new world outlook

DECEMBER 1974

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Pp. 14, 15, 16, 17 Three Lions; **Pp. 18, 20** Barbara and Leon Howell; **Pp. 22, 23** Hugh Hadley; **Pp. 25, 27 (bottom)** Don Purkey; **P. 30** Eastern Publishers Service; **P. 31** Leon V. Kofod; **P. 32 (left), P. 34** Almasy, Three Lions; **P. 32 (right)** Richard Harrington; **Pp. 36, 37** Frank Kostyu; **Pp. 40, 41** Marion Fairman; **P. 42** Ellen Clark

MISSION MEMO
News and Analysis of Developments in Christian Mission

December, 1974

Hunger Action. Some 300,000 Americans have signed petitions saying they are willing to eat less and asking their government to donate the grain saved to the hungry. The petitions have been circulated by the World Hunger Action Coalition, umbrella organization of 75 church, education, farm, women's and consumer groups in the United States....At a church seminar in Bangkok, Thailand, a group of 30 Christian leaders proposed that all church-owned land in Asia--which they said was "substantial"--be placed into food production or developed as housing sites for the poor....The Rev. John A. Murdock, head of the Health and Welfare Ministries Division of the U.M. Board of Global Ministries, has asked United Methodist hospitals and homes to curtail their use of chemical fertilizers as part of the effort to fight world hunger. In a letter to agency administrators, Murdock observed that the U.S. delegation to the World Food Conference in Rome had pointed out that as much as 15 percent of the fertilizer in the U.S. is used for lawns, cemeteries and golf courses. "They estimate that if 15 percent of our fertilizer had been available to India, the Indian wheat harvest would have been 2 to 3 million tons greater," Murdock wrote.

Presbyterian Actions. The United Presbyterian General Assembly Mission Council has authorized a shareholder resolution asking Proctor and Gamble to study whether its advertisements are demeaning to women. The Council, policy-making body between church assemblies, will pursue conversations with Texaco about its operations in Namibia despite U.S. discouragement of investments in that Southern African territory, and with International Telephone and Telegraph about its business with the government of South Africa and its Defense Force. The Council applauded Continental Oil Company for its decision to withdraw from Namibia. In another action taken during a mid-November meeting in New York, the council approved a seven-part resolution on the Middle East. It called upon the U.S. to accelerate its efforts toward negotiation, the P.L.O. and Israel to refrain from military force, Israel to recognize Palestinian rights, the great powers to halt arms shipments to the Middle East, and the Middle East oil-producing nations to contribute their resources for development. The statement urged the church to pray for a just peace and all Americans "to exercise restraint and tolerance in responding to events." The council adopted a 1975 budget of a little over $28 million which allows a slight increase in overseas mission work and, for the first time in 10 years, doesn't draw upon reserves. The budget was reduced about $4 million from 1974 by cutbacks in staff and operations. Contributions of $1.5 million to an Emergency Appeal brought the budget figure higher than anticipated last summer.

Tortured in Brazil. Fred Morris, former United Methodist missionary who was imprisoned for 17 days by the Brazilian military police, has described the beatings and tortures

he endured in an article he wrote for Time Magazine (Nov. 18) and on the Today show on NBC. Repeated recitation of the 23rd Psalm sustained him, Morris reported. Morris said his interrogators questioned him about his friend, Roman Catholic Archbishop Helder Camara, critic of the Brazilian regime, in a futile attempt to get damaging information on the cleric.

Middle East. Israel has ordered the deportation of Dr. Hanna Nasir, president of Birzeit College, a small junior college for Palestinians on the occupied West Bank of the Jordan north of Jerusalem. There was no immediate word on the grounds for the Israeli action, but Palestinian student demonstrations for self-determination have been widespread since P.L.O. leader Yasir Arafat's appearance before the U.N. Faculty members at Birzeit reported that Dr. Nasir, a Palestinian nuclear physicist, had been trying to calm the situation. The college, which is in process of expansion, has received substantial assistance from West European and American churches. The United Methodist Committee on Relief scholarship program for Palestinians has benefitted some Birzeit students. Word of the deportation order arrived in New York just as an interfaith group of 25 prominent U.S. Protestants, Catholics and Jews touring Lebanon, Jordan and Israel were crossing the Allenby Bridge into Jordan. The two-week late November tour, co-sponsored by units of the National Council of Churches and the American Jewish Committee, was designed "to build bridges of understanding between members of the major faith communities who have a common origin in the covenant of Abraham." Participants included Dr. Robert Huston, chief ecumenical officer of the U.M. Board of Global Ministries, Mrs. Norma Eby, Board director from Auburn, Wash., and Rev. Nathan VanderWerf, a United Presbyterian and NCC official.

Alaska Methodist University. The board of trustees of AMU, Alaska's only private four-year college, voted to close next July and sell the 290-acre financially ailing campus. The trustees hope the nearby University of Alaska at Anchorage will be the buyer. Any profits will be used to set up a foundation to support educational programs. Since its founding in 1958 by the National Division of the U.M. Board of Global Ministries, AMU has received $9.6 million from the church. In recent years AMU sought to serve Native Alaskan students, who are about 25 percent of the 428-student body. But AMU's tuition cost of $2,150, compared with $320 at the state university, contributed to declining enrollment. Last month the Board of Global Ministries turned down a $1 million loan request from AMU. Alaska's oldest educational institution, Sheldon Jackson, a two-year college at Sitka, is related to the United Presbyterian Church. Emrollment is growing; currently it totals 355 full and part-time students, 200 of whom are Eskimos, Aleuts and Indians. Courses include wildlife management and the Tlingit language. Almost a third of the students are preparing to be teacher aides. In 1974 the United Presbyterian Church contributed $80,000 to the school.

Danger of Church Split. Growing opposition to the leadership of the Rev. Boanerges Ribeiro, moderator, is threatening to split the Presbyterian Church in Brazil, which with 300,000 members is the largest Reformed denomination in the country. At the church's General Assembly last July, delegates approved Ribeiro's recommendations forbidding church members to witness at Catholic marriages, withdrawing the church from the Protestant Evangelical Confederation of Brazil because it has contacts with the World Council of Churches, and severing relations with the Brazilian Bible Society for publishing a modern version of the New Testament. But since then lower jurisdictions of the church have begun to defy the moderator's rule. After Ribeiro arbitrarily dissolved the church's largest synod, that synod called upon the church to stand up

against "the abuse of personal and autocratic power" of the moderator. The church broke relations with the United Presbyterian Church in the U.S.A. in 1973. During the last Assembly, delegates went along with Ribeiro's demand that all properties of the Mission of the Presbyterian Church in the U.S. (Southern) be turned over to the church.

Chile Concern. The executive committee of the Council of Evangelical Methodist Churches of Latin America (CIEMAL) has expressed its "anguish for the physical, mental, moral and spiritual suffering taking place in Chile through innumerable jailings, tortures and deaths" and called upon General Augusto Pinochet, President of Chile, to stop these activities. A letter containing this plea was sent to Pinochet at the time of the CIEMAL meeting in June. Release of the letter was authorized in November since the Chilean junta had made no reply.

Pastor Quits. Dr. Dow Kirkpatrick, pastor who has been embroiled in controversy at First United Methodist Church in Evanston, Ill., has resigned. He has applied to the Board of Global Ministries to be a missionary in Latin America and his application is being processed. Last summer Bishop Paul Washburn of Chicago stepped in as "chief pastor" of First Church for three months when more than 280 members asked that Kirkpatrick be moved.

Consultation on Church Union. The nine denominations in COCU have adopted "An Affirmation Toward the Mutual Recognition of Members" which urges the denominations to declare "that membership in a particular church is full membership in the whole People of God." The document affirms one baptism but doesn't assert a common church membership. The document, approved at COCU's 12th plenary in Cincinnati in November, was weaker than an initial draft which called for a "declaration of mutual recognition of membership." Because the draft was weakened, the United Methodist delegation voted against it. Opposition to the first draft came from Episcopalians, United Presbyterians and a wing of the Christian Church (Disciples of Christ). The stronger draft came from a commission charged with revising the theological foundations of the 1970 Plan of Union, which failed to spark much enthusiasm. In other business, COCU installed the Rev. Gerald F. Moede as its general secretary, recommended increased interracial contact in local ecumenical activity and worship, and authorized a task force on women.

Special Seminars. About 50 Hispanic-American men and women met at Camp Capers in San Antonio, Texas recently to discuss human liberation and the traditions of the Hispanic-American culture. "We feel that for many of the participants life will never be the same," said Consuelo Urquiza of the Women's Division of the U.M. Board of Global Ministries, coordinator. The seminar was financed by the National and Women's Divisions and MARCHA (Methodists Associated Representing the Cause of Hispanic-Americans). Ms. Urquiza, together with representatives of other church and community organizations, is planning a three-day session in March to explore the problems faced by Asian wives and ex-wives of U.S. servicemen living in the United States.

Ecuador. The United Evangelical Church of Ecuador is voicing concern for evangelism and social expression of Christian commitment, according to Joyce Hill, Latin America secretary for the U.M. Board of Global Ministries, who attended the church's tenth assembly in the capital, Quito, in early November. The 500-member church went on record

that Ecuadorian natural resources should be used to the benefit of the people, not the ruling class or multinational corporations. Delegates also stated their support for a Roman Catholic program assisting rural laborers. The church is the result of efforts of four U.S. denominations: United Methodist, United Presbyterian, Presbyterian Church U.S., and the United Church of Christ.

Deaths. Rev. Dr. Charles Mosebrook, United Methodist missionary in Malaya from 1939 to 1942 and in the Philippines from 1947 until his retirement in 1973, died Oct. 21 in Ames, Iowa. Rev. G. Barney Thompson, missionary in India from 1915 until retirement in 1958, died Oct. 27 in Portsmouth, Va.

Backlash. Resentment against leadership roles of women in Protestant churches cropped up in a couple places in November. The Rev. Charles W. Keysor, a leader of the evangelical Good News movement and editor of its magazine, asserted that some unidentified "top Church leaders" have expressed concern about "pagan women's libbers" exerting influence in the United Methodist Church. He charged "the Church is victim of a quota system" under which women are being appointed to leadership positions solely because they are women. And the presiding bishop of the Episcopal Church, Bishop John M. Allin, refused a check covering the offering contributed at an Oct. 27 service in which three of 11 irregularly ordained women celebrated Communion. The $672 eventually made its way to the Episcopal Fund for World Relief.

Christians and the Media. Some successful uses of the media by Christians abroad are outlined in recent newsletters of the World Association for Christian Communication, in which United Methodist and United Presbyterian churches participate. In India the Christian Association for Radio and Audio Visual Service (CARAVS) has produced dance dramas incorporating biblical themes and traditional Indian dance forms which have drawn enthusiastic crowds in north Indian cities. In Ceylon CARAVS' popular radio programs on issues from a Christian viewpoint have been getting a response of 4,500 letters a month. One of the most imaginative ideas comes from Venezuela, where the national Lutheran Hour has launched an anti-litter campaign with a comic strip character known as "Basurita" who feasts on garbage; staff have developed radio and TV spots, posters, key chains and T-shirts. So successful is the campaign that its sponsors worry about creating a mountain of garbage as old Basurita items are finally discarded.

Tidal Wave Aftermath. The United Methodist community center at Nome, Alaska, on the Bering Sea, sheltered displaced persons and served as a feeding station after a tidal wave rose 10 feet over the sea wall and lashed the town November 11. The state has leased one of the center's buildings for disaster relief coordination. There was no loss of life from the flooding. The community center and Maynard-McDougall Hospital suffered minor wind damage.

EDITORIALS

Seeing the Incarnation

To many Christians in the United States, the Christmas season has become a very mixed blessing indeed. A celebration which should be a time of simple joy and adoration has become so swamped in buying and selling that it has become also an occasion of scandal to the morally sensitive. This year, with economic recession at home and hunger both at home and around the world, the contrast is even more heightened.

To some Christians, the tension has always been there. Citing the origins of the date in the Roman feast of Saturnalia, they have regarded the Christmas observance as pagan.

Historically, these ascetics may have a point but emotionally there is something off-putting about criticizing the season of the Incarnation as being too worldly. The birth of Jesus is an affirmation of the world that God loved.

The trouble with Christmas for most of us poor sinners is that it is both a blessing and a judgment; a gift that is freely given that we must appropriate to make truly our own. We must learn to *see* the Incarnation.

To really see something means not being distracted by other things. That is why the poor are so often good at seeing God; not because they are better than others (they may or may not be) but because "poverty is a powerful way to clear the mind" (and the vision).

For most of the rest of us (and by the usual standards, all Americans are the rich of this world), things are not so easy. We fear that the Christ child will make intolerable demands upon us, and in our fear we turn the emblems of incarnation (the things of this world) into idols. It is as if the Magi had worshipped gold, frankincense and myrrh rather than offering them to the child.

It is traditional Christian wisdom that all we have to give to God or to each other is ourselves. It may be this knowledge that makes us so reluctant to let go. But it is only when we do that we can see and feel the wonder of the Incarnation. The poet Richard Eberhart puts it this way:

". . . I was blessed in the knowledge of nature.
God is man's weather.
Then I saw God on my fingertip
And I was glad for all who ever lived . . ."

Or, as Luke puts it, the shepherds "returned glorifying and praising God for what they had heard and seen."

"What Child is This?"

A cynic has said, with perhaps too much realism, that the one thing Jews and Christians have in common is a desire to ignore the fact that Jesus Christ was Jewish. Christmas is as good a time as any for Christians to remember that Our Lord was born Jewish, raised in a devout and humble Jewish home, studied the Torah and amazed the best rabbis of the day at age twelve, incorporated many Jewish ideas in his teachings, and died on a cross under the inscription, "The King of the Jews."

Unfortunately, this lesson seems to be as much needed as ever. The question of anti-Semitism has once again reared its ugly head with the ill-advised remarks of Gen. George S. Brown, chairman of the Joint Chiefs of Staff, who told a seminar at Duke University that if there is another oil embargo Americans might get "tough-minded enough to set down the Jewish influence in this country and break the lobby." He raised again the old canard about Jews owning the banks and newspapers —a ridiculous charge in a country where the board rooms of banks are dominated by White Anglo-Saxon Protestant men.

The general has been rebuked by President Ford and has apologized for his "improper" and "ill-considered" remarks, but he has not really repudiated them and there is no serious move to remove him from his position. Actually, what happens to him is not in the long run as important as how Americans regard his statements and to what extent they pass unnoticed.

We must face the fact that there is in western culture a deeply ingrained residue of anti-Semitism. In the highly emotionally charged atmosphere of the current debate about the Middle East there is a great danger that we will see more of this and not less. It is important to add that supporters of the state of Israel do not aid the climate either when they find "anti-Semitism" in every criticism of Israel or every effort to allow the Palestinians a fair hearing.

Fortunately, in the long history of Christian-Jewish relations there is another strain. That strain is represented in the modern day by such people as Corrie ten Boom, a radiantly evangelical Christian whose home in Haarlem, Holland, became the center for an underground movement to save Jews from Nazi death camps during World War II. Miss ten Boom, now 82, was in New York recently in connection with a film based on *The Hiding Place,* the best selling book relating how she became caught up in the movement when someone brought her a Jewish child and how she barely escaped death herself in the prison camp at Ravensbruck. "I have great joy and thankfulness that we could be used to save Jews," she said, and then added sorrowfully, "but there was not enough who were saved." Asked why more Christians did not work as she did to save Jews during the war, she replied, "All the normal people in Holland have saved Jewish people." She was understating her own courage and making a theological point at the same time.

Hopefully, at this Christmas season, all the "normal" Christians in America who praise God for the birth of His Son will share Corrie ten Boom's attitude toward the people among whom the Word was made flesh.

Learning From History

The charge most frequently leveled against missions is that missionaries have more often served the aims of governments and corporations than the aims of Christ. Recent disturbing reports from Bolivia and Ecuador indicate these charges are not without foundation.

The reports indicate that a number of North American missionaries have been used by oil companies to pacify Indians occupying areas of oil exploration. Pacification has included moving Indians off traditional lands without compensation. Some missionaries have urged Indians to abandon traditional hunting and fishing territories for the sake of the oil companies' expansion.

Fortunately, some Catholic and Protestant missionaries have begun to protest these activities and inform the outside world. Writes one Presbyterian missionary: "Collaboration of this kind only serves the interests of U.S. multinational corporations to the detriment of Indian populations. It seems like a replay of what we did to the Indians in the United States. Haven't we learned anything from history?"

IDA C. KAUBIN

I have memories of many Christmas celebrations which probably seem unusual, but were perfectly normal for me. Kiowa Indian church families camped around the church for the Winter Revival which preceded Christmas night.

Our family camp was generally a large seven-width white tent. On one side were the wood cook stove and heater connected by stove pipes, and a long table with benches. The beds consisted of lumber on wood supports on which double bed mattresses were placed. Since we were a family of six, three of these bench-type beds took up the rest of the space in the tent.

These tents had an inner lining of canvas, and straw tied in long bundles and laid around the bottom kept out the cold air and made the tent home snug and warm.

By the time my brothers, sister and I came home from Riverside Indian School at Anadarko, Oklahoma, our parents, Rev. and Mrs. Matthew Botone, had the Christmas camp ready and waiting. He was pastor of the Cedar Creek Indian Methodist Church near Carnegie, Oklahoma for many years, both in its old and new locations.

The real celebration took place on Christmas, rather than on Christmas Eve. A large bell in the steeple was rung for important occasions, and Christmas morning when it rang, it meant the celebration had begun. Mostly it was men who went to the morning service as the women were busy cooking the noon dinner. We have many Kiowa Indian hymns, but the special one about the "Star" was sung on this day. After the service, the visitors were invited to the 15 or 20 camps to share the meal and afternoon.

The night service was very special. The pews were pushed against the wall, and everyone reserved places on the floor by spreading a quilt or blanket, mostly for the children who fell asleep long before the service was over. All came early for this service.

