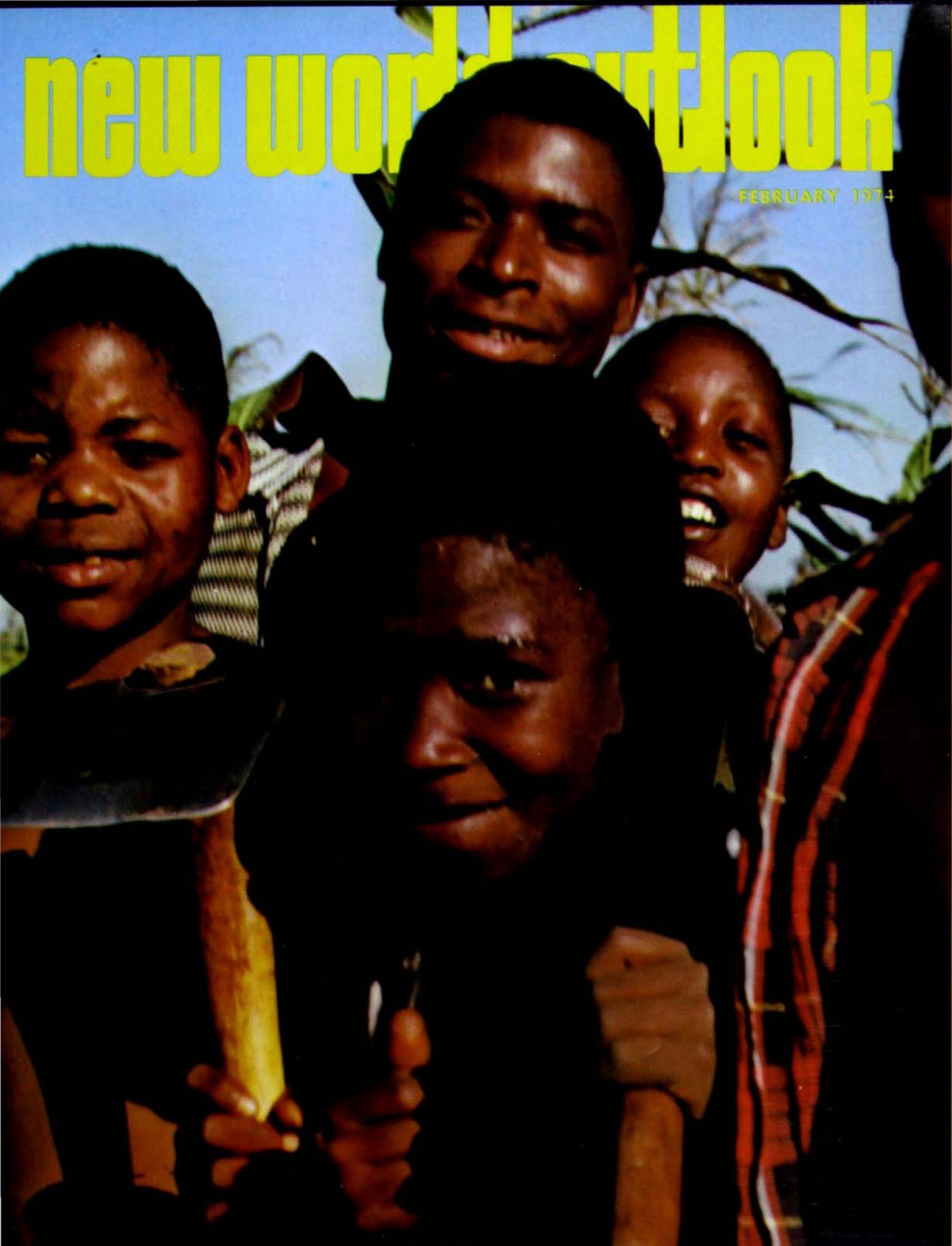


new world outlook

FEBRUARY 1974



new world outlook

New Series Vol. XXXIV No. 6 • Whole Series Vol. LXIV No. 2 • February, 1974

TABLE OF CONTENTS

3	Mission Memo	
7	Editorials	
8	The Church in Indonesia	Barbara Howell
12	The Pastor Tends Bar at the 25th Hour	Toge Fujihira
16	Along Paths Unknown in the Nation's Capital	Marjorie Hyer
25	Almeida Penicela of Mozambique	Charles E. Brewster
28	Befriending the Stranger	Ellen Clark
32	Notes on East African Women and Politics	Charlotte Bunch and Nancy Myron
36	They Want to Stop Fighting	Robert Maurer
40	Echo of a Voice	Eunice M. Ringo
41	Rejecting the Rocker	Betty Waters
42	Letters from Overseas	
44	Books and Films	
46	Letters	
47	The Moving Finger Writes	

COVER

Young People at Cambini, Mozambique
Charles E. Brewster Photograph

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

475 Riverside Drive, New York, New York 10027

Published Monthly (bimonthly, July-August) by the Board of Global Ministries of the United Methodist Church, Education and Cultivation Division, in association with the United Presbyterian Church, USA.

Second-class Mail Privileges Authorized at New York, N.Y. Additional Entry at Nashville, Tennessee. Copyright 1974 by Board of Global Ministries of the United Methodist Church. No part of New World Outlook may be reproduced in any form without written permission from Editors. Printed in U.S.A.

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

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

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

PHOTO CREDITS

Pp. 8, 11, Barbara Howell; Pp. 12, 14, 15, 20, 41, Toge Fujihira; P. 16, Harold J. Flecknoe, from Monkmyer; Pp. 18, 23, 36, 37, 39, Religious News Service; P. 19, Maury Englander; P. 21, United Methodist Missions; Pp. 25, 26, 27, Charles E. Brewster; P. 28, art work by Karen Tureck; P. 31, Paul Bres; P. 31 (right), Don Collinson; Pp. 32, 35, Charlotte Bunch and Nancy Myron; P. 40, John Mast; P. 42, Leon V. Kofod.



MISSION MEMO

News and Analysis of Developments in Christian Mission

February, 1974

Stockholder Action. A coalition of ten national religious organizations is filing an unprecedented 22 stockholder resolutions with an equal number of American corporations investing in white-ruled Africa. Included in the organizations are the United Presbyterian Church and the Women's and World divisions of the United Methodist Board of Global Ministries. Among the resolutions are requests to Exxon to discontinue exploration activities offshore Guinea-Bissau on Africa's west coast. Exxon, with profits up 59% over last year, has its oil concession there with Portugal. Three oil companies involved in exploration offshore Namibia (South-West Africa) are being asked to cease those operations. The UM World and Women's divisions are asking Texaco and Bethlehem Steel to end their operations in Angola and Mozambique respectively until they receive "a new concession from a future independent African government." The National and Women's divisions and the United Presbyterian Church are asking Xerox and Sears Roebuck to disclose their employment data showing the extent of their hiring of black, Oriental, American Indian and Spanish-surnamed persons, as well as the number of men and women in various job categories. It is the first time church stockholder actions have been directed to domestic issues.

Refugees. Some 1,700 Latin American refugees who want to leave Chile were granted a reprieve when the deadline for their departure was extended to February 3. In late January, hundreds still lacked a place of asylum. Of 91 applying to come to the United States, the State Department has accepted eight refugees and admitted four persons; the U.S. rejected 32 persons either because they were members of the Communist Party or were "inauthentic" refugees--that is, persons seeking to enter the U.S. for economic rather than political reasons. The U.S. has used the same argument for refusing to grant political asylum to 180 Haitians who fled their country by boat and are being detained in Miami. A group of 78 black churches in the Miami area and national church relief agencies have attempted unsuccessfully to get the U.S. to reverse its ruling.

Pentecostals. About two-thirds of the five million Protestants in Latin America are Pentecostals, speakers told a Latin America seminar of the Education and Cultivation division of the UM Board of Global Ministries. Pentecostal churches are growing rapidly, appealing especially to rural migrants to the cities. Most Pentecostal churches are "apolitical," speakers said. Exceptions are Brazil Para Cristo, which has circulated a declaration of human rights, and the Pentecostals of Cuba, who reportedly are committed to the revolutionary process.

Evangelization Call. A special consultation of 50 church workers from East and Central Africa has urged the African church to evangelize "the frontier situations on the continent" and to send African missionaries both within and beyond Africa. The consultation, convened by the All Africa Conference of Churches, met in Nairobi, Kenya.

Inter-communion. Protestants and Roman Catholics in Alsace and Lorraine, France, have received official permission to receive Holy Communion in each other's churches. Hierarchies of the Lutheran and Reformed churches welcomed a Roman Catholic initiative and issued cautionary guidelines. United Methodism has work in the Alsace-Lorraine region.

Missionary Conference. A popular innovation at the semi-annual United Methodist missionary conference was an approach which took teams of missionaries, Board of Global Ministries members and staff, and nationals into Washington, D.C. - area churches for a day of give and take on views and actions in mission. The teams reported they found considerable hunger for information and groups who were involved in mission but didn't know it.

Missionary-in-Residence. Jeanette A. Williams, who has been a missionary in Taiwan for the past eight years, is the latest missionary-in-residence in the World Division of the United Methodist Board of Global Ministries. She succeeds the team of Joanne and C. Stanley Maughlin, who will return to Zaire. Ms. Williams, a Missourian, has been an English teacher and guidance counselor at Wesley Girls' High School in Taipei and a Christian education worker.

Rural Agricultural Missions. The World Council of Churches' Commission on World Mission and Evangelism (CWME) has created a new office to give attention to rural and agricultural missions and has appointed as its first director Dr. Egemba Igwe, 49, a Methodist pastor from Umuahia, Nigeria. Dr. Igwe, an Ibo, was chairman of relief and rehabilitation for Joint Church Aid after the Biafra war and has a doctorate from London University. He believes rural areas need more emphasis on preventive medicine, not fancy hospitals, and churches must give more attention to agricultural work and training.

Television. Scenes from the United Methodist Women's Assembly in Cincinnati will be featured on CBS-TV's Look Up and Live program on February 24 at 10:30 a.m. Eastern Daylight Time.

Stony Point. Declining funds and reduced missionary personnel have led the board of directors of the Missionary Orientation Center to agree to sell the property. The center will continue as a retreat and conference locale for the time being, but as of December 31 of last year when the final training program terminated, its role as a unique ecumenical venture in missionary training ended. National churches overseas have been doing more of their own orientation of missionaries. MOC, says John Johannaber, United Methodist director for missionary personnel, was "iconoclastic," helping to "disengage Americans from North American idolatries" and preparing them for a Third World perspective. A service of "reminiscence" and celebration for this chapter in missionary education is being planned for the Spring.

Korea. South Korean Army authorities have arrested 10 Protestant clergymen on charges of violating a decree banning criticism of the constitution. They include two ministers with the Korean Christian Organization for Urban-Industrial Mission, seven evangelists and an assistant pastor. A week earlier the Army arrested two former opposition politicians. They were members of a group of 30 religious, political and intellectual leaders who launched a drive to collect a million signatures on a petition to President Park to restore democracy in South Korea.

Social Service Cooperation. Over 400 community people in St. Joseph, Missouri, turned out for a rousing dedication of a community agency which merges social service work of the Roman Catholic, United Methodist, United Presbyterian and United Church of Christ churches. Joyce Raye Patterson, a United Methodist deaconess who was director of Wesley-Catholic Services, one of the uniting agencies, is the new executive secretary. The new ecumenical agency has a panoply of innovative programs in housing, day care, the aging, and family and youth.

On the Move. Betty Thompson, assistant general secretary of the Education and Cultivation Division of the UM Board of Global Ministries, will become the associate general secretary of the division. The Rev. Charles H. Long, Jr., former rector of St. Peter's Episcopal Church in Glenside, Pa., is the new executive secretary of the New York office of the World Council of Churches.

Malaysia and Singapore. The Rev. Theodore R. Doraisamy, a native of India, was elected the second episcopal leader of the autonomous Methodist Church in Singapore and Malaysia on the 91st ballot during a special session of the church's General Conference. The church is going ahead with plans eventually to form separate Methodist churches for Singapore and Malaysia. The church has found it difficult to operate across boundaries. Singapore was separated from the two-year-old Federation of Malaysia in 1965.

Clergyman Freed. The U.S. Court of Appeals reversed a contempt of court conviction against the Rev. Dr. Paul Boe, director of social services for the American Lutheran Church, but failed to rule on his right to silence as a clergyman. Boe had been convicted for refusing to give a Federal grand jury information about the Indian occupation of Wounded Knee, S.D. Boe is resigning his church position to "work for justice for American Indians."

Haiti. Following their meeting in Miami in late January, all the board members of the United Methodist Committee On Relief, some spouses and staff traveled, at their own expense, to Haiti to see UMCOR's medical, agricultural and community development projects. The Methodist Church of Haiti hosted the group of about 45 people, who met together in Port-au-Prince, the capital, and then split into six teams to visit UMCOR's extensive work in outlying areas.

Deaths. Louis Cassels, a senior editor and well-known religion columnist for United Press International, died January 23 of a heart attack at his home in Aiken, South Carolina. He was 52 years old. He spent 32 years with UPI and was for many years a church school teacher for high school seniors, maintaining a keen interest in the problems of youth.

Minnesota. Not all athletes have succumbed to the materialism and outright greed of so much of professional sports. Fran Tarkenton, for one, has donated his \$7,500 share of his Super Bowl earnings to a retarded children's group and to Daytop Village, a drug rehabilitation program in New York. Says the quarterback of the Minnesota Vikings: "I consider it a privilege to give in this way.... The game has been good to me financially. Sometimes I feel a little awkward when I meet and talk with people who need."

Exorcism. A Georgetown University priest has one word to describe the "exorcism" in the movie "The Exorcist" - "baloney!" Fr. Juan Cortes, a psychologist, referring to the exorcism in the film, says, "You call that a successful exorcism? Three persons die in the ritual, including the two priest exorcists."

Rhodesia Reverse

Since January 1, 1972, when the Byrd Amendment ending U.S. participation in United Nations sanctions against Rhodesia went into effect, the fact that the U.S. buys mineral ore from Rhodesia has been a source of tremendous moral support to the white minority government and populace. "Even you buy our chrome," they say to Americans, proving in their minds that America supports their denial of elementary political freedoms to the African majority. It has also been a source of financial support. Some \$36 million has been added to Rhodesia's economy to buy the foreign goods, such as TV sets and cars, of benefit almost solely to the white minority.

But now in a major reverse of its vote on this subject last year, the U.S. Senate decided just before Christmas by a margin of 54 to 37 to end America's part in sanction busting. It is the first significant vote in either house of Congress to support Africans in southern Africa on any issue. The scene now shifts to the House where supporters of justice for Africans face a tougher battle getting H.R. 8005 passed. It is hoped that the same sort of citizen involvement that swayed several key Senators will work again in the House.

Lest it be thought that Congressional concern for morality at home has suddenly spilled over into the international sphere, it must be confessed that the civil rights of the African majority was probably not the major criteria in the Senate switch. Rather, it has now been shown convincingly enough that importing chrome dug from the ground by cheap African labor has undercut the domestic ferrochrome industry (two plants in Ohio have been closed) and that there is no shortage of chrome, contrary to the claims of the stainless steel industry. Furthermore, according to both Secretary of State Kissinger and Peter M. Flanigan, the President's assistant for international economic affairs, importing Rhodesian chrome and nickel is not necessary for U.S. security. The country's stockpile of chrome ore could supply the military for more than forty years of war.

If the House passes H.R. 8005 a major step will have been taken to restore America's somewhat tarnished image

with independent African states who have long complained about our support of white racialist regimes on their continent. More significantly, the leader of the African cause in Rhodesia, United Methodist Bishop Abel T. Muzorewa, will have his position immeasurably strengthened in his confrontations with Prime Minister Ian Smith. It is high time American policy tilted in favor of justice for everyone in southern Africa.

Church Growth

Nowhere has the significance of numerical church growth been more hotly debated than concerning Indonesia, where the percentage of Christians has leaped from 5 to 15 percent—according to a recent estimate—in the eight years since the attempted Communist coup. Some Christians have uncritically touted the Indonesian "miracle." Others have failed to see the work of the Holy Spirit in the phenomenal growth—only the self-interest of Indonesians anxious to escape the anti-Communist bloodbath. Many Indonesian Muslims, in turn, fear the "Christianization" of the country.

However suspect the origins of the recent mass movement to Christianity, the vitality of the church in Indonesia today is unquestionable. Recent visitors, such as journalist Barbara Howell, report a new commitment in the lives of converts, a zeal on the part of congregations, and a growing maturity in the church as a whole. The ghetto mentality of Christians is gradually subsiding and the tensions between Christians and Muslims are less apparent.

Up to now the church has been absorbed in expansion and nurture of thousands of converts. A new challenge for the church is to broaden rapidly its social awareness even as it has multiplied its numbers. A note of urgency has been provided by the January riots in Jakarta, which were touched off by the Japanese Prime Minister's visit but shifted to focus attention on Indonesians' discontent with corruption and high living by officials in their own government. Little of Indonesia's newly developed wealth has "trickled down" to the common people, who remain malnourished, ill-housed, illiterate and impoverished. While the church is by no means a church of the well-to-do, Christians do have dispropor-

tionate strength and influence in the government as well as in the economy. As in the United States, Christians in Indonesia will be watched closely to see if the development they espouse becomes effective action for social justice. Their growing numbers makes this both possible and imperative.

Kilometer 101

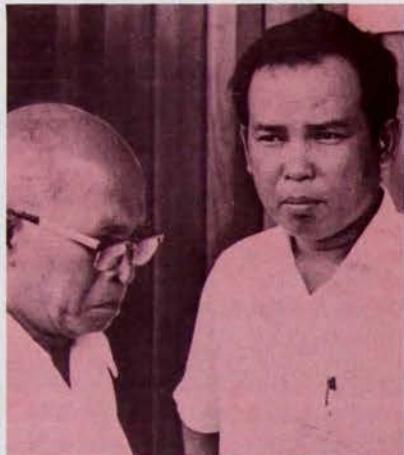
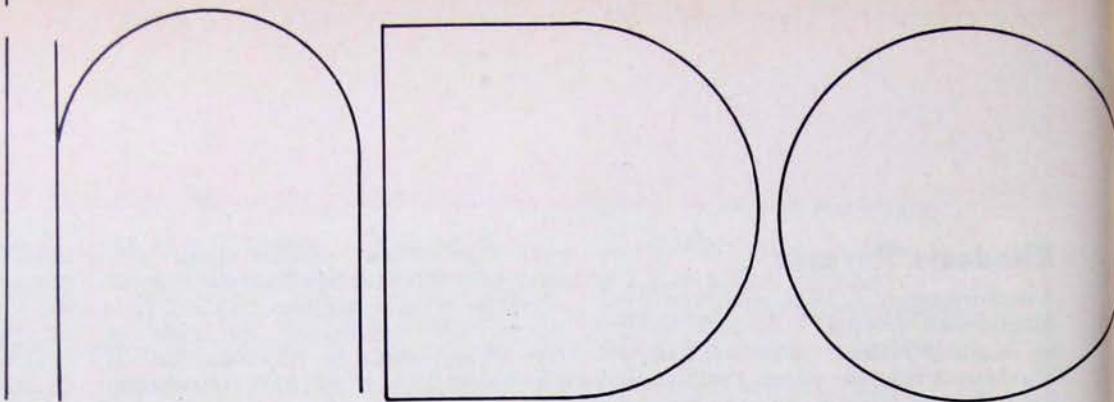
The agreement signed by the commanding generals of Egypt and Israel to untangle their armies along the Suez Canal is a signal achievement for Secretary of State Henry Kissinger. In the typical fashion of Middle Eastern bargaining, the final agreement represented significant concessions by both sides and, at first glance at least, both sides seem to be happy with what they've got. The Egyptians agreed to bargain with the Israelis and also agreed for the time being to accept having less than their full Sinai back. The Israelis gave up a powerful position for a much weaker one and, in effect, are putting their trust in something other than their own military might for the first time in their history.

So far, everyone seems to recognize that this agreement is not peace and a lot of work must be done before that is achieved to any significant degree. In that sense it may be symbolic that the agreement was signed in a tent, the traditional home of people on the move.

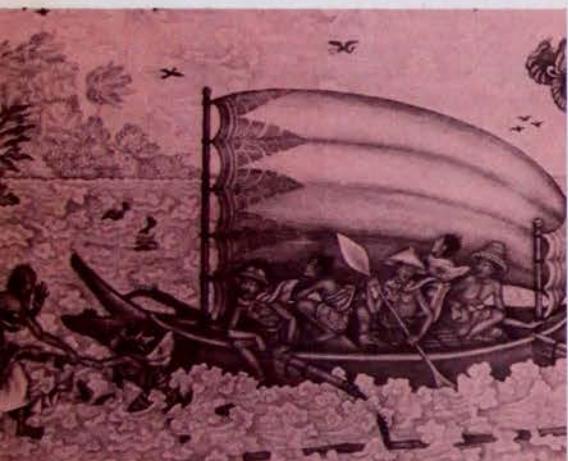
But Kissinger, a latter-day Henry V ("Turn him to any cause of policy, the Gordian knot of it he will unloose, Familiar as his garter") will find the diplomatic tasks tougher as he turns to Syria and Israel, then to the question of the Palestinians and the control of Jerusalem. He will have to create what he did not need to work on in Suez—a willingness on the part of the various interest groups to negotiate.

It is regrettable but true that none of these initiatives would have been possible if there had been no war and thousands had not died on both sides in bloody and fierce fighting. Without the war the no peace and no war stalemate would have continued indefinitely. At least if peace does result from all this it cannot be said that those who died on either side died totally in vain. *Insha-halla*, if God wills, it shall be so.

