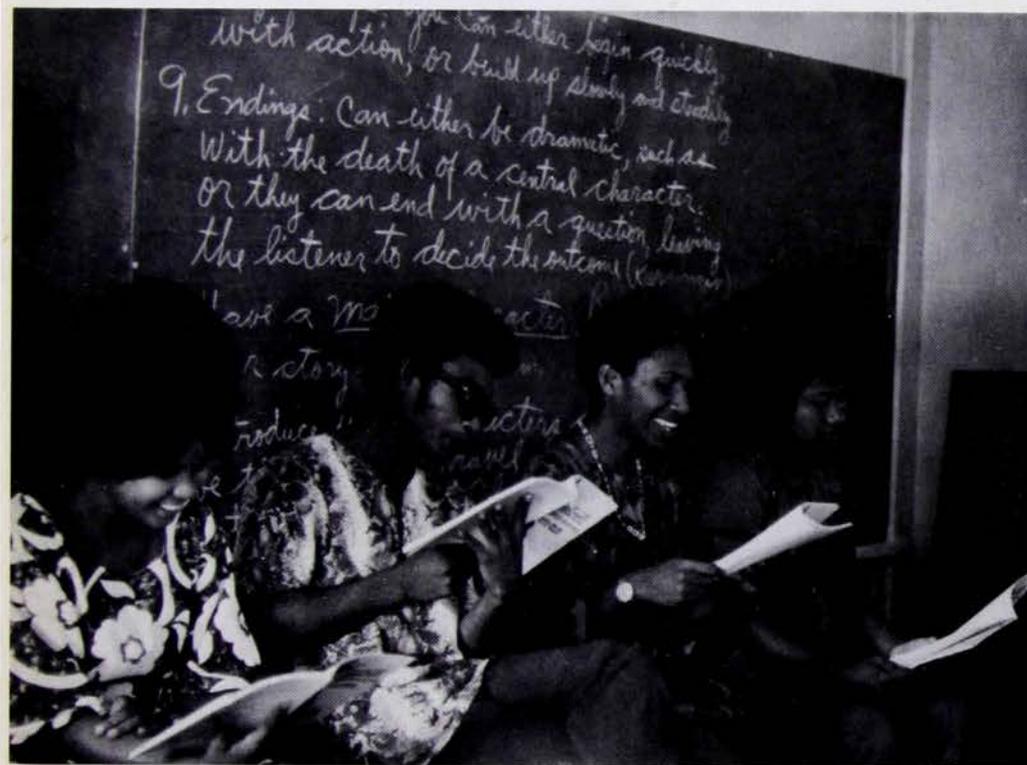
Remote she lies  
No one knows where she is,  
Nobody knows how she feels,  
Nothing she possesses is interesting,  
Behind the giants of Finisterre.

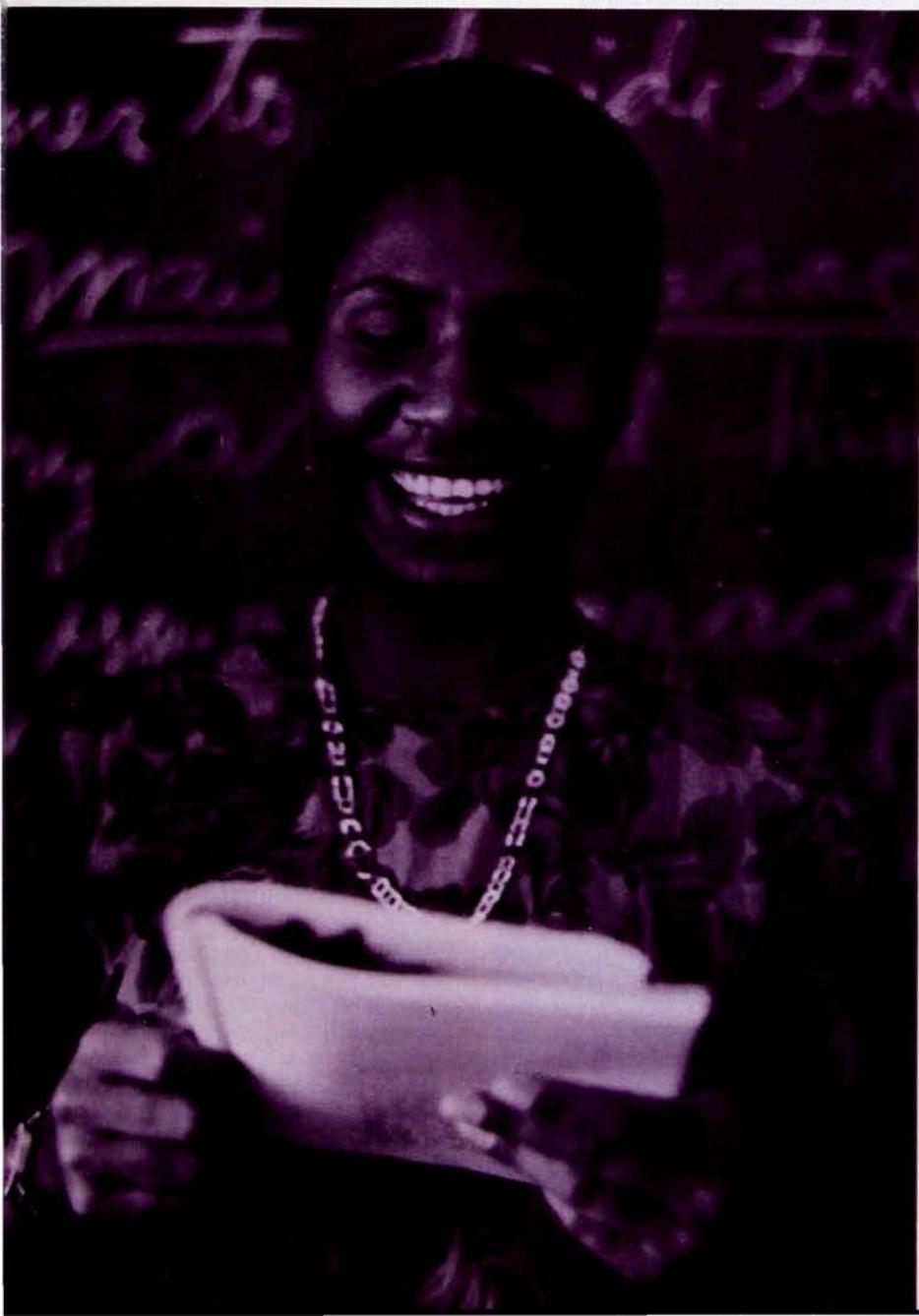
Very little is known about her,  
Nothing is done to help her,  
Nobody is interested in her,  
Everyone ignores her,  
Behind the giants of Bismarck.

Though she suffers, she says nothing,  
Nobody will notice if she speaks.  
I sympathize with her but . . .  
My feet are not tall enough  
To walk over the giants of Bismarck.

*At a drama writing workshop, Jennie Wari, Kila Gima, Margaret Kamiak, and Alma Saul read a play concerning a misunderstanding between illiterate parents and their educated children who copy Western ways. It is the first play by one of their countrymen to have been performed outside Papua New Guinea.*

*Margaret Kamiak comes from one of the last of the New Guinea highlands to be contacted by missionaries. All of her female predecessors have been keepers of pigs and gardens, thoroughly dominated by male tribesmen. Now Margaret believes that a woman's voice should be heard in both church and society.*





In such a situation of mixed-up inferiority feelings and the desire for change conflicting with a longing for past security, we assist churches and missions to develop a mass communications ministry with a focus on literature. The objective is to be of service to New Guinea man today, in Christ's name.

"Progress" is elusive, but there are occasions for dancing. One was the letter from a mission official in New Guinea, who asked: "What can we at this stage and with our present resources do to initiate a better communications mission . . . could you outline a few things?"

It's a big request. "This stage" is one of overwhelming illiteracy. And where literacy exists, the reading habit is not developed. "Resources" (meaning money and skilled manpower) are scarce too.

So the challenge is to recommend a Christian communications ministry of modest scope, yet one which will offer reconciliation and hope to ever-increasing numbers of people as they enter the modernization process and encounter its inherent alienations.

If such a ministry can be fostered, it will help to keep the New Guinean's bright smile from fading—and this can continue to be "the archipelago of the contented people." ■

---

*Mr. Bays, a United Presbyterian fraternal worker, assists in the development of national leadership in the communications media in a cooperative project sponsored by the United Methodist Church, the Lutheran Church in New Guinea and the United Presbyterian Church.*

# THE CHURCHES FIGHT DRUG ABUSE

TRACY EARLY



Drug abuse has now become acute in almost every segment of American society. Its spread among servicemen has alarmed the Pentagon, and its prevalence among civilians has made it a problem for families from the ghetto to the governor's mansion.

Drug addiction is a primary factor in the rising crime rate. When heroin addicts need \$50 or more a day to support a habit that makes it impossible to hold a job, inevitably they turn to burglary and mugging. What is referred to as the drug problem has, in short, become a major national crisis.

"If there's an answer to it, you have it," President Nixon said to a group of church leaders he called to the White House last year for a conference on drug abuse. It was the first time religious leaders had been called to the White House on a national problem since President Kennedy asked their help on civil rights.

Is there an answer to the problem of drug abuse? And do the churches have it? So far, their success in dealing with the problem has not been dramatic, but they are working on it.

The Rev. Cecil Pottieger, a field representative in the National Division

of the United Methodist Board of Missions, laments that the churches were slow in developing the concern, ignoring long-standing problems in black slums and getting aroused only when middle class white youth became involved. But he finds there is now a widespread alarm. "Drugs are a major concern of youth workers across the nation, in villages and small towns as well as cities, except for a few places where leaders close their eyes to it," he says.

The National Council of Churches has been directing attention to the issue. In 1965 it adopted a statement calling for the churches to inform themselves on the drug problem and become involved in efforts to deal with it. Since 1967 the Council has had a Committee on Alcohol and Other Drug Problems, with John McDowell, director for social welfare in the NCC's Department of Social director. He now spends over half of his time on drug questions.

## Denominational Programs

A number of the NCC member churches have also set up drug programs of one kind or another. And Father Roland Melody, S.T., has been

appointed to head a new Catholic Office of Drug Education established by the U.S. Catholic Conference.

The United Presbyterian Church has two staff members working in the field of drug abuse. Concentrating on the policy area is Howard Maxwell, associate secretary of the Office of Church and Society in Philadelphia. This department did the preparatory work for a drug statement adopted by the denomination's General Assembly in 1970. Working in the program area is James A. McDaniel, coordinator for health and welfare strategy in the Board of National Missions in New York.

Of the 12 to 15 denominational programs, Mr. McDowell reports, that of the United Methodist Church is the most extensive. Most denominations have one staff member carrying drugs as part of a portfolio, he says. The United Methodist Board of Christian Social Concerns has three staff members working full time in the area—the Rev. Thomas E. Price, who heads the Department of Alcohol Problems and Drug Abuse, the Rev. Lawrence H. Wayman, and Mr. Wayman's wife, the Rev. Phyllis Wayman.

Dr. Price and Mr. Wayman have written a booklet, "Doing It: A Church Guide for Community Action on Drug Concerns," published by the Board of Christian Social Concerns in 1971. Dr. Price put together a multimedia drug education packet called "The Drug Puzzle" and wrote a guidebook for use with the packet, "Putting the Pieces Together."

Mr. and Mrs. Wayman are seeking to put the department's resources "on legs" by offering their services without charge to the conferences that want to work out drug programs. In addition to his work as head of the department, Dr. Price is also chairman of the NCC Committee on Alcohol and Other Drug Problems and chairman of the trustees of the North Conway Institute, an inter-religious association concerned with alcohol and drug misuse.

### Rehabilitation Programs

The churches are not only distributing information, but in many places are also at work in rehabilitation programs for drug addicts. This past January Black Methodists for Church Renewal (BMCR) began a program under its Narcotic Addict Rehabilitation Coordinating Organiza-

tion (NARCO). The program is designed for black addicts who have gotten off heroin by using Methadone and are now ready to free themselves from Methadone. Up to 30 addicts can live together at the Narco House in Atlanta and receive the six-month program of therapy, according to the Rev. Cain Felder, executive director of BMCR.

The National Division has made grants to rehabilitation centers like Anchor House, sponsored by the South Third Street United Methodist Church of Brooklyn, N.Y., and The Place, sponsored by the Burlington (Vt.) Ecumenical Action Ministry. The Methodist Inner City Ministry of Macon, Ga., sponsors His House, a place where young people can get help with a variety of problems, including those related to drugs. United Methodists have also given funds to Urban Young Adult Action in Kansas City, Mo., an organization that has published two notebooks of material on "Drugs and the Young."

The National Division is not directing a great deal of money to drug rehabilitation, however. "We feel that it is easier to get money for this from other sources," explains the Rev. Kin-

*A narcotics addict receives methadone from a nurse at an out-patient clinic.*



moth Jefferson, a field worker in the Department of Urban Ministry. "So we concentrate on programs where local funding is harder to secure."

The work of the Division is basically preventive, he adds, in working to make the institutions of society more responsive. To deal with the drug problem, he says, it is necessary to work on such issues as justice, quality of life style, sense of community and attitudes regarding race and class. "A drug rehabilitation program is dealing with symptoms, while the church should be pushing for basic changes," he says.