There was a large Christmas tree in the church—one that dwarfed everything beside it. It was hung with socks and handkerchiefs tied together, the gifts from the church for the men and boys present. For the women, hand towels, cotton hose and wash rags were draped on the tree. Dolls and all the toys that could be tied to the tree were used for decoration. Since the church was the community center, Christmas was a community celebration. Everyone brought gifts and spread them around the tree; and there was a sack of treats for all with an orange, apple, nuts and candy. With great anticipation, we children used to guess which toy would be ours.

After the evening sermon, always the Christmas story, the special service began. It was a pledge service. After many tearful prayers and testimonies, money was pledged for the next Christmas.

This was a very special time for the elders of our church, for it appeared they counted time by the winters they spent there. Intermingled with beautiful Indian hymns, these services lasted far into the night.

It was nothing to be awakened at 1:30 in the morning to welcome Santa Claus! I used to wonder why Santa did not have braids as did many of the elders of our church. But he was all right for he generally spoke Kiowa, or had someone interpret for him in Kiowa.

Then the giving of the presents began. Santa always carried in his bag a funny gift for someone, like the time five pounds of coffee was given some man because he loved coffee. Most of us in our tribe have Indian names, and it was at this time that the names on the tags were called by the Indian, rather than the "English," names we were normally known by. With much merriment, Santa and his "helpers" gave out the gigantic mound of gifts.

These are fond memories of happy Christmases—recollections of gentle celebrations. Today Christmas in our Indian churches is celebrated in much the same fashion, but no one camps in tents anymore. ■

Mrs. Kaubin is active in United Methodist Women in the Oklahoma Indian Missionary Conference.

What is Christmas like in the U.S.A. for people outside the white middle class? Here are Christmas memories from persons from three minority groups.

Recollections of Christmas

Recollections of Christmas

WILLIAM B. McCLAIN

From Palestine, a corner in the conquered province of the Roman Empire, a poor woman, a carpenter's wife in the last days of her pregnancy, and her husband make their way to answer the call of Caesar Augustus to be enrolled. They stand in front of the manager of the hotel asking for lodging. Just a place to lie down. Just a little room to rest. Just a small space to take the wait and the weight off the tired, swollen feet of a tired expectant mother. But the manager says: "There's no room in this hotel for you." There is no place for you. "There was no room in the inn."

I saw this scene re-enacted last Christmas at the National Center for Afro-American Art in Boston. The troupe presented a marvelously beautiful rendering of Langston Hughes' "Black Nativity," a portrayal of the Christmas experience of Mary and Joseph from a black perspective.

Watching this black couple being turned away reminded me of my own experience of being denied a room in a hotel of a major chain in a large city a few years ago when my wife was pregnant with our first child. We were told by the manager, "We don't accept your kind." There is no room for you here.

And I thought about all the ways and all the places that minority persons have been told, "There is no room for you here." There is no room for you to work here. There is no room for you to live in this community. There is no room for a bus that brings your children to this neighborhood to school.

We cannot accommodate you. Marian Anderson heard it from the managers of the opera house in Washington and she had to sing "He's Got the Whole World in His Hands" on the steps of the Lincoln Memorial in our nation's capital. Ralphe Bunche, while serving as Undersecretary of the United Nations, heard it in New York City at the West Side Tennis Club.

Millions of black Americans have heard clearly from the majority that there is no room for our kind of music and art—unless it becomes commercially advantageous to the majority and then it ceases to be black and becomes an acceptable American creation. Puerto Rican families have heard it. Chicanos and Native Americans have heard it. There is no room for you and your kind.

And so the manager of the hotel told Mary and Joseph, "There is no room for you in the hotel." It was not that the manager was a mean fellow and did not want to help out a pregnant woman and a weary husband. He did not know whom he was turning away.

If he had known, perhaps he would have found some space or even given up his own room to accommodate this peasant couple. But he did not know that the baby in Mary's womb was the Word of grace and truth becoming flesh. He did not know that from the makeshift straw bed in the nearest stable this baby would be elevated to the royal throne on the right hand of God.

There is a Negro spiritual that I like to sing at the season of the year that captures this experience:

Sweet little Jesus boy,
They made you be born in a manger
Sweet little Holy Child,
Didn't know who you were.
Didn't know you came to save the world,
To take our sins away.
Our eyes were blind; we couldn't see
We didn't know who you were.

My black foreparents got a glimpse of that scene and understood the pain and suffering. The experience becomes more pronounced at Christmas, when love and peace and joy ring out in the songs of the season, while day to day black people know rejection, hurt, economic exploitation and alienation. The song becomes more personal:

The world treats you mean, Lord.
Treats me mean, too
But that's how things is done here
They didn't know it was you.

He comes again in the form of human flesh asking to be admitted and received. He comes in the form of women asking to be received as persons with ability and not as mindless bodies. He comes on the bus with my son to your neighborhood seeking a quality education in an integrated school where the cost per pupil is so much higher than in the neighborhood he left. He comes in the form of a dope addict nodding in some stinking alley but seeking health and wholeness. He is seen in the mutilated faces of rat-bitten children. He is seen in older members of our own families whom we no longer feel fit in with our fast pace of life.

He comes not only at Christmas but throughout the year. The Word is addressed to all of us from the only stability the world can know. It appears originally in the Christ Child and the cry for acceptance of human kind, but it reappears in the form of Grace and Judgment each time we open our lives to its presence.

To open and receive Him is to be at peace with God and therefore in conflict with the world that will not receive and make room for every one of His children and His darker sons and daughters and their gifts. ■

Mr. McClain is pastor of Union United Methodist Church in Boston.

Mis Recuerdos de un Dia de Reyes

RENE LEDESMA

When I wrestle with the mystery of the Child-God, the best message of hope springs from my memories of a celebration of the Coming of the Three Wise Men.

In Juarez, Mexico, we celebrated Christmas Eve and Christmas day with religious and family gatherings. Presents were not given until January 6, *El Dia de los Reyes Magos*.

I was about seven this particular time. Our family had attended *Las Posadas* ("a pilgrimage" from house to house imitating Mary and Joseph's search for a room in the inn) with the traditional *piñata* at the homes of friends and relatives. I remember that *buñuelos* (holiday pastries) and *tamales* was our only meal. My father did not have a job. There was hardly enough food for my ailing grandmother, Nana, and the baby.

As the Day of the Kings approached, my brother, my sister, and I began to complain of hunger pains. My mother calmed us with a piece of *tortilla* and watery bean soup. She had taken the task of preparing us for the Coming of the Kings. Many of our friends and relatives would have toys, clothing, and fruit, but we were not to expect anything, for my father was still without a job. Although we replied that toys did not matter, the feeling of not receiving a toy was too much for me.

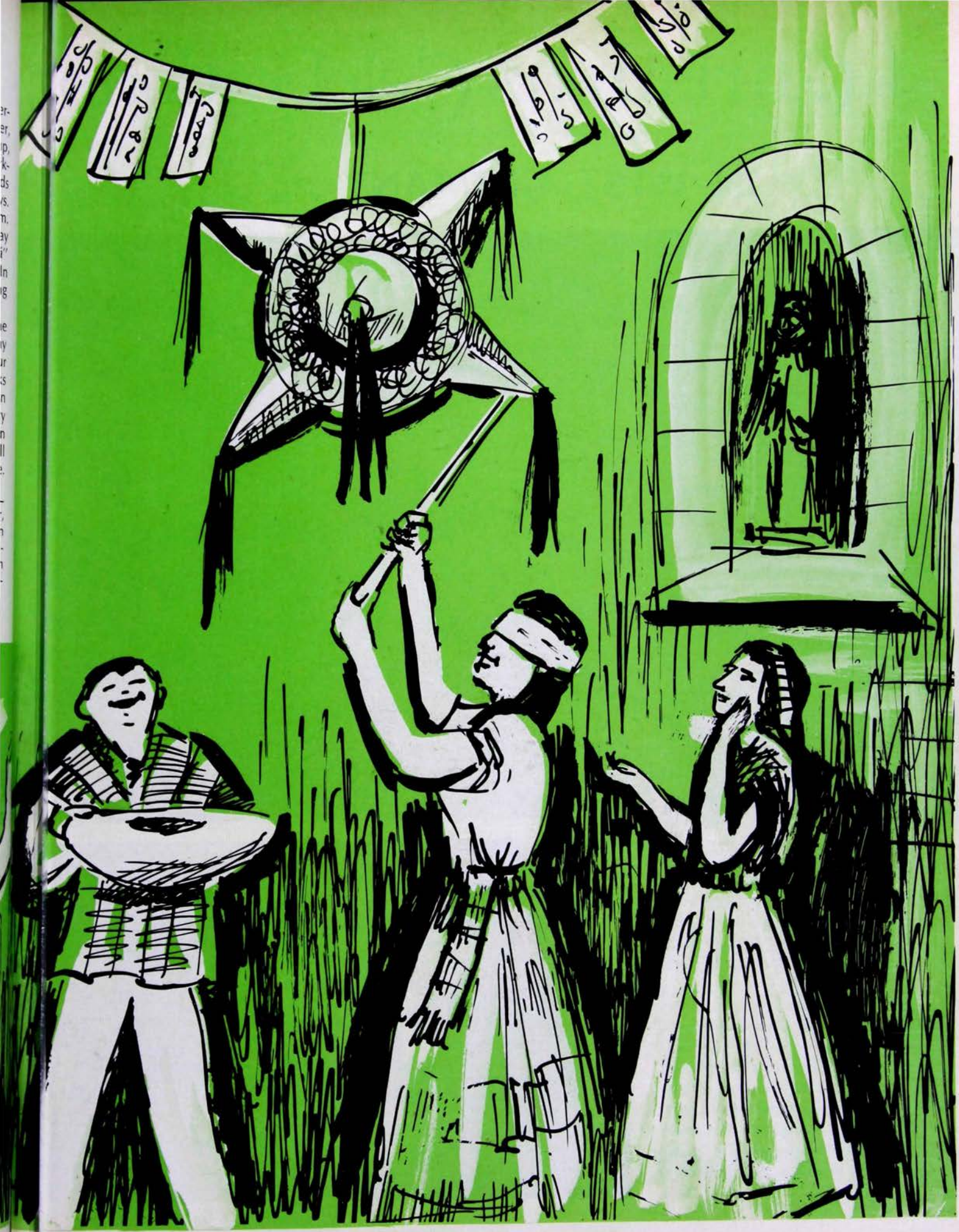
On January 5, my brother and I waited for Dad and met him on his way home. He had left early in the morning to look for a job, just as he had done for many months. We ran to meet him, but became very sad when we saw no packages or bundles in his arms. He stated that he had not found a job. My brother and I cried ourselves to sleep, wishing that people had never celebrated the Coming of the Kings.

Later that night I awoke and heard loud pounding noises. I got out of bed to investigate. When I got to the kitchen, I saw my father hammering on something. As I came closer, he tried to scold me for being up, but he desisted and kept on working. He was using old crate boards and making two small wheelbarrows. I was very happy and hugged him.

"You will have something to play with," he said, "*y mānana Dios dirá*" —for tomorrow God will tell. In spite of our poverty, we were going to have toys!

My life style has changed but the tasks of communicating hope to my family and friends continues. Our generation serves, worships, works and struggles to bring hope to man in all walks of life and to every corner of our globe. My children and their children's children will fill the history of man with eternal hope. "*. . . mañana Dios dirā.*" ■

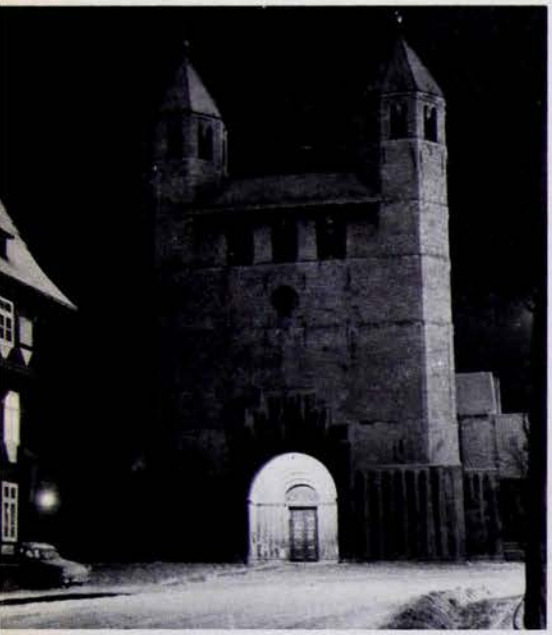
Mr. Ledesma, former pastor, teacher, and director of a community center in Los Angeles, is the new assistant general secretary for education, Education and Cultivation Division, United Methodist Board of Global Ministries.



4 Christmas Celebrations

"For unto us a child is born — unto us a son is given"

IN WEST GERMANY . . .



In the town of Bad Gandersheim, located in the Harz Mountains of Lower Saxony in West Germany, virtually the entire town attends midnight Christmas service in the Collegiate Church, founded 1100 years ago.

In the Pleschke family, the youngest boys on the day before Christmas fetch the family's evergreen from a nearby forest and drag it home along inevitably snowy roads.

On Christmas morning, before presents are opened, the Pleschkes join their neighbors for a brief service, in which loved ones who have passed on are remembered with prayers, the lighting of candles, and often the gift of a flowering plant for the altar decoration.

Behind the Iron Curtain, midnight mass is celebrated on Christmas eve in the Baroque St. James Cathedral of Prague, Czechoslovakia. The mass by the 18th century Czech composer J. J. Ryba is usually transmitted by radio or TV throughout the country. Not only is St. James one of Prague's most beautiful churches, but the brilliance of the interior is in keeping with the mood of holy joy in Ryba's music.

IN CZECHOSLOVAKIA . . .

In Jesus' boyhood home of Nazareth, in the modern state of Israel, there are Roman and Greek Catholic churches, several Protestant congregations, the Maronites and the Greek Orthodox. The Christmas season is observed in a quiet, sacred manner, not at all commercialized. There are none of the trappings of tinsel and shiny decorations customary elsewhere in the Western world. On Christmas Eve the bells of the shrines and churches ring out in the clear mountain air.

An elderly resident of Nazareth is considered Santa Claus by the children. He traditionally plays the role, but without the typical costume.

The oldest church in town is the 300-year-old St. Gabriel Church (Greek Orthodox), said to be situated on site where Archangel Gabriel visited Mary. Claim is based on fact that on the site is the only spring known never to have run dry in Nazareth. In the Gospel, Mary was drawing water at such a spring when the Angel appeared.

IN NAZARETH . . .

IN YAP . . .

In the South Pacific island group of Yap, Christians celebrate the season with spectacular dances, most of the time in a kneeling position of reverence. They wear sashes of blue, red and white crowns made of paper flowers, coconut fronds and Lucky Strike cigarette wrappers. A red cross within a star signifies the young men are Christians.

The women, left, recreate the story of the Creation, "In the beginning there was only God. . . ." While the young men dance the story of the Incarnation, indicating (above) that we were "all involved in Adam's sin" and (left) "Satan was rebuffed." Below, exhausted by the spectacle, a baby snoozes in the sheath of a coconut-palm leaf.

"The waterbuffaloes remind me to discard all abstract ideas."

KOSUKE KOYAMA

A MESSAGE-FUL PERSON

by Barbara and Leon Howell

Kosuke Koyama—he is called Ko by his friends and colleagues—studies communication. Communicating facts, he says, may not be difficult. But "how do we communicate the saving truth of God?" When dealing with the Gospel, one is communicating "life, history, hope and love. Here the simple word 'communication' suddenly assumes a profound and mysterious dimension."

Ko believes that the living person must be committed for real communication. He cites the way God spoke through persons—Abraham, Joseph, Jeremiah, Isaiah, David—and how the Word became flesh in Jesus Christ. "The message and the messenger must become one. If the message is incarnated in the messenger and produces, as it were, a message-ful person, then through the message-ful person the message will be communicated."

Kosuke Koyama communicates. Whatever the job—he prefers to teach—he communicates. He has special gifts, to be sure. When he talks, his whole person—body movements, hands, eyes—punctuate his message.

He describes below some of his reasons for clear and precise concept and words. He has long been forced to speak to individuals, classes and groups in English, a language difficult for him. He can communicate in Thai, a language even more demanding. Perhaps he has learned to distill words carefully because he has had to make himself understood in two languages not his own.

Koyama listens, usually before he proclaims. He was educated in the rigorous traditions of Japanese theology and took his doctorate at Princeton Theological Seminary. Then he spent eight years in Thailand, teaching at the Thailand Theological Seminary. This, he has said many times, "brought me to a new experience of theology. Whatever I studied at theological schools began to come back to me, expectedly and unexpectedly. I received the best—incomparably the best—theological education in Thailand." Many of the excerpts below grew out of his listening—and responding—in Thailand.

Then he and Lois, an American with a degree in music from Princeton Theological Seminary, and their children, Jimmy, Mimi and Mark, moved to Singapore in 1968 where Koyama became the executive director of the Association of Theological Schools in South East Asia, the dean of the South East Asia Graduate School of Theology, and editor of the *South Asia Journal of Theology*.

His responsibilities with the Association—involving seminaries stretching from Burma to Taiwan to Indonesia with one member school in New Zealand—required almost constant travel, sometimes into remote regions such as a theological school in Kupang, Timor, an eastern Indonesian island.

Ko was usually asked to speak wherever he went. His brief meditations are known through Asia for their provocative and Asia-rooted nature. He talks with such apparent ease, usually without notes, that it appears he does not have to prepare. But those who know him are aware that the fluid incisive talks are the result of serious prior thought, an acute eye for the issues of importance to his listeners, and a life-long commitment to Biblical scholarship.