THE CHURCH IN

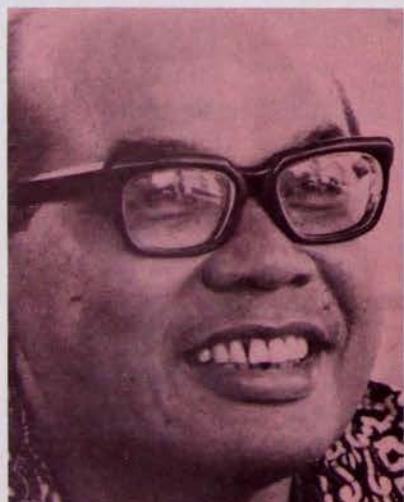
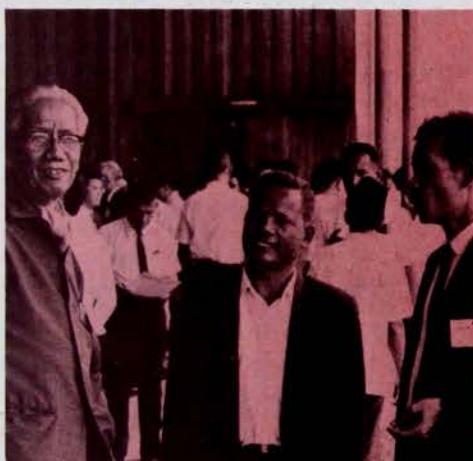


Right, Dr. Nababan, general secretary of the Indonesian Council of Churches, and his father.



Above, Balinese painting of Jesus walking on water and leaders of the Indonesian Council of Churches at their assembly.

Right, General T. B. Simatupang, one of the chairmen of the Indonesian Council of Churches and of the Christian Conference of Asia.



andreas Kebanga, stuffed into a crowded bus jouncing its way toward his home, talked with a bent and withered old woman sitting beside him.

He shared some bread with her; after she had broken off a piece, he paused to pray before eating his own chunk. The young Christian theology student explained his daily Christian witness: "I live with Muslims, talk with them, try to understand their lives. When they ask about the Gospel, I tell them."

Kebanga attends a theological school in Ujung Pandang, a southern city on Indonesia's orchid-shaped island of Sulawesi (Celebes). We were making the demanding 300-mile, 11-hour trip into the central hills of Sulawesi known as Toraja country. (An act of faith itself; on winding mountain roads the bus somehow survived the last two hours of night driving without headlights.)

The Toraja tribes possess a fascinating culture, manifest in boat-shaped houses beautifully carved with geometric symbols of an ancient religion, largely replaced now with Christianity, and a cult of the dead requiring bodies to be placed in limestone cliffs, watched over by wooden statues dressed in ordinary clothing.

Amidst the thousands of palm-leaf huts lining the road one had the word "Immanuel" woven in purple diagonally across its walls.

Church Growing Rapidly

Christians in the sprawling Indonesian archipelago always feel their

Barbara Howell has reported from Southeast Asia for the past three years. Next month New World Outlook will carry profiles of churches in different regions of Indonesia.

by Barbara Howell

minority position in the world's largest Islamic nation. Although only 15 percent of Indonesia's 125 million people are Christians, the church is growing rapidly, and its influence reaches most areas of Indonesian life.

Traditionally, converts to Christianity have come from animist backgrounds, but in recent years a steady flow of former Muslims has been baptized into its churches. This unique movement from Islam to Christianity is partly political, partly attributable to cultural peculiarities, and partly, according to many churchmen, explainable only as "the work of the Holy Spirit."

The unusually large movement of Indonesians into the Christian church in the mid-1960's continues at a slower but impressive rate in several regions, especially among the Javanese in East and Central Java, the Karo Bataks of North Sumatra and the Timorese on the island of Timor. Indonesia, an avowedly religious country, states a belief in one God as the first principle in the preamble to the Constitution. Religious freedom is guaranteed, though the community rarely tolerates unbelief.

Escaping Communist Stigma

The mass movement into the church started with the tremendous political and social turmoil which occurred in 1965-66 with the abortive Communist coup attempt and the subsequent killing by the Indonesian people of hundreds of thousands (estimates are between 300,000 and 500,000) of suspected Communists and sympathizers. Many people probably rushed into the arms of the church to escape the Communist stigma. But perhaps more important, according to church

leaders, after suffering these conflicts many felt an openness to a new orientation and a new commitment in their lives.

The Rev. Ardi Soejatno, moderator of the fast-growing East Java Christian Church, believes that most of the converts previously experienced some favorable contact with Christianity, perhaps relations with Christian teachers, nurses or doctors or with Christian neighbors. A former general secretary of the Indonesian Council of Churches, the Rev. Simon Marantika, tells of a man who gave as his reason for conversion, "I like these Christians because they are free, they enjoy life, though they live simply."

Conversion Stories Abound

Stories abound of the "work of the Holy Spirit" in Indonesia, and Christians love to tell them. A group of students camping near the village of Medium, East Java, during a holiday period invited villagers to their services and became friendly with them. Later the village invited a nearby Christian congregation to instruct them in the Christian faith and most were baptized. In another instance a religious-mystic leader in Central Java suddenly announced that he and his 400 followers wanted to become Christians.

On a Sunday in June of 1966, 15 ministers baptized 2,000 new members into one church in Tegalings, North Sumatra. As recently as this past May, 500 adults received baptism at one time on Saleiar island south of Sulawesi. These and other instances of periodic spurts of conversions continue to be reported throughout Indonesia. The sometimes overwhelming numbers entering the church have caused problems for the congregations who already had

too few ministers, but in most churches the need for additional leaders is met by a vigorous laity, by increased emphasis on theological education and by the expanding program of lay training centers.

Origins of Christianity

Christianity came to Indonesia in the early 1500's with the Portuguese who established their Roman Catholic church while they exploited the treasured eastern spice islands. About a century later the Dutch replaced the Portuguese in the Moluccas and established the first Protestant church along with its colonial government. The oldest evangelical church in Asia now is in the Moluccas.

Christianity spread rapidly in the eastern islands where Islam had not been introduced, but Christian conversions were rarer in the pre-Dutch Islamic trading centers.

From about 1815 to the mid-twentieth century foreign missionary groups from Europe (mainly Holland, Germany and Switzerland) and the United States opened churches and nurtured the congregations. But with the internment of all foreigners, missionaries included, in the Japanese occupation during the Second World War and the subsequent struggle against the Dutch for independence, the Indonesian church was thrust upon its own resources.

After this dramatic break, the Indonesian Christians proved themselves completely competent to take up the work of the missionaries, and in the Indonesian Protestant church to this day missionaries fill only a few specialized posts. The Roman Catholic church has retained a Western-dominated clergy, though many of them have now become Indonesian citizens.

Missionaries and Money

The newer arrivals, mostly American fundamentalists and various sect groups like the Southern Baptists, who started their mission on Christmas day, 1951, depend much more on foreign missionaries and money from abroad in their Indonesian churches.

(There are eight United Methodist missionary families in Indonesia, engaged in evangelistic work, theological education, English teaching and administration. Ten of the 12 United Presbyterian fraternal workers in Indonesia are in the education field; one works with the Indonesian Council of Churches and another is involved in urban ministry.)

Although the Christian church began as an integral part of the colonial regime and was as foreign in its westernness as the colonial masters, Indonesian Christians were none the less Indonesian for their Christianity. In the first nationalistic moves in the early 1900's Christian youth groups identified themselves with this movement. Christian students were prominent leaders in the pressure for Indonesian independence as the Japanese occupation was ending. Christians like General T. B. Simatupang, who was Deputy Chief of Staff of the Armed Forces of the Republican army during the struggle, fought avidly for independence. PARKINDO, the Protestant Christian Party, was one of the first political parties formed in the new Republic.

A good relationship exists between the church and the Indonesian government. Christians' relatively strong leadership position in society gives them a definite stake in their country. President Suharto's Second Development Cabinet includes four Christians, as Ministers of Defense, Trade, Health, and Administrative Reform. Professional groups, business and the military have disproportionately large numbers of Christians, as do universities, almost a third of whose students are Christian. The two largest Indonesian newspapers are Christian-backed, one Protestant and one Catholic.

Suffering Minority Status

This does not mean the Indonesian Christians do not suffer from their minority status. They have always had to endure various forms

of persecution in areas where a Muslim majority surrounds them. In the past Muslim hostility has taken the form of destruction of churches and Christians' property and a few killings.

Although this overt persecution has waned, minority Christian communities continue to feel anxiety, and Christian leaders encourage dialogue with Muslims in an attempt to ease tensions between the communities. In June the head of a delegation from the World Muslim League visiting Indonesia attested to their success by complimenting the country on its progress toward religious harmony.

Over five million Protestant Christians, the majority group, belong to the 42 member churches of the Indonesian Council of Churches (DGI). The basic goal of the Council, which was organized in May, 1950, to bring about the unity of the Indonesian Protestant churches, is far from fulfillment. The extreme cultural, ethnic and geographic diversity of the 13,000-island nation constitutes perhaps the main obstacle to unity. The Council urges cooperation in such common tasks as service and witness as a first step towards union. It also provides an opportunity for dialogue and coordination and carries out its own programs—from community organization, development and family planning projects to relationships with overseas Christians through the World Council of Churches and the Indonesia Committee boards in America and Europe.

Mainstream Is Calvinistic

The basic theology of the Protestant mainstream is Calvinistic, with a pietistic leaning toward conservatism. Rather than denominational designations, most Indonesian churches identify themselves as either ethnic or regional. Exceptions are a small Methodist church and some Lutheran churches mainly in Sumatra. In some areas, especially north Sulawesi (where Minahassa is said to be 105 percent Christian), the Batak country of Sumatra, Timor, Flores, and Irian Java, the Christian church enfolds most of the population. The majority of Indonesian Protestants live in these areas. In regions such as Java the Christian community is a minority group

gathered in congregations dotting the area among the Muslim majority.

Christian leaders are critical of the churches' tendency towards introversion, caring only for the interests of their own members. This stems from a traditional and still prevalent Indonesian tribal solidarity in which mutual responsibility extends only to the limits of the community. Dr. J. L. Abineno, Chairman of the Indonesian Council of Churches, in his address to the Council Assembly in 1971 on the theme, "Sent into the World," described this tendency: "Many churches limit the world to the immediate world around them, the region where they live and have been rooted. People must leave the world (evil) to enter the church (good), and therefore they become closed and the church lives for itself."

Christian Student Trends

Christian university students, too, moved from intense political involvement in the 1950's and 1960's to a concentration on the spiritual life. Campus groups like Inter-Varsity Fellowship, Navigators and Campus Crusade attract many students today. The Student Christian Movement, which fostered most of the Christian leaders and was a political force, finds its influence waning in the face of a general student frustration over the government's refusal—until recently—to allow them a political role and the disturbing unemployment among university graduates.

Church leaders are working to shake Christians out of their insularity, to participate in a developing society. General Simatupang, a prominent Christian layman, told the Council Assembly, "Our participation in the process of development is very important so we can be in on the forming of a new society; so that the nature of development will be influenced by the church and an emphasis on social justice and the dignity and value of the human being will be given prominence."

Theological education in Indonesia, though strongly biblical, has been until recently unrelated to the problems of the local church and the world. A shift in emphasis has helped broaden the social awareness of theological students.

Mature Expression of Faith

The Indonesian church, in spite of the overwhelming growth which strains its ability to instruct and provide pastoral and priestly support, in its totality constitutes a mature expression of Christian faith. One observer feels that the deep roots of the church in Indonesia's own complex culture marks it as a key to the future of Christianity in the whole region.

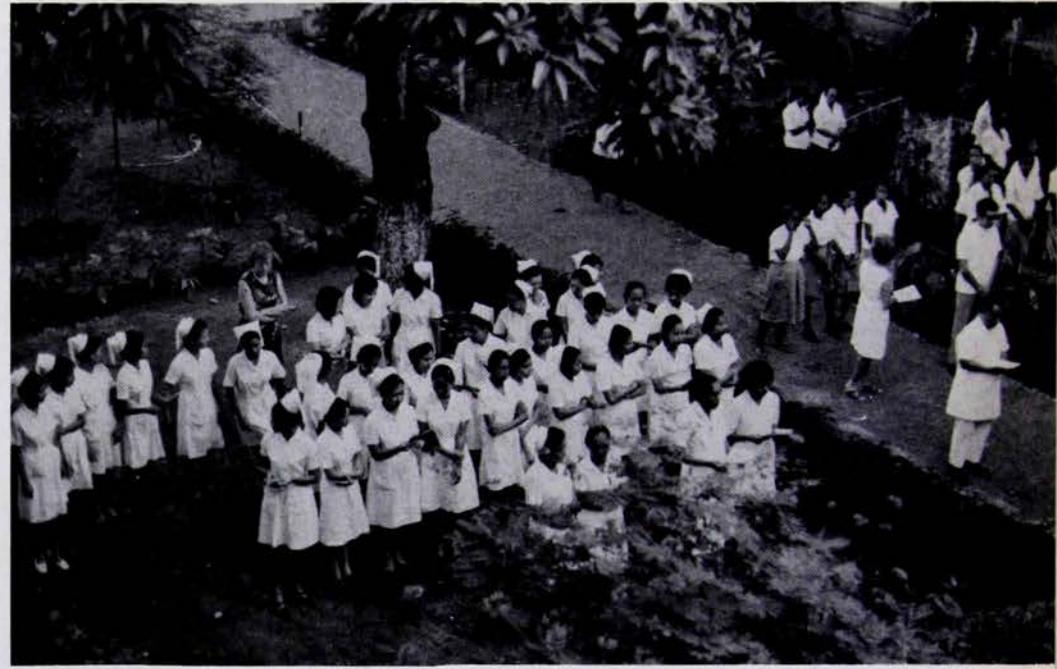
Before World War II, the famous Dutch churchman, Hendrik Kraemer, complained that "missions have continuously and with complete honesty proclaimed their own eventual superfluity, but in practice they have firmly imprinted on the minds of the people that they are indispensable. . . . Everywhere I found confirmation of the fact that Javanese Christians actually do not see the congregation with its interests, its needs and its growth as their own responsibility but as the responsibility of the missionary."

But when the war ended Dutch control of the nation and left the church isolated from outside contacts, the traditionally proud Indonesians proved to themselves that they could do the job. Indonesian churches are almost without exception self-supporting, and Indonesians occupy the pulpits of their churches.

Ecumenical activity and projects and programs outside the local churches must still find financing from abroad, however. One Indonesian church leader, when asked whether dependence on foreign funds for some projects would lessen local viability fumed, "Didn't the Dutch colonialists take our resources from us? What little money is trickling back is ours anyway!"

A Vitality Lacking in West

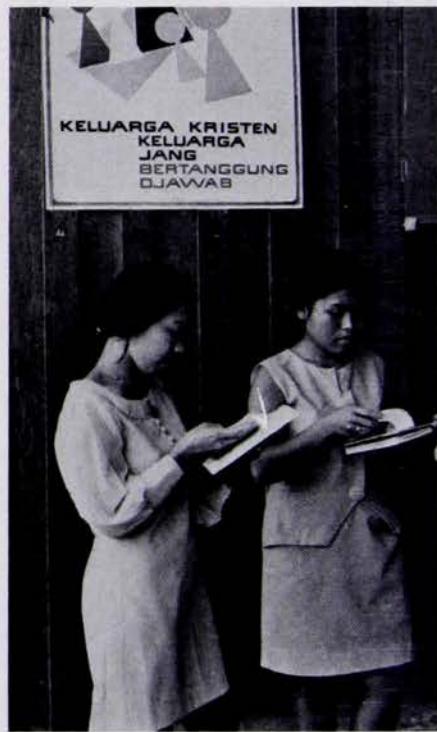
Now Indonesians view themselves somewhat like East African Christians; they have a vitality, a living dialogue between faith and life, which appears to have faltered in the churches of the West. Their relationships with churches around the world continue, but on a quite different basis. Clear Indonesian voices are heard and respected in ecumenical bodies around the world. Indonesian missionaries, like Dr. Harun who worked for Asian Christian Service in Laos for several years and



then represented the Christian Conference of Asia (formerly EACC) in Bangladesh in the terrible days of 1971, themselves share in mission with other churches.

Indonesia's main Protestant bodies have a highly unusual relationship to foreign missionary influence. Dr. Alan Thomson, who taught in an Indonesian theological seminary for many years, wrote, "One is very struck in Indonesia by the lack of masses of missionaries." General Simatupang, commenting on the role missionaries now play in the Indonesian churches, said, "We invited the missionaries to return after the independence struggle, and they came into a situation which was very different than it was before. They had sense enough to understand this. We allot them a responsibility; they are not responsible for the church in Indonesia."

In 1975 Christian leaders from most other countries in the world will enjoy the hospitality of the vigorous Indonesian church when they gather in Jakarta for the Fifth Assembly of the World Council of Churches. ■



Top, nurses at the Christian hospital, Mardi Santosa, in Surabaya at morning prayers.

Above, Indonesian students examine family planning materials prepared by the Indonesian Council of Churches.

"Go to the 25th Hour coffee snack-bar in Shinjuku if you want to see a pastor tending bar," a Japanese Christian confided. "It's a new experiment in night ministry."

"What!" I exclaimed, "a pastor with a bar!"

John Fujii, newspaper editor and son of a former Methodist minister in California, agreed to take me there.

Located in a narrow side street, the 25th Hour is difficult to find. It is in the heart of Shinjuku, one of Tokyo's larger entertainment districts, where hundreds of coffee shops, bars, cabarets, restaurants, theaters, and strip tease shows cater to men and students.

The genial Rev. Eiji Takada, a Kyodan (United Church of Christ in Japan) pastor, greeted us with a hearty welcome, as he brewed a special blend of coffee for five students sitting in the rear. He pointed out some of the other patrons—businessmen and reporters.

A young man and two attractive office co-workers were eating at the counter. "We come here often," the man said with a happy smile. "The food is good. The master (Mr. Takada) is a friendly understanding man. You can't appreciate the place with one visit. You must come a second time and then again and again."

A part-time actor working behind the bar told us what was on the menu: yaki tori (chicken dipped in soy sauce and broiled), deep fried sparrows, fish entrails, fermented beans wrapped in seaweed, sea urchin eggs (a real delicacy), and pickled radishes.

Fried chicken was our choice.

The 25th Hour is unique among church-related coffee houses in that whiskey, beer and wine are available.

Previously, Mr. Takada served a church in Fukuoka, a large commercial city on the southern island of Kyushu, but he felt limited in the number of people he was meeting, and he didn't think his ministry was meaningful enough. One answer was to serve as a night-time minister in a coffee house. There are a number of church-sponsored coffee houses

Mr. Fujihira was staff photographer for The United Methodist Board of Global Ministries until his death in November. This was Mr. Fujihira's last article for New World Outlook.

A PASTOR TENDS BAR AT THE 25TH HOUR



Photos and text by Toge Fujihira

神喫茶



洋支打王



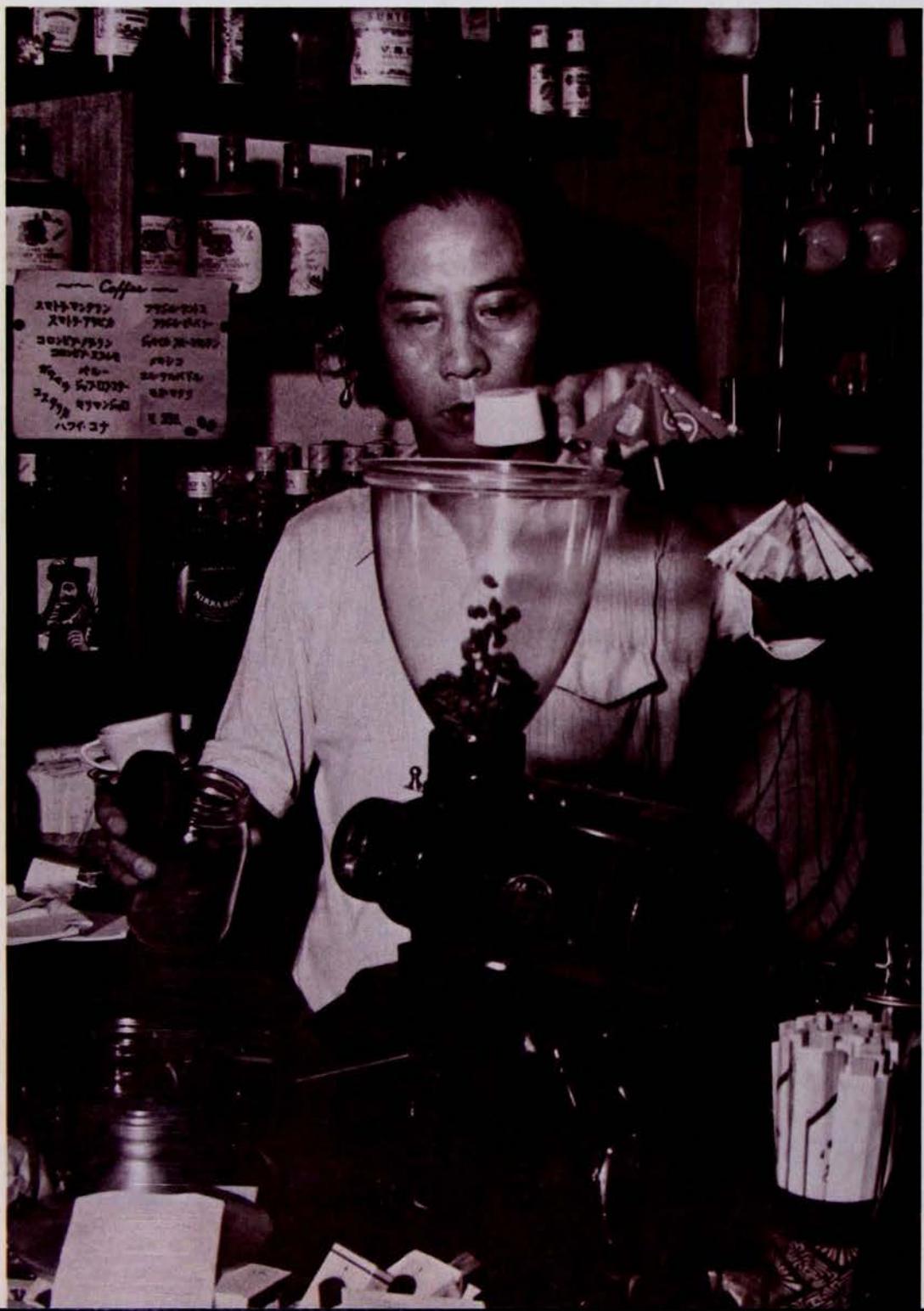
洋支打王

キヤハーフ

丸味ラーメン

ロンドン

記



The Rev. Eiji Takada, proprietor of the 25th Hour, grinds coffee beans, left, and chats with John Fujii, newspaper editor. Top left, patrons wait for dinner at the counter.



in Japan—the "Good Hour" in Sapporo, "Shalom" in Osaka, the Shimanoichi Church coffee shop in south Osaka, the "Coffee Corner" in Kurashiki Church, and the "Grapevine" in Muroran, Hokkaido.

But Mr. Takada did not want just another coffee house. His dream was to meet all kinds of people unrelated to the church.

To prepare for his new ministry, Mr. Takada went to bar tenders school. Upon completion of the course, he announced to his superiors that he wanted to start a bar in Tokyo. Kyodan members were aghast. An all-day meeting was held, and at the end, the Kyodan voted to give limited approval to the ministry, but insisted that the venture be self-supporting.

Mr. Takada called the bar the "25th Hour" after the book by the same name written by Rumanian author Constantin Virgil Gheorghin. The 25th Hour "is the hour of despair," Mr. Takada said. "When beyond help, Christ can help." The bar is a place where people can come for counseling in despair.

Mr. Takada remembered the night a young girl contemplating suicide came to see him. She and her boy friend had broken up in Osaka. She felt the end of the world had come. On a train from Osaka to Tokyo, she read a newspaper article about the 25th Hour's unusual bar and went to meet Mr. Takada.

After talking to her, Mr. Takada did not see her for a year, and did not know what had happened to her. Then one night, she appeared bringing flowers to thank him for a "new life." She still comes to the bar once in a while to brighten his life, making him feel that his venture was worthwhile.

The coffee snack-bar is open from 6 p.m. to 1 a.m. every night. The bar used to be closed on the sabbath, but now it is open, as many persons with problems find Sunday a more convenient time to see Mr. Takada. Regular customers know Mr. Takada is a minister whom they can talk

with. Sometimes they direct their friends to him for counseling.

"Some reticent persons open up after a few drinks and are more inclined to talk," Mr. Takada said. "They would never go to a church."

If anyone wants to talk after hours, Mr. Takada is willing to stay.

During the student uprisings of the 1970's, many came to the 25th Hour to discuss at great length their stands. Mr. Takada never enters into conversation unless asked his opinion. "If they want me to join them, I will," he said. "I'm here to do what I can for them."

Seven couples have met at the 25th Hour. Mr. Takada has performed the wedding ceremonies.

Sometimes church members come. Mr. Takada hoped they would come without guilt complexes.

John Fujii said: "Japanese Christians are very conservative and much emphasis had been placed upon drinking and smoking as being very sinful by the early missionaries. Many young Japanese Christians and pastors of today feel drinking alcoholic beverages and smoking will not lead them to hell."

Recently fifty concerned persons from all over Japan met to discuss night life work as a form of mission; after two days they agreed that Christians should be involved.

Rudy Kuyten, a missionary who opened the "Good Hour" coffee shop in Sapporo said, "We show that Christ can be encountered outside the church."

Professor Masao Takenaka remarked during the Bible study, "The encounter with Jesus meant the healing of all types of affliction. We must recognize the need for social and political healing and this is the area where the coffee shop has a role to play."

Mr. Takada believes he is serving a good ministry at the 25th Hour, but he still faces many obstacles. One Japanese Christian wrote to the Kyodan, "Anyone maintaining a bar should be expelled from the ministry."



FOURTH IN A SERIES ON RELIGION IN U.S. CITIES BY MARJORIE HYER

ALONG PATHS UNKNOWN IN THE NATION'S CAPITAL



Just as at any funeral, they stood talking in whispery voices in the vestibule before the service began—white-haired couples from the suburbs, many of them; the fragile old ladies leaning on the arm of a granddaughter or niece. It was the last day of the year—a cold, gray rainy Sunday. It was the day Central Presbyterian Church went out of business.

It had been a proud old church. Its well-kept sanctuary gave evidence of careful oversight by succeeding generations of trustees. The roomy education wing was still borrowed regularly by the city school system for adult education classes on week-nights. A bronze plaque at one entrance proclaimed that Woodrow Wilson had been a member here while he was President. Several of the old-timers present for the final service recalled him as a faithful worshipper.

Now, after more than 100 years, Central was closing its doors. Most of its long-time members had long since fled to the suburbs and the church had failed to make friends of the black families that followed them into the neat apartment buildings and town houses of the residential neighborhood. From an all-time membership peak of 771 in 1924, membership at Central had dwindled to less than 250—on the books. Actually it was a rare Sunday when 100 showed up for worship.

When the church's pastor, the Rev. Dr. Graham Gordon Lacy, reached retirement age in September, the congregation voted to throw in the towel at the end of the year. They agreed to turn over their property, debt free and valued at about \$1 million, to the National Capital Union Presbytery, "with the hope that that body would be able to carry on work for the Columbia Heights community which Central's

Ms. Hyer, formerly a religious journalist in New York, is a reporter with The Washington Post.

current congregation was unable to do," explained William F. Dismar, Jr., who was both chairman of the board of deacons and secretary of the board of trustees.

So, on this last gray Sunday of the year, the congregation met for the last time and sang their final hymn: "... God of all our years, through paths unknown we follow thee . . ."

A Company Town

In Washington, as indeed in every city today, virtually every institution of organized religion is making its way along those "paths unknown." While Washington shares with other cities the usual stresses of urbanization in the Seventies, it has its own special set of idiosyncracies. Consider:

—Washington is a company town. An overwhelming proportion of its work force, directly or indirectly, is employed by the United States government.

—One of the first cities in the nation to desegregate its schools, Washington became an early victim of white flight to the suburbs. According to the 1970 census, a little over 71 percent of the population is black.

—Washington is a giant migrant colony. An election lost, a tour of duty completed, a new assignment, and it's time to pack up and move to a new post, a new community—and a new church. So commonplace is the transient life in Washington that real estate leases routinely list "re-assignment to another post" as an acceptable ground for vacating a lease without penalty.

—As the nation's capital, Washington attracts more than its share of highly intelligent, sophisticated, capable, creative people.

—Washington is full of young people—bright, intense, highly educated. From gofer girls ("go for coffee; go for form 837B . . .") to congressional assistants dazzled by their proximity to the centers of world

power, they have come, the cream of Pocatello and Muscatine and Walnut Creek, ambitious to get on with their own careers in government.

—Washington is full of old people, a large percentage of them women, passing their days with shopping and visiting and the circle at the church, making do as best they can on an inflation-shrunk pension and their memories.

—Washington is full of rich people: the Northwest section has the highest per capita income of any city in the nation.

—Washington is full of poor people. With virtually no manufacturing in the city, little employment exists for the unskilled migrants who pour into the city from the South.

—Washington is full of colleges and specialized training institutions.

—Washington is full of citizens of many nations.

—For at least six months out of the year, Washingtonians are gripped each Sunday afternoon with a seemingly incurable condition manifested by unconsciousness of anything but the Redskins game.

—Despite the tokenism of an emasculated self-rule bill from the 1973 Congress, the citizens of Washington are still governed by legislators chosen by citizens of South Carolina and Indiana and Hawaii.

All of these factors, these peculiarities of life in the nation's capital, have a direct bearing on the institutions of religion in the city.

The Black Majority

According to the 1970 census, the population of the District of Columbia is 756,500. Of this number 351,491 are male and 405,019 are female. Just over 71 percent of all Washingtonians are black. Whites, particularly families with school age children, have long since moved to the suburbs.

But even though they have moved to Alexandria or Chevy Chase, they may still have an influence on the

Gerald R. Ford is sworn in as the 40th Vice President of the United States. Washington is "the key power center of the world."

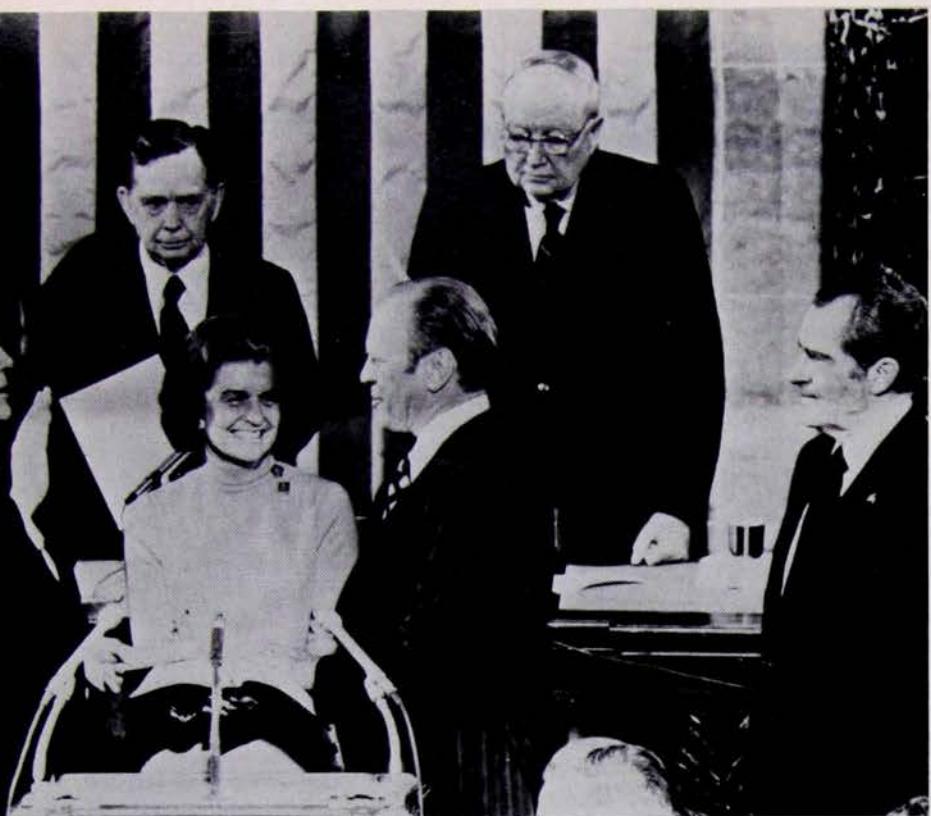
religious life of Washington. Many suburbanites retain their membership in city churches. In fact, few downtown churches could survive if their suburban members suddenly withdrew their membership.

Look, for example, at First Congregational United Church of Christ. Located at 10th and G Street on the edge of Washington's deteriorating downtown shopping area, the 109-year-old church continues to serve its membership and to search for meaningful ways to serve the changing area that is its neighborhood. Of the 384 members on the rolls of First Church, only 122 live within the city and most of them are located within the suburb-like affluent Northwest. Yet 15 years ago, when the congregation was confronted with the decision as to whether to rebuild their crumbling building on the present site or move to a residential location in the Northwest, they voted overwhelmingly to rebuild on the spot. According to Everett O. Alldredge, who chronicled the decision for the church's centennial history, "Probably the most convincing argument arose when it was pointed out that the blighted area about the church should be serviced rather than fled from."

There is something to be said for a view of the church as a service station rather than a comfort stop.

According to the Rev. John Steinbruck, the residential pattern for First Congregational is fairly typical for downtown churches, white or black. Mr. Steinbruck, pastor of the Luther Place Memorial Church some six blocks from the White House—and who himself lives in the suburbs—has a quick rule of thumb about that: If the inner city church belongs to one of the mainline denominations, most of its members don't live nearby. If it's a storefront, they do.

Why do people who have moved to the green leafy quiet of Chevy Chase and Alexandria drive back into the drab parts of Washington to worship on Sunday? There are two reasons, says Mr. Steinbruck: nostalgia and commitment. "For some, the old church is the womb from



which they were born into the community and they can't bear to leave it. The others are deeply committed Christians who see their religion as a call to serve their fellowmen."

Key Power Center

The chief element that makes Washington different from any other city is, of course, its role not only as the capital of the United States but also, for good or ill, as the key power center of the world. This has an influence on the religious life of the city in a multitude of ways.

Both the government offices and the many private institutions and agencies that relate in one way or another to government tend to draw to the area some of the brightest and most capable persons the nation produces—events of recent history to the contrary notwithstanding. Nations of the world post their top diplomats to Washington. The men and women who have made it up the political ladder to the halls of Congress themselves, must in addition maintain a mini-brain trust of assistants and researchers. While the vast army of civil servants that staffs the instruments of government has its share of mediocrity, it also has large numbers of capable and creative men and women. For the news media of the nation and the world, the Washington assignment goes to the top journalists.

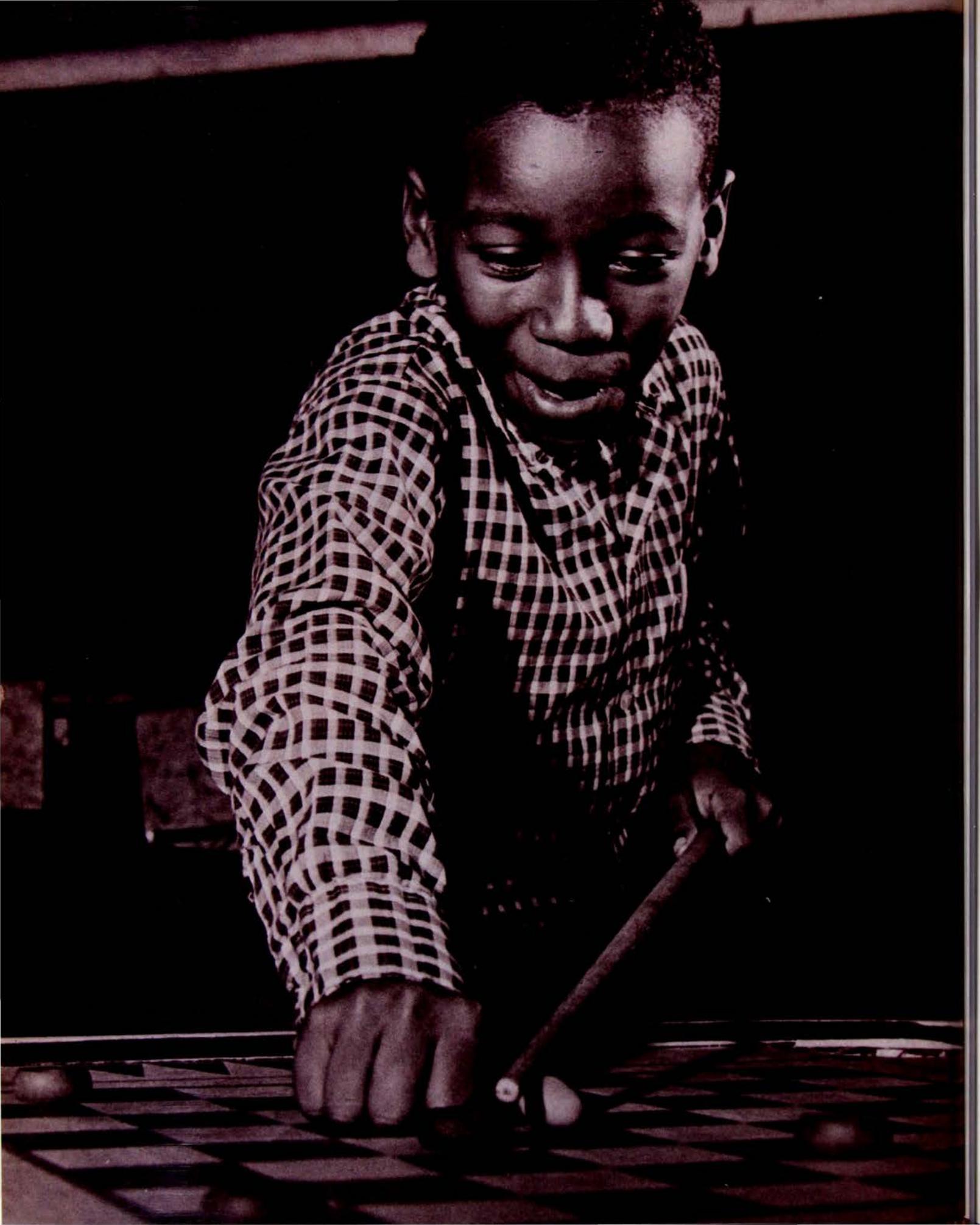
While by no means all these high achievers choose to involve themselves in church or synagogue, enough do join to produce a high caliber of lay leadership in many congregations.

There is another side to this coin. With church membership drawn in such large part from government employees, congregations are sometimes reluctant to follow the example of the Old Testament prophets in taking any stance critical of government actions.

"There is a sense of insecurity on controversial issues," was the way the Rev. Dr. Levi Miller, district superintendent of the United Method-

The capital has been the scene in recent years of many demonstrations, some of them led by clergy. Most often, however, the churchmen were from out of town.





ist Washington Central District, put it. "The government worker"—and he estimates that three-fourths of the people in the work force in Washington work for the government—"hesitates to take a stand against his employer. That's understandable."

Avenues for Service

If Washington church-goers have some reservations about too openly criticizing their government, they have found other ways to express their social concerns. Individual congregations carry on a wide range of service projects, ranging from weekday nursery and after-school child care to visitation of the aging; from tutorial projects to Meals on Wheels.

In a city with a high number of elderly—26,423 men and 39,380 women 65 and over—Meals on Wheels has become an important activity of churches. For \$12 a week, the elderly person has delivered to him a hot noon meal, plus fruit and a sandwich to be saved for supper. The meals are mass-prepared and packaged in special containers by the same commercial firm which prepares in-flight meals for airline passengers and is delivered by church volunteers. For some of the old people, confined by infirmities to a lonely room, the daily visit by the volunteers offers as much nourishment as the food.

The city-wide ecumenical machinery of Washington Protestant life, once very effective, has fallen on hard times—the result in large part of too many personnel changes and some frankly ineffective leadership at the Council of Churches. As if to fill the vacuum, a promising neighborhood movement has developed which in some ways is more effective than the area-wide Council.

As of late 1973, there were 47 such neighborhood clusters or group ministries of churches in the city and contiguous Maryland and Virginia counties. Six of these groups have their own full-time, paid director. Some of them were started by the Council of Churches.

"They are more ecumenical in their clusters than is the Council of Churches," observed the Rev. B. Cortez Tipton, who became executive director of the Council of Churches at the beginning of 1973. "Many of them include Roman Catholics and Jews and the store fronts"

as well as main-line churches usually found in Councils, he observed. "They meet together and plan together and even pray together."

The clusters and group ministries may very well become the model for the most effective ecumenical cooperation in the future. In a city as diverse as Washington, the city-wide approach to most problems may no longer be the most effective way of deploying resources. Churches in the newly developed glass-and-concrete high-rise and high rent area of the near Southeast have few problems in common with the broken glass-strewn, low-cost housing, despair-ridden Anacostia area a mile away. The Capitol Hill Group Ministry with its mix of slums and privately owned and newly restored homes—all cheek by jowl with the nation's Capitol—face still another set of circumstances. The neighborhood clusters of religious institutions, operating in a more free-wheeling and informal fashion than the Council of Churches, often elicit the cooperation of churches or religious groups which for one reason or another decline more formal involvement with the Council of Churches.

Active Group Ministries

One of the more active group ministries is the Downtown Cluster of Congregations and its action arm—PRoJeCt, an acronym for the Protestant, Jewish and Catholic groups which compose it.

Late last year, PRoJeCt members launched the city's first shelter for destitute and homeless women, half a dozen blocks from the White House, in one of five shabby row-houses on N St. that belong to a member-church of the Downtown cluster, Luther Place Memorial. The shelter can accommodate up to 10 women for periods of a few weeks to a few months. In itself it will not go far toward solving the monumental problems of the neighborhood, which has become a haven for prostitutes, drunks, vagrants and other cast-offs of society. But members of PRoJeCt see it as a first step towards an "N Street Village," a block-long community of Christian compassion and practical help. Tentative plans for the Village include a medical referral clinic, a legal clinic, an emergency food and clothing and



The Wilson Memorial Church is part of the Capitol Hill Parish-Unification of four churches. Opposite page, an inter-racial community program is conducted by Calvary United Methodist Church.

family assistance center and a pre-trial house where persons awaiting trial can find shelter and compassion. The Community for Creative Non-Violence, an experimental community of Roman Catholic clergy and laity, already occupies one house on N street and runs a shelter for homeless men in two other houses.

Pastor Steinbruck, the energetic pastor of Luther Place Church and a sparkplug of PROJeCt, sees ventures such as N Street Village as the only response churches in the area can make to conditions. "The downtown congregations—Calvary Baptist, New York Ave. Presbyterian, National City Christian, Metropolitan A.M.E.—we're all in the same boat. Either you cash in your chips and cop out or you get creative and try to minister to the problems and the people that are around you."

On the Roman Catholic front, a change in leadership in the Archdiocese of Washington is expected to bring changes in both the Catholic community and on the ecumenical scene.

Patrick Cardinal O'Boyle was a man of the old schools: a doer, a traditionalist, a believer in the unshakable authority of the Catholic Church. As the first ordinary of the Washington archdiocese, which was spun off 26 years ago from the Archdiocese of Baltimore, he paced his church with the burgeoning metropolitan area in the post World War II years. As new communities mushroomed in the suburbs, he developed the churches and schools to serve them. Unswerving in his commitment to racial equality, he desegregated parochial schools in the diocese and earned the gratitude of black Catholics by keeping open the church's high quality schools in the ghettos despite increasing financial pressures.

Era of Cardinal O'Boyle

Unfortunately, many of Cardinal O'Boyle's accomplishments were buried under the crisis of authority precipitated in 1968 when many priests and theologians in the diocese publicly differed with Pope Paul's encyclical on birth control. The cardinal's intransigent stand prolonged the turmoil and ultimately polarized the diocese, severely shook the morale of priests, drove

more than a score of priests from the diocese and many of the faithful from the church.

