

new world outlook

MAY 1975



new world outlook

New Series Vol. XXXV No. 9 • Whole Series Vol. LXV No. 5 • May, 1975

- 3 Mission Memo
7 Editorials
8 Religion in the Melting Pot of the Caribbean—San Juan, Puerto Rico
Ana Maria Diaz
16 "This Jail is a Huge Church" Peggy Billings interviews Kim Tong Kil
20 Should Women Be Volunteers? Elaine Magalis
22 Volunteers and United Methodist Women Barbara E. Campbell
25 Growing Toward Unity in Poughkeepsie Tracy Early
28 Alaska: A Different Style Edwin H. Maynard
32 New Hope in Sacramento: "This Room Used to Be . . ." June Rothe Barneson
35 This Man Muzorewa Ralph E. Dodge
39 Starting Where the Indians Are Helen Kromer
41 Special Report: Christian Community Life in a Chinese Village Jonathan Chao
44 Books and Letters
45 The Moving Finger Writes

COVER:

Illusion and Reality on a New York City Street
Painting by Brechin Morgan; John Mast Photograph

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

475 Riverside Drive, New York, New York 10027

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

Second-class Mail Privileges Authorized at New York, N.Y. Additional Entry at Nashville, Tennessee. Copyright 1975 by Board of Global Ministries of the United Methodist Church. No part of New World Outlook may be reproduced in any form without written permission from Editors. Printed in U.S.A.

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

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

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

PHOTO CREDITS

Pp. 8, 9, 10, 11, 12, 13, 14 A.M. Stevens-Arroyo, Un. Meth. B.O.G.M.; Pp. 16, 18, 19 United Press International; Pp. 20-21 (first and third from left) John Mast; p. 20-21 (second and fourth from left) Toge Fujihira; P. 23, Randolph Floyd; P. 24, Bradford Hess; Pp. 21 (far right), 28, 29, 30, 31 Edwin H. Maynard; Pp. 32, 34 June Rothe Barneson; P. 35 Paul Gentile, Un. Meth. B.O.G.M.; Pp. 36, 37 Religious News Services; P. 39 Helen Kromer; P. 43 Don MacInnis



MISSION MEMO

News and Analysis of Developments in Christian Mission

May, 1975

Equatorial Guinea. A "Campaign Against All Believers in God" is underway in this tiny country located just south of Cameroon on Africa's west coast. All private schools have been closed, and a new wave of arrests and politically-motivated killings has swept the country under the "militant atheism" of President Francisco Macias Nguema. Pastor Pablo Mba Nchama, stated clerk of the Evangelical Church of Equatorial Guinea, is said to have been arrested on April 1. The United Presbyterian Church has been related to the Evangelical Church, although there are no longer American fraternal workers there.

Indochina. Vietnam Christian Service, the relief arm of Church World Service, purchased \$200,000 worth of pork and milk in Hong Kong at the end of April for shipment to Haiphong and eventual distribution in areas controlled by the Provisional Revolutionary Government (PRG) in South Vietnam. Also, the World Council of Churches' sponsored Fund for Reconstruction and Reconciliation reached an agreement with the PRG to receive 100 tons of lard for cooking purposes; but presently there is no word on whether the PRG will accept outside relief personnel, in addition to the purchases. The swift Communist advance in South Vietnam forced Vietnam Christian Service to speed up its timetable for placing Vietnamese in top positions. The newly appointed executive director of VNCS is Miss Nong Kim Yen, who is of Montagnard background, and the newly appointed assistant executive director is Mr. Le Van Tan. Former executive director Ernest Campbell, an American, is now in Bangkok. Of a total Vietnamese staff in VNCS of 60 persons, 22 are unaccounted for in the Central Highlands, according to Rev. Boyd Lowry, director for Southeast Asia for Church World Service, and another 12 have opted for evacuation. Dr. R. Matern, an American VNCS doctor, is in Saigon, having escaped from DaNang in a lifeboat. UMCOR's Dr. James Thomas, head of Church World Service's Immigration Refugee Program committee, has agreed to relocate 250 Cambodians who fled Phom Penh. Martin Bloecher, a German who is acting ACS field director stayed on in Phnom Penh.

World Council. New anti-racism grants totaling \$479,000 have been announced by the World Council of Churches, with more than half the total designated for the humanitarian work--schools and hospitals--of liberation movements in Africa. However, no funds this time went to liberation movements of Mozambique and Angola, since those countries will shortly achieve independence. Two other WCC sub-units, the Commission on Interchurch Aid, Refugee and World Service and the Commission on the Churches' Participation in Development will continue to give attention to needs in Angola and Mozambique. This year, two largest single grants of \$83,000 each were approved for the African National Council of Zimbabwe, headed by UM bishop Abel Muzorewa (see story in this issue) and the Southwest African People's Organi-

zation (SWAPO) of Namibia. SWAPO opposes the continuation of South African rule in South-West Africa and has requested funds to furnish legal defense for detainees, relief for the families, and health, educational and rehabilitation services to Namibians who have fled to nearby Zambia. The African National Congress (South Africa) will receive \$45,000. Five grants went to groups in North America; including \$15,000 each to the American Indian Movement, the Delta Ministry, Mississippi, and the United Farm Workers Organizing Committee. Four groups in Latin America received a total of \$60,000; two in Colombia, one in Ecuador, and one in Bolivia. An aboriginal organization working for economic and social justice in Australia will receive \$10,000. A group in Japan combating discrimination against ethnics will receive \$20,000.

Refugees. Church World Service has agreed to an initial figure of some 10,000 Vietnamese and 250 Cambodian refugees to be placed with Protestant and Orthodox congregations in the U.S. The figure is tentative, depending upon the final number of Indochina refugees to be resettled. The Rev. John Schauer, executive director of CWS's Immigration and Refugee Program, says his staff is packed and ready to go. Church World Service is one of seven voluntary agencies who worked out agreements with Ambassador L. Dean Brown, who coordinated the evacuation program for the U.S. government--the others involved were U.S. Catholic Conference, Lutheran Immigration and Refugee Services, International Rescue Committee, American Fund for Czechoslovak Refugees, the Tolstoy Foundation and United Hias (Jewish Resettlement Agency).

Cambodia. The reluctance of Khmer Rouge officials to receive help through private relief agencies is partially explained by revelations made by the Rev. John Nakajima, General Secretary of the National Christian Council of Japan, after a recent trip to Cambodia. In an article in New Asia News, Mr. Nakajima says that the directors of Catholic Relief Services and World Vision International in Phnom Penh told him that they were receiving multi-million dollar annual subsidies from the U.S. government in return for political and military intelligence. About 95% of their Southeast Asia operating funds have been supplied by USAID (United States Agency for International Development). The Catholic Relief Services budget appears to be the larger; Father Robert Gehring, the director, said that his budget "exceeds one million dollars US a month." World Vision International office director Rev. Carl Harris said that "We give more service to the US government than we get from it. ...We often go to places where government officials cannot go. We provide them with necessary information." Harris reportedly worked directly for USAID in Saigon before joining World Vision in 1973. Although praising indigenous church groups, Nakajima said "Horrible things are happening in the name of the Christian church."

New Mexico. About fifty persons received legal titles to land their families have lived on for generations at a ceremony at Ghost Ranch Conference Center, a United Presbyterian institution. About 110 persons will eventually receive deeds to property in Northern New Mexico as a result of an exchange of tracts between the Center and the U.S. Forest Service. The swap grew out of legal tangles going back to Spanish land grants and the establishment of the Forest Service in 1906. The Forest Service cannot convey titles to the occupants except through exchange arrangements. The ceremony marked about five years of work sorting out titles.

Japan Women Ministers. Although women ministers are not new in the United Church

of Christ in Japan (Kyodan), there is a new mood of questioning by those women. While some fifteen per cent of the total ministers of the church are women, a recent survey indicated the following situations: Women pastors are seldom made head pastors of larger churches, women serving in churches with several ministers have little chance to preach, women are often called to churches too weak financially to pay a man's salary, and many women start pioneer work. If both husband and wife are pastors in the same church: only the husband may be considered pastor and paid a salary, the husband is usually considered the head, some congregations want a woman to be the pastor's wife rather than minister in her own right, and women ministers may end up doing kindergarten or tutorial work. "Determination, not despair" is described as the mood of the women ministers as they seek to probe more deeply into the situation.

Homosexual Ordination. "Not one" official agency of the UMC or interested caucus "at this time plans to introduce legislation which would specify that homosexuality should not be a bar to ordination", according to a report prepared for the denomination's Division of the Ordained Ministry. The subject has been the focus of an intense debate within the denomination. The report, prepared by the Rev. Judy Weldman, thinks it doubtful that any effort to edit the current Social Principles statement on homosexuality will be successful.

Volunteers. United Methodist Voluntary Service trimmed its program during the first quarter of 1975. Fourteen projects were terminated reducing the number of volunteers from 639 to 571 now in 69 projects. Thirty four percent of the volunteers are from ethnic minority groups maintaining the UMVS front-runner position of ethnic minority participation in general person-in-mission programs. Seventy one percent of the volunteers are women. UMVS is funded by Human Relations Day offering which declined 12% in 1974 and contributed to the UMVS cutback.

Black Colleges. A strong plea for the continuation of the Black College Fund in the United Methodist Church during the next quadrennium (1976-80) has been made by the presidents of the 12 black colleges related to the denomination. The presidents recommended a slightly revised formula for the distribution of the funds; asked that the Commission on the Black Colleges continue; and discussed ways the colleges could cooperate with other groups to further promote the fund throughout the church. Appreciation was expressed for the response of the church to the Fund which reached 75 per cent of its \$6 million goal in 1974, but concern was voiced about 1975 receipts which are 15 per cent behind the same period last year. The Council of Presidents, headed by Dr. Isaac H. Miller, Jr., of Bennett College, Greensboro, N.C., is asking that in the next quadrennium the Black College Fund continue to be related to the Board of Higher Education and Ministry.

Native Americans. The Reverend Thomas Roughface, chairman of a caucus of United Methodist Indians and a District Superintendent of the Oklahoma Indian Missionary Conference, told a press conference at the Board of Global Ministries Spring meeting that he and other native Americans felt "a sense of betrayal" as a result of the termination of Homer Noley at the Indian desk of the National Division. "What happened to Homer happened to us all," he said. Dr. Randolph Nugent, head of the National Division, said the termination of Mr. Noley stemmed from a concern "for

other styles of administration" in the Division and that there is a commitment to having a native American in that position.

Surrender. News of the surrender of Saigon reached BOGM at its spring meeting in Atlantic City. Board President Bishop Paul Washburn said, "There is gratitude to God for the cease fire, but we will be watching carefully what happens in the period ahead....this agency stands ready to minister to needs of all people throughout Vietnam and every avenue is being explored. Vietnam is not a divided nation, it is one country." General Secretary, Dr. Tracey K. Jones, Jr., said he had a sense of relief that "the thirty years war of the Vietnamese people is coming to an end", and also "an anxiety as to immediate plans to be sure every channel of reconciliation between ourselves and a new government is pursued. We hope that out of all this agony something good will come."

Women's Division. The 75 member Board of the Women's Division met at Atlantic City April 24-28 and voted overwhelmingly, but not unanimously, for unconditional amnesty for all persons who opposed the war in S. E. Asia. They also reconfirmed their stance on the freedom of conscience concerning abortion and commended the United Nations Conference on the Law of the Sea for its work attempting to develop a treaty concerning the use of resources and territorial claims of the seas. The women also called for a continuing of the moratorium on exploitation of the deep seabed until such a treaty is signed. The Division has an observer in attendance at the Conference in Geneva.

In other actions, the Division made a one-time grant of \$20,000 to the Delta Ministry in Mississippi to be applied toward the ecumenical ministry's current deficit. The Division also granted approval for a project on world hunger and the impact of agribusiness on U.S. small farms, and allocated \$25,000 from the Keller gift for work on food-energy problems.