Perhaps his greatest effort as dean of the graduate school went into assuring that more and more Asians take advanced studies in their own region. More than fifty students with bachelor of divinity degrees are working toward masters in systematic theology in one of the area's seminaries. "We have more applicants than we can handle now." Koyama worries about Asians who go to Europe or the United States for graduate work and do, as more than one has, a thesis on an Asian issue. "As many as possible ought to do graduate work in their own area," he feels. He points out that the graduate school can offer a two-year master's program for $1,000, not much more than travel costs alone to the United States.

Koyama has participated in a variety of debates within the Asian church, through such organizations as the Christian Conference of Asia (formerly East Asian Christian Conference). He has challenged Western missionaries to think about the validity of their presence in Asia today.

He endured the bureaucratic demands of letter writing and paper work in his Singapore job for more than five years because he believed in what he was doing. But he longed to return to teaching and bring to a halt the never ending travel required. In 1974 he began teaching at the University of Otago, Dunedin, New Zealand. He retains his interest in the affairs of the Christian Conference of Asia and reports he is delighted to return to teaching.

As the brief selections from his writing and talking below make clear, he is able to offer his thoughts in language that we not only understand but remember.

Barbara and Leon Howell reported on the church in Southeast Asia for several years.

KOYAMA TELLS ABOUT KOYAMA

"I am a 42-year old Japanese man. I have lived with millions of other Japanese through a time of unprecedented transition. . . It was within this very short span of 42 years or so that the old Japan was brought to judgment and the new Japan came into being. I belong to both the old Japan and the new Japan. I lived my first sixteen years under the (Meiji) Imperial Constitution promulgated in 1889. The following twenty-six years I have lived under the post-war New Constitution of Japan (1946). My life has, as you can see, been "constitutionally" divided into sixteen and twenty-six. The supreme authority of the Japanese state was located in the sacred inviolable personage of the emperor under the old Constitution. The system was authoritarian. The New Constitution expresses the best democratic principles for the welfare of man and state. It is democratic. I find myself an "authoritarian self" and a "democratic self." In one person? Yes. It is, I assure you, quite a troublesome arrangement. It pushes me into a turmoil of self-identity, and it also confuses others who try to judge my thoughts and actions. Sometimes I envy those who live under one arrangement." (From "Stories Within Me" contained in *Five Minute Theology*, a mimeographed book of readings, published in 1972)

"One of the most important things which theological seminaries did not teach me while I was a student, and that later I had to find out myself, was a simple fact: to meet and to know a Hindu is more interesting and more rewarding than to know Hinduism, a Buddhist more than Buddhism, a Marxist more than Marxism, a revolutionary more than revolution, a missionary more than missiology, a wife more than the marriage and family course, Jesus Christ more than Christology. . . .

"If I had made this distinction earlier, it would have contributed greatly to appreciating other persons when I came to meet them. Is it perhaps possible—what a terrible possibility! —that study of theology did this to me? Certainly has not 'theology' inflated my language and thought? And this particular inflation has kept me from real contact with real man? . . . What a wonderful time I had in the quiet library of Thailand Theological Seminary as I went undisturbed through the pages of the Buddhist Canons. But when I realized the difference between library-Buddhism and street-Buddhists, my library Buddha was paralyzed. Library-Buddha and street-Buddhists are, of course, related. In fact, I felt quite often that the street-Buddhists should study more about library-Buddhism. Yet, it is the street-Buddhists who are the brothers whom I see, with whom I speak and with whom I live. To love them *as they are* in all their complexity—and not just to love anthropological, sociological, theological 'formulations' of the brothers—is the command of God whom we have not seen (1 John 4: 20). . . ."

(From "Towards Crucified Mind not Crusading Mind," *Missionary Service In Asia Today*, February, 1971)

THE ASIAN MISSIONARY ENTERPRISE

"My experience in Thailand has not prepared me to give a straight optimistic stamp of approval on the alleged 'advantages' of Asian missionaries in Asia. . . . They may be more 'fitting' in the nationalistic framework, but that is not necessarily the 'essential' framework in which all missionaries, including Asian ones, should 'fit' themselves. The framework of 'the Father has sent me, even so I send You' (John 20:21) makes missionaries missionaries.

"There are no special theological reasons which are valid only for the Asian missionary movement and not valid for the current major missionary movement based in the West. It belongs to the Christian Church to have experience not only of receiving missionaries but also of sending out missionaries, just as the inhaling and exhaling of oxygen is the way of life itself. The theological grounds that have supported Western missionary movements throughout the centuries are completely ap-

THEOLOGY IN SOUTHEAST ASIA

plicable to the Asian missionary movement. The latter was not started by the East Asian Christian Conference at its Kuala Lumpur Assembly (inaugural) in 1959. It has a much longer history than that even though most of the story is a hidden story, just as a great amount of the missionary movement of the ancient church still remains hidden to even the best church historians.

"I think that it is chiefly the emergence of a 'theology of responsibility' in Asia which has given a refreshing appreciation of the Asian missionary enterprise. . . This theological ferment has not come into being suddenly. Rather it has been prepared with the Asian Church's involvement with the impact of changes such as modernization, development, political upheavals, and religious conflicts. It is a broad theological idea which has its focus in the acute realization of the responsible 'selfhood' of the Church in Asia. . . How the Church in Asia, the land of great 'responsible' ancient civilizations, experienced her mission responsibility in the turbulent history of Asia and what kind of theological interpretations she gave to the Christian understanding of 'selfhood of the Church' will someday (soon that someday will come!) be one of the most fascinating stories to hear." (From a response to the Rev. Murray Rogers, a missionary in India, in *Missionary Service in Asia Today.*)

"On the way to the country church, I never fail to see a herd of waterbuffaloes grazing in the muddy paddy field. This sight is inspiring to me. Why? Because it reminds me that the people to whom I am to bring the Gospel of Christ spend most of their time with these waterbuffaloes in the rich field. The waterbuffaloes tell me that I must preach to these farmers in the simplest sentence structure and thought development. They remind me to discard all abstract ideas, and to use exclusively objects that are immediately tangible. 'Sticky-rice', 'banana', 'pepper', 'dog', 'cat', 'lottery', 'stomache-ache',—these are meaningful words for them. . . It was not I, but my audience, who determined this approach of 'theology from below'. . . .

"I decided to subordinate great theological thoughts, like those of Thomas Aquinas and Karl Barth, to the intellectual and spiritual needs of the farmers. I decided that the greatness of theological works is to be judged by the extent and quality of the service they can render to the farmers to whom I am sent. I also decided that I have not really understood *Summa Theologica* and *Church Dogmatics* until I am able to use them for the benefit of the farmers. My theology in northern Thailand must begin with the needs of the farmers and not with the great thoughts developed in *Summa Theologica* and *Church Dogmatics.*" ("From Waterbuffaloes to Theology in Thailand," in *Waterbuffalo Theology,* Orbis Books, Maryknoll, New York, 1974)

History in Southeast Asia

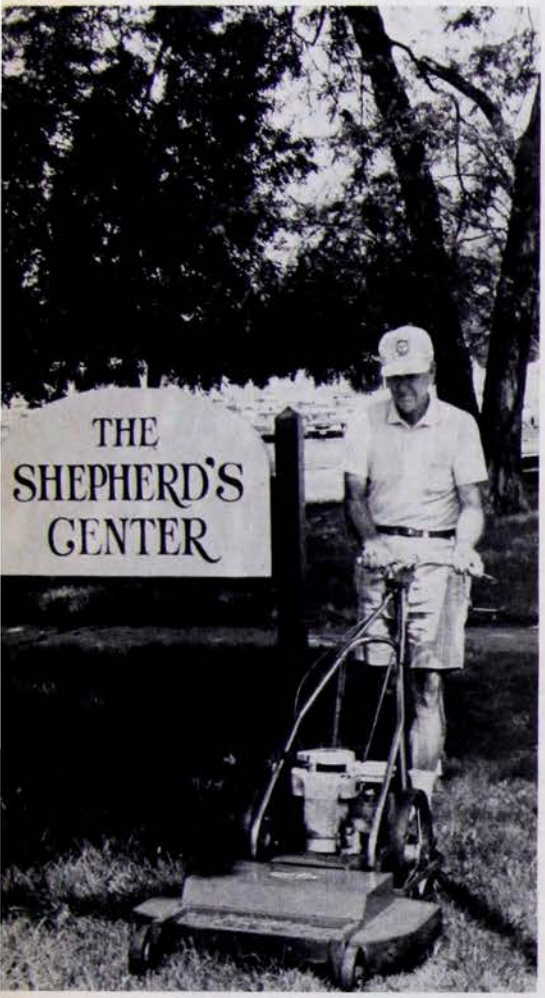
"The helicopter to history means that we are carried back over the hundreds of years of history-terrains to the farthest point where we are dropped to begin our study . . . the helicopter approach has unfortunately made the study of Church History boring for our Asian students. Asians are put down in first century Palestine where their study begins. Since the main stage of the drama is set in the West—I personally lament the historical facts that St. Augustine was not an Indonesian, Luther not a Chinese, Kant not a Burmese, Pope Paul not a Filipino—students acquire mostly 'Western' Church history.

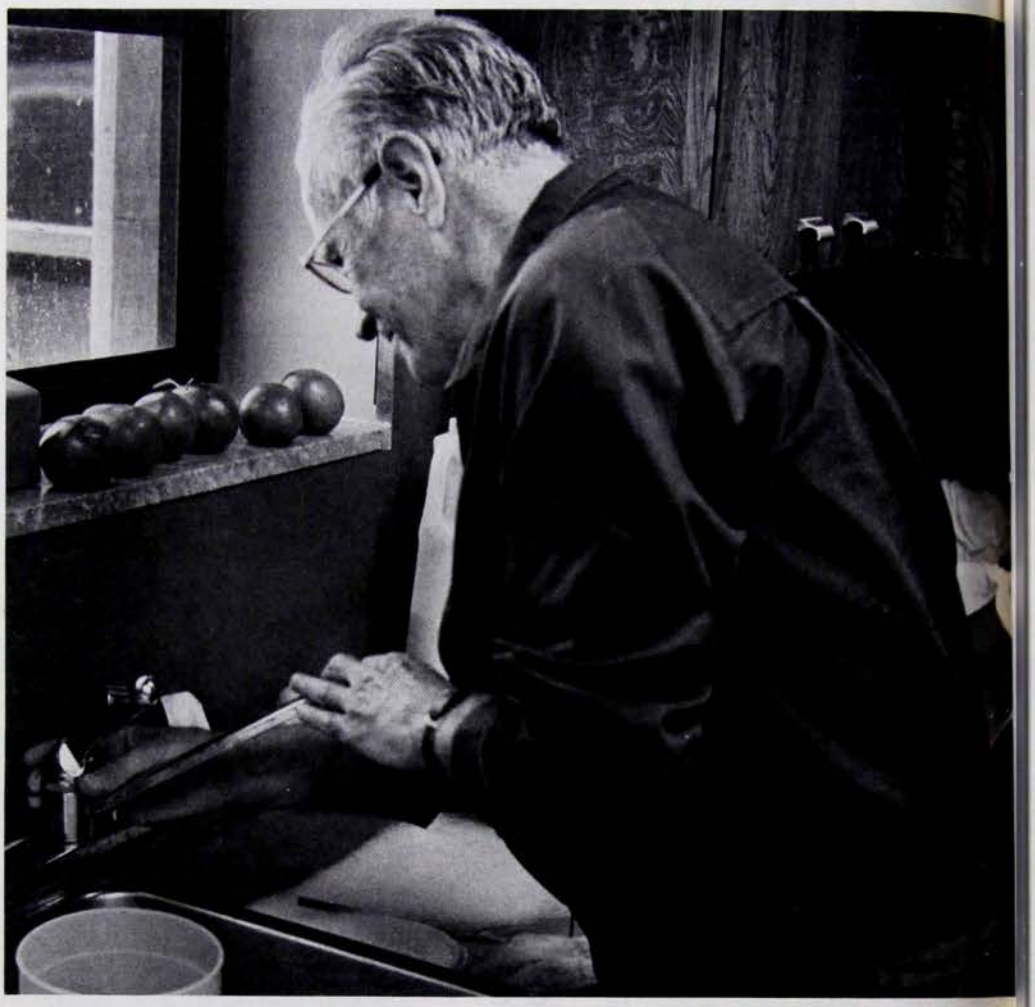
"But all the time the great story of the history of Asian nations, their civilizations and cultures was ignored. A tremendous wealth of Asian historical experience is overlooked by the Asians! In view of this I would like to suggest the 'riverboat' approach. Like the riverboats in Sarawak which go upstream for days at a time, church history is approached from our Asian 1972 situation and worked backwards. Then, in order to pick up relevant material from various parts of history, both East and West, I would suggest that the 'riverboat' approach go hand in hand with the 'smorgasbord' approach. History is such a rich variety of food from which we can choose. A combination of the three approaches—helicopter, riverboat and smorgasbord—would not be perhaps powerful enough to penetrate into history, but students would be assured of a more interesting and rewarding experience by delving into history with this combination." (From "Helicopter History," *Five Minute Theology,* a mimeographed book of readings, published in 1972.)

"What escapes the notice of some visitors who say India does not take history seriously is the primary fact that people there experience history—its hope and despair—with tremendous realism through their famished stomachs. The visitors experience it probably through the brain. . . But the global truth (the evidence of which may not be self-evident) is that those who can afford to eat more experience history more superficially than those who are not so affluent. A bank account and an abundant diet somehow (I cannot explain it quite satisfactorily) insulate man from coming to feel the primary truth of history." (From "The Mission of the Church in Southeast Asia," *The Virginia Seminary Journal,* January, 1974). ■

Hugh Hadley

SHEPHERD'S CENTER





A retired Air Force colonel who is a Shepherd's Center volunteer cuts the grass while another volunteer fixes a faucet in the Handyman Mr. Fixit program. Right, Meals on Wheels drivers stow away plastic meal containers before starting on their routes, carrying hot lunches to shut-ins.

SAYS "STAY HOME!"

"Stay home!" is the advice of the Shepherd's Center in Kansas City.

Every day but Friday, that is. Friday is when the Shepherd's Center flexes its numerical muscle, so to speak, and up to 1,000 "experienced citizens," as Director Joseph Scanlon likes to call them, gather for classes, a meal and to share experiences.

But the main thrust of the Shepherd's Center is to keep elderly citizens in their own homes as long as possible and to keep them producing members of the community.

Dr. Elbert E. Cole, pastor of the Central United Methodist Church near Kansas City's famed Country Club Plaza, has the figures to back up the decisions which led to the founding of the Shepherd's Center in his own church.

Several years ago, with a group of United Methodist laymen and clergymen, Dr. Cole thought he was planning a retirement home. The energetic pastor now has even reached that goal, with the Kingswood United Methodist Manor soon to be started in a location five miles away from his church. But first came the Shepherd's Center, and it is a going proposition.

First of all, Dr. Cole learned, only about five per cent of persons over 65 enter a nursing home or other custodial care situation. The Chicago firm employed to make the first feasibility study asked, logically enough: "What about the other 95 per cent? What are you doing to serve them?"

Fair enough, Dr. Cole thought. He turned his inquiry around, and in August of 1972 the Shepherd's Center was launched, basically on the same premises that have kept it alive and growing ever since, with the expected refinements of service.

"Why doesn't the church turn its attention to those trying to remain at home, get better acquainted with their needs as they become increasingly unable to meet them themselves?" he asked. "We should get to know the rich variety of older peoples' interests and qualifications, get rid of the myths that surround growing old. There is a whole unclaimed future for the church as people learn how to live that top third of life—the years from 65 to 100."

Shepherd's Center was carefully designed to serve a specific area of Kansas City, (from 46th street south to 85th, from Troost west to the state line). That takes in a variety of life styles, although including most of the Country Club district. In the immediate area of the church, while it includes the Plaza, William Rockhill Nelson Gallery of Art, Alameda Plaza Hotel and the University of Missouri-Kansas City, there also are a number of once-fashionable homes now beginning to show their age.

If the owners could be given just a little help, Dr. Cole reasoned, the whole area would benefit.

So the Shepherd's Center offers a Handyman service, in which retired volunteers are paid a moderate hourly wage to do home repairs for elderly residents who have lost the knack or the will to keep up their properties. Hundreds of faucet repairs have helped maintain the dignity of life.

The Center is funded through the Missouri Department of Community Affairs, Office of Aging, under the provisions of Title III, Older Americans Act of 1965. Space and other "in kind" services are made available by Central United Methodist Church.

But it is strictly an ecumenical project, involving 22 church congregations, Catholic, Protestant and Jewish. The Center has been incorporated and has a board of 24 persons representative of the community, principally the over-65 group. Ralph Nusser, a retired Armco Steel Corporation executive, is chairman of the board. Joseph E. Scanlon, a retired Boy Scout executive, is director, and Sam Reaves, a Central member and retired Scout executive, is director of field service.

In the target area, Dr. Cole says, there are 11,603 persons over 65 years old, and he is attempting to respond in mission to that fact. Prin-

Retired Boy Scout executives Joseph Scanlon (left) and Sam Reaves at the Shepherd's Center offices, a half block from Central United Methodist Church.

Mr. Hadley is a columnist for The Kansas City Star *and he has been a volunteer driver for the Meals on Wheels program.*

cipally, this is through a process of building systems of service to enable these elderly residents to remain in dignity in their own homes.

"We must find alternatives to institutional care," Dr. Cole firmly believes. "We must reinforce them with services designed to be helpful, while not taking over their lives."

At any one time there are apt to be 125 volunteers working with 200 different people.

This outreach includes the Handyman service of minor home repairs, a shopping service in which elderly persons are picked up and taken on a shopping tour, a home visitation service to help them keep in touch, transportation to doctors and for other needs, and the popular Meals on Wheels program, which sees about 45 hot lunches delivered five days a week by volunteers, retired persons themselves.

It has been found that many elderly persons simply lose the desire to prepare a hot meal for themselves, even though they know they should. Family members step in and order service through the Meals on Wheels program. Physicians many times call up and instruct that meals be delivered, or have their patients order the service on returning from a hospital stay or surgery.

The recipients are not destitute, and pay for their own meals, while praising the volunteers highly for the service. But these home services are available only through careful screening on application, to those who cannot or do not provide for themselves.

Volunteer drivers are instructed what to do if they encounter a real emergency, and also in how to open a window on the world for a shut-in, by friendly conversation. By observation they have been able to direct health care to someone in need, who did not know how she was slipping. Volunteers establish friendly relationships through driving regular routes, and the recipients watch for their newfound friends.

Activities at the Center itself are another major facet of the program. Each Friday, except during August, from 400 to 800 elderly persons gather for a wide variety of classes and crafts, travelogues, lectures on provocative topics, and games. At noon a good meal is served and an outstanding forum speaker is heard on a topic of the day. Tea and coffee are free to those who bring sack lunches, so none are turned away.

The Center has been asked by Missouri and Kansas social welfare departments and by federal agencies to train workers, who come from many cities and towns around to take part in seminars arranged by Sam Reaves, field service director.

The concept now is that of "using" older people, not of "doing for us." Dr. Cole said his church and others active in the program had found a new sense of life in mission through the Shepherd's Center. Church teams are being trained this fall in an interfaith coalition on aging, to come to grips with the reality that a huge proportion of the population will be living well beyond the normal productive years, and will be demanding, and needing, a new outlet for their energies and capacities.

In the late spring of 1973, after three terms of the Adventures in Learning program, the staff put out a questionnaire concerning the advisability of a summer term.

"You plan it; we'll be there!" and "We get lonesome in the summer too!" were two of the comments received. So a summer term was instituted, including picnics and trips to outlying places.

A church in the target area is responsible for a cake and table decorations for a monthly birthday table, and the staff calls each person eligible, for one of the most popular innovations. Special days such as Valentine's offer a chance to do something with name tags.

One little woman looked a long time, before remarking: "Since this will be the only Valentine I get, I want it to be a pretty one."

The magazine exchange program and help in the area of discounts and special services have been well received.

New this fall in the Shepherd's Center program are "Life Enrichment" and "Help to Elderly Victims of Crime."

The enrichment program, said Dr. Cole, is "to bring together older people who need support and love and understanding. The plea is for a maximum of 24 persons meeting twice a week for six weeks. We seek to encourage those whose physical, emotional and spiritual resources have been depleted, but who, in association with one another, through sharing creative activity and with professional guidance, may find new hope and life."

The professional guidance will be supplied by Dr. C. Kermit Phelps, a black psychologist on the staff of the Kansas City Veterans Hospital, who has much stature in the community. The plan is to hold group sessions in the mornings, with creative activities such as music in the afternoon.

The realistic approach taken by the Shepherd's Center is shown in its plan to help the increasing number of elderly victims of purse snatchings, rapes and muggings. "These elderly women just won't let go of their purses, regardless how little money they may be carrying," said Dr. Cole.

Carl Cunningham, principal social scientist with the highly respected Midwest Research Institute of Kansas City, is working with Dr. Cole, the Kansas City Police Department and a group of volunteers to help crime victims. Volunteers are being trained, and will be supervised later, in aiding those who have been battered and robbed to understand that they still must not surrender to fear and apathy.

Cunningham will teach aides in prevention of crime, give information on home security and other crime avoidance procedures, and help institute neighborhood watches. Names of elderly victims will be provided Midwest Research Institute personnel by the police department, and a volunteer from Shepherd's Center will be assigned, where indicated, to assist the person.

On the Shepherd's Center agenda are the annual Health Fair, with representatives of more than 30 health agencies present, and a pre-retirement seminar for six weeks in February and March for persons over 60 approaching the critical retirement decision.

One weekly criticism the staff always looks for, and declares it will worry when it fails to come forth. "Many will study the Friday schedule and say, 'Why do you have the book review and travelogue at the same time? I want to go to both!'

"They don't realize the difficulties of scheduling the classes around people, classrooms, etc.," a staff member said, "but we'd really worry and get to work if we didn't hear that!" ■

"Closer to the Heart of the People"

A lesson in Evangelism learned in a Japanese artist's studio.

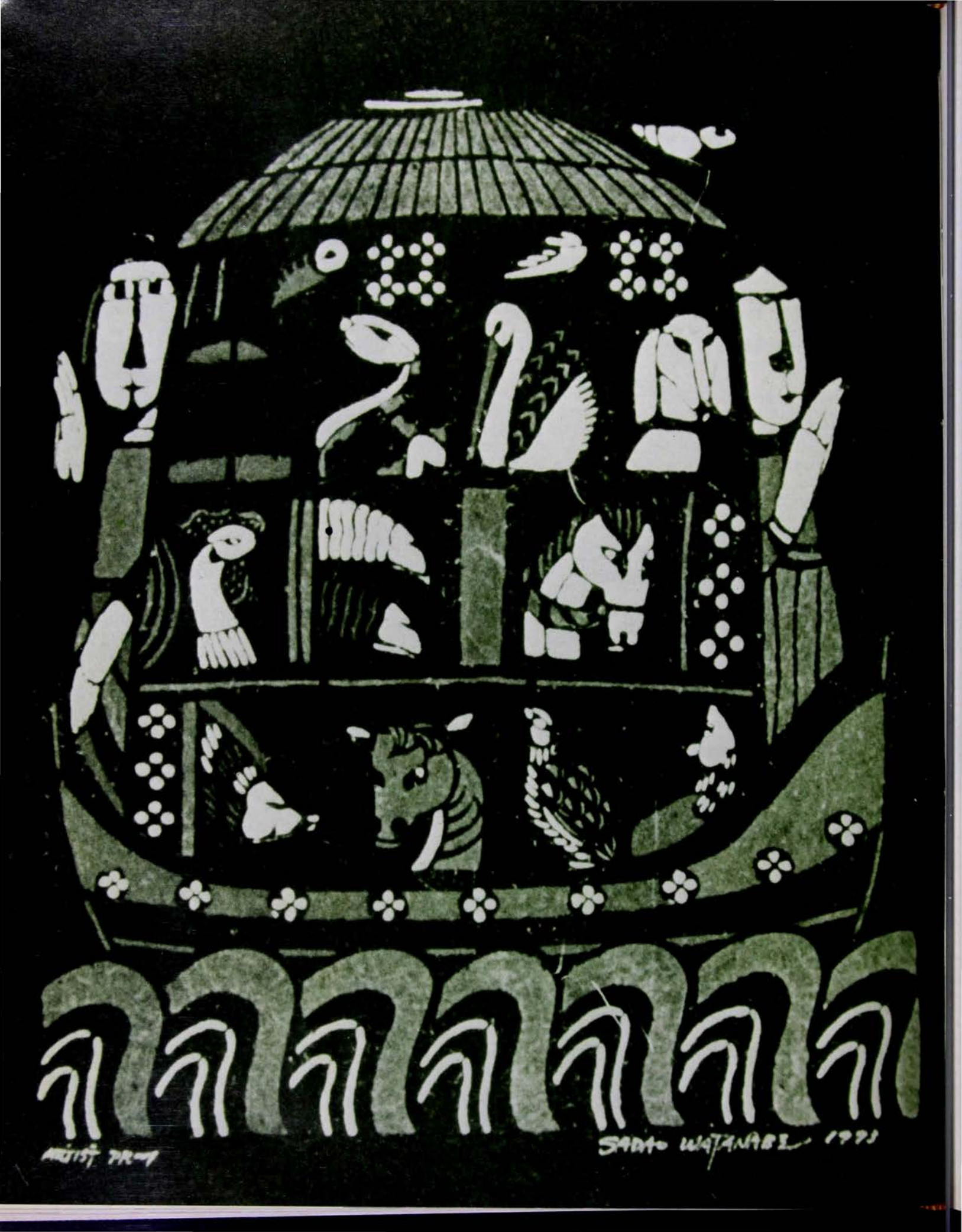
Donald R. Purkey

When a person changes his vocation after being firmly established in his profession and makes his avocation his life, he must be deeply motivated.

Japanese artist, Sadao Watanabe, was a folk craftsman by trade. As an apprentice to the master, Keisuke Serizawa, Watanabe learned the art of kimono silk printing. He spent fifteen years with Serizawa assimilating an appreciation for Bengatta, an ancient Okinawan technique for stencil printing. Bengatta impressed Watanabe by its color, its tropical feeling of design, and its rough and vital character. It gave him the clue as to how he would do his avocation.

Watanabe was reared in a Buddhist home. He was bedridden for two years in late adolescence with tuberculosis. During these two years, he was exposed to both the scriptures of Buddhism and the reflections of its scholars, and the Bible and the writings of Christian theologians. It was a period of deep reflection and spiritual probing for him. He was therefore open to the invitation of his neighbor to attend a Christian church. He converted to Christianity at the age of 18 and about a year later, he was baptized.

The theology and the Biblical art which missionaries brought to Japan in the early years of the twentieth


SADAO WATANABE 1973

Watanabe's paintings of Noah's Ark (left) and Jesus Washing the Disciples' Feet (right) are done in the Japanese style that is "closer to the heart of the people."

century were very Western, according to Watanabe. "The art which the missionaries brought was very pretty and sentimental but was not strong enough to carry the vitality of the messages that it sought to portray," he said. "It was art for Westerners and did not speak with sensitivity to my own people."

Thirty years ago, Watanabe began seeking to proclaim, through his pictures, the significant acts of God for the salvation of His children. Utilizing the technique of Bengatta, he sought to do something that had never been done before, that is, appropriate ancient craft technique used primarily on silk and transfer this technique to paper in order to create stencil paintings of Biblical subjects.

There are two strains in Japanese art, one that is delicate and refined and the other which is folk art known as *mingei*. Watanabe prefers the latter. "This is closer to the heart of the people and comes closer to real life," he says. "My work has

Above, the Last Supper. Opposite page, Taking Jesus From the Cross. Watanabe's prints, says the author, are "expressive of a very sensitive man who, immersed in deep religious feelings and artistic modes of his native Japan, found his personal faith in Christianity."

been closely tied to my religious experience. I have aspired to portray stories and episodes from the Bible. In this disturbed world, I would like to be able to heed the Voice of Heaven.

"Some art tries to get closer to life through *shajitsu,* (a picture that is photographic in nature) making the details as accurate to real life as possible. Asian art, though, looks for something deeper, the *honshitsu* (that which is basic). It tries to catch beauty and truth in a few bold strokes. I am trying to catch the *honshitsu* of real life." Watanabe's desire is that his fellow Christians see through his art the Japanese profile of Christ.

The prints Sadao Watanabe creates have a profoundly moving quality. They are expressive of a very sensitive man who, immersed in deep religious feelings and artistic modes of his native Japan, found his personal faith in Christianity.

Eighteenth century villagers made paintings of the Buddha and sold them on the roadside to passing travelers. Buyers hung them in their homes to remind them of the grace of Buddha. In like manner, Watanabe paints pictures of the Christ that can be hung in Japanese homes as reminders of the grace that comes through Christ.

The symbols in Watanabe's prints are deeply familiar to those who live in the Japanese culture. The clothing worn by the principal characters is often the kimono. Robes worn by the disciples are like those worn by the priests at a Shinto shrine. Flowers which figure predominantly in his designs prompt recollections of the seasons in Japan: cherry and plum trees, chrysanthemums and flowering water lilies. *Mons,* which are family insignia found in custom-ordered stencil-printed kimono silk, are often prominent in the designs. They resemble Western family crests.

Unaffected by much of the tradition and mythology of the Western church, Watanabe retells the Bible stories from what is often a fresh and surprising perspective. One of his recent prints is a bold one of three men sailing in a boat. I asked Watanabe its title. He suggested "The Three Wise Men Returning Home by Boat." Through my mind flashed a myriad of Christmas card images, wise men journeying to Bethlehem on camel or steed. To reach Bethlehem they indeed would need creatures surefooted enough to carry them across the deserts of the Middle East. But if the Nativity were set in a chain of islands known as Japan, how else would they return to their distant homelands except by boat?

Another example of Watanabe's indigenous use of symbols is to be found in his print depicting Noah's Ark. For him, the ark is no large hulk of a ship. Rather, it is a cricket cage imposed on a boat. In Japan crickets are household pets. Watanabe designed a home in the flood for God's creatures, both animal and human.

In the Annunciation, one of Watanabe's prints, Mary is clad in a kimono. She is sitting in a receptive posture, as Japanese women do, on a tatami mat, the typical flooring where one both sits and sleeps.

As a result of Watanabe's retelling the Biblical stories in Japanese modes, many Japanese have been able to perceive the Christian faith as something that is not alien to their culture. Watanabe has received both private and public acclaim in his native homeland.

The paradox is that he is as widely received and honored in the Western world. The insight I got in Watanabe's studio in Tokyo is that if we are faithful to who we are, then God in his graciousness can take what is limited both by personality and by culture, and extend its boundaries to the universal.

Indeed, we house God's treasure "in earthen vessels" which come in different shapes, sizes and color depending on the environment, raw materials and the hand of the potter. But each vessel can carry the truth of God's love for His children.

Over and over again, Watanabe expresses modest surprise at the acclaim he has received. Yet a stronger response is gratitude that God can take a kimono silk printer and so touch his life that his skill becomes a means of sharing his faith in Japan and throughout the world. ■

Rev. Donald R. Purkey is pastor of the Presbyterian Church at Franklin Lakes, New Jersey. He received a Pastoral Ministries fellowship this past summer from the Fund for Theological Education for a three weeks' study in Japan with artist Sadao Watanabe. The purpose was to study relationship of art and theology.

INDIA TODAY— THE POLITICAL SCENE AND THE CHURCHES

Ninan Koshy

From the ramparts of the historic Red Fort in Delhi, the Prime Minister of India addresses the nation on August 15, Independence Day, and on January 26, Republic Day, every year. There is usually a review of national and international events and an exhortation to the people in these addresses. The dominant note varies from year to year and this year when she addressed the nation on Independence Day, the dominant note was one of anxiety, especially about the economic situation. There was, of course, the usual exhortation to face the challenges. But the confidence and optimism that used to undergird such speeches on earlier occasions appeared to be lacking, in spite of the well-publicized achievement of the nation in nuclear technology.

There is a crisis of confidence in the country. Some would argue that the crisis extends not only to the efficiency of the system but to the legitimacy of the present social and political polity and that alternatives should be sought. While there are no easy alternatives, the growing anxiety among large sections about the relevance of the system and feelings of despair and even revulsion expressed by many deserve serious attention.

Different Perspectives

The present crisis is analysed by various persons and groups from different political perspectives and hence, there is wide divergence not only in analysis but also in the solutions suggested. The governing Congress Party leadership itself is clearly divided in its assessment of the challenge facing it. While Mrs. Gandhi takes the view that current agitations are the result of a "deep and deliberate scheme" on the part of "right reaction" to create disorder, Mr. Jagjivan Ram, the Defense Minister—who has a strong political base among Harijans (low castes)—has been quoted as saying that the abridgement of inner party democracy within the Congress and the imposition of relatively unrepresentative persons as chief ministers in a number of states are largely responsible for the current crisis of confidence. The young and not-so-young radicals in the party agree with the Prime Minister in her denunciation of the "right reaction" but they also hold that the Government itself has failed to fulfill its commitments for want of political will and thereby provoked popular disenchantment.

Challenge to Electoral Politics?

These assessments even when put together do not give adequate explanation to many of the recent events, trends and phenomena in the political scene. Shortages and rising prices would have strained the system and given rise to widespread violence. But these could not by themselves have lent legitimacy to the demand for dissolution of duly elected legislatures as in the states of Gujarat and Bihar. This flows from other developments like the decline of people's faith in electoral processes arising out of critical questions about the validity of the system.

A two-bullock powered plow enables an Indian farmer to cut deep furrows to protect the seed grain from the sun, but many farmers can only afford a crooked tree branch for breaking ground. Below, a young village girl waits for a bus.

An open sewer flows alongside the public water main in a workers' section. In a chemistry class, a young woman analyzes salt. The poor, says the author, still apparently have faith in the ruling Congress Party, but the middle class youth feel the country has been let down.

The appeal by the Dalit Panthers to the "scheduled castes" * to boycott the poll in the Central Bombay election to the Parliament early this year is an example. This call received an enthusiastic response and was to a great extent responsible for the defeat of the Congress Party in the election. Their challenge to electoral politics was a vote of no confidence in the established parties which have dismally failed in ameliorating the lot of the oppressed sections.

The fact that the capacity of the Congress Party to win votes has not much correlation to its ability to deliver the goods is disturbing, and the success of the Party in electoral politics conveniently camouflages its dismal failure to be an instrument of social change. The absence of committed cadres who have active contact with the masses and the virtual lack of communication within the Congress have made the central leadership of the party isolated and relying more and more on the bureaucracy and the coercive machinery of the state.

Even small matters get referred to the highest levels and the piling up of small and big issues renders it difficult for the politicians to make up their minds about crucial issues. The dithering and vacillation shown regarding food, power, transportation, etc., has resulted in misery for millions.

'Garibi Hatao' (Banish Poverty)

Even in the present mood of despair the significance of the 1969-71 period (the split in the Congress, the massive mandate to Mrs. Gandhi in the elections to the Parliament and state legislatures, the new confidence in the nation's leadership and apparent new dynamism in parliamentary democracy, etc.) cannot be underestimated. The period gave the impression that the leadership had realized serious flaws in the system and was prepared to make a bold departure.

It was this impression that instilled hopes among many sections, especially the poor and the middle class youth. The middle class youth feel that they have been betrayed and that the country has been let down. The poor, in spite of the failure of the government, apparently repose some faith in the ruling party, or at least are not organized or sufficiently conscious to give expression to their feelings.

As one commentator remarked "The Congress Party's failure to live up to its promise to banish poverty and even to demonstrate its will to do so, lies at the heart of the current crisis."

The promise was to change the economic model of growth—though unsteady—which only widened the gap between the rich and the poor. The policies of the government during the last three years have shown that the Government did not even make a start in fulfilling the promise. Ending poverty will be possible in India only by basic structural changes and there is still unfortunately no evidence that the ruling party is prepared for them. On the contrary, the vested interests in the economic and social structure appear to be becoming more and more influential.

The failure to implement land reforms, the expansion of monopoly houses, the surrender on the food front all indicate this. The Congress Party cannot easily resolve the dichotomy of being a party protecting the interests of the rich and the priviledged but voted to power by the poor.

What is happening?

There is despair among many because it appears that the system neither performs nor is it amenable to internal change, nor indeed is it possible to replace it with something better. Some right wing sections have suggested that a military take over would be beneficial for the country. The arguments are familiar: efficiency, law and order, etc.

The officer class of the Indian military is perhaps more remote from the Indian realities than their British counterparts before independence. After all, the present system appears to suit best the interests of the rich and priviledged and therefore they may not be particularly enthusiastic about a change.

There are those who argue that the Prime Minister is carefully and deliberately allowing the political and economic situation to develop such deadly dimensions that a national emergency can be declared and the

* The term denotes the lower castes and comes from the schedule of such castes in the Indian Constitution.

Constitution suspended. This theory is advanced by those who see Indira Gandhi as an undemocratic, autocratic manipulator of the present system. The pro-Moscow Communist Party of India occasionally warns the people against the danger of a Chilean-type or Sadat-type take over.

There are many leftists who feel that the country is witnessing the transformation from "bourgeois democracy" to a more authoritarian pattern. They cite the handling of the Railway Strike (to crush which the Government used the most draconian of measures) and the misuse of the Maintenance of Internal Security Act under which many political prisoners are held.

There are some other leftists who argue that Mrs. Gandhi is frightened by the forces and compulsions, and forces she herself let loose. To achieve a dramatic turn in the situation she is permitting the political and economic crisis to develop in order to justify a massive aid operation she is permitting the political capital. Instances can be cited to show that there has been apparent liberalization regarding foreign collaboration in industry even in sectors where such collaboration is unnecessary for technical purposes.

Many young people seem to believe that the present anger should be built to a revolt which shakes the present system of political and economic management and that there is bound to be some improvement following such events. Unfortunately, this expectation is not proved by facts.

Those committed to Marxism-Leninism are sadly divided on the nature of the Indian revolution and on interim strategies. Except for the small groups of Maoists, others seem to be for the present satisfied largely to operate within the present polity making use of the "double edged instrument of Parliamentary democracy, which on the one hand, shields the essential reality of the class rule of the exploiting classes and exercises a pervasive corrupting influence on sections of the exploited masses and their leaders and on the other, opens up certain ave-

nues for broadbased economic political and ideological struggles in the interest of the working class and its allies."

In the absence of viable alternatives the possibility of strengthening the system of parliamentary democracy and making it dynamic enough to be an instrument of social change is often discussed. But there are serious problems. In the Indian political set-up changes are sought to be made by legislative measures. In this realm of law and social change we confront a number of difficulties. Behind its impressive parliamentary facade, India is still very far from being controlled by the majority of its people or even from having its policies devised so as to be in the interests of the masses.

Law and Social Change

There is a vast difference between putting the law on the statute book and seeing that it is actually carried out. Most legislation in the social field is only permissive. The legislature passes a law; it is left to the executive to bring it into operation by notification on a future date. The notification is often conditional upon setting up a prescribed machinery. This again is left to the executive. In the absence of any specific obligation cast on it, the executive follows the line of least resistance and omits to take any action. Thus statutes passed often remain practically vetoed by the executive in action.

Public interest in a problem is often lulled as soon as the law is passed. The level of social discipline is low. In India the "soft-state" is often rationalized and even extolled by associating it with the Gandhian ideal that social reforms should be brought about by a change of heart, not by compulsion and violence.

Take the case of the much-trumpeted land reforms. A task force of the Planning Commission warned that there could be no tangible progress in land reforms in the "absence of requisite political will." This political will is lacking both on the part of the leadership and on the part of those who would benefit by land reforms. The sad truth is that this crucial factor of effective political support, direction and control has been wanting so far.

The report of the task force highlighted "large gaps" between policy and legislation and between law and its implementation. The report stated rather bluntly: "In no sphere of public activity in our country since independence has the hiatus between precept and practice, between policy pronouncements and actual execution been as great as in the domain of land reforms."

Any government action, whether a law or an administrative decision, to be effective must be enforced by the lower levels of the political structure. But because of the poverty, ignorance and apathy of the masses and their habitual dependence on and submissiveness to people of wealth and status, real power at levels below the center is mostly wielded by peasant landlords, merchants and money-lenders.

These small upper strata see to it that policies adverse to their interests are not put into effect or are turned to the benefit of themselves or their dependable "clients" alone. Since these groups are also the political brokers who command the votes of the poor unorganized masses, the national and state leaders dare not affront them. This is reinforced by the fact of the absence of dedicated political workers in contact with the masses except in a few pockets here and there.

This leads to the conclusion that the parliamentary system can be made dynamic enough to tackle the basic issues of the country only by politicization and organization of the masses, especially the rural masses, and by combining parliamentary struggles. This presupposes organization and education of the masses at the grass roots and sustained work by political groups leading people to wage struggles on issues and for changes. This is not happening to any appreciable extent.

While it is clear that a pedestrian parliamentary system cannot solve India's major problems and that a radical social change involving the masses cannot be put off further there appears to be no easy way to transform the polity or destroy it.

The Role of the Church

Except in a few parts of the country the Church in India suffers from a minority complex which makes it difficult to take the political task seriously and there are many sections in the Church which would not take political concern as valid Christian witness. But in recent times several major churches and councils have reemphasized the political task of Christians.

It is evident from the analysis of the political situation that very high priority has to be given to the organization of unorganized sections. There are millions in the country who accept misery as part of their fate. Religious beliefs and institutions often tend to support this fatalism. The poor have to be made aware of the exploitation they are subject to and their ability to transform the situation.

This is basically an educational task in which the Church can play a major role. In the present context in India this is an important political task. Church groups can involve themselves in programs that will break or at least weaken exploitative power structures.

If politics has to be an instrument of social change this cannot be done by the government alone. Those who are concerned with change should play a significant role in educating the masses, organizing them and preparing them for implementation of enacted legislation, mobilizing them to press for needed legislation, etc.

The churches have a predeliction for order. This is most often tacit support for the status quo. It is true that there is a tension between order and justice.

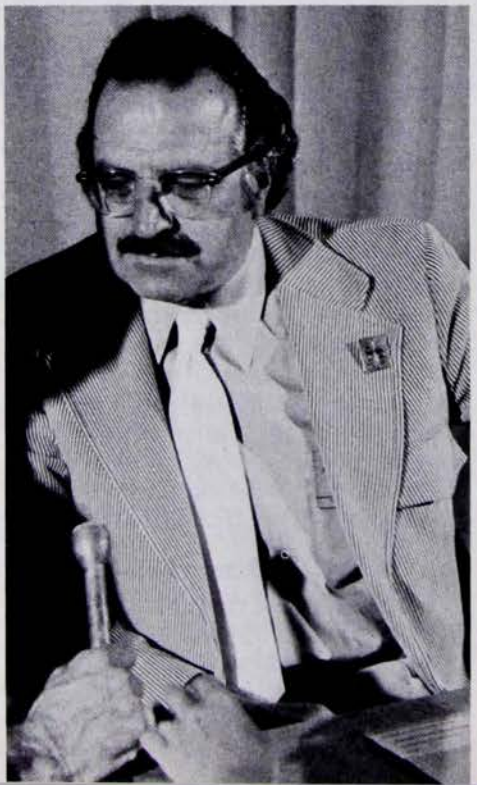
A static concept of law and an emotional attachment to order expose strong bonds binding the Christian church in the country to the bourgeois society. This also makes it difficult for the Church to actively participate in enquiry and action that will make the political structure dynamic.

The seriousness of the situation in India should challenge the Churches to develop a new attitude to the social processes at work and accept the political dimension as a major part of Christian witness. ■

Ninan Koshy has recently become Executive Secretary of the Commission of the Churches on International Affairs of the World Council of Churches. He was formerly Executive Editor of the Guardian *(Madras, India).*

"THE CHURCH HAS AN IDENTITY CRISIS"

Tracy Early interviews the new United Presbyterian Moderator, Robert Lamar



Robert C. Lamar does not deny that his denomination has financial and organizational problems. Cuts in national programs of the United Presbyterian Church, he comments, have gone beyond any trimming of fat and are down into the muscle.

But viewing the church from his perspective as moderator, he finds the theological aspect of its problems deserving prior attention. "The church has a kind of identity crisis," he says. "There is a lack of theological and biblical clarity about what the church is and what it is called to do."

During the 1960s, Dr. Lamar says, several factors helped bring a new understanding of the church—World Council of Churches assemblies, Vatican II, Consultation on Church Union (COCU) and revision of the UPC's own confessional self-understanding. All of these were "good signs" of the church moving away from traditional questions about marks of the church and toward understanding it in terms of mission, he says.

"But like other things in the sixties," he adds, "that got stalled. We haven't retreated but there has not been much progress in the last few years."

In an effort to help the UPC develop theological clarity on the church and its mission, Dr. Lamar has called four meetings in different parts of the country. The objective, he says, is to get United Presbyterians of all viewpoints working on a "sturdy and flexible" doctrine of the church, one that is "capable of helping us through this uncertain time."

Interpreting the UPC problem as a liberal-conservative conflict does not get at its root, in his view. "We must do some theological work to find out why liberals may be unhappy one day and conservatives the next, or maybe both in the same day," he says.

Dr. Lamar has been serving as co-chairman of the Joint Committee on Presbyterian Union, developing plans for merger with the Presbyterian Church, U.S. (Southern). He believes the draft plan of union has a "masterful" statement on the mission of the church, and he is using it as a resource document for the meetings he has called.

The desire to see the UPC develop greater theological clarity does

not imply any interest in a major shift of direction in denominational programs. "Basically I'm supportive," he says of the UPC program direction of recent years.

But a denominational restructure effort that began with some theological understanding of the need for a "better design for mission," he believes, broke loose from its moorings and developed a tendency to substitute "non-theological" emphases as criteria by which to make decisions.

Citing, for example, emphasis on planning as a management tool, Dr. Lamar comments, "The church needs to use good planning procedures, but as instruments and not as goals."

Diversity and Inclusiveness

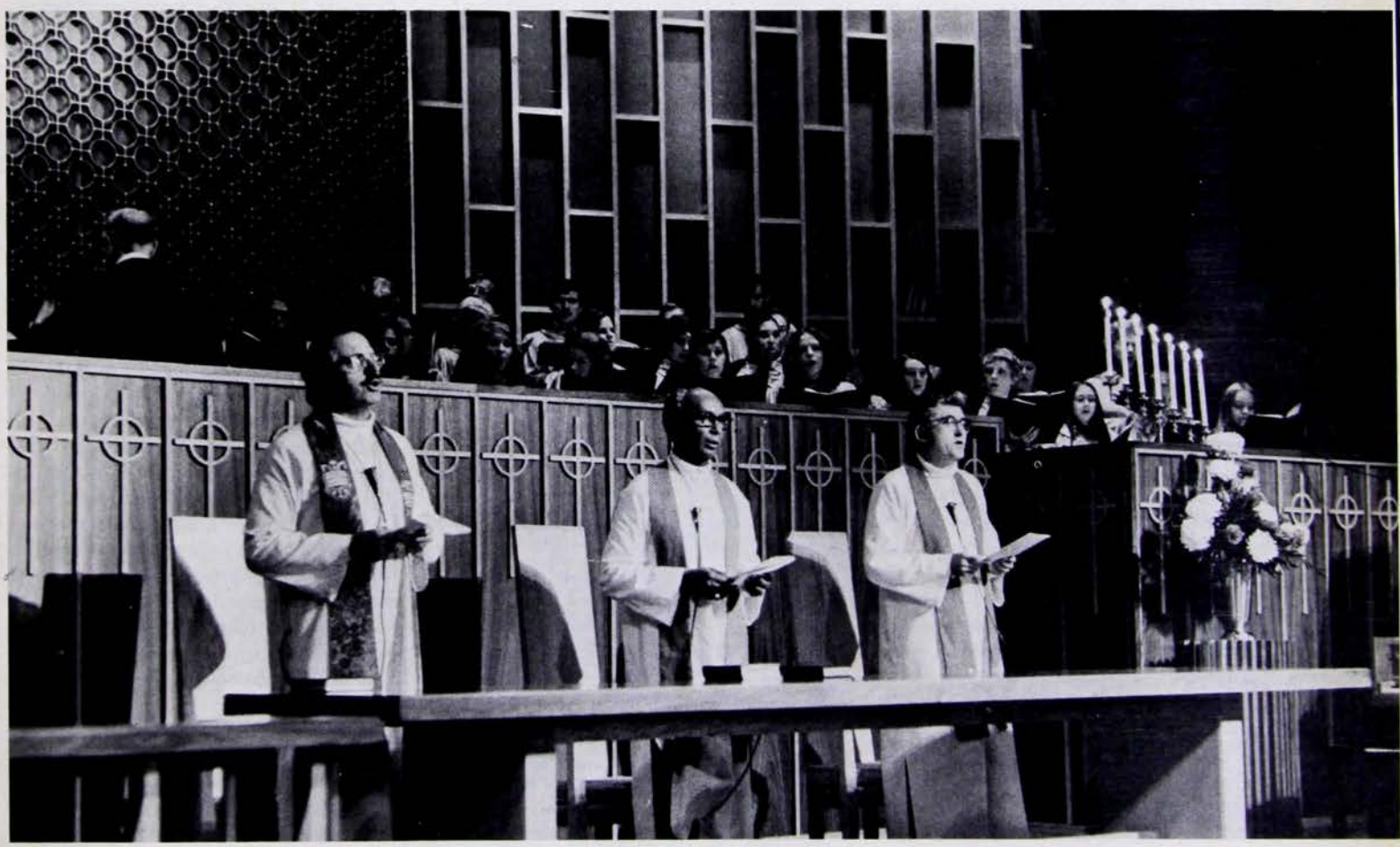
When he thinks about goals for the church, he gives priority to realizing "diversity and inclusiveness." He declares, "The touchstone is assuring participation and representation by those who feel left out, not only minorities and women but also people of the far right and far left. The church is called to do what Jesus was doing—showing a new way to bring in the 'left-outs' of this society."

Within that overall goal, Dr. Lamar expresses concern for such specific programs as membership recruitment. Though he sees church history as a record of recurrent expansion and retrenchment and does not "live or die by statistics," he is disturbed by UPC membership loss and charges "main line" Protestantism in general with becoming "overcasual" on this point.

In the First Presbyterian Church of Albany, N.Y., a downtown church he has served as minister for 16 years, he has gotten a first-hand look at membership decline—from a peak of about 1000 in the early 1960s to 750 now. But he says his congregation and the Albany presbytery are beginning to engage in new efforts for witnessing, recruiting and training—terms he uses in preference to "evangelism" because of the special meaning that word carries in some quarters.

The effort to reach new members, in the moderator's view, needs greater emphasis in the UPC but is one to be handled by local congregations and presbyteries rather than

The new United Presbyterian Moderator, Robert C. Lamar, on the left, leads a service of worship at the General Assembly in Louisville.



through a national church program. Finding many United Presbyterians aware of a need for channeling more energy in this direction, Dr. Lamar expresses confidence that the next few years will see a reversal in the membership picture.

The Financial Crisis

Likewise he displays optimism about the financial future, despite the dismal present. This past year's General Assembly, he says, was the first one that has been able to get a clear picture of the financial situation for the UPC as a whole. What they saw was that most of the church's reserves had been used up, and total income for all national programs had been declining. Consequently, the assembly decided that the 1975 program must be budgeted at the level of expected income, which was $26 million. The 1974 budget, itself a decrease from $39 million in 1973, was $32 million, and sharp cuts in staff and program were therefore mandatory. Making the situation even worse, Mr. Lamar explains, was the fact that $8 million of the $32 million 1974 budget is money that has to be recycled back to non-national programs. So the $6 million reduction for 1975 had to come out of what was really a $24 million national budget, meaning a 25 per cent cut. Thinking of that kind of reduction—in a time inflation would make it necessary to spend much more money just to stand still—leads Dr. Lamar to use his language about cutting into the muscle.

But noting financial crises that have hit many educational and business institutions, he rejects suggestions that the UPC has been guilty of financial mismanagement and that some of the problems could have been foreseen and handled more smoothly over a period of time. The UPC problems, he says, derived from "a combination of factors developing in ways that were simply not perceived until they came into focus this past year."

The primary cause of decline in giving to national programs, Dr. Lamar believes, has been "a shift in where mission is done"—that is, the shift of program emphasis from the national to local and regional levels. He puts in second place the effects of inflation that make it more costly for congregations to meet local expenses and leave less for mission causes. Protest cuts in giving by people unhappy with national church policies have occurred in some instances, Dr. Lamar says, but do not constitute a basic factor in the financial crisis.

On first looking at the results of the staff cutback in September, Dr. Lamar expressed concern about the high number of women and minorities who were dismissed. Some members of these groups charged the action was carried out unfairly, wiping out the gains they had made in recent years. But Dr. Lamar says the exact figures show that the percentage of women and minorities included in those dismissed from executive level positions was very close to their percentages in the total staff.

Dr. Lamar acknowledges that the process of firing was necessarily painful, but says the officials charged with carrying out staff reductions tried to be as humane as possible.

He is hopeful that no overseas personnel will have to be withdrawn. However, those who retire or otherwise conclude their service are not being replaced.

As for the impact on national mission programs, Dr. Lamar says the cuts will be felt keenly in some areas, including programs for minorities and some professional education programs for ministers. "We are retreating from some important fronts," he says.