The cardinal's successor, Archbishop Baum, offers a complete contrast in both temperament and style. Youthful, soft-spoken, and pastoral in manner, he has the reputation of a reconciler. In contrast to the old cardinal, who once told a gathering of his priests that if they didn't read so many books there would be less trouble, Archbishop Baum is a scholar and lover of classical music.

One of the first community-wide ecumenical efforts he became involved in was on behalf of home rule for the District of Columbia. Last September he opened the Shrine of the Immaculate Conception for a city-wide interfaith convocation in support of the home rule bill then before Congress. Observers said it was the first interfaith effort of that magnitude since the days of the press for civil rights legislation.

No up-to-date religious census of Washington exists, although the Council of Churches is presently working on one. Baptists—Southern, American and the black Baptist bodies—are unquestionably the most numerous in the city's population. Catholics and Methodists (United plus the three black Methodist denominations) are probably next, followed by Episcopalians, Presbyterians, Lutherans, United Church of Christ and Disciples—more or less in that order. The world headquarters of the Seventh-day Adventists Church is in suburban Takoma Park, with numerous congregations and institutions of that church to be found in the metropolitan area. Although its numbers in the area are relatively small, the Church of Jesus Christ of Latter-day Saints (Mormons) is building a massive temple on the northern rim of the city, just off the Beltway where it offers silent testimony to the hundreds of thousands of commuters streaming by daily.

Baptist Ministers Conference

Because of the large number of Baptists in the area, the Baptist Ministers Conference of the District of Columbia and Vicinity is an organization of considerable significance. The overwhelmingly black (they received the first white Baptist pastor into membership last year) organiza-

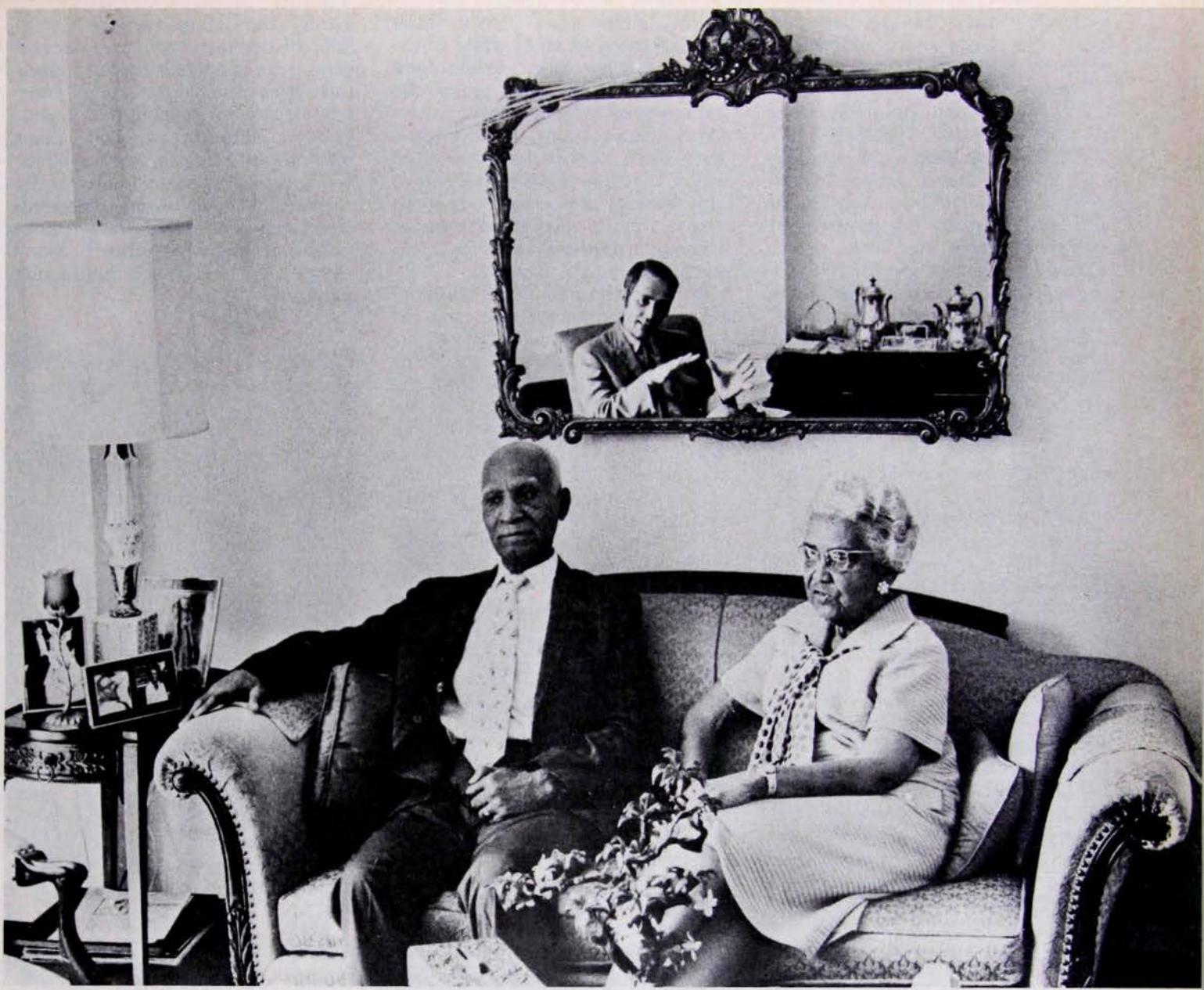
tion has functioned for decades as a quietly effective force for justice in the black community as well as a religious fellowship. It was the Baptist Ministers Conference which last winter challenged an invitation issued by an ad hoc group of mostly white clergy and Congressmen to Evangelist Billy Graham to bring one of his Crusades to Washington. The black Baptist clergy publicly dissociated themselves from any involvement with a possible Graham crusade because of what they charged was Mr. Graham's "insensitivity" on racial issues.

Washington has a vigorous Jewish community with Reform, Conservative and Orthodox traditions all well represented. The Jewish Community Council functions for Jews throughout the metropolitan area to coordinate those activities and concerns shared by all branches of Judaism. It has been helpful in furthering interfaith relationships and cooperation. As elsewhere in the country, Jews in Washington were galvanized into action in support of Israel at the time of the October war in the Middle East. In one synagogue alone, the Washington Hebrew Congregation, more than one million dollars was contributed in one night to the Israeli cause.

To make sure the problems of the Soviet Jews are not too readily dismissed from the public consciousness, Washington-area Jews conduct a daily 15-minute noon hour vigil across the street from the Soviet embassy on 16th Street. The vigil has continued now for nearly three years. On Rosh Hashonah and Yom Kippur, Christian friends—mostly from the Downtown cluster of churches, take the place of the Jews.

In the international, intercultural community that is Washington, religious life is not limited to Protestant, Catholic or Jew. If the church of your choice happens to be a mosque, there is an architecturally exquisite gem on the tree-shaded Embassy Row section of Massachusetts Avenue. Moving closer to town, just off Dupont Circle, you can visit the local temple of Krishna consciousness to chant and pray and sing and dance with the local unit of the Hare Krishna movement.

Nearby you can drop in at the Temple of Conscious Cookery, a spotless vegetarian restaurant that



has become popular with both the counter-culture and "straights" in the area. The waiters, waitresses and cooks have youthful American faces but they are garbed in Indian-style garments in the color scheme of the restaurant—butter yellow and white. They live just down the street in the ashram of the Three Hos, happily submissive to the rule of the resident guru.

Churches for Drop-outs

Other young drop-outs from middle-class Christian churches and Reform and Conservative synagogues have found meaning in life in communes devoted to the Universal Church established by the Rev. Sun M. Moon, a self-proclaimed messiah

from Korea. Substantial numbers of others cling with a devotion found in few United Methodist or Presbyterian churches to the teachings of the Perfect Master, the 15-year-old Maharj Ji, and the Divine Light Mission.

The role of explicitly religious activities within the agencies of government in Washington is at best ambiguous. There is fairly general agreement that the much-publicized White House church services incline more toward political and social exercises than religious. The choice of preachers, choirs and guests reflects political rather than spiritual considerations.

The annual prayer breakfast attended by members of Congress, the

Friendship Terrace is a home for the elderly in Washington, D.C. that is owned by the Episcopal Church. Mr. William Harris (in mirror) is administrator and here visits an elderly couple.

diplomatic corps, the President and other top government officials is generally a blatant exercise in civil religion, a fact which Oregon Senator Mark Hatfield pointedly condemned at the 1973 breakfast in remarks that have been widely quoted.

There are prayer groups which meet regularly in both the House and Senate. In the big government agencies, there are also prayer groups which meet regularly. There are at least four such groups in the Pentagon, for example, which meet regularly for a luncheon speaker or Bible study or personal testimony. The fact that at least some of these groups in the Pentagon control their membership along the lines of military rank raises some questions about the universality of the Gospel they proclaim.

Religious life in Washington today is in some ways still affected by the tragic riots that convulsed the city following Martin Luther King's death in 1967. United Methodist District Superintendent Levi Miller was a pastor in Baltimore then—an hour's drive from Washington. A black man himself, he is familiar with the "problem of self determination, the psychology of separatism" that swept the black community following Dr. King's death.

But he feels that by now the demands for separatism are at least beginning to die out. "The backlash is behind us on this thing. Oh, there are still pockets of potential danger; it could flare up again if the wrong things happened. But the movements for separatism are not coordinated now. I feel the era of 'hate whitey' is mostly behind us. The seeds of reconciliation are beginning to take root in both the black and white communities. There is movement now towards community—towards accepting people more as persons rather than as blacks or whites."

Black and White Churches

Few Washington churches of any denomination are fully integrated in terms of equal or proportionate numbers of blacks and whites. Nor is there any substantial pressure from either the white or black community to achieve such integration on a purely numerical basis. According to the Rev. William Bentley, president of the National Black Evan-

gelical Association, "We have stopped trying to make white Christians out of our folks." While there are a few blacks who prefer the "more formal" worship style of most white congregations, he maintains that "black people have come to realize that they have something to contribute to the church" in their warmer, more responsive style of worship, a contribution which could revitalize the total church.

In the older sections of Washington, black congregations will be found within a block or two of the predominantly white church of the same denomination. Dig into the history of the two congregations and you will find that the black church had its origins in the pre-Civil War era, either as a "mission" of the white church or as a group of black members determined no longer to put up with the second-class status accorded them in the white-dominated congregation.

United Methodism has several such "pairs": on Capitol Hill, Ebenezer Church emerged from the slave gallery of what is now Capitol Hill United Methodist. Downtown, Asbury was spun off from Mt. Vernon Place; and in Georgetown, Mt. Zion from Dumbaron.

As the years passed, virtually all ties between such pairs of churches disappeared. But now, on Capitol Hill, the two churches are moving closer together in an ambitious co-operative program. "The two churches are quite different in personality and make-up," explained the pastor of the largely white Capitol Hill church. "Our worship services are much more formal" than those of Ebenezer Church, he said, expressing the often-heard characterization. Yet in the last year—under new leadership—the two United Methodist congregations, one black and one white, have been holding more and more special services together—to the joy of all concerned.

Both churches serve middle class congregations of comparable size and with comparable annual income. If each leaned out their back doors and hollered down the alley, the pastors of the two churches could communicate with each other. Yet no one is talking in terms of merger. "Both churches have a history of some very deep resent-

ments," the Capitol Hill pastor said. Still, the decision by the two congregations to cooperate on an impressive series of social programs—after-school care for neighborhood children, a tutoring program, plans for non-profit housing for the elderly—and to hold some joint worship services and social events represents a giant step forward. The previous pastor of the white church didn't even know his black colleague's name.

Search for Effectiveness

There is, in the Washington religious scene today, a continuing struggle to understand the complex of problems facing the city and the churches and the people—to understand, and then seek ways to minister effectively within that complex.

The Rev. Edward White, executive of the National Capital Union Presbytery, summed up some of the problems in a parable: "We're on the Titanic—surely the most luxurious, the finest, the safest ship of its day. There we sit in the captain's dining room, not even aware of an occasional list." Bringing the parable up to date, he continued: "The operative values in our society, the ones we really live by, are in direct conflict with the values the New Testament tells us we should live by. If we really believe in a God of history, we must ask how long he is going to permit us to continue like this."

Bishop James Mathews, who has headed the Baltimore Annual Conference only since July, '72, is hopeful about the future of Washington's religious life. "There is an atmosphere here that is highly conducive to working together to make common cause for the future. This is true among the Christian forces as well as the secular ones. People here have a sense of nationhood—a global sense to an astonishing degree. The caliber of the people here is high, in the black community as well as the white."

He conceded that Washington is "becoming more and more a secular city," but voiced his faith in the religious forces nevertheless. "The church has a great presence in this city, if we will work together."

Despite all the problems, all the perplexities, he concluded: "This city is far from a stretcher case." ■

Almeida Penicela of Mozambique

PRACTICALLY the only person in Mozambique who can't be heard singing the praises of Almeida Penicela is Almeida Penicela.

An ordained United Methodist minister with a doctorate in pedagogy from the prestigious University of Lisbon in Portugal, the 45-year-old Dr. Penicela is principal of the only Protestant secondary school in Mozambique, the Pedro Nunez school in Laurencio Marques. He is also the only African secondary school principal in the entire country. He is one of four Africans and six Portuguese who sit on the City Council of Laurencio Marques and guide the affairs of the city.

And now a new honor has come to him. Dr. Penicela will be one of twelve representatives from Mozambique to the colonial Portuguese legislature in Lisbon. He is the first African appointed to the legislature.

But Penicela prefers to talk about his school and the United Methodist Church in Mozambique. "We are trying to be able to stand on our own feet," he says in his almost perfect English, "but it is difficult because most of our people are poor. We are trying to do our best and to make people here understand that the church is theirs, even though we continue to need help from overseas."

During the week Dr. Penicela teaches French and administers the affairs of Pedro Nunez, a school which rents half a dozen cramped rooms on the second floor of a nondescript building in downtown Laurencio Marques. The school currently has 184 students, of whom

73 are girls, and operates both day and evening classes. A few of the students are Portuguese, who for one reason or another have missed secondary school training, but most are Africans and many appear to be in their twenties.

"Many Africans don't have the opportunity to go to secondary school because they live far from the centers," says Penicela, "but Pedro Nunez enables rural young people who come to the city to get a secondary or technical education." Students usually begin their education late and then have it interrupted by compulsory four years' military service. Only a handful of Africans are enrolled at the University of Laurencio Marques.

Pedro Nunez was started as a government school by Portuguese in 1943, but the church had a chance to take it over in 1970 after the secondary school in rural Cambini was closed. The school in Cambini

finally closed. But the government allowed the church to run Pedro Nunez, apparently under the theory that they can keep a closer eye on its activities in the capital city than in rural areas. Over the years the government's attitude toward Protestants in general has been one of suspicion, to put it mildly. The appointment of Penicela to the legislature may be one sign that this is changing.

Penicela says that currently the school is able to meet most of its operating expenses, but they are in need of new equipment. He would also like to expand the school into the "suburbs," the slumish reed cities on the periphery of Laurencio Marques where the Africans live. That also happens to be where the church members live and worship, not in the classier sections of the city.

Most of the students at Pedro Nunez are Protestant and just about all of them need scholarship help. Dot Anderson, an energetic and engaging missionary whose husband teaches at the Ricatla seminary, keeps a bookkeeper's list of all the students and their scholarship needs, not only for Pedro Nunez but for government and other private schools as well. The need for scholarship assistance is listed by the Methodist Church in Mozambique as its number one priority. A large student hostel jointly sponsored by United Methodists and the Swiss Presbyterian Church will enable 250 boys and girls from rural areas to have a place to live while attending school in Laurencio Marques, and



never did have a proper license to operate (some Africans got in trouble for teaching there) and was

by Charles E. Brewster

'His life has shown time and again'



Dr. Penicela talks with missionary Dorothy Anderson about the scholarship program for students at Pedro Nunez while, right, a youngster with an old iron looks on. Opposite page, after the service at which Dr. Penicela has preached young people gather around an accordianist. The tall reeds in the background line the alleys of the "reed cities."



support of this is also part of the scholarship program.

Dr. Penicela is a glowing, if not exactly typical, example of what scholarship assistance in a poor country such as Mozambique can accomplish. (The country would surely be listed among the twenty-five poorest countries of the world in per capita income, were it not for the presence of the Portuguese.)

He was born into a non-Christian family near the Chicuque Methodist mission at Inhambane and went to the Hartzell school where, as he once wrote, "I learned about Christ and accepted him as my Saviour." His sister also became a Christian. After completing the mission schools he attended Pedro Nunez school in Laurencio Marques on a scholarship. From 1952 to 1954 he was on a Crusade Scholarship at the Instituto Americano de Lins in Brazil where he specialized in teacher training and finished in the top ten percent of his class. A Methodist missionary at the institute, Warren C. Wofford, wrote: "During his three years with us Almeida gave a wonderful testimony. His vital Christian spirit was a blessing to us (and) served as a lesson in our midst."

After a year of theological education at the Methodist Seminary in Brazil, Almeida returned to Inhambane. Another missionary, Mabel P. Michel, wrote, in recommending him for yet another Crusade scholarship, that "he came back to his community and has shown a very humble spirit and has given freely of his knowledge to help others."

Almeida did get another Crusade scholarship, this time to the University of Lisbon, where he again distinguished himself and completed

S desire to be used of God."

his licentiate for a doctorate in pedagogy and Romance languages. He is fluent in French, Portuguese, and English as well as his own African language of Shitswa. His level of education is superior, naturally, to that of most Portuguese, let alone Mozambicans.

I visited one of the humble but packed churches in the "reed cities" of Laurencio Marques on a Sunday to hear Dr. Penicela preach. He has a low key but direct style. As missionary Bill Anderson translated for me, it was a biblical sermon on one of Jesus' parables and directed at people's needs. What struck me most was the absolute attention he received. Said Anderson, "You can tell that he really has the hearts of these people." It is because he both loves to preach and to teach that Penicela would very possibly turn down the position of bishop if it were offered to him.

From others I learned that Dr. Penicela has received many offers to be the principal of large secondary schools in Mozambique, both private and governmental. He has turned them all down, despite the fact that it would have meant a doubling or tripling of his salary, and has preferred to stay with the church's only secondary school and to spend his Sundays preaching. He does teach one course at the University of Laurencio Marques and his students are all Portuguese (who certainly have their stereotypes of the simple African quickly challenged). His new duties will mean frequent trips to Lisbon, but he will continue to live in Laurencio Marques with his wife and three children.

He will probably also continue to

downplay his own remarkable accomplishments and praise everyone else's. "We are becoming more and more conscious of our relation to the church and of our role in this country," he says. "Some are really giving a testimony as church members."

More than that he could not, of course, say. Africans in Mozambique live in a large country with a coastline as long as the eastern seaboard of the U.S. which is ruled by a tiny European country on the tip of the Iberian peninsula. Portugal insists that Mozambique is simply part of "greater Portugal," another state in the country, and that it knows what is best for the African. There are reports that for the first time some people in Portugal are having doubts about the wisdom of maintaining the overseas colonies (known as "states" now). The possibility must be faced that the appointment of an African to the legislature is an attempt by the government to blunt domestic, as well as foreign, criticism. The man who must live in the tension between present reality and the future hopes of his people must be "as wise as serpents and as harmless as doves."

For that, Almeida Penicela will need every bit of his Christian faith. But the possibility he will succeed is very real. Missionary Mabel P. Michel said it best years ago after Almeida came back from Brazil: "In spite of growing up in a non-Christian home, he soon dedicated himself to God and has been a strong Christian all through the years. His life has shown time and time again his desire to be used of God for the building of His kingdom among his own people." ■



Befriending the Stranger

THEY COME BY thousands every day, clamber aboard trains, buses or open trucks heading towards the promised land of jobs and plenty.

Western Europe has about 11 million migrant workers and dependents, according to the International Labor Organization. They are Spaniards, Italians, Yugoslavs, Portuguese, Turks, Greeks, Tunisians, Algerians, Moroccans and many others.

In recent months a good deal of attention has been centered on the situation of migrants in France. They number approximately 3.7 million. They have been drawn to France by building booms, especially on the Mediterranean coast, and by low unemployment. They do the lowest types of work and live in miserable conditions, often crowded six to a tiny room. They complain they are victimized by employers who withhold their salaries, discharge them at the slightest protest, and refuse to pay for hospitalization for injuries sustained on the job. Since many of the migrants have entered the country illegally, they cannot turn to the law for protection. North Africans, who number one million, endure racial slurs as well.

Grievances gave way to protests after the French Minister of Work announced that foreign workers, even if they had been living in France for years, might be sent home if they were out of work—a decision later mitigated somewhat. North African workers threatened with expulsion undertook hunger strikes and protest marches in scores of cities to obtain the right to live and work in France and enjoy better treatment.

Racial Tensions

Racial tensions mounted over the



summer months. When North African workers marched on City Hall in Grasse to protest working and living conditions, the mayor treated them with contempt and veterans of the Algerian war denounced the North Africans as "henchmen of Mohammed." At Cagnes-Sur-Mer on the French Riviera five North Africans were beaten up by Europeans "to teach them a lesson to leave the girls alone." There were other incidents with racial overtones in coastal cities.

Seething emotions erupted into violence in August when a mentally ill Algerian went berserk and knifed to death a bus conductor in Marseilles and injured five other persons. In the following days, seven North Africans were murdered in revenge and others were attacked, as a wave of anti-Arab hostility developed.

Shocked, Algerian President Houari Boumedienne suspended all emigration of Algerians to France (25,000 a year) until French authorities could guarantee the security of migrants and added he was ready, if necessary, to repatriate all 750,000 Algerian migrant workers in France. Said the Algerian ambassador to Paris, "Algerians have all along preferred dignity to bread." French President Georges Pompidou attempted to defuse the situation but his suggestion that the North African migrants, who are concentrated in Paris, Lyons and Marseilles, should be dispersed throughout the country added to the unease of the migrants.

Some of the best friends of the North Africans have proven to be courageous clergymen who have taken to their pulpits to deplore "racist reactions" and plead that Frenchmen recognize the exploited

North Africans as "our brothers."