Deaths. Janet Gilbert, 80, who headed the women's program in the former Evangelical United Brethren Church and was related to its missionary movement for 36 years, at Otterbein Home, Lebanon, Ohio,...Ruth Fisher Oxnam, widow of Methodist Bishop G. Bromley Oxnam and mother of the late president of Drew University Robert Oxnam, in New Hampshire after a long illness. Bishop Oxnam, who died in 1963, was for many years the best-known figure in U.S. Methodism...Chiang Kai-Shek, president of the Republic of China, in Taiwan. President Chiang converted to Christianity and joined the Methodist Church. Together with his wife, they were idealized in many Christian circles until his government's loss of the mainland in the late 1940s and subsequent flight to Taiwan.

EDITORIALS

Writing "Finis" In Indochina

For years it has appeared to many people that the chief result of the vast American expenditure of lives and money in Vietnam has not been "the defense of democracy" but the perpetuation of the power of President Nguyen Van Thieu. The end result of all this is the total collapse of the Saigon regime and a complete takeover by the PRG and the North Vietnamese.

As he departed to an unmourned exile, Mr. Thieu made it clear he felt the debacle of recent weeks was a result of U.S. failure to fulfil its promises. America to him is "unfair . . . inhumane . . . not trustworthy . . . irresponsible." From such an assessment one could not have guessed that the United States had already invested in his country 56,000 lives, 150,000 seriously wounded, and \$140 billion, with a result for America of a staggering inflation, revolts on college campuses, thousands of divided families, widespread disenchantment by young people with the political process, and general disillusionment over the role of America in the world.

Whatever one thought of the war, it should be clear it has not proved that America is an irresponsible or uncertain ally. In the last nine years the U.S. spent 15 times more to support Saigon than the Soviet Union and Communist China spent to help Hanoi, according to the latest estimates by the CIA, the State Department and Pentagon. In total military support the U.S. outspent the Communists by 34 times, and not a single Soviet or Chinese soldier, as far as is known, fought in the field for the North Vietnamese.

While the cost to the U.S. of our ten-year involvement has been grievous indeed, it does not begin to compare with the cost to the Vietnamese and Cambodians themselves. In those lands there is hardly a family which has not known the meaning of Jeremiah's ancient lament: "Death has climbed in through our windows, it has entered our palaces, it sweeps off the children in the open air and drives young men from the streets" (Jer. 9:21 N.E.B.). As the executive officers of the National Council of Churches pointed out, this is not the time for blame-fixing and partisan politics and despair but for mean-

ingful action and the deepest compassion. Now is the time, they urge, for Congress to vote humanitarian aid and for Christians to channel resources through the World Council of Churches' Fund for Reconstruction and Reconciliation in Indochina because that fund "is in a position to serve all persons in need wherever they can be reached."

Meanwhile, the United States must face some of the hard lessons of Vietnam, but without soul-destroying "Who Lost Indochina?" debates (as if Indochina was ever "ours"). We must examine how we were led into the morass of Vietnam through what Senator Fulbright identified years ago as "the arrogance of power" and kept in by a leadership of both parties which thrived on misleading the American people about the "light at the end of the tunnel." The recent disclosure by an ex-CIA agent that his reports on Vietcong strength were deliberately covered up so that a more "optimistic" picture could be presented is but the latest example of the mentality that was at work.

It is less in times of serenity and peace than in times of upheaval and violent change that Christians must affirm our belief that God is the Lord of History, not Secretary Kissinger, not the Pentagon nor the Kremlin, not Lon Nol in Honolulu nor Prince Sihanouk in Peking, not President Thieu nor General Giap. "The Lord is God in truth, a living god, an eternal king. The earth quakes under his wrath, nations cannot endure his fury" (Jer. 10:10).

Madness In Korea

The news from the Republic of South Korea becomes increasingly bad. The arrests of the general secretary of the Korean Council of Churches and other Christian leaders, the closing of universities, and the hanging, after secret trials, of eight men accused of being "Communists," are acts of desperation and brutality which give rise to fears that the regime of President Park Chung Hee will stop at nothing to suppress dissent.

The most serious development so far is the hanging of the eight men, who were supposedly members of the "People's Revolutionary Party" who were plotting to establish a "proletarian re-

gime." The evidence for this charge is very flimsy; some of the men had never met until they were in prison. The manner of their trial and execution and evidence that they had been severely tortured can only cause horror and revulsion among civilized people.

It is increasingly evident, however, that creating horror and revulsion and fear is precisely what the Park regime has in mind. The arrests of the church leaders on phony charges of embezzlement is an attempt by the government to determine what is church work and what is not. Under a recently-passed law, the interview with Professor Kim Tong Kil which appears in this issue might well be illegal now, although it most certainly was not at the time Professor Kim was interviewed. On and on the repression mounts.

Sad times for Korea. Sad times for Americans as well. It was only last Fall that President Ford paid a visit to the Republic of Korea, which was widely interpreted as U.S. endorsement of the Park regime. Are we never going to be able to learn that the support of any kind of brutal dictatorship so long as it is anti-Communist is the source of so many of our troubles today?

R.I.P., TODAY. Tomorrow?

The demise of the general church periodicals, *United Methodists Today* and *Today's Ministry*, is a serious loss to the denomination as well as to the shrinking field of religious journalism. There is a need for a general means of communication within a church which ties the denomination together, informs its membership and expresses the personality of the body. That function is separate from and not competitive with special interest or regional periodicals. It has always seemed to us that a policy decision made at its inception to forego that role in favor of a generalized blandness kept the excellent professional staffs of *Today* (and its predecessor *Together*) from developing the distinctive personality that might have prevented rising costs and readership declines from eroding its base of support. This interpretation can be challenged; the need to examine seriously where the United Methodist Church goes now cannot.

Religion in the melting pot of the Caribbean-- San Juan, Puerto Rico

Ana Maria Diaz

It was early in the afternoon when I approached the gate at the Temple of Mita located at 224 calle Duarte, Hato Rey, Puerto Rico, a residential area within the Metropolitan San Juan area. The hot and bright afternoon tropical sun had had its effect, and so, half-blind, I stumbled over a pair of shoes as I entered. It was no prayer that came to my lips. Who was so careless as to leave his or her shoes there? What was that murmur and where was it coming from? My eyes now used to the darkness, I found myself in a huge temple. Here and there pairs of shoes awaited, as their rightful owners made their way on bended knees around the church.

"Welcome to the House of God, to the temple of Mita," said a quivering voice behind me. Startled, I turned around to see an old, wrinkled face with piercing eyes. Don Francisco E. Vargas, 80 years old, has been a member of Mita's congregation since his conversion thirty years ago. Standing in front of the mausoleum erected to the memory of Juanita Garcia Peraza, foundress of the Religion of Mita, he read the inscription beneath the marble bust.

"Juanita Garcío Peraza
MITA

Prophet Chosen by God
in the Year 1940
to Establish this Work
of the Holy Spirit
on Earth.

Born—June 24, 1897
in Hatillo, Puerto Rico
Died—February 21, 1970
in Hato Rey, Puerto Rico."

According to Don Francisco (who claims to be the reincarnation of Saint Peter in whose name he was baptized in his new religion), Juanita belonged first to the Catholic Church and then to the Pentecostal Church. In 1940, she left the Pentecostal congregation in Arecibo after denouncing "its wrongdoings" and took with her eleven members, one of whom was Teófilo Vargas, known in the congregation as Aaron, the Prophet. She continued her ministry in her newly formed church for thirty years until she died of cerebral thrombosis, appointing before her death Aaron as her successor and empowering him with the Holy





Puerto Rican United Methodists celebrate a baby's baptism at a pastor's home in the San Juan suburb of Rio Piedras.



MAUSOLEO A LA MEMORIA
DE
JUANITA GARCIA PERAZA
MITA
PROFETA ESCOGIDA POR DIOS
EN EL AÑO 1940
PARA FUNDAR
ESTA OBRA DEL ESPIRITU SANTO
EN LA TIERRA.
NACIO
24 DE JUNIO DE 1897
EN HATILLO, P.R.
FALLECIO
21 DE FEBRERO DE 1970
EN HATO REY, P.R.

Spirit. The church has an administrative board whose members are known as "elders" and are chosen by "the will of the Holy Spirit" and "confirmed publicly by the prophets of the church." But it is not affiliated with any other evangelical church or council of churches as this was "prohibited by the Holy Spirit."

At present there are Mita congregations in New York, Washington, Philadelphia, Chicago, Springfield, Massachusetts, in seven cities and towns of the Dominican Republic, including the capital, and in four cities of Colombia. It is not easy to accurately calculate the church's membership in terms of numbers, and figures are not available, but at the main temple in Hato Rey, where the Prophet resides, 2,000 to 3,500 persons gather at services conducted on Sundays, Tuesdays, and Saturdays.

According to public opinion the church's prosperity and growing membership is due in great part to two things: 1) its savings association and corporation is doing very well financially and giving the members an opportunity to benefit themselves, and 2) it is a millenarian religion that sprung up at what seems a propitious time in the island's history.

The basic criticism made of the *Religión de Mita* is that it is too in-grown. But this seems to be a common ailment suffered by all churches in San Juan, and indeed on the entire island. Perhaps this attitude is a self-defense mechanism in a torn society. San Juan is by no means a fertile ground in which religion flourishes, despite its many places of worship and large number of religious personnel.

The New Havana?

Just as the entire island has suffered adverse effects of poisonous gases and waste products from the industrialization process, so has the Christian church in San Juan suffered from the corresponding impact of an atmosphere where materialism, professionalism, aloofness, and impersonal relations seem not only to prevail but be the order of the day. San Juan, with its huge department stores, its ultra-modern hotels, its array of tourists from all conceivable parts of the world speaking an accented English, trying desperately to take home one of "those quaint

Puerto Rican souvenirs" which ultimately bear a Japanese trade mark, seems a sad continuation of Miami Beach or downtown New York rather than a Spanish city. Lately, however, with the growth of many Cuban businesses and with a considerably large portion of its population Cuban or of Cuban descent, San Juan has begun to be called by some the new Caribbean Havana. Much of the warmth that traditionally typified it and gave the island a distinguishable character seems to be missing among the ingredients of this miniature "melting-pot" of the Caribbean.

To some Puerto Ricans, San Juan is closer to being a "boiling-pot" where the Puerto Rican element is, at best, sticking to the bottom or boiling over into the fire. Rather than lowering the flame or changing the pot, those in power are desperately trying to keep all the contents in by merely putting a cover on. The recent explosions in San Juan and around the island from both left and right wing groups seem to speak of that general unrest; and the silence with which the U. S. press has treated these happenings could be taken as a sign that someone doesn't want word to get out that "the natives are restless."

In the midst of this environment and atmosphere of materialism, political unrest, frustration on the one hand, and indifference on the other, the churches try to keep alive and busy about "their work." But one may ask, what is the work of the church?

The Boiling Pot

For certain the church too has its share of unrest, conflict and misunderstandings. And in an effort to solve or placate these it has become ingrown, keeping a close watch on its own "pot", afraid to involve itself in anything it cannot control, in any struggle it cannot contain within its own walls.

Rev. Víctor Torres-Frías, Secretary to Luis Cardinal Aponte Martínez of the San Juan Catholic Archdiocese, says that the people suffer from apathy because they lack native representation within the clergy. He is speaking, of course, of the Catholic Church in the San Juan area which has only 17 Puerto Rican diocesan priests. Protestant churches have close to 700 ministers. And yet



Members of the Charismatic movement meet in a Catholic church in Puerto de Tierra in metropolitan San Juan. Most are Catholic, but some are Protestant.

the latest survey on religion shows that 70 per cent of the close to 3,000,000 population considers itself Catholic, while 20 per cent declared themselves as belonging to the diverse Protestant denominations and the remaining 5 per cent as others. Puerto Rican Catholics are questioning, he says, what their role is within the church when they lack voice in the leadership of that church.

The Cursillo Movement

In order to remedy the apathy of which Fr. Torres-Frías speaks, about fifteen years ago the Cursillos, a movement of lay formation, was brought from Spain and adapted to the Puerto Rican milieu. The Cursillo Movement had had considerable success in Spain with professional people. In Puerto Rico it drew more numbers from the middle and working class and spread quite rapidly in the metropolitan area and throughout the island. But the cure was worse than the ailment, thought some members of the clergy. This feeling seemed to prevail especially among members of the foreign clergy who traditionally have seen Puerto Rican religion as inferior to their own and who now saw a threat

to their own authority and power in the newly aroused laity awareness effected by the Cursillo. The laity was coming alive, but it was also asking for active participation and a voice within the church. They had come of age, they claimed. Who would have thought that simple courses on grace and sacramental theology given during a three-day week-end to a group of people ultimately selected by their own parish priests, would bring about such effects!

Little by little the Cursillo made its way into the mainstream of Catholic Church life, becoming yet another group governed by its structure, thereby losing some of its challenge and appeal that had originally characterized it. With the passing of time, some say, it became stale, and even let itself be used for political purposes. It is further claimed that as certain members began to link the movement with their particular political views and activities, it began to lose membership. In the San Juan area many Puerto Rican members who had been with the cursillo since its beginning began to fall away, and their places were filled by Cubans.

It was no longer the voice of Puerto Rican Catholics communicating with their church, it was felt.

The Charismatic Movement

As this was taking place within the Cursillo Movement, a new movement was imported from the United States, this one ecumenical in nature. The Charismatic Movement on the island has been viewed by some (especially by some Cursillistas) as an intrusion, and by others as an attempt to keep in check rising political and social unrest. Still others regard it as a blessing. The Charismatics, however, feel that their worst stumbling blocks are certain established groups within the churches, some members of the hierarchy, priests and ministers, and the Pentecostal Church, which according to at least one Charismatic, Mrs. Janet Miller of the group at Union Church in Santurce, thinks it has a monopoly on the Holy Spirit. According to Mrs. Miller, Pentecostals judge the presence of the Holy Spirit solely on the gift of tongues.

Mrs. Miller belongs to what is basically a healing group, ecumenical in nature. It has had certain success in what it considers its mission of

In an environment of materialism, unrest and frustration, the churches try to keep alive and do their work.

(Left) Rev. Ramon Diaz Santiago, a United Methodist minister and director of the multi-service Bishop Corson Center in Villa Palmeras, Santurce, a suburb of San Juan. (Right) Fr. Fernando Rodriguez, Director of the Church Center for Conscientization.



healing; Mrs. Miller corresponds and has a record of persons who have visited the group to ask for prayers, keeping account of the condition they were in when prayers were asked, and the effects claimed through prayer. She claims she has in her house living proof of the power of prayer. In her backyard there is a miniature church built by her husband, Dr. Robert Miller, a dentist. Over the threshold of the door, in black letters, is the name "Christe." Inside lives a huge dog that answers to that name. She tells the story that the dog house was built and the dog given its name, after "Christe", then a puppy, recovered "miraculously" from a malignant liver ailment, as the result of prayers said for it.

Whether or not Christe's recovery resulted from prayers, or the movement is seen either as a curse or a blessing, the truth remains that in Puerto Rico it has had great success both within English-speaking and Spanish-speaking communities. And whether or not Charismatics are ready to admit it, the claim that both Pentecostalism and the Cursillo Movement have had much to do with their own success, should not be readily put aside. For it has been claimed that the Cursillo and the Pentecostals prepared the way making it possible for church communities, not so long ago very conservative and suspicious of anything non-traditional, to open up to new and diverse expressions of faith and religious fervor and feelings.

The tensions between present Charismatics and Cursillistas are said to be more than a problem of differences—a struggle for power and recognition within the church. Speaking of these movements, Luis Cardinal Aponte Martínez recognized the Cursillo Movement as a movement "in good standing within the church"; the Charismatic Movement, on the other hand, he says is under "vigilance, observation" by the Catholic Bishops' Conference.

A Matter of Class

The conflict between Charismatics and Pentecostals seems to be more a problem of class. Pentecostalism was brought to the island by the first Puerto Rican migrant workers returning from Hawaii in the early 1900's. Since then, Pentecostalism has been the "religion of the poor." It has been characterized by its joyful spirit, by what they claim to be the gift of prophecy and healing, but most specially by the gift of tongues. Puerto Ricans, especially the lower classes who are a people apt to express openly their feelings and emotions, found in Pentecostalism an adequate vehicle for expressing and communicating their religious feelings and convictions.

Modeled somewhat upon the Charismatic Movement but seeking neither recognition nor adherence to any church or church structure, the Catacumbas, a group of university-age young people, believe that their mission in life is to become like the first Christians, adorers of God in "spirit and in truth", unlimited and unrestrained by churches' walls, regulations or structures. They come together to pray, to read the Bible, to sing and to give personal testimony, by the road-side, beneath bridges, in the parks, in empty lots. Among followers they have drawn are a number of young people who have had problems in the past with the police, alcohol, drugs, parental or school authorities. "The group is basically doing a good thing," says Dr. Rafael Boissen, United Methodist District Superintendent for the San Juan area, "but they suffer from a spiritual euphoria which causes them to disregard the real problems confronting us."

An Ecumenical Baptism

This is, however, the same "cry" raised against the estab-



The day care program at the Bishop Corson Center in Santurce.

lished churches by some of their own members—lay people, priests, ministers—actively involved in social and political action groups both in and out of the metropolitan area. Father Alfonso Damman, a Dutch Dominican from Comerío, (a town an hour away from San Juan), before coadministering the Sacrament of Baptism to Fernandito and Urayoán Vázquez, sons of United Methodist minister Fernando Vazquez, spoke of the inability of the established church in seeing and meeting the real needs of the people. He spoke of the need for creating a genuine Christian community where Puerto Rican children could grow in the true knowledge of God, proud of their own heritage and eager to work for and determine their own destiny. Rev. Alberto González, a Puerto Rican United Methodist minister presently involved in ecumenical programs of socio-economic character, and who was also present

at the baptism, corroborated the same basic idea expressing some hope that despite many obstacles in the future such a community would in fact be a reality. "This is the inheritance we want to leave our children", he said, "a new Christian community, a new and more just Puerto Rico."

The baptism itself was an ecumenical ceremony, in which ministers from both the Catholic Church and diverse Protestant denominations participated in the actual administration of the sacrament. For those involved there seemed to be a desire and a common consensus to view and hold this service as a symbol of their own Christian unity, a sign of the new church which is to come and of which undoubtedly they see themselves as forming a part.

The manner in which the youngest of the two children was baptized and the name given to him were also

symbolic. Urayoán Vázquez bears the name of the Puerto Rican Taino Indian who drowned the Spaniard Diego Salcedo to test his immortality and power of resurrection. He was baptized in a headlong position as if he were to be plunged into waters. After the baptism, Fr. William Loperena, a Puerto Rican Dominican friar currently working with the Puerto Rican migrant farm workers, composed and sang a song dedicated to Urayoán. It was also for the historical event of Salcedo's drowning, at which he accused the Spaniards' arrogance and paternalism toward the Indians and praised the Indian's pride and valor in the face of so much oppression.

Oppression Still a Reality

According to Fr. Loperena that oppression is still a reality in today's Puerto Rico, though those responsible are no longer Spaniards. "Historically", said Rev. Alberto Gon-

The Bishop Corson Multi-Service Center operates entirely on voluntary contributions in a very poor area of the city.



zález, "to suffer and to feel oppression has been the lot, the inheritance of the Puerto Rican people. This situation must change." This is also the general consensus of PRISA (Programa de Renovación e Investigación Social para Adiestramiento en la Misión), a program of renewal and investigation of existing social conditions, which has as its main objective orientation and training for mission related to the socio-economic sphere. PRISA, which is also one of the programs where the Rev. González collaborates, was begun in 1968. Like *Misión Industrial de Puerto Rico*—a program of research and investigation into the industrial world in Puerto Rico, its abuses and the subsequent consequences upon the environment and the people—it reflects the ecumenical interests of the Episcopal Church in Puerto Rico. At present PRISA is a coalition of autonomous task groups having as its members, "religious and laity, Christians and non-Christians, workers, students, professionals, technicians, fishermen, etc." It also maintains good working relationships with such national groups as the national association of social workers (*Asociación Nacional de Trabajadores Sociales*), the national committee of clergy and laity for liberation (*El Comité Nacional de Clérigos y Laicos pro Liberación*), the industrial mission of Puerto Rico (*La Misión Industrial de Puerto Rico*), the association of priests (*La Asociación de Sacerdotes*), the ecumenical ministry among farm workers (*El Ministerio Ecuménico al Trabajador Agrícola*), and with international ecumenical groups such as ISAL, Church and Society in Latin America, and MISUR, Urban Mission in Latin America.

Raising Awareness

Another attempt at raising awareness is the small Center for Conscientization at La Perla run by Fr. Fernando Rodríguez, a Roman Catholic Priest. Work at La Perla (which in Oscar Lewis' *La Vida* was called *La Esmeralda*), can be truly frustrating. At the Christmas Mass this year, says Fr. Rodríguez, only six people attended. Fr. Rodríguez, however, sees his mission not so much as implanting the church through the administration of the sacraments, but rather "as a witness

of God's presence amidst poverty and destituting social and economic conditions."

"As a person, as a friend, as a neighbor, they have no problem in accepting me," he says. "It's when I become a priest to them that things don't go as smoothly as one would hope for." According to Fr. Rodríguez there are a few more churches in the area, especially Pentecostal ones. But they don't draw large crowds either. There is very little of a spiritual or any other nature that would move people here, he said, with the exception of spiritism and the discovery of the book, *La Vida*, which they had no idea had ever been written. (The discovery of the book brought about different reactions. Some viewed it as an intrusion upon their lives while others acknowledged and accepted some of the things it contained; but for the most part, they thought the book was a poor interpretation of their reality.)

La Perla is by no means the only poor *barriada* in Puerto Rico. *Barriadas* such as this exist throughout the island even in less industrialized towns such as Aibonito, a mountain town which has El Coquí, a *barriada* sociologists working in the area have classified as comparable to La Perla. The metropolitan area has very poor sections too. Such is also the case at Villa Palmeras where Bishop Corson Multi-Service Center is operated under the direction of two United Methodist ministers, the Revs. Ramon Díaz Santiago and Moisés Freytes. The center offers day nursery services, a program of athletic activities for youngsters and counseling and orientation for young adults and adults. It operates on a budget made up totally from voluntary contributions. At present the center has an enrollment of 120 infants and children from 6 months to 6 years of age. Since this is a very poor area, Rev. Díaz Santiago feels the services rendered through the center are indispensable to the general well-being and social and economic betterment of the community. The center makes it possible for both mothers and fathers to work outside of the home, thus bringing up their economic level. This is important, since basic commodities in Puerto Rico cost 25% more than in New York.

The apathy among the laity that Fr. Victor Torres-Frías speaks about begins to disappear somewhat as one looks at the commitment of individual Christians and groups in the midst of frustrating conditions now existing in Puerto Rico. What seems to be lacking though is unity and basic support by the institutional churches in morally and financially backing these efforts. But the churches are too cautious, and too much time and effort is spent in fighting internal feuds.

United Methodism

With some churches such as the United Methodist Church that depend ultimately upon church agencies and leadership in the United States, native leadership cannot be held completely accountable for all the conflicts that may arise. For one thing, communication back and forth is impaired by a difference in language, culture and reality. In the 1973 Annual Conference, Dr. Rafael Boissen complained that The United Methodist Church in Puerto Rico had been treated with condescension and paternalism. Today he is saying, "The United Methodist Church, we thought, was supposed to be united . . . but with so many divisions and sub-departments, each one concerned with protecting its own interests, one begins to wonder if there aren't just too many divisions, too many interests and not enough unity."

Witnessing Among Class

This probably sums up not what is happening just within The United Methodist Church but within the whole Christian church and community in San Juan and in all Puerto Rico. There is, no doubt, a problem of communication even without a language difference. There are indeed too many divisions, far too many interests, and a basic lack of unity. Force can be gathered and a common voice sought and found as was proven by a recent legal incident involving the *Iglesia de Dios Pentecostal*, at Sol and Cruz Street, in Old San Juan. The church was charged by neighboring business as disruptive of the peace and tranquility by the constant and loud noises emitted during its services and given a court order by the Supreme Court to amend this be-

havior. Angered by what to them seemed an attempt against their freedom to worship, the Christian Community on March 27 of last year marched to the Capitol in thousands to protest the court's decision.

Aside from these incidents, the churches seem unable to gather necessary force and momentum to cause effective change. And yet, if the churches are to remain alive, they must address themselves to the Puerto Rican reality. Which according to Eliseo Combas Guerra, a journalist for *El Mundo*, is a rather sad one. According to Mr. Guerra in a summary of major events during 1974, "1974 has been outstanding in its delinquency index: there has been an increase in violence, in crime, in robberies, armed assaults, law violations, organized prostitution, and in drug abuse." There have been explosions, strikes, incidents of sabotage in business, public places, and even consular residences by both the rightist and leftist groups. There have been strikes by workers in various fields.

To break some of these strikes and render essentials such as electricity and water to the population, the Government mobilized the National Guard, which some claim ultimately cost more than the workers' proposed annual increase in salary. Unemployment has sky-rocketed. Meanwhile, the cost of services such as telephone, water and electricity continually rises, as well as the cost of basic commodities such as food. Tariffs, licenses and taxes on property have increased by more than 100%.

And in the midst of this turmoil the Christian community and the church is called to witness, to love God and neighbor not only in spirit but in concrete and relevant terms. The institutional church, together with the entire Christian community, is responsible for establishing God's Kingdom on earth and Puerto Rico, small as it is, is part of earth. But that Kingdom cannot be established without real unity and commitment. In Puerto Rico, commitment by the institutional church, by individual Christians, or by determined groups is fragmented. ■

Ana Maria Diaz is the Spanish-Speaking Communicator for the Education and Cultivation Division of BOGM.

"This Jail is a Huge Church"

Peggy Billings interviews Kim Tong Kil



Prof. Kim Tong Kil (on the right) at the time of his release from prison, being greeted by his sister, Dr. Kim Ok Kil, president of Ewha Woman's University, and Mr. Ham Sook Kon, Quaker pacifist and patriot.

Billings: It is February 26 and I am in Seoul, Korea, in the study of Professor Tong Kil Kim who was recently released from prison on a suspended sentence. The study is lined with books and filled with pictures of Abraham Lincoln. Professor Kim is a well-known scholar of American history with a special interest in Lincoln. The first question that I would like to ask is: what activities and conditions led to your arrest and imprisonment?

Kim: Well, even prior to my arrest on the 23rd of April, 1974, I was regarded by the government as one of its greatest critics. First of all, back in 1971 when the Ministry of Education was going to expel some student demonstrators from Yonsei University where I served, I turned in my resignation and protested their being expelled. That was the first move I made against the government. I was the only professor in South Korea to protest and that made me rather conspicuous. I firmly believed, as Abraham Lincoln put it, that "Educated men ought to protest when it's their duty to do so". I felt I had to protest against this injustice done to the students. For some reason the authorities did not let Yonsei University accept my resignation. They might have thought that it would cause more trouble.

So I went back to the university.

Then, our government began to become more totalitarian. Finally in 1972 Martial Law was proclaimed and then this thing called the Revitalization System which still we have. Of course, I was not forced to say anything in favor of it; at the same time I was prohibited to say anything against it. But, I was determined to critique the Revitalization System, even in front of students and other audiences outside the University. For instance, in the year 1973 I gave nearly 100 lectures and speeches above my University lectures and it was quite a heavy burden on me.

Billings: What kind of groups did you speak to?

Kim: Student groups, church groups, and some civic groups.

Billings: And you were one of the few adults speaking out?

Kim: That responsibility somehow fell on my shoulders because so many people, college professors and so-called intellectuals, were hesitant. I was determined to do it in order to serve my country in that sense. My point in those days was that I thought I had to speak out as a kind of Christian witness. I still believe that it's a Christian's duty to protest whenever it is necessary.

Billings: You were jailed on charges of agitating students to overthrow the government. How did they come to that idea?

Kim: In 1973, in October, I went mountain climbing with about 20 students from various universities. I did not have any intention to agitate these young people. We were simply going mountain climbing. We went to To Rak Mountain, which is in Kyoughi province. It took a whole day. It was a joyful event, on the 3rd of October. On the 2nd of October, the previous day, there had been a student demonstration, the very first since the institution of martial law. Some of the students who went with me on the 3rd were later picked up and taken to police headquarters. They had a hard time. A couple of them were kept in jail for about 25 days. The police were saying that I had agitated young students on October 3rd to organize more demonstrations. But we did not do any such thing on that day. It was a picnic and a happy, gay occasion, which we had planned quite a long time in advance. As far as planning large scale demonstrations are concerned, we were quite innocent.

Billings: But they did not arrest you in October. What happened next?

Kim: On the 24th of December, I became active in a movement to present some kind of petition to the government for the amendment of our constitution, which in my opinion was totalitarian—no division of powers; the Executive Branch of government was the almighty, all powerful. So, 32 of us, including college professors and some religious leaders, started a movement to petition the government to consider our opinions in regard to the revitalization program. It wasn't a well-organized movement at all, just 32 people. Students rushed to us to sign the petition. But, I dissuaded them from doing that because once a movement becomes too hot, it gets out of control. So, I said no, this is not the proper time to do it. We will slow down a little and when the vacation is over and the new semester begins, then we will let them make this quiet peaceful protest instead of all kinds of turmoil and demonstrations. So at least we will have something valid on which students can focus their attention.

Suddenly, on the 8th of January, 1974, there was the first Presidential Emergency Decree stipulating that anybody who criticized the revitalization system was to be put in jail for a minimum of fifteen years. So as a man who is responsible for students, I couldn't immediately go against that, because I thought it might agitate the students. So I became very quiet for awhile. However, on the 13th, three men from the Korean CIA came to my study here in the early morning, before breakfast. They started to search my office. "Why are you doing this?" I said, "I am a peaceful man, and in case you people want to take me, I'll go with you. If you want me to produce anything I have, I will be happy to do so. Why do you have to come into my bedroom and do a thing like this?" One of them said, "Professor Kim, why are you so much against the government?" So I said, "I never go against the government. I am just trying to tell the truth to young people and to Korean people. I have never done anything dishonest and I don't think I deserve this sort of treatment." I was a little angry. They said I had to go with them to the KCIA and so, I said, okay, I am ready to go. I put

on a few more clothes because I thought I might spend some time there and it was still cold. They took me to the KCIA and I spent nearly 20 hours. The content of the interrogation wasn't too much; they simply wanted to know whom I met since the 8th of January. Actually, I had not said anything against the revitalization program since the 8th of January, right after the proclamation of that decree. So, they said, "Okay, Professor Kim, very sorry about this," and they brought me to my house, because it was after curfew and I was unable to come by myself.

Billings: But you obviously were not quiet after that.

Kim: From January 8 to April 3, I had some opportunities to speak to gatherings of students, church people and I said fifteen years is quite a long time to spend in jail, but at least the government has made this clear to us. It's a lawful thing now. If anyone is willing to serve fifteen years in jail, then he can criticize the government's program. In the past, I said, the government seems to have been doing things in shady places and in secret ways, to take a lot of people to KCIA headquarters and beat them up and no one actually knew what was happening. But now, if you say anything against the government or the October Revitalization Program, then you know where you are going. Our government has improved that much. That's what I told the audiences.

Billings: I recall many stories in the Western press about your arrest. How did it happen?

Kim: On the 20th of April was a big gathering because it was the fourth anniversary of the establishment of "The Voice of the People" magazine. That's a small magazine, but it's a courageous magazine criticizing, in a proper sense, what the government has been doing. As a Christian I believe it's the most important thing to be honest. If I see things that are dishonest and keep quiet, I become a dishonest man. So I usually spoke up. On that very evening with Mrs. Lee Tai Young and Mr. Ham Sook Kon, who shared responsibility for the magazine with me, we had that gathering in downtown Seoul.

The auditorium was packed. The topic of my speech was "Life and Humor". I said it's time to have some humor although things are depressing. I told a lot of anecdotes and the audience laughed and had a really good time. Of course I was critical in a subtle and satirical way because I wasn't ready to start a fifteen year sentence on that very evening.

The meeting ended and I left the auditorium. I felt something funny and saw there were a couple of people following me. I turned the corner when one well-built fellow came up to me and said "Aren't you Professor Kim? You are wanted by my superior." I asked who his superior was. "We are from Security Command," he said. Security Command is the CIC not the CIA, it's a military thing. He took me to a car which was waiting. The man inside told me very quietly "it won't take too long. Why don't you go with us?" I had experienced that sort of event prior to that, so I said, "Okay, let's go". I was taken to the so-called Sobingo Hotel, which is what we call the Security Command's office. That's near Sobingo, and the place looks like a hotel.

It was quite late, about 9:00 o'clock, and I didn't have any supper that night. They asked me if I had my supper so I said no. They brought me a tray and rice, some soup and one fried egg, so it was good anyway. After that, they took my picture and started the interrogation. They had quite a large sheet and all the crimes I was supposed to have committed were already written down there, according to the confessions of students I was associated with. I browsed through them and said well, this is partly true, but mostly it's not correct. The interrogator said it has to be correct, because the students all made confessions.

Billings: The students were already in jail?

Kim: Yes, because the KCIA and Security Command started arresting students the latter part of March, and this was April 20th. Quite a number of students were already in jail. I smiled at the man who interrogated me and said, "Is this inevitable?" The man said, "What do you mean by that?" I told him

that I knew his situation, so it wouldn't be necessary to go through all this. Then the man smiled at me and said, "Professor Kim you know things quite well, don't you? We have orders from above and your arrest is inevitable."

Toward midnight the men became quite friendly. One fellow was from North Korea and he said he so often had nightmares of South Korea being invaded by North Korea again. I think he was sincere in telling this sort of story to me. Of course, he knew I was from North Korea too, and he became very sympathetic, saying he knew who I was and had heard a lot about me. He told me a lot of stories about what was going on there. He said he had interrogated a number of students, Yonsei students in particular, and I still very vividly remember what he told me that night.

Billings: How long did they keep you there?

Kim: Six days and six nights. Finally, on the 26th of April I was taken to the Seoul Jail. There I was put in a tiny cell.

Billings: You were detained all this time without any charges being brought against you?

Kim: Not yet. The cell was just three feet by three feet, but the ceiling was quite high. It was solitary confinement. For five months I had to stay there with just a dirty blanket and a container which had to serve as a toilet.

Billings: How did you sleep?

Kim: On the floor, which was wooden, not cement. What really amazed me was the kindness shown to me by my jailer. On that first night, I was sitting in front of my cell, because the cell was not open yet, and the jailer looked at me and said, "Who are you?" I told him, and he said, "Why are you here?" With a smile on my face I said, "A lot of students are here so the professor had to come, too." He took out a raw egg which he had for himself and gave it to me. It's an example of the kindness shown to me during those five months by jailers and by "trustees" working there.

Billings: Did your family know where you were?

The Christians in Korea who meet regularly for prayer have asked for a public trial of men such as Mr.

Hwang, shown here with his family. He was among those sentenced to 20 years and his case is one of the unresolved issues of human rights in Korea today.

(Opposite page) Three opposition leaders who presided over a press conference on February 28, which was attended by interviewer Peggy Billings. Left to right, Kim Tai Jung, Yang Il Tong, and Kim Young Sam. At the press conference, 13 members of the opposition publicly exposed the torture they had received while in jail. One was arrested on his way to the conference, another as he left the hotel afterwards.



Kim: Well, my sister knew. Somehow she was notified that I was in that particular jail.

Billings: But she couldn't communicate with you?

Kim: No, it was prohibited, and particularly for the violators of the emergency decree. It was absolutely impossible to contact people outside. Finally, in the month of August, the trial for the first 33 students and some intellectuals took place and many were given death sentences, life imprisonment, twenty years, fifteen years. That's what I heard in the cell. I thought it was ridiculous. Some of the students I knew very well and they were not the type of people who would conspire to overthrow the government. These were simple students who wanted to protest against the government's misconduct. They wanted to have a democracy, that is all. They didn't have any contacts with communist underground movements or anything. I knew these things and when they all received such outrageous sentences, I knew the trials could not be fair. Then my turn came and I was taken to the military tribunal.

Billings: So your trial was in the Military Courts, not the Civilian Courts?

Kim: That's right, it was a military tribunal. Even so, I thought I could have my say because I was standing in a court, military or whatever. So I denied about 70-80% of the charges against me. I was supposed

to have opposed the government policies, and I was supposed to have encouraged subversive activities to overthrow the government, because, according to the indictment, when students came to see me here in my study, I encouraged their plan to use molotov cocktails, set fire to the city of Seoul and overthrow the government. Of course, the students never said such a thing. I knew these students well, so in the court I denied these charges. But it was no use, and when the time came for them to declare a verdict, they gave me fifteen years.

They asked me to make my last statement about the verdict. So I said, again, that I denied a number of things in the indictment, but the reason I denied them was simply to make history correct. Because I never said such things, I never heard such things. This indictment is entirely wrong in the first place. Secondly, these are my students. It's against the tradition of Korea to make students speak ill of their teachers and try to trap their teachers and send them to jail. They had used torture to get these "confessions". That's against humanity and Korean tradition. I was rather angry by this point. I told them I was from North Korea and I came all the way to South Korea, across the 38th Parallel, just to obtain freedom. I love my fatherland and how could I possibly encourage students to set fire to the city of Seoul which I love so much?

But I told the judge, don't take me



wrong. I am ready to go to On Yang jail. That's the prison for long-term offenders. I am ready to go and it's an honor, quite an honor, as far as I am concerned. I feel honored because if the students go to jail and the professors go with them, then that's a wonderful thing. I said that I was a Christian by religion, a teacher by profession and a person who believes in liberal democracy. Now I am standing on trial. If your emergency decrees are the type of thing that I can never obey, even though I have always been a man who obeyed the law, then let me stay here, I don't mind.

Billings: How long were you before the tribunal?

Kim: Only about 30 minutes. I made a final remark to the effect that whether I stay inside jail or outside jail, my love for my country would never change. I was sentenced to serve fifteen years. I declined to appeal to the appellate court. When I told the clerk I declined to appeal he was scared at first. Fifteen years of jail and fifteen years' deprivation of civil rights and you don't appeal? It is history in the Seoul jail that no one declines to appeal. But right there I asked the man to give me the paper and I stamped it with my thumbprint, which was in lieu of my signature, and that was that.

So, for the first time in history, here was a man who declined to appeal to the appellate court after being sentenced to serve for fifteen years. But I knew it was ridiculous

to do this all over again, handcuffed and dragged to a military tribunal.

Billings: What was life like for you in prison?

Kim: It was August and a hard time for us. There was no good news at all, but I kept my spirits up. I read the Bible from Genesis to Revelation, and other books, too. They checked some restricted books, but I read this Bible, which used to be my mother's Bible. I believe that Providence does not create evil so I had to face the fifteen years and put them in God's hands. I tried to encourage the students in the same cell block.

Then on the 26th of September, seven or eight of us were transferred to other prisons. I was taken to Onyang jail with three others. For the first two weeks I was in solitary confinement, but later on two students joined me. It became a kind of meaningful life. The two were bright, conscientious students and I taught them poetry and some history. I lectured on world history and had them memorize English poems such as Tennyson's *Crossing The Bar*. The time was tense and sometimes you get depressed in jail, but we encouraged each other with Wordsworth's poem, *The Rainbow*. Later we three were put in another, relatively large cell with six others, and it was not a bad life. Before every meal, even though some of them were non-Christians, we started reading a couple of verses

from various parts of the Scriptures. In place of saying grace we read a few verses. One young student was converted and became a Christian. I recorded it in my Bible. "On the 8th of December a young man, a Seoul National University Student by the name of Kim Yon Gung, was converted." Earlier, he had told me he was reading the Bible very carefully. I had not said very much to him, simply answered his questions.

Of course, there were always rumors in regard to our release. When President Ford came to Korea there was a rumor, but expectations and dreams did not come true. But somehow we were happy and even cheerful. There were pastors in the cell blocks, too, and we all sang hymns. One student told us "This place is a huge church." If you live in jail, you have no one to rely on so you naturally rely on God the Almighty. That's the only person you can really trust.

Billings: You were not tortured?

Kim: No, I was not tortured. If I had resisted signing the confession, there was a strong possibility I would have been tortured.

Billings: When were you released from prison and why did they let you out?

Kim: The announcement of our release came on Feb. 15, and by the 17th all of us who were coming out were out. I'm sure we were released because of pressure from friends and church groups in other countries, in addition to the faithfulness of our friends and families here in Korea. No official reason was given.

Billings: So people are more determined than ever to keep on for those who are still in prison and also for restoration of democracy?

Kim: Yes, we are determined, that's why I told the press when I was first released, I am ready to come back to jail if it is necessary. We are not discouraged. We will fight on and on in a peaceful way. We may move forward very slowly, but we will never go backward. ■

Peggy Billings, a former missionary in Korea, is now assistant general secretary, Section of Christian Social Relations, of the Women's Division, BOGM.

SHOULD WOMEN BE VOLUNTEERS?

Elaine Magalis



There are literally millions of them, and most of them are women. They tramp from door to door in suburban neighborhoods, collecting money for "worthy causes," or lick envelopes during political campaigns, give fund-raising events for the charities or the arts, read to elderly people and children, and work in thrift shops. In 1974 they contributed 50 billion dollars in services to the nation.

Volunteers are important, and perhaps especially important to the largest voluntary association of all—the church. Could The United Methodist Church exist without the laymen and laywomen who serve on boards and committees, sing in choirs, teach Sunday school classes and organize stewardship campaigns? Could its Board of Global Ministries exist without the support of nearly one million United Methodist Women who raise and contribute a third of its budget—women giving of their time and talents, serving others as the Christian Gospel bids them?

Probably more than any other kind of endeavor undertaken by Americans, volunteerism is informed by good motives. Without it the country would be a far different place—and certainly, at least at first glance, a far worse one. And yet the whole notion of voluntary service, especially as it is performed by

women who make up the majority of volunteers, is under attack today. It began with a resolution adopted during the 1972 national conference of NOW (National Organization for Women). The debate has continued ever since, if not with headline-making intensity, nevertheless with important implications for the volunteers of the future.

For American women volunteerism, historically speaking, signalled the beginnings of the women's movement. In the 19th century churchwomen banded together to promote mission at home and abroad. They raised money, studied other cultures, started schools and hospitals, and eventually even worked for legislative goals like child labor laws. They did it all without monetary compensation, but the work had its rewards. It gave their lives meaning and direction beyond the frustrations and sometime satisfactions they found as wives and mothers, and it freed them from the isolation of the home and involved them in the concerns of the world.

What churchwomen began was to be continued by women in voluntary organizations of all kinds. Volunteerism became the principal way out of the home and into the world of "real work" and careers for millions. In fact, whole professions were started by women volunteers. Social work especially became a field



of work requiring years of education and college degrees. Of course then volunteers were no longer wanted or needed except in the most peripheral or subordinate roles.

Volunteers today still work themselves into—or out of jobs. A group of women (it could easily be a group of churchwomen) start a day care center in their area. Successful, they see it grow and win government funding, with paid professionals replacing volunteers.

Volunteer service, says NOW, is not quite "real work." Granted only low status by society since no officially recognized expertise is needed, usually accompanied by little or no authority or responsibility, it is "pseudo work." While it will occasionally be the stepping stone to a job, for most women it is instead a substitute. Looking for "something to do" with their time, something that will give some kind of meaning to their lives, they often find it is also a poor substitute.

Betty Friedan in "The Feminine Mystique" quotes one woman who looked for meaning in volunteer work with no success:

"I was so busy, running from morning till night, and yet I never had any real feeling of satisfaction. You raise your kids, sure, but how can they justify your life? You have to have some ultimate objective, some long-term goal to keep you

going. Community activities are short-term goals; you do a project; it's done; then you have to hunt for another one. . . . When you're not tied down by kids, drop that stuff—you need real work."

But of course volunteer work is not inevitably short-term and fragmented. However, it is usually under-valued, and NOW's critique has stimulated some secular women's volunteer organizations to begin pressuring the government for some forms of recognition and recompense for volunteers. They envision tax credits, and would like to see voluntary service accepted by potential employers on the same basis as salaried job experience or college training. In many situations they believe expenses could be reimbursed so that volunteers could come from less affluent sectors of society.

The last point is in direct response to one of NOW's most telling criticisms: that volunteerism is for the affluent. In situations where they work alongside others whose jobs are their livelihood, they are often resented and thought of as self-righteous and bumbling, if well-meaning amateurs. They are also a threat—especially during economically depressed periods when salaried employees may be laid off and replaced with voluntary labor. Furthermore, according to NOW, ". . . volunteer work has served to

depress the wages of working women. Since so many women work for nothing, it is not surprising that female labor is valued so low."

NOW spokeswomen feel that volunteer work tends to re-enforce the second class status of women in society. Seeking to give their lives purpose, looking for some way to get out of the house and back into the world, women volunteer their time and labor in church and community. Distrusting their abilities and afraid of the competitive world of "real work," they find voluntary service their only alternative. The tasks they become involved in are often not unlike those they perform at home—taking care of others, usually children, sewing for hospitals or orphanages, preparing food and giving suppers to raise money. They may pretend to themselves that they are participating in the important affairs of the world. Actually, they may be doing very little, especially for themselves or women as a whole.

Why do churchwomen in particular volunteer—both within the church and in the larger community? Undoubtedly, the reasons will vary widely, but a look at United Methodist Women literature demonstrates that the desire for meaning and for a larger role in the world play a significant part in their motivation. But there is something else.

One theologian has said that

VOLUNTEERS & UNITED METHODIST WOMEN

Barbara E. Campbell

Volunteers are people. Many are educated and experienced. Some are highly trained professionals who serve in voluntary associations related to their profession, and in community clubs or service organizations. They come from different racial and ethnic backgrounds, as well as varied socioeconomic situations. They have provided "free" services to the established public and private institutions.

Volunteers have been caricatured, even as their services have been sought. The reasons for which the services are volunteered are as varied as the persons involved.

Many volunteers are women! Members of United Methodist Women are volunteers.

The church is a voluntary association of persons. Only a small percentage of its total membership receives a salary for services rendered. Within the churches the Women's missionary societies have constituted still another kind of voluntary association. The origins of these societies are in the mid-1800's.

In her book, *The Southern Lady: From Pedestal to Politics, 1830-1930*, Anne Prior Scott details the growth of church societies in the 1870's, the WCTU in the '80's, and the woman's club movement in the 1890's. She says these women wanted to "learn about and begin to deal with the world outside their home." The motivation was based on the new-found capabilities which emerged from their war experiences. With all able-bodied men called to military service, a "southern lady" became solely responsible for her family, the plantation and its labor force, and all associated matters of business and farm life. At the war's end, she could not return to the pedestal.

From the beginning, these missionary societies have been both "service oriented" and "change di-

rected." But they had a very specialized focus:

- 1) They have worked in areas neglected (or rejected) by the majority group around them;
- 2) They have not hesitated to move to effect social change, even when such action caused controversy and hostility.

Women's missionary societies have been concerned about the poor, the minorities, and especially the plight of women and children. Such concern resulted in the founding of hospitals, children's home and schools—to offer direct services not otherwise provided. The same concerns for social welfare and empowerment involved church women in the WCTU, the suffrage movement, race relations, support of clergy rights for women, and support of the ERA. The pioneer efforts of women in such areas as elementary school education for black children, or health care for Mexican-Americans and black Americans were forerunners of present-day public facilities. The book "States' Laws on Race and Color", commissioned by the Women's Division of Christian Service and compiled by Dr. Pauli Murray in 1951 served as a basis for much civil rights legislation.

Church women have also volunteered their services because such activity provided meaningful involvement beyond the boredom and drudgery of home and office/factory. Such participation in their own organizations have provided opportunities to gain experience and skill denied them by the larger society. Forced to be financially independent and self-supporting, the missionary societies were likewise free to be more flexible and move rapidly into many newly discovered areas of need.

There is a frequent assumption that all volunteers are middle-class housewives who can "afford" the luxury

of being a volunteer. Two kinds of examples argue against this stereotype.

From 1940-1968, the Central Jurisdiction existed in The Methodist Church, composed of 19 annual conferences stretching over more than 30 states. Each conference and the jurisdiction carried out the full program and structure of the Woman's Society of Christian Service, even though over 60% of the women were employed and though handicapped by incredible distances to be covered for even a district meeting.

Today, the Women's Division (National policy-making body for United Methodist Women) has two policies designed to enable a wider spectrum of volunteer participation. The Division is composed of 75 members (70 women, 5 men) all of whom are volunteers in this capacity though several are also employed full time in a variety of professions. Expenses up to \$10.00 per day will be paid to members to assist with child-care expenses which they incur while being away from home on Division business. Similarly, up to \$10.00 per day will be paid to assist with expenses for the care of aged parents in the home, when the member must be away.

The monetary value of volunteer work has not been fully recognized, although in recent years the poverty-related programs sponsored by the federal government have given "in kind" credit for the work of volunteers. As increasing numbers of women have moved into the labor force, voluntary groups have been forced to adjust to shorter range services of volunteers and more frequent turnover of personnel. At the same time, with an ever-increasing number of retired persons and pressures for earlier retirement, persons are looking for places in which to invest their experience and skills and maintain a sense of self-worth.

"You couldn't pay me enough to do this job," is not an infrequent comment made by volunteers.

To suggest every person must be paid for every task performed is not only a financial impossibility but seems in direct contradiction to certain basic concepts of the Christian faith and personal inter-relationships.

Barbara E. Campbell is assistant general secretary, Women's Division.

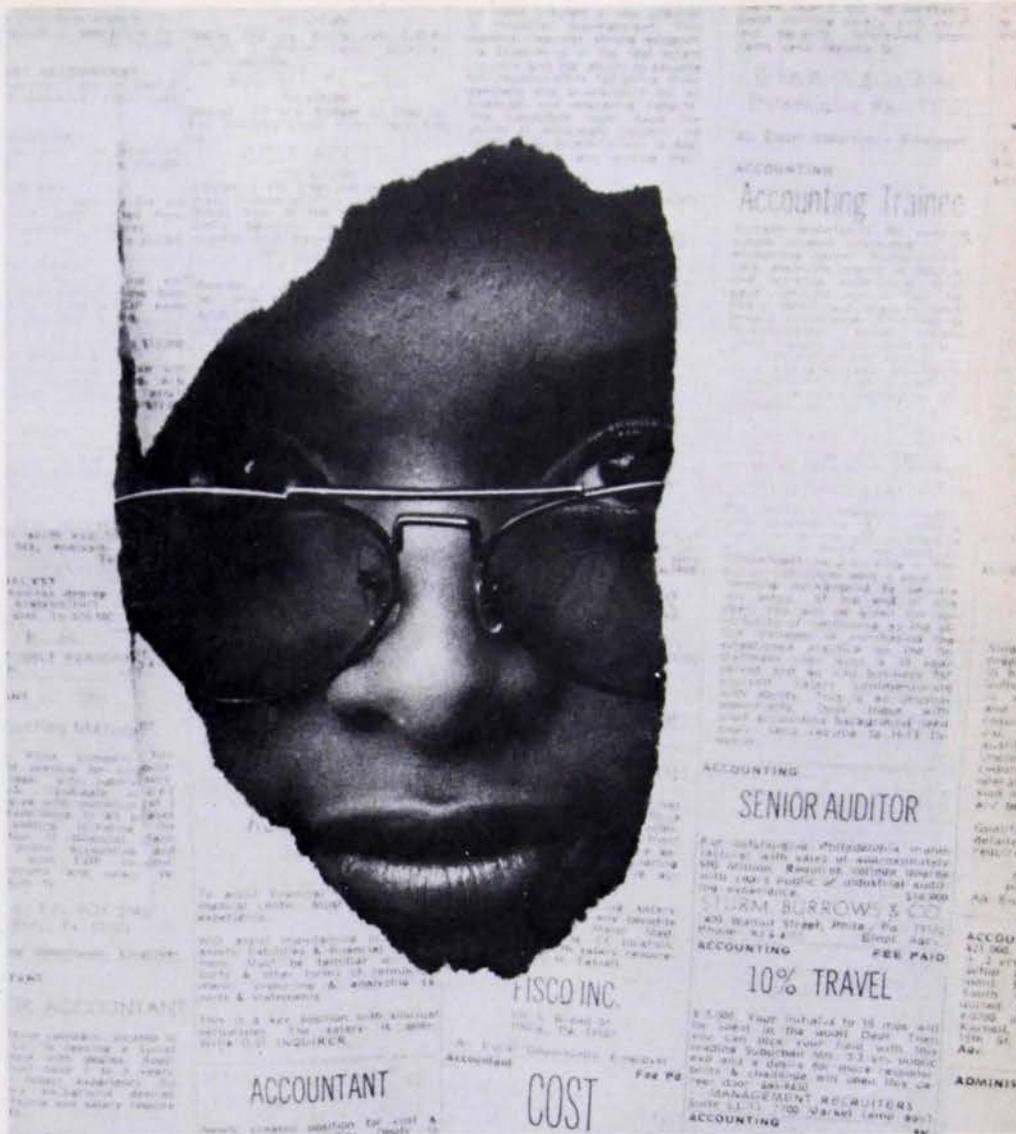
Americans are instinctively missionaries—that is, they have a deep-seated and culturally rooted impulse to help. We think of ourselves as people who want to help others. For Christians this impulse is substantially re-enforced by the Gospel directive to serve and to help others. Christian women, like most women, have also rooted their identity in their roles as wives and mothers—caring for, helping, others.

There are different kinds of volunteerism within the church as well as without. NOW itself is an organization of volunteers, after all, but it is also a “change-directed” voluntary association, a group working for economic, political and cultural change that will transform society and remove the causes of many of the hurts that volunteers seek to assuage. NOW’s attack is directed at “service-oriented” volunteerism which aims to help individuals directly and “seeks to complement insufficiently funded social services with non-paid labor in order to alleviate social ills.”

Some women today are critical of the Biblical ideal of “servanthood.” They often feel that only they have been expected by the church to obey the injunction to serve. Men have continued to be the administrators—those who govern the church—and women have appeared all too often to be their servants, rather than partners.

However, as Letty Russell, a Presbyterian clergywoman and professor of religious studies, has pointed out, “the idea of servant in both the Old and New Testaments never is an indication of inferiority or subordination.” But what must happen to women before they truly can become servants is that they must reject totally the concept of their submission and subordination to men. “Such submission is in fact an element of human sinfulness in which women refuse to accept their full created humanity as partners with men in the work of God’s mission in the world (Gen. 1:26-28).”

Ms. Russell also finds that limiting the concept of service to “bandaid” type activity as opposed to change-directed social action, is a distortion of the Biblical understanding of the word. However, taking “service” in the narrower sense of the term as it is used by NOW (and by many of



“NOW spokeswomen feel that volunteer work tends to re-enforce the second class status of women in society. . . . Distrusting their abilities and afraid of the competitive world of ‘real work’, they find voluntary service their only alternative.”

us), we find that “service-oriented” volunteerism results in an almost paradoxical situation for women. On the one hand, as we have seen, it often places the woman volunteer in a subordinate position in relation to men and to her paid co-workers. But at the same time it puts her in a dominant position in relation to the persons she is trying to help.

The questions the NOW critique raises about “service-oriented” volunteerism are not unlike those being raised about Christian mission today. Some people are discovering that help they give, whether we call it mission or service, can be destructive rather than beneficial to both themselves and to those at the other end of it. One young woman, for example, grew discouraged with

volunteer work when she found that the elderly people she worked with in a nursing home could only think of her as someone doing them a favor—someone to be continually and humbly thanked. They could not be her friends.

Unfortunately, the “service-oriented” volunteer is often placed in this position: she is the giver and “they” are the receivers. Both roles are re-enforced by the fact that the volunteer is almost always middle-class, and the receiver of her gift is usually poor and disadvantaged.

“Cause-directed” volunteer work is preferable, according to NOW, because it tries to eliminate the causes of misery rather than just treating symptoms. But it can also be said to be preferable because it



"Volunteerism calls for innovation and personal interaction."



tends to bring people together to work *with* one another in an effort to change society in a way that will benefit all of them. No one plays superior to someone else's inferior. Still, volunteerism, like any endeavor relating to people, tends to be more complex than these simple and rather abstract distinctions suggest. The two kinds of volunteerism are not always as "separate and distinct" as the NOW analysis contends. Service may include aspects that get to the root causes of problems: education, for example, can lead to radical social action. And sometimes it may be difficult to say where one ends and the other begins.

At any rate, it is unlikely that so-called service-oriented volunteerism can be eliminated in the foreseeable future. NOW accuses volunteers of making it easy for the government to shift its responsibility for social services to private citizens. Therefore, it tends to perpetuate the *status quo*—neither government nor business has any intention of putting enough resources into health, education or welfare needs so long as the work will be done by individuals for nothing.

However, it is doubtful that government would do much more if all volunteers were to suddenly quit. And we may ask how much government control we want over some sectors of life. The bureaucratically-bred red-tape, corruption and impersonalism of government suggest that we may want very little. Volunteerism at least calls for innovation and personal interaction, and government-run programs can be every bit as paternalistic (or maternalistic) as those staffed by volunteers.

We can imagine another kind of society where everyone works together for the benefit of the whole community—but for the time being it is only imaginary. And while cause-directed volunteerism may be the better part of service, a lot of people are going to continue to need band-aids. Otherwise they may bleed to death before they can join together to make a better world. Nevertheless, the NOW critique is a valuable tool for churchwomen and for Christians generally. We may never resolve all the issues it raises, but we stand to be better "servants" for having tried. ■

Tracy Early

GROWING TOWARD UNITY IN POUGHKEEPSIE

Poughkeepsie, a small city of some 30,000 people, lies on the east side of the Hudson River, up from New York about 80 miles. It is the county seat of Dutchess County, an area including among other things a Vanderbilt mansion and the Franklin D. Roosevelt home at Hyde Park. Among the notable citizens of Poughkeepsie's history was Matthew Vassar, a wealthy brewer who established a women's college there.

For the ecumenical movement, however, Poughkeepsie holds special interest now because of an effort underway there to learn—through experience on the local congregational level—what Christian unity means and how it might be achieved. Last December, five Poughkeepsie churches set out to determine whether they could grow toward unity.

When COCU (Consultation on Church Union) proposed a merger plan for its nine member denominations, and found the response to its ideas for the local parish largely negative, it backed up and turned to a new approach. At the 1973 annual meeting in Memphis, COCU delegates voted that instead of trying immediately to write a new plan, they would see if better ideas might be generated out of grass roots experience.

One of Four "Generating Communities"

They agreed to seek out and sponsor maybe 30 "generating communities," where, in a deliberate and disciplined way, Christians of different denominations would work their way toward unity. Poughkeepsie was one of four that signed up last year—along with Kailua, Hawaii, Reston, Va., and Richmond, Va. Others are being lined up this year.

Poughkeepsie did not come into

this experiment cold, but from a background of shared inter-church experience going back several years. In the late 1960s, four churches in the same geographical area, on the south side of the main business district, began working together through an Inter-Church Planning Council. They included three churches that were in COCU denominations—Trinity United Methodist, First (United) Presbyterian and Christ Episcopal—and one church that was not, the Reformed Church (Reformed Church in America).

This Planning Council met monthly and served as a channel for cooperation on various worship and mission projects. When the call then came from COCU for local groups to serve as generating communities, the Poughkeepsie churches had a background that made this a natural move.

Generating community guidelines allowed for participation by churches not in a COCU denomination, and the Reformed Church wanted to be a partner in the new venture. Herman Harmelink, minister of the church, had represented his denomination as an observer at COCU meetings. And he suggests that if the COCU merger is accomplished nationally, his congregation might become dually aligned—related to both COCU and the Reformed Church in America. An interdenominational outlook comes naturally to his church, he says, since most of its members have come from other denominations, a majority perhaps from COCU denominations.

When the four churches of the Planning Council got interested in becoming a generating community, they invited other churches to join them, and the First Congregational Church (United Church of Christ) accepted the invitation. So the community started with five members.

None of the five churches is extraordinarily large or small. First Congregational, with some 350 members after a recent cleaning of the roll, is the smallest. First Presbyterian and Trinity United Methodist are the largest, with memberships of 1000 or so.

The COCU generating community, of course, is not the only channel of ecumenism in Poughkeepsie. The Dutchess County Council of Churches served as an ecumenical vehicle until it was dissolved in 1972 and replaced by the Interfaith Council, with Catholic and Jewish representation. And though the Interfaith Council is not a Christian body as an entity, the promotion of Christian unity is one of its stated goals.

Martha Miller, director of the Interfaith Council, reports that there was some fear about what would happen to Christian unity efforts when the new agency was formed. But she believes it has worked more actively for Christian ecumenism than did the Council of Churches.

The Interfaith Council and the COCU generating community have no organizational ties. But all the churches of the generating community also hold membership in the Interfaith Council and take an active role in it. Harmelink chairs its committee on Christian unity. And the Interfaith Council director's husband serves as pastor of a generating community church, First Congregational.

The two forms of ecumenism in Poughkeepsie are not seen as competitive but as parallel movements, with the COCU group working toward a more specific expression of unity. The decision to become a generating community represents a serious and considered commitment to a definite plan of activity, the churches formally pledging to work with each other and COCU national

leadership for a period of three years. The venture began officially on December 1, when members of the participating churches packed Christ Episcopal for a service that included a covenant-signing ceremony and observance of Holy Communion according to the COCU liturgy, with all the ministers participating in the consecration.

Wording of the covenant has been worked out by a COCU Commission on Generating Communities, and it is signed by representatives of both the generating communities and COCU. A generating community pledges to work for unity locally and at the same time maintain a relationship with COCU so that "what we learn may be shared and what others may learn may be appropriated."

COCU commits itself to the relationship and pledges that it will provide a consultant from among the Commission members to work with the community on a regular basis. For Poughkeepsie, E. Allen Campbell, a United Presbyterian minister in Kingston, Pa., was named consultant and participated in the covenant-signing ceremony.

Since Poughkeepsie has the background of inter-church cooperation, establishment of the generating community did not introduce something altogether new, but intensified a relationship already established. Building from that background, the community decided to continue most of the existing programs, with delegates from First Congregational added to the committees.

The Planning Council had been sponsoring, for example, a joint program for senior highs during the school years, and this became a generating community project. The generating community is also continuing a summer program, devoted largely to recreation, and joint worship services of various types will remain a central concern. A neighborhood association the Planning Council originally sponsored has spun off to become independent.

Representatives of the churches continue to call themselves the Inter-Church Planning Council and to meet monthly, with chairmanship rotated among the congregations. In the initial stages, the group quickly decided, they did not want to devote an extraordinary amount of time to procedural and administrative mat-

ters. Taking minutes at the first meeting after the covenant-signing ceremony, Faith Krzywicki noted:

"A lengthy discussion was held concerning program and organizational development. Motion made and seconded that the chair appoint a five-member committee to devise a decision-making process. In discussion the question was raised that since we don't really know just where we are going, this would be futile at this point."

Questions such as those that by-laws normally cover will have to be dealt with from time to time, they recognized, but they did not consider it necessary to wrestle with all of those in the beginning. "This group exists only by the action of the Holy Spirit, and I assume the Holy Spirit will keep leading," said Paul Rutgers, minister of First Presbyterian, in presenting a report from the committee on organization. Some governance matters were settled, of course. It was decided, for example, that each church would have a maximum of six members on the Council, and that voting would be by individuals rather than by churches.

A Key Question

As an experimental COCU unit, the generating community is faced with the key question of whether its breadth of membership can become as wide as that envisioned by the proposed COCU merger. Poughkeepsie has two AME Zion congregations, and since their denomination is one of the participants in COCU, a generating community obviously should include them. If it is not possible to overcome black-white divisions in local relationships, the prospects for bringing off a national merger will diminish.

John Satterwhite, an AME Zion minister on the COCU headquarters staff in Princeton, attended the covenant-signing ceremony in Poughkeepsie, and the two local AME Zion clergymen, one of them a former student of Satterwhite's, were present. But the church led by Satterwhite's student, Petty McKinney, had already voted that it would not participate in the generating community. And the other church had reservations that led it to put off a decision about joining.

McKinney says he and his church

members favor cooperation with other churches, but oppose COCU out of concern for black churches maintaining their separate identity and distinctive patterns of church life. However, Satterwhite expresses hope that there may be reconsideration of the question later on. And he says black churches elsewhere are indicating a willingness to participate in generating communities.

Poughkeepsie also has three "high church" Episcopal parishes (one very small) that did not join the generating community. Across the nation this wing of the Episcopal Church looks on COCU with scepticism, and the situation in Poughkeepsie confirms a widespread impression that bringing Episcopalians as a body into a COCU merger is unlikely.

Similar Theology and Outlook

The five churches in the generating community are all composed mainly of white middle class, urban people, and all more or less share the theological outlook of moderately liberal Protestantism. In working together through the generating community they are not so much overcoming barriers as recognizing that in their case the barriers are relatively insignificant. But of course even a successful COCU merger would leave Poughkeepsie a considerable distance from Christian unity—lacking participation of the Baptist church, the Lutheran church, the Catholic church.

Another fundamental question facing the Planning Council as it became an instrument of the COCU generating community was how much initiative and authority it could exercise. Would it only make proposals for joint activities and then wait to see if the individual congregations and their governing boards would approve? Or could the Council go ahead and decide that the generating community was going to engage in a project, without waiting for it to be debated in each congregation? Does the generating community have enough unity to act as a unit?

Related to that issue, of course, are questions of budget. For a project whose expense is minimal, like holding a joint worship service, the Planning Council could more easily make a decision and immediately proceed to implement it. But since

mission projects generally involve more expense, the Planning Council will necessarily be weak as long as it has no money of its own, and has to go around seeking church allocations for each project. In the past it proceeded more or less in that fashion. But some delegates to the Planning Council are hoping they will reach the stage where congregations allot funds the generating community can use as it determines.

If the possibility of unified action remains a question on one side, on the other is the question of how Christian unity is related to uniformity of programming among the parishes. Where a spirit of unity exists, doubtless churches will be working to some extent along similar lines. If their programs had nothing in common, it would be hard for them to feel much sense of unity.

The issue came up in the first meeting after the covenant-signing ceremony, with the Trinity United Methodist minister, Dave Houston, commenting that "COCU probably expects joint ventures" and that "we no longer can either buy into or not buy into a project."

In Poughkeepsie the generating community is talking, for example, about adopting a common church school curriculum, perhaps choosing one of those coming from the interdenominational project JED (Joint Educational Development). That would allow such practical advantages as the holding of joint teacher training sessions, and represents a logical procedure for the Poughkeepsie churches as they explore unity questions in an intensive way. But suppose it agrees on a curriculum and one congregation decides not to use it. How much would that damage the spirit of unity? In the drive for unity through COCU, how much pressure will there be for uniformity, and how much allowance will there be for diversity? The generating communities will provide laboratories for dealing with the unity-diversity tension implicit in any merger effort.

Challenge to Define Unity

Underlying all these considerations is the basic challenge of defining just what Christian unity means. Some people might find its essence in the ability to share in common worship, including observance of



Holy Communion, and the Poughkeepsie community has begun its three-year effort with a service in which members of the different denominations sat together at the Lord's Table.

Does Christian unity require participation in the same national church structure? The COCU covenant declares that the movement is "seeking the visible unity of the Body of Christ" and that "the oneness which it affirms in the Spirit will be manifest in some form and structure yet to be developed." Yet, belonging to the same structure may leave churches with a very imperfect sense of unity. In Poughkeepsie it appears that churches in the generating community may feel closer to other churches of the community than to some congregations of their own respective denominations. What is "visible" unity?

The Poughkeepsie generating community will serve COCU by exploring what churches are looking for when they seek Christian unity. ■

Tracy Early is a frequent contributor.

Four pastors prepare to sign the Covenant. Left to right, the Rev. John L. Kater, Jr., rector of Christ Church, the Rev. David Houston (signing), pastor of Trinity United Methodist Church, the Rev. Herman Harmelink III, pastor of the Reformed Church, and the Rev. Paul Rutgers, pastor of First Presbyterian Church.



ALASKA:

...a different style

Edwin H. Maynard

Alaska is a different kind of place. It stretches across four time zones and its various latitudes and elevations represent five distinct climatic zones. Alaska's 324,000 people are spread out over a land area equal to Texas, California and Montana.

More than anywhere else in the United States, the aboriginal cultures survive. One-fifth of Alaska's people are Native Americans: Aleut, Eskimo or Indian. The Indians represent four major tribes and Eskimo culture embraces more than a dozen sub-cultures.

Caucasians from the 48 states to the south have been going to Alaska for more than a century—many of them in times past as soldiers of fortune, but now increasing numbers call Alaska their permanent home. There are 250,000 whites in Alaska, along with 10,000 blacks and 2,000 Asians.

Alaska is a strange blend of urban and rural. More than one-third of its people live in Greater Anchorage, but the rest are widely scattered. Of the Natives, some 45,000 are found in small villages or isolated cabins

and 90,000 whites live in small towns or in the bush. Alaska has 150 villages with no road or rail transport—their contact with the outside is by airplane, boat, snowmobile or dogsled. It is not uncommon for some villages to be isolated from the rest of the world for two or more weeks in winter.

Alaskans are young, with the average age six years below the national average. They are less well educated than most of the country. Many areas have no high school, so children do without or travel off to boarding

school. Of the Native Alaskans who finish high school, only five to ten percent go on to college.

The United Methodist Church in Alaska is spread just as thinly as the total population. The church has 17 ministers who work with 22 local churches, seven of them in Greater Anchorage. Membership stands just under 3,500 persons and, as elsewhere in the U.S.A., church membership is going down while the population is increasing.

Alaska is unique. The church in Alaska needs a different style.

Some New Directions

"There is an air of expectation and excitement in Alaska," said Bishop Jack R. Tuell at the close of annual conference last spring. He attributes the mood of anticipation especially to the oil fever that has gripped the state, but also to new directions the church is taking in its work.

The General Conference of 1972 gave the Alaskan mission the status of a missionary conference. This enables the United Methodist Church, churches and institutions, to exercise a greater degree of control of their own affairs. The missionary conference has all of the powers of an Annual Conference except the right to ordain ministers.

The Missionary Conference relates to the National Division of the Board of Global Ministries.

The United Methodist Church, which began its Alaska work 85 years ago in the Aleutian Islands and eventually withdrew from the islands, has gone back to the Aleutians with a social service project of Alaska Children's Services. At the 1974 conference Bishop Tuell appointed the Rev. Raymond G. Baines—an Alaska-born Tlingit Indian—as director of Native ministries for the state.

These two events are part of a renewed concern for the Alaska Natives, who are not found in large numbers in United Methodist churches of the state. Other major points of contact with Natives are at Alaska Methodist University, whose enrollment now is around 46 percent Native, and a hospital and community center in Nome that serve an Eskimo constituency.

Mr. Baines notes that, while the Natives of Alaska continue to be predominantly rural, nearly 10,000 of them have settled in Anchorage.

Coming into an urban environment that is highly sophisticated in comparison with the villages in the bush, they meet many problems. Family ties, strong in the village, weaken and the family members get lost between two cultures. The results often are tragic: broken homes, mental illness, alcoholism, suicide. He hopes to build bridges between the Native (the acceptable term in Alaska) and Caucasian communities that will help to solve some of the social problems and meet physical and spiritual needs of the Natives.

Another new development is the church's response to the oil boom. United Methodists were in the forefront of planning to meet the needs of persons affected by development of the North Slope oil fields. They have been deeply involved through the Alaska Christian Conference in the establishment of the Alaska Pipeline Ministry and they are at work in local councils of churches, especially at Fairbanks where the pipeline is bringing all of the boom-town social problems.

Seven denominations are sponsoring the Pipeline Ministry and a coordinator is on the job. He will supervise the work of chaplains supplied by the denominations to hold services in isolated construction camps, do personal counseling with workers in camps, and help families that are fatherless while men are working at remote construction sites. Our church is asking pastors to rotate in temporary assignments in the Pipeline Ministry and has asked for funding that might put a United Methodist into this ministry full time.

Yet another new dimension is Parish Partners, a new Advance program that takes the place of the old plan for "mission pastor salary support." Under the Parish Partners concept, churches in Alaska may be teamed with churches in the Lower 48 for mutual exchange and spiritual enrichment. A part, but only a part, of the partnership will be financial contribution by the outside church toward the total budget and program of the church in Alaska. Bishop Tuell puts this "at the top of the list" for Advance aid to Alaska.

While mission help will be necessary for many Alaska churches for a long time, there is growing pressure for self-support. Lay men and women of the state are leading this

Two of the three staff persons at the day care center at the UM Church in Ketchikan are Indian women.



movement, feeling it is a responsibility they must take. One church achieved self-support status this year, making a total of seven.

Institutions Are Changing

While the church as a whole finds new directions, institutions are also changing.

One of the state's oldest church-related institutions, Maynard-McDougall Memorial Hospital in Nome, is building a six-million-dollar new building to modernize its services to Eskimos in a 500-mile radius. Increasingly the hospital represents a partnership with the Native community—not services rendered *for* the Eskimos, but planned and carried out *with* them. This is made possible by the creation of the Norton Sound Health Corporation, an Eskimo-run service agency to take health care to the villages. The health corporation and the church hospital work hand in hand to deal with overwhelming public health problems and incredible logistics.

Jesse Lee Home, which was begun in the Aleutian Islands in 1890, is now in Anchorage and a part of Alaska Children's Services—a project of three denominations. While the Jesse Lee campus has become a residential care center for emotionally disturbed children, the expanded program of Alaska Children's Services includes emergency shelter for children and young people, group homes for older adolescents who are unable to stay with their families, a family counseling center, day care, and a foster family program.

Church and State in Alaska

A prominent feature of the Alaskan style is a partnership concept in relations between church and state. Unencumbered by history and faced with formidable problems of the frontier, Alaskans have tempered the concept of separation of church and state with the idea of working together at common problems.

The Rev. Frederick P. McGinnis is among those who have helped to develop this concept. At various times Dr. McGinnis has been a pastor, superintendent of the Alaska Mission, and president of AMU. Now he is in state government as com-

missioner of the Department of Health and Social Services.

"I am in favor of separation of church and state," says Dr. McGinnis. "The key to it is that the church should not control the state nor vice versa. But I am also in favor of active cooperation between church and state to serve the people."

As an example, he cites the former tuition grant program, which undertakes to equalize the tuition costs for a student in choosing between the state university and a private school. The grant is made to the student, keeping the church-state lines clear. But the grant helps to pay the costs of providing higher education at AMU or the United Presbyterian Sheldon Jackson College in Sitka. Some \$900,000 a year of state funds goes into tuition grants.

In order to assure that nursing education is available in Alaska, the Department of Health and Social Services grants nearly \$200,000 a year to the School of Nursing at AMU.

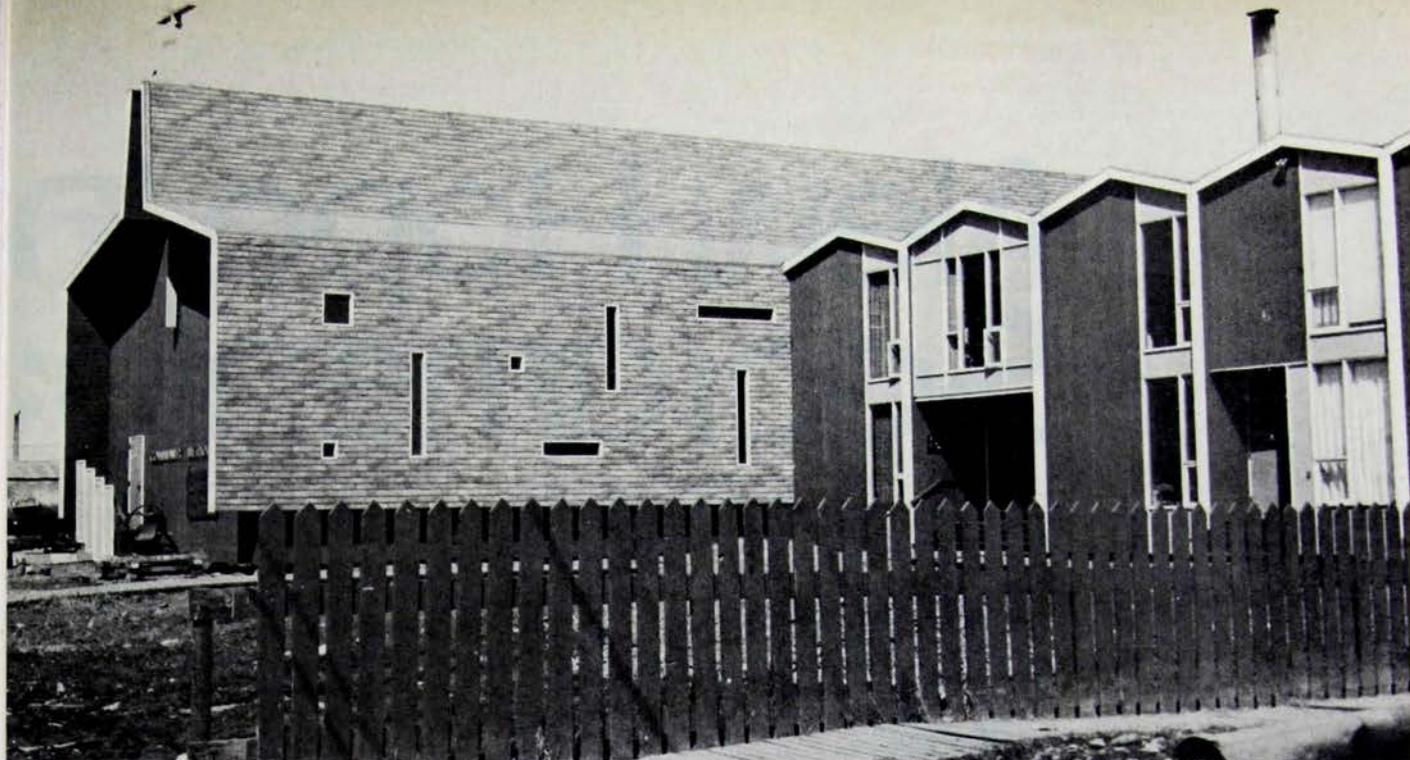
The state government also has a policy of purchasing services from private institutions, many of them church-related. Alaska Children's Services, for example, "sells" services to both state and federal governments. In fact, two-thirds of its million dollar budget comes from reimbursement for such services. In his own department, Dr. McGinnis says, some \$4,000,000 worth of services a year are purchased from 20 different institutions.

Local churches have also gone into partnership with state or federal agencies to serve their communities. For example the church at Juneau operates a home for girls at the request of the city, has set up a housing corporation to use \$100,000 of state, federal and city funds for low- and middle-income housing, and has set up a homemakers service.

The latter, known as Alaska Homemaker Service, was started jointly by Methodists and Episcopalians, using state and federal money. It has now been spun off to a community base. It has a statewide program serving some 200 Native families, either ill or elderly. The program arranges for a homemaker aide to go into the home to help with housekeeping, bring in firewood, prepare meals,

(Top) The Ketchikan day care center.
(Bottom) Rev. John Shaffer, who helped in the development of Eagle River Camp, near Juneau.





and give essential care.

A number of the churches in Alaska offer day care, especially serving the working parents of Native families. Most day care centers receive government funds.

Financial Support

While the partnership arrangement multiplies the effect of church dollars that are put into education and social services, the core of the church's program in Alaska—worship, evangelism and pastoral care—is the direct responsibility of the church itself.

The churches have a long way to go toward their goal of self-support and it is doubtful that the church institutions can be fully financed from Alaskan resources this quadrennium. Hence work that began as a remote mission in the nineteenth century continues in the days of Alaska statehood as the Alaska Missionary Conference. Financial support and administration come through the National Division of the Board of Global Ministries.

The Rev. A. C. Wischmeier, mission superintendent, says that money coming into the state is a mixture of Advance and general funds of the National Division of the Board of Global Ministries—the latter coming from World Service and Women's Pledge to Mission. "Whenever a church gives to World Service, a small slice of that dollar is going to Alaska," Dr. Wischmeier points out.

"But the Advance Special list is where you can expand by people getting enthusiastic."

That Advance Special list—all requested by the conference and most of it now approved by the Advance Committee—adds up to some \$450,000 for 1975. It includes some ongoing needs, such as \$50,000 for the all-important Parish Partners and \$10,000 for radio and television ministries. Others are capital funds, such as church building programs at Anchorage and Douglas. The conference is giving highest priority to its requests for Parish Partners, and \$25,000 to the Native ministry program being started by Mr. Baines.

Apart from institutions and special programs, but including ministerial support, the 1975 Alaska budget calls for \$153,920. Of this, \$54,820 is to be given by church members in Alaska and \$99,100 is requested of the Board of Global Ministries.

And while they receive, they give. The churches of Alaska have an apportionment of \$2,775 a year that they are expected to pay into the churchwide World Service Fund. They take pride in paying it in full.

One more evidence of the different style of the United Methodist Church in Alaska. ■

Mr. Maynard is editorial director, Division of Program and Benevolence Interpretation, United Methodist Communications.



Bishop Jack M. Tuell at the 1974 session of the Alaska Missionary Conference.

New Hope in Sacramento:

"This Room Used to Be..."

June Rothe Barneson



Fenced play area used by the Day Care center is behind the Oak Park Church (above). The center's director for the past two years has been Jan Coleman (right).



(Right) A visitor from Michigan, Myrth Gooding, helps out in the Clothes Closet with Agnes Roche, at right, who is from Bethany Presbyterian Church. (Right) Doris Swope, who visited mission projects in India, and (below) her husband, the Rev. David R. Swope, and Phyllis Bonilla, church secretary.



As you walk through the halls and rooms, the upstairs and downstairs of Sacramento's Oak Park United Methodist Church, an 80-year old congregation this year, you hear pastor David Swope say over and over again: "This room is what *used* to be. . ." And he will explain how that room *used* to be the youth room, or church school rooms, or the social hall.

What's going on at Oak Park United Methodist Church is New Hope Project, an Advance Special project. It reminds you of a new heart beating within the body of a tired neighborhood.

Metropolitan Sacramento has a population over 250,000 and seventeen United Methodist churches. Once a thriving shopping area, Oak Park now has only a post office, a fire department, and a hardware store. The rest of the 35th Street is boarded up. The local bank moved out a year ago. The area suffered the violent death of one policeman in 1969 and another in 1970. Distrust was high and people were anxious about this old but beautiful neighborhood.

Twenty years ago Oak Park UMC had a membership of 600 and an active church school. Today it has no church school and only 150 members. The curious and hopeful thing about the decline is that the church has continually met in full its World Service apportionments and Advance Special giving commitments.

But the pastor was understandably discouraged when he first came. The rooms were empty, although the people were committed to try some new ways to use the space. The turning point seemed to come in 1970 when Dave Swope preached a sermon titled "Money! Money! Money!" A phone call came the following Monday noon, with a promise from a layperson who said he would donate \$5,000. "The interesting thing," recalls Mr. Swope, "is that the donor was not in the service of worship the previous day. His son, a junior high student, was there and had gone home and over lunch had said, 'Dad, Mr. Swope said . . .' And the other beautiful thing about it was that the money wasn't desig-

nated. So that freed us up. The \$5,000 made it possible for a multitude of programs to be started. You should never underestimate what a sermon can do!"

For two summers there was a heavy youth program at the church with seventy-five to a hundred young people in the church from nine in the morning until three or four in the afternoon. Crafts, hot lunches and supervision were all part of the schedule.

"We were able to hire an outreach worker who was a fine Christian person and is now a medical student at University of California at Davis. Bobby Kennedy held things together and made it possible for us to launch this program."

As a high school student, Dave Swope lived across the street from Oak Park Church in a house that still stands. "But I was never involved in the church, I'd never worshiped there, and you didn't even need to walk on this side of the street because the high school, and 35th Street where you took your girlfriend for a soda or movie, or even downtown Sacramento, are all the opposite direction. So when the then District Superintendent, