

# new world outlook

JANUARY 1974



Soviet Jews...The Church in Angola...Youth on Issues  
Missionary to America... Long Island Migrants

# new world outlook

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Soviet Jew  
Jesse Zel Lurie Photograph

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# MISSION MEMO

News and Analysis of Developments in Christian Mission

January, 1974

Christian Unity. An agreement on the nature of ministry by an international commission in London representing the Roman Catholic and Anglican churches was front page news around the country. The agreement is seen as a precondition for mutual recognition of ministries of the two churches and is perhaps the single most significant ecumenical advance in 1973. The statement acknowledged "differences of emphasis" in the two traditions, but thought that "development of the thinking in our two communions regarding the nature of the Church and of the ordained ministry" has put these issues in "a new context." The Week of Prayer for Christian Unity, January 18-25, has as its theme this year "Let Every Tongue Confess Jesus Christ is Lord."

Zambia. In response to President Kenneth Kaunda's recent announcement that he would resign if Zambians didn't reform their drinking habits, the Chairman of the Christian Council, Mr. Hosea Soko, has called the problem of drink "this cancer which is eating the body and soul of the nation." Mr. Soko proposed calling a national convention for the sole purpose of analyzing and finding a solution to the problem. President Kaunda had called on the Church to use its influence for reform, saying: "I refuse to lead a nation of drunkards."

Sexism. United Presbyterian Patricia Young, a nutritionist, will head a task force trying to raise consciousness of church groups on issues of sexism in the American corporation and participation in equal employment campaigns. The task force emerged from a seminar in December at which 50 women in church agencies and feminists in business and the media discussed discrimination against women and strategies to combat it. The seminar was sponsored by the Interfaith Committee on Social Responsibility in Investments.

South Africa. Dr. Manas Buthelezi, South Africa's only black doctor of theology, was served with a government "banning order" in early December prohibiting him from attending social, political or educational gatherings and from teaching students. The restrictions were imposed without warning by the South African Minister of Justice and there is no appeal. Dr. Buthelezi is director of the anti-apartheid Christian Institute of South Africa in the Province of Natal. Under the "banning" no newspaper may publish what he says -- or anything he has ever said in his life even before he was banned. Dr. Buthelezi, a Lutheran, is the 70th person to be banned or silenced in 1973.

Adoptions. After two years of negotiation with American agencies, the South Vietnamese government has agreed to allow sizable numbers of homeless children--up to 2,000 initially--to be adopted by American, Canadian and European families. Mixed-blood children who are unacceptable in Vietnamese society will have priority. The United Methodist Committee on Relief has provided special funding to Holt, one of the placement agencies, and is sending two volunteer pediatricians to Vietnam to help staff Holt's Health Services Department. Church World Service is assisting International Social Service, another placement agency, and is cooperating in a new program to place mixed-race children in black homes in the United States. Church and private agencies in Vietnam will continue to place children in Vietnamese homes wherever possible and provide assistance to abandoned and handicapped children, estimated to be nearly 200,000. Inquire about adoption procedures by writing UMCOR or CWS at 475 Riverside Dr., N. Y., N. Y. 10027.

Black United Methodists. Membership decline and ministerial recruitment were the two top concerns of 400 black United Methodists at a National Convocation on the Black Church in Atlanta in mid-December. Some church leaders believe that black membership has dropped rapidly since elimination of black conferences during the 1960's; but Candler School of Theology professor Dr. Grant S. Shockley says attrition began in the 1950's. There are about 380,000 black United Methodists.

Criminal Justice. The Atticas may grab the headlines, but the local jails are the places to focus on for church action--and conditions are worse there than in state and federal penitentiaries. So concluded a Northeastern Jurisdiction workshop on "The Church, Justice and Imprisonment" in December sponsored by the United Methodist Board of Church and Society and the National and Women's Divisions of the Board of Global Ministries as a pilot for future work. The 40 participants swapped information on programs with ex-offenders, chaplaincy work and the need for alternatives to jails and prisons. The biggest problem, everyone agreed, is public apathy.

In Transition. Personnel changes just announced by the Board of Global Ministries will mean interagency transfers or promotions for three executives. Lois C. Miller has been named associate general secretary of the World Division. Betsy K. Ewing will fill a new position, associate general secretary for administration. John A. Murdock will become the associate general secretary of the Health and Welfare Ministries division. . . . In the middle of January, Martha Man, staff writer for the Dallas Times Herald, will join the staff of United Methodist Joint Committee on Communications and assume the New York news service post formerly held by Leonard M. Perryman. A Women's Division staff member, Ruth Gilbert, is the newly elected chairperson of the National Farm Worker Ministry.

Equal Rights Amendment. Nancy McConnell, assistant editor of engage/ social action magazine, will coordinate a six-months "crash program" to gain ratification of the Equal Rights Amendment by eight more states. The effort is being undertaken by the Board of Global Ministries' Women's Division and the Board of Church and Society.

Human Rights. The general secretary of the WCC, Dr. Philip Potter, and the president of the Pontifical Commission on Justice and Peace, Maurice Cardinal Roy, issued a joint statement on the occasion last month of the 25th anniversary of the Universal Declaration of Human Rights. It said, in part: "Those who follow Christ, who became poor for our sakes, cannot be insensitive to those who are in prison, are tortured, hunger or thirst. Our Lord has said that to ignore them is to forget Him. Many of those he came to save are still victims of racial, social, economic and ideological discrimination, imprisoned unjustly and tortured. . . forced to ask asylum in foreign lands."

Conversions. The Washington Post, which broke the story of Watergate in 1972, has done it again -- this time to report the religious conversion of former White House aide Charles W. Colson. Colson, who is said to be under investigation by a grand jury in the Ellsberg break-in case, was apparently converted by the personal testimony of a corporation president, Mr. Tom Phillips, of Raytheon Co., and was also influenced by Sen. Harold Hughes, Democrat of Iowa and a United Methodist who is leaving the Senate for a career in International Christian Fellowship Foundation. Mr. Phillips read aloud from C.S. Lewis' book, Mere Christianity, to Mr. Colson. Says the renewed Colson, who acknowledges news of his conversion may be greeted by skepticism in some quarters, "You can't really follow Christ and the teachings of Christ if you put yourself in the position where your own pride, your own ego, is driving you to do things to prove how great you are."

Smugglers. Somebody managed to bring into Yugoslavia a large supply of Christmas cards last month, greatly upsetting the Communist authorities who called for "an urgent investigation". Christmas is not mentioned in Yugoslavia's controlled press.

Kent State. The convening of a federal grand jury on December 18 to investigate the killing of four Kent State students in 1970 is a result in large part of the efforts of United Methodist agencies to not let the issue be forgotten. In particular, the Rev. John Adams of the United Methodist Board of Church and Society has worked closely with the parents of the deceased students. The Board helped publish a book called The Truth About Kent State--A Challenge to the American Conscience. The Women's Division and the National Division of the Board of Global Ministries have also played supportive roles in keeping concern about what happened at Kent State alive. The Women's Division has arranged for a film called Kent State, May 1970 to be available from Cokesbury. The Division's Ms. Carolyn Wilhelm wrote a guide for use of the film in local churches to go with faith and justice studies.

Cuban Exiles. Church World Service expects to resettle up to 1600 of the 25,000 Cuban exiles -- most of them in Spain -- who finally got the green light to enter the United States. Protestant, Catholic and Jewish relief agencies lobbied for their entry for many years.

Japan. The United Church of Christ in Japan (Kyodan) held its first assembly since the heated session of 1969 and chose as its Moderator the Rev. Isume Toda. A carpenter's son from Fukushima, Toda has pastored three churches and at 48 is one of the youngest moderators in the Kyodan's history.

India. A new organization of Christian physicians has been formed in Kottayam to provide medical assistance to south India's poor. It brings together about 200 Protestant, Roman Catholic, and Orthodox doctors from different parts of South India.

Deaths. Mrs. Mary R. Hough, who had been a missionary to Sierra Leone, editor of the Evangel, and president of the Women's Missionary Association of the E. U. B. Church, died December 14 at the Otterbein Home in Lebanon, Ohio at the age of 96.

## Prophetic Voices

Attempts by the church to be prophetic can alienate a lot of people, as reaction to the United Methodist impeachment resolutions has shown. Risks in speaking a word of truth to the government are far greater under the dictatorships of the Philippines and South Korea, yet Christians have led the opposition to martial law by the regimes in those countries. Ironically, the churches in Korea and the Philippines until now have had reputations either for collaboration or non-involvement in public affairs.

In the eight months since a handful of clergy and laymen were arrested for leafletting at an Easter sunrise service, the numbers of Korean Christians calling for a restoration of democracy have swelled into the thousands. Past arrests of prominent church leaders for denouncing President Park's "rule of terror" have failed to intimidate critics, and government promises to curb surveillance of the hated Korean CIA have failed to satisfy them. In recent weeks a Catholic cardinal, the Protestant council of churches, Protestant and Catholic student organizations and scores of clergy have rallied broad segments of the four million member Korean Christian community at prayer services, rallies and marches, in sermons, petitions and resolutions.

In the Philippines, where the church has been called "the focus of opposition" to one-man rule, the Marcos government has responded to clergy demands for the return of civil liberties by verbal attacks on the "new Christian left," detentions for unspecified "subversive" activities of dozens of priests and nuns, including five American missionaries, provocative searches of convents, and other harassment.

The effect of these protests is uncertain. Even when Korean and Filipino Christians have couched their calls for democracy in biblical language and have refrained from naming individuals, they have been blasted for "meddling." They

may have a more receptive audience outside their countries, where prophets have more honor. (In the United States more than 100 "Americans Concerned for the Philippines" have warned against U.S. involvement in a Vietnam-style situation and called for suspension of military and economic aid "until human rights are restored to Filipinos.") What is clear is that the churches in the two countries of Asia with the largest percentages of Christians are speaking courageously in critical times.

## "Consider the Heavens . . ."

About twenty years ago J. B. Phillips wrote a book with a title that never seems to go out of date: "Your God is Too Small." Indeed, we do have a way of "packaging" God, of making him into our own image, approving those things we approve and disapproving those things we disapprove. Five times a day from minarets in Islamic lands Muslims are reminded that "God is Most Great," but no such reminder is available to us Christians. Although we speak of his omnipotence we tend to prefer Him domesticated, doing our will.

One way to think of comet Kohoutek, the sky spectacular which should be at its most brilliant in the middle of this month, is as God's way of breaking out of that packaging. Who can consider this event and the universe which is its stage without also thinking, as William Barclay once wrote of "the sheer majestic and infinite power of the divine mind which created, orders and sustains all that"? Even those who are reluctant to see the divine mind at work must sense the finitude of man in comparison to the infinities of space and time.

As Kohoutek approaches the sun and picks up speed it will be traveling at a quarter million miles an hour and will have a "tail" 50 million to 100 million miles long. A cloud of hydrogen larger than the sun will surround the comet's head and may be photographed by the Skylab crew. Scientists also plan to take ultraviolet spectographs to identify what

one scientist calls "parent molecules" which may help determine what the solar system is made of. Kohoutek, named after a Czech-born astronomer now living in West Germany, will not return for another 800,000 years.

Inevitably, Kohoutek will probably have a rock group named after it (Kohoutek's Komets?) and suffer other indignities such as being blamed for a typhoon or earthquake someplace. But in the meantime we will learn more about the nature and origins of our solar system. And we should be reminded of the omnipotence of its Creator. For the Christian, He is the same Creator who knows when a sparrow alights to the ground and who has prepared for those who love him things which "eye has not seen, nor ear heard, nor the heart of man conceived." That sort of consideration should keep us, at least for one month, from having too small a God.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained; what is man, that thou art mindful of him. . . .?"

## That They May Be One?

While the Gospels contain much about the teachings of Jesus, the only record of his prayers, apart from the instructional "Lord's Prayer," is that for the unity of the disciples in John 17. Since one assumes that what is uttered in prayer is of the deepest meaning to the one praying, and this is the only prayer we have, it follows that its content should be taken most seriously.

That, of course, has not been the case in the history of Christianity. The latest example is the establishment in Birmingham of the National Presbyterian Church, a split-off from the Presbyterian Church, U.S., which is thought by the new group to be too liberal and not literal enough in the interpretation of scripture. Apparently the one chapter in the Bible the new group allows for a "liberal" interpretation is John 17.

When will we learn that Jesus was not fudging in his prayers?

# THE CHURCH IN ANGOLA BOUNCES BACK

Charles E. Brewster



**W**hen the Rev. Emilio J. M. Carvalho was consecrated bishop of the United Methodist Church of Angola in October, 1972 he became the head of a church in a shambles. Buildings and equipment everywhere were in disrepair, the leadership was stagnant and lacking initiative, the clergy were poorly trained and receiving miserable salaries, and the church itself was three million escudos, about \$120,000, in debt.

For many years the church in Angola has been perhaps United Methodism's most isolated church, cut off from significant contact not only with the church in America but even with other United Methodist churches in Africa. The most significant impression that the visitor receives is that the church desperately wants to overcome that isolation, to be a part of the world-wide church, and that there is now a vitality and sense of mission that is almost unique.

Thanks largely to a reserve fund at the Board of Global Ministries the Angolan Church has wiped out its debts. The new bishop is committed to raising the salaries of his clergy and improving their training and he is also committed to repairing existing buildings before beginning new ones. A new spirit of local initiative is evident. Many churches, for instance, have groups working on literacy programs.

There is also a new spirit of détente, even if not complete cooperation, between the ruling Portuguese and the Church. Gone, if not exactly forgotten, are the horrible days of 1961 in which twenty-four United Methodist pastors lost their lives and thousands of Africans were jailed or executed in the wave of Portuguese reprisals following the African uprising. For many years no United Methodist missionaries have been allowed to enter Angola, but things



A district superintendent is now able to get around his Melange district with a new motorbike. Right, one of United Methodism's thirteen churches in Luanda, the capital, is built of simple materials and located in the slum areas. Left, the central mission church in Quessua. Whether in rural areas or in the city these churches are full on Sunday morning.



have changed enough now so that the bishop thinks the Portuguese might allow the Church to have a missionary doctor in Quessua, a mission compound eleven kilometers from the town of Melange in the interior.

The major reason for this change is that the Portuguese are having to think more about their image in the world. Like other possessions, Angola has been "upgraded" from a colony to a province and now to a state, supposedly within Portugal itself. (The major newspaper in Luanda, however, has not caught up with this change in nomenclature and is still known as *Provincia de Angola*.) Americans are still required to obtain visas for these separate "states," even though no visas are necessary for Portugal itself, but this apparent inconsistency does not appear to bother the Portuguese.

One definite sign of the change is that Bishop Carvalho, who is the first African to head the church in Angola, was apparently accepted as the new bishop more quickly by the Portuguese than even by some members of his own church.

Emilio (he is known as Bishop

Emilio to the Angolans, but as Bishop Carvalho abroad) was born forty years ago in the small town of Pungo Andongo in the Melange district where his father was a Methodist pastor. The second oldest of seven brothers and one sister (two more brothers died in childhood), he went to mission schools, and then to Brazil for university training for five years on a Crusade scholarship. In 1958 he came to the U.S. to do a master's degree at Northwestern University and Garrett Theological Seminary in Evanston, Illinois.

While in the States he was in great demand as a speaker and rarely failed to comment on the racial scene as he saw it developing in America. "I was very critical in those days, especially at the youth conferences. I remember scenes of young people writing out their 'sins' on slips of paper and then throwing them into a fire while we sang hymns, and I wondered if they really knew what kind of a world they were living in and what kind of sins they really had. I don't think I'd be so critical now as I've come to see that there is both black racism and white racism." He was also critical and vocal about his

acceptance in white churches "because I'm an African, but they would never invite an American Negro." Now, although he has not been back to the U.S. (he returns this March for the Council of Bishops), he feels that the situation has changed for the better.

In 1960 Emilio went back to Angola and was appointed pastor of the largest United Methodist church in the capital city of Luanda. But after only four months the uprising broke out and in the Portuguese reprisals that followed he was one of the pastors caught up in the wave of arrests. He spent twenty-one months in prison in a large detention room with six hundred prisoners. "We were packed in like sardines," he says. Missionary John Shryock, now field treasurer in Rhodesia, was in Angola at the time and recalls going to visit Emilio on the pretext of arranging church matters. "He was so haggard and drawn. He was wearing ragged shorts and had lost weight, but the first thing he did was to apologize for his appearance. It was a cruel experience." Emilio prefers now not to talk about it, except to say "it was simply a matter of sur-

vival," but it is known that the worst features of confinement were the constant beatings and forced "confessions."

As with thousands of others, there were never any charges brought against him, nor were there any explanations given on the day he was told to get his things together and was released. After he got out he was appointed to teach New Testament at the Dondi Theological Seminary. The person who made the appointment was the Rev. Harry P. Andreassen, the new bishop of Angola.

It is unfortunate but true that the problems which Bishop Carvalho has faced developed to a large extent during the two quadrennia Andreassen was bishop. Africans say that Andreassen ran the church as a "one man show," that he called the conference his "diocese," talked of building a cathedral, and even wore a huge episcopal ring. He was, they say, "the champion paternalist." (Some people say there is something "African" about this sort of pomp and circumstance in persons of authority, but many Africans decry it, especially in a country as poor as Angola.)

Perhaps more significantly, Angolans feel their former bishop used his "very chummy" relationship with the Portuguese secret police to stop the church from doing anything which would challenge his authority or even from having missionaries return to Angola. For thirteen years the Angolan church didn't have an annual conference, supposedly because the police wouldn't allow it, but this year when Bishop Carvalho went to the police and explained the purposes of the conference he had no trouble getting permission to hold it. It was held in September at Quesua and was quite successful. One of its most significant actions was to select Engracia Dias Cardoso, a school teacher, to be field treasurer, the first African woman to have the position anywhere in Africa.

Bishop Carvalho says he is more than happy to have someone as capable as Mrs. Cardoso handling the church's money, but that attitude does not appear to have been shared by his predecessor. Andreassen was both the bishop and the field treasurer and there was no financial coordinating committee. Africans had no way of knowing how and where



money which came from America was being spent. The bishop did refurbish a chapel and rebuild the inside of a church center in Melange, but he also built for himself a magnificent two-story episcopal residence overlooking the harbor in Luanda.

For more than a year Andreassen has claimed that the house, worth at least \$40,000, is his. Africans wonder how a man could build for himself a house on the modest \$6000 a year salary of a Central Conference bishop. (Andreassen took a cut in his salary as a missionary when he became a bishop.)

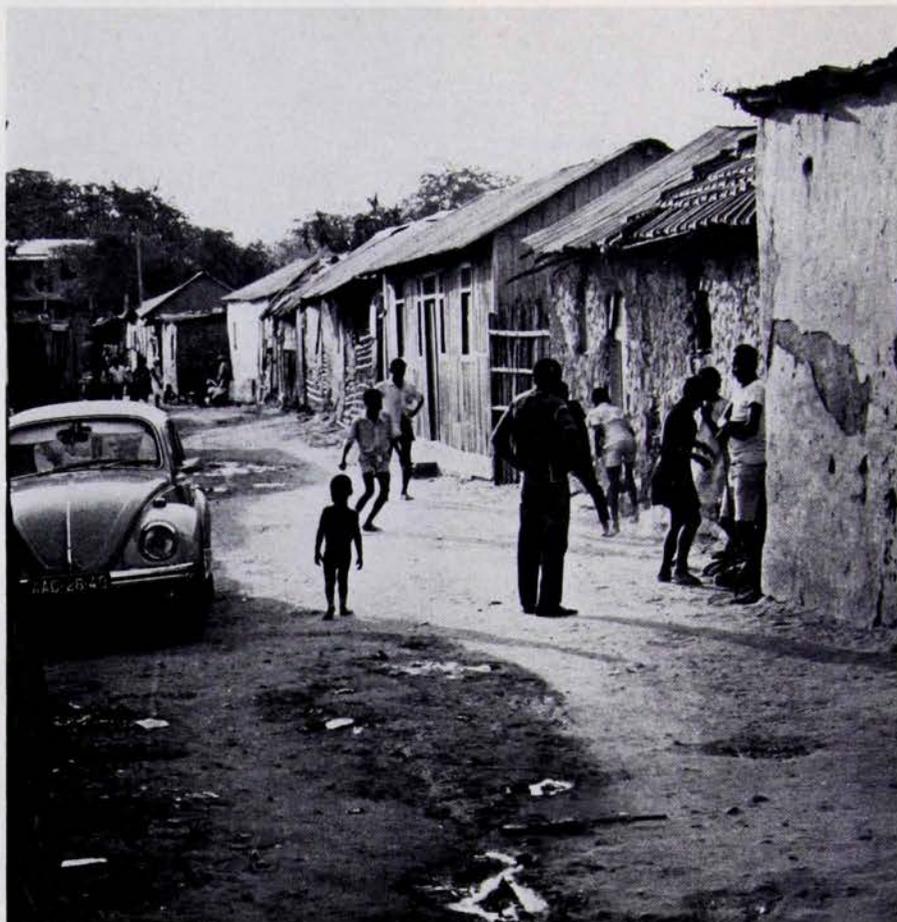
A large portion of the central mission property in Luanda was sold before Andreassen's time to the owner of the nearby Hotel Tropic, who has built a car garage and supporting columns for a future Christian Center on the site. Out of gratitude the owner donated 330,000 escudos to the mission and this has been marked as "already received" in the contract. But no trace can be found of where the money went. Bishop Carvalho has found three receipts for "construction" in the

books charged to mission expenses, but the only construction going on at the time was the bishop's house. No one seems to doubt that the house rightfully belongs to the church and not to Andreassen, but efforts so far to get the house for the new bishop have been unsuccessful. For more than a year Bishop Carvalho and his wife and two young children have been living in a cramped apartment near the church center. Andreassen, of course, is in Norway and the house in Luanda is empty.

The financial patterns established by Bishop Andreassen have changed considerably under Bishop Carvalho. A financial coordinating committee has been appointed and there is a proper accounting of all funds received and dispersed. Last January, for instance, Holy Cross Memorial Church in Reading, Pennsylvania sent \$500 for a motorcycle for one of the district superintendents in Melange. He now has that much-needed cycle, although it cost \$600 because of dollar devaluation and inflation.

Africans say that Andreassen

In Angola the "suburbs" refers to the least desirable place to live in urban areas, but it is the only area most Africans can afford. The suburbs are hodge-podge cities in themselves, with poor sanitation, crude homes of packed mud and corrugated zinc roofs. The church is right there, where the people are. Bishop Carvalho visits the churches in his Volkswagen "beetle" and says: "These people are doing everything they can but they need some help here."



wanted to be "bishop for life" in Angola. He certainly was bitterly disappointed when Emilio was elected last year on the third ballot. Andreassen refused to stay for Carvalho's consecration, choosing instead to leave for his home in Norway three days before the event. After his election Emilio discovered that a number of the church's creditors had been told that if an African became bishop they should not have any contracts with the church because they would never see their money again. (Emilio disabused them of that idea by paying all the church's debts within weeks with money from the Board's reserve funds in New York.)

What amazes Bishop Carvalho and others through all this is that Bishop Andreassen was known for his spirituality and rich devotional life. "I really admired him as a very spiritual man and I personally never had a clash with him," says Emilio. Some former missionaries have charitably suggested that Andreassen is a victim of that potential threat to everyone—senility. Regardless of the causes, or the good light that can

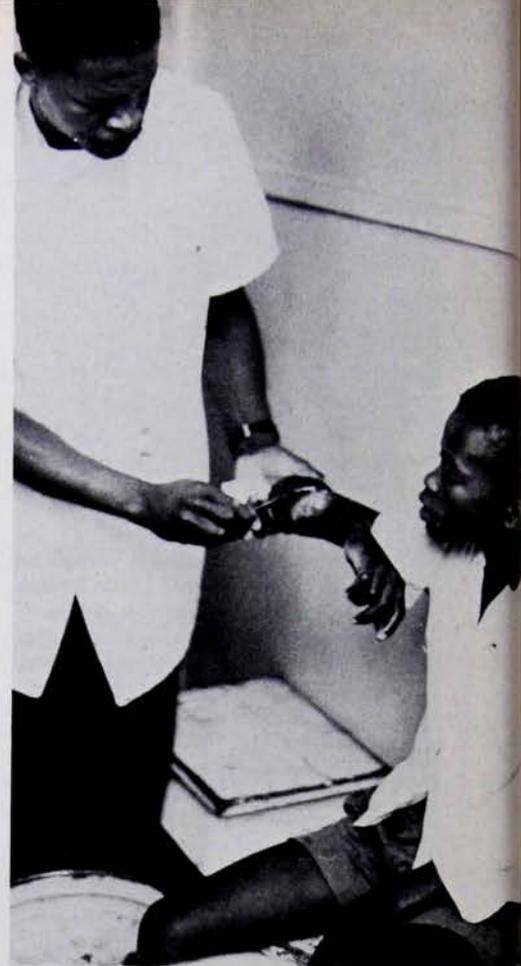
be put on it, the effects of mismanagement and neglect are evident—just as evident as the present church's determination to bounce back. At Quessua, for instance, a huge and once beautiful compound eleven kilometers from Melange, there has been no electricity for five years, the hospital hasn't had a doctor for thirteen years, a large boarding department for boys is unused and in disrepair, and sanitary facilities in the girls boarding department are in need of repair. In fact, only the secondary school is in top shape. "You look around at all this," says Bishop Carvalho, "and you ask what happened to the money that was supposed to come here." He intends to emphasize repairing existing buildings, and getting electricity and a doctor, rather than building new buildings.

As far as the hospital is concerned, for the time being they are following a "muddling through" philosophy. A Portuguese doctor comes once a week from Melange (and is paid 3000 escudos a month for his trouble) while an auxiliary nurse is in charge

the rest of the time. Forty cartons of medical and surgical supplies donated by Caritas, the European relief agency, sit gathering dust in a ward building that was built prior to 1961 and was never used. The supplies were once part of the relief effort for Biafra and were stored on the Portuguese island of Sao Tome, which explains why they are now in another Portuguese colony. A proper doctor, of course, would see that those supplies were used. "There is certainly a need here," says Bishop Carvalho, "because so many people still come from miles around to the hospital at Quessua, while the hospital in Melange cannot handle the need." There is also a great residual feeling among Africans that they can trust a mission hospital.

The new bishop is also concerned about his pastors' salaries. The pastors in the cities earn about 3000 to 4000 escudos a month, which is about \$120 to \$160, but those in rural areas earn about 700 escudos a month, or \$28. "It is tragic, really," says Bishop Carvalho. "I go into their homes and they have no shoes, there

Left, Bishop Carvalho stands near his episcopal non-residence, the house built by his predecessor, Harry P. Andreassen, and still claimed by him as his own. Right, There is no doctor at Quessua, but auxiliary nurse Mr. Gregorias can treat abrasions, such as this boy has here. A doctor is needed to treat malaria, bilharzia and other tropical diseases.



is nothing on the table. I am ashamed. We should not have this situation in the church."

When I visited him Emilio was planning to write letters to hundreds of graduates of mission schools who are now doing well in Luanda and other large cities. For many it will be an appeal to come back to the church, for others to give more to support indigent pastors. The Angolan church may be unique in Africa because it has more pastors than churches—so many of the buildings were destroyed in 1961. "I plan to ask these young people who are earning now handsome salaries not to forget the church which helped them when they were in need. And we want them to consider coming back to the church and working in it, and some are already doing this," he says.

A major problem is that many of the young people are far better educated than the pastors and feel the church has nothing for them. (Unlike Mozambique, many Angolans have been permitted by the Portuguese to obtain university educations.)

At Quessua I met in a room of the

William Taylor Bible School with ministers and women's leaders in the church. They told me that Angola "is a good soil for the gospel" and that there is a "hunger for the gospel" in the country. But they also said that the church people are so poor that even though they are willing to support their churches they simply are not able. "For those in the cities," one said, "they have some facilities, their jobs and their salaries, out of which to support their pastors. But outside of Luanda there is nothing. What can we do so that we can have funds to expand the gospel?" They said they learned much about self-support from Mr. Loyd Schaad, who taught them to raise crops, and that "helped us a lot." Schaad, who is now an agricultural missionary in Maun, Botswana, stayed in Angola more than ten years without a furlough because he knew that once he left he would not get a return visa.

Others spoke about the situation of women in Angola. "The education of women is still backward. There was a special program for women here when we had women's division missionaries, but after the mission-

aries left there is less money for these programs of teaching sewing and reading and cooking." Bishop Carvalho said there was now money to get the program going again, but he agreed that the situation of women's education generally, and especially for pastors' wives, was an area the church had fallen down on in recent years. Several women said they had once received used eyeglasses from America but they hadn't received them for years. This remark got an impolite snicker from several men who seemed to think this was old-fashioned if not bad for the eyes, but the women stuck to their guns and said they could use the glasses especially for sewing.

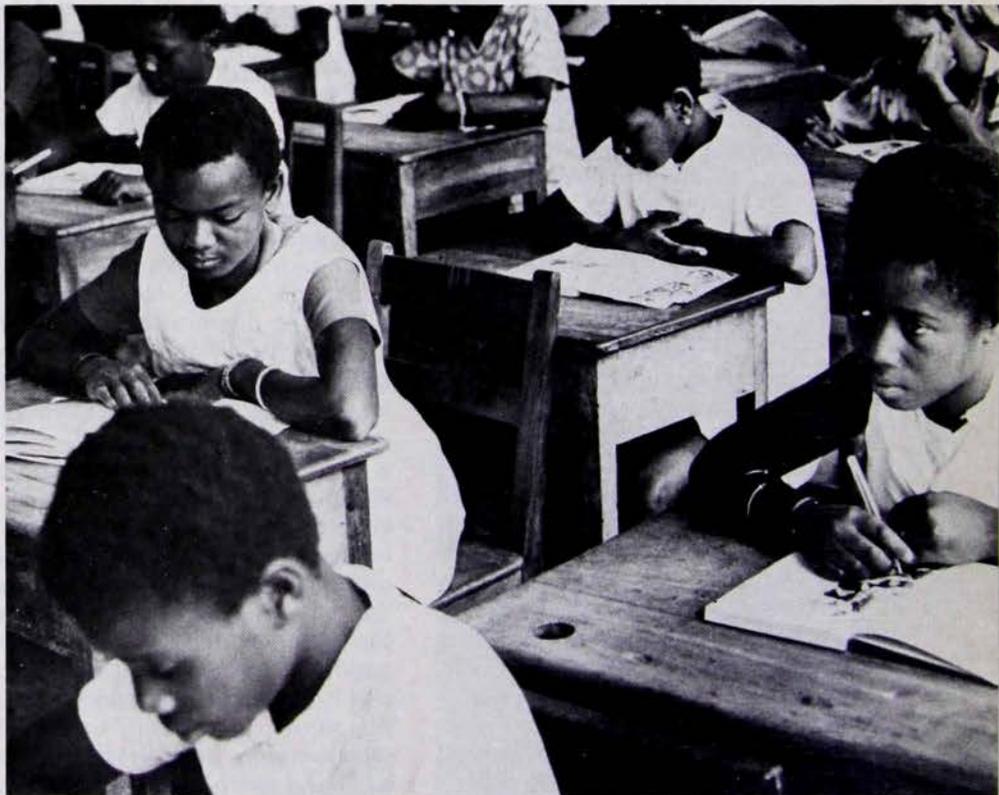
In Luanda the Rev. Gaspar de Almeida, a man with long years of service to the church, and his wife have been involved for many years in Christian education and in the concerns of women. At Emmanuel Church in Luanda there are literacy classes and sewing classes being conducted, but they are in need of sewing machines, gas stoves, cloth, needles and other sewing materials. "Each program needs its own mate-



Top, Surrounded by her admiring students, a Portuguese teacher who has been at Quessua Secondary School for sixteen years declares: "I love these children very much."



Left, Both the Rev. Gaspar de Almeida, left, and Bishop Carvalho have experienced long periods of lonely and harsh imprisonment for their faith, but they possess a quiet confidence that their church has a future. (Below) Bishop Carvalho speaks at a church meeting and students at Quessua hit the books.





Left to right, The Rev. Gaspar de Almeida, Mr. Nobre Dias, head of a 186 student school in the Cuca area in Luanda, and the Rev. Job Balthazar Diojo, who is preparing a new translation of the Bible into Kimbundu, discuss with Bishop Carvalho the new site at Cuca of a school and center.

rials. We have done many things but this is not enough. We have been thinking day and night what we can do to help women here," he says.

Mr. Almeida, who twice was on the ballot to become the first African bishop of the church, said that "Angolan women need very much to know how to read" but he had been thinking even further ahead to the possibility of women becoming ministers. His daughter has been appointed by Bishop Carvalho to a teaching position at the secondary school at Quessua; it will be the first time an African woman will be receiving a salary in teaching equal to that of the Portuguese. The six secondary school teachers at Quessua are all Portuguese, except for one part-time African.

Perhaps the symbol of the compromise existence forced on the church in a colonialist situation such as Angola is the Quessua secondary school. On the one hand, it represents the uppermost priority in the minds of Africans and the one panacea to their problems—education. They will cut out practically everything else to keep a school going. On the other hand, its staff of Portuguese teachers, although skilled at their jobs, cannot be anything other than pro-government, nor are they necessarily sympathetic to either

the needs of the church or of Africans in general. At one class session the teacher posed the question: How can we have peace here in Angola? A boy answered: "We can have peace if you give us independence." That same day he was expelled by the principal, who by law is Portuguese.

Bishop Carvalho recognizes that United Methodists in America might not be happy to learn that indirectly they were paying the salaries of the Portuguese teachers, but he actually has no choice and the value of the education is, he feels, worth the price. The dilemma was posed even more forcefully the day I was there because all six teachers gathered around the bishop demanding a raise.

At a meeting in Luanda I heard about the concerns of youth in the church. They would like material to learn to play such musical instruments as the piano and, inevitably, the guitar. (There was no word from the parents as to how much this would be appreciated.) But they do feel isolated because they cannot get literature for youth, except that which comes from Brazil and there has been much less of that in recent years. One of them said: "We would like more relationship with young people in the United States so we

can have our program up to date."

Another of the church's concerns is evangelism in both rural and urban areas. One man who had been a pastor for many years said in Quessua that "people want the gospel. There are some new areas that we could open to the gospel, but we lack something. We need a conference evangelist." Churches in Luanda sent some funds last year to support rural churches in their evangelism program. In early September Bishop Carvalho made a trip to the north—the first time any church leader had been allowed in that area—and he was met at the airport by the Catholic bishop. Incredibly, an estimated eighty percent of the people in the north are Protestant and the Catholic bishop was concerned that they were cut off from their own church leadership. Emilio does not plan to send pastors up there for the moment, because of political difficulties, but to give more training to rural catechists.

Despite all of their difficulties of isolation and poverty, their disastrous experiences with paternalism, the long-suffering of their pastors and leaders, the church in Angola is bouncing back. Perhaps one story that I heard from several people in Africa best illustrates that spirit.

During the height of the tragedy of 1961 when to be a Protestant was to have one's life on the line and when scores of churches were destroyed, an Angolan man appeared one night at the home of Wendell and Clair Golden, who are now missionaries working with Angolan refugees in Zaire. He handed Clair a brown paper bag and told her that this was the money his church had and he wanted her to give it to the field treasurer, who was John Shryock. His church was located far in the interior and he had travelled night and day by foot for several weeks evading Portuguese checkpoints in order to turn over the church's money even though the church had been destroyed, its people dispersed or in jail. "This belongs to the church," he said, "and the church must have it." With that he disappeared in the night and none of the missionaries ever saw him again.

If people feel that way about their church it is no wonder that it has a future in Angola. ■

*This is the second article in a series Mr. Brewster is writing from Africa.*

# DIALOGUE

## WITH MUSLIMS IN NORTH AFRICA

R. Marston Speight

In eighth-century Tunisia, North Africa, there lived an outstanding judge named Abd al-Rahman ibn Ziyad, whom Tunisians revere even today as one who exemplified the religious and legal ideals of their society.

Abd al-Rahman was a Muslim, like more than 99 percent of modern North Africans. He lived only a century after the Prophet Muhammad, whom Muslims regard as the Messenger of God, first of all to the Arabian people, and then to all mankind.

Part of Abd al-Rahman's career was spent in the Near East, close to the geographical origin of his religion. There he found the Greek Christians, or Byzantines, and the Muslims engaged in a prolonged struggle for economic and political supremacy over the area. Naturally he joined his fellows to fight the Byzantines.

Years later he recounted to the Tunisians what happened to him when he was captured in battle, and his story has been preserved in several ancient history books, written in Arabic.

### Prisoner in Constantinople

"I was captured and carried away to Constantinople," related Abd al-Rahman. "All of us prisoners were taken to the king and put in his prison. He was inclined to be kind to us, and he even sent good food to us on the occasion of one of his festivals.

"But his wife was a bitter and wicked woman. She stirred him up against us, and he sent for us in anger.

"We were lined up in front of him, and he gave orders for the executioner to behead us right before his eyes. One after another of us was thus executed until my turn drew near.

"I spoke quietly to myself, my lips trembling, 'O God, my Lord, you are all I have! God alone is my protector!' I repeated these words three times, and the Byzantine king observed what I was doing.

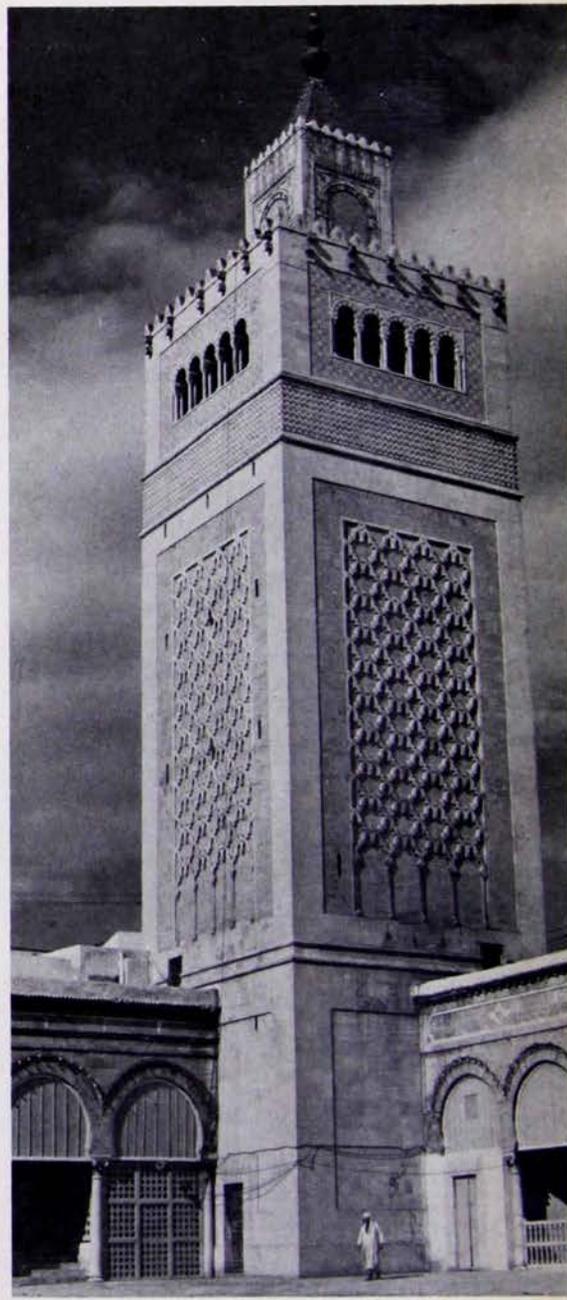
"He said, 'Bring that Arab here!' Then he asked me, 'What were you saying to yourself?' I told him what I had repeated under my breath, and he said, 'Who taught you that?' I said, 'Our Prophet (may peace be upon him) is the one who taught it to us.'

"Then the king exclaimed, 'Jesus taught us the same thing in the Gospel.' And with that he let us go free, that is, those of us who were still alive."

### Burden of Age-Old Conflict

This simple story has in it the main elements of our present-day encounter with the world of Muhammad's followers. Islam, as their religion is called, and Christianity bear a burden of age-long conflict. So-called holy wars, theological polemics, social antagonism and religious isolation have been aggravated by or have led to ignorance, prejudice, attitudes of religious superiority and what might be called spiritual imperialism.

But today more and more people, both Christians and Muslims, are making the same kind of discovery that the Byzantine ruler made in that eighth-century encounter with a



"One can hope that religion will cease to be in some places a factor to divide men and to alienate them from each other."

Muslim man of faith. His discovery redeemed a tragic situation, as he found that the Muslim and he had very much in common, even religiously.

Our mutual history of religious conflict has had almost no redeeming qualities. But those who work today on the basis of deep commonality between Muslims and Christians find a richness of relationship which seems to hold promise for the future. United Methodists are quietly engaged in this enterprise in Algeria and Tunisia.

#### **Discovery of Common Roots**

The more we go into the theological and historical roots of our two traditions, the more we find that we think in common, without, of course, exactly corresponding to each other in the content of our thinking.

We both talk about and ponder over monotheism, sacred scriptures, prophets, the sovereignty of God and man's free will, the ethical demands of modern life, the relationship between faith and science, the need to learn from history, and the struggle to free man from ancient forms of oppression without subsequently subjecting him to other forms of tyranny.

We Christians and the Muslims have these and many other things in common. However, we are no less Christian for having discovered the common ground. Neither are our Muslim friends any less fervent followers of Muhammad.

In fact, speaking as Christians, we can say that our faith is strengthened, our hope revived, our theological insight enriched and our zeal for Christian witness stimulated by the experience of living and thinking with Muslims. Our Christian faith helps us to draw closer to them, and we hope that they will feel drawn to us.

#### **No Claim to "Conquest"**

This is not so that we can claim them as some kind of spiritual "conquest" of ours. The drawing together of Muslims and Christians in a mutual sense of commonality brings a sense of awesome humility. We find that we are both very small and weak as we bear the burdens of life and explore its mysteries. We are asking the same kinds of questions, and we are suffering the same kinds of anguish. We need the fellowship of each other.

One might ask, what is the hope that this way of interreligious life seems to hold forth for the future? What do you see as a possible result of it? One can hope that religion will cease to be, at least in some places, a factor to divide men and to alienate them from each other. This hope alone is enough to make the way worthwhile. God is One, and we believe that He is working for the uniting of mankind (see Ephesians 1:9, 10). We would be fellow-workers with Him.

#### **Danger of Relativity?**

Some who read these lines will be on guard against what seems to them to be a dangerous leaning in this discussion toward universalism, or relativity, with regard to religious truth. They would say, do you not surrender too much in admitting common ground, so that in the end you are indifferent toward the exclusive claims to truth which men of one or the other religion make? Admittedly, it is not possible to avoid completely the impression of favoring such an extreme option, at least theoretically.

It is distressing, however, to observe in the Christian world, that believers who are ultra-cautious about avoiding a suggestion of universalism or relativity, are not at all careful to eschew the opposite extreme, which is equally aberrant, that is, the position of religious bigotry, or, let us say, the sterile isolation of theological superiority. The fully Christian position is neither exclusivism nor relativity.

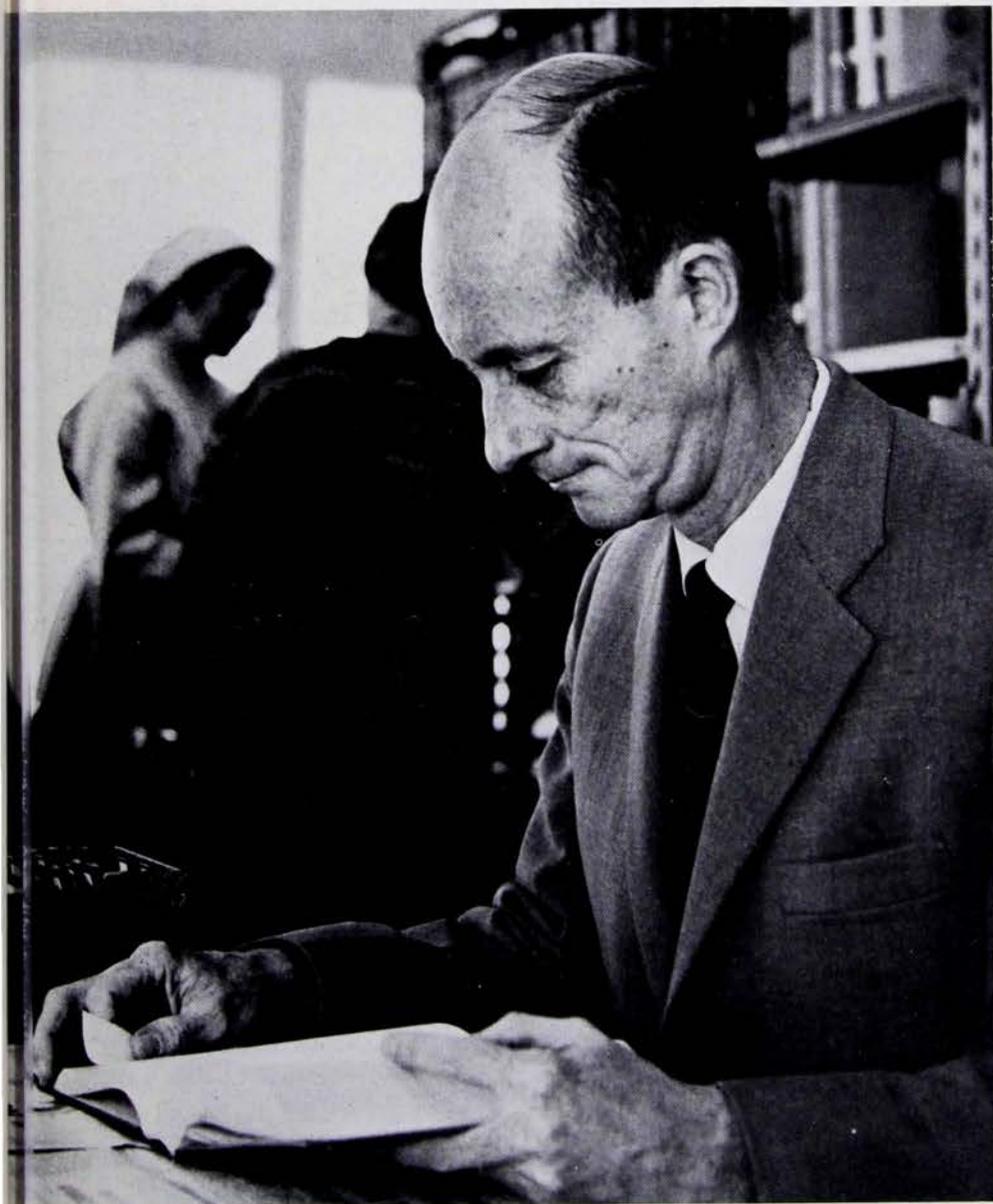
The believer, who rejoices in the experience of personal faith in Christ which is uniquely satisfying to him, can also be wholly attentive to the sovereign divine Spirit, which "blows where it wills," even perhaps out in the world of different religious traditions.

#### **No Need to Fear Encounters**

So, whatever may be the theoretical difficulties surrounding the questions of universal salvation and the plurality of religions, practically speaking, Christians need have no fear of spiritual compromise in the way of interreligious encounter with Muslims.

The distinctions between the faiths are not at all minimized or ignored. The old points of theological dis-

"Distinctions between the faiths are not minimized . . . but the Christian finds fresh insight from the Bible, worships God in Christ with new light, and comes to see intercessory prayer as perhaps the basic action of a Christian."



agreement remain.

But, by concentrating on mutuality and common ground, the differences can be better understood, prejudices eliminated and the deep issues at stake can be clearly defined.

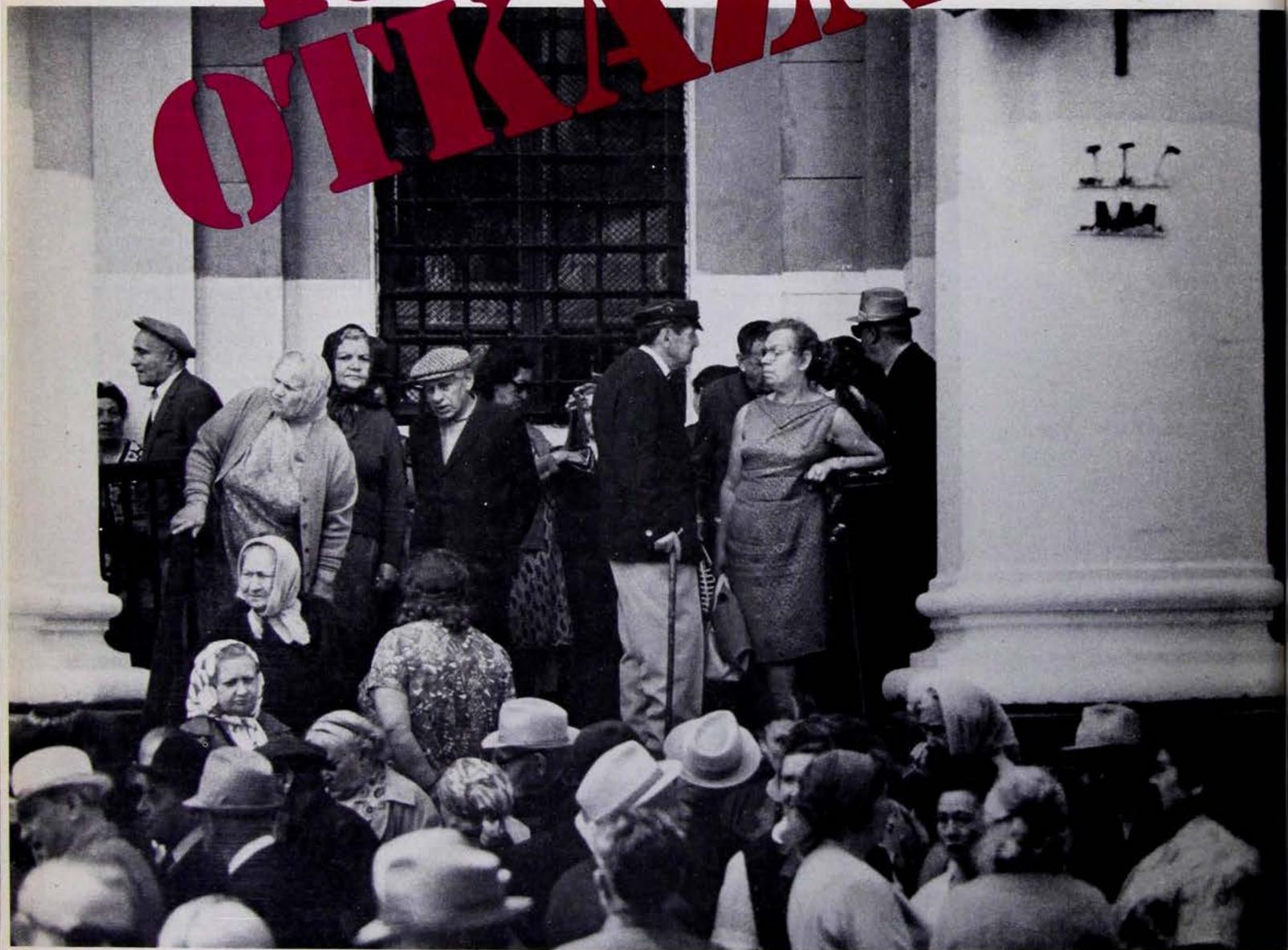
Also meeting the followers of Muhammad on a deep level of mutual openness calls for the exercise of the full resources of Christian Faith. As a Christian adapts his spiritual life in terms of the inter-religious way, he finds fresh insight from the Bible, he worships God in Christ with new light, and he comes to see intercessory prayer as perhaps the basic action of a Christian.

As United Methodists serve in North Africa and witness in the path of Christian-Muslim encounter, they are grappling directly with some of the most urgent concerns of modern man: how to live peaceably together in a world of different religions and ideologies, and then how to understand and affirm our own faith, while at the same time maintaining a humble respect for and a joyful acceptance of those whose lives are based on different beliefs than ours. ■

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*Based in Tunis, Tunisia, R. Marston Speight engages in Christian-Muslim dialogue and research and writes prolifically for international journals. He pastors a church and provides orientation for missionaries to North Africa and other foreigners. One of many unpublicized pastoral tasks he performs is to visit foreign youth jailed for drug offenses in Tunis, a ministry like that of United Presbyterian fraternal worker Esther Horner in Beirut, Lebanon.*

# RUSSIA'S O'TKAZNIKI



In the Russian language, *otkazniki* means those who have been refused. In the Soviet Union today it refers to the Jews who have applied for exit visas and have been refused permission to leave and to go to Israel.

Mr. Brezhnev said in Washington that ninety-five percent of the Jews who applied for exit visas received them, and five percent are refused. Approximately 60,000 Jews have gone to Israel since 1970, which means there are about 3,000 *otkazniki*, most of whom have lost their jobs, and many of whom have been persecuted or sent to Siberia.

The Executive Editor of Hadassah magazine, Jesse Zel Lurie, spent 17 days this past summer in the Soviet Union with his wife, where he tried to contact the *otkazniki* in Moscow, Leningrad and the Baltic States.

He reports that even though Jewish meetings and organizations are forbidden in the Soviet Union, Jews manage to get around the prohibition by simply meeting on the street in front of the synagogue on Moscow's Arkhipova Street on Saturday afternoon, the Jewish sabbath.

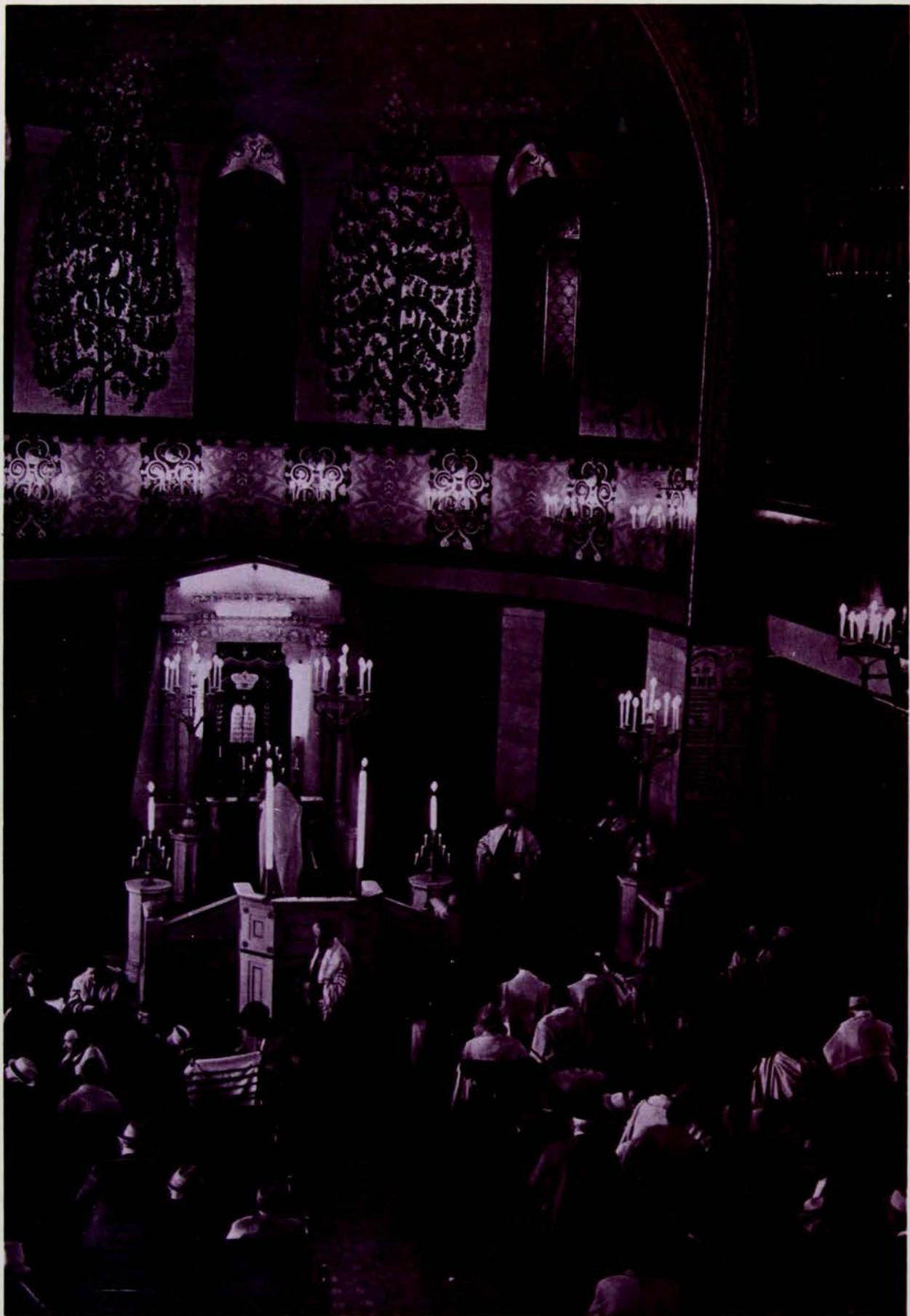
The sabbath services, he reports, ended close to one o'clock and several hundred middle-aged and elderly men folded up their prayer shawls and, joined by a sprinkling of women, streamed into the streets. But they did not go home. This was Moscow Jewry's social hour. They talked

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Left, Jewish meetings are illegal in Moscow except at the synagogue on Arkhipova Street. On Saturday morning several hundred Jews attend Sabbath services and then meet on the street in the afternoon.

Right, At a Jewish school, or Yeshiva, attached to the synagogue 77-year-old Levi Itzhak Gurevich leads a class in readings from Hebrew books. Recently he was "not allowed" to accept a shipment of Hebrew books from Canada.





Left, Inside the synagogue on Arkhipova Street. Right, Those who have attended morning services are joined afterwards by a number of young people who have not attended for the major social hour of the week, held on the street outside.

and talked in Yiddish and Russian, joined by an equal number of young people who had not attended the services. The street was packed from sidewalk to sidewalk and the occasional car or truck had to crawl through the mass of humanity. This, said Mr. Zel Lurie, is the first small step toward the dangerous and irrevocable act of asking for an exit visa for Israel, which usually means immediate loss of job or expulsion from school.

Many of the *otkazniki* were afraid to talk to a reporter, but one who did was named Kirill Khenkin. He and his wife actually had received permits to leave, and they had bought tickets to leave. But two days before their scheduled departure, the visas were mysteriously cancelled. They were asked to take back the money they had paid and their Soviet documents they had given up, but they refused, saying "We are now Israeli citizens."

Now, they rarely leave their apartment for fear of being picked up without an identity card, and they cannot receive registered mail without their official documents. So, writes Mr. Zel Lurie, they live in a limbo, nurtured only by a hope that international pressure will change their situation.

Mr. Khenkin said that the *otkazniki* suffer "from one of two Soviet plagues, either 'national security' or 'state interests.' In a country where every factory and store is owned by the state, national security might mean a real military secret (a lad in Riga was refused because he had



served in an atomic submarine) or it might be knowledge of some trivial trade practice or industrial patent, of the sort commonly known to the manager of a button factory."

One of the characteristics of the *otkazniki* is that no matter how bad their situation might be, they always know someone who is worse off and needs help, says Mr. Zel Lurie. One veteran *otkazniki* brought an old couple to meet him who badly needed help. They had just arrived from the Ukraine and they had a son who had been sentenced to ten years on a framed charge of collecting secrets with the intention of passing them on to

Israel (the evidence was an invitation to go to Israel from a relative, which had been intercepted and never delivered).

The *otkazniki* also suffer from petty harassment, such as having their phones shut down by the authorities. The secret police does not want all their phones turned off because it would make surveillance more difficult.

The education tax has been suspended because of the pressure of world public opinion, but it still remains on the books. Under that tax, a university educated family would have paid thousands of rubles to the government as reimbursement for their education.



# Donaldina Cameron House

## A CENTURY OF SERVICE

Luella Oberholzer

In 1873 church women across America set out to organize foreign missions. They urged San Francisco women to help fund an orphanage in Shanghai. But a handful of Presbyterian women in San Francisco, meeting in prayer, looked instead at the plight of thirteen-year-old imported Chinese girls being sold into prostitution in Chinatown. They convinced the Occidental Board of Missions to establish a mission house. For fifty-eight years, its barred windows shielded innocent girls who were "legally snatched" from the vice ring.

(From the late 1840's on, Chinese were migrating to the United States for economic betterment [There was a great crop failure in Canton province about the same time as the Irish potato famine], in search of gold, or for political or religious reasons. Few came to stay. Almost all were men. The situation was ripe for prostitution. The first Federal Exclusion Act, passed in 1882 and designed to stem "the yellow peril," froze the ratio of men to women and compounded the tragedy. In 1890 there were 103,620 Chinese males in the United States and only 3,868 Chinese

women. It wasn't until 1943 that alien-born Chinese wives and children were admitted.

(The prostitution trade was controlled by the "tongs." The prostitutes were usually women sold by their parents in China, or deluded into coming to America under the pretext of becoming brides. Once enslaved, they remained so for their lifetimes—which were short. Laws were passed against Chinese prostitution, but they were ignored. Police, judges and lawyers were bribed by the tongs to insure the return of runaways. Tong members offered as

*"We are a Christian settlement house,  
and our greatest resource  
to share is Christ."*

much as \$600 for the kidnapping of mission-protected women going to and from church.)

In makeshift quarters the Presbyterian women housed enough rescued girls to win approval for a permanent home on Sacramento Street. In 1881, Grace Culbertson moved in as director for 16 years. Donaldina Cameron, for whom the home is named, arrived in 1895.

Miss Cameron carried on the same rescue pattern. Once a smuggled message containing a slave owner's address was slipped under the barred mission door, she set out with an interpreter and some police officers. Since the Chinatown squad did not wear uniforms, they could pass unnoticed along darkened streets to surprise the slave owners. No one suspected that the officers and women carried axes and sledge hammers beneath their coats. When denied admittance, they simply hammered and chopped their way inside.

Once they found the girl, she was taken to juvenile court to be made a ward of Miss Cameron and live in the mission home. It was risky work. Many friends of the girls who alerted "Fahn Quai" ("White Devil," so-called by angry slave owners) were shot. The girls who followed "Fahn Quai" called her "Lo Mo," "the Mother."

Not all the girls were slaves. Some were abandoned as babies. Others, like Mae Wong, came for an education. Miss Cameron brought her from Portland, Oregon, where she was living with immigrant cousins.

"It was my first experience with Christian people," she remembers. "Every night we got on our knees and prayed. I couldn't speak English, so I didn't know what they were doing."

At Easter, she found out. "At the service, I learned there was a Jesus who came and died for us and rose on the third day. From that, I wanted

to know more. Mrs. Higgins, my Sunday school teacher, told Miss Cameron, 'When Mae Wong is in my class, her eyes are as big as saucers.' But I was learning the truth."

Mae Wong became a Christian. After finishing her education in 1925, she stayed at the mission home hoping to prepare herself to return to China to take the Word to her people. But she never got there.

In 1948 came the influx of Chinese war brides. (On the heels of the repeal of the Exclusion Act of 1882, the amended War Brides Act of 1947 enabled Chinese ex-servicemen to go to China, marry and bring their alien-born wives to the United States as non-quota immigrants. Some 6,000 women entered the country under the act.) The brides were housed in a big immigration building for a long period of time and could see no visitors.

"Some came in with forged papers, so all had to be investigated," Mae Wong recalled. "When one woman tried to jump off a roof top, the authorities took action. They needed someone who spoke Chinese and understood American customs to help the brides understand conditions."

The District Director of Immigration approached Cameron House and Mae Wong was delegated to serve. She ran errands for the brides, carried messages to families and lawyers, held Bible studies, and helped wherever she could. "My heart was satisfied," she said. "I was helping my people."

She helped again when the Immigration Department opened a program to allow Chinese immigrants to gain citizenship by confession of their illegal status.

"The Immigration Department said if I would have my immigration status adjusted, my people would follow," Mae Wong said. She did and the Chinatown newspaper publicized it. At first, others were dubi-





Above, retired staff member Mae Wong, right, helps mark plants for the annual fundraising carnival. Right, Mary Wong, secretary, and the Rev. Harry Chuck, administrator of youth programs, enjoyed Cameron House's recreational facilities when growing up.



ous. A few followed, then more. Finally, hundreds swamped Mae Wong for assistance.

Today, retired, Mae Wong gives naturalization classes to immigrants three days a week.

In 1935, the prostitution rings were broken and their leaders deported to China. The bars came off the windows at the Donaldina Cameron House, which opened up to needs in the community.

"It was an exciting time," recalled Lorna Logan, who joined the Cameron House staff in 1932, and retired recently. "We had to rethink our goals. Of course, we prayed for guidance and sometimes our plans seemed almost too ambitious. But God always proved that no matter how great our goals, His were even more abundant."

At the end of a ten-year study, Donaldina Cameron House decided to continue service to women and families. It set up an immigration service to orient immigrants toward work, housing and language. It joined other community organizations to establish needed service agencies. It pioneered a family counseling center to mediate bitter quarrels in families due to substandard, crowded housing. It assigned individual case workers to overcome estrangements between Old World parents and youth. It offered the youth an evangelism program because the second generation did not



understand enough Chinese to relate to their parents' church.

In 1947 the Rev. Richard Wichman became social director and pastor of the neighboring Chinese Presbyterian Church, to which the settlement is related. Under his leadership and with cooperation of Cameron House staff, youth leadership training programs began. Today, over fifty clubs meet weekly with their youth counselors planning programs, helping the activities of younger children and serving on community projects. Teams of high school leaders help in other areas of San Francisco establishing youth programs, using their own as a model.

Cameron House has received at least two bonuses from its leadership training. Buddy Choy, who participated in youth programs at Cameron House throughout his school days, succeeded Lorna Logan as head of the Christian Services Department. He joined the staff after a stint in the

Peace Corps and work with an anti-poverty program with the aged.

"It was like a grand homecoming," Buddy Choy smiled, reflecting on the years. "I suppose for myself, and others of my peers, Cameron House was like a second home. Although my mother was not Christian, she sent us regularly to the Presbyterian church in Chinatown. What I saw in the lives of Mae Wong and the other adults was that they were living their lives as they said they would. When Dick (Wichman) said prayer was necessary, he was praying too."

Another product of Cameron House is the Rev. Harry Chuck, who is in charge of youth and college programs.

"Like many others, I came in off the streets for recreation. With 25,000 people to a half-acre of open space in Chinatown, there's very little recreation space available. Cameron House's two-story playground readily attracts youth."

**The Rev. Richard Wichman, left, pastor of the Chinese Presbyterian Church in Chinatown, leads grace at senior high camp. "Dick Wichman has only one sermon," a Cameron House veteran says, "prayer, Bible study, worship and work. And you've never gotten the gospel until you've worked it out in your muscles."**

The new type of youth immigrating from Hong Kong is less easily assimilated than earlier immigrants, Mr. Chuck said. "Some with skills want independence. They come here under a signed document from family or friends and move into an already crowded apartment. They expect fulfillment of what they've envisioned from American movies. Life here becomes worse than Hong Kong."

Mr. Chuck blames poor housing for much of the rise in crime, suicides and mental breakdowns in Chinatown. He is chairman of the Chinatown Coalition for Better Housing, which successfully lobbied for construction of a 200-unit apartment building for low- and middle-income tenants.

Mr. Chuck credits the "teamwork of the staff" at Cameron House and "the Christian resource of Christ" for his success in the housing field.

Dr. Wichman puts a lot of empha-

sis on teamwork too. "Our theology is that you can't be a Christian in isolation," he says. "Christ calls us into a group of people and it is the group that serves."

The team at Cameron House, which includes among others a Roman Catholic nun who is counselor to the girls clubs, has used its long-established reputation to assist a number of community agencies get started and funded. But Cameron House is cautious about becoming involved in "unclear issues" which it feels might compromise its integrity.

"There have been coalitions where we might support one or two issues, but not the third," says Dr. Wichman. "So we stay clear. We've made enemies. We can be for housing, but not against landlords, for example.

"But if there's a clear-cut injustice, we'll risk our whole lives on it.

"We are a Christian settlement house and our greatest resource to share is Christ." ■

The youth of Cameron House write and perform their own plays for benefits for their club projects.



**T**hrough the work of Cesar Chavez and the nationwide grape and lettuce boycotts, most Americans are aware of the farmworkers' plight in California. Few, including Long Islanders themselves, know of the same situation in Suffolk County, Long Island, New York.

The potato, cauliflower, strawberry and duck farm owners have enticed approximately 5,000 migrant and seasonal workers to the Long Island fields. Crew chiefs sent to the South or even to the New York City Bowery promise desperate people lots of work, good pay, and housing—but no contracts.

The migrants, trucked out to Long Island, find themselves living in barracks-type structures, hidden from view of local residents and vacationers, 20 to 40 people in a camp with no privacy. There are some camps which owners haven't bothered to register because they wouldn't pass health inspection.

The average pay is \$1.80 an hour. Rent for company-owned quarters is deducted from that. The catch is that there is no guarantee on the number of hours of work in a week or even the number of weeks of work. Often workers aren't told what their wages will be until after they've worked. Migrants have actually received \$6 checks for a week of standing in the grading plant because there were only a few hours of grading to be done.

The large majority of migrants are black. Some are Hispanic. Many are men who left their families in the hope of being able to send back money. In 1968 interest was aroused in the community by a television documentary called "What Harvest for the Reaper?" Since then there have been few families in the camps because of the concern expressed for the children.

Unskilled and with no means of transportation out of the camps, the migrants have little choice but to depend on the farm owners for whatever work they can get. Migrancy has created a situation of excess



# AN EAST COAST MIGRANTS STRUGGLE

Susan  
Angus

cheap labor on Long Island, bringing the wages for all unskilled jobs artificially low.

## Farm Workers Association

A well-organized ad hoc committee of concerned Long Island residents—students, homemakers, professionals and farmworkers themselves—is working to end this well-established system of poverty. The Eastern Farm Workers Association has grown to a membership of close to 2,000 in a year and a half. Its staff

are volunteers working on a subsistence basis. EFWA is not organized simply to save individuals from bad housing, or cure cases of alcoholism, or even to give migrants better jobs. EFWA is committed to end the system of migrancy and cycle of cheap labor which creates the oppressive conditions.

EFWA's approach is threefold: meet immediate needs of the workers, organize the thousands of farm workers scattered throughout the county as a first step towards

"Farmworkers deserve decent pay and conditions... and the Eastern Farm Workers Association is not going to quit until justice is achieved."

unionization, and educate county residents about the farmworkers' plight and EFWA's part in the struggle.

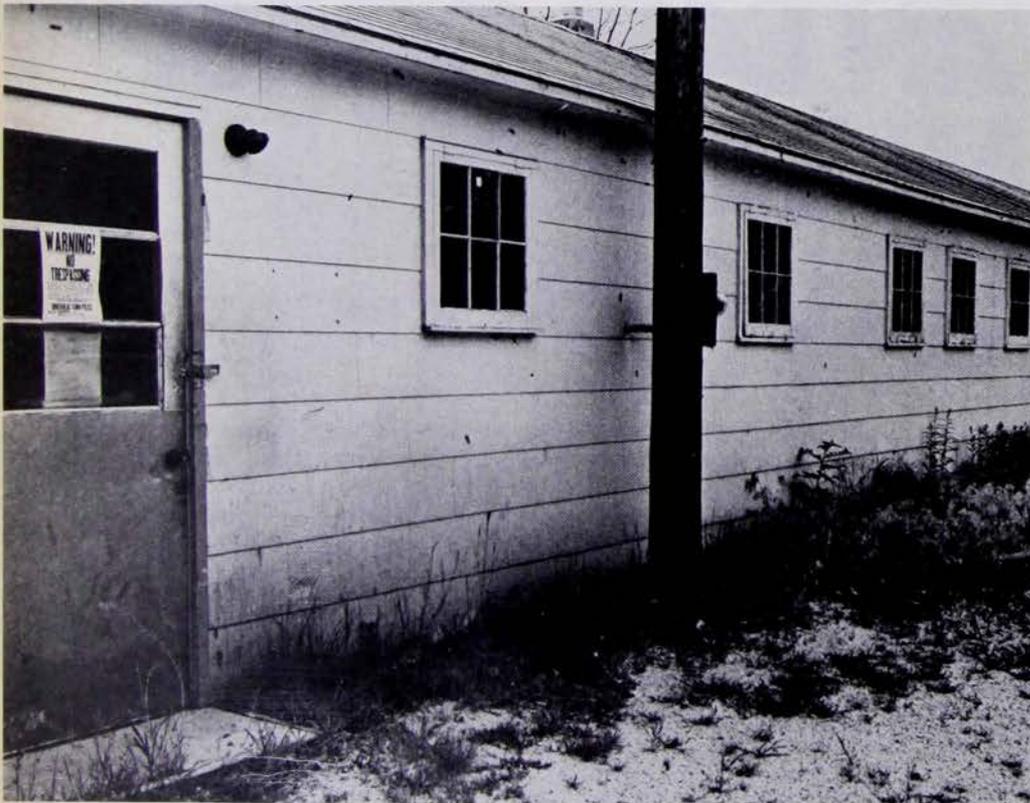
Day-to-day needs for medical and dental care and legal assistance are big and public agencies' services only sporadically reach the migrant workers. The guidelines of the county clinic effectively eliminate about nine-tenths of the population in need. The benefit program of EFWA organized volunteers last summer into the Coalition of Concerned Medical Professionals. They were alerted to the possibility of a typhoid epidemic, since there was one in a migrant farm-worker camp in Florida. Fortunately it never materialized. But the committee of five doctors and 20 nurses continues to function as a watchdog health group. With the help of the Bayshore Chapter of the Nursing Sisters of the Sick and the Poor, a new clinic is being opened in Riverhead staffed around the clock to serve farmworkers and other needy community members.

The EFWA benefit program also provides free non-emergency, follow-through dental care and legal aid in the frequent job, housing and police disputes. Clothing and furniture are available at the benefit office and food in emergencies.

#### Potato Graders Strike

An almost year-long strike against the I. M. Young potato packing company has generated new hope and solidarity among the workers and has proven to the farm owners that EFWA is not another charity. I. M. Young would not have been the choice of EFWA organizers for the first strike because of its large corporate backing, making it difficult to force negotiations. But the strike was a spontaneous action by the workers who counted on EFWA for support.

Because of community support of the strike, I. M. Young was unable to hire more than a few "scabs" and production during the winter grading season was severely restricted. The managers were faced with a legal, determined picket line sustained by EFWA members every working day, a line respected by Teamster truck drivers and other unions. EFWA organizers recently learned that the owner of the I. M. Young company, Lebanon Chemical Corporation of Pennsylvania, is at-





tempting to sell the entire grading operation.

In the meantime, the picket line has served as a tool for organizing and as an education. Workers in other camps, encouraged by the stamina demonstrated in the I. M. Young struggle, have joined EFWA. Residents of Long Island who drive by the picket line often stop to ask questions and end up volunteering time and services.

The United Methodist Voluntary Service supports the work of EFWA because this is the kind of volunteer project that gets to the root of social injustice. UMVS did not create the organization nor did it send any volunteers there. UMVS simply recognized EFWA for the good work it was doing and it provides EFWA with some of the resources it needs to keep doing it.

In Suffolk County, many clergy and individual church members actively support the work of EFWA. But it has been difficult to get local churches as a whole to take a public

stand on the issue of the farmworkers' situation. It is a matter of the problem being too close to home and to the pocketbook. As one minister on the Long Island Council of Churches said, there are farm owners and growers in his congregation who give money to the Council which he cannot afford to lose by endorsing a cause which is against their interest.

The fact remains that farmworkers deserve decent pay and conditions for the difficult and economically vital work they do and the Eastern Farm Workers Association is not going to quit until justice is achieved. ■

*Susan Angus is one of 449 United Methodist Voluntary Services volunteers. She works with a community organization in New York City and photographs UMVS projects. She is past president of the MYF in Leonia, New Jersey. Her brother is also a UMVS volunteer. UMVS is a program of the National Division, United Methodist Board of Global Ministries.*

Above, two EFWA members picket the I. M. Young potato packing company on Long Island. Opposite page, barracks-like quarters for I. M. Young workers remain empty during strike. Page 27, EFWA benefit program provides migrants and other needy community residents with clothing and emergency supplies.

# The Word comes



**T**wenty-three-year-old United Methodist missionary Theresa Mason makes the Gospel come alive in a witty and engaging way without opening her mouth. Vivacious, red-haired Ms. Mason, who is a US-2 caseworker at the David and Margaret Home for Children in LaVerne, California, is a ventriloquist.

One of her mouthpieces is HeHe, a boy dummy who pouts in his high-pitched voice, "Theresa is always putting words in my mouth." Another is CoCo, a gruff-voiced furry dog who sometimes complains that he too is "at the hands of Theresa" but he remains unscathed.

They are among nine very professional-looking puppets that Ms. Mason has constructed from papier maché and fabrics in the twelve years that she has been writing and skillfully delivering her routines. Each puppet has its distinct personality and ad libs beautifully.

Occasionally Theresa uses the puppets in her work. More often she employs them for dialogues about mission with church audiences.

Theresa took HeHe and CoCo to Cincinnati in October for the United Methodist Women's Assembly. In an impromptu skit for passersby in a lounge there, she talked with HeHe and CoCo about the Assembly theme, "Many gifts, one Spirit."

HeHe said he thought everyone should be a caseworker like Theresa.

# es through Dummies

Ellen Clark

She told him that there are many gifts. CoCo interjected that he liked gifts. Theresa explained that gifts are talents.

Using the analogy of the parts of the body, Theresa taught the two puppets that the different talents within the Body of Christ contribute to the whole. When HeHe and CoCo said they would have to wait until grown up to acquire talents to serve, Theresa said that the greatest gift is love, which anyone at any age can develop.

Theresa has created clever skits, some more polished than others, that tell the parable of the sower, the meaning of "costly grace," the essence of friendship, and the biblical understanding of work (a skit entitled "The Yoke"). Each sets the context for discussion of mission in today's world. Audiences become enthusiastic participants, swapping quips with HeHe, CoCo and friends, and nodding appreciatively at their "childish" insights into age-old truths.

In her work at David and Margaret Home, Ms. Mason foregoes her mouthpieces and deals directly with the 32 girls living on campus. The Home is a residence for girls from broken homes and troubled situations. It is supported by the National Division of the United Methodist Board of Global Ministries.

One of a 35-member staff, acting under the supervision of a social worker, Theresa does individual counselling, group work, and relates

to parents and probation officers.

"The girls at the Home have a broad range of needs," Theresa said. "Some are truants, some are run-aways, some have family problems or are emotionally disturbed.

"We help them back into a family or society if they can tolerate it. Some girls cannot make it at the Home. They have to go to a 'lock setting.' That might be a treatment center or it might be what was known in the old terminology as a reformatory."

Not all the girls live on campus, Theresa explained. About 15 live in group homes in the community. But her work is with those on campus.

"Working at the Home has taught me to appreciate little things," Theresa said thoughtfully. "One of the most rewarding things is to see a girl's self-image improving. They have such negative opinions of themselves.

"But if anyone goes to work at the David and Margaret Home to meet her personal needs, she won't make it. The girls need structure and someone they can't manipulate. Sometimes they project their anger on me. Other times I feel lots of acceptance."

Theresa is in her second year as a US-2, a missionary who serves for two years in the United States. US-2s generally enter service straight from college.

A graduate of Southern Oregon College, the daughter of a grocery

clerk, Theresa became a US-2 because of her Gospel beliefs, her desire for service and her identification with low-income people. She had previously worked with Headstart and helped set up a program for migrants.

"The Church has always been important to me," Theresa said. "But at first I didn't like the idea of being called a missionary. The name conjured up visions of pith helmets and black bonnets and 'saving the heathen.'

"I'm still struggling with what it means to be a missionary," she said seriously. "It's not just 'saving the heathen.' Neither is it passing out flowers. God is already in people and people can be opened up to the healing forces within them. I enjoy being a missionary to help people in that way.

"In another year I'll be a retired missionary," she laughed.

Theresa plans to attend seminary, probably Claremont Theological School in California, where she is presently taking one course. HeHe will go with her, of course.

"I was the only boy who got to stay in the girls' dorm at college," HeHe boasted. "And I was the only boy at David and Margaret Home. Seminary will be a new experience."

Will HeHe be giving sermons? "He already has," Theresa volunteered.

"Is that what we were doing?" HeHe asked in wonderment. "I thought we were just talking." ■

# LOVE IN ACTION

Ruth Bacon Hirshfield

On call 24 hours a day, seven days a week, 52 weeks a year, for seven years? You might lift an eyebrow in disbelief. That, however, is the record set by the Care Corps at Cochran Chapel United Methodist Church in Dallas.

Care Corps is a well-organized group of dedicated church women and men who believe the church should meet the physical needs of the community as well as the spiritual. When it originated in 1966, the operation was not as smoothly geared as it is currently.

"At first," said Mildred Saxon, CC Director since its inception, "we had to play it by ear. There were no guidelines, other than our desire to help the sick, comfort the bereaved, cheer the lonely, and aid the less fortunate. It was our minister's idea, actually. Brother John asked me to organize it."

Even then CC assistance was not restricted to church membership. Wherever a need was known, there went the Care Corps. Today its arm of service reaches beyond Dallas County. Upon occasion it has extended as far as Houston, some 250 miles distant.

It is the CC dream that other churches will form similar organizations to show people in need that the church really cares.

"If we are to walk in the footsteps of Christ, we cannot by-pass the physical needs of our brothers," Mrs. Saxon affirmed. "If the spirit of love is within our hearts, how can we ignore the sick, hungry, lonely and grief-stricken?"

Originally, the church was divided into zones with one person responsible for each zone. This set-up assured better communication within the church and the community. As

word of the CC work spread, so did requests for assistance.

There is still no appropriation for the Care Corps ministry in the church budget. It does provide office space. All workers are volunteers, and the expense of operation is met through volunteer contributions, memorials, and occasional CC benefits. Nor are the financial needs a small item.

Round trip plane tickets to Houston for a cancer patient and his mother is one case in point. Tom, a teen-age patient at M. D. Anderson, made monthly trips to Houston. On two occasions CC workers took the young man and his mother to Anderson by car. Once they even paid the hotel bill. On two subsequent trips, the Care Corps bought plane tickets. And, as if that weren't enough, Mrs. Saxon drove Tom and his mother to the airport in time for a 6:30 a.m. departure.

In the above case, Tom and his mother were active members of Cochran Chapel. Recently, however, the Care Corps bought plane tickets to Houston for another cancer patient—this time a woman living in McKinney, 40 miles from Dallas. She had never seen anyone from Cochran Chapel or the Care Corps, nor they her.

"Someone called to say she needed to go to Anderson, that her young son could go with her, but that they had no money for tickets," Mrs. Saxon explained.

"Have you always had enough money to meet the CC needs?" she was asked.

"Indeed we have," she radiated. "Sometimes it's amusing the way money matters work out, but, one way or another, we've always had whatever we needed."

re on call 24 hours a day.

Below, arthritic Mrs. Charles Hill attends Sunday worship service via the tape recorder Mrs. Mildred Saxon, Care Corps director, has brought to the shut-in's home.

Bottom, Mrs. Saxon and Mrs. Elwin Hays begin their day in the office by calling workers for food, clothing or services.



Requests for help run the gamut, from trivial things like driving the owner of a stalled car to work, to more urgent matters like providing room and board at the YMCA until the young man, also a stranger, could find work, a day or two later. Once when a woman's husband deserted the family, the Care Corps paid the rent, bought clothes for the four little boys and provided food for the family until the mother herself could meet her family's needs.

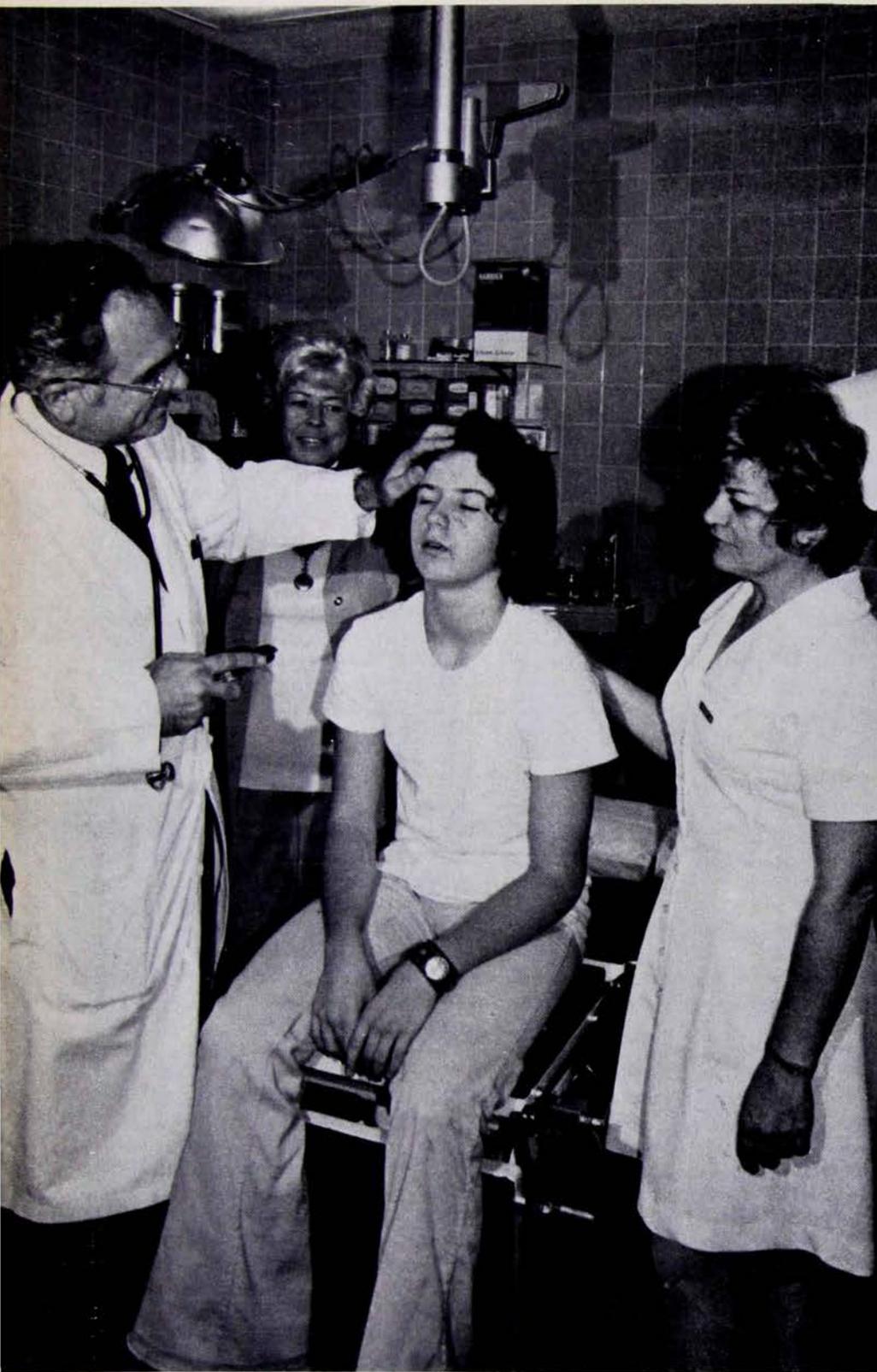
Three days a week CC workers go to hospitals. There, they visit church members as well as other patients they've been requested to see. Always these visits are bright and brief. On Monday flowers that have graced the altar during Sunday worship go to patients or shut-ins. The accompanying card reads: "These flowers come to you from Cochran Chapel United Methodist Church. They have heard the hymns that have been sung, the prayers that have been offered, and the sermon that has been preached. Now they come to you, and, in their silent way, they are telling you all about it. God bless you."

In the hospital or out, patients are asked what the Care Corps can do to help. Often there is an opportunity for service. At other times the visits are only a cheery interlude in a long, long hospital day. If the patient is a mother, frequently the Care Corps takes food to her family. The method is simple. From an extensive list of names, Mrs. Saxon or one of her assistants calls church friends, asking them for specific foods.

"Will you make a cake or a congealed salad?" Or, "Can you prepare a green vegetable and have it ready by 5 p.m.?" Hams, turkeys and large roasts are paid for by the Care Corps who asks someone to bake the meat. If, for any reason, a person is unable to comply with the CC request, another person is called.

"People seem glad to help," commented Mrs. Saxon. "There are times, however, when they are not free to do so. In such cases, people ask for rain checks."

This same system of providing food is used when a death occurs. Nor is food the extent of the CC service. When there has been a need, workers have gone into the home of the deceased to clean the house, handle phone calls or door



Dr. Stan Gilbert and nurse Sylvia Peyton examine Jerry Milne, victim of a bicycle-car collision. Mrs. Saxon drove him to the clinic.

bells and do anything else helpful. Housecleaning is not a common occurrence, but, in cases of lingering illnesses where families have stayed at the hospital, the Care Corps has played the role of domestic. Mops, sweepers and dish pans are not off-key in the CC ministry.

Neither is doing a baby's laundry in the icy chill of winter. Mrs. Saxon chuckled as she recalled one such experience.

"A mother and her new-born baby were just home from the hospital when the mother had flu. There was no one to attend the little necessities like washing the infant's clothes, so I did it. Because the wind had such a bite that day, I buttoned myself into my fur coat before going out to hang the clothes on the line." Her chuckle turned to laughter unabashed as she continued. "A neighbor called the mother to ask how much she had to pay a maid who worked in a fur coat!"

Another CC function is visiting the bereaved long after the memorial service is past. At the time of the funeral, always attended by CC representatives, the grief-stricken family often is in a state of shock. They aren't aware of anything other than their loss.

"Later, when stark reality penetrates their daily routines . . . that's when they have a real need for comfort and companionship," Mrs. Saxon said.

Certainly the CC director should know about that. She, herself, experienced it. Mrs. Saxon had headed the Care Corps about three years when her husband died. Resiliency and love for others had her back on duty within a month or so. During her absence then, and the brief intervals since, Mrs. Elwin Hays and Mrs. Al Mitchell have assumed CC responsibilities. The director is quick to credit, not only the response and diligence of these two women, but countless other volunteers for the CC success.

Still another important function of the Care Corps is the weekly visits to nursing homes. Elderly members of Cochran Chapel, convalescents, and their friends look forward to these sunshiny visits. In some cases, CC workers are the only friends who call.

"This is my church coming to see me," one man invariably exclaimed upon sight of a CC member. He

died recently at the age of 91. For years before, he'd laughed and chatted with someone from the Care Corps at least once a week. To an active person the sight of a familiar face may not be such a happy sight. But, to a shut-in, a smiling face is a reminder that somebody cares.

Not all shut-ins live in nursing homes. They, too, are visited in their own homes. Besides bringing news of the church, the CC workers bring a recording on tape of the previous Sunday's sermon. It is played during the visit, then taken to the next shut-in. This helps the incapacitated to feel he or she still participates in the regular worship services. Everyone wants to know what his minister is preaching about. And, he or she likes to feel involved in whatever is going on at the church.

Transportation to doctors' offices and hospitals is not an infrequent CC request. "We get a lot of calls today from the Dallas County Welfare Agency. It has no way to help people get to a doctor's office. When the sick have no money for cab fares, and are physically unable to ride a bus, they need a helping hand. We're glad to provide it," Mrs. Saxon explained.

She and her assistants drive their cars at their own expense. "We could take gasoline expense off our income tax, but I like to think of it as just a little extra I can do for my

church." Considering the distances covered, this mileage adds up to a big "little extra."

Sometimes a patient will be scheduled for a series of weekly treatments at a clinic or hospital. Often the patient's family is at work. Through the untiring efforts of the Care Corps, the person gets to his appointment as scheduled without loss of time or pay on the part of his family.

It would be difficult to cover the diversity of calls the Care Corps receives. "One day a young man I'd never seen before burst into my office in tears. 'My wife is having a miscarriage, and I cannot stay with her. I simply must go to work. I'm desperate,' he confessed." Mrs. Saxon went to stay with the young woman who did not lose her baby.

In answer to another question, the CC Director told of being awakened at 3 a.m. recently. "The poor woman's husband is an alcoholic. She needed help at once." At that hour a less dedicated worker would have made excuses. But not Mrs. Saxon. Although the Care Corps does not have many such calls, this was not the first one of its kind.

"Please do not underestimate the men's work in our Care Corps," she cautioned. "They contribute vitally."

Once a widow's furnace wasn't working, and the weather turned cold late one Saturday afternoon. As soon as he was called, a CC man,

by profession an engineer, went to the scene, determined the problem and stayed with it until the furnace was performing with maximum efficiency.

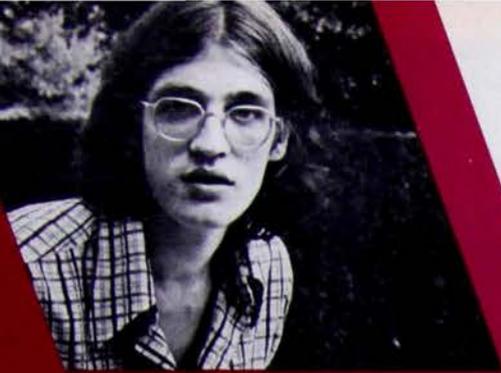
The twinkle-eyed, plumpish, smartly groomed Mrs. Saxon also stated that widows often need direction in money matters. Some have a limited understanding of business. One top executive gives freely, like the engineer above, of his time and advice.

"Sometimes our men take the late shift at hospitals, too, enabling members of the family to get needed rest. I couldn't begin to list all that the men in the Care Corps do to help. Just the other day we had to call on one to drive a young man to his doctor in another city, 40 miles away," she recalled. "The man was glad to be of service."

Again the director referred to the Care Corps dream—that other churches will initiate this "love-in-action" program. "Just think what it would mean if people in need all over the country knew they could turn to the church for help; help with never a hint of long-faced charity, but freely and happily given. What a boon to troubled hearts!" Mrs. Saxon, her face aglow, pushed the coffee cup aside. "Another facet ever-gleaming, too," she volunteered, "is that Care Corps work is not a one-way street. There is no joy like the joy of helping others." ■



Care Corps workers prepare dinner for a bereaved family.



# YOUTH SPEAK OUT ON ISSUES

Ellen Clark

It would be hard to tag a "typical United Methodist youth." Among the more articulate young people in touch with a cross-section of the church's high schoolers are the officers and staff of the United Methodist Council on Youth Ministries (UMCYM). Recently I interviewed five of them, individually.

Clint Stanovsky, chairperson of UMCYM, is a lanky 17-year-old high school senior from Arlington, Texas. His father is a professor of aerospace and engineering mechanics. Intelligent, with an effortless wit, Clint says he reads "furiously." He has been "chiseling away very hard" at Pascal, Spinoza and Solzhenitsyn

but he claims that he doesn't digest them in large amounts. He is also interested in drama, debate and piano.

Clint is a founding member of the National Save the Lemming Foundation. "It's just in Arlington now," he says with a grin, "but it should spread like a virus. Lemmings are not even represented in zoos. We've been fighting a six-month battle to be represented as an official school organization. If such mindless organizations as the Key Club, which all the footballers belong to, are recognized, so should the Lemming Foundation. Our long-range goal is to line the coast of Northern Europe with nets to catch the lemmings as they rush headlong into the sea. In the meantime Ernest Lemmingway stories are multiplying as more and more people get interested."

Hard-working and serious about the UMCYM and its commitments to racial minorities and oppressed people (referred to by the council as "third world empowerment"), Clint refreshingly fails to take himself too seriously.

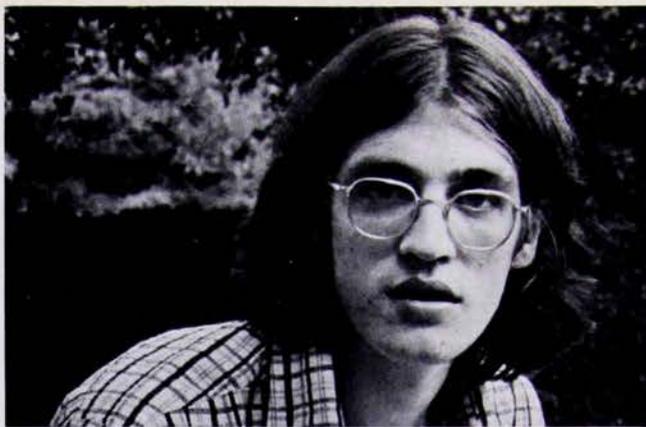
Vice-chairperson of UMCYM is Bea Jones, also 17, of Sumter, South Carolina. She is also chairperson of the newly integrated South Carolina Conference Council on Youth Ministries. Like the other UMCYM representatives, she has long been active in church youth activities. Her home church is Emmanuel United Methodist, a black church involved in community affairs.

Bea's mother, Mrs. Marian Jones, an age-level coordinator on the South Carolina Conference staff, is also a member of the UMCYM as adult representative of the Southeastern Jurisdiction.

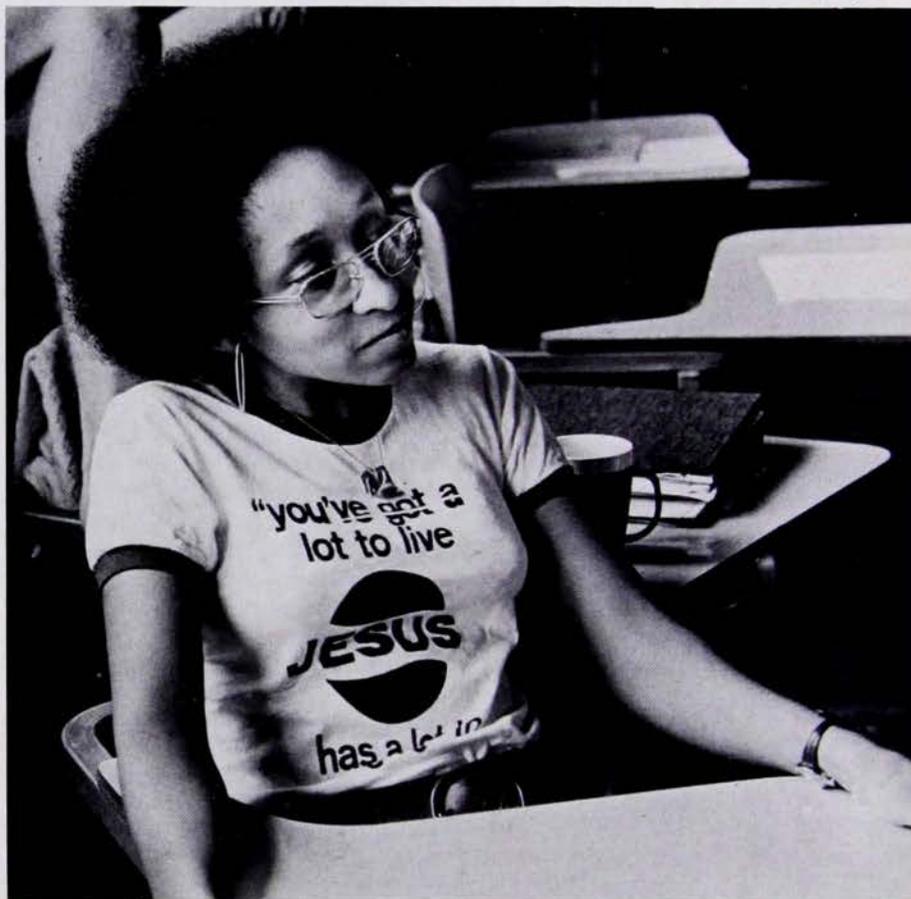
Tiny, with lots of nervous energy, Bea gestures with her hands as she talks, her wrist bangles jangling. She attributes the self-confidence she displays in group situations to the sense of security she developed at home.

One of six UMCYM members, David Ekin, 19, is the son of a United Methodist minister in Galesburg, Illinois, and a former president of his Conference Council on Youth Ministries. He is serving a second one-year term on staff. His full head of hair raises the dander of some of the people he meets, but Dave is a gentle, unabrasive person.

He is enthusiastic about his hous-



High school seniors Clint Stanovsky and Bea Jones are elected officers of the United Methodist Council on Youth Ministry. Bea's shirt reads "You've got a lot to live, Jesus has a lot to give."



ing situation in Nashville; he, the other UMCYM staff, and some friends share a house, incomes and work and are creating a supportive community.

Educational reform is a particular interest since, he says, "high school doesn't prepare you for life and for human relationships but for college—and lots of people don't go to college."

Charito Saldana, 19, another UMCYM staffer, is a Chicano (Mexican-American) from Kingsville, Texas. His mother, a former domestic, works at a naval base.

Charito, who is also called Chari

(both are nicknames), is friendly, capable, humorous, somewhat impatient. Fast-talking, bilingual Charito occasionally makes verbal slips, which he promptly labels "Chicano talk." He is a fairly good pianist and likes to sing and play tennis.

Tall, slim Elaine Woodworth, 20, of Bellevue, Washington, another UMCYM staff member, is the daughter of a banker. She attended college for a year before joining the Nashville staff of UMCYM.

Elaine is serious about theology. She is currently reading *Process and Reality* by Alfred North White-

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head. In 1971 she was a delegate to the World Methodist Conference in Denver.

She is more interested in assisting little projects that need to get off the ground than established ones; in Bellevue she was a member of a group which dialogued with prisoners. Elaine's hobbies are sewing, sumi painting and reading. She is introspective, thoughtful, very conscientious, and laughs a lot. She describes herself as "insecurely arrogant."

The five, plus the rest of the 32-member United Methodist Council on Youth Ministries and the other three staff (two of whom are in Washington, D.C. with the Legislative Affairs Project), are in agreement with the positions taken by the UMCYM at its semiannual meeting in August. At that time, the council supported unconditional amnesty for war resisters, rejected the military draft, called for an end to American involvement in Southeast Asia, supported the grape and lettuce boycott, and urged more sensitivity by the church to Asian-Americans.

The council voted \$11,000 for a Third World Youth/Young Adult Consultation planned for 1974, \$5,000 to the United Methodist Committee on Relief for famine relief in West Africa, \$3,000 to an Illinois group in support of the United Farm Workers Union, and \$3,000 to the Robeson County, North Carolina Church and Community Center summer "intensive presence" program. Here the five elaborate on their views.

*What issues are most important to you? Are you concerned about these issues in your home community?*

*Clint:* Third World empowerment. That's the priority of the Council and it's my priority as well. Third World folks have to get their share.

Arlington is a very white community. It's the home of Six Flags Over Texas and Seven Seas, which is the biggest fish tank in the world or something like that. There's a "Big Nigger" hamburger stand going up down the street from the high school. Honest, it's really called "The Big Nigger." I think there will be an action around that hamburger stand.

*Bea:* Third World empowerment. I'm always conscious of getting adequate representation of blacks.

I go to St. Jude, a parochial high school, because my mother taught in public schools all her life and she didn't want my brother and sister and me to go there. It used to be a black school but now it's integrated. The school is about 50-50 white-black. But the teachers are white and the teachers and students are often unaware of their own racial attitudes. So I keep raising questions, pushing.

In the South Carolina conference, we have a good situation. We don't have any problems with the 50-50 formula (according to the Discipline, 50 percent of the representatives to UMCYM must be non-white) in our Conference Council on Youth Ministries.

*Dave:* Racial injustice in Southern Africa is a priority issue. The United States being "one nation under God" and supporting Portugal is an issue. U.S. involvement in Southeast Asia is another. Young people need to start getting more of a global family outlook.

*Charito:* My perspective on issues is a little smaller—the women's movement and elimination of sexual stereotypes are important issues. People are trapped in roles. For example, a man has to be tough and try to impress a woman. Sometimes I find myself slipping into that role without thinking.

On global perspectives, I'd list Brazil and the issue of multinational corporations exploiting people. Indians work for pennies a day in Brazil.

*Elaine:* Ecology. I see our relationship with the rest of the natural world as a major indication of our attitudes. And that relationship is sick, irresponsible.

Another issue is how people treat other people—women, Third World, gay (homosexual).

Of increasing importance is what's happening in the United States—governmentally and culturally.

Most important is the outlook Caucasian Western people have inherited about how the world is and our place in it. That outlook is basically wrong.



Two of UMCYM's six-member staff are David Ekin, left, and Charito Saldana. The Youth Service Fund, which UMCYM administers at the national level, recently reversed an eight-year decline. It is showing new health, Dave says, because two-thirds of the receipts now remain in annual conferences.

I am not currently involved in any community groups now. I don't seek out organizations relating to those issues. But my choice of job is an expression of interest in those issues.

*The UMCYM has a reputation for its radical stance on issues. Do you think it can influence young people and the church as a whole?*

*Clint:* I don't think there's so much pressure anymore for UMCYM to live up to its "glorious tradition" of militancy. UMCYM is affirming youth representation to the church and youths' priorities and concerns; that's real.

*Bea:* I'm pretty satisfied with the council. There's a lot of apathy among young people today but UMCYM has great potential. There's the feeling among us that we need to do something.

*Dave.* We staff do a lot of fieldwork and run into problems sometimes. A lot of young women—high school women—are not into the women's movement and in some places opposition to militarism is unamerican.

Lifestyles can be a problem too. I've been called a "dirty, long-haired hippie" by a conference coordinator. But my hair hasn't been such a problem as my parents thought. I've been accepted by many young people.

My experience is that kids in UMCYM are more liberal than other

young people and they are more liberal and interested in issues than their local churches. Young people are maybe more carefree than they were a year or so ago. But I wouldn't say they're apathetic.

*Charito:* I think it's important for the church to take stands as a basis for action. In my own Rio Grande Conference, there has been some movement, particularly among the young people. Chicano liberation is no longer so much questioned. Before if you talked about *chicanismo*, you were accused of being divisive, unchristian.

*Elaine:* I'm not sure UMCYM's radical stance is genuine and informed. The council is not really dedicated to the things they say. If there were energy behind the words spoken at meetings, there is no reason why they can't come alive.

*We hear a lot about young people joining the Jesus movement. Do you agree with their theology? How do you relate to them?*

*Clint:* Explo '72—ugh! I don't believe in "crashing" people. It's an insult to their values to force them to accept mine. I believe that being what I say I am is the most viable way to get across my point of view.

*Dave:* When a Jesus person asks me if I've been saved, I reply that being saved is a lifelong process. I want to make the church more sensitive to

the needs of all people. Jesus went among the prostitutes, taxpayers, and so on. He was in the gutter, and that's where the church should be.

*Charito:* Jesus led a simple life, he wasn't worried about his dress. Jesus people—at least the ones I've known—seem to have money.

The Jesus People's theology is simplistic. I saw a billboard that said "Jesus Is the Real Thing." That's commercializing religion.

*Elaine:* The Christianity I espouse hasn't successfully been encompassed by the Jesus Movement—as I understand the Jesus Movement. Theirs is a more limited theological outlook and lifestyle than I'm comfortable with.

There are many good things happening in the Jesus Movement which I want to affirm; many people are being influenced positively by it. But most of the Jesus Movement reaches a point, then stops. It closes itself to some of the needs and opportunities in the world.

*How have you changed, Dave, Charito, and Elaine, over the years?*

*Charito:* I was fundamentalist when I was younger. I think the UMCYM and realizing my *chicanismo* changed me. My mother used to set me down every night and teach me the Bible stories, chapter and verse, and I can still quote them. But there

"Some of the  
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Elaine Woodworth is one of four UMCYM staff members in Nashville, Tennessee; two other are based in Washington, D.C.

was a lot of misinterpretation. I've come to make a distinction between the Gospel and its theologians, like Paul.

*Dave:* If I had stayed in Galesburg, I wouldn't have interacted with Blacks, *Chicanos*, and women and know where they're coming from. I think I've done a good job of working through my whiteness to where the Third World movement is very important to me.

Also, I am less willing to try to work through the "system" today than I was three or four years ago.

The UMCYM staff style is collective; we make decisions as a group. But the church boards we relate to want a "head honcho" to deal with. We keep coming up against the bureaucracy.

*Elaine:* I have become a lot less hopeful for the church and the possibility of its accomplishing its own goals. On a personal level, my exposure to new ways of living and relating to people makes me more hopeful for the relations people can have.

Many of my suspicions have been substantiated. For example, I have become vitally aware that some of the "freaks" are more conformist than they realize. They need liberation as much as the people they are trying to liberate.

*What are your plans for the future?*

*Clint:* I'm thinking of studying medicine. I would also like to write.

*Bea:* I'm torn between journalism and home economics. Maybe I'll become a minister. I don't know.

*Dave:* I'm still struggling with that. It's scary. I am considering college, possibly sociology or psychology—something that deals with people. I'll look for a job entailing less structure yet dealing with social change.

*Charito:* I'll probably go to college, not for education—there are better ways to get an education—but for the degree, the piece of paper.

*Elaine:* I plan to go back to school, but I don't know what I'll study. No matter what my major is, I'll always study theology. ■

**F**OR THE TWELVE MONTHS of 1973 the Rev. Satish Gyan was a Methodist missionary from India to the United States, one of a handful of "missionaries to us."

"No, not a missionary to you," corrected the pastor, youth worker and researcher from Allahabad in an interview. "That's paternalistic. *With you.*"

When he was in India, Mr. Gyan criticized some aspects of the missionary enterprise, such as forms of paternalism. He admired other aspects. He welcomed the opportunity to become a missionary in the United States, preaching the Gospel from the perspective of a Christian of the Third World (the developing nations of Asia, Africa and Latin America).

The opportunity came after study at Union Theological Seminary in New York, where he was an ecumenical fellow. The scholarly Mr. Gyan has degrees in biology, theology and Indian philosophy from Indian universities. He was on the staff of the respected Christian Institute for the Study of Religion and Society in Bangalore, India before coming to the United States. In the summer of 1963 he led a Methodist Travel Youth Seminar to India.

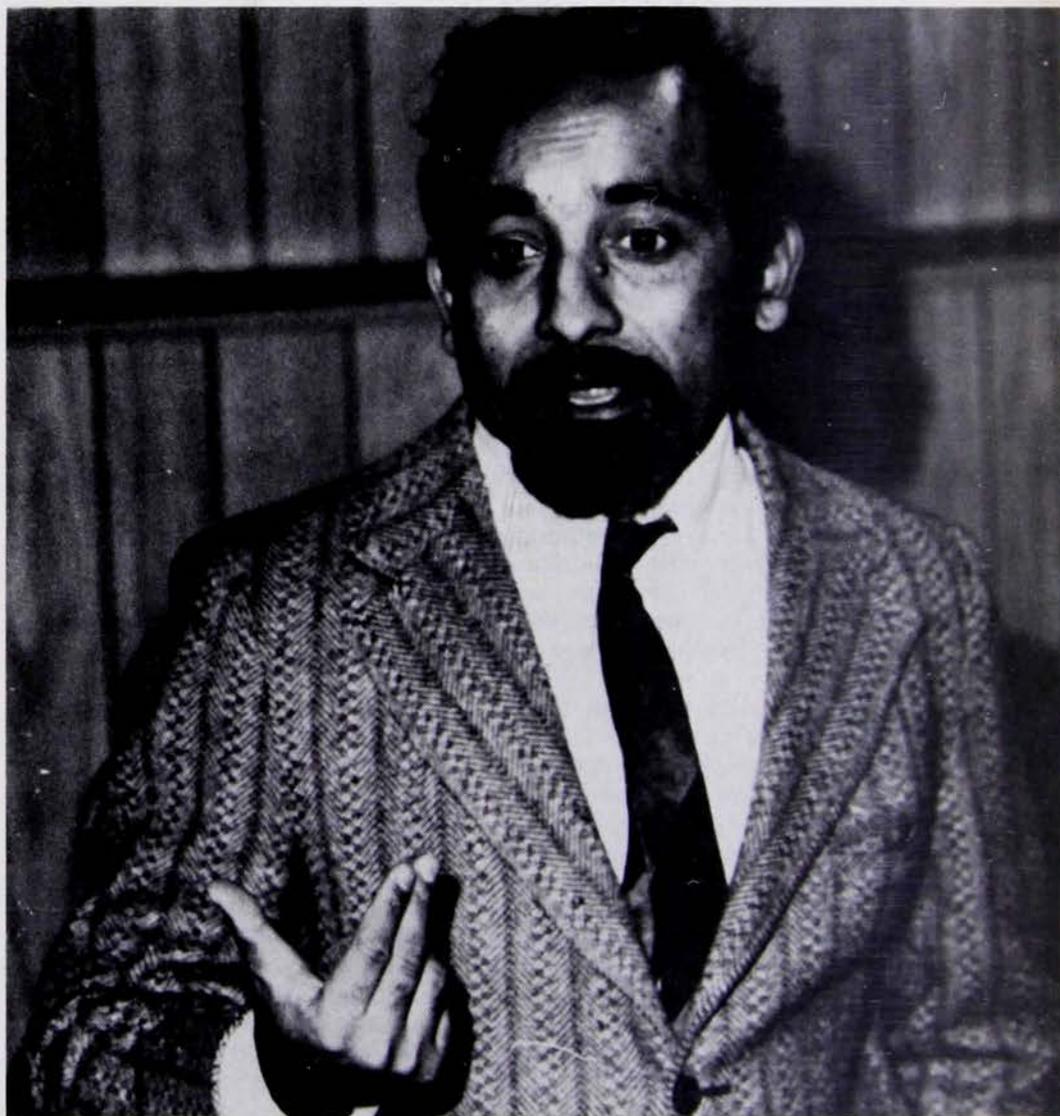
It was at that time that the South Indiana Conference of the United Methodist Church invited him to become a member of the staff of the Conference Council on Ministries for a year. The Conference paid his salary and gave him his assignment: interpret Third World concerns to the church and community.

#### **Needs of the Third World**

Mr. Gyan, a slight and serious man, went around to local churches, district meetings, youth and women's meetings, Kiwanis and Rotary Club luncheons, and school assemblies to "dialogue." He only went where he was invited. He tried, he said, to make people aware of the needs of the Third World.

"The comforts and conveniences of people in the First World—North America and Europe—are at the

# MISSIONARY TO US



**Mr. Gyan, an Indian in Indiana, demonstrates for Hoosiers the traditional Indian greeting, of "Namaste."**



expense of the comfort and conveniences of people in the Third World," he told his audiences. "This is wrong. Christians especially can't afford to live in a spirit of self-satisfaction.

"The economic resources of the Third World are controlled by the First World. We in Asia, Africa and Latin America produce, but our products are allowed no market in the First World. We need trade for foreign exchange to finance development.

"I speak about the First World, not the Second (the socialist countries), because we in the Third World are controlled by the First World."

Mr. Gyan got a mixed response to his message. Young people, women and small churches were most receptive, he said. Some people said his were "communist ideas" but Mr. Gyan always replied sincerely that his ideas were based on "Christian understanding."

A couple of women from the Evansville district, extolling Mr. Gyan's missionary work, volunteered that they had learned the value of self-determination from him. "We had heard about the poverty on John's Island (South Carolina) and we were all set to go down there and do things for them," one of the women said. "But Satish made us realize that it isn't development unless the people are enabled to do things for themselves."

Like many an American missionary, Mr. Gyan found that what he wanted to say and what his audience wanted to hear weren't always the same. The three subjects he got the most questions about were cows, caste and the position of women. "And every time I play the Indian flute, people ask me if I can charm a snake," Mr. Gyan said smilingly.

### **Culture Shock**

Some Hoosiers were a bit surprised when he would show up in Indian warm weather dress—pajamas and kurta (shirt). Mr. Gyan in turn was a bit surprised when he casually invited a colleague's daughter to a function and the grapevine buzzed about his "date."

Mr. Gyan, a bachelor, subscribes to the position that women have achieved more status in India than in the United States, particularly in political life. The reason? "In India, women's liberation was started by men. In the United States, it was pushed by militant women.

"Now don't get me wrong," Mr. Gyan added. "I agree that there can be no true liberation unless it comes from within, if the person herself does not seek it. But it is also true that unless women are put in positions where they must sink or swim, as they have been in India, they cannot demonstrate their competence to men."

Mr. Gyan wanted mission to become a "two-way traffic" and he believes he learned as much as he shared. He was impressed by the generosity of the American people, he said, and he was overwhelmed by the strong representation American young people have in church structures. On the minus side, he decided "that the American way of life—competition, individualism and reliance on technology—is not the answer for the human problems of the Third World."

On his return to India, Mr. Gyan plans to speak and write about his missionary experience. But he is cautious about importing American church models, even ones he thinks the Indian church could profit from, such as the role of youth. "The Indian church is a copy of the Western church. Even as I learn, I want the Indian church to delearn," he said with a sigh.

The leadership of the conference is so pleased with the experiment of having a Third World missionary that it unanimously voted to invite another person for 1974. Mr. Gyan is delighted.

"People are beginning to see the other side of the coin," he said, "that people living in different cultures, traditions, political and economic environments have significant contributions to make in the life of the church." ■

## PAKISTAN

In January 1973 Technical Services Association (TSA) observed the 25th anniversary of its registration as a social welfare agency. This celebration gave thanks for the dedicated Christian men and women who from 1946-48 pondered and prayed about the economic need of so many in the land. They formed TSA to help meet this need in a practical way. There were initial projects in agriculture, well-drilling and women's sewing. It was the latter work that developed most fruitfully in the first decade, so all money and personnel were channeled into this needlecraft section. Some 700 Muslims and Christian women in city (Lahore) and villages do shadow embroidery on organdy or knitting with wool yarn—by which sales through TSA these women earn for themselves and their families.

The 25th anniversary marked the looking-ahead to new projects. In

February we attended the opening prayers and dedication of a TSA workshop where eight young men who are blind have begun work in caning, knot-tying and braiding.

The other new or renewed department of TSA is the reactivated agricultural interest, under Dick's supervision. Initially this is to involve experimentation with high protein and edible oil seed. The need for such crops in this land will be acute as population burgeons at 4 percent a year (that means the population will double in 18 years). The seed available to the farmer at present is not of the quality that produces a crop that pays. So we enter another phase of the ministry of the daily bread.

Dick and Dorothy Lockman

*The Lockmans are United Methodist missionaries who are serving in Pakistan at the invitation of the United Church of Pakistan, to which the United Methodist Church is related. TSA is ecumenical in its funding and make-up; its manager is an American Presbyterian.*

## ARGENTINA

Providing travel documentation in order by the middle of January, our family will be on its way to Buenos Aires, Argentina where we will begin another chapter in our life together. This means a change of language . . . from Portuguese to Spanish . . . a change of culture, as Argentina is more European than Brazil . . . a change of work responsibility, from book-store management to public relations and literature promotion on the local church level on behalf of the Methodist Publishing House. Evangelism and Christian education will be the long-range goals in this kind of work. This kind of concentrated promotional work has been a need of the Publishing House for a long time.

Having trained a Brazilian young man to become the new manager of the Methodist Bookstore in Sao Paulo, Brazil, Eldon is now free to accept the Argentine invitation to fill this need. We are looking forward with great anticipation to work with the Methopress, which is the printing press in Buenos Aires. Also, we will have a very close working relation-

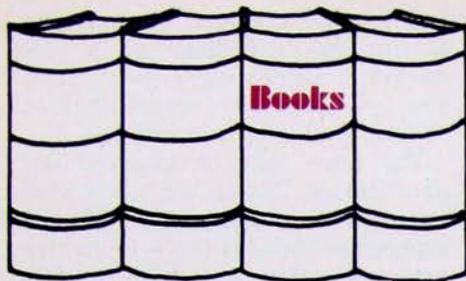
ship with *La Aurora*, which is the editorial organization in the Methodist publishing program. We thank the Lord for this opportunity to serve Him still on the Latin American scene, and in the field of Christian literature distribution. We covet your prayers as we go forth on His and your behalf.

What do you know about Argentina?

- Size of Western Europe.
- Eighth largest country in the world.
- Population of 25 million.
- Population of Buenos Aires is eight million.
- 90 percent literacy rate.
- Is European with the exception of 40,000 Indians in the Northern Provinces.
- Argentine Methodist Church has 7,000 members, 60 pastors and one bishop.
- Peron is again leading the country as president after 18 years of exile.
- Beef is the major export, therefore only every other week is it sold on the market.

Eldon and Beverly Nolte and family

*The Noltés are United Methodist missionaries who have been on furlough.*



**I'VE MET JESUS CHRIST**, by Michel Quoist (translated by J. F. Bernard). Garden City, N.Y., 1973: Doubleday and Co.; 168 pages, \$4.95.

The ancient Hebrews and some generations of the early Christians encountered deity in almost every walk and act of life and through such encounters resolved many of their personal and national problems. The Hebrews encountered God directly, and the Christians encountered Him through Christ and the ever-living and concerned Holy Spirit. But modern men, pressed on every hand by problems largely unknown to earlier churches and nations, have often "lost" the sight, the aid, and the word of Christ in their search for reality, guidance in life, and solution of their group and personal problems.

In *I've Met Jesus Christ*, the author, Father Quoist, administrator of the Le-Havre Catholic Action Center, has written a group of prayers and meditations that offer the reader valuable avenues to a regaining of the lost vision as one faces some of the major problems and life itself. Each of the twenty-four chapters of the book is based on the experiences of acquaintances of the author, how the problem was faced and Christ was found in the solution, together with reflections on the subject by Father Quoist, and a prayer written by him—a prayer helpful to the seeker after truth and divine assistance.

Some of the chapter titles indicate the spread of the "problems" considered, and the solutions through which individuals encountered Christ and his way: "Loving one's brother today," "I want to be somebody!" "The commercial smile and the Christian smile," "A miracle tranquilizer," "My neighbor and I," "My husband is not a Christian," "If Jesus read today's newspaper," "My parents are divorced," "We have too much to do," "Finding my place in the work of creation," "The re-discovery of nature."

Part of one of Father Quoist's prayers indicates something of their unique character:

"Lord, forgive us for all the twisted roads and the dead-end streets  
built by the servants of the great god,  
profit;  
for these deform creation,  
by exploiting their brothers.

"Forgive those who buy  
in order to build an artificial paradise  
and to enjoy it as an end in itself.  
"Teach us to do our marketing  
as Mary, your mother, did hers,  
and as you yourself, as a child  
did when you took her place.  
"Make us grateful for the service  
rendered  
by merchants.  
"Make us, by our greeting, pay attention  
first to  
the person who is selling, rather than  
to the objects we are buying."

In the preface, Father Quoist notes: "The lives of individuals and of groups are not stereotyped. Every man is different; and when Jesus issues an invitation, it is a very personal invitation. In that sense, this book should be read—and then forgotten. If it can lead a few Christians to the spot where Jesus is waiting silently for them, at the center of their lives; if it can help them to recognize Jesus; if it can inspire them to encounter him and to join in his work of saving 'the whole man and the whole of mankind,' then I will be satisfied."

W. W. REID

**THE IMPERIAL PRESIDENCY** by Arthur M. Schlesinger, Jr., Boston, 1973: Houghton Mifflin, 466 pages, \$10.00.

This may be the most important book on national affairs written in 1973. Certainly the crisis of the Watergate tapes has highlighted the greater problem of the power of the Presidency and its balance with the other two branches of the government under the Constitution. All Americans should read this book. It is a time when Churchmen especially need to be informed if the Church is to have any prophetic role in the life of the nation.

Professor Schlesinger raises the basic question, "How can a government based on the separation of powers be made to work?" The question can be answered only by carefully analyzing the historical Constitutional balance of the powers, how it has developed, and how it has been eroded or destroyed by what he terms "the imperial presidency."

It is clear, from the first, that the author is not engaged in any vendetta against the present incumbent of the White House. Rather, he presents a careful, fully documented story of how presidents from the very first days of the republic have sought, consciously or unconsciously, to replace the constitutional presidency with the imperial. Schlesinger argues consistently for a strong presidency *within the Constitution*.

The first issue that is faced in relation to the president's office is the making of war and peace. Schlesinger documents

how the writers of the constitution (in article I, Section 8) made it perfectly clear that the president should not have the sole prerogative in making war and peace, how he would be commander-in-chief only within the constitutional framework, and how they provided for checks that would restrain him from violating the limits set by law.

The author discusses the early struggles regarding presidential power (Jefferson vs. Marshall in 1807) and the illegality of Lincoln in his misuse of his "war powers" during the civil war. He cites Franklin D. Roosevelt's judgment when, aware of the Constitutional limits, he "knew where he wanted to go and where he believed the nation should, but he did not want to go there alone." Truman followed his example in the Korean conflict.

It is Lyndon Johnson, when faced with the Viet Nam crisis, who "overrode the checks of the constitution and liquidated the unwritten checks." Further, "Nixon stripped away the fig leaves which his predecessor had draped over his assertion of unilateral presidential power," especially as commander-in-chief, now given a "sacramental aura."

This has resulted in an environment of unreality in which the men about the president behave in a Machiavellian fashion, with the White House staff making the decisions and the congressionally confirmed cabinet members depreciated or ignored.

The abuse of the constitutional limits of the power to make war and peace continues in the presidential impoundment of funds and the over-reaction to any challenge or scrutiny of the office. Schlesinger analyzes the Nixon White House which Nixon has created, explains and critiques Senator Ervin's role in the Watergate investigations, and shows how impeachment has provided the means for a presidency to be kept within the limits set by the Constitution. He points out that President Nixon has no clue "that the sickness of the Presidency has been caused, not by the overzealousness of his friends, nor by the malice of his enemies, but by the expansion and abuse of presidential power itself." It is only by re-establishing the constitutional checks and balance that will mean the end of the imperial presidency.

Schlesinger's final words (written before the day in October when Special Prosecutor Archibald Cox was fired and Attorney General Richardson resigned) are prophetic: "Neither impeachment nor atonement would make much difference if the people themselves had come to an unconscious acceptance of the imperial presidency . . . in the end the Constitution would live only as it embodied the spirit of the American peo-

ple." Read this book and give it as a present to your Congressmen!

WILLIAM BLAIR GOULD

**THE HYMN BOOK** of the Anglican Church of Canada and the United Church of Canada. Toronto, Canada, authorized in 1971: Anglican Church Book Center, 600 Jarvis St., Toronto. (May be secured through Seabury Press, New York). 506 hymns, plus indices. Price fluctuates with exchange rate.

For some years now, many church people have been calling for "an ecumenical hymnal"—one which men and women of all Christian denominations can use in the worship of God. Actually almost all the standard hymnals published by the larger denominations—and some privately and commercially edited and printed—may well be considered "ecumenical" since the great majority of the most popular and accepted hymns are to be found in them all—and since all such hymnals have texts and tunes by authors and composers from many churches and many nations. On the other hand, a relatively smaller number of hymns in our common heritage are directly concerned with the concrete issues that are pressing upon the lives of people in the changed and changing world today: the hymns are still largely subjective while our problems and needs are more often objective.

This new hymn book of the Anglican and of the United churches of Canada is an attempt to preserve the most helpful and most valuable in our religious heritage, and to add to them texts of contemporary worth, and tunes in contemporary style—worthy of the greater musical knowledge and skill found in modern schools and acceptable to young and old alike.

The joint committee of the two churches worked together for five years to produce *The Hymnal*. The members speak of the criteria by which they sought to provide a comprehensive selection of the best of inherited material, and at the same time "produce a book of contemporary hymns expressive of the church's mission in, and to, the world of our times": "It must be comprehensive. It must meet the needs of people of different religious traditions and cultural backgrounds, of widely separated areas and of every age group. . . . It must reflect the ecumenical dialogue and aspirations of our times. It must be contemporary. Young people especially wish to sing hymns cast in the style of the twentieth century. Despite the difficulties involved, the church must be hospitable to all creative energies if it is to live as Christ's body in these times, and seek to adapt contemporary modes of poetical and musical expression for

use in public worship."

Of the music for new hymns, the editors write: "The serious composer of church music today has to wrestle with the difficulty of finding a way to write a hymn tune in an idiom that is not only legitimate and contemporary, but also valid. In a word, his tune must be suitable for congregational use. To retrace the well-worn paths of earlier styles is much easier, no doubt, but he who does this loses his own identity. Many contemporary composers are finding ways to meet this challenge. The committee invited several, including a number in Canada, to compose tunes to particular hymns. They have provided a noteworthy contribution. Indeed, this hymn book contains the work of more Canadian composers than any hymn book that has preceded it."

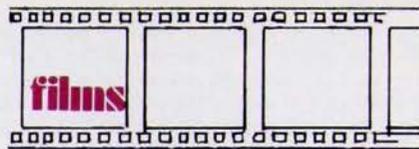
It would seem to this reviewer that the editors have done well toward achieving their objectives. Some congregations will doubtless miss a few of the "old favorites"; some of the "new youth" may fail to find *their* favorites in the compilation; but generally speaking it is a hymnal with which old and young can worship—and grow in grace and understanding. As the remaining decades of this century take their place in the record books, new hymns will be written—there will be new causes, new problems; more insights; and, as the editors suggest, a new hymnal will be about due by 2000 A.D., and hopefully there will be new poets, and new composers to lead new congregations into still closer communion between God and man.

Meanwhile, it is interesting to note that of the 506 hymns in this new volume, either the text or the tune (or both) of 121 were written by men or women born in the twentieth century. We doubt that any other general congregational hymn book can be found as "current." The hymns include contributions from persons still creating—among them Frederick Pratt Green, Sydney Carter, Walter H. Farquharson, Frederick H. Kaan, Erik R. Routley, Albert F. Bayly, Frederick R. C. Clark, Derek Holman, Stanley L. Osborne.

The format of the book is somewhat unique; only one stanza printed with the lines of the music; other stanzas printed below the music, or, in many instances, on the opposite (right hand) page; type somewhat larger and with heavier inking than in most "standard" hymnals. At first glance, the unusual use of two full pages for a hymn may tend to disturb long-time concepts of a hymnal—but, in the long run, it may prove more useful to both congregation and organist.

W. W. REID

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**SAMBIZANGA**, a New Yorker Films release. Directed by Sarah Maldoror; screenplay by Maldoror, Mario de Andrade and Maurice Pons. This film has not been classified.

Through support for national churches, aid to liberation movements and stockholder actions, church mission agencies are deeply involved in developments in the three Portuguese colonies in Africa. The colonies remain distant and slightly exotic to most of us, southern Africa being just one of many trouble spots around the globe and not a particularly urgent one.

A documentary like "A Luta Continua," about the liberation struggle in Mozambique, supplied much-needed immediacy and made possible genuine empathy for the freedom fighters. A new feature-length color commercial film, *Sambizanga*, is equally effective propaganda for the Angolan resistance. It is artful, entertaining, poignant, unabrasive.

The story is simple. The year is 1961. An Angolan worker is arrested in his village hut, presumably for distributing tracts critical of the government, and hauled off to prison. His lovely, once carefree young wife, who knew nothing of her husband's politics, takes to the road, her son in tow, in a desperate search for him. The Underground meanwhile conducts its own search. The wife is rebuffed by the authorities time and again and when she finally learns her husband's whereabouts, it is too late. He has been beaten to death for refusing to inform on the liberation movement.

The movie was made in Congo (Brazzaville) by the wife of Mario de Andrade, a leader in the M.P.L.A., one of the Angolan liberation groups. A professional film maker, Sarah Maldoror collaborated on the award-winning "The Battle of Algiers." There is less action and rhetoric in this film and more long, contemplative shots of people. The film captures the beauty, strength, compassion and dignity of the Angolans. It is a film sensitive to women (the story is really about the wife) and race (both Blacks and Whites are villains and heroes). The dialogue, which is minimal, is in Portuguese with English subtitles.

It is slow moving at times and some of the scenes do little to advance the plot, but these are minor quibbles, probably reactions from seeing too many slick, action-packed Hollywood flicks. *Sambizanga* is a very human, very authentic story and it is worthwhile paying your money to see.

E.C.

**RESPONSIBLE VIEW**

I am writing to express to you my appreciation for your editorial, "Again the Middle East" (November). It seems to me to be generally a fair statement of a very complex and difficult problem. While I might differ with you in a few details, I certainly can heartily endorse the responsible view of the wrongs on either side as well as the sufferings which these injustices have created for both Jews and Arabs.

As you know, we have not seen eye to eye always in regard to what constitutes justice and a durable hope for peace in this tortured part of the world. However, I congratulate you for pointing up so well the basic issues and the absolute necessity to put behind us "passion and guilt and blame" and to move forward to a new day, new approaches, and a just settlement of differences.

CURTIS A. CHAMBERS  
Dayton, Ohio  
Executive Secretary,  
United Methodist Communications

**CALL FOR IMPEACHMENT**

I note by the issue of the November *New World Outlook* that the Women's Division policy-making body of 65 members saw fit to speak for (by their own count) one and one-half million United Methodist Women and call for impeachment proceedings against President Nixon.

They stated and I quote "asserted that the President acted in a dictatorial manner." Well, I guess it takes one to know one. I don't suppose they think it's the least bit dictatorial for 65 women to speak for one and one-half million women who have not been given the opportunity to indicate how they might feel about a certain subject.

I believe that this is a wrong action for this board to take and I for one woman object.

I belong to the League of Women Voters and no stand on an issue is taken as an official stand until the issue is studied and a consensus of members is taken.

I have been disturbed by all of the accusations against President Nixon and I have had my doubts about his integrity, too. But I believe that impeachment or resignation would be more tragic for our country than allowing him to serve out his term. I think we should all remember that he has made much progress on the international scene and that in this day and age it is very important for our President to have good personal relationships with other world leaders.

MRS. RALPH A. CLARK  
Grand Island, Nebraska

*Editors' Note: As the national policy-making body of United Methodist Women, the Women's Division may speak to its members, but never tries to speak for them. The Women's Division speaks only for itself. The General Conference is the only official body which can speak for the Church.*

**JUDGE NOT**

Is not every human "innocent until proven guilty"? What about "he who casts the first stone"? If you intend being a political body, why not change your name? Our President needs our prayers, not a stab in the back.

EDITH (MRS. R. E.) WRIGLEY  
Trivoli, Illinois

**MOST HONORABLE LEADER**

How can Women's Division call themselves Christian out of one corner of their unjust

mouth and request out of the other side of their mouth that President Richard M. Nixon be impeached?

Our President deserves our respect and cooperation. He is one of the world's finest and most honorable leaders being opposed by poor losers, leftist press and other unamerican factions, who are trying to destroy our nation. I pray for President Nixon continually.

MRS. LESTER ZIMMERMAN  
Salem, Arkansas

**DABBLING IN POLITICS**

In reading, "The Promises of God," by Elliott Wright (November) the phrase, "religious dabbling in politics," is putting it mildly—it ceases to be dabbling and becomes a farce when 40 individuals speak on the behalf of one and one half million without even the courtesy of a vote. Christ spoke out against the religious self-righteous of his day more harshly than he did the politicians!

The letter from Korea on page 46 of the November issue entitled, "Mission or Social Concern?" has much to say to the United Methodists in their present situation. The E.U.B. membership must be giving us a lot of second thoughts—I am.

ROSALIE REYNOLDS  
Rushville, Illinois

**MASS HYSTERIA ABROAD**

It is surprising that (the Women's Division) would succumb to the mass hysteria abroad. At the very least, their action was premature. I do not believe that the church should be involved with personalities.

ROSEMARY JAMIESON  
Santa Monica, California

**SPEAKING FOR SELVES**

When informed of (the Women's Division) action, the members of our local society were angered that you would lend our name to so serious a step of action in national politics. We, I feel sure, are only one of many local groups who do not support you.

MRS. JAMES V. WHITE  
Canal Winchester, Ohio

**THE GOOD THINGS**

Remember President Nixon got us out of war in Viet Nam, better relations with China and Russia, has helped stopped war in Egypt and Israel. People forget the good things people do.

MARION CRONKITE  
Henry, Illinois

**MAN OF INTEGRITY**

Enclosed is a copy of a letter sent to Senator J. Glenn Beall objecting to (the Women's Division action).

There are those of us (and not all Republicans—just Christians) who believe President Nixon. We believe him to be a Christian—a man of high integrity who would sacrifice his own security before he would betray the confidence of those who have trusted him and

confided in him. He could not risk endangering other countries and other people in order to satisfy the greedy probing of careless newsmongers. We believe that he has had less wholesome support than any other President, that he has been the victim of vicious political propaganda smear and a Spanish-type of inquisition. We are praying for our President and our country.

MARY ETHEL BRIGHT  
Keyser, West Virginia

**IRATE GRASS ROOTS**

The grass roots in the United Methodist Church are becoming irate with those who interpret their election to high offices and boards as a mandate to proclaim their personal political views as the official view of the United Methodist Church. If this continues I would predict some impeachment proceedings through the Judicial Council or some other official body of the United Methodist Church.

OTIS L. COLLIER  
Greencastle, Indiana

**ABOUT JUDGING**

Our last women's meeting was about judging—the advice was not to do it unless one had walked two moons in the person's moccasins. Please convey to the policy-making body my regrets that they have taken time from doing the Lord's work and planning how to win souls for Christ to stoop to try to run the country's politics.

MRS. WALLACE BASCOM  
Westminster, Maryland

**ANOTHER NAY**

I am not in favor of impeaching our President! What we should do is call all United Methodist Women to pray for our President.

MRS. JOHN F. SPRINGER  
Ft. Lauderdale, Florida

**AND ANOTHER**

Those 65 women were supposed to be representing one and one half million women of the United Methodist Church of which I am one. I object strenuously to their decision and I talk to many other women who agree with me.

FLORENCE E. CLIPPINGER  
Lebanon, Ohio

**A PRAYING CHURCH**

I thought the church was to be a praying church yet we will vote any way. I quit taking the papers over a year ago because they were so radical. This is the first time I ever wrote to a paper but just thought it time the silent people had a say. My society doesn't feel the way those women do. We are praying for our nation.

MRS. V. BRITTON  
Williamstown, West Virginia

**SILENT MAJORITY**

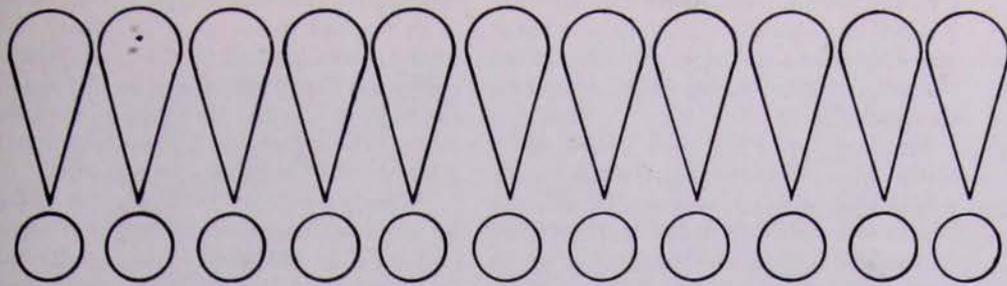
How dare they speak for millions of silent majority Methodist women who are loyal to our government and President!

MRS. IRMA MAZZARELLA  
Orlando, Florida

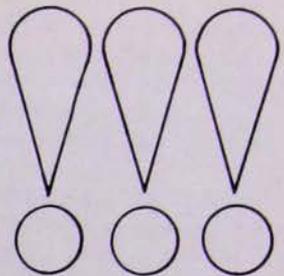
**UNETHICAL AND UNCHRISTIAN**

At a time when our President and our country need the prayers and support of the citizens of the United States, I consider (the Women's Division) action as unethical and unchristian.

HELEN DIEFENDERFER  
Santa Paula, California



**The  
Moving  
Finger  
Writes**



**TOGE FUJIHIRA, 57  
DIES IN VANCOUVER**

Toge Fujihira, staff photographer of the United Methodist Board of Global Ministries in New York, died suddenly November 28, in Vancouver, British Columbia. He was 57.

At the time of his death he was on a special assignment for the United Church of Canada.

As the Board's photographer since 1942 Mr. Fujihira was a quiet, unassuming "artist with a camera" who was equally adept at photographing people, churches, community projects or football teams. He had been to nearly every area of the "free world"—Latin America, Africa, Asia, including such infrequently covered countries as Nepal, Okinawa, or Vietnam, before the war.

He also free-lanced for many other Protestant denominations, and his work has appeared in numerous church and secular publications.

Born in Seattle, he came to New York in 1938 and worked as a photographer for the Japanese-American News, a weekly newspaper that folded with the advent of World War II.

His career led to some startling and occasionally dangerous adventures. Shortly after the end of World War II, for example, he was in the Philippines filming a prison chaplain at work. At that

time the Japanese were still looked on as enemies of the country, and when the warden came into the prison inebriated, he was infuriated to find a Japanese photographer at work. He locked Mr. Fujihira into a common room with about 50 Filipino convicted criminals, a number of whom looked very threatening. Fortunately, Mr. Fujihira's mild manner gradually charmed them, and before his enforced overnight stay was through, they were chatting amiably away. (There was no language barrier, since English is the official language of school instruction in the Philippines.)

In Calcutta in 1969, he was photographing street scenes, and had taken the precaution of having an official government photographer accompany him to the "old city"—the slums. A young Indian radical violently objected to this and confronted him furiously in English: "You want to show how poor the people of India are!" As a large crowd gathered, the government photographer identified himself and tried to calm the mob, but they refused to be dispersed. Finally, two Western-dressed businessmen passed and advised Mr. Fujihira to leave the area immediately. He made a dash for his companion's jeep while the Indian photographer held off the crowd. "It was a fairly narrow escape," he said.

In 1949, on his first trip to Africa for the Board, Mr. Fujihira told of a flight from Dakar to Monrovia in a small DC-3, when the plane flew so low as to be almost skimming the palm trees, with visibility practically zero. Since the airline was French and the flight so erratic, he said that he—at the risk of sounding Franco-phobic—had a picture of the pilot with one hand on the controls and the other on a bottle of wine. On hearing this story, someone asked, "How long was that flight?" His quick reply: "forever."

Not all of Mr. Fujihira's adventures were dangerous ones. Possibly his most luxurious trek was one sponsored by Chrysler International—a tour covering 23 of the major cities of the world. The purpose of the tour was to introduce a new turbine engine car, and car, crew

and Mr. Fujihira were all flown in a chartered plane and met at every stop by assorted VIP's—government officials, business tycoons and celebrities.

Some episodes from his past were amusing—to other people. In 1957, doing a film in a remote village in the Congo, a young Congolese girl kept asking him persistent questions in dialect. Assuming she was questioning him about the film, and wanting to appear pleasant, Mr. Fujihira kept nodding his head agreeably. When a missionary appeared who spoke the dialect, he told the nonplussed photographer that the girl had reported, "He is going to marry me and take me to America." Mr. Fujihira fled, leaving any explanation up to the hapless missionary.

In the interior of Liberia, he was filming a tribe in a very remote area. It was probably the first time, he said, that they had seen an Asian of any kind. They stared at him with great curiosity. Finally, one who spoke a little English, approached him and said, "What are you? You speak English like missionary, but you don't look like them."

Mr. Fujihira explained: "America is made up of all kinds of people—whites and blacks, Indians and Orientals. My parents were from Japan, but they happened to go to America where I was born. So I am an American, even though I look different."

He was in the first class in documentary filmmaking in City College in New York. At the New York Institute of Photography, he was the only student in one class on motion picture production.

During the years of World War II, his family on the West Coast—his parents, three brothers and a sister—were evacuated to "relocation" camps. Fortunately, his own life was affected only economically, with the closing of the Japanese-American newspaper for which he worked.

He felt the most repressed country in which he worked was Argentina during the first Peron regime. He related that there was an "army of police on every street corner." They never knew he was an American, which fact gave him

greater freedom. And, indeed, though his American passport had helped him out of tight spots a few times, he said that there are many areas of the world where being thought Japanese has a distinct advantage over being found to be American.

Mr. Fujihira was director of photography on location in Nigeria for a feature film starring Sidney Poitier and Eartha Kitt. The film, the story of a missionary, took about two years and opened in New York in 1958.

His career also afforded him an inside look at the sports world. He spent an entire training season in Fort Lauderdale, Fla., with the New York Yankees, living in a motel room flanked by Mickey Mantle and Roger Maris. He also worked one summer making training films for the New York Jets.

When asked his favorite photographic subject, he replied without hesitation: "People." In talking with him, one sensed

a deep and sincere concern for the "less privileged" people he has photographed—migrant workers, American Indians, African blacks, Latin American slum-dwellers.

Mr. Fujihira is survived by his wife, Mitsu, of Roslyn Heights, Long Island, where they resided; a son, Donald, 26, who is a law student at the University of Pennsylvania, and a daughter, Kay, a graduate student in Asian Studies at the University of Michigan, Ann Arbor.

(UMC)

### MISSIONARIES' SON VANISHES AFTER HIS ARREST IN BRAZIL

Paulo Stuart Wright, a former Brazilian state Congressman and the son of American Presbyterian missionaries, has been missing since his arrest in Brazil in early September. His family and opposition Brazilian politicians have been unable to locate him and fear for his life.

Mr. Wright, a sociologist who started

cooperatives for fishermen and organized labor unions in a factory where he worked, was elected to the Santa Catarina state Congress where he defended the poor and needy. He was also an elder in the Brazilian Presbyterian Church and a leader of Protestant youth groups.

When the military took power in 1964, he lost his Congressional seat and went into exile in Mexico. He reportedly secretly returned to Brazil eight years ago and was in hiding until his arrest. According to a Brazilian politician, he has been held incommunicado. The military deny holding him although there are witnesses to his arrest.

His brother, James Nelson Wright, a pastor and Brazil representative for the United Presbyterian Church, told a *New York Times* reporter in late November, "We are not concerned about getting Paulo out of jail but we are afraid for his life and are trying to find him and see that he gets a fair trial."

### PROMINENT METHODIST DETAINED IN URUGUAY

Dr. Julio Barreiro, a Methodist who is a lawyer and professor of literature and philosophy at the University of Montevideo, Uruguay, was arrested with fellow professors on November 9 in a mass detention of university faculty members.

The university was closed by Uruguayan authorities in October, two months prior to the scheduled closing of the school year.

Dr. Barreiro did graduate study in Paris on an analysis of Marxism. Since 1966 he has also been the editorial director of *Cristianismo y Sociedad*, the journal of the ecumenical ISAL, the Board of Church and Society in Latin America, and director of the publishing enterprise, Tierra Nueva (New World). Dr. Barreiro is the author of both books and articles related to the Christian-Marxist dialogue.

(UMC)

### EWHA UNIVERSITY IS CENTER OF KOREA STUDENT PROTESTS

Ewha Women's University, a Methodist-related school in Seoul, has become a major center of opposition to what the students are calling the "dictatorship" of South Korea's President Park Chung Hee.

On November 28, some 4,000 students demonstrated outside the college's main gate for five hours. They were finally pushed back onto the campus by riot police.

Churches also began to raise their voices to the policies of the military-backed government of President Park.

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A street demonstration was staged by 38 members of the Saemoonan Presbyterian church in downtown Seoul, following a lecture by a Yonsei University professor who backed the student protests.

The Korean Council of Churches sponsored a meeting in which 30 religious and intellectual leaders issued a "declaration of human rights" calling on the government to restore democratic rights and release arrested students.

(RNS)

## UNITED PRESBYTERIANS SELL THE WITHERSPOON BUILDING

The United Presbyterian Church has signed an agreement to sell its downtown Witherspoon Building in Philadelphia to the Fidelity Bank of Philadelphia for \$2,750,000.

Three United Presbyterian units will continue to occupy three floors of the 11-story building on a lease arrangement.

The Witherspoon Building has been owned by the denomination since it was built in 1896-97. Its sale follows a decision to move nearly all the Church's national-international agency offices to The Interchurch Center in New York City.

(RNS)

## WORLD COUNCIL GRANTS AID TO MIDDLE EAST

In November more than \$200,000 worth of medical supplies were airlifted to Syria by the World Council of Churches to treat war victims. The shipment included gauze, serum, glucose, antibiotics and bandages. At the request of Syrian authorities 600 tents and 10,000 blankets are on the way by sea. An ecumenical service committee in Egypt has received 200 pounds of antibiotics, 30,000 blood transfusion sets and 500 pairs of surgical gloves.

Church relief agencies in Germany and the USA are airlifting medical supplies to Magen David Adom (Red Shield of David) in Israel.

(EPS)

## INDIA "BIRTH TAX" ASKED FOR MORE THAN 3 CHILDREN

The National Council for Women of India has urged the government to levy a "birth tax" on every child added to a family after the third child.

The council also urged that children under eleven years of age be prohibited from working because children in the formative years need proper parental care. Mrs. Vimala Virmani, president of the council, said if the government cannot prevent mothers of young children from working it should provide care centers for their children.

# AFRAID



...OF BEING FILLED WITH THE SPIRIT?

by C. S. Lovett

Not every Christian wants to be filled. Caught up in a glorious power that affects what they do and say, Spirit-filled believers develop a different attitude toward life, even toward their property and pocket books. Some are so thrilled they shout, "Praise the Lord!" That could scare some Christians.

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Before one can live in such glorious power, there are things he should know about God's working. There are spiritual mechanics to learn, such as the mystery of Christ's indwelling and how the Spirit's power works through the new nature. Without an understanding of such things, we lack the confidence to live in supernatural power.

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RNS Photo

### RELIGION SERIES SET FOR PUBLIC TV

BOSTON—Philip Garvin is a young filmmaker who found enough religion in America to make a television series. "Religious America," which will be aired on many Public Broadcasting Service stations beginning this January, is a 13-week series about people who have a spiritual base for their lives. They are young, old, traditional, avant garde, well-to-do, poor, and from all parts of the country.

Mr. Garvin, who produced his series through WGBH-TV in Boston, points out that the programs are not supposed to be representative of all religion in America. "I just found people I liked and filmed them," he said. The result is a kaleidoscopic view of faith in the United States.

The first four segments of the series deals with a Pentecostal church in Riverside, Calif., a Lubavitch Jewish congregation in Brooklyn, a religious commune in California and a Navy pilot whose faith sustained him during six years in a Vietnamese prison camp.

Left Photo—Sarah is a member of the Lighthouse Ranch Commune in Loleta, a town on the northern coast of California. To be aired Jan. 27 the "Lighthouse in Loleta" segment focuses on a Christian commune where 120 young people live and work. In it, Sarah describes what has happened to her since she came to the commune after a period of selling drugs in San Francisco.

Right Photo—A member of the Chabad Lubavitch community, a mystical, orthodox sect of Judaism that developed in Russia about 180 years ago, studies in a scene from "Lubavitch," the third in the series "Religious America." To be aired on PBS stations Jan. 20, the segment was filmed in Brooklyn's Hasidic community.

### 80 PERCENT IN AGADEZ DEPEND ON FOOD RELIEF

Eighty percent of the people in Aga-

dez state in the West African country of Niger are dependent on relief food supplies as a result of continuing drought, a church relief specialist said recently at the Interchurch Center in New York.

Donald Kurtz, a Mennonite, reported that 100,000 of the 125,000 persons in the state have no food resources except those being provided by religious, governmental and humanitarian groups. The United Methodist Committee on Relief is one of the groups.

Mr. Kurtz returned in early Dec. from an eight-month assignment in Niger as liaison officer for Church World Service.

Niger is one of six countries immediately below the Sahara Desert which are suffering extreme drought and famine. The Sahel has turned to "desert" because of a lack of rain.

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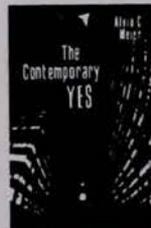


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TOGE FUJIHIRA PHOTO

*Sea Island Tie Quilt, Rural Missions, John's Island, South Carolina*

An example of the Tie Quilts described in the December issue as one of the ways people are combatting their depressed economic conditions in the Sea Islands. The quilts are described as a "functional art form which combines original patchwork tops with 'tied' lining and backing. No patterns are used. No two quilts are alike."