On more than one occasion the clergymen have incurred the wrath of French authorities. Last fall the government deported a Swiss Protestant pastor in Marseilles after he organized a hunger strike by Tunisian workers. The Rev. Berthier Perregaux, whom a leading Catholic daily called "one of the rare friends" of the immigrants, had been in charge of the Marseilles office of C.I.M.A.D.E., an ecumenical social service assisting North Africans.

Shortly thereafter the government ordered deported a Scots Anglican clergyman in Nemours, the Rev. Andrew Parker, for allegedly "interfering" in France's social problems, including the immigrant Arab population.

C.I.M.A.D.E., the Protestant Federation of France, the Roman Catholic bishop of Marseilles and other Catholic priests appealed the government's orders and there was widespread public protest, but to no avail.

In Strasbourg, in eastern France, the Rev. Paul Bres and his wife, Akila, carry on a quieter but very effective pastoral ministry among the North African population. They have been advocating the rights of the migrants, pricking the conscience of the French and acting as a bridge between the two groups for three years. They believe they are able to reach an audience of French Christians whom C.I.M.A.D.E. cannot touch, because its positions are too firm and well-known.

Mr. and Mrs. Bres are United Methodist missionaries supported by the Board of Global Ministries and they are well-suited to their work. Akila Bres is herself an Algerian. She grew up in the Methodist Girls Home in Constantine, Algeria, and

received a degree from Scarritt College in Nashville, Tennessee. She was teaching at the Methodist mission school at II Maten, Algeria when she met Paul. The son of French Methodist missionaries to Algeria, Paul had returned to Algeria to pastor a French Reformed Church but later became a special-term Methodist missionary.

Amazing Report

Sue Robinson, an executive secretary for Africa in the United Methodist Board of Global Ministries, has known the Breses for about 20 years and says they are "unique" for this ministry. Mr. Bres has "amazing rapport" with North Africans, she says. And his wife, because of her background, has a type of "antenna" to understand the mentality and reactions of the North Africans.

Supporting the Breses in their ministry is an ecumenical committee in Strasbourg. It includes members of the Lutheran, Reformed, United Methodist and British Methodist Churches, C.I.M.A.D.E., the missionary council of Alsace-Lorraine, and Action Chretienne en Orient. (The Evangelical United Brethren Church had a long history in the region, as did the Methodists. The E.U.B. Church operated a hospital and church in Strasbourg.)

The churches supply the Breses' operating budget. Increasingly, they are assuming responsibility for their salary support as well.

The Breses fulfill their ministry in a variety of ways. Much of their work is helping people on a one-to-one basis. They recently had to find work and lodging and help obtain legal papers for two Algerian Methodists from Algiers who had come to Strasbourg. They have been trying to assist a Moroccan who was so

overwhelmed by the red tape of living in France that he wound up in a psychiatric clinic and lost his job. Temporarily they are the sole support of a stateless Palestinian until his situation is cleared up. And their home is a regular meeting place for Algerian Methodists who have come to France since Algerian independence in 1962.

Mr. Bres has a number of "jobs" outside the home. He is developing a welcome office for migrant workers. Every month he does a radio broadcast about or for North Africans. He lectures regularly at a school in the area on Moslem religious practices and customs.

His emphasis in teaching and preaching is on the similarities between peoples of different faiths who yet worship the same God. Speaking about the Moslem month-long fast of Ramadhan, Mr. Bres noted, "The fast prepares men to meet God and leads to our living God. For us, United Methodists, doesn't a life of discipline, renunciations and sacrifice, lead us also to our Savior?"

One of Mr. Bres's projects is to see that a mosque is built in Alsace, where there are plenty of Protestant churches. "The Muslim population is larger than the Protestant in the southern part of Alsace," he says. "In fact, incredible as it seems at first, there are now in France two Moslems for one Protestant."

Akila Bres began over two years ago visiting North African families in their homes, always accompanied by the wife of the British Methodist lay leader who serves on the Breses' ecumenical committee.

Gradually churches in the Strasbourg area started asking Akila to initiate contacts between Alsatian women and Algerian women. The Alsatian women were astounded at the welcome they received in the homes of the North Africans and

they quickly determined to help the illiterate mothers they met. Mrs. Bres now gets so many invitations to speak to church women's groups about the plight of migrant women that she has had to curtail some of her own visiting.

Most of the North African migrants, however, are men whose families remain in North Africa. This is an additional source of problems for them.

Prison Visitation

Paul Bres also engages in visitation, most notably to North Africans in the two prisons of Strasbourg. He spends a good deal of time talking with families, court officials and lawyers on behalf of the prisoners.

"Recently, a report of court actions involving a Moslem, who is now a French citizen, touched us very much," the Breses wrote in a report to friends. "This man had become enraged because his Alsatian concubine, who had left him, was keeping him from seeing his two sons. He had threatened to kill this woman and her father, and then he did come to them with a gun, but happily he did not accomplish this killing."

Paul wrote a letter to a Strasbourg newspaper protesting a statement of the prosecutor which he felt cast a negative reflection on Moslem civilization and the prosecutor's recommendation of a severe sentence.

It was not the first time he took up his pen to defend the migrants. Last winter after 50 Algerians occupied for months a Strasbourg hotel they were about to be evicted from, he and 100 other local priests and ministers wrote to civil and religious authorities and issued a public letter to the Christians of Strasbourg about the desperate shortage of decent housing for the migrant workers.

Nor was it the last. After the mur-

ders of Algerians in late summer and early fall which led Algeria to halt immigration to France, Mr. Bres wrote to a national Christian weekly appealing for "a more friendly and brotherly" climate with regard to "the stranger who lives among us."

Mr. Bres and his ecumenical committee see his primary role as pastoral and Mr. Bres sees a number of advantages and challenges in that role.

Being a religious man, the "maraout", makes possible his acceptance by Algerian workers, he says. "At the moment when a number of priests and pastors are 'declericalizing' themselves, with the intention of becoming men among other men, we think such an attitude would be misunderstood by Algerians not yet 'evolved,'" he says. Being a pastor is especially important in counseling prisoners, he adds.

Secondly, his pastoral role wins him acceptance, respect and a listening ear from civil authorities, Mr. Bres says. "In general those who speak on behalf of migrant workers are not heard by the authorities," he says, "because they present themselves from the first as revolutionaries and adversaries to governmental and administrative actions. The delicate and difficult position to maintain consists in being respected and heard by the authorities, while remaining faithful to the poor, to the strangers in need, without ever compromising."

As a pastor, Mr. Bres can also act as liaison between the many different groups serving migrants.

Lastly, his pastoral role gives him the opportunity to interpret the migrants to the churches and Christians of Alsace "in a manner that the general attitude of defiance and misunderstanding is, little by little, transformed to a more positive attitude of welcome." ■

by Ellen Clark



Paul Bres, shown below while a missionary in Algeria, ministers to North Africans in Strasbourg, France. Left, a Moroccan friend of the Breses after he was released from jail. Below, Algerian squatters had to vacate to make room for construction of government offices. Bottom, Mrs. Bres and a pastor's wife regularly visit North African women in their homes.





We spent two months in Kenya and Tanzania with the intention of gaining an understanding of the women in both these countries and speaking with as many as possible. We soon realized that two months was hardly adequate time and that we couldn't comment on the status of women without grasping, to some extent, the context and changing economic systems that affect the women of East Africa.

Poverty and the limits it places on people's lives are evident throughout East Africa. The patterns of exploitation, the dependency of African economies on capitalist world markets, the Western values and class system that were developed during colonial rule are not easily changed. But in responding to the economic and cultural problems of post-independence, Kenya and Tanzania have taken radically different roads.

Kenyan Capitalism

Kenya is richer in natural resources. The British developed it along definite capitalist lines to best extract those resources. While ridding itself of some foreign control, the Kenyan government has chosen to continue developing Kenyan society on that model, which includes encouragement of private corporations and urbanization. Tourism is also a major industry due to Kenya's natural beauty and the care taken to preserve her wildlife. In agriculture, cash crops keep the economy very dependent upon foreign markets.

Nairobi, the capital, is a huge impressive city with all the problems that accompany urban expansion. Mathari Valley in the Northwest of the city is a vast expanse of tin and cardboard squatters huts occupied mostly by newcomers who have left farms to seek employment in the city. If you stand at the eastern edge of Mathari you can see the twenty-five story Nairobi Hilton in the city

notes on east african women and politics

BY CHARLOTTE BUNCH AND NANCY MYRON

center. Just south of this point large complexes to house government workers and businessmen are emerging. A four-lane highway sports two small shopping centers and a Kentucky Fried Chicken establishment.

Tanzanian Socialism

By contrast Tanzania is much poorer in natural resources and was less "developed" by colonialism. Today, the government is in the process of building African socialism with the emphasis on a self-sufficient agriculture. The capital city of Dar-es-Salaam sits on the edge of the Indian Ocean with its low buildings sprawling around one of East Africa's most important ports. While the city is the center of trade and government, it has not been built up like Nairobi and urban migration is discouraged.

The major vehicle for Tanzanian socialism thus far has been Ujamaa, which literally means familyhood. Ujamaa villages are communal lands, subsidized by the government, which seek to return to the basic principles of African society in which cooperation was the basis for production. They assume that each person's labor, no matter what the task, should be valued as necessary for the goal and that no one should starve since crops are grown for community consumption. Tanzania encourages self-reliance and cooperation and seeks to have as little dependency on foreign markets as possible. Ujamaa has been functioning with varying success for 10 years, its long-run prospects still unknown.

Diversity of Women

Any day in Nairobi one can see women of every description: young school girls in blue and white British uniforms, an older farm woman in a faded Kanga and a heavy basket of cassava on her head, a young mother in a beautiful two-piece Kanga and high heels with a child on her back, a Masai with shaven head

and neck and arms covered with beautiful bead work, a young office worker complete with mini skirt and Afro wig.

The cities are a swarming mixture of African tribal styles, traditional English dress and modern fads, reflecting as many different types and mixtures of lives. The sounds might vary from Ngomi dance, to James Brown, to evening Muslim Prayer.

Two weddings we attended illustrate the diversities. The first, a stately affair, was the wedding of the daughter of an important Kenyan government leader. Official guests arrived at the church in Mercedes-Benzes, Jaguars and Peugeot 404's dressed in very formal Western attire. The second was the wedding of a nephew of a government official in Dar-es-Salaam attended by all classes of people. While the ceremony itself was Western, emphasis was on the African celebration in the courtyard complete with roast goat, baked cassava, beer and Ngomi dancers.

Women's Yoke

A woman's life is defined by her tribal and religious heritage, her contact with colonialism, and the nation-building struggles of her country. Each has had an effect upon her as a woman. Three Tanzanian women, Lucy Lameck, Martha Bulengo and Tatu Mandara, summed up the situation in a paper presented to the All African Women's Conference in July of 1972:

"For women in Africa have historically suffered from two kinds of exploitation, oppression, and discrimination. With the other members of their societies, they experienced all the evils of colonialism and racialism. But in addition, they suffered from discrimination against them as women—that is, sex discrimination—within their own traditional societies as well as from the colonial powers."

In traditional East African tribes,

including Muslim societies, women were strong and hardworking, but clearly subservient to men. Tribal customs vary but all asserted the supremacy of man and demanded complete obedience of woman, first to her father and then to the husband (and his family) who bought her. Within this system, women were respected as mothers and granted certain rights and protections.

Effects of Colonialism

Colonialism denied all Africans freedom, female and male. It also introduced Western style male supremacy which tended to worsen the condition of most women. While a few women were educated, generally the colonialists educated the men and trained them to manage their "new" societies, thus enhancing men's power over women. Perhaps more damaging, they introduced a Western contempt for woman that eroded the respect women did have in some African societies.

Today, women in East Africa all too often get the worst of both worlds. The Tanzanian women stated:

"Among the mass of women, subordination in the society continues to be accepted as natural and unquestioned. Among the male members of the society, who have a vested interest in maintaining their traditional place as the 'one who decides', any change in women's social or political role continues to be resisted. . . . Despite the public enthusiasm with which African nations reject practices of their ex-colonial masters, their conduct in this matter (sex discrimination) is similar. Thus, the same kind of jobs are beginning to be regarded as women's jobs, and the same kind of administrative, supervisory, and technical jobs are tending to be regarded as men's jobs."

Or as a male professor at the University of Nairobi bluntly said to us, the educated African man behaves African toward women when it is to his advantage to do so and European when that is to his advantage.

Quest for Liberation

The question among East African women is not whether the male supremacy of traditional society or of the imposed Western one is worse, but how to end both. They will forge their own models for female freedom without the imposition of Western women's liberation or the African male telling them that they cannot have freedoms that he labels as Western.

In the conflicts over how Africa will modernize without losing its own culture, the role of women has been hotly debated. While mini-skirts hardly represent liberation, the controversy over them illustrates this conflict. When a few women in East Africa began to adopt this style, some men declared it too Western. In Nairobi it was generally acknowledged that women could be publicly ridiculed (usually verbally) by any man who chose to take issue with the length of her skirt. In parts of Tanzania mini-skirts were banned and women jailed for wearing them. An Afro-American who had been living in Kampala, Uganda, reported that men were given permission to measure any woman's skirt in the streets; women who resisted were beaten and three were even murdered in this fashion. As Fibi Mumene, a Nairobi columnist for *The Daily Nation*, pointed out in her interview with a Kenyan politician, it's a bit absurd for African men wearing three-piece British styled suits to tell African women that mini-skirts are too Western.

Changing Roles and Culture

Tackling the question of women's changing roles and African culture from another angle, the Tanzanian women wrote:

"There is nothing inconsistent in demanding that women should assert their rights as equal human beings in the new society, and at the same time calling upon women to guard traditional African values and ensure that these are transmitted to the new generation. For the subordinate position of

women was not an essential part of African traditions; it was merely the result of social adaptation to certain economic and physical conditions. . . . The men of Africa no longer provide meat for their families by organized hunting, they no longer need to take part in hand-to-hand spear fighting to defend their children, the aged, and the incapacitated from attack by tribal enemies. There is therefore no longer the slightest justification for women doing virtually all the work on the shamba and all of it in the house, while the men sit and drink or discuss the affairs of the community. And certainly, in this day and age, for a pregnant woman to walk in her husband's dust carrying a baby and a heavy bundle of firewood, while he saunters with stick or fly-whisk, has nothing to do with African culture. It has everything to do with that kind of master and servant relationship which is inconsistent with African freedom and African development."

This debate is far from settled but increasingly the women of East Africa are setting the terms for its discussion.

Everyone agrees on one point: the women of East Africa work very hard. Women's strength and endurance is evident everywhere. There is no place for the Western middle class attitude that women are weak or incompetent. The lack of identity and sense of worthlessness that the Western women's movement must fight exists, if at all, only among a few of the educated elite and hopefully will be kept out of Africa.

18-Hour Work Days

The vast majority of women live in the villages working an 18-hour day for the physical survival of their families. They still have some local influence and prestige by virtue of this work; however, this is being eroded by the processes of "modernization." As power concentrates in the national government and the cities, women's power decreases. Women left behind in the village miss out on the education and experience that leads to better jobs and political influence; when the government trains local leaders it usually picks men. In Kenya, for ex-

ample, women have been working in self-help groups for decades, but recently the national government decided to start such programs, which often means bureaucrats take control of the work, decide who the leaders are, and thus strip the women of much of their autonomy in the name of progress.

Women who do venture into the cities, particularly Nairobi, often find life even harder unless they are well educated or married to an influential man. They are bombarded with urban problems such as housing, unemployment, disease and sanitation, and family breakdown often leaving them with children to support on their own. As in cities throughout the world, some women in Nairobi find prostitution is their only economic recourse. Few women get schooling beyond the sixth year, but those who do said they still face problems of job discrimination and prejudice similar to the West, although they usually find some job because their skills are needed.

In both Kenya and Tanzania, most women leaders emphasized that their first priority in raising the status of women is alleviating women's tremendous work load. This calls for development projects; water irrigation and sanitation systems, child-care, mechanization of farming, job training and education. Only as women begin to have a few hours free from the struggle to survive will they be able to pursue other interests and enter more actively into the political affairs dominated by men.

Divergent Development Roads

There are many similarities in women's situation in Kenya and Tanzania. The future however may differ because of the divergent roads to development the countries are pursuing. Two young professional women brought this difference home to us. Both were educated and had struggled against male prejudice to be accepted on their respective staffs. Both had strong feminist views about women's situation and had written controversial papers on the subject. But they viewed the future quite differently.

Rowina Mulano was given a certain amount of respect for having worked her way up in the administrative hierarchy of her Nairobi business. But most of her colleagues

were male and didn't take her views very seriously. She was also now part of the social elite who accepted her because of her job status but she saw clearly that they and even she were quite removed from the majority of women, who were rural and poor. In brief she found it very hard to use the position she had worked so hard for, to implement more ideas and programs for women.

Edu Msaulago of Dar-es-Salaam also felt that the struggle for women's rights would be long and hard, but she was hopeful that it could be incorporated into building African socialism. Her country's efforts to build these politics provided a climate where she and other women were better able to relate to women of all classes in the country and city. She was starting a magazine for young women of high school age to encourage them to give vent to their ideas of how women could best grow and help participate in the politics of their country.

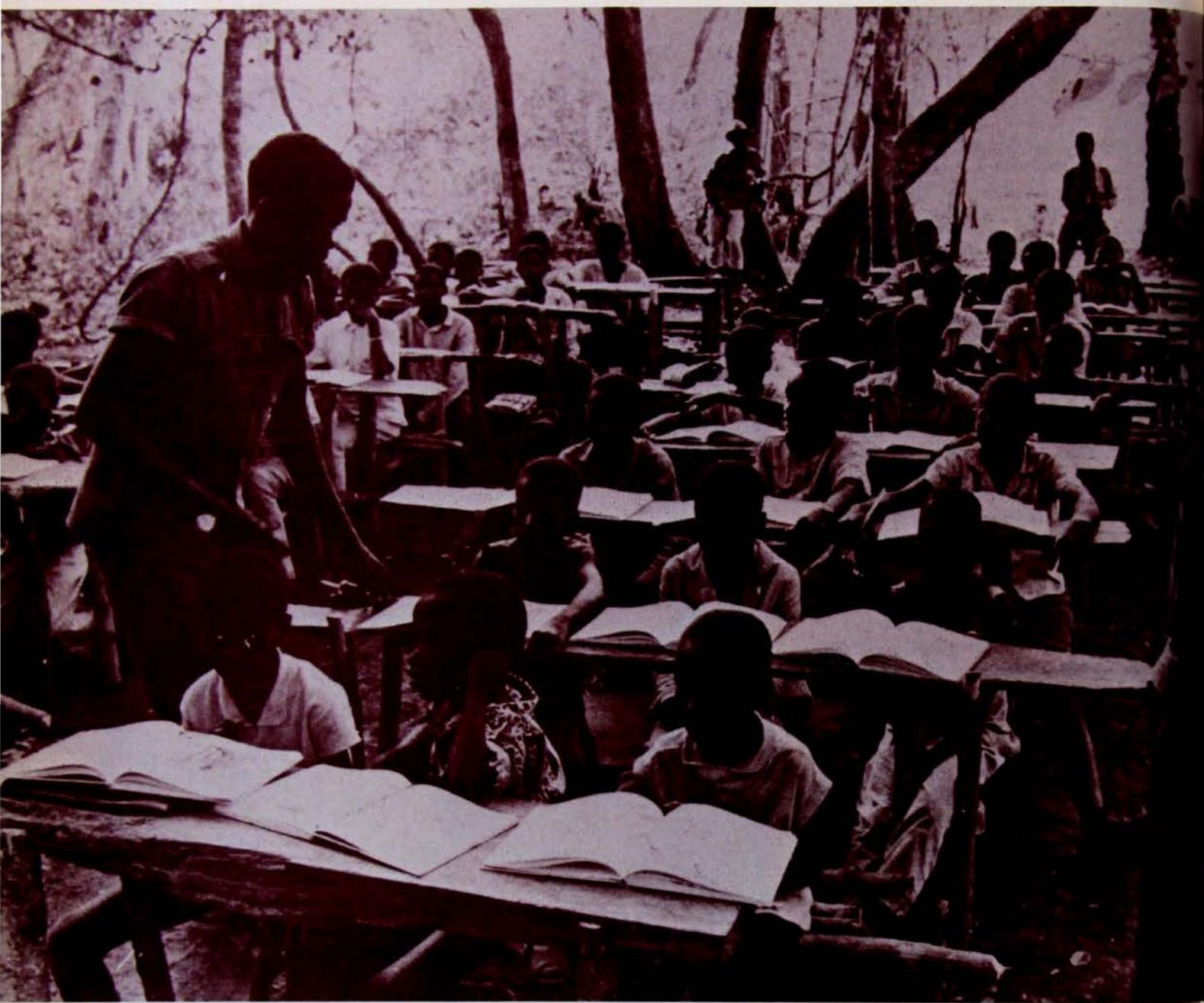
Building on Women's Strengths

Tanzania's effort to prevent the growth of a rich, educated elite and to build up the countryside may offer a chance to build on the traditional strength of women. Too often in Kenya, women are left isolated in the villages, trapped in the urban squalor, or like Rowina, educated but frustrated with no place to move. The Ujamaa villages of Tanzania have adopted some concrete programs to better women's status, such as communal child-care and the practice of paying women for all work done directly, rather than through their families, granting them economic independence.

If Kenya continues to develop along Western capitalist lines, then women are more likely to be oppressed in ways similar to the West. If African societies pursue new ways of developing, such as Tanzania is attempting to do, perhaps they will also find ways of eliminating the oppression of women in that process.

The women of East Africa face many problems from colonialism, racism, poverty, and various forms of male supremacy. But they are strong women whose ability to survive and to meet these challenges seems clear. In both Kenya and Tanzania, they have begun to forge their own paths for liberation. ■





Armed guards surround pupils in an open-air schoolroom in the jungle in Guinea-Bissau.



I am not a great defender of the armed fight. It is violence even against our own people. But it is not our invention—it is not our cool decision; it is the requirement of history.—Amilcar Cabral, October, 1972, New York

Throughout the last decade the people of Guinea-Bissau and the Cape Verde Islands have been fighting the Portuguese for possession of their territory. They did not want their countryside bombed nor their own killed. But an anachronistic European government has stubbornly denied them independence.

They want the fighting to stop tomorrow. The Republic of Guinea-Bissau, proclaimed on September 24, 1973 by the 120 elected members of the People's National Assembly, was an act, in part, to further convince Portugal that history is not on its colonial side.

By mid-October 69 nations had recognized Guinea-Bissau as the legitimate government for that stretch of West Africa bordered by the Atlantic Ocean on the west, Senegal on the north, and Guinea (Conakry) on the south. (It has an area of 14,000 square miles with a population over 600,000.) There were no surprises among those nations recognizing Guinea-Bissau, which included 39 African countries, China and the Soviet Union. The NATO countries, though recently at odds with aspects of the unilateral initiatives by the United States with respect to the Middle East (Portugal was the only NATO ally to allow U.S. jets bound for Israel to refuel on her territory), held firm behind the British position that the new Republic did not meet the "criteria" of a nation.

During an early November General Assembly debate in the United Nations, the U.S. delegation stated that "Portugal continues to control the population centers, most rural areas and the administration of the Territory" and that "Portugal [should] continue to be recognized as sovereign in the Territory." The Cuban delegation, however, during the same debate released a statement from Aristides Pereira, Secretary General of the African Party for the Independence of Guinea and

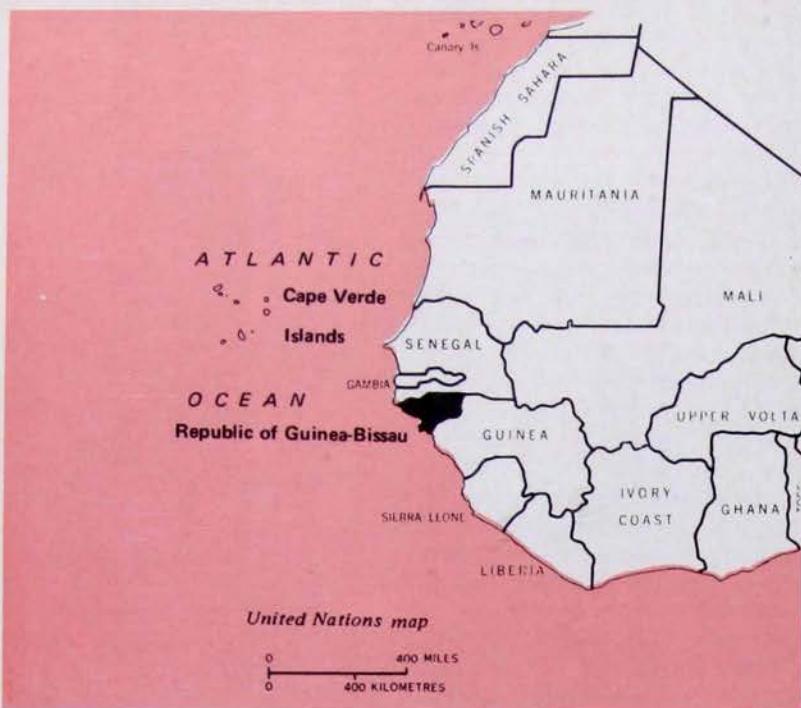
An African rebel is visited by a child as he stands guard at an outpost near Cacine, Guinea-Bissau.



They Want to Stop Fighting

by Robert Maurer

Robert Maurer is secretary of the Committee to Support the Republic of Guinea-Bissau.



Cape Verde (PAIGC) which has led the liberation struggle, stating that the population within the liberated areas was 350,000 out of a total of 650,000 in Guinea-Bissau, and that the new Republic controlled 72 percent of the land area.

Diplomatic recognition by nearly one-half of the United Nations membership has permitted a new strategy in yet another international effort to convince Portugal to stop fighting and withdraw. By a margin of 94 to 7 (the U.S. voted no) with 30 abstentions, the General Assembly voted on November 2 to condemn Portugal's "illegal occupation" of certain sectors of Guinea-Bissau, and demanded an immediate withdrawal of Portuguese armed forces from Guinea-Bissau and Cape Verde Islands. While a U.S. veto in the Security Council would preclude any moves to enforce such a resolution, the language does suggest the possibility that various nations, especially in Africa, might be prepared bilaterally to provide the ten-year armed struggle with new weapons to deliver a knock-out blow to colonial occupation.

But the fighting goes on. The Portuguese still occupy several towns and the capital, Bissau. On the Cape Verde Islands, 280 miles off the West

African coast with a population of 300,000, the effort toward liberation has reached the stage of political education and civil disruption. There has been some confusion concerning the relationship between the struggles in Guinea-Bissau and Cape Verde, but, as one spokesperson put it, "Do twins emerge at the same time?"

The proclamation of the new Republic was branded a "publicity stunt" and a "fantasy" by Portugal. This intransigent attitude was described recently by John Grimond, African correspondent for *The Economist*: "Her (sic) determination is born of a strange combination of economic exploitation—exemplified, if you like, by the traffic in laborers to the South African mines—and the rigidly held belief that the Portuguese are fulfilling a civilizing mission in Africa."

While Guinea-Bissau is a poor country, an African victory recognized by Portugal there would no doubt spur on the liberation movements in Angola and Mozambique. These latter countries are rich in present and potential commercial wealth. In addition, South Africa and Rhodesia would feel further threatened by an African people defeating a European nation. Guine-

Bissau is a domino which Portugal and its allies deny is ready to fall.

While trying to maintain a fiction that no war is occurring in Guinea-Bissau, Portugal has fought hard, at times utilizing napalm and herbicides. According to a special three-member U.N. Mission which visited the liberated areas in 1972: "The (PAIGC) medical personnel were particularly concerned about malnutrition, especially among children, which they attributed largely to a lack of protein due to the systematic slaughtering of livestock by the Portuguese military forces."

But the fight has never been wholly military. An infrastructure upon which a nation functions has been developing. A few statistics indicate this: Before 1963 there were only 14 university graduates; now there are 485, sponsored by the PAIGC. Where there were virtually no schools in the interior under Portugal's rule, there are now 155 primary schools which serve approximately 8,500 pupils. Before 1963 there were almost no medical facilities in the countryside; now there are 125 mobile medical teams. A system of People's Shops allows products from various sectors of the country to be available to everyone, on the basis of barter.

Perhaps the most important aspect of nation-building was expressed by Amilcar Cabral, the late Secretary General and founder of PAIGC, when he visited New York in October, 1972, three months before his assassination by Portuguese agents. He compared developments in the U.S. with those in his own country:

We consider, in our spirit and our vision, that something new is coming in your country. We're confident that a nation is being born in your country. For many years, people lived back-to-back . . . You are now, step by step, facing one another. . . .

In my country today, there is something like this. Our struggle has performed a miracle. People, who for centuries have been back-to-back, now are face-to-face. Not only face-to-face, but in the arms of one another. It's a great change, and is the best hope I have for your country, principally for your grandchildren.

"In the arms of one another" is a phrase with a considerable history

of struggle in Guinea-Bissau. Backward tribal attitudes, especially with regard to property and women, were analyzed by the PAIGC which then worked with determination to change them. For example, the second largest tribe, the Fulahs, had a social organization based on customary chiefs. The chiefs permitted an unequal distribution of the land to favor the nobility of the tribe. Women lived under a strong patriarchal system. As a partial result, for years the Portuguese were able to co-opt certain Fulah chiefs and turn them against the liberation movement. But the PAIGC has turned this condition around.

Rice production has increased through co-operative methods of organizing land use. Many Fulah chiefs no longer co-operate with the Portuguese. In the electoral process which led to the creation of the People's National Assembly, the PAIGC decided to underscore its position regarding the abolition of restrictions on women by insuring that at least two of the five-member village committees throughout the liberated territory were women. This male-female formula did not apply to the election of the 120-member People's National Assembly (the supreme legislative organ).

The fight still goes on, even though the People's National Assembly re-affirmed the position of "willingness to negotiate a solution which will put an end to the aggression of the Portuguese colonial Government . . ." But it is not Portugal's fight alone. If it were, its economy could not stand the enormous strain of maintaining 142,000 soldiers in Africa. Portugal is about fortieth with respect to per capita gross domestic product. In addition, in 1970 (for which the latest statistics are available) Portugal's defense budget was exactly one-half of its total national budget. Its economy requires outside assistance to sustain its colonial wars.

The United States' support regarding Portugal's economy comes both in the context of NATO and bilaterally. To review briefly some aspects of U.S. aid to Portugal is also to demonstrate the unchecked powers exercised by the Executive Branch in the field of foreign affairs. For example, the Azores Pact, which allowed Portugal \$436 million

credits and loans over a five-year period, was an executive agreement with Portugal. The Senate Foreign Relations Committee took exception to this way of making international agreements and requested that the Pact be submitted to the Senate in the form of a treaty. But the Administration did not agree. Further, under a clause in the Foreign Assistance Act which permits the President to make grants without Congressional approval if he deems it a matter of national security, Nixon granted Portugal up to \$905,000 in 1973-74, plus another \$2 million for defense items (at one-third the list price). In return, the U.S. was permitted to maintain its facilities (submarine tracking station and air base) on the Azores, which are Portuguese islands in the Atlantic.

It must be asked, however, in these recent years in which non-aligned nations have begun to act with increasing political sophistication, and when the NATO spirit seems to be in some disarray, what does the U.S. stand to gain by backing a government officially opposed by over half the nations of the world?

In the U.S., in anticipation of the proclamation of the Republic, a

broadly based Committee to Support the Republic of Guinea-Bissau was formed to solicit citizen recognition of the new African government, as well as demonstrate popular support for State Department recognition. Such support has already come from the 64th General Convention of the Episcopal Church, the Board of Global Ministries of the United Methodist Church, and the Africa Studies Association which passed resolutions urging U.S. recognition.

Financial support for the PAIGC has come from several denominations, especially The United Methodist Church, and the Interreligious Foundation for Community Organization (IFCO), and the World Council of Churches. The WCC's Program to Combat Racism has made grants totalling \$70,000 to PAIGC for the rental and maintenance of buildings, for food and education for 200 children and students and also food, medicines and equipment at a 100-bed hospital.

Through concerted national and international pressure, one can only hope that the yearnings of the people of Guinea-Bissau and Cape Verde Islands to stop the military aspect of the fight will be realized in the very near future. ■

Leader of a PAIGC jungle patrol uses a hand signal to order his men into position. They are armed with Soviet-built AK-47 rifles and a rocket launcher.



echo of a voice

by Eunice M. Ringo

It leans against
a cloud of dreams—
the ladder of hope,
designed
with rungs
at different heights
so each of us
can find
his own right place.
The venturesome
and daring
know their bent
and shoot
straight up to the top.

But the higher rungs
bear greater risks—
for should
the ladder tumble down,
those standing
near the summit
are sure
to feel more pain.

Yet
on the highest rung

are not the braver,
but just those
built to thrive
on thinner air,
the ones who need
to see in all directions,
to get a glimpse
of what could be.

I am cast
for altitudes,
I'm destined
for the highest rung,
for me
there is
no other way.
And when the ladder
starts to sway
I hold on tight,
making motions
to direct the storm
and looking
for a calm
to let me reach
the cloud—
my dream.

But
if the ladder topples
and I land
wounded on the ground,
hope battered
and disfigured too,
I know I won't
stay down for long—
I will
fly up
to hope again,
drink in
the whole expanse
of earth and sky,
for
from that highest rung
I saw
a place
my wits did not conceive,
a place
where hope
may touch infinity
and finally
achieve.



REJECTING THE ROCKER

BY BETTY WATERS

Residents of the Brooks-Howell United Methodist retirement home in Asheville, North Carolina reject a rocking chair existence. Instead, many of the 102 retired missionaries and deaconesses living at the home, built in 1957, look for a job in a place of need.

"Our people live on their toes," says a 97-year-old former missionary to China.

Before her retirement recently, Reva McNabb, the home's director, listed some of the many community activities the "off duty" missionaries are engaged in: working in a day care center, assisting at a school for the retarded, "adopting" a young girl with family problems, teaching in a church school class for underprivileged children, teaching English to foreign students, turning one's apartment into a home away from home for young people from India.

Some of the "Brooks-Howell ladies" learn Braille and transcribe books for the blind to read. Others become workers for the Red Cross and local hospitals, tutor high school students, conduct visitation programs, read stories to pre-schoolers and help with adult literacy programs. They augment the staffs of the 13 Asheville United Methodist churches by assisting with secretarial work and cataloguing books in church libraries.

A former Cuba missionary, who has lost sight in both eyes, has committed to memory 184 hymns, a repertoire she draws upon to play the piano at vespers and other services at the home.

One resident counsels cancer patients and alcoholics. She believes her greatest service is in the area of intercessory prayer. In spite of advanced age, she travels 15 miles weekly to teach an adult Sunday school class in a small rural church.



Mary Evans, missionary in Philippines for 38 years, tutors girl in reading. Below, Miss L. Mae Fulmer, who was a deaconess for 38 years, feeds a retarded child at the Irene Wortham Retarded Children's Day Care Center. Bottom, Ruth Wolfe, missionary in Algeria and Pakistan for 38 years, and Beulah H. Reitz, 32 years in Rhodesia, make bandages for Nyadiri Hospital in Rhodesia.



Before retirement, the residents of Brooks-Howell Home gave a total of 3,547 years of Christian service. Today not one of the residents who retains her health is idle.

"I'm happy that God is using me still," one summed it up.

Another declared, "If one has something to do that's challenging and has to do with people, retirement is certainly not boring." ■



LETTERS OVERSEAS

FROM

BRAZIL

In today's world of revolution and rapid social change, the missionary's task of witness may be accomplished in new and different ways. His/her life-style might even be considered "unconventional," and one's place of service may be labeled by some "unnecessary."

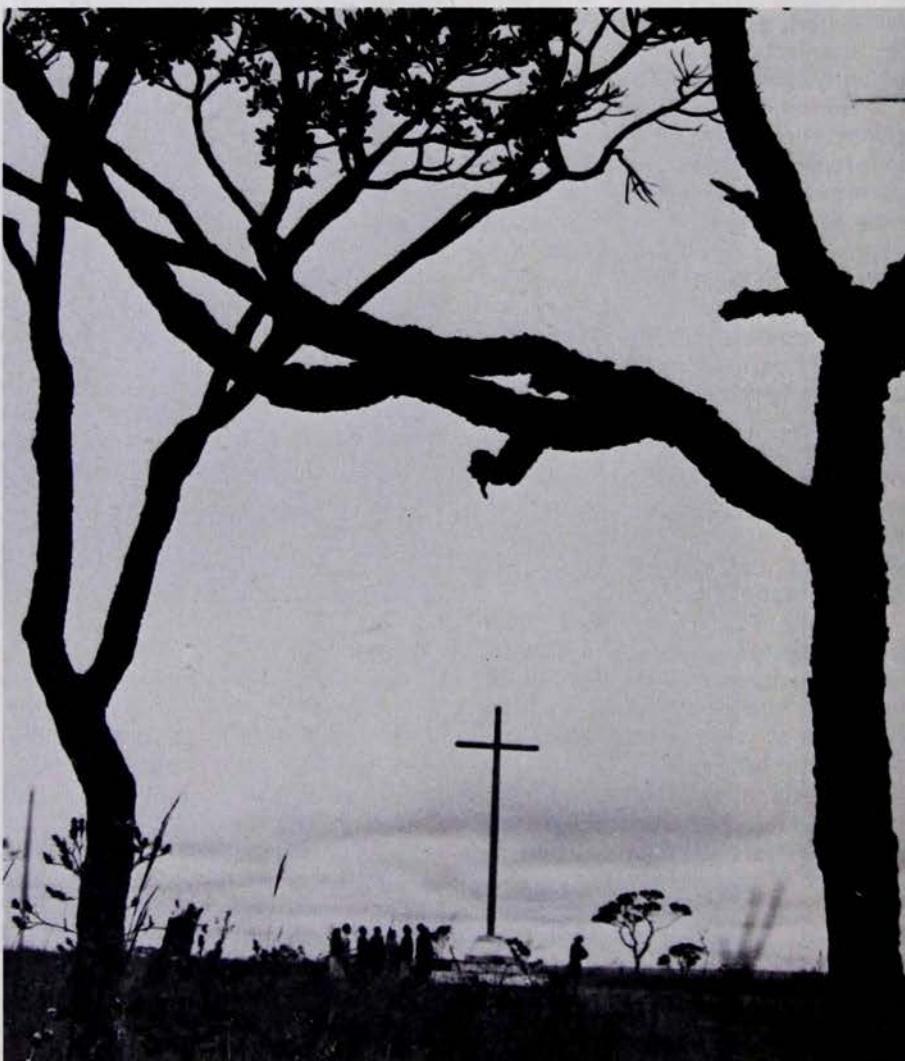
From my own "letter exchange" (or lack of letters!) and in reading between the lines, I have sensed among some friends in "supporting" U.S.A. churches a growing doubt, or even credibility gap, about the validity of overseas mission today.

Recently a friend in one of our supporting, personal-interest-related churches wrote to me very bluntly: "Why should we Presbyterians contribute to your support in a Methodist institution overseas?"

An honest question deserves an honest answer. The implications require a five-fold explanation:

First: The average church member tends to cling to the missionary "image" of the last century. We thank God for such missionary pioneers as David Livingstone, J. Hudson Taylor, John C. Paton, A. G. Simonton, Adoniram Judson and many others. But, have you read any missionary biography written since World War II? You will find that today's missionary pioneers are not only on the geographic frontiers, they are on the *strategic* frontiers. And the "natives" may be wearing business suits or factory coveralls or student jeans!

Second: The very nature of our Lord's Great Commission implies a transition in emphasis as lives are transformed and new churches are born: "Go . . . make disciples . . . baptize . . . teach." The very "teaching" completes the cycle, so that the new, sister churches carry on the evangelistic thrust. Even the active Apostle Paul, in later life, committed the "church planting" to his spiritual children. So if our church or mission has concluded that in this second



century of missionary endeavor around the world, it is now time for the *nationals* to assume their responsibility for evangelism, then what or where is the new missionary frontier? The specific answer depends upon the continent, the culture, and the maturity of each national church involved.

Third: In this second missionary century the true missionary must be committed to the guiding principle of John the Baptist in his relation to Jesus Christ: "He must increase, but I must decrease." Collectively, this means that no young church will accept ecclesiastical imperialism from North America or Europe. Individually, this means that a national church anywhere in the world in deciding its own destiny may often assign the missionary to a strategic frontier rather than to a geographic outpost. In the servant role, a missionary couple may still be assigned to "church planting" among Indians, or lepers, or "natives"—but that couple's location and type of outreach will be determined on the field by national leadership. And the missionary's permanent assignment remains: "to work yourself out of a job."

Fourth: Denominational barriers in many parts of the world are not as great as they have been in the States. Overseas Christians are seemingly more aware of the common enemy of secular indifference. Furthermore, there are many forms of Christian impact too large or too expensive to be undertaken by a single denomination. In the States we first joined together in community firefighting with the bucket-brigade from back-yard wells; today, larger communities use computerized firefighting equipment involving water that may have come from outside the state! Likewise, an evangelistic campaign, or publishing project, or radio series may involve the evangelical community—without asking if the "help" is Presbyterian, or Methodist, or Baptist! Or as one Catholic teacher explained to my daughter's religion class: "Boys and girls, God is not a Catholic." And may I respectfully add: Nor is God marking "Brownie points" for the Presbyterians!

The very existence of an ecumenical Christian university, hospital, orphanage, mass communication or

rehabilitation center can be a *united* affirmation of committed Christians to the unchurched or to the disillusioned around the world.

Finally, although you may sometimes question our methods, do you also doubt our motives? Most of us are overseas because we made a commitment to Jesus Christ to share His message with the world. Your own description of "preaching the gospel" may not always agree with what our concept of "preaching the gospel" involves. A few years ago some U.S.A. churches thought it was nice for the missionary to "preach the gospel" to the black man in Africa, but that the missionary should not be concerned for the black man in Philadelphia or Chicago. Yes, it was all right to spend the best years of one's life for minorities in Latin America, but it was "all wrong" to extend that prophetic ministry to the Chicanos in Texas or California!

In the world of the 1970's both laymen and missionaries—whether in Boston or Brazil, Denver or Dahomey, Indianapolis or India, Kansas City or Korea, Albuquerque or Afghanistan—all of us are responsible for communicating our faith in Jesus Christ on a one-to-one basis. This witness will continue: both within and without our ecclesiastical structures wherever God has placed us to serve at this moment of history!

Jaime W. Buyers

The Rev. and Mrs. James W. Buyers, commissioned since 1949 by the former Board of Foreign Missions, UPCUSA, are at present on loan from the Presbyterian Brazil Mission to the Methodist Institute of Higher Studies in Sao Paulo, where Mr. Buyers teaches in the Schools of Communication, the Humanities, and of Theology.

BRAZIL

The work on the district level is an inspiration, in spite of the problems in some churches. An example would be the small congregation of 18 members in a place called "Mata da Cruz." (Literally translated, it would be "Cross in the Boondocks.") Eleven years ago there was no church and no school and one

Protestant lady. Now in this same place, way back in the country, we have a chapel that seats 60, two sessions of primary school are held daily in the church and a literacy course at night for adults, and two more literacy classes for adults are being held in a farmhouse a mile away, sponsored by the church. I preached there on a Friday night, by lamplight, and we had 80 attending the service (preached in the doorway and windows). Dona (Mrs.) Efigenia, the lone Protestant that God used for all of this, is now lay leader of the congregation in this country where women's rights are far from recognized.

George, June and Margaret Megill

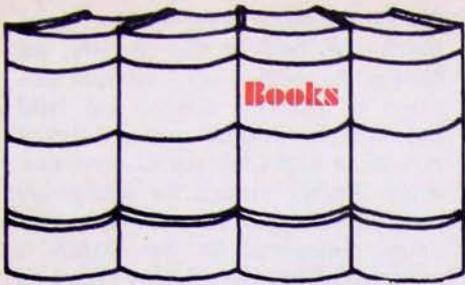
The Megills are United Methodist missionaries serving in Niteroi, Rio de Janeiro state. Mr. Megill is a pastor, district superintendent and seminary instructor. Margaret is one of the Megills' three children.

TAIWAN

We were invited by a friend to join him in having pizza at a little Italian restaurant run by Chinese people. Since we hadn't had pizza for a year, we were most eager to accept his invitation. As we were about ready to leave, the Chinese family were putting their meal on the tables, and Martha happened to pass by just as one of the Chinese ladies bowed her head in prayer. No one else at the table did so. She was making her own silent witness, and we felt such a bond with this lady. It was the first time we had seen a Christian witness outside of Tunghai or a church-related activity. It reminded us once again that we are all one in Christ—that in sharing Him we can bridge all language, cultural, age, educational and political barriers. Toward this goal we shall strive.

The Lewis Fiskes

The Fiskes are United Methodist missionaries serving in Taichung, Taiwan. Mr. Fiske is Chairman of the Chemistry Department at Tunghai University and Mrs. Fiske has been helping in the biology department at Tunghai, an inter-denominational college founded in 1955.



TRUE PATRIOTISM, by Dietrich Bonhoeffer. New York, 1973: Harper and Row, 246 pages, \$6.95.

This is the third and final volume in the English series of the letters and papers of the martyred German theologian Dietrich Bonhoeffer. The series has attempted to relate the development of the mind of this seminal thinker to the events around him. In this volume we meet Bonhoeffer as a theologian writing from a safe position within wartime Germany to his former students who are on the front lines, then as a "double agent" for the German Resistance attempting unsuccessfully to send out peace feelers to the Allies in 1942 when the war was going in Germany's favor, and finally as he is himself a prisoner of the Gestapo on trial for his life.

Unlike the first two volumes, *No Rusty Swords* and *The Way to Freedom*, this volume includes the period of the now famous *Letters and Papers From Prison* and covers the last years of his life.

There is a long exposition of his thoughts on baptism, a moving testimony to his belief in the victory of the resurrection and life after death, an attempt at writing a novel and a drama. There is, naturally, little record of his own part in the Resistance except the code word "Klaus" for the plot on Hitler's life in July, 1944—a plot Bonhoeffer supported. The book offers the thoughtful reader the chance to explore with a great thinker the relation of the Christian to the State.

"If God wants to make faithful men of us at this time," writes Bonhoeffer to his friend Bethge from his cell, "then we should be very grateful to him for this time—Now God preserve you in body and soul."

C.E.B.

PLUM JELLY AND STAINED GLASS & OTHER PRAYERS, by Jo Carr and Imogene Sorley. Nashville, 1973: Abingdon Press, 110 pages, \$2.75.

This is a book of down-to-earth prayers that will make you smile, feel shame, give you new resolve—and inspire you to compose your own prayer-poems to God. The prayers are reflections on busyness, loneliness, self-centeredness, apathy, beauty, friendship and delight in little things like cicadas' wings and fresh paint

and jars of plum jelly.

Their earlier books have similarly engaging titles: *Bless This Mess & Other Prayers*, *The Intentional Family* and *Too Busy Not to Pray*.

There is a charming quality of spontaneity and humility in these prayers by two Texas women who are homemakers, writers and mothers. It is their fourth joint book.

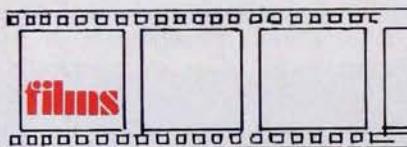
The flavor of this book is best sampled with an excerpt from a selection:

Dear Lord,

I thank you that I do not always flub it. Once in awhile I do happen to be at the right place, at the right time. Sufficiently aware of another to say at least a few of the right words. And for this I give thanks. There have been so many occasions when someone else has been for me what I needed—given me strength, or served as the beloved opponent—argued with me, counseled me—helped me bear, or face, my troubles—helped me celebrate my joys. And now, this time, I have had the opportunity to undergird someone else. And I didn't flub it.

I am grateful, Lord. . . .

E.C.



AMERICAN GRAFFITI, a Universal picture. Produced by Francis Ford Coppola, directed by George Lucas. PG.

Where were you in '62? ask the advertisements for *Graffiti*. I was a harried waitress at the popular teenagers' hangout, the local drive-in restaurant, obliged by the management to wear a ridiculous uniform. So I got a chuckle out of the opening scene in *Graffiti* in which car-hops at Mel's Drive-in wearing silly red hats and roller skates wheel out to deposit trays of cherry cokes and burgers on the windows of cars with radios blaring.

Twenty-eight-year-old director Lucas drew upon his own memories to faithfully recreate the age when much of white teenage America sported close-cropped haircuts, rocked at sock-hops and went steady. In '62, as *Graffiti* recalls, a car was the prized possession of every self-respecting male, essential for cruising around town to look over the girls, drag racing to prove his masculinity, and necking in the back seat. In '62 nobody seemed to be concerned about the Pill or drugs, poverty or war. Idolizing a black (Negro) disk jockey was a somewhat daring venture in race relations. The biggest decision to make was

whether to leave home to go to college.

Graffiti depicts that time with authenticity and amazing detail, with great humor, without sentimentality or condescension.

The action—and there's a lot of it—takes place in the lives of a half dozen or more teenagers on one long night at the end of the summer, the night before leaving for college. An epilogue tells us what happened to four of the men—but none of the women.

The film is well written, funny and wholly believable, with some memorable acting by a number of relatively unknown young actors. It won't make you long for the good old days. But it will give you some valuable and sympathetic insights into those days, of recent history.

E.C.

THE WAY WE WERE, a Columbia Picture. Produced by Ray Stark, directed by Sydney Pollack. PG.

It is 1937. Hubbell (Robert Redford) is Joe College, blondly handsome, self-assured, athletic, and, as he wrote in an essay about someone like himself, "everything came too easy for him." Classmate Katie (Barbra Streisand) is plain, ill-at-ease with small talk, a dedicated leftist decrying Franco and fascists, a determined and hard worker, whose victories are few and far between. She gazes at him worshipfully from behind the soda fountain. Alas, he joins in a joke about her hero, Stalin. She asks him if he smiles all the time. He chides her for having no sense of humor. They part.

Come the 40's and wartime and destiny brings Hubbell and Katie together again. This time she is determined not to lose him, even if it means chucking her Lenin posters and traipsing out to phoney Hollywood where Hubbell is about to become a big screenwriter and run around with the smart set.

A few years go by and the House Un-American Activities Committee holds hearings into the political loyalties of Hollywood writers and producers. Will Katie swallow her principles, keep her lips pursed and be a dutiful wife? Or will she go off to Washington, stir up a fuss and embarrass apolitical Hubbell?

The Way We Were is, to be redundant, a melodramatic tearjerker. Its greatest strength is some very fine and moving acting by Barbra Streisand. Robert Redford is not especially convincing. Neither are the political scenes. But the film never gets boring as the camera moves around, focusing on pretty things—Robert Redford's face, Barbra Streisand's endless costume changes, striking settings in New York City and California. *The Way We Were*, maudlin as it is, is better than *Love Story*, and will probably be a box-office success.

E.C.

ATTENTION PASTORS:

IF YOU DON'T HAVE TIME TO ATTEND THIS CONFERENCE, PERHAPS YOU REALLY NEED TO.



THE 1974 NATIONAL CONFERENCE ON CHURCH MANAGEMENT

Attend this intensive 5-day conference on strategic management principles for pastors, church leaders and wives. Discover how you can use your time, talent and resources, to the greatest possible effectiveness.

You will define your role as pastor, shepherd and manager. You will discover how to plan and organize your time, how to set clear, realistic goals, how to lead your staff and laymen, how to motivate others, how to follow through and make sure the work gets done, how to manage your own time, how to set up a priority system that places important things first and trivia last, how to apply an effective strategy for personal counseling.

Thousands of pastors on every continent have benefited from previous conferences.

HUNDREDS OF PASTORS AGREE: "THE CONFERENCE REVOLUTIONIZED MY MINISTRY."

- "I only wish I could have attended a conference like this 20 years ago." John P. Epp, Pastor
- "This has been a turning point in my ministry." Donald Shoff, Pastor
- "I really wish my seminary training could have included something like this." Vernon R. Van Der Werff, Pastor
- "By far the most comprehensive presentation of how one can effectively use all of his time I've ever seen." Jon H. Eargle, Pastor

CONFERENCE FACULTY



DR. HENRY BRANDT
Management consultant,
Christian psychologist,
author and lecturer
(Dallas only)



DR. HOWARD HENDRICKS
Professor, Dallas
Theological Seminary
(Dallas only)



DR. BILL BRIGHT
President and founder,
Campus Crusade for Christ



BRUCE COOK
MBA, Harvard
Business School
Special assistant to
the president
Campus Crusade for Christ



STEVE DOUGLASS
MBA, Harvard
Business School
Vice President for
Administration
Campus Crusade for Christ

Dr. Stephen Olford and additional special speakers will be at Atlanta and Arrowhead Springs.

SPECIAL PROGRAM FOR YOUTH LEADERS

Youth leaders will attend seminars on how to build a vital growing youth program, how to work with schools, how to train youth for evangelism and follow-up, how to plan conferences and retreats, how to reach all the youth in your community.

SPECIAL PROGRAM FOR WIVES

Vonette Bright and others will lead sessions on the role of the pastor's wife in church and home, strategy for women's prayer groups and unique opportunities for personal ministry.

Feb. 25 - Mar. 1
Atlanta, Georgia

April 1 - 5
Dallas, Texas

May 13 - 17
Arrowhead Springs
California

Sponsored by
Campus
Crusade
for
Christ
International

TAKE HOME MANUAL AND TAPES

You will take home the valuable life-time reference manual, "The Ministry of Management," plus four one-hour cassette tapes by Dr. Howard Hendricks on motivating and leading others. Comparable secular training and materials would cost \$300 and more.

MAIL COUPON TODAY:

NO4-024

NATIONAL CONFERENCE ON CHURCH MANAGEMENT
CAMPUS CRUSADE FOR CHRIST
INTERNATIONAL
Arrowhead Springs
San Bernardino, California 92414

Please send more information. I can use _____ brochures.

I would like to register for the Conference I have indicated below. Registration is \$75. (\$36 for wives.) My \$25 deposit is enclosed for each registration. I understand the balance of the registration fee is due upon arrival. (Room and meals are additional.) We will send complete information for you to make your room reservations direct with the hotel.

ATLANTA, GEORGIA, FEB. 25 - MAR. 1
Sheraton Biltmore Hotel, Housing \$12 per day, (2 in a room), Meals extra. (91-28)

DALLAS, TEXAS, APR. 1 - 5
Royal Coach Inn, Housing \$10.50 per day, (2 in a room), Meals extra. (91-29)

ARROWHEAD SPRINGS, CALIFORNIA
MAY 13 - 17 Housing and Meals \$60 (2 in a room), \$52 (3-4 in a room), \$45 (dormitory). (97-29)

Please send data on future conferences. Chicago (Oct. 7-11, 1974), Philadelphia (Nov. 4-8, 1974).

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

POSITION _____ PHONE _____

Letters

BEAUTIFUL ISSUE

Your December number is so beautiful. Both front and back covers are pretty. As one picks it up there comes a desire to read and explore this pretty book.

When I went inside this Christmas magazine I found a wonderful story by John Thompson, "The Holy Family in Egypt and Christmas." This to me is a great story to be used in women's work.

I enjoyed all the other pages in the December issue. This is just to let you know I like *New World Outlook*.

MAMIE (MRS. W.) MOSELEY
Camden, Arkansas

TRADE UNION AND THE CHURCH

I noted with appreciation the article in your November issue on "The Trade Union and the Church." This is a timely concern and your emphasis on the growing need for greater cooperation between trade union and church folk is well-taken.

I want to call your attention to a consultation on the church and the future of industrial mission co-sponsored by the Institute on the Church in Urban-Industrial Society and the Urban Training Center and held in Chicago at McCormick Theological Seminary. Denominational executives, local ministers working with blue collar workers and wage earners, action trainers, overseas industrial pastors and those from the historical ministries related to church and industry: Detroit Industrial Mission, Boston Industrial Mission, Presbyterian Institute of Industrial Relations, were present.

The summary report reaffirms what was said in the article and provides direction for denomination and special ministries in regard to the church's task in relation to the industrial sector, labor unions and wage-earning constituency. Copies are available from our Institute on the Church in Urban-Industrial Society, 800 W. Belden Ave., Chicago, Ill. 60614.

RICHARD P. POETHIC
Chicago, Illinois

LATIN AMERICA ARTICLES

Congratulations to the author of the article in the November issue on development in Colombia ("Will the Circle Be Unbroken?") The spirit of ROSCA in helping people where they are is the method which a majority of our missionaries have believed in and practiced for many years.

But William W. Rogers' comment on Cuba ("Latin American Soul or His Master's Voice?") on page 23 is most unfortunate. His statements are not true to facts and represent the kind of propaganda which the government in power there would like for you to believe.

(REV.) GARFIELD EVANS
Hudson, Florida

KEPT CURRENT

New World Outlook is an excellent magazine. We particularly appreciate being kept current with the mission scene, both in the U.S. and elsewhere in the world.

MRS. FRANKLIN MESSINGER
United Methodist missionary
Umtali, Rhodesia

BRAINWASHING ON AMNESTY

I disagree heartily with the arguments and rationalizations tendered by Louise Ransom ("Home for Christmas," December). She repeatedly presumes to pass judgment on the "government's war" and resists any judgment at all by anyone on draft dodgers. They all

fail to look at the future along with the past. Human rights and conscience scarcely make sense in some societies—shirkers don't preserve it.

Why does the church presume to use general contributions to "brainwash" on this two-sided issue?

WILLIAM DOTY
Houston, Texas

TIMELY ARTICLE

"Home for Christmas" was so timely. I hope it awakens many to the need for amnesty. We are for it 100 percent.

HARVEY AND GRACE KIRKS
LaVerne, California

CONCERN FOR ILLITERATES

The article in the October issue, "Teaching the One in Seven," has brought some questions among the women of our church about the possibility of having a literacy program here. We would like to know how we might help some illiterates in our community even on a limited scale.

EDYTHE MOORE
Princeton, Kentucky

NO TO IMPEACHMENT

After reading about the United Methodist Women calling for impeachment of a fine President, I too, for the moment, wanted to do something childish like severing connection with everything Methodist, at least the Women's Society.

(MRS.) RUTH TAYLOR
Tampa, Florida

DOWN TO BUSINESS

It is the consensus of all I have heard speak on this matter that the Church, including the United Methodist Women, should stop putting so much time, effort and money on impeaching the President and on Woman's Lib, and get down to our real business of bringing the world to Jesus Christ.

MARIE ADAMS
Retired missionary to China and Japan
Fortville, Indiana

POLITICAL AFFILIATION

Will you please tell me the political affiliation of the members on the (Women's Division) policy making body? Are they liberals and want our country to go communistic? It appears to me that they are.

I saw long before Castro took over what was happening in Cuba and expressed my views at our Women's Society meetings but I was laughed at. Did the policy-making body ask our Cubans in Florida their opinions? They are very much worried as they think America is following in the path of Cuba.

MRS. WILLIAM B. DODDS
Orlando, Florida

ON THE POSITIVE SIDE

On the positive side for Richard M. Nixon, let us list only a few of his accomplishments during his term of office: 1) Outstanding space advancements, 2) Long overdue medical aid to

the elderly, 3) Courageous institution of wage and price controls even though they were obviously unpopular politically, 4) Ending the draft under his guidance, 5) Ending the long conflict in Viet Nam and the return of our troops, 6) Returning the POWs to their homes, 7) Opening and furthering communications with Russia and China—the greatest threats to world peace, 8) Easing the tensions of war in the Middle East, 9) Concentrating on building bridges rather than rattling missiles.

United Methodist Women
Rader Memorial United Methodist Church
Miami, Florida

AN APOLOGY WANTED

I feel (the Women's Division) owes each one of the one and a half million United Methodist Women an apology. They also have an obligation to write another letter to the House explaining we are not all in favor of impeachment.

It is my understanding that we had a separation of church and state many years ago. Let us keep it that way in our democratic system.

MRS. CARL H. HANSON
Billings, Montana

EMPHASIZE MISSION

The letter written by Carl Judy from the Korean Methodist Mission (letters page, November) corroborates my concern. He asks, "Isn't it time for the World Division to separate itself from United States social affairs and put a little more emphasis on the job of world mission needs and evangelism?"

I would like to assure him that as most of our United Methodist Women work on bazaars, church dinners and other fund-raising projects to realize our \$13 million contribution, we have our mission fields in mind, not Washington, D.C.

VIRGINIA (MRS. FRANCIS) HAZARD
Dover, Ohio

NOT PROVED GUILTY

No one has proved that President Nixon was guilty of Watergate. I admire someone who will not resign when the going gets tough, but will stand up and fight.

MRS. H. W. PEITHMAN
Normal, Illinois

A FRIEND INDEED

I will continue to support the President.
MRS. FRED SHELTON
Morganton, Georgia

THE PRESIDENT'S RIGHTS

(You) preach civil rights; where are the President's rights? Or is Angela Davis the only one who has rights?

(MRS.) PEARL RUSSELL
Parkersburg, West Virginia

SHOCK AND DISAPPOINTMENT

You can understand my shock and disappointment when I read (the Women's Division action). Following this in your magazine are appeals for justice, understanding, love, reconciliation. I could not reconcile the last pages with the first, and my first reaction was to cancel my subscription. But I consider *New World Outlook* the finest missionary magazine put out by any denomination. So I decided to take time and see all sides. I conclude I must register my disapproval.

Perhaps we would all get a new view if we would read John 8:7 and do some serious self-examination.

(MRS.) FLORENCE M. SPENCER
Elmira, New York



MINISTER TO INDIANS FACING JAIL SENTENCE

He doesn't look like a radical activist or a potential martyr for the cause of Indian rights, this 58-year-old, pipe smoking executive with gray hair cut short, wearing a conservative blue suit.



RNS Photo

Dr. Paul A. Boe

But Dr. Paul Boe, director of social services for the American Lutheran Church, has been cited for contempt by U.S. District Judge Paul Benson in Sioux Falls, S.D., for refusing to answer questions before a grand jury investigating the 71-day occupation of Wounded Knee early last year. He will start serving a jail term unless his attorneys successfully appeal the decision.

On one level, his defense is simply a claim of clergyman's privilege—that he must protect the confidentiality of information he learned as part of his pastoral duties.

But there's more to it, he insisted in an interview with Religious News Service in Minneapolis. "I'd like to feel that my stance is not just clergyman's privilege," he said, "because I feel very strongly about Indians."

The feeling goes back to 1968, when Clyde Bellecourt and Dennis Banks, two



Religious News Service Photo

MOVING ON

KIEN DUC, South Vietnam—A year after "peace with honor," a Montagnard family and their prized possession, a work elephant, move down a winding, hilly road in the southern Central Highlands of South Vietnam to escape fighting in their home village of Kien Duc.

leaders of the American Indian Movement (AIM), approached Dr. Boe to obtain help.

"Our board agreed that we should give them a grant," he said, "and we have, annually, ever since" (more than \$40,000 to date).

"I've had a lot to do with them since then, and we built up quite a relationship, including some sensitization programs.

"When they went to Wounded Knee, Clyde called me and said, 'You've been standing with us for five years. We think you should be here.' So I went.

"The federal marshals wouldn't let me in, so I sneaked in—over the hill. At first I thought, 'yes, I might be arrested for being here,' but when I left and was allowed to re-enter, I realized I was being treated as a special person, which reinforces my contention that I was act-

ing as a clergyman in a trust relationship."

Judge Benson disagreed, applying South Dakota law to the case rather than the common law understanding of clergyman's privilege.

"South Dakota law is very restrictive," Dr. Boe explained. "It limits the privilege to a clergyman hearing the confession of a member of his own congregation. This virtually restricts it to Catholics, and in fact it's known as the Priest-Penitent Law."

The Rev. Homer Noley, field representative for American Indian Ministries for the UM Board of Global Ministries National Division, says that Dr. Boe has been "very sensitive to the issues American Indians are raising" and he hopes Judge Benson's decision will be overturned.



GLOBAL MINISTRIES EXECUTIVES NAMED TO TOP BOARD POSITIONS

New top executives for the United Methodist Board of Global Ministries are, left to right, associate general secretaries Betsy K. Ewing, for administration of the board; Lois C. Miller, for the World Division, and the Rev. John Albert Murdock, for the Division of Health and Welfare Ministries.

Ms. Ewing was formerly assistant general secretary for the board's National Division. She is a native of Kentucky, with degrees from the University of Louisville, Scarritt College and Peabody College. She joined the former Board of Missions in 1965 as executive secretary for Deaconess Service.

Ms. Miller moved from the Division of Education and Cultivation, where she had been associate general secretary since 1968. She succeeds the Rev. John F. Schaefer, who will have special assignments for the board until his retirement next September. A native of Kansas, Ms. Miller has served as a teacher in New Mexico, California and Ohio in the former Evangelical United Brethren Church and as a secretary for children and youth. She is a member of the World Council of Churches Central Committee and of the Department of Education for Mission of the National Council of Churches.

Since 1968, Mr. Murdock has been on the Health and Welfare Ministries staff

in Evanston, Ill., first as a separate board and the past year as a division of the Board of Global Ministries. He has been in charge of its section on agency ministries, with special assignment in the area of services to the aging. A native of Texas, he has been director of the Texas Association of Homes for the Aging and has been a pastor for ten years.

U.S. SENATE CALLS NATION TO HUMILIATION AND PRAYER

The U.S. Senate has passed a resolution designating April 30, 1974, a "national day of humiliation, fasting and prayer."

Senator Mark O. Hatfield (R-Ore.) proposed the measure, which was adopted by voice without debate or opposition.

In proposing the resolution, Sen. Hatfield said it was based primarily on a statement written by President Abraham Lincoln in 1863, during the Civil War.

The resolution says that although the United States has been unusually prospered by God's blessings, "we have forgotten God." It adds that because of the nation's failings, "it behooves us to humble ourselves before Almighty God, to confess our national sins and to pray for clemency and forgiveness."

Commenting on the statement, which was co-sponsored by eleven other Senators, the Oregon Republican said, "We



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

FERRELL'S ART WARE
Appomattox, Virginia 24522

AROUND-THE-WORLD TOUR

Return by HOLY LAND OR RUSSIA

25th annual world tour, complete sightseeing, Conferences with Heads of State, Ambassadors, Editors, Missionaries and peasants. 13 exotic countries of Asia and eastern Europe—see the HOLY LAND, Hawaii, Republic of China, Japan, Hong Kong, Thailand, India, Nepal, Greece, Austria and Hungary, etc. Optional return via Afghanistan, Uzbekistan and RUSSIA. July 9th departure. 5 wonderful weeks. Write for brochure.

BRYAN WORLD TOURS
1880-D Gage Blvd. Topeka, Kansas 66604

witness a country torn apart with division and lacking the spiritual foundation which would restore its vision and purpose. We, as a people, through our own acquiescence to corruption and waste, have helped to create a moral abyss that produces a disdain for honesty and humility in high levels of national leadership."

(RNS)

SOUTH AFRICA COUNCIL HELPS PAY LEGAL FEES OF TWELVE

The South African Council of Churches has decided to help pay the legal costs of people who refuse on the basis of conscience to testify before a government panel investigating groups opposed to apartheid (racial separation).

As of late December, 12 persons had defied orders to give testimony to the Schlebusch Commission, a parliamentary unit secretly probing organizations committed to racial equality.

Several of the twelve are clergymen or staff members of religious agencies. Many of the groups under investigation have religious ties. Cost of defending the twelve people is expected to exceed \$23,000.

The executive committee of the council of churches said the 12 merit the financial support of fellow Christians. Black members of the committee backed the action and expressed solidarity with the "victims" of the Schlebusch Commission. Blacks noted the "great sacrifices" certain whites were making in the name of justice.

One target is the Christian Institute of Southern Africa, headed by Dr. C. F.

U.S. POSTAGE STAMP MACHINES

If you qualify as our local distributor, we will do everything necessary to put you in business.
Men or Women Age No Barrier

Invest \$1795-\$10,000 NO RISK INVESTMENT 100% Repurchase Contract

POSTAGE STAMPS, INC. Dept. R 300 Interstate North, N.W. Atlanta, Georgia 30339 Phone: 432-4439

Beyers Naude. Others who have refused to testify are Mrs. Illona Kleinschmidt, the Rev. Brian Brown, the Rev. Theo Kotze, the Rev. Roelf Meyer, Peter Randall, Dr. James Moulder, the Rev. Danie van Zyl, Horst Kleinschmidt, Mrs. Dot Clemenshaw, Clive Nettleton and Dudley Horner.

Most of these persons are professionally related to the Christian Institute or to study projects on apartheid sponsored by the institute and the council of churches.

(RNS)

SOUTH KOREAN OFFICIAL WARNS RELIGIOUS GROUPS

South Korea's Ministry of Culture and Information has issued a statement declaring that the country's present political system must not be "denied or challenged."

The statement also warned that when "religious groups" engaged in activities "harmful to social order or national security," they would be dealt with "according to pertinent laws."

The warning was obviously directed to a current movement by Christian church groups and others seeking a new "democratic Constitution" to replace the present one adopted in November 1972 under martial law, which gives President Park Chung Hee vast power.

A campaign by a group of 30 civic and religious leaders has been launched to collect one million signatures on a petition to President Park for a restoration of democracy.

The Culture and Information Ministry's statement followed a television speech (Dec. 26) by Premier Kim Jong Pil, South Korea's No. 2 man, in which he rejected all pleas for constitutional reform.

Mr. Pil also warned that further challenges to the present political setup would be regarded as "a challenge to the national security system."

Some 250 Protestant and Roman Catholic students recently held a joint prayer service for "national salvation," in which they called on the government to amend the Constitution to restore democracy.

The service came a day after Cardinal Stephan Sou Hwan Kim of Seoul declared in a sermon that the amending of the Constitution to restore democracy was the only way to prevent a "grave national crisis." He was one of a group of 15 senior South Korean political leaders, educators, and religious leaders, including the Rev. Kim Kwan Suk, general secretary of the Protestant National Council of Churches, who issued a call on Dec. 13 for the restoration of full

democracy in the country.

(RNS)

SUNDAY SCHOOL BUS SERVICE: ARE INDUCEMENTS WORTH IT?

Negative aspects of a successful Sunday School bus program in Tucson, Arizona, have been revealed by ministers of some churches sponsoring the program.

To attract youngsters to ride the buses to Sunday School various inducements, including ice cream, candy and Bibles, are offered.

"Children get spoiled by promotions," according to Joseph Prisco, a former dairy route man who now has a full-time post at New Testament Baptist church organizing the bus program.

New Testament has 14 bus routes and 70 volunteer workers who canvass the routes each Saturday to remind regular riders of the bus service.

"We try to offer them the Lord," said Mr. Prisco, "but the children may decide to go to another church where the promotion is more attractive that week."

The majority of Tucson's Sunday School buses are affiliated with churches having strong fundamentalist ties, including many independent Baptist churches.

Some parents came in for criticism from one observer. He claimed that these parents look upon the bus service as a means of providing them with an opportunity to watch part of the Sunday

football games on television "in peace" while their youngsters are at Sunday School.

On the positive side, Mr. Prisco declared: "We are trying to get boys and girls into church to learn about the Lord."

About 500 children ride New Testament's Sunday buses, and in December a drawing for 25 turkeys was a special attraction for bus riders.

Mr. Prisco also has used such items as balloons, hats, kites and banana splits "by the inch," all of which built Sunday School attendance.

"We don't like to make the child feel he should come to church just for what is given," says the Rev. Louis W. Johnson of Tucson Baptist Temple. Seven buses transport about 400 children to his church each Sunday.

Several spokesmen noted that the "bus children" provide an opening wedge for the churches to talk to parents about attending church with their children.

"We are really interested in reaching entire families," says the Rev. William Morrow, minister at the Palo Verde Church of Christ. Palo Verde uses a double-decker bus and a school bus to carry about 100 children to Sunday school.

Mr. Prisco estimates that about 1,300 adults and children have been converted through New Testament church's three-year-old bus program.

(RNS)

DECISIONS DECISIONS DECISIONS DECISIONS

The big decisions are easier if you have been learning to make the right little decisions.

Daily devotions that include Bible reading, meditation and prayer will help you make those little decisions each day. And The Upper Room devotional guide can be a vital part of that help. Pick up the current issue at your church or write for a free sample copy.

Dept. F-22

The Upper Room

1908 Grand Ave.

Nashville, Tenn. 37203

CARDINAL WARNS NATIONS MUST ASSIST THIRD WORLD

After Cardinal Paul-Emile Leger noted on a TV program that he drives around equatorial Africa in an ancient Renault, a man sent him a check for \$10,000 to buy a new car.

But the cardinal, who resigned as Archbishop of Montreal to become a simple missionary to leprosy patients and crippled children, has a better use for the gift.

"With that money, we shall be able to accept five more crippled children at our rehabilitation center in Yaounde (capital of Cameroon)."

The center, Cardinal Leger's greatest achievement, now cares for 150 polio victims. There are 1,000 names on the waiting list. In his six years in Africa, the 69-year-old cardinal has founded more than a dozen similar projects in various African countries. His two foundations here have raised \$6 million for relief work.

Despite his age, he is touring Canada making speeches and appeals for funds. He describes these efforts as "a symbolic gesture, a mere pebble in the desert."

In an interview with the Toronto Star, he said Canadians, like the car-conscious man in Quebec City, are too wrapped up in personal problems and the energy crisis to grasp the depth of despair in the have-not countries.

"Millions of people are starving in the countries south of the Sahara desert and hundreds of thousands have died already," he said. "At the same time, people in the rich countries think nothing of feeding their dogs with red meat."

"If man cannot use his imagination to find solutions to the problems of the Third World, you and I will soon find ourselves trapped in a world crisis infinitely graver than the so-called energy crisis."

The cardinal said he fears Western countries will use the energy crisis as an excuse to slash their foreign aid programs, "which are badly inadequate to start with."

"How long can we tolerate such an imbalance between 600 million people in developed countries, who enjoy decent living, and 2 billion in the rest of the world who suffer starvation, disease, poverty and injustice?" Cardinal Leger asked. "To me, that is the No. 1 crisis."

(RNS)

CHURCH WOMEN URGED PAY HIGHER HOUSEHOLD WAGES

A minimum wage of \$3.95 an hour for household workers has been proposed by the national Task Force on Women

in Church and Society of the United Church of Christ.

In urging women of the denomination to adopt this guideline, the Task Force also asked that they provide household employees with Social Security, sick leave, and paid vacations.

Women employers were called on in the resolution to give "special attention during the energy crisis to the transportation problems of household workers who live in areas where mass transportation is unavailable and auto travel has been curtailed."

With the passing of the resolution, the 17-member task force also announced the launching of a public education campaign in cooperation with the National Committee on Household Employment.

Edith B. Sloan, executive director of the National Committee, told the UCC task force that the more than one million household workers in the U.S. earn an average of 90¢ an hour. She declared that "although the Census Bureau reports that the average household worker is 50 years of age with nine years of education, we know from our contacts and organizing activities that in the South, where 55 per cent of all household workers dwell, many are young women who are rearing their children alone or are seeking to supplement their husbands' meager earnings."

The task force noted that the 1973 General Synod of the United Church of Christ endorsed the idea of a guaranteed annual income of \$7,214 for a family of four.

(RNS)

METHODIST YOUTH AGENCY URGES ORDINATION FOR GAYS

A proposal that homosexuals be accepted as candidates for the United Methodist ministry was issued in Atlanta at the semi-annual meeting of the national United Methodist Council on Youth Ministry.

Adopting a resolution submitted by its Task Force on Life Styles, the Youth Council asked that homosexuality "not be a bar to the ministry" and that "homosexuality in itself not be in any way synonymous with immorality."

Two members of an unofficial "Gay Caucus" within the denomination will attend the Youth Council's August 1974 meeting to help draft proposals on homosexual concerns for the Church's 1976 General Conference.

The Youth Council also endorsed a "U.S. Coalition for Population Year" in 1974, designed to involve young Americans in the planning of U.S. population

policies, and pledged not to discriminate in hiring staff members on the basis of "sex, marital status, sexual orientation, personal appearance or matriculation."

Several participants at the meeting here expressed concern that the Council has done little for youth of junior-high age.

The Council rejected a request for funds for a junior-high ministry but assigned one staff member to work part-time with such young people.

Criminal justice provided a heavy emphasis for activities at the meeting. Under the guidance of Robert Hughes, a member of the staff of the U.S. Department of Community Relations, the Council visited Atlanta's county jail, talked with police officials, and visited community centers that work with police-community relations officers.

Each Council member was asked to start a study on police-community relations and correctional systems in his or her own community.

(RNS)

4 CHRISTIANS IN CABINET OF INDONESIA PREMIER

Four Christians are in the cabinet of President Suharto of Indonesia, a predominantly Muslim nation where Christianity is growing.

Three are Protestants, one is a Roman Catholic. Two are new and two are held over from the former cabinet. All other ministers of state are Muslims.

The Protestants are:

—General Maraden Panggabean, minister for defense and security, a member of the Batak Protestant Christian Church, a Lutheran denomination. He is a four-star general and commands the armed forces.

—Radius Prawiro, minister for trade, a member of the Indonesian Christian Church in Central Java. He also is on the executive committee of the Indonesian Council of Churches.

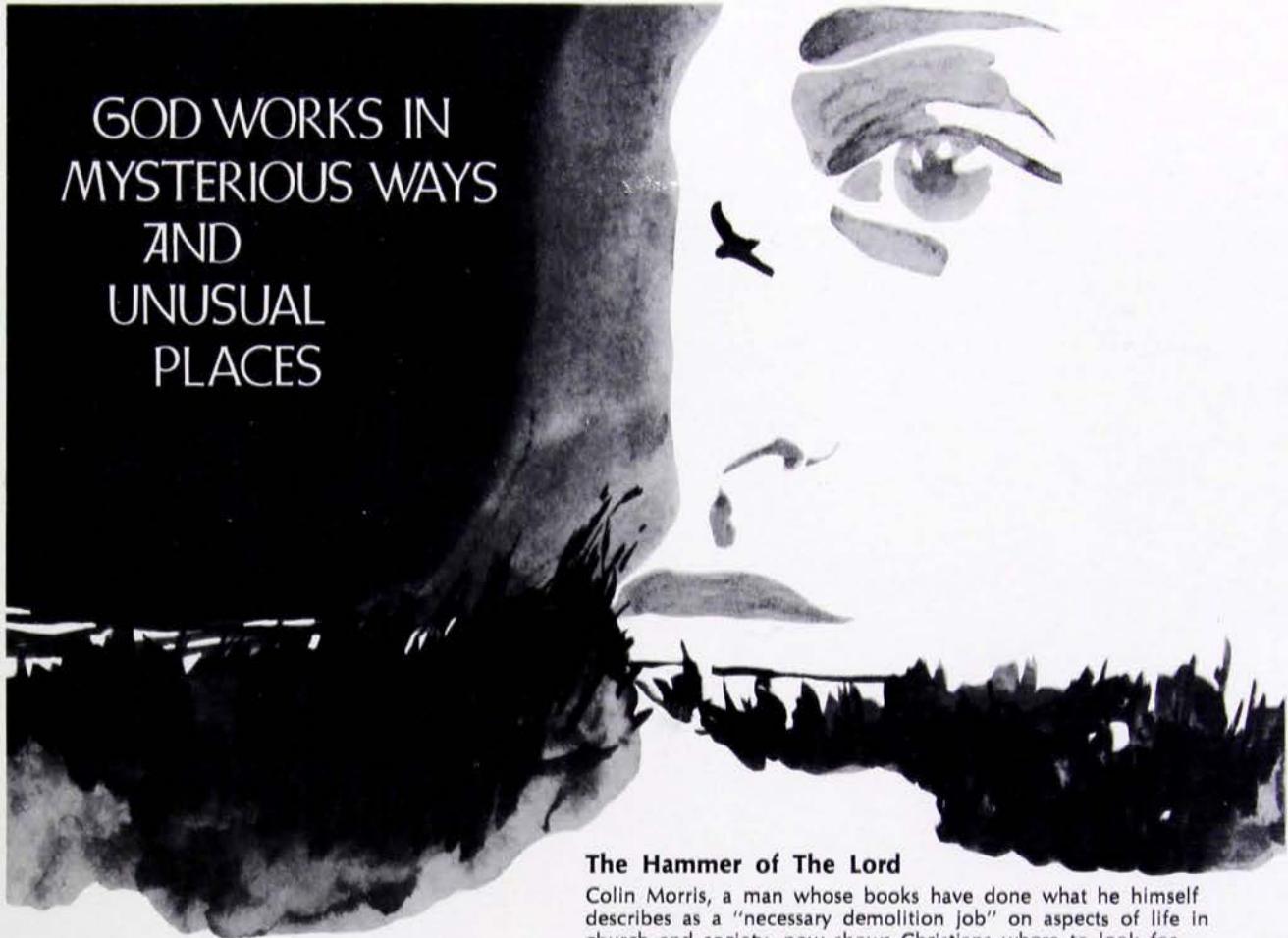
—Dr. G. A. Siwabessy, minister for health, a member of the Protestant Church in Western Indonesia. The physician has been health minister for many years.

The Roman Catholic is Dr. J. B. Sumarlin, minister of state for administrative reform. He is also vice-chairman of the National Development Planning Body, and is western educated.

Mr. Prawiro and Dr. Sumarlin are the new Christian members of the cabinet.

Mukti Ali, the minister for religious affairs, is Islamic.

GOD WORKS IN MYSTERIOUS WAYS AND UNUSUAL PLACES



The Hammer of The Lord

Colin Morris, a man whose books have done what he himself describes as a "necessary demolition job" on aspects of life in church and society, now shows Christians where to look for hope in a world of despair, where faith seems to be dying. The author finds hope in laughter, in refusing to accept the limits of the possible, in miracles—most of all in the belief that nothing done by an immortal soul can ever, in the last resort, prove insignificant.

\$4.75

Presentness

Ross Snyder and his wife, Martha, have written poems celebrating the "presentness" of both the uniquely human and the divine in nature—and in all of us. They have taken the everyday things of life and developed them into feelings, tones, and mind pictures. \$3.75

Discovering How the Bible Message Spread

This nondenominational, self-instruction tool teaches how the Bible message spread around the world. It deals with the process of writing the Bible, translating it into various languages, and making it available for everyone. Part of the "Getting to Know Your Bible" series. \$1.50, paper.

Because We Have Good News

Thorough, practical guide to evangelizing; useful as follow-up material for evangelistic campaigns. Helpful in groups preparing for lay witnessing, at general church-congregational meetings, and for individuals preparing to begin personal ministry in the world. \$2.50 paper.

Everyday Prayers

Wallace Fridy shares over a hundred personal, inspiring, and meaningful prayers which have arisen from the needs of his everyday life in the hope that their authenticity might speak to others in similar need. Valuable for meetings and worship services. \$3.50

New Directions for Parents of Persons Who Are Retarded

Helpful guide for parents who seek to face the situation of retardation, deal with it realistically, and adjust themselves so they can eventually accept, love, and do creative things for their retarded child. Robert Perske. \$1.95, paper.

God in Unexpected Places

Brief vignettes and poems creatively portray how God comes into each experience of daily life. Dr. Williams brings out the unusual in the obvious, the significant in the seemingly trivial, and the sacred in the secular. Ira E. Williams, Jr. \$3.95

Ways to Spark Your Church Program

Storehouse of 174 ideas for ministers and laity alike. Can enliven the evangelism program, create new interest in religious education, open doors to communication, and improve the fellowship of any church. All the ideas have actually been tested. Frank A. Kostyu \$2.95, paper.

at your cokesbury bookstore

abingdon

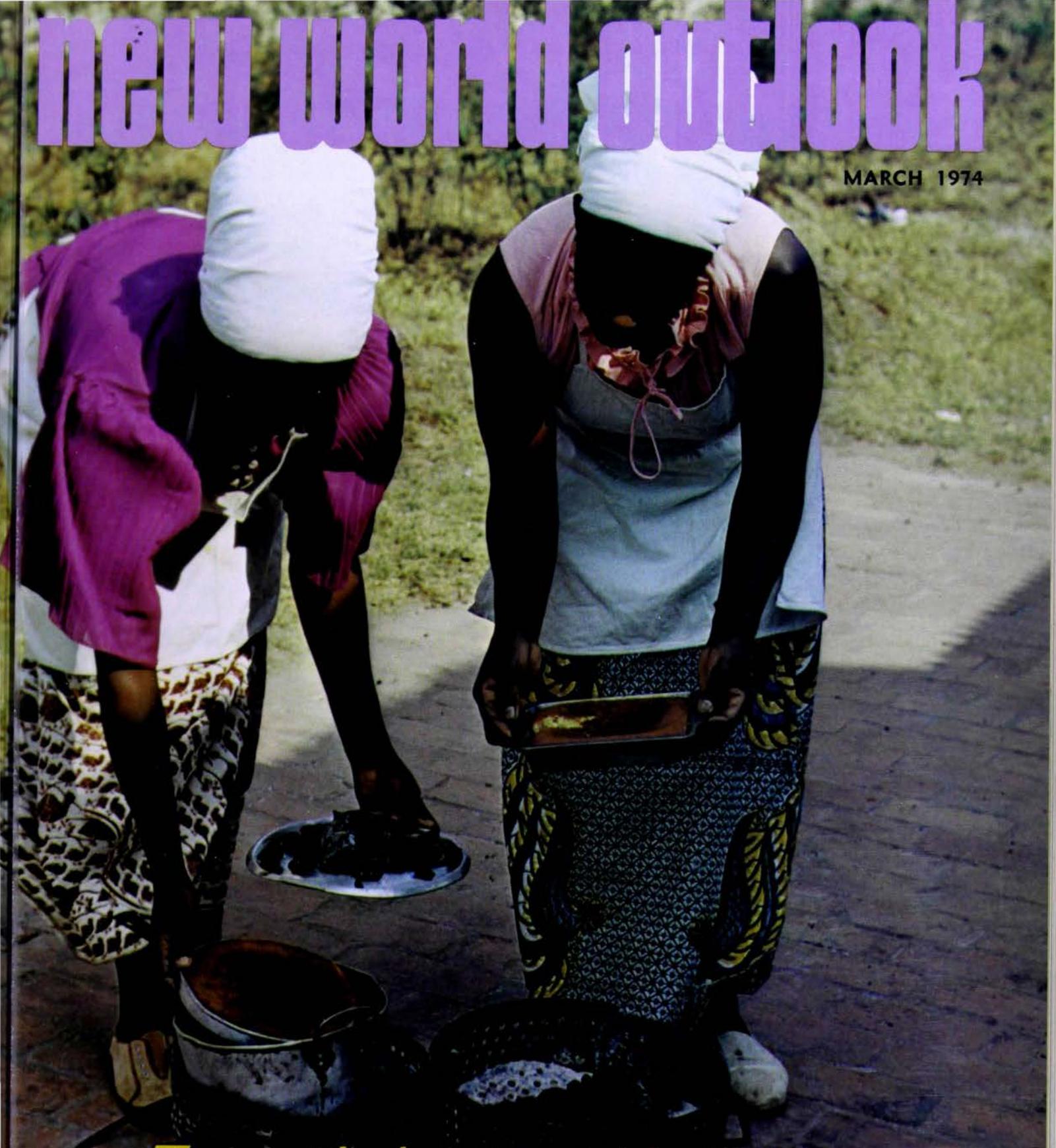
the book publishing department of
the united methodist publishing house



Christian family in Toraja, Sulawesi, Indonesia: Barbara Howell Photograph

new world outlook

MARCH 1974



Zaire...Indonesia...Nashville...

Caribbean Cooperation...Korean Outcasts