In a booklet entitled "Pastoral Care of Young Drug Users and Their Families," John D. Spangler of the Iliff School of Theology warns against attempts to overcome drug addiction by replacing it with religious systems that deal only with the symptoms and not the underlying problems. The compulsive drug user is not ultimately much better off, he says, in becoming a compulsive devotee of some religious system.

#### Role of the Church

It is a debatable question whether churches should establish addict rehabilitation centers. Some people believe they should, contending that programs with a religious dimension will be more effective than those without it. And in some cases, such as the BMCR project, a church agency may be situated to fill a need no one else is meeting. However, National Division staff members are not encouraging the churches to set up a nationwide system of drug treatment centers. "The role of the church is not to build an empire of service agencies," says the Rev. John Hager, another member of the Department of Urban Ministry staff. "The church should monitor community needs and facilitate the securing of needed services. A community problem like drugs has to be met by all groups working together as a community."

Mr. McDowell agrees. Though his committee does not oppose churches that want to start their own rehabilitation programs, he says, it generally feels that the role of the church is in prevention, and that it should try to stimulate the community to set up rehabilitation projects.

Further support is given to this point of view by Mr. Maxwell. He reports that a number of United Presbyterian ministers and congregations

have initiated drug treatment programs, and cites as outstanding examples two in Newark, N.J., initiated by the Rev. John R. Sharp, pastor of the Kilburn United Presbyterian Church. One of the programs, DARE (Drug Addiction Rehabilitation Enterprise), provides a family-type residence where addicts help one another. The other program, New Well, operates on an outpatient basis. Former addicts in both programs stress drug preventive education in speeches before civic, social and religious groups and in visits to public schools.

But Mr. Maxwell is not urging that a lot of congregations develop their own rehabilitation programs. "We encourage them to get involved in community efforts," he says, noting that the Kilburn program is community related. DARE met with initial hostility from the community in which its residence was located. But now the neighborhood, together with the larger community, point to DARE and New Well with pride. Both programs have gained the cooperation and support of civic groups, the church, the public school system and the police. Funds have come from the presbytery, the Board of National Missions, and the National Institute of Mental Health. Newark-area churches, which regard the programs as therapeutic and redemptive, have seen these community programs as channels for their own ministry.

If it is agreed that the church's primary role is prevention, that still leaves the big unanswered question of how. While nobody appears to have any guaranteed techniques, workers in the area have a general idea of the direction they believe churches should go. Dr. Olivia Pearl Stokes, an NCC staff member in the Division of Christian Education, heads a committee that is developing a program of education materials for use in drug prevention programs. The first set of materials will be directed toward inner city children, but the committee hopes it can later secure the funds to prepare materials for other situations too. The emphasis will not be on information about drugs, though some of that will be included, of course, but on developing a way of life that does not depend on drugs.

#### Scare Tactics

"Unfortunately, much activity in this field has tended to be one-dimen-

sional, based on unreasoning fear, and characterized by alarmist and 'scare' tactics," Price and Wayman declare. Specialists in drug problems see a lot of things wrong with a procedure sometimes employed where adults are brought in to lecture youth groups about the evils of drugs.

First of all, the youth are likely to have had more personal experience with drugs than the people lecturing to them. If a young person has tried drugs of various kinds several times and found all those bad things did not happen to him, he will tend to reject everything that is being said, including valid warnings about where dependence on drugs will lead. A common failing of adults using the "scare" approach is lumping all drugs together and not making distinctions, seeing no difference between the youth smoking marijuana at a party and the heroin addict mugging an old woman on the street.

In the second place, a lot of talk about drugs is likely to stimulate the curiosity of those young people who have not tried them. "It is conceivable that the plethora of publicity about drug usage, and the abundance of educational meetings held, simply neutralize the negative feelings with which adults view drugs and arouse the curiosity of youth who are prone to experiment and take risks anyway," observes Dr. Seymour Halleck, professor of psychiatry and director of student psychiatric services at the University of Wisconsin. Young people will want to see what all the fuss is about—see for themselves. In regard to any bad habit, continual denunciation has the psychological effect of concentrating a person's mind on the subject more than might be the case otherwise. Young people need to be warned about the dangers involved in drug use, everyone agrees, but they also need to have their minds directed toward more positive interests.

#### Search For Meaning

In the third place, the "scare" approach misses the basic question of why people turn toward drugs. Specialists point out that young people become drug addicts because there is an emptiness in their lives, and they are looking for something to fill it. And this is the case whatever the economic strata. "Always there is the search for meaning in life," says Dr. Stokes. Neither the addict of the inner city nor the addict of affluent

suburbia found a place in society, she says, and so he or she turned to drugs.

This is the point at which the church can make its contribution—helping young people get themselves oriented toward a life that will enable them to fill a useful role in their community. The church has a responsibility for drug education because what is necessary is a “focusing on the person,” says Mrs. Catharine Smith, youth director at the Riverside Church in New York and a member of the committee working with Dr. Stokes on drug education materials. The churches’ task is to give young people experiences that will help them channel their growth processes, she says.

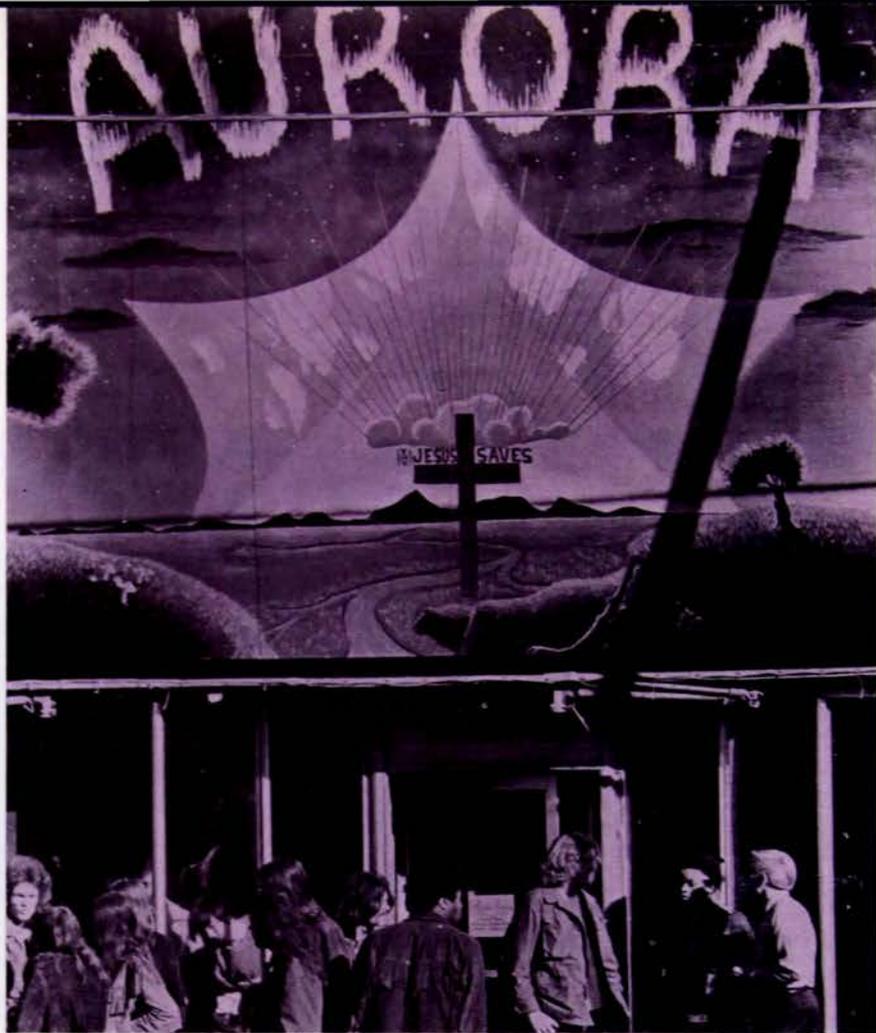
Leaders in the drug education field hold the adult world responsible for much of the youth drug culture. “We spend as much time talking to adults as to the youth,” says Mr. Wayman. Through the media and often through personal example many adults are delivering the message that personal problems can be solved by artificial means. “Perhaps the best explanation for the growing use of drugs in this country,” suggests Dr. Halleck, “is that we are an unhappy society. It makes little difference whether one is talking about young people who use illegal drugs or older people who use legal drugs.”

“From the standpoint of the health of society,” says Mr. Maxwell of the United Presbyterian Church, “legal drugs are as much of a problem as illegal drugs.”

#### Drug Advertising

He holds the drug companies and their advertising efforts responsible for much of the problem. “Our Board of Pensions holds stock in some of the drug companies, and it is voting in favor of resolutions proposed by the Project on Corporate Responsibility to get the companies to study the impact of drug promotion,” he reports. “We are taking this very seriously because we believe these promotional efforts are contributing to the overuse of mood-altering drugs.” The drug companies, however, are not eager to make this study. The Project on Corporate Responsibility asked Warner-Lambert Co. in early May to study its drug advertisements for their possible effect on drug abuse. The resolution got only 3.2 percent of those voting.

Though the drugs may be different in kind, too many adults are like youthful drug addicts in depending



*Young people gather at the Aurora in Atlanta, Georgia, a youth center staffed by the churches of the city. The Aurora grew out of the request of youth themselves for a center to counteract drug abuse.*

on chemicals to make it possible for them to cope with emotional stress. They use amphetamines, barbiturates, tranquilizers and alcohol—which is a drug too—in large quantities. They may even become so dependent on caffeine and nicotine they cannot get through a day without them. But in all cases, Mr. McDowell says, “The problem is people, not the chemicals.” And he adds, “The role of the church for both youth and adults is helping them find other ways of coping.”

One other important service the church can render, Mr. Jefferson adds, is helping to shape community attitudes toward drugs and addicts. Church influence can help to change unrealistic laws such as those that set long prison sentences for possession of small quantities of drugs. In regard to marijuana Mr. McDowell observes that “the criminal penalties have been a more serious problem than the physiological effects.”

On the other hand, churches may want to work for firmer action against

drug pushers, whose activity has sometimes been accepted with indifference by law enforcement officials, particularly in minority communities. “Law enforcement should be directed toward efforts to apprehend the professional profiteers, those who smuggle or sell large quantities or accumulate money for the compulsive needs of others,” Price and Wayman declare. But they are convinced that “treating drug users as if they were criminals” will never solve the nation’s drug problem.

“Simply stated,” says Dr. Spangler, “young persons use drugs to gain what they want or need and are unable to get elsewhere—from parents, friends, teachers, authorities, pastors.” The question of whether the church can provide the answer President Nixon was looking for depends on whether it can find the will and the means to meet those needs. ■

*Mr. Early is a free-lance religious journalist.*

# TWO ministers among

## CHARLES YUE

The Chinese call him "mokshi," meaning minister. In his brown boots and black leather jacket, Charles Yue (far right) does not look like a traditional minister to outsiders—except for the peace symbol superimposed over a cross that he wears suspended from his neck.

After receiving his early education in Hong Kong, he went to the International Christian University in Japan, receiving a degree in physics. But while studying for a graduate degree at Tufts University in Boston, he felt that there was a lack of social concern among scientists. He decided to give up a career in science and enrolled at the Pacific School of Religion in Berkeley, California.

During his seminary days, he worked with young people at the Chinese United Methodist Church in San Francisco's Chinatown. After ordination, he was appointed to the St. Mark's United Methodist Church in Stockton, California, serving an ethnic congregation.

Today Charles Yue is one of ten "indigenous community developers" in the U.S. and Puerto Rico working with congregations to help them become more deeply involved in community life. The ten—two Puerto Ricans, two Mexican-Americans, one Hispanic-American, two American Indians, two whites and Mr. Yue—are supported by the United Methodist Board of Missions.

Mr. Yue divides his time between Chinatown and the Richmond district of San Francisco, three miles distant, where many Chinese are moving. A recently organized Planning Association for Richmond, of which Mr. Yue was elected vice president, is working to prevent anti-Chinese feelings among white residents and to determine needed community services. Mr. Yue works with the Park Presidio and Pine United Methodist churches in the



Richmond district.

Pine United Methodist Church, to which Mr. Yue has a special relationship as the community developer, is predominantly Japanese. "Sometimes people have to remind me I'm Chinese," Mr. Yue laughed. "Because of my schooling in Japan and my work with various Asian community organizations, I think of myself more as an Asian."

One of his community touchstones is the Asian Community Center in Chinatown, above.

Health care, housing and employment are the top priorities on Mr. Yue's agenda. A free medical service, the Asian Community Health Clinic, which Mr. Yue helped establish, operates during evening hours. Mr. Yue early recognized the need for such a service in Chinatown. "Many Chinese rely on home remedies," he noted, "especially the recent immigrants. Parents frequently hesitate to contact a doctor when their child has an accident or falls simply because they anticipate a high doctor's bill."

But he is under no illusion that the clinic will solve the serious health problems. "The crowded conditions under which people live and the low economic status of many Chinatown residents insure

that ill health, both physiological and psychological, will persist for some time to come," he said.

Chinatown is seven times as densely populated as San Francisco as a whole; sixty percent of the housing fails to satisfy housing code regulations. Mr. Yue is a member of the Chinatown Better Housing Coalition which wants to develop a site presently occupied by parking lots and scattered buildings into housing for large families and small groupings of elderly people.