But he believes the financial picture can be reversed, partly through the denomination's appeal for congregations to make additional mission gifts equal to one dollar per member in 1974 and two dollars in 1975. The church could see a turnaround in giving in 1975, he says, and then be ready to launch a major mission campaign for $100 million to $150 million. United Presbyterians will "begin to recover our denominational mission stride," he predicts.

Young People

While he is optimistic about the future direction of membership and financial trends, Dr. Lamar finds a special source of hope in the quality of young people now in seminary preparing for church service. However, the UPC has an oversupply of qualified clergy, he says, and this will present some difficulties in placing younger clergy just entering the ranks. So he would like to see presbyteries undertaking a special program to guarantee jobs for a certain number of new graduates and then find places for them.

Another area in which Dr. Lamar exhibits optimism is in the merger talks with the Southern Presbyterian Church. "I believe we will be voting on union in both churches—favorably—before the end of this decade," he says. Mentioning possible delaying factors, he notes that the Southern church has not yet determined the effect of the withdrawal of congregations forming the Presbyterian Church in America (formerly the National Presbyterian Church), and is also revising its confessional base. But he is confident that those matters will be resolved and not become blocks to union.

On the UPC side, one area of concern about the merger has been the situation of its members, predominantly black, in the southeast. But the merger proposal includes ways to ensure their participation in the life of a united church, Dr. Lamar says.

While specially concerned with the prospects for an imminent Presbyterian merger, he also expresses commitment to the broader ecumenical movement. During this past August and September he served as part of a National Council of Churches delegation that spent three weeks in the Soviet Union, visiting churches, holding discussions with church leaders and getting a general introduction to Soviet life.

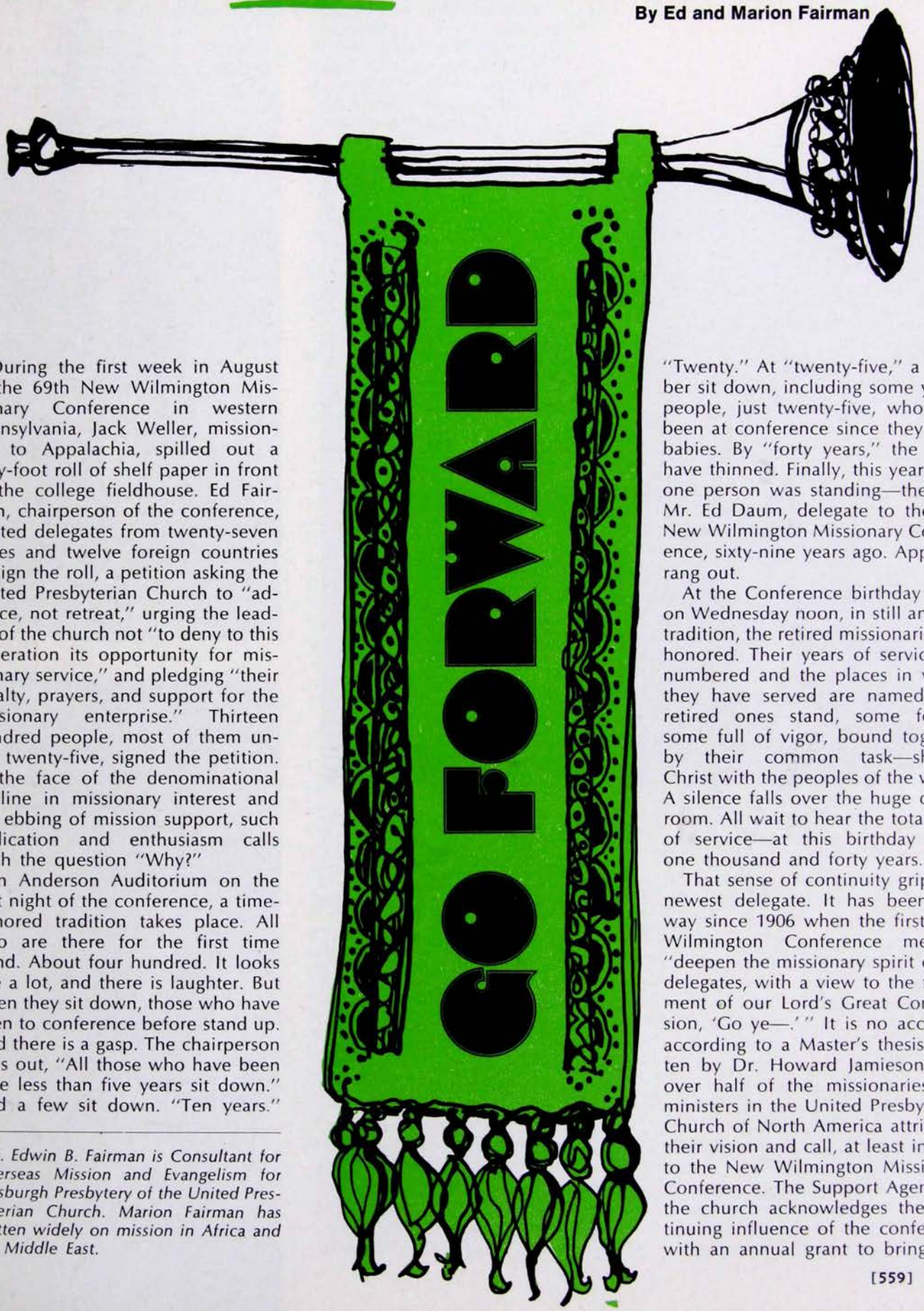
"It was my first visit to the Soviet Union and my first exposure to the Orthodox tradition," he says. "For me it confirmed the necessity of the ecumenical movement—to help us become more complete Christians and more complete churches."

In Albany, Dr. Lamar says, his congregation is part of an "ecumenical cluster" that includes a United Methodist church, an American Baptist church and one other United Presbyterian church. They hold joint worship services and retreats, unite for projects like a criminal justice task force and share staff in music and educational programs, he reports.

"I see this as one good example of what churches might do all over the country to become more whole, both for their members and for the community," he says. ■

A CALL NOT TO RETREAT

By Ed and Marion Fairman



During the first week in August at the 69th New Wilmington Missionary Conference in western Pennsylvania, Jack Weller, missionary to Appalachia, spilled out a sixty-foot roll of shelf paper in front of the college fieldhouse. Ed Fairman, chairperson of the conference, invited delegates from twenty-seven states and twelve foreign countries to sign the roll, a petition asking the United Presbyterian Church to "advance, not retreat," urging the leaders of the church not "to deny to this generation its opportunity for missionary service," and pledging "their loyalty, prayers, and support for the missionary enterprise." Thirteen hundred people, most of them under twenty-five, signed the petition. In the face of the denominational decline in missionary interest and the ebbing of mission support, such dedication and enthusiasm calls forth the question "Why?"

In Anderson Auditorium on the first night of the conference, a time-honored tradition takes place. All who are there for the first time stand. About four hundred. It looks like a lot, and there is laughter. But when they sit down, those who have been to conference before stand up. And there is a gasp. The chairperson calls out, "All those who have been here less than five years sit down." And a few sit down. "Ten years." "Twenty." At "twenty-five," a number sit down, including some young people, just twenty-five, who have been at conference since they were babies. By "forty years," the ranks have thinned. Finally, this year, only one person was standing—the Rev. Mr. Ed Daum, delegate to the first New Wilmington Missionary Conference, sixty-nine years ago. Applause rang out.

At the Conference birthday party on Wednesday noon, in still another tradition, the retired missionaries are honored. Their years of service are numbered and the places in which they have served are named. The retired ones stand, some feeble, some full of vigor, bound together by their common task—sharing Christ with the peoples of the world. A silence falls over the huge dining room. All wait to hear the total time of service—at this birthday party one thousand and forty years.

That sense of continuity grips the newest delegate. It has been that way since 1906 when the first New Wilmington Conference met to "deepen the missionary spirit of the delegates, with a view to the fulfillment of our Lord's Great Commission, 'Go ye—.'" It is no accident, according to a Master's thesis written by Dr. Howard Jamieson, that over half of the missionaries and ministers in the United Presbyterian Church of North America attributed their vision and call, at least in part, to the New Wilmington Missionary Conference. The Support Agency of the church acknowledges the continuing influence of the conference with an annual grant to bring mis-

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Rev. Edwin B. Fairman is Consultant for Overseas Mission and Evangelism for Pittsburgh Presbytery of the United Presbyterian Church. Marion Fairman has written widely on mission in Africa and the Middle East.

Young people at the missionary conference unrolled a 60 foot petition containing 1,300 signatures urging the United Presbyterian Church not to cut back on missionary involvement. Below, Mrs. Allan McAllum at the Ethiopia display table.

sionaries to New Wilmington.

The sense of continuity is strong, but it alone would not account for such missionary zeal. The sceptical might say the delegates are blissfully unaware of the problems. Not so. Better than most, they know that, this year, denominational giving to all causes went up a startling thirty-seven million dollars, but that General Mission giving continued to drop—this year by seven million dollars. They know, too, that in 1958 there were 1450 United Presbyterians serving overseas; in 1974, there were but 500. They know that unless the giving pattern turns around, there will be more cuts in the year ahead. They know of the controversy over General Assembly decisions, about the power of local churches, Presbyteries, and Synods to retain mission funds, and about the erosion of the inflated dollars. They know it all. Still, they choose to believe that the gospel demands a going beyond concern for self to concern for others.

Delegates to the missionary conference are concerned because they have been challenged year after year in Bible study, mission classes, institute hour, vespers, and evening meetings. This year, the delegates heard, among others, a judge, a laywoman, a director of the West Virginia Mountain project, and a panel of people from overseas. In each presentation, the place, the circumstances were different; the challenge to the delegates was the same—to grow in their own lives, to put those lives to work, to make them count. They heard Rev. Mr. Bernard

Muindi, from the Presbyterian Church in East Africa, ask Christians to work beside and with the church there to share Christ with Africa. He disowned the much discussed word "moratorium."

The leaders of the New Wilmington Missionary Conference have had the tenacity to hold to a structured purpose when other groups were swinging to permissive "happenings," governed by the stated purpose of "giving them what they want." The Missionary Conference, by contrast, has always held to the philosophy that young people in the process of discovering themselves need guidance to become what they are meant to be.

But conference leaders have also had the flexibility, within that purpose, to offer more and more participation to the young people through music and drama, as well as in the small groups, in jobs as waiters and set-up girls, and in sports activities. In 1970, a co-ed Bible study group was started for college-age people, offering them an opportunity for spirited discussion. That group has grown from 65 to 180, creating a reservoir of young leaders, drawn upon every year for counselors, tent leaders, song leaders and musicians—future teachers, speakers, and workers to enrich the whole church.

In 1961, with little money in hand, conference leaders offered "Summer Service Scholarships" to college-age young people that they might serve as volunteers in mission. That first year there was money for only two; they went to Puerto Rico. The idea caught fire. In fifteen years, ninety-five young people have spent a summer in Appalachia, Ganado, Alaska, Guatemala, Columbia, France, Wales, Ethiopia, and Egypt.

This past summer, seven young people were sent to Thailand. They spoke on the last night of the conference, sending their audience into gales of laughter as they recounted their discomfiture in a strange culture, sobering delegates the next instant as they shared, with painful honesty, their failures and shortcomings. No one has to tell those volunteers that colonial days and ways have passed in mission; they worked within the national church. These young people have seen for themselves the strengths and weaknesses of overseas workers; they know, firsthand, the difficulties. And yet, at least six have gone back, on their own, for additional, longer volunteer service. They signed the petition too. Many of them would like to work overseas in the church; they would like to go, not as members of an independent group, but as United Presbyterians. If they can.

The signing of the petition at the 69th New Wilmington Missionary Conference might suggest to observers that young people, having experienced continuity of Christian purpose, find strength to go forward; having discovered concern, they must seek avenues to express it; having heard the challenge, these children of the 20th century are, like many before them, eager to serve. Interested observers might see that young people can respond to difficulty with courage—in 1974 in the United Presbyterian Church, a commodity seemingly in short supply. Perhaps the willingness of these young people to sign such a petition will encourage the church to explore and support new avenues of expression for a new kind of world. And, to be noted most carefully, when these young people sent the petition to the General Mission Council, they were asking for leaders to lead with informed and dedicated purpose. ■

Ed Fairman, Director of the New Wilmington Missionary Conference, declares that young people want avenues of Christian service and are eager to respond.

Special Report: CUBA

ELLEN CLARK

When Lois Kroehler arrived in Dallas in September, she telephoned the United Presbyterian Program Agency headquarters in New York to say she was home.

"They didn't know who I was," laughed the tall, dark-haired American who has been working for the Presbyterian Church in Cuba for the past 25 years. "There have been a lot of changes in New York staff. I told them I was listed in the Presbyterian yearbook. By the time I got to New York, they had found out who I was and had a big welcome sign for me at the airport. And since I've been home, the church here has 'readopted' me."

In the Presbyterian yearbook Lois Kroehler is listed as an "overseas national worker." But that's not quite accurate. She retains American citizenship but is under appointment from the Presbyterian Church of Cuba. She directs music education for the church and teaches music in Christian education at the interdenominational Protestant seminary at Matanzas—the same jobs she had when she was a missionary of the United Presbyterian Church.

Miss Kroehler doesn't think of herself as unique. "When I went to Cuba in 1949 as an English-language secretary for the Presbyterian Church, there were two Americans working for the church. Today there are the same number. Besides me, there is Mrs. Adolfo Ham, wife of a Cuban professor at the seminary."

There are approximately 200 Americans living in Cuba but Miss Kroehler believes there are only three church workers. Besides the two Presbyterians, there is a woman who operates an independent church, she said. There are also a substantial number of Roman Catholic priests from Europe.

This was not Miss Kroehler's first visit home since the Cuban Revolution. She was here for a furlough in 1969.

But this visit was special for at least two reasons. For one thing, she was able to fly to Japan to visit her two brothers, both of whom are United Church of Christ missionaries. One is a pastor in rural northern Japan and the other is president of a women's Christian college in Tokyo. She had an unexpected reunion with a former student who is now on the staff of the Cuban Embassy in Japan.

In addition, in both Japan and the United States, Miss Kroehler found interest in Cuba at a peak because Senators Jacob Javits and Claiborne Pell were visiting the island. In Japan, in New York City, and in Bremerton, Washington, where her father, a retired minister, and her mother live, she spoke whenever asked in homes, churches and schools.

"What interested people the most was the fact that churches still exist in Cuba," she said. "I tell Americans that in Cuba we have all the same church activities you have—worship, Sunday School, bible study, summer camps for youths and families, and so on.

"We are not allowed to preach on street corners, but I've never felt that's very effective anyway."

American audiences were also impressed to learn that there's no inflation in Cuba, she said, and that her major surgery in a Cuban hospital in August didn't cost her a cent.

Miss Kroehler followed press coverage of the two senators' visit to Cuba closely and was perplexed to hear reporters say that Cubans were afraid to criticize their government. "They should stand in ration lines with me and hear Cubans complain!" she said. "Cubans praise the good things and criticize the bad."

One of Miss Kroehler's brothers criticized her for only giving the positive side of the Cuban revolution. "You only get the negative side here," she retorted, "and I feel I have to counter that."

Miss Kroehler is a mild-mannered, agreeable person, not a militant. But she strongly believes in the changes that have made Cuba a socialist society.

I had met Lois Kroehler three years earlier in Cuba, while briefly touring the island with church-related Americans. It had come as a shock to find a North American Presbyterian still at work there.

We visited her in her roomy second-floor apartment in a stucco building in Cardenas, in north central Cuba. The Presbyterian Church of Cuba pays the rent, about 20 pesos a month, in addition to her salary of 200 pesos (200 pesos is roughly $240). She pays an income tax of $10 a month, since she doesn't work for the government.

In a tile-floored room, American and Cuban flags hung side by side and pictures of Fidel Castro and

Abraham Lincoln were prominent on one wall. Japanese dolls were on display in a case.

On the patio was the bicycle she pedals to the nearby Cardenas church and on her rounds to collect bottles for recycling—her task for the Committee for the Defense of the Revolution on her block.

She grinned at mention of the CDRs as "spy" organizations. Her neighborhood CDR is responsible for soliciting blood donations, directing street cleaning and painting campaigns, making sure that women and children get checkups and vaccinations, and passing along proposed government legislation for people to discuss, she said.

On that evening in 1971, Lois Kroehler had sat in the rosy dusk light and strummed some of the songs she has composed for the churches. For many years Cuban hymnbooks were simply translations of American hymnals. Miss Kroehler

has written contemporary songs with Cuban rhythms.

In her latest song, she has put to music the words of an Argentine journalist who fought with Fidel Castro in the Sierra Maestra in Cuba in the '50's.

Other songs are more specifically religious.

I asked Lois Kroehler what had changed in Cuba in the three years since I had visited. She talked about the expansion of education and health care facilities, the increasing availability of material goods, the mood of confidence of the people.

The U.S. economic blockade of Cuba is "falling apart," she said, because Latin American and European countries are ignoring it with impunity. She regretted that the U.S. does not yet permit free travel to Cuba, but she was hopeful that this would change.

The Presbyterian Church of Cuba has "stabilized" in membership, she said, but she had no statistics on membership. There are 18 ministers and two commissioned workers, including herself, in the Presbyterian Church, which has the reputation of being the church with the most positive attitude toward the Cuban revolution.

Enrollment at the seminary is nine now. Miss Kroehler said more women were showing interest in the ministry. There is one Presbyterian woman minister at present.

Next February 11, the Presbyterian Church of Cuba will celebrate its 75th anniversary in the church at Cardenas, the oldest Presbyterian church on the island.

At the airport, where Lois Kroehler boarded a plane to Mexico City, from whence she would fly to Havana, she was all smiles. She had had two months' permission from the Cuban government to travel, but she was returning a little early.

"The thing that surprises Americans the most is that I can go back to Cuba and that I *want* to," she said. "I feel I'm part of the Cuban church and the Cuban revolution." ■

BOLIVIA

We did have a wonderful four months in Caranavi and it seemed like there was a new experience every day. Barbara can help you understand just what such a day was like:

"We left the house at 7:00 a.m., arrived at the colony of Alto San Jose, and the people started to come to the humble little church. It consists of just four posts holding up a thatched roof with open sides and a dirt floor. They bring all their children and it is quite a sight.

"We have a lesson in doctrine led by a Bolivian pastor who also translates for the rest of us. We do a lot of singing. Harry gives his class in Public Health as Antonio translates into Aymara.

"Most of the men can understand and speak Spanish but most of the women cannot. We teach both Spanish and Aymara and it is most interesing. The Robinsons give a Bible testimony and she teaches accordion.

"At lunch-time a cloth is spread on the ground. The food that everyone has brought is all put together (like a covered dish) and we usually eat with our hands.

"Yesterday we had rice, boiled bananas, a kind of potato—white and sweet—and fried salty fish—they are about an inch and a half long—eyes and all. I managed to eat a few of them and am still alive today!

"It makes for quite a day as we share in fellowship. People have a desire for me to begin having something for the families. They do seem to have tremendous problems within the families here.

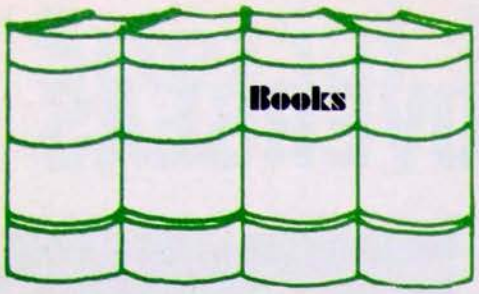
Harry and interpreters outside "clinic"

"Because of the poverty, the very close living conditions and health problems, it seems to elevate the families' problems and the people have a need to improve, but sometimes it is easier to become complacent rather than work to change. Through the church we think we can help them find the hope they need.

"We got home about 5:00 p.m.—tired, dirty and ready for a shower. But we have a good feeling about the day for we have shared something, given and received. It's quite an exchange."

Barabara and Harry Newman
and Family

For four months the Newmans, United Methodist missionaries, worked in medicine, education and church ministry in Caranavi. They are now serving in La Paz, the capital.



JUSTICE AND MERCY, REINHOLD NIEBUHR, edited by Ursula M. Niebuhr. New York, 1974: Harper and Row, 137 pages, $5.95.

These sermons and prayers by the late Reinhold Niebuhr have been edited by his widow, Ursula, who planned the book while staying at the Ecce Homo Convent on the Via Dolorosa in Jerusalem. The result is perhaps the finest religious book of the year. This reviewer finds himself picking it up again and again, finding new meaning and inspiration.

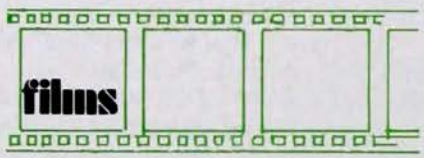
The theologian of "Christian Realism," Dr. Niebuhr was America's most influential Christian teacher in the past forty years but he confessed that he loved preaching more than teaching. He began his ministry as a preacher in a working class district of Detroit (his prayers especially reveal his concern for the laboring person, as well as for the unemployed) and he continued to preach widely even after taking a seminary position in New York. As Mrs. Niebuhr says in her introduction, he always felt the task of the preacher was to show Christian faith relevant to life, both in its individual and social dimensions. It was for a service at a small Congregational church in Heath, Massachusetts, that Dr. Niebuhr wrote his famous "Serenity Prayer" in 1943: "God, give us grace to accept with serenity the things that cannot be changed, courage to change the things that should be changed, and the wisdom to distinguish the one from the other."

Niebuhr felt the two besetting sins of the preacher were triviality and simple moral absolutes. These sermons and prayers show how those sins can be overcome through prayers that are direct and to the point and through preaching which does not shy away from the hard questions people are asking. What is one to say of the Providence of God in the midst of calamity and misfortune? What about our human history that is such a mixture of the wheat and the tares? At times he seems to be speaking directly to current debates in our churches, saying "Perhaps we must not distinguish too much between the vertical and horizontal dimensions of our life. We are all both free spirits and social creatures. So we must bear one another's burdens, and we must all bear our own burdens of conscience, of guilt, and of aspiration."

A common theme running through many of the prayers and sermons is "Justice and Mercy." The following portion of a prayer is an example:

". . . Give us grace to apprehend by faith the power and wisdom which lie beyond our understanding; and in worship to feel that which we do not know, and to praise even what we do not understand; so that in the presence of your glory we may be humble, and in the knowledge of your judgment we may repent; and so in the assurance of your mercy, we may rejoice and be glad."

C.E.B.



Terror strikes in the skies, on the seas and underground in three new disaster films, Hollywood's latest formula for box-office profits.

AIRPORT 1975, is an expensive, star-studded copy of the highly successful *Airport* (There's a mid-air collision this time instead of a bomb explosion), but it lacks suspense and the dialogue is unbelievably trite. Acting dreadfully are Karen Black as the hysterical stewardess who takes the controls of the damaged plane, Charlton Heston as the daring rescuer, Linda Blair as a brave little sick girl, Helen Reddy as a singing nun, and Gloria Swanson as Gloria Swanson. The plane-to-plane rescue is attention-grabbing, but the rest of the film should have been grounded in the cutting room. Universal. PG.

There's almost too much suspense in **JUGGERNAUT,** the story of a mystery man who threatens to blow up a luxury liner and its 1200 passengers unless paid a $1.5 million ransom by dawn. Skillfully directed by Richard Lester, the movie has wit and some fine performances by Richard Harris as a bomb squad wizard and Roy Kinnear as the ship's social director. United Artists. PG.

No more meaningful but almost as exciting is **THE TAKING OF PELHAM ONE, TWO, THREE,** a slick but more gruesome variant on this theme. Four brutal armed men hold 17 subway passengers hostage and demand a million dollars, on the double, from the city of New York. Wry Walter Matthau is apt as the cool-headed transit authority chief who negotiates with the trigger-happy bandits. New Yorkers appear, humorously, as their cynical selves. One benefit of seeing the movie is that you learn a lot of useless but fascinating things about the workings of subway trains. United Artists. R.

E. C.

THE ABDICATION, Warner Bros. Produced by Robert Fryer and James Cresson. Directed by Anthony Harvey. PG.

The story of the abdication of Queen Christina of Sweden in 1654 at the age of 28 and her conversion to Catholicism has inspired books, plays and a film starring Greta Garbo. This new movie, with stunning Liv Ullman as the independent queen, is not particularly satisfying.

The story begins in Rome, where Christina has gone to see the Pope. Instead she must undergo an extensive interrogation by Cardinal Azzolino (well played by Peter Finch) to test the sincerity of her conversion. Freudian flashbacks explore the queen's lifelong aversion to marriage and her constant search for something. Christina finds that something, love, only to face the necessity of renunciation once again.

The Abdication might have been a convincing story of a conversion. It's not. Christina's "faith," such as it is, is more hysterical than rational; she submits her will not to God but to man. The interplay between Christina and Azzolino is often moving, however; it's the best thing about the movie.

It might have been a powerful story of an early feminist. It's not. Christina has courage, wit and a free spirit. But as the plot unfolds, more often than not, she appears confused and dreamy, waiting for a man to shape her destiny. Liv Ullman brings great feeling to the role, but the role is too ambiguous. Christina is too clever to be pitiable, too wispy to elicit admiration.

The Abdication settles for being a romantic drama. Here too it's less than successful. But maybe it's because viewers' appetites have been whetted for something more than a forbidden kiss.

The photography is sensuous and the stark settings focus the theme. But there is too much self-conscious symbolism, too much light and motion, signifying little.

E.C.

Letters

TURN TO JESUS

I have just read your disgraceful editorial "Law, Grace and Pardon." Don't you think it is about time you turn to Jesus and his teachings? I am not a Republican but if Gerald Ford should decide to enter the Presidential race, I shall gladly vote for him as he has that quality of mercy! Unfortunately, too few possess it.

Mrs. Merle Hopper
Coral Gables, Florida

WIDE WORLD OUTLOOK

Many thanks for the wide world outlook you give us. Fearing that some of your readers will write, horrified at your editorial of October '74, I want to put in a voice on the affirmative. It seems like a practical application of the Christians witnessing for our faith in Sri Lanka. Christians should seek to make their community a "communion of persons in love," giving themselves in loving service and work in behalf of justice, peace and human life. To ensure justice and a good life for others, we simply have to make ourselves heard in the realm of politics.

It was good to hear from Sri Lanka, from Lausanne, and from all around the world, of people in *Mission*.

Ruth E. Decker
Northampton, Massachusetts

REMINDER OF "WORLD CALENDAR"

In connection with your October issue on Global Consciousness, many of your readers may want to obtain, at this time of the year, the 1975 "world calendar" distributed by United Nations Childrens Fund (UNICEF). In convenient size (16"x9"), attractive in its reproductions of art and in its uncluttered appearance, this wall calendar is certainly a year-long experience in enlarging global consciousness: world-wide holidays and holidays of many nations, many cultures and major religions are noted. Each date is blocked with ample space for entering appointments, etc. A bargain at $2.25—a portion of that to go to alleviate the suffering of children around the world—the calendar is available, as item #5005, from U.S. Committee for UNICEF, P.O. Box 5050, Grand Central Station, N.Y., N.Y. 10017.

Robert E. Crenshaw
Waterloo, South Carolina

TO WHAT PURPOSE?

We just received our copy of the October issue of *New World Outlook*. What purpose does a statement such as the one in the block on page 50 ("The Healing Ministry?") serve in a mission magazine? It does not build up the body of Christ and no love is reflected in it. We think you owe Oral Roberts (who is a Methodist minister) an apology.

Darlene Smith
Whitehouse, Ohio

PRACTICE RECONCILIATION

If such a piece of information has a place ("The Healing Ministry?") in the magazine, it is my sincere belief that it should be published only after such investigation had been conducted that the magazine could state as positive information, rather than to say that "according to New York Times reporter Arthur Pincus" such an incident took place.

I am writing because of my concern that we practice the ministry of reconciliation as effectively as possible, and that is a healing of a kind, too. I don't believe that this item in *New World Outlook* contributed to that ministry.

I would not want this to imply any negative attitude about the magazine. It is one of the best instruments of information we have, and that is exactly why I feel that we must take every precaution to see that nothing impairs its quality, effectiveness or acceptance among our people. These comments are made in that spirit of concern.

(Rev.) Walter B. Barger
Buffalo, New York

CYNICAL ATTACK

It was with a sense of grievous disappointment that I read your small article on page 50 of the October issue of the *New World Outlook*. Your cynical attack upon Dr. Oral Roberts, who is an ordained elder in the United Methodist Church, is based upon a second-hand report written by a sports writer in a secular newspaper. Even if the alleged incident were true, which it is not, it would not be within the purview of your magazine's responsibility to print a thing like that.

We had hoped that your magazine would bring hope, missional direction, vistas of service, and Christian global consciousness and Christian love to its readers. For this apparently, we must look elsewhere.

I truly regret to see your magazine contribute to the already deplorable divisions within our church.

(Bishop) Finis A. Crutchfield
New Orleans, Louisiana

HELPING A BROTHER?

Under the masthead of your magazine you take responsibility for unsigned articles. I assume, therefore, that you approve of the article in the box on page 50 of the October issue that injures the reputation of a brother United Methodist minister. Oh, I know you absolve yourself of guilt by quoting the *Times*, but is that the new trend in writing for a missionary magazine?

If that's the way you help a brother who errs then I hope I never make the pages of your missionary journal! I sincerely hope my brothers pray for my misjudgments, not publicize them!

(Rev.) G. H. Allred
Asheboro, North Carolina

A FILLER

If you needed a filler for the bottom of the last page of the October *New World Outlook*, why couldn't you have printed one of the countless good things Oral Roberts has done insead of a slanderous remark about him by a *New York Times* reporter?

Mrs. John F. Springer
Ft. Lauderdale, Florida

PREJUDGMENTAL NEWS

I object to your publishing articles like "The Healing Ministry?" It could be considered news as you report your source is a newspaper reporter. But what good does it do to be a party in undermining any person's way of serving God?

I've listened to Oral Roberts over TV several times—and tho' I don't always agree with him, he has never claimed that he would heal anyone. He insists God is the healer—not he. Consequently I doubt if he offered to heal Moses Malone's mother on the condition reported in the article.

What I object to is that the article implies that Oral Roberts stooped to such a misuse of whatever power he has to profit the university he established. Whether Mr. Roberts did or did not make the offer quoted, I do not know, but I resent a Christian publication implying guilt—as the question mark really does.

Up to now, I've enjoyed your magazine and hope it can continue to present facts and not "prejudgmental" items.

Eunice M. Prutsman
Cicero, Illinois

VERY DISTURBING

I found your box on page 50 of the October issue very disturbing. It was disturbing because I know in my own mind that the New York Times report was not true and disturbing because I feel you also knew that it was not but chose to print it anyway.

I personally diverge from what Oral Roberts believes and practices, but I have known him a good long time. There are two things that can be said without any fear of being proved wrong:

1. Oral Roberts has never at any time claimed to heal anyone. He has always affirmed that God is the healer.

2. He has never at any time conditioned healing—or any other of God's blessings—on anything but faith. It is this that sets him apart from the so-called ministers who offer their prayers or their goods for offerings.

I am sure that Roberts visited the young man. I would not doubt that during their conversation he may have offered to pray for the young man's mother. But I am positive that he did not offer to "heal Moses' mother . . . if he would play for ORU." That statement—whatever its source may have been—is an untruth. It might have been a misunderstanding or a mishearing, but it is not the truth. And—as I have said—I can not believe that you did not know that as well as I do.

(Rev.) Rayford Wallace
Roff, Oklahoma

EXCELLENT REPORT

Bishop Emilio de Carvalho gave me the January, 1974 *New World Outlook*. I like very much your excellent report about our Church in Angola ("The Church in Angola Bounces Back").

We are living here in times of drastic changes which require of us much moral strength and much wisdom. We need your prayers. Thank you very much.

(Rev.) Gaspar d'Almeida
Luanda, Angola

THE BELLS DON'T TOLL

My husband and I spent three years at Gordon College in West Pakistan under the Presbyterian church.

I recently attended a women's meeting and the decline in membership in the churches in this country was one topic of discussion. I couldn't help but recall that I was impressed by the call five times a day for prayer which sounded from the Muslim mosques.

Our church bells in this country seldom ring even on Sunday. I truly believe the bells have a psychological effect upon people being reminded of their religious duty.

Mildred Meehean
St. Petersburg, Florida

RNS Photo by Nell Kennedy

CHARISMATIC RENEWAL IN JAPAN

TOKYO—Japanese Charismatics worship during an ecumenical Charismatic Renewal seminar held at Hatsudai Catholic Church in Tokyo. The seminar brought together Catholic and Protestant Charismatics from an estimated 35 denominations. It was one of a series of seminars held in Japan's major cities during October.

The Rev. Lester A. Pritchard, director of Team Thrust Ministries of Vancouver, Canada, sponsoring organization of the Holy Spirit Seminars in Japan, told the seminar that while the Charismatic Renewal is an effort to teach spiritual unity, it is in no way an ecumenical movement. "Let's not try to make Pentecostals out of everybody," he urged. "And let's not aim at making Catholics out of Protestants. No church has the whole truth. We must exchange pulpits. We seek not union but unity."

RELIGIOUS FERVOR BEHIND BARS: THE SAVED INCLUDES A LIFER

A surge of religious fervor has hit the Florida State Prison in Starke, Florida.

While the sincerity of some of the new adherents to Jesus may be questioned, it is generally agreed that the general spiritual awakening is real and has produced some startling results.

The most spectacular conversion, according to a Miami Herald report, was that of Andrew King, a long-time resident of death row. His conversion in September "shook" the whole prison because in the 16 years he has been in prison he had been to chapel only twice. In the barber shop where he works he had long had a habit of gruffly turning off any attempt at conversation.

Now, the mirror behind his chair is plastered with "Jesus stickers," and the stern lines of his face warm into a smile as he talks about "giving my life to Christ."

Superintendent G. S. Fortner credits the rise of religious interest to a new breed of chaplains who are very open in their relationship to the prisoners and who demonstrate a genuine concern for the inmates.

Two former inmates who were locked in the maximum security area now work in the chaplains' office. They feel that the Gospel message offers the only real hope of escape from negative feelings which so often plunge convicts into deep depression.

About 10 per cent of the 1,100 inmates at the Florida State Prison—which houses the state's most serious offenders—are estimated to be dramatically involved in the spiritual awakening which is said to be "sweeping through the prison system." Another 10 per cent are estimated to be on the "periphery of the movement."

The Rev. Hugh D. Perry, coordinator of chaplaincy services for the Division of Corrections of the Florida Department of Health and Rehabilitative Services, said prison chaplaincies are seriously understaffed.

The 14 state correctional institutions—with 9,188 men and women inmates—are served by 17 chaplains. Several of the facilities do not have chapels. Chaplain Perry said the federal standard calls for one chaplain per 300 inmates.

Twenty-two inmates recently made "decisions for Christ" during a week-long visit here by a team of civilians and former convicts, dope addicts, and alcoholics who now are successful business executives.

Roger Heim, a Miami realtor and Baptist deacon, and one of the 16 civilians who participated in the "New Life Week," testified to the genuineness of the religious surge.

"I was impressed by the dedication of the guys in prison who are Christians despite the persecution they are subjected to in the wings," said Mr. Heim.

Endorsing this observation was the recently converted Andrew King, who recalled that "I used to laugh and make fun of the guys who prayed over the food. I called it garbage. Now I pray over the food and they laugh at me."

But they don't laugh too loudly, since Mr. King, 45, has had a reputation for being one of the hardest men in the prison. He is on death row for killing a fellow inmate.

One of the most controversial "conversions" is that of Jack Murphy ("Murph the Surf"), the celebrated jewel thief, convicted killer, and successful artist and musician whose "glam-

orous" life of crime is the subject of a recent movie.

Murph insists, according to the Herald, that "I turned my life over to Christ three years ago," but others are not totally convinced. Even Andrew King, who was converted through Murph's influence, feels the latter may be "gaming it."

Chaplain L. Dale Hatfield says Murph may be "closer to a genuine faith than he thinks, but some of these men even con themselves into thinking they have religion."

But over-all, the "Holy Spirit is really working," says Larry Reis, one of the clerks in the chaplains' office who was sentenced to life imprisonment for murder and 60 years for armed robbery. He says he is enthusiastic about the close bond which has developed among the Christians who are witnessing to their fellow inmates.

The Christian prison community has also experienced a reported "healing." A 57-year-old inmate who claims he was framed on a rape charge gave his heart to Christ "and all the hate went out of me." While praying, he was reportedly healed of a near deafness and a hernia.

Christians here also participate with other state prisons in an exchange of publications containing the testimony of inmates who have found Christ behind bars. (RNS)

CHURCH OF THE EXCEPTIONAL IN MACON, GA., IS HONORED

"The issue is not what we can do for exceptional people, but what they can do for us. . . . We cannot pity them, they are dynamic people, they have changed my life."

The Rev. Clifford K. Wallace, United Methodist pastor of the Church of the Exceptional in Macon, Ga., made these remarks previous to receiving the first D. Trigg James Award for the Distinguished Church of the Year, Oct. 12, during the annual meeting of the Southeastern Methodist Agency for the Retarded, Inc., (SEMAR).

The award is given to the church that has rendered the most outstanding service to the retarded during the past year.

Dr. James made the presentation to Wallace and the Rev. G. Ross Freeman, Macon district superintendent.

The service of the Church of the Exceptional is of a unique nature and over the past three years has grown in outreach.

The proclamation over its doors says, "Walk through these doors into the heart of God," and through the doors walk special, exceptional people. They are mentally retarded, blind, deaf and crippled, and they come seeking a peace to ease their pain and an opportunity to give of what they have to others they believe less fortunate, says Mr. Wallace.

The Church of the Exceptional is an interdenominational, inter-racial church especially devoted to service for mentally and physically handicapped individuals.

Its ministry began three years ago, founded on the faith and desire of Wallace and other individuals who wanted to provide a place for handicapped individuals to worship in their own way.

At the outset, Wallace, then a department store executive and church layman, approached the project on a limited scope, simply desiring some Sunday school space and operating funds. However, an entire church building was donated, and local churches contributed $3,000 within one month.

Today, the church is involved in a seven-day program of worship and aid to the handicapped. It receives some federal aid and operates with 14 volunteer teachers of varying backgrounds and ages, some of them trained in special education.

The Rev. Mr. Wallace now devotes full time to the church and has become a licensed United Methodist minister.

Discounting criticism that the Church of the Exceptional is segregating handicapped individuals from the rest of society, he says that exceptional people are really segregated within their neighborhood churches. "The average church simply does not have the programs for the two or three exceptional individuals it is likely to have."

"We offer a chance for the exceptional to be united in the ministry. They need to develop their talents so they can help others forget themselves and their troubles so they can share Jesus' way of life," says Wallace.

In addition to meeting its members' spiritual needs, the church maintains a recreational program, an emergency foster care, seventeen scholarships for summer camp, home and hospital visitations and a monthly newsletter to approximately 600 individuals.

JEANNIE FIELDS, UMC

GLOBAL MINISTRIES URGES ADOPTION OF HEALTH PLAN

At its annual meeting in Atlantic City, N.J. in late October, the United Methodist Board of Global Ministries adopted a resolution urging Congress to "move

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immediately to implement a national health plan for all Americans" and to include in its coverage provisions both long-term and chronically ill patients.

The National Division, one of seven divisions of the board, joined as a friend of the court with the Board of Church and Society in a case before the denomination's Judicial Council in which the Board of Church and Society is being challenged on its authority "to join and give World Service (basic program fund) money to a partisan political lobby group, such as the Health Security Action Council, organized for the purpose of promoting a single legislative bill."

The Health and Welfare Ministries division approved a $16,000 grant from the Kendall Fund for medical training seminars for African students in Zaire and Nigeria. The division also approved another $114,000 in Kendall Fund grants to domestic projects caring for black children, and for the aged of all races, and voted another $30,000 for scholarship aid in the same area. The Kendall Fund is traditionally U.S.-oriented.

In other board actions not previously reported in *New World Outlook*, 44 candidates were approved for mission service through the World and National Divisions, and the board funded an inter-ethnic task force with $15,000 through 1975 and established a youth/young adult leadership development task force for one year at $5,000.

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Cincinnati, Ohio 45237

DIVERSE THEOLOGICAL VIEWS ARE HEARD BY BOARD MEMBERS

Nearly eleven hours in a five-day period, was given by the United Methodist Board of Global Ministries to the search for a deeper understanding of the theological and biblical mandates for mission.

By the close of the meeting October 27 in Atlantic City, two things had become evident about the process: the variety of theological views represented within the board and denomination do not lend themselves to an easy synthesis; and the intellectual problem was compounded by the difficuty of bringing together intent and action, faith and work.

What had been forecast as the sharpest debate—one between "evangelicals" and "social activists"—was blunted in at least two ways. The evangelicals, for the most part, stressed that their view does not deny social responsibility. Action-oriented board executives emphasized that their programs were not without a personal, religious base.

The issue never really exploded on the floor of the meeting, but was more of an undercurrent throughout the study process. Jim Wallis of Chicago, Ill., editor of the evangelical journal, *Post American*, charged that "many board and staff members demonstrate, in their own words and actions, a serious lack of awareness of personal encounter with Jesus Christ and the demands of discipleship . . .

"Though biblical texts are used to support assumptions reached on other grounds, there is a lack of awareness of how social/political analysis and action might be conceived biblically and empowered by the Holy Spirit."

The Rev. James Lawson, a United Methodist pastor from Los Angeles, Calif., in his remarks criticized a "19th Century pietism that keeps the church in bondage," and a third world observer at the meeting asked "What kind of a God do the evangelicals worship?"

But for the most part, the sharpest criticisms were reserved for the board itself. The basic problem, asserted Dr. Ignacio Castuera of Long Beach, Calif., chairman of the board's Organizational Style Committee, is that "our rhetoric and reality are nowhere coming together."

RNS Photo

WOMEN CELEBRATE THE EUCHARIST

NEW YORK—Three of the Episcopal women ordained last July became the first women in the U.S. Episcopal Church to perform publicly the distinctively priestly acts of the Communion service. Concelebrating the Eucharist at New York's Riverside Church were, from left: the Rev. Carter Heyward, 28, of New York, the Rev. Allison Cheek, 47, of Annandale, Va., and the Rev. Jeannette Piccard, 79, of Minneapolis.

They acted in defiance of a declaration by the Episcopal House of Bishops that their ordinations were invalid, and against the expressed wishes of Episcopal Bishop Paul Moore of New York.

The problem is not that the board has no single theology, he said, but that the board's style and actions evidence a "theology of accommodation" which co-opts the input from both right and left perspectives.

Wallis, Lawson and Castuera were part of an ecumenical team of theological "reflectors," who guided the process not only in the plenary sessions, but within the board's divisional meetings. At the close of the meeting, the team produced a statement on "confessing Christ," but was unable to come up with a consensus critique of the meeting.

"We should have known," said team coordinator Joel Underwood of Bread for the World in New York, "that given the time we had here, a consensus statement about what we saw happening was impossible.

Key executives in the planning process, however, did not seem upset about the lack of consensus from the highly diverse team of reflectors, and said the intent of the "theological interaction" design was not necessarily to arrive at

a single conclusion, but more to "make explicit" the theological assumptions underlying board decisions.

The term "theological interaction" was an appropriate one for the process. There were personal testimonies from bishops and executives, sermons from black churchmen, criticisms from women and third world representatives. There were multi-media worships, contemporary liturgies, hymn singing, folk singing and prayer.

There were the lectures on "communicating the Gospel," the history of missions, and the direction church union efforts are taking. In a Bible study led by United Methodist Bishop James K. Mathews of Washington, D.C., the board members composed their own paraphrased version of the eighth chapter of Romans and a collective sermon on mission. There was small group study on theological issues, and a "hunger banquet" on the first night of the meeting.

Reactions to the banquet gave further indication of the diversity of theological perspectives present. The banquet was held in the opulence of the Shelburne Hotel's grand ballroom. As the guests filed in, they were greeted by a film introduction which pointed out that two-thirds of the world's population was hungry.

At tables set for nine persons, there were only three appetizers, three entrees and three desserts. People at the tables moved easily into sharing their food with each other—and many stirred uneasily as the banquet concluded with a multi-media demonstration of the world hunger problem and the U.S. role in heightening the problem.

But after the banquet, there was sharp criticism in the halls of the "ridiculousness" of thinking about world hunger while faced with a roast beef entree and a Baked Alaska dessert. Some persons felt the experience of having to share the meal with each other was instructive; others felt that the lack of group reflection after the process shorted the learning process.

Still others were upset by those who complained about the lack of food and later went to restaurants for a second evening meal. Shirley Tewari of India, a member of the theological team, later told the board she was "hurt" by those who ate a second meal because the banquet was insufficient. "I had thought," she said, "this was going to be a moment when we would return to our beds with an empty stomach, to see how millions and millions of people feel who go to bed hungry every night."

A European analysis of the board's approach to hunger problems was offered by Laurens Hogebrink of the Netherlands, another member of the theological team. "The church often tries to function as a lobby for good things," he said. "But in doing so, it still plays the traditional power game."

The diversity of theological perspectives represented, the various ways of understanding the Bible and the world, also were reflected in the composition of the theological team.

Members of the team included three Roman Catholics: Maryknoll Sister Joan Chatfield, a former missioner to Hawaii; Prof. Joan Arnold Romero, a Latin American specialist on the faculty of United Theological Seminary in Dayton, Ohio; and Fr. Tim Ryan, professor at Toronto School of Theology in Canada.

From the third world were Prof. Arturo R. Chacon of Canada, former professor at the University of Chile; Eun Ja Kim Lee from Korea, now working at Union Theological Seminary in New York; and Thomas Moses J. Leeuw, a Lutheran Ph.D. student in New York from South Africa.

The Rev. Gerald H. Anderson, a former missionary to the Philippines now serving in Ventnor, N.J., and the Rev. David A. Seamands, United Methodist pastor in Wilmore, Ky., and chairman of the Evangelical Missions Council, added to the evangelical input.

Other theological reflectors were Rev. William B. McClain, local church pastor from Boston, Mass. and Rev. Dr. J. Robert Nelson, former dean of Boston University School of Theology and noted ecumenist, who provided a more classical theological input.

CHARLEY LERRIGO, UMC

METHODISTS LARGEST CHURCH IN REPUBLIC OF SOUTH AFRICA

The largest single Christian denomination in the Republic of South Africa is the Methodist Church, with 2,151,840 members, according to the most recent official figures.

Based on 1970 census totals, the Dutch Reformed would be the largest South African Church if it were a single denomination. There are, however, three Reformed denominations, with a combined membership of 3,329,710.

A large majority of the approximately 22 million people in South Africa are Christian, including most of the more than 15 million blacks. More than 1.6 million of the 2.1 million Methodists are Bantu. There are 357,410 white Methodists, 115,810 Coloureds and 2,540

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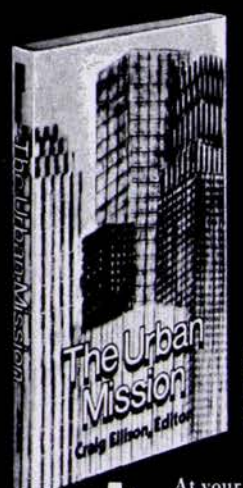

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Asians.

The three Dutch Reformed denominations have a total of 924,820 Bantu members.

Presbyterians number 454,460, of which more than 329,000 are black. The Congregational Church has one of the smallest white memberships, only 19,640 among 349,790; and Lutherans number only 40,620 whites in a membership of 884,120.

Larger than either the Methodists or the largest Dutch Reformed Church, known as the NGK, is the combined membership of Bantu Separatist Churches, with 2.7 million. They are splinter movements, often only a few parishes, or perhaps a single congregation, that function independently.

(The United Methodist Church is engaged in literacy training and Christian nurture with Mozambican miners in South Africa.) (RNS)

MARCOS OFFERS SWEEPING AMNESTY TO "SUBVERSIVES"

Philippines President Ferdinand E. Marcos has offered a sweeping "amnesty" to groups and persons his martial-law government regards as "subversives."

A new presidential decree, announced by the Department of Information, said the offer was being made "in the interest of peace and order and to reform society."

Affected by the decree are Muslim rebels in the Mindinao-Sulu region of the southern Philippines, and leftist dissidents operating covertly in Manila or openly in outlying districts.

Also eligible for amnesty are "all others who may have committed illegal acts to promote political beliefs or enhance views about the social order, the economic system or form of government."

Those seeking amnesty must surrender any weapons they may have and pledge support to the government.

Mr. Marcos's conciliatory drive resulted earlier in the surrender of a faction of the Communist Party led by Felicissimo Macapagal and an armed Muslim band from the Zamboanga province led by Sali Walli.

THE "LIFEBOAT" ETHIC: TOUGH FOR THE STARVING

A visiting professor at Drew University in Madison, New Jersey, claims that famine is the best way to handle population problems because "human life is not sacred."

Dr. Garrett Hardin, a controversial evolutionist, teaches the "lifeboat" ethic. Skeptical of any absolute, he is the author of a maxim known as Hardin's law, "You can never do merely one thing."

Dr. Hardin is Aquinas Visiting Professor in the Graduate School of Drew, a United Methodist institution. He has been on the faculty of the University of California at Santa Barbara since 1963.

Sanctity for life, he feels "is basically an erroneous idea; it implies an absolute, a thing beyond nature. Such words lead to nothing but trouble."

He believes that acceptance of his views would be helpful, for example, in situations of the kidnapping of business executives.

"If people in general agree that human life isn't infinitely valuable, that as a matter of fact it has a very finite value," he maintains, "then in a situation of this sort (kidnapping), when the first blackmail threat was made, a company would be able to say, 'No, we will not pay any blackmail, because of the consequences for the future.'"

In terms of population and ecological (food, energy) problems, Dr. Hardin believes that should famine wipe out a large part of the earth's people those who survive would have a life worth living.

Dr. Hardin says he does not regard his own life "as the most precious thing in the world." But at the age of 59 he holds out the possibility of changing his mind. "I'll keep talking," he says. "We'll have conversation back and forth and we'll see—maybe I'll change in five years. But at least I want everybody that I can stimulate to start thinking about it."

(RNS)

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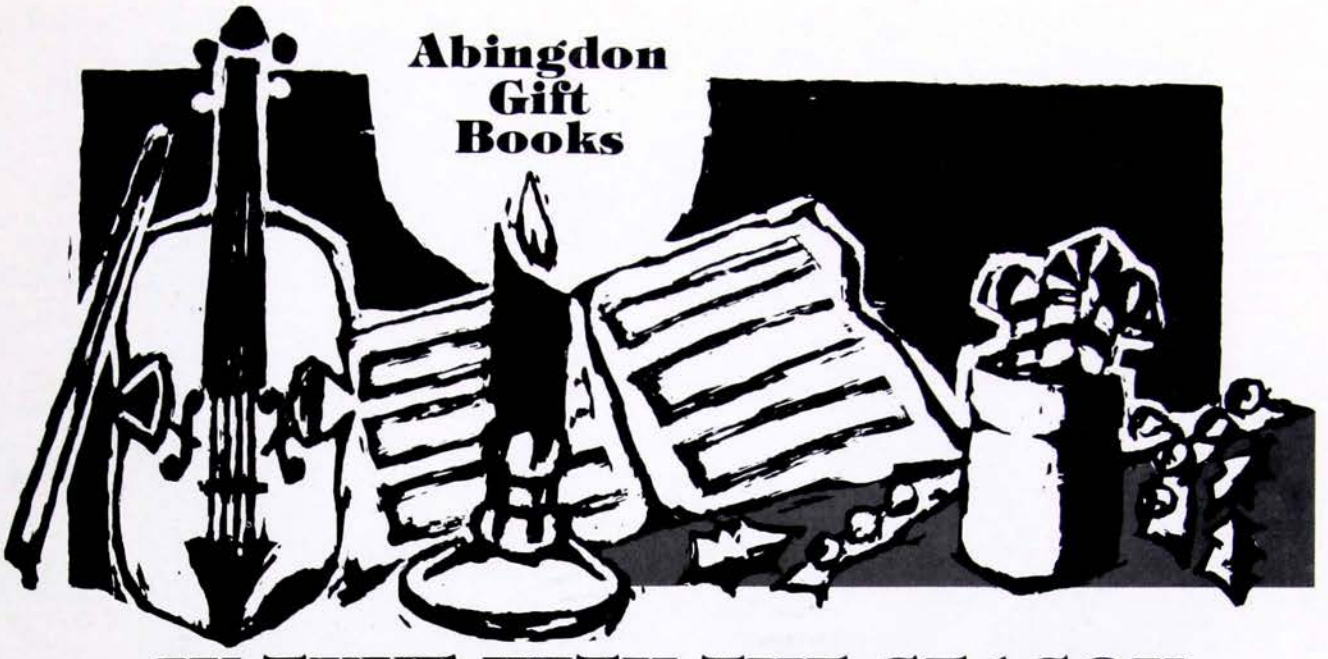

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The angel Gabriel announces the birth of Jesus to the Virgin, who is shown clad in a kimono and seated Japanese-style on a tatami mat. The angel has his finger in Mary's ear, a symbol since the Middle Ages for the impregnation of the Virgin. She is surrounded by symbols like family crests (called *mons*), which Japanese use on their kimono silks. For more on Watanabe, see page 25.

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