Unemployment in Chinatown is 10.5 percent. Employment opportunities for many Chinese are limited to restaurants, laundries, sewing factories, import-export and household works. Working hours are often 60 hours a week. Sweatshop conditions are common for women in garment factories. Low pay and unemployment mean 40 percent of Chinatown's residents are legally poor, yet only about 5 percent receive welfare. Mr. Yue works with a community group called Chinese for Affirmative Action, which seeks jobs for Chinese. With the help of the San Francisco Human Rights Commission, they have arranged for a new hotel going up near Union Square to hire Chinese at all levels of employment.

# ing minorities

TOGE FUJIHIRA



"A Trojan horse in Chinatown" is the way United Methodist community developer, the Rev. Charles Yue, describes the 27-story Holiday Inn, left, which casts its shadow over the Asian city within San Francisco.

Like the Greeks of ancient mythology disgorging themselves from the belly of the wooden horse to sack Troy, sightseers and businessmen from the Inn cross the sky bridge spanning bustling Kearney Street to Chinatown seeking a little excitement by mingling with Asians, looking for exotic Chinese food in a glittery dragon-festooned restaurant, or buying cheap imported souvenirs from the Orient.

As the building was under construction, the Chinese were told it would be a "Chinese Cultural and Trade Center." But last year when it opened it became the "Downtown Holiday Inn." At the opening ceremony, led by Mayor Alioto, Miss Holiday Inns U.S.A. and Miss Holiday Inn Chinatown burst out of a seven-foot-tall fortune cookie. The Chinese were not amused.

Just beyond Chinatown is the beginning of San Francisco's financial district, the Wall Street of the West. "When Holiday Inn went up," Mr. Yue said, "other buildings followed. Soon there will be still others. It's a real symbol of Chinatown being encroached upon by commercial interests."

"Chinatown has become a 'dump yard' for the elderly," Mr. Yue contends. "The grandparent generation presents a unique problem for the many Chinese families who live among white English-speaking communities. In order to maintain comparable living standards with those of their white neighbors, both parents of the household have to work. The grandchildren have their school and recreational activities. The grandmother or the grandfather is constantly left alone in an isolated surrounding due to language and cultural barriers. I know of such a family where the grandmother hung herself in the garage." Not surprisingly, many of the elderly move back to Chinatown for companionship.

Mr. Yue is working with a group of community people to develop a health care system for the elderly who cannot manage alone. They are convinced that isolating the elderly in convalescent homes is psychologically unhealthy and often unnecessary. Their tentative plan calls for four components of care: stay-at-home services, congregate housing, boarding units and extended care.

An increase of immigrants from Hong Kong and Taiwan has heightened Chinatown's problems. Since the repeal of the discriminatory immigration laws in 1965, new arrivals have totalled 10,000. This represents 15 to 20 percent of the Chinese newcomers to America; New York gets the largest share of any city. Immigrants head for Chinatown, where language is not a barrier, they are not treated as foreigners, and relatives and friends will aid them. (The less restrictive immigration law has reunited many Oriental families.)

Although most of the immigrants come from the middle and lower middle classes and almost half have had professional, technical or related jobs, they have a hard time finding work in the United States. Employers reject Chinese degrees and qualifications. Language is another obstacle. More than half the men end up as waiters and busboys in Chinese restaurants, earning about 75 cents an hour (excluding tips).

The Chinese Newcomers Service, a center located on Grant Avenue in the heart of Chinatown, serves new as well as old-time Chinese in San Francisco. The bilingual staff of six and ten part-time recent immigrant aides coordinate and strengthen community services as a referral center.

A branch of the center, which is a grassroots organization, is located in the Park Presidio United Methodist Church in the Richmond district of San Francisco. Youth programs, English classes and tutorial projects are some of the activities utilizing the facilities of local United Methodist churches.

Hong Kong-born Charles Yue understands the plight of the newcomer to America. He mans the phone at the Newcomers Service Center, left, where he is part-time associate director in community involvement.

Fearful for their jobs and futures, new immigrants want to remain anonymous when telling their stories.

The Wongs (not their real name and not shown here) arrived from Hong Kong five years ago seeking a new life in San Francisco. Chinese called America "gum shan," the mountain of gold. But the mountain of gold was not to be found.

Grey-haired Mr. Wong looks older than his 50 years. In his small basement apartment, he nervously related how he has to pay \$175 a month for his dreary quarters. He earns about \$3,500 a year delivering groceries and working as a graveyard-shift janitor in a bank. His wife works at less than the minimum wage as a seamstress in a Chinese-owned garment factory.

Wong's son entered high school last year. Speaking little English and unable to keep up with his studies, he dropped out. Since both his parents worked, he hung around the street corners of Jackson and Grant in Chinatown meeting other discouraged teenagers.

He became a member of a street gang. They roamed the streets at night looking for action; recreational facilities are practically non-existent in Chinatown. Soon Wong and his gang tired of street gossip, started to harass other youths, broke into cars and stole anything of value, and destroyed property.

One night young Wong crashed a party and was worked over by another



廣東仔結

CANTON MARKET



Borden's DAIRY FOODS

PACIFIC GROCERY

結



street gang. He was beaten and kicked in a dark alley of Chinatown, and died.

The grief-stricken parents turned to the Chinese Newcomers Service Center for assistance. The Rev. Charles Yue took a personal interest in the family. He has been working with the Wongs to tie their broken lives together again.

Half the 60,000 Chinese in San Francisco are under 25, most of them crowded together within the 42-square-block Chinatown area. Crime and juvenile delinquency rates have been rising fast. New street gangs have taken to looting and burglary. Friction occurs between the American-born Chinese teenager, who is questioning his own identity, and his non-English-speaking Hong Kong cousin. Gang rivalries have resulted in violence. The use of drugs sometimes becomes an escape from frustration. The Consolidated Chinese Benevolent Association, the Chinatown establishment, is concerned about the young generation's disregard for law and order and its disrespect for age.

Strong family units which "take care of their own," political reticence and other stereotypes of the Chinese are being dispelled. Radical groups such as Red Guards and I Wor Kuen have organized to protest poverty and un-



employment. They are clamoring for better housing, free medical clinics, jobs, food stamps and welfare for the poor. The militants are a vocal minority, but the majority agrees that conditions in Chinatown must change.

Years of neglect in Chinatown, rooted in racial discrimination, have led to widespread poverty and inferior public facilities and services.

"The nationwide sentiment that there are no problems among the Asian Americans has created an atmosphere in which the Asian Americans are bypassed in consideration for aid," Mr. Yue states.

"Shaking dirty linens in front of the public is not a common practice, much less so for the Chinese," says Mr. Yue. But, "tied together through the bond of compassion and understanding, we, as Christian sisters and brothers, need to know of each other's needs."

Mr. Yue works together with a wide range of community organizations to effect change. He works with the Asian American Caucus of The United Methodist Church and with young people who think the Church is irrelevant, for example. "I see myself in the role of an enabler, to initiate projects, to get church and community people involved with one another, to keep in touch with all aspects of church and community life, to proclaim that 'the Church cares,' to further community development and church renewal," he says.





## TONY UBALDE

The Rev. Tony Ubalde, a Filipino, is also "an indigenous community developer"—but his appointment comes from the California-Nevada United Methodist Annual Conference. (He receives some support from the National Division of the United Methodist Board of Missions.) He is a minister to the Third World community, especially Asians, but he works with community groups of all races. His office is in Glide Memorial United Methodist Church in San Francisco.

Born in Corregidor, Philippines, Tony Ubalde attended San Francisco State College and received his seminary training at the Claremont School of Theology.

His style of ministry, oriented to the community, bewilders many church members. The young are likely to be impressed with the church's identification with community needs; older members tend to think he's rocking the boat.

"The whole community is becoming more aware that definite and dramatic social change needs to occur," Mr. Ubalde senses. "This is beginning to be reflected in the positive accomplishments we are witnessing in school and housing, among youth and the aged and immigrants, and in our identity as Filipinos."

Manilatown lies just east of Chinatown on Kearney Street. At one time Manilatown extended for ten blocks along Kearney Street, but with urban renewal and in the name of progress and commercial interests, the area was reduced to one block.

Now a couple of rundown cafes, cheap beer parlors, sleazy-looking pool halls, a rather distinctive-looking Mabuhay Restaurant and the International Hotel form a cluster of places that comprise the Filipino section of San Francisco. Huddled in doorways and hallways, groups of men with upturned coat collars, smoking occasional cigarettes, seek warmth on a chilly, damp day.

The owners of the International Hotel, built in 1907, would like to raze it and replace it with a parking lot or garage. Demolition would displace about 140 elderly and poor Filipinos and Chinese, many of them long-term residents.

Joseph Diones, the manager, says, "The hotel is home for retired persons—former farm workers, restaurant workers, menial laborers and laundrymen—as well as newly arrived immigrant families." The United Filipino Association asked Mr. Diones, a Hawaii-born former seaman, longshoreman and union organizer, to manage the hotel in order to help the elderly in need of low-cost housing.

M. Monte, right, lives in one of the 12 feet by 12 feet, sparsely furnished rooms at the International Hotel renting for \$45 a month. He came to the United States as a youth, seeking a fortune to take back with him to the Philippines. He worked as a laborer in the salmon canneries of Alaska and the orchards and vineyards of California, never able to save enough to see his dream come true.

Now hobbled by a crippling accident, he sits or lies on his bed, TV his only entertainment. A single naked bulb dangles from the ceiling of the dingy, windowless room. There is a community kitchen if he wants a hot dinner, but mostly he stays in his room. On his door is a sign, "M. Monte, lame, In case of emergency help him out first."

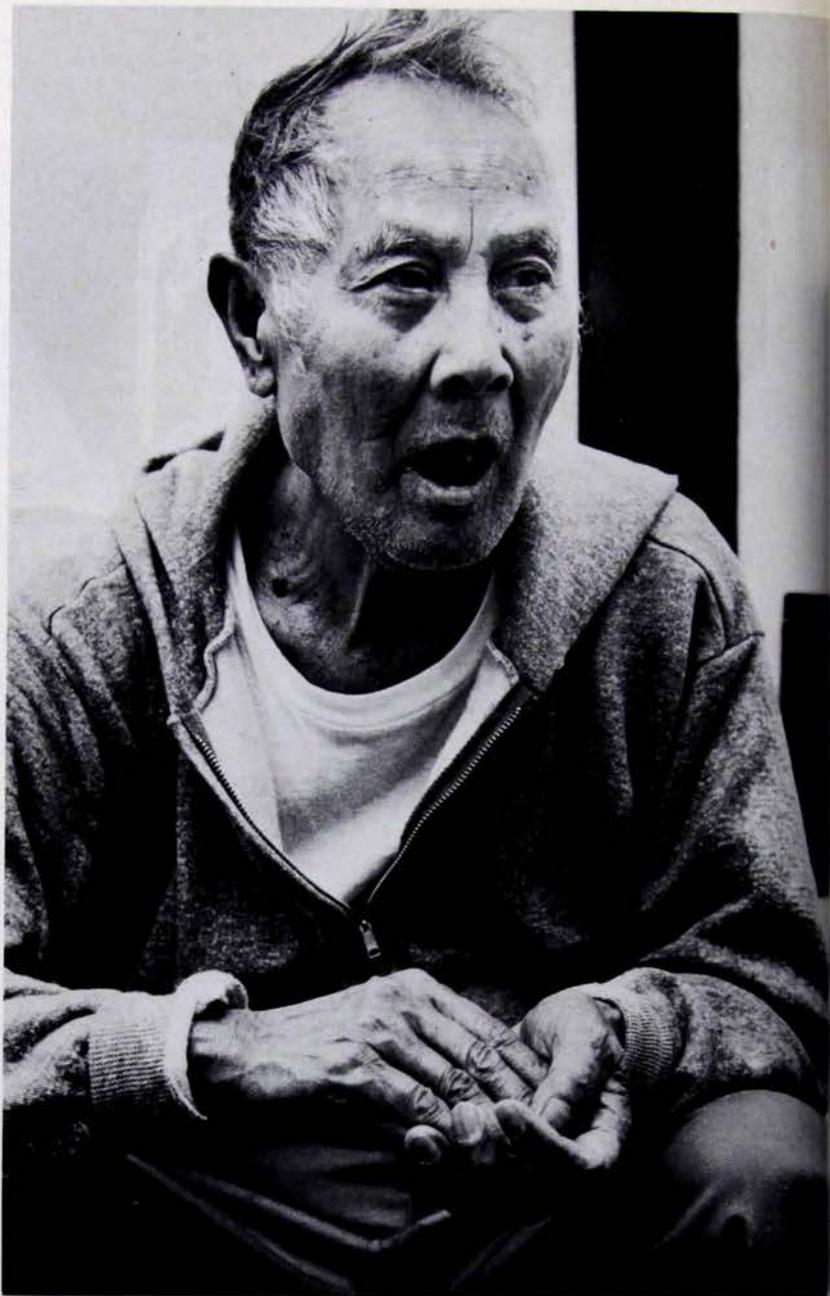
Tony Ubalde is a frequent visitor. The rooms may be uninviting, but "the atmosphere is friendly," a tenant said. "Wednesday nights we have movies. Sunday morning we have brunch together." "Where will we go if the Hotel is torn down?" concerned tenants often ask Tony Ubalde. He has no answer for them.

More than 24,000 Filipinos emigrated to the United States in 1970. In a survey taken a year ago by the San Francisco unified school district there were 3,630 Filipino students in the public schools. Most of the immigrant children were unable to keep up with their studies because their knowledge of English was inadequate.

Out of the concern of community leaders, parents, teachers and administrators, a Filipino Education Center was initiated by the San Francisco school district. It is in an area south of Market Street, where increasing numbers of Filipinos are settling. The center is a transitional school which respects the student's cultural heritage, especially his first language, and helps him prepare for normal classroom work.

"We are enrolling newcomers every day," said Ross Quema, interim Project Director of the Center. "We hope the children will be placed in a regular school after learning English. They need to mix with white children to get a bicultural outlook and to learn from them to understand the American way of life."

Miss Circe Sola, right, young fourth grade teacher, said, "It's a real challenge. The children are so eager to learn."





The Filipino Action Coalition, a center for teenagers, is a loft in a decrepit warehouse. Ear-splitting rock jazz guides one up the dark three flights of stairs to a room of desks, where college students tutor youngsters. In one room young Filipinos play chess near windows providing the only light; in the corner boys and girls watch TV from a lone, sagging couch. In a far room, music from a juke box competes with the TV. Some long-haired youths play pool and ping-pong.

Morio Hidalgo, a chess player, is the youth coordinator. The 14-year-old was born in the Philippines and now attends high school in San Francisco. "This place is a drop-in center for Filipinos," he explained, "although other Asians are welcome. We have no place else to go, but here 30-45 kids come around after school or at night. Most are newcomers and they have a language problem. Most white kids think we are trouble makers, but we're not."

Two adults, Pat Tamayo and Pete Almazo, are staff leaders at the center.



Above the curtain in the storefront window by the International Hotel is the gold-lettered sign of the Manilatown Multi-Service Center, which has been providing services to needy Filipinos since 1966. The Center aids Filipinos in the areas of housing, job placement, student training in social work, and the establishment of businesses. It has contacts with labor unions, supplying workers for restaurants, janitorial services and other low-wage jobs.

The Center, which is funded by the Economic Opportunity Council, has suffered budget cuts. The staff, formerly paid workers, became volunteers in order to maintain services. But white-haired Joaquin Legaspi, the volunteer coordinator of the project, says the center is financially "in a very precarious position."

Tony Ubalde and fellow Filipinos speculate on the center's future.

# special report: General assembly

Working ecumenically has long been an important aspect of mission for many in the United Presbyterian Church in the U.S.A. These ecumenical tendencies run deep in the church, and have prompted spokesmen to decry "the scandal of our divisions" as they view the many churches.

It was the Rev. Dr. Eugene Carson Blake, a former Stated Clerk of the church, who proposed in a sermon in 1960 that United Presbyterians, Methodists, Episcopalians, the United Church of Christ—and others who were willing—come together to seek a united church "truly catholic, truly evangelical and truly reformed." The United Presbyterian 173rd General Assembly said "yes" to the idea the following year, and as other church bodies acted the Consultation on Church Union was born . . . and in time drafted a plan of union that is now under study.

It was late one evening this May in Denver when the 184th United Presbyterian General Assembly voted 411 to 310 to withdraw from the Consultation on Church Union (COCU). The Assembly rejected not only the proposed plan of union, but also the COCU process. In later votes it decided not to send observers to COCU, and to complete disengagement from this body by October 31. Then, in a surprise move on the last day, the Assembly voted 396 to 244 to reconsider—a shift in majority opinion, but not the two-thirds needed for reconsideration.

Reactions to the Presbyterian move typically rang with anger or anguish. Most agree that COCU has been struck a hard blow—though the degree of severity remains to be seen.

What effect will this have on the mission of the United Presbyterian Church? Talks with some clergy and lay leaders, both on the local and national level, tend to give a cautiously optimistic picture.

They point out that COCU was conceived before Vatican II, which has led to increasing cooperation between Protestants and Roman Catholics, and also was conceived at a time when big organizations were

often seen as the answer to problems, including ecclesiastical problems.

In the decade since, increasing emphasis has been given to decentralization and local action. It was the 1960's that gave us the cries for local control, and enriched the language with the concept of "do your own thing." Churches have been doing this locally, putting together a variety of ecumenical groupings to address any number of problems. New ecumenical organizations have also been spawned on the national and international level, with Roman Catholics participating in some.

The same Assembly that voted withdrawal from COCU also un-animously endorsed continued participation in the National Council of Churches, the continuation of inter-faith dialogue, and urged that the Commission on Ecumenical Mission and Relations (COEMAR) increase its support of missionaries going from and to other lands. In the past decade, COEMAR has supported 63 such missionaries from 21 other nations. The Assembly said to increase this effort, mainly through the Joint Committee on Ecumenical Sharing of Personnel, one of the newer ecumenical offices of the World Council of Churches.

The withdrawal from COCU, a blow to that body and possibly a problem in future merger negotiations, does not appear to detract from ecumenical action in mission. Expect such action to increase, with new forms of cooperation being born.

The General Assembly voted not to endorse the multi-church evangelism program called Key '73, but instead decided to bring the program to the attention of judicatories and congregations—in effect, placing the decision and action on the regional and local level.

Strong endorsement was given by the Assembly to the Self-Development of People program, which helps groups and people to help themselves. Reports on projects included the development of catfish farming among the poor in rural Georgia, the teaching of "survival English" to Chinese in the U.S., assistance to Indians

in the Northwest, and pig farmers in southeastern Alabama—as well as grants to other groups in the U.S.A. and overseas.

Unanimous endorsement was given to the Assembly's legal aid fund, with commendations to the Council on Church and Race for developing new guidelines and criteria for the fund—widely criticized because of its grant last year to the defense fund of Miss Angela Davis.

The work of Indian ministries received a boost with several recommendations that carry a price tag of up to \$405,000. Support was given to recommendations to increase recruitment of medical personnel for overseas work. The Assembly also affirmed that congregations and judicatories in the U.S.A. should foster a climate of humility and openness, recognizing their own need to secure personnel from other lands.

The Assembly issued a strong pronouncement against the continued war in Vietnam. In a "Message to United Presbyterians," it castigates the U.S. escalation of the air war, and also commends President Nixon for visiting China and Russia, and for the continued withdrawal of troops from Indochina.

The criminal justice system in the United States was designated as "an area of primary concern and focus for mission" during the next three years. A scrutiny of the penal system is called for. In regard to women, "full freedom of personal choice concerning the completion or termination of their pregnancies" was upheld by the Assembly. This, one of the more hotly debated statements of the Assembly, was in line with a statement on abortion adopted by an Assembly two years ago.

The Assembly elected a New Jersey lawyer, C. Willard Heckel, as Moderator. It gave its blessing to continued efforts at reunion with the Presbyterian Church in the U.S., and it adopted a challenge to United Presbyterians to participate more fully in mission.

—Stanley J. Rowland, Jr.

How one group of Christians  
found out about—and fought against—  
bad rural housing

# decent housing for rural maine



Sixty percent of the substandard housing in America is in rural areas. In Maine, subzero winter temperatures bring hardships to poor families in shacks tucked away on back roads. Some families have only woodburning stoves, outdoor privies and water pumps which freeze. Some lack electricity. Most such families have no direct access to medical care, food and clothing outlets and social services.

But in a number of communities church members have pitched in to help build and repair homes for the poor. One such community is the small town of Leeds.

During the early 1960's the Leeds Community Church (Presbyterian) pioneered a program for disadvantaged pre-school children, a precursor of Head Start. Children came from

dilapidated homes, bringing their social, psychological and medical problems into the classroom. Church members became concerned.

Another reminder of rural deprivation came when, on a routine visit to one of the homes in his parish following a severe snowstorm, the Rev. Carl Geores, pastor of Leeds Community Church, found the family huddled around two stoves vainly trying to keep warm in a small room in which the temperature hovered at 10 degrees above zero.

Members of the church raised the money and manpower to provide the family with an adequate heating system. But they didn't stop there. With the leadership of an OEO outreach worker, they created the Leeds Improvement Organization, a self-help housing program. In a renewal of

community spirit akin to the community barnraising parties of the old West, a group of eleven families agreed to supply labor to build new homes for the rural poor with low-interest loans to come from the Farmers Home Administration (FmHA).

But the church group soon came up against a big obstacle: most of the poor in the area do not qualify for federal housing aid programs because their income is too low. Few FmHA loans are made to families with incomes under \$3,000.

"There's a group of people who work and earn so little money, that if you built a house for \$5,000, they couldn't qualify for it," says Charles Woodward, a deacon at Leeds Community Church. "There is no housing for low-income families in rural America. Even self-help housing is afford-

able only for middle-income (\$5,000) people in this part of the country."

LIO successfully helped eleven families in its first years of operation. Then, four years ago, when it decided to help more families, it ran into trouble. "We ran 13 families through," Mr. Woodward said, "but we couldn't get six that would qualify for a loan." Self-help came to an end.

But the group continued to help in the ways they could. They fixed frozen pumps, installed bathrooms, repaired stoves, solved heating problems and built an oak bridge over a gully to prevent a family from being isolated in the middle of winter.

The efforts of the Leeds Community Church group eventually bore fruit. In 1970, forty-five clergy and lay people from churches in nine small neighboring towns joined them to form a non-profit, secular corporation, Rural Community Action Ministry (RCAM). RCAM was determined to overcome the hurdle of the income level qualification.

A Baptist minister and a priest from a Franciscan monastery solicit money and building materials from lumber yards, hardware stores and other businesses. Other members raise money, screen funding requests, operate a help line and a rural counseling service.

"I had a dream that the Cooperative Extension Service, FmHA, OEO, churches and local groups would form a coalition to provide for all the needed services," Mr. Woodward said. So far the dream has been only partly realized, with the churches taking a supportive role.

"Members of RCAM know their areas and the people living there well enough to know who needs help," Mr. Geores explained. "We ask them if they'd like to participate and find out what they can contribute themselves in materials or work."

Word of the project spread through the grapevines of the presbytery and ministries of other churches. Last summer groups of volunteers came from Windham Presbyterian Church in New Hampshire and Hamburg Presbyterian Church in New York to work with community volunteers in repairing or improving eight homes. After the volunteers left, unemployed workers in the Comprehensive Area Manpower Program continued repairs on several other homes.

Shirley Leets, her husband and six children were one of the families helped. For years they had lived crowded in a trailer with three beds and a septic tank which constantly backed up into the bathtub. In August the family obtained a low-interest credit loan and moved to a house in need of extensive remodeling. RCAM members and volunteers from other states helped hook up a bathroom and water system and put in proper door framing. More work needs to be done.

"I don't know what I would have done if I hadn't had the help of the church group," Mrs. Leets said. Coming from a strong woman who has no fear of confronting indifferent agencies to get what her family needs, the remark was surprising.

The Robertson home, where teenage volunteers from New Hampshire put up partitions and rewired the house, looks shoddy from the outside, and not exactly gracious inside, but life is a little easier for the family now. "There was no ceiling, no lights, no bath, no partitions when we moved in," Mrs. Robertson recalled. "We did those things ourselves. As soon as we'd fixed it up, the landlord raised the rent!"

She looked around at the peeling walls, the wornout linoleum, the rotting floor, then glanced at one of her children sleeping on a bed in one of the "two" rooms. "Try to get a place with eight kids!" she said. "They don't want you. I figure at least it's a roof over our heads."

Mrs. Robertson took Mr. Geores outside to examine the frozen pump, the family's only source of water. "We make the worst a little better," Mr. Geores quietly commented.

Working to help people help themselves, to restore and reinforce their self-opinion and dignity, RCAM—an effort of individuals and churches—has opened the eyes of many to the problems of the rural poor. In January another step forward came with the organization of the Maine Housing Coalition. Its goal is providing groups involved in low cost housing with a larger organization which will mobilize existing housing resources and seek new alternatives for housing low income people. ■

---

*Ms. Barkin is editor for Rural Housing Alliance, headquartered in Washington, D.C.*

# LETTERS FROM OVERSEAS

---

---

## BRAZIL

---

The 15,000 family units being moved into Ceilândia come from squatter settlements around Brasília. These "squat-ments" had no running water, no sewage system, and no electric lights. Prostitutes and criminals intermixed with family units along the unpaved alley streets. A crime in the city? Obviously, the criminal was hiding in the labyrinth of the "Hill of the Buzzard." But who was brave enough to look for him?

Hoping to give families a chance

for a better life and hoping to eradicate many of the problems in the "squat-ments," the government chose a large area twenty miles from the center of Brasília, paved a road to it, laid out streets, built schools, and is in the process of putting in lights and water. Its name? Ceilândia.

How is moving day in Ceilândia? A family is notified it will be moved the next day. It takes the roof off its shack, removes the furniture, and pulls the walls apart. A truck arrives and workmen pile on it the pieces of the shack, all the household belongings, with the people on top!

Arriving in Ceilândia, all the family's worldly goods are put down on a lot which has been marked off





and numbered, and the family is told where to build its shack. The shack must be lined up exactly with the others on that street and at least its front has to be of new boards. During the first few days after arrival, a family seems to be living in a disaster area—boards, roof tiles and furniture all around. Those moved during these days of heavy rains are especially vulnerable, they and all their belongings are soaked day and night. Social workers are soon on the scene to take a census of the family, noting children of school age, financial ability, and health problems.

This is "heaven city!" In spite of the suffering the move brought to the people, most of them are happy to be in Ceilândia. The main reason for this is that it is the first time in their lives they have had the right to buy a piece of ground for themselves. Most of them come from rural areas where they never had the right to own a plot of land.

John and Jean Miller

*The Rev. John L. Miller is establishing Christian communities along the new highway from Brasília to the Peruvian border. Mrs. Jean Miller assists in Christian education. They are COEMAR fraternal workers.*

*The Presbyterian Church of Brazil has 124,799 communicant church members served by 594 ordained Brazilian pastors.*

---

## JAPAN

---

This year the oldest church in Japan is celebrating its 100th anniversary. The first Protestant Church in Japan was started thirteen years after the first missionaries arrived. At first it was illegal for them to preach except in their own homes. We are still reaping from the seed which has been planted by men who had difficulties greater than ours.

Certainly we should never underestimate the strength and influence of even one single Christian as a witness. Last October I baptized in our church a student from our university who had been in my Bible class at school for some time. He told me why he started on the road to becoming a Christian. It was because of the personal influence of his major professor. The professor, who was a good friend of ours, was ill for most of the time while this boy was in our school, and he passed away of cancer early last fall. The student noticed how his teacher, whose strength was so low that eventually the students had to go



to the teacher's home for their classes, was radiant and seemingly without worry despite his pain.

The church in which we have been working since its founding two years ago continues to grow gradually. We now have 35 members, and since the average church in Japan has around 50 members, we expect soon to be recognized as a full-fledged church. Up to now we have been only a mission station. We can do this even though we do not have our own building, a recognition that people are more important than buildings, we suppose. Someone jokingly said that we should not try to become a church too soon, because when we do we are expected to pay our apportionment into church headquarters, while now we are free of that. But this is a part of the responsibility of being a church, too, for sure.

We are especially happy over the fact that we have a large number of high school students in our church, especially since it is an age when interest in the church sometimes drops. It is a joy to hear them practice their choir numbers. They sing for us only about twice a year but we get to hear their practice almost every week just before the worship service. Many of the young people are also students of the Christian school where we teach. There has always been a close conjunction between the churches and Christian schools in Japan.

Ted and Margaret Kitchen

*Mr. and Mrs. Kitchen teach at Aoyama Gakuin University in Tokyo, he in the theology department. They are United Methodist missionaries.*

---

## INDOCHINA

---

I would like to affirm the truth of a statement that has often bothered people, that is, is mission really inherent in service? Or, can evangelism or the propagation of faith be achieved when the chief aim is service?

In Pleiku I met once again charming Co Huong—Miss Tran Thi Huong—who has been with ACS since 1969, and she had recently become a Christian. She was certainly a radiant sparkling person as she testified to her faith in Jesus Christ and her obedience to His will for her. She is serving as the night nurse in charge at the Evangelical Church Clinic.

When the ACS team went to Cai Be in the delta area in 1965, it was in the midst of much strife in that area. They worked in the government clinic, ran a small infant care center and treated tuberculosis patients. The pastor of the small Evangelical Church (Tin Lanh) later recalled that when they came he was most skeptical of a "liberal ecumenical Christian" group's intrusion into the community. The Church at times felt that the boundaries of Christian mission were well-defined and that the church was called "to preach the Gospel, to heal the souls of people and give them spiritual food." The doctor, nurses and medics who helped in the clinic served the body as well. They entered into the community life in various ways, teaching and working and attending the church faithfully. The team left Cai Be in 1970. The government clinic could continue on its own, and work was to be done elsewhere.

But the seeds were sown and the results are that several of the people of the village, including Co Huong, have become "Tin Lanh." The pastor said he had changed his mind. "I used to preach in a vacuum but after the team came people came to see what Christianity is and who Christians are!" What had the team members done? They had quietly gone about "doing good"—the necessary things within the situation which love needed to do.

A Loc, a man with tuberculosis and the father of twelve children, had been brought to the clinic hemorrhaging badly and near to death. He was cared for and taken to Saigon to the hospital for six months care and complete rest. During this time the ACS team gave assistance to his wife and children. The mother had tuberculosis also though she continued to work in the fields, and two of the children were afflicted with muscular dystrophy. ACS volunteers gave the family a pig, named by the children "ACS," which eventually delivered several litters of pigs, which, when sold, supplemented the family income. It was the caring thing to do! When the father returned to his home he discovered Christ, and today he visits other villages carrying the Good News.

This is only one story—one of "living out the primary objective to serve people in need, whoever they are."

This is the way we define Asian Christian Service. It is not a missionary organization but volunteers are sought "who are sincere Christians, and we regard it as vital that team members being Christian live a Christ-like life in that situation." This is not easy and of course is not always achieved—but God uses people who have hope within them that "by committing their lives to the people in need in Vietnam and Laos the love of God is shared humbly and sincerely."

Ruth K. Cadwallader

*Miss Ruth Cadwallader is Information Officer of the East Asia Christian Conference. On a recent trip to visit projects in Vietnam and Laos, Miss Cadwallader recorded her observations in the "Asian Christian Service Newsletter" from which the above observation of that experience was excerpted.*



**special report:**

# OUTLOOK FROM HANOI

ROBERT S. LECKY

To go to North Viet Nam at any time is a strange and exciting thing. To go when President Nixon is in Moscow and the United States is increasing the bombing makes the visit even more interesting and stimulating!

I was in a party of four from the United States that entered North Viet Nam on May 20. We had been invited to inspect the bomb damage to civilian targets, and during our week's stay we saw only one major military target, the harbor at Haiphong, and the rest of the time we were confined totally to civilian targets. We saw plenty of them.

It's easy to dwell on the politics of the struggle in Viet Nam but I'd rather speak of what I saw in terms of human suffering and spirit. All I

saw took place under daily alerts and actual air raids for there was not a day that we did not spend some time in an air raid shelter. Some days we were in them four or five times!

My strongest feeling at the end of our stay was that North Viet Nam will in no way surrender to any form of military pressure. They have suffered enormously in terms of human and physical resources but there is a unity in the country that pervades every aspect of its life that is committed to struggle against the United States. You constantly wonder how this tiny country, which is still basically a peasant society, is able to withstand the technological might of the greatest power on earth. All that you can say is that it has. Yet everywhere you see

the effects of the war.

We visited hospitals, schools, villages, factories, homes that had been bombed. We were told tragic stories of "the sound of wind at night, then the scream of the planes and then the rain of terror out of the skies." I saw the U.S. Navy Phantoms peeling off in a bright blue sky above Haiphong, diving in on the city with such incredible speed and loaded with bombs and rockets. I had some sense of the terror that the Vietnamese must feel.

No matter what your political persuasion is, when you see the hospitals and schools that have been destroyed you begin to realize the immense task of reconstruction that will have to take place whenever this war ends. One hospital that we saw in Haiphong, the



Viet  
Hosp  
40 d  
John  
16 at  
rend  
man  
been  
bom  
man  
Loc  
phon  
10 m  
by A  
angu  
for t  
us w  
he d  
we b  
Al

Viet Nam Czechoslovak Friendship Hospital, had only been in operation 40 days after being rebuilt from the Johnson bombing in 1967. In the April 16 attack on Haiphong parts of it were rendered inoperable again. We saw many women and children who had been wounded and maimed by the bombings. Survivors told us of how many of their families died. In Phuc Loc, just a few miles outside of Haiphong, an old man told us of how 10 members of his family were killed by American bombs. He spoke with anguish and told us of his great hate for the Nixon Government. He asked us why we did this to him. What had he done to the United States? "Have we bombed your country?" he asked.

All the time we were there we saw

a nation on the move. We often travelled at night and the roads were alive with trucks and people. We saw train lines that were operable, and rivers alive with barges. In Haiphong harbor we saw barges and junks jammed with cargo. Despite all the claims of the American military you did not have to be an expert to know that goods and material were going through.

One day we were listening to a Voice of America broadcast that told us that prostitution and the black market were rife in Hanoi. Together with other foreign journalists I looked but saw not the slightest evidence of either. The morale of the people seemed very high, the distribution of food very orderly, and prostitution

that can be observed by the Pentagon could certainly be observed by myself and others. It wasn't.

In the midst of all this there was a spirit in the people that was infectious. Their courage and determination was always there. They quickly taught us not to be afraid of the bombs. The North Vietnamese have developed a rhythm of life that is hampered but not checked by the bombing. At no time, either officially or unofficially, were we treated with anything but friendliness and openness. Everyone went to great pains to tell us how clearly they differentiated between the American people and the Nixon Administration. They also expressed their concern for us by always giving us the best shelters, and the safest spots.

*—Living-quarters of building—  
yard 27 in Haiphong, flattened  
by US bombs on April 16, 1972.*



A number of times we were told how brave we were for sharing with the Vietnamese people in their time of danger and difficulty. I remember one veteran observer of the Viet Nam War telling me that the battle really was between the human spirit and technology. I understand that much better now.

We met a broad cross-section of people. Our contacts ranged from the Vice Premier, Nguyen Duy Trinh, to peasants, government officials, factory workers, people on the streets, and local leaders. (One interview with the Vice Premier ended in a bomb shelter due to a raid while we were talking to him.) We also spoke to foreign diplomats and journalists in Hanoi, who gave us another perspective. Few restrictions were placed on our movements apart from our own personal safety, and we were the first Americans who were allowed to take color movie films and take them out of the country without them being developed.

It is impossible to see the North Vietnamese as the enemy; in fact because of the American air raids you develop an attitude that sees the Vietnamese MIG's as "ours" and the American planes as "theirs." Nowhere was the issue of the war more dramatically brought home to me than our meeting with eight captured American pilots. This group—black and white, recent and long-term detainees, career and short-term officers—had written to the Congress asking for an end to American involvement in the war. They reminded us that they, of all Americans, were under the greatest danger because of the blockade and the renewed bombing. "All we want to do," said the spokesman, Commander Hoffman, "is to come home." They impressed me deeply with their sincerity and courage. It could not have been an easy thing to do but they, like the Vietnamese, were victims of this dreadful war.

It is hard to describe what it was like to see and hear the American bombs, to visit the places that they had destroyed, to see the great needs of this tiny country, and to know that there is no immediate end in sight. The North Vietnamese know of the great division in the U.S. over the war, and how it has torn at the very fabric of American life. While the war has divided us, it has unified them.

*U.S. delegation meets with American POWs in Hanoi. Mr. Lecky is fourth from right.*



I came away with the hope that it would soon end (though I had no reason for that hope) and that all of us would join in rebuilding Viet Nam—North and South. The scars and the wounds are very deep but I came away believing that not only will the Vietnamese rebuild, but they will welcome those who want to share in that task. ■

*The Rev. Robert S. Lecky, editor of American Report, visited Hanoi, Haiphong, Nam Dinh and several North Vietnamese villages. Accompanying him were the Rev. Paul Mayer, Catholic peace activist; Dr. William Zimmerman, Medical Aid for Indochina Committee, and Margery Tankin, president, National Student Association.*

**FREE SCHOOLS** by Jonathan Kozol, Boston, 1972: Houghton Mifflin Co., 146 pages, \$4.95.

While this book is written primarily for the person or group wishing to organize a free school, it should be read by everyone who is concerned about the future of American education and wishes to understand the role and contribution of free schools. Mr. Kozol tells the story honestly and with great conviction. He devotes the major part of the book not only to explaining the philosophy of the free school but how to organize and develop one. There has been so much publicity (both good and bad) about the free school movement that it is hard to believe that the free school as Kozol sees it dates back only six years when he had a neighborhood meeting in Roxbury, Massachusetts, and organized a free school which first offered classes in September 1966 from its center in a church basement.

Kozol, aware of the different styles of free schools, begins by defining what a free school is and what it is *not*. For him a free school is *outside* of public school control and *outside* of the white man's counter-culture while being *inside* the city ghetto and *inside* the experience of the dispossessed. His school is decentralized and depublicized as much as possible. He notes and dismisses other types of free schools which exist either as an experimental program of an urban public education system or as schools organized for the elite who meet in a bucolic rural atmosphere to deal with urban problems.

The free school that Kozol champions will concentrate on the teaching of reading and writing, the "hard skills." This takes special training on the part of the teachers, who must navigate between the scylla of coerciveness and the charybdis of free choice. He cites Paolo Freire's emphasis on "generative" words as a way to creatively meet the need for these skills. He scores the "cult of incompleteness" that has taken over many of the free schools, pointing out that incompleteness is really failure and "eloquent failure is not enough."

He speaks of revolutionary courage whereby men fighting for a new world still help others to live without ordeal in the one to which they are now bound. A free school reflecting this kind of courage will not make excuses for its emphasis on power and strength. It does not confuse a fear of excellence with a fear of domination. Aware of the political struggle in which they share, the teachers remember that the lives of the students are more important than angry rhetoric. Thus they concentrate on basic skills and "they are not afraid to give their kids direct instructions, straightforward criticism or precise and sometimes bitter admonitions. . . . There is none of that incessant jargon about Love and Joy, but there is a great deal of love and there is a great deal of joy, not of the verbal and self-conscious kind which never get past the point of mandatory glee, but love of the kind that men such as St. Francis and Tolstoi have spoken of: the love that turns, each day, from abstract concepts into an ethical vocation made of concrete deeds." This is the core of Kozol's argument for the free school and his life in it. Those interested in organizing such a school are led by the author through the hazards of ways to deal with the health code, difficulties of location, legal entanglements, and relations with the establishment. He speaks with great knowledge about possible funding and the need for fiscal independence. His discussion of how universities and foundations exploit the free schools for research projects—while refusing to support the work of the schools themselves—points up the failure of many liberals who think that talking *about* the problem is really facing it.

Free Schools may be welcomed or opposed, but they are here to stay. Mr. Kozol's book should give many a better understanding of the real issues involved and a base for action.

WILLIAM BLAIR GOULD

*Dr. Gould is Minister of Asbury United Methodist Church, Warwick, Rhode Island.*

**DRUGS, PARENTS, AND CHILDREN: THE THREE-WAY CONNECTION** by Mitchell S. Rosenthal, M.D. and Ira Mothner. Boston, 1972: Houghton Mifflin Co., 182 pages, \$5.95.

This is an interesting but badly flawed book. It is interesting because it is written by knowledgeable people who have had a long experience with Phoenix House, one of the outstanding drug care centers in the country. This knowledge is well displayed in Dr. Rosenthal's excellent description of psychoactive drugs

(as contrasted with those that are addictive) and his emphasis on all drug use as attempts to avoid reality. He is also helpful in stressing the dangers of the use of stimulants especially in the home; and he places squarely a lot of the responsibility for drug abuse upon the medical profession's eagerness to be rid of the patient by prescribing drugs rather than probing for the deeper psychological problems that cause the need.

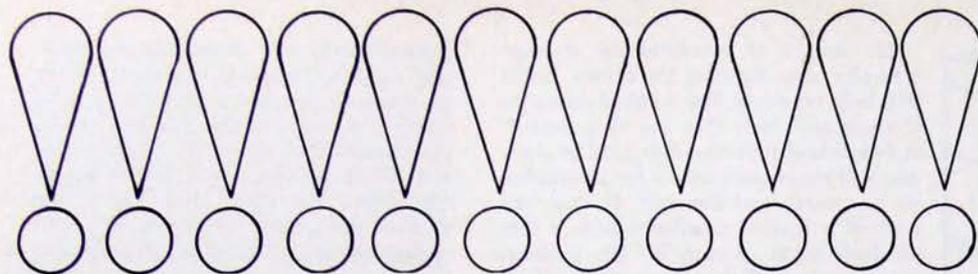
Where, then, does the book fail? It fails to be consistent. The authors go to great trouble to caution the reader not to confuse psychoactive drugs (especially marijuana) with addictive ones and then in their recommendations they do just what they were warning others against by saying that *all* drug use should be fought equally. The recent government report on drugs, responsible studies by physicians and psychiatrists, and even police reports indicate that to deal intelligently with the drug epidemic we must first distinguish among the drugs, why they are used, and who uses them. Dr. Rosenthal and Ira Mothner seem unable or unwilling to accept these facts. This makes them not only unrealistic but unreliable for those who would wish to reach their children being influenced by the drug culture.

The authors' comments on the vulnerability of both ghetto children and middle class children regarding drugs, being traced to family conditions are well taken and should help parents to understand why their children turn on to drugs. But Rosenthal and Mothner seem to give less prominence to the pleasure principle and peer group pressure that I believe the situation warrants. This contributes to the over-all weakness of the book.

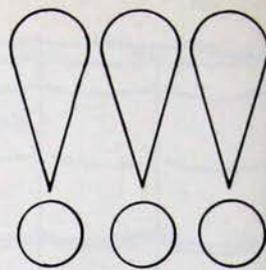
The second part of the volume (70 pages) is devoted to tape recordings of three families whose children have turned to drugs. It tells a lot about family problems (and the need for psychological counselling especially for the parents) but it does not do much to aid the reader's understanding of "the three-way connection." The book would have attracted a larger audience, including teenagers, if the authors could have controlled their desire to be "hip" and omitted at least one well-known Anglo Saxon word which did nothing to strengthen the dialogue and will cause many to be put off by what is being said.

Perhaps the best lesson that is to be learned from this book is that there is a lot of literature flooding the market on drug abuse, some written by men and women with impressive titles, and much of it contains information and misinformation. Read, but *caveat emptor!*

WILLIAM BLAIR GOULD



The  
Moving  
Finger  
Writes



### JOIN HANDS

RNS Photo

Mrs. Coretta King joins hands with Cesar Chavez during a Mass held in Phoenix where the head of the United Farm Workers Union is fasting to protest a new Arizona farm labor relations law. Mrs. King met with Mr. Chavez for about 20 minutes before the service.

The next day, Mr. Chavez was taken by ambulance from his headquarters to a hospital. A doctor described his condition as serious and said he urgently needed medical attention.

### CHURCHMEN SUPPORT CESAR CHAVEZ FAST

A group of 40 Protestant and Roman Catholic church leaders went to Phoenix for two days in May "in a spirit of humility" to support the United Farm Workers Union and its leader, Cesar Chavez.

Mr. Chavez began fasting "for the spirit of Justice" on May 12, the same day that Arizona Governor Jack Williams signed into law a bill passed by the Arizona legislature which the union be-

lieves will deny it the right to organize farm workers. He discontinued the fast after 24 days.

The law, which becomes effective August 14, outlaws secondary boycotts, and sets strict limits on primary boycotts of agricultural produce, both of which are being used against non-union lettuce. The law also provides specific procedures under which farm workers may organize and permits a grower a 10-day restraining order to prevent a strike at harvest time.

"We ask our brothers and sisters in the churches and synagogues of Arizona to consider carefully the content of the recently enacted farm labor bill," the church group said in a statement read by Leo Nieto, who directs Hispanic-American ministries for the United Methodist Board of Missions and is chairman of the National Farm Workers Ministry of the National Council of Churches. "We are convinced that a body blow to the farm workers union in Arizona is an attack on the aspirations of all farm workers in our nation."

Mr. Nieto joined Mr. Chavez in his fast May 17.

Urging people not to eat lettuce unless it is clearly marked with the Farm Workers Union Black Eagle label, the church leaders asserted: "After years of hard experience we conclude that farm workers must apply economic pressure on their employers if they are ever to attain justice."

Calling for repeal of the Arizona law, the group said it intended to support the "non-violent efforts of the United Farm Workers. We have seen the love that Cesar Chavez has for his people and we have seen the love that farm workers have for Cesar and for their union."

Among the denominations and church organizations represented were the United Presbyterian Church in the U.S.A., the United Methodist Boards of Missions and Christian Social Concerns, Episcopal Church, U.S. Catholic Conference, National Federation of Priests Councils, United Church of Christ, Christian Church (Disciples of Christ), Church of the Brethren, Lutheran Church in America, Quakers, Unitarian-Universalist, National Council of Churches and Church Women United. (UMI)

### URUGUAYAN METHODIST CHURCH DAMAGED IN "INTERNAL WAR"

Reports from Uruguay indicate that Central Methodist Church in Montevideo continues to function despite damage received during what has officially been termed a "state of internal war" in Uruguay which began in mid-April.

Ear  
churc  
guerri  
as wel  
Center  
herdes  
locked  
kept u  
During  
heard  
was  
ecuted  
street  
The  
was pe  
Tupam  
sumab  
were a  
govern  
Bordab  
army  
reporte  
Tupam  
The  
gered  
right-w  
tensive  
of the  
the d  
Church  
operati  
vestibu  
severel  
receiv  
headq  
vices  
ball.  
Then  
reason  
by the  
fact, t  
Monte  
Point  
Christ  
ly" for  
Church  
declare  
had no  
Gospel  
so in  
additio  
has aim  
progre  
nationa  
The  
"farm c  
resents  
our hi  
thus e  
to ob  
Urugu  
God."  
Cen  
referen  
mous  
publis

Early on the morning of April 14, the church was taken over by Tupamaro guerrillas for an operation. Church staff, as well as employees of the Evangelical Center which the church houses, were herded into a room in which they were locked for more than two hours and kept under armed guard, say the reports. During that time, machine-gun fire was heard coming from the pastor's office. It was learned the Tupamaros had executed a government official across the street from the church.

The execution in front of the church was part of a coordinated action by the Tupamaros in which four persons—presumably officials of the government—were assassinated. The three-month-old government of President Juan Maria Bordaberry countered with police and army raids on Tupamaro hideouts that reportedly resulted in the death of eight Tupamaros.

The outbreak of violence also triggered a series of bombings by extreme right-wing groups which caused extensive damage but no loss of life. One of the most powerful bombs went off in the doorway of Central Methodist Church the day following the Tupamaro operation at the church. The entrance, vestibule, windows and furnishings were severely damaged, but according to word received at United Methodist mission headquarters in New York, church services continue to be held in the social hall.

There appeared to be no ideological reason for the singling out of the church by the Tupamaros and to underline the fact, the church published a notice in Montevideo papers.

Pointing out that "the Gospel of Jesus Christ has been preached uninterruptedly" for more than a century at Central Church and its earlier mission site, the declaration stressed that the church "has had no other mission than to preach this Gospel of Good News, attempting to do so in integral form. This is to say that in addition to the work of proclamation, it has aimed to contribute to the good and progress of the country through its educational work and beneficence."

The statement reiterated the church's "firm decision to continue, without any resentment, preaching and acting with our habitual zeal, with the object of thus contributing in love and humility to obtain the reconciliation of all Uruguayans among themselves and with God."

Central Church's statement also made reference to a declaration of the autonomous Uruguayan Methodist Church, published the day before the bombings.

It unconditionally denounced violence and pleaded for social and economic justice for the oppressed.

The church was warned that it was to be bombed before the explosion took place. At the same time, a threat was made on the life of the Rev. Dr. Emilio Castro, president of the Uruguayan church. He was in Buenos Aires at the time the threat was made on his life but he has since returned to Montevideo and, according to mission executives here, is carrying on his normal activities.

Other church leaders have also suffered harassment in the aftermath of the violence which the Uruguayan Congress officially termed a "state of internal war" and suspended some civil liberties for 30 days. The home of Julio de Santa Ana of the ecumenical Church and Society movement—ISAL—was bombed, as was the home of Dr. Jose Richero, treasurer of the Methodist Church and director of the church-related Crandon Institute.

According to *Washington Post* correspondent Lewis H. Dinguind, Pax Romana, an international Roman Catholic group, has left Montevideo and relocated in Peru because of repeated troubles with police searches in its quarters for guerrillas. The Church and Society unit in Montevideo is said to be taking similar action, the *Post* said.

(UMI)

#### **BRAZIL REQUESTED TO INVESTIGATE CHARGES**

More than two years of documenting reports of torture in Brazil have brought U.S. churchmen their first success with the Organization of American States. The O.A.S. Inter-American Commission on Human Rights has recommended that the Brazilian government carry out an investigation by independent judges and report back to the Commission their findings.

Declaring that "evidence collected in this case leads to the persuasive presumption that in Brazil serious cases of torture, abuse and maltreatment have occurred to persons of both sexes while they were deprived of their liberty," the Commission asked that judges determine the extent of torture, abuse and maltreatment in Brazil's prisons.

#### **TEL AVIV ATTACK CALLED 'SLAUGHTER OF INNOCENTS'**

Denouncing the "slaughter of innocents" at Lod Airport in Tel Aviv as an act of "lunacy," the president of the American Jewish Committee has called on the "rational world" to react "quickly and effectively."

"We are dealing with lunacy," de-



#### **FREED DEAN PREACHES**

*The Rev. Gonville A. French-Beytagh, former Dean of the Anglican Cathedral of St. Mary the Virgin in Johannesburg, preaches from the pulpit in the Cathedral of St. John the Divine in New York.*

clared Philip E. Hoffman. "The rational world must react quickly and effectively before madness claims another man, woman or child."

He said: "No one is now safe from the cowards who attack defenseless people in the name of Arab nationalism."

Three young terrorists, members of a Japanese activist group and working for the Arab guerrilla movement, fired into a crowd of 250 to 300 people at Lod International Airport killing 29 and wounding 77. The dead included 13 Israelis and 16 Puerto Ricans who were members of a delegation of Christian pilgrims beginning a visit to the Holy Land.

In a statement issued in Beirut, the militant Popular Front for the Liberation of Palestine claimed "complete responsibility for the brave operation launched by one of its special groups tonight in our occupied land."

Among the Puerto Ricans killed in the massacre was the wife of Rev. Jose Vega Franqui, minister of the Methodist Church at Hatillo.

Returning at Kennedy Airport, the Rev. Mr. Vega, 28, held up a bullet-shredded copy of the New Testament and said, "The bullet went in my chest but this book slowed it down and kept it from entering my lungs."

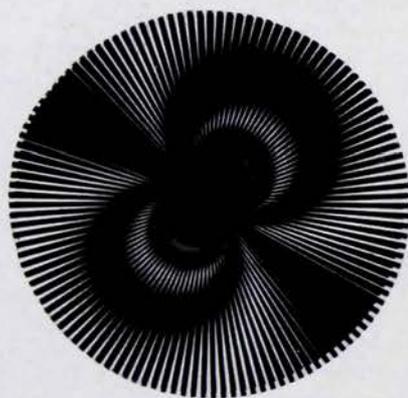
#### **GOVERNMENT BARS DISCUSSION OF TAIWAN CHURCH STATEMENT**

The Nationalist Chinese Government refused to allow the General Assembly of the Presbyterian Church of Taiwan to discuss a controversial statement it made last year on the future of the island. The statement said that the 200,000 Presby-



*Announcing*

## NEW WORLD SOUND



A new and lively sound series, featuring such information about mission as arresting, terse, up-to-date statements and information, interviews with persons engaged in mission now, and music, poetry, dramatic vignettes related to mission issues.

Four issues a year.

Now Available: the first cassette, INDIA

To: Service Center  
7820 Reading Road  
Cincinnati, Ohio 45237

Please send me 4 cassettes on mission beginning with the first cassettes on INDIA.

Payment Enclosed (\$12.00, except for new world outlook subscribers who pay \$10.00)

\$3.50 Enclosed for "India" only

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Includes statistics on India, discussions of family planning and the Green Revolution, classical sitar music and original Indian Christian music, the Church in India, Bangladesh, Christians and Hindus, and the future of India.

Order Now.

*new world outlook subscribers:*

\$10.00 for 4 cassettes

non-subscribers: \$12.00 for 4 cassettes

or \$3.50 for each individual cassette

terians  
come a  
China a  
ministra  
shek.  
Accor  
U.S., th  
been to  
Council  
the mat  
put pre  
1970.  
3 AID  
ACENC  
Three  
Division  
were an  
D.C. fir  
ing an  
They w  
United  
an atten  
to the  
May.  
Subm  
entertai  
Miss Pe  
Sister F  
with th  
tion of  
the Uni  
Along  
rested,  
Miss V  
and pa  
pleadin  
The p  
a group  
About  
Capitol  
tion to  
Okla),  
man.  
The  
ercise i  
trol ovr  
immed  
and na  
Mr.  
the pet  
House  
ever, v  
the ma  
Prot  
for su  
cessed  
given  
not to  
mitted  
In  
form  
Board  
Wick  
Trace

terians on the island do not want to become a part of the People's Republic of China and asked for reforms in the administration of President Chiang Kai-shek.

According to the Presbyterian Church U.S., the Taiwan Presbyterians have been told they cannot rejoin the World Council of Churches without first taking the matter up with the government, who put pressure on them to withdraw in 1970.

(EPS)

### 3 AIDES OF UNITED METHODIST AGENCY FINED IN WASHINGTON

Three staff members of the Women's Division of the United Methodist Church were among 94 persons in Washington, D.C. fined \$25 for "unlawful entry" during an anti-war protest at the Capitol. They were among a dozen persons from United Methodist agencies taking part in an attempt to deliver a citizens' petition to the House of Representatives in late May.

Submitting to arrest along with many entertainers and public celebrities were Miss Peggy Billings, Mrs. Mia Adjali and Sister Helen Volkomoner, all executives with the Christian social relations section of the Women's Division, part of the United Methodist Board of Missions. Along with most of the 94 persons arrested, Miss Billings, Mrs. Adjali and Miss Volkomoner spent the night in jail and paid fines of \$25 next day after pleading no contest.

The protest was sponsored by Redress, a group of celebrities and professionals. About 150 persons marched through the Capitol grounds and delivered their petition to House Speaker Carl Albert (D. Okla.), who is a United Methodist layman.

The document asked Congress to "exercise its Constitutional authority of control over the armed forces by voting an immediate cessation of all air, ground and naval operations in Indo-China."

Mr. Albert thanked the group and said the petition would be sent to the proper House committee. Redress leaders, however, wanted the legislators to take up the matter immediately.

Protestors stood in hallways waiting for such action. When the House recessed, they stayed on. An order was given to clear the corridors, but 94 chose not to move. All but one person submitted quietly to arrest.

In a somewhat more conventional form of protest, two top leaders of the Board of Missions, Bishop Lloyd C. Wicke, president of the Board, and Tracey K. Jones, Jr. general secretary,

wired President Nixon their strong disagreement with his decision to mine North Vietnam's harbors and step up the bombing of North Vietnamese cities.

"We believe your recent action in escalating conflict and potential of confrontation with China and Russia undermines efforts for disengagement and cessation of hostilities," said the telegram.

Citing action of the United Methodist General Conference calling for all "responsible" steps toward ending U.S. involvement in Vietnam, the mission leaders urged immediate cessation of all bombing, negotiation of both release of all prisoners and U.S. withdrawal in 1972, and the cessation of "all efforts to control results of political settlement."

Bishop Wicke and Dr. Jones told the President that "we share co-responsibility with you for American involvement in Vietnam and all of Indochina, and pray that God will deliver our nation and Vietnam out of this anguish."

### 6 PRESBYTERIANS BARRED FROM AIR FORCE ACADEMY

Six persons attending the General Assembly of the United Presbyterian Church, U.S.A., in Denver, have been barred from ever again visiting the U.S. Air Force Academy, for "disturbing the service." They stood silently during the 11 a.m. worship service at the Protestant chapel. They were detained for 45 minutes, photographed and given letters barring them from future visits to the Academy.

The Presbyterians stood to show their concern over the Indo-China war. They had gone to the academy during a tour arranged by Clergy and Laymen Concerned (CLC), an anti-war movement.

Last November, several CLC members were given similar letters as they stood during the service and left one by one throughout the service. In the latest incident, other Presbyterians stood or knelt during the service, but only six were apprehended.

They were: the Rev. William Paul, Genesee Valley Presbytery, New York; the Rev. John Dilley, Southeast Iowa Presbytery, and the Rev. William Goff, California, all delegates to the Assembly. The others were the Rev. Richard Giffen, visitor, address unknown, and Fred Turpin and Bob Cook, General Assembly pages from Louisville, Ky.

### BALTIMORE'S UNITED METHODISTS ENDORSE AMNESTY FOR RESISTERS

The annual meeting of the United Methodist Baltimore Conference went on record here in favor of amnesty for



RNS Photo

### NATIONAL BIBLE WEEK LEADER

Dr. Paul W. McCracken, a Presbyterian layman and former chairman of the President's Council of Economic Advisors, has been named national chairman of the 32nd annual interreligious National Bible Week. A former advisor to Presidents Eisenhower, Kennedy, Johnson and Nixon, Dr. McCracken recently resigned as chairman of the economic council to return to his post as Edmund Ezra Day University Professor of Business Administration at the University of Michigan.

National Bible Week, an interreligious effort to encourage Bible reading and study, is sponsored by the Laymen's National Bible Committee. It will be held Nov. 19-26.

young men who have defied draft laws, fled the country or deserted the military in opposition to the Vietnam war.

Lay and clerical delegates voted 500 to 197 in favor of the resolution that included a stipulation that resisters or deserters might be required "to serve our country in other capacities as a sign of their serious response to this offer of reconciliation."

Extended debate preceded the vote. One of those speaking for amnesty was Navy Chaplain F. Stuart Taylor.

The Baltimore Conference includes United Methodist congregations in the District of Columbia, Maryland west of the Susquehanna River and part of West Virginia.

Bishop John Wesley Lord, head of the conference, is a long-time peace spokesman and supporter of amnesty. When he retires in July, the bishop will head a special United Methodist peace and self-development program.

(RNS)

## NEW WORLD OUTLOOK WINS FOUR CHURCH PRESS AWARDS

An Anglican journal, *The Canadian Churchman*, and *New World Outlook*, published by the United Methodist and United Presbyterian churches, swept their categories in taking four each of the 23 press awards of merit presented by the Associated Church Press this year.

The 23 winners, gleaned from a total of 238 entries, were presented at a special awards ceremony in Banff, Alberta, Canada, during the first International Religious Press Convention

*The Canadian Churchman* won all four awards for general excellence, best editorial, best reportage and best use of photography in the national news category.

*New World Outlook* took awards in the mission magazine category for general excellence (the June issue on Africa), best editorial ("Aeschylus at Attica," October, written by the Managing Editor), best article ("Who Was Julio Roldan?" by free-lance writer Elaine Magalis, March, 1971), and best use of photos ("Prison Life," May, 1971, by Nashville-based photographer Jack Corn).

Other publications receiving awards in their categories included the United Methodist magazine *Together*, for best in general excellence in the general church magazine category; *The Texas Methodist*, best editorial in regional news journals; and *Youth*, an interdenominational journal which was judged best in general excellence among special audience magazines.

Judging of awards was directed by Dr. Robert Crichton, chairman of the Applied Arts Division of Durham College in Canada and was carried out by five members of the college's journalism faculty. Dr. Crichton presented awards and read citations.

The Associated Church Press, headquartered in Chicago, comprises more

**DIRECTOR OF YOUTH SERVICES** to head venturesome new program. Agency about to receive grant to implement a youth service system to include a youth service center, family life training center, youth advocacy program, youth oriented drop-in centers, youth community development and family counseling. We need an energetic, experienced manager who can be credible to youth and to the professional community to bring it all into being and help it work. Write: **Alaska Children's Services, 4600 Abbott Road, Anchorage, Alaska 99507**

than 190 member publications, mostly Protestant, but including Orthodox and Roman Catholic. This year the ACP joined its annual meeting with those of the Catholic Press Association and the Canadian Church Press.

## MISSIONARIES IN CHILE PROTEST ITT "PLOTTING"

Roman Catholic and United Methodist missionaries in Chile have written an open letter to Harold S. Geneen, president and chairman of the board of the International Telephone and Telegraph Corporation (ITT), protesting alleged plans to interfere in the 1970 Chilean election in which Dr. Salvador Allende and his socialist government came to power.

Charges that ITT considered possibly intervening were made by syndicated columnist Jack Anderson. He asserted that secret ITT documents indicate the giant conglomerate was linked to plans for a possible coup to block the election of President Allende. Bishop Raimundo A. Valenzuela of the autonomous Methodist Church of Chile commented during a recent U.S. visit: "I can't say there were any great surprises in all of this. The documents are most embarrassing to the (U.S.) State Department and a political windfall to Mr. Allende, in that some of his contentions are being proved."

The missionaries' letter says that "we condemn the plotting of the ITT as if it were the right of a U.S. corporation, the C.I.A., or the U.S. government to decide Chile's future, or that of any other sovereign people." Signing were 68 Roman Catholic and eight United Methodist mission workers. The Catholics represent missionary orders, such as Maryknoll and Jesuit, as well as lay missionaries. The United Methodist signers are among 25 missionaries of the denomination in Chile.

Declaring their indignation over the "injustice of the actions of the ITT in your attempt to prevent Dr. Salvador Allende from becoming President of Chile," the missionaries assert that "this is not a single, isolated case of intervention by U.S. interests in Latin American internal affairs, but merely another in a long history of such meddling and machinations.

"We hope that what you and your corporation have done in this direct violation of Chile's national dignity will cause the American people to re-evaluate the system which allows an avaricious giant like ITT to be formed; a system which protects and blesses the search for big profits with little regard for basic

human values; a system which makes a mockery of democracy and rule by the people by giving large corporations prime access to top levels of government and to foreign policy formulators; a system which permits big business, the C.I.A., as well as the elected branch of the U.S. government, to determine the destinies of millions of persons around the globe."

The missionaries said they had written a public letter to President Nixon in July, 1971, in which "we asked respect for Chilean sovereignty." In the public letter to Mr. Geneen, they asserted that "from what has come to light in the ITT case, it is obvious that our concern was more than justified."

Signing the public letter were these United Methodist missionaries: the Rev. Joseph T. Eldridge, Johnson City, Tenn.; Gary and Mary (the Rev. and Mrs.) Fritz, Belleville, Wis.; Dr. Eugene Hill, Canyon City, Texas; the Rev. Warren Hornung, Gonzalez, Texas; Dr. Mary Sue Hart Lowry, Santa Monica, Calif., and Austin, Texas; Jane Miller, Quincy, Ill.; Glenda Woodbridge, Pierson, Iowa. Following the listing of individual names was the organizational name, "Missionaries Committee on International Awareness," Santiago, Chile.

## CHURCH-STATE CLASH CALLED UNAVOIDABLE IN S. AFRICA

A church-state clash in South Africa is unavoidable because the Christian message is about "togetherness" while the key word of the government is "apartness" (apartheid), according to the former Anglican dean of Johannesburg.

"These never agree," the Rev. Gonville A. French-Beytagh said as he discussed his own confrontation with civil authorities. (See photo, p. 45.)

But he added that polarity between the Christian Gospel and the apartheid policy does not mean all Churches oppose the system, which imposes strict racial separation, or that a majority of church members support those who do speak out.

To date, most of the most vocal critics of apartheid are, like Dean French-Beytagh, clergy of English-speaking Churches.

The dean was arrested and tried in 1971 on charges of violating the Terrorism Act. He was found guilty but a higher court threw out the conviction in April. A British citizen, the cleric left for London on the day of his vindication.

He was interviewed in New York at the start of a six-week U.S. tour to thank Churches and individuals for their back-

ing—prayers,\* visits and public statements—during his ordeal.

Dean French-Beytagh said he received a "good deal of support from church members," but "the majority would have preferred for me to keep quiet. Like in other places, church members in South Africa don't want to be bothered. . . . They just want to get on with running the Sunday school."

It was widely held that the charges against the dean were invented as an excuse to silence his opposition to apartheid. He was accused of advocating revolution.

The clergyman said he felt the two factors most responsible for his arrest were a long involvement in efforts to aid political prisoners and the fact that the staff of his cathedral—St. Mary the Virgin—was integrated.

"Ours is the only church in South Africa with an integrated clerical staff," he said. "They (the government) don't like blacks ministering to whites."

Dean French-Beytagh said he expects clergymen to continue opposition to the unequal division between the 4 million ruling whites and the 17 million black and Coloured South Africans. But he said the dwindling supply of foreign clergy means that critics must be produced within the system.

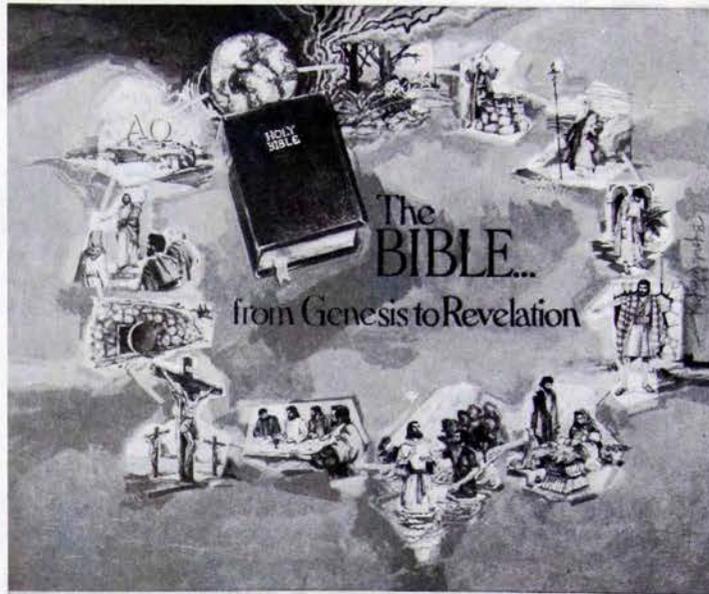
According to the churchman, South African society suffers many divisions in addition to the racial separation. He cited significant differences between white English-speaking Churches and Afrikaans-speaking groups, mainly Dutch Reform. And keeping the African tribes from gaining cohesion, he added, is a deliberate policy of the government to "divide and conquer."

A split between the English-speaking and Afrikaaners, he said, is intensely evident in universities. Universities—such as Rhodes, Natal and Capetown—where English is spoken have liberal student groups opposing apartheid, he stated, while Afrikaans universities—Pretoria, Orange Free State—inculcate strict apartheid beliefs in students.

"Two lots of youths are growing up in South Africa," the dean noted.

Dean French-Beytagh was more saddened than harsh about what is said to be Dutch Reform complicity with apartheid. Reform denominations are the largest in South Africa and generally side with the government, although the dean noted that they have "deplored" a migrant labor system.

He said Dutch Reform Christians are not lacking in social consciousness and run some "good institutions," especially for blacks who are blind or deaf.



## The Bible still speaks to Modern Man

God's promises to Adam and Eve are as relevant today as ever! The words of Jesus mean life, hope and freedom from the bonds of sin!

Read The Upper Room. The entire July-August issue is filled with devotions based on scripture passages from every book in the Bible.

### SPECIAL OFFER:

A large 14 by 17 inch full color print of the painting shown, which was commissioned for this occasion will be sent Free with each new bulk order (or increase in your present standing order) or subscription. Bulk orders only 15¢ per copy in lots of 10 or more to one address. Individual subscriptions, 3 years for \$3.00; one year, \$1.50.

Use handy order form below:

## Order Today!

THE UPPER ROOM  
1908 GRAND AVENUE  
NASHVILLE, TENNESSEE 37203

- Please send \_\_\_\_\_ copies of The Upper Room, 15¢ per copy in lots of 10 or more to one address.
- Please increase my order by \_\_\_\_\_ copies.
- Please enter my subscription for \_\_\_3 years, \$3.00; \_\_\_1 year, \$1.50.  
(Payment must accompany all individual subscriptions)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

The problem, he continued, is their theology, a "strict Calvinism which thinks the church should handle spiritual matters and let the government manage the temporal."

Reform theology in South Africa, he said, is "not incarnational," that is, it does not seem to know that Jesus Christ "saves whole persons, not just souls."

Dean French-Beytagh said the government's policy of setting up self-ruling "homelands (Bantustans) for the African tribes is intended to keep the blacks separated from whites and from one another. He said the state was not serious about allowing the homelands independence because no training was provided for the doctors, technicians, engineers and others needed to run nations.

"The Bantustans must remain vassals, enslaved pieces of countries," he commented. "They are propaganda for outsiders who do not understand what is going on."

The dean sees no likelihood of "revolution" among the South African blacks because all their leaders are in prison or in exile and they have no weapons.

Yet he foresees sporadic outbreaks of violence if there is not a "change of heart" among the ruling whites, and he sees no indication that such a change is coming.

Dean French-Beytagh went to South Africa in 1933. Twenty-two years later he went to Salisbury, Rhodesia, where he remained until 1965 when he was elected to a seven-year term as dean of the cathedral in Johannesburg.

His long-range plans are indefinite. After the U.S. tour he said he will return to London where he hopes to finish a book on his experiences in South Africa and "look for a job."

—ELLIOTT WRIGHT (RNS)

#### **KOREAN MEDICAL CENTER HONORS DR. HELEN KIM**

Dr. Helen Kim, a prominent Korean Methodist leader who died in 1970, will be memorialized by establishment of a medical center at Ewha Womans University in Seoul.

The new medical center to be named for Dr. Kim is being constructed as part of Ewha's Decade of Development plan, which was launched in 1967.

At the time of her death, Dr. Kim was chairman of the university's board of trustees and of its development program. She had been associated with Ewha for almost 60 years as student, teacher, dean, vice-president, president and board chairman.

The Decade of Development program is seeking to raise \$10 million in the U.S. and an equal amount in Korea by 1976. The school has some 8,000 students and is said to be the largest women's university in the world. A Medical College founded in 1945 to train women doctors will be expanded and a 20-bed hospital is to be erected as part of the new medical center.

Dr. Kim was internationally known through her work with the World Methodist Council, the World Council of Churches and other organizations.

(RNS)

#### **ALABAMA METHODISTS TO MERGE CONFERENCES**

A long-debated plan to merge black and white United Methodist conferences of Alabama received approval in Montgomery, Alabama by the third conference involved.

The Alabama-West Florida Conference, one of two white conferences involved, approved the plan by a vote of 393 to 182, after rejecting it in 1970 and 1971.

The black conference, Central Alabama, approved the plan when it was first presented. The other white conference, North Alabama, rejected it in 1970 but approved it last year.

The United Methodist General Conference voted at its recent meeting in Atlanta that all remaining racial conferences must merge by July 1973. The only existing black units were in Alabama, Mississippi and Arkansas-Oklahoma.

#### **MORE PASTORAL ROLES ARE SOUGHT FOR WOMEN**

Continuing its concern for women's liberation and the church, the national policy-making body for organized United Methodist women has pledged itself to seek greater acceptance of women as pastors and increased recruitment of women theological students, and voted \$10,000 to eight projects related to churchwomen's liberation.

In another action, the Board of Missions Women's Division executive committee during its May 19-21 session established a \$50,000 fund in Saint Paul School of Theology, Kansas City, Mo., honoring Mrs. Wayne W. Harrington, Omaha, Nebr., for her four years' service as national president of the Women's Society of Christian Service and Wesleyan Service Guild.

#### **HEALTH AND WELFARE BOARD TO SELL ARMAMENTS STOCKS**

The United Methodist General Board of Health and Welfare Ministries will



Hand-colored photograph of your church or any scene on pretty 10 1/4-inch gold-rim plates. Orders filled for one dozen or more plates. Also church note paper in quantity. Write for free information. DEPT. WO

FERRELL'S ART WARE  
Appomattox, Virginia 24522

## **WANTED JEWELRY**

We Buy Old Gold and Jewelry. CASH PAID IMMEDIATELY. Mail us gold teeth, watches, rings, diamonds, silverware, eye glasses, gold coins, old gold, silver, platinum, mercury. Satisfaction guaranteed or your articles returned. We are licensed gold buyers. Write for FREE information.

ROSE INDUSTRIES  
29-CL East Madison St., Chicago, Ill. 60602

## **AUTHORS WANTED BY NEW YORK PUBLISHER**

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, religious and juvenile works, etc. New authors welcomed. For complete information, send for booklet RH. It's free. Vantage Press, 516 W. 24 St., New York, N. Y. 10001

### **INVEST YOURSELF!**

Alaska Children's Services is looking for warm, committed couples who like teenagers and would be willing to become professional foster parents. We provide a comfortable home in metropolitan Anchorage, room, board and small salary. Five teenagers become your assembled family. Pop is encouraged to work outside the family. If interested, write **FOSTER PARENT, 4600 Abbott Road, Anchorage, Alaska 99507.**

divest itself of stocks and securities in companies known to receive a major portion of their income from primary military contracts.

Roger Burgess, general secretary of the agency, said the executive committee action of May 18 is in keeping with "previous decisions of the board to establish social as well as economic criteria in investment policies" and also reflects recommendations of the 1972 General Conference.

Affected by the action is one stock with a value of about \$8,500. The agency's total investment of endowment and trust funds is about \$55,000.

In another separate action involving stocks held by United Methodist agencies, the Board of Missions' World Division voted proxies in two companies seeking a full report on involvement in military procurement, production and research in one case, and the divulging of the extent of operations in the Republic of South Africa in the other.

(UMI)

# THE INTERNATIONAL LESSON ANNUAL 1972-73

## Your Guide to Challenging and Informative Lessons

Now in its eighteenth year, *The International Lesson Annual* continues to provide expert help in lesson preparation for both teachers and students. A comprehensive commentary based on the International Sunday School Lessons, *The ILA* brings you the best in scholarship and interpretation from writers of several denominations.

For each Sunday from September, 1972, through August, 1973, *The International Lesson Annual* provides these helps:

**INTRODUCTION:** "The Main Question" presents the issue to which the entire lesson speaks.

**EXPLANATION:** In "As You Read the Scripture" a biblical scholar explains special meanings in the Bible text.

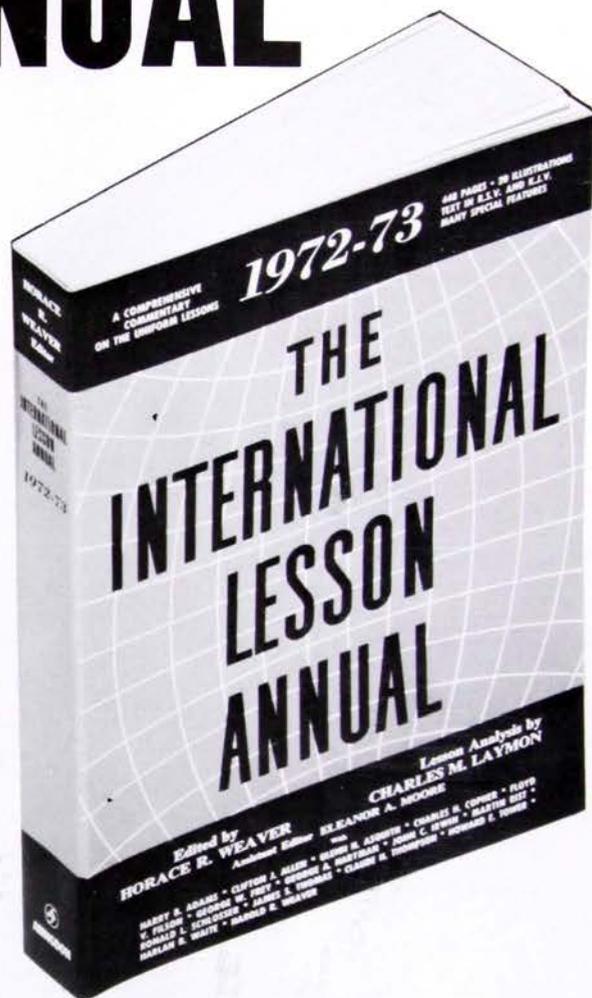
**TEXT:** The complete text of the lesson in both King James and Revised Standard versions is printed in parallel columns.

**APPLICATION:** "The Scripture and the Main Question" is an analysis of the meaning of the Bible text in terms of life today.

**TEACHING SUGGESTIONS:** Step-by-step plans for the teacher and the class are provided for each lesson in the section "Helping Adults Become Involved."

**SPECIAL FEATURES:** Inclusion of articles for special days which can be used to supplement regular lessons or as the basis for regular lessons. Also includes index of Scripture, a subject index, and a listing of audio-visual resources at the beginning of each quarter.

**Send today for your copy of the new  
International Lesson Annual. Now  
in paperback for only \$2.95.**



Please send me \_\_\_\_\_ copy(s) of *The International Lesson Annual, 1972-73* (AP) @ \$2.95 each.

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_

state \_\_\_\_\_ zip \_\_\_\_\_

Add sales tax where applicable.

Allow 25¢ postage and shipping for each book ordered unless otherwise specified.

Payment enclosed  Charge to my account

**Cokesbury**

Order from the Cokesbury Regional Service Center serving your area:  
1910 Main Street, Dallas, Texas 75221  
Fifth and Grace Streets, Richmond, Va. 23216  
1600 Queen Anne Road, Teaneck, N. J. 07666  
1661 North Northwest Hwy., Park Ridge, Ill. 60068  
201 Eighth Avenue, South Nashville, Tenn. 37202  
85 McAllister Street, San Francisco, Calif. 94102

Shop in person at these Cokesbury Stores:  
Atlanta • Baltimore • Birmingham • Boston • Chicago • Cincinnati • Dallas  
Dayton • Detroit • Harrisburg • Houston • Kansas City • Los Angeles  
Nashville • New York • Pittsburgh • Richmond • San Francisco • Seattle



HENRI FERGER PHOTOGRAPH, FROM COEMAR

*Simalungan Batak Church, Bindjai, Sumatra, Indonesia*

A trend in much contemporary church architecture is to imitate indigenous styles. This Christian church of the Simalungan tribe near Medan resembles the sloping, thatched-roof houses of the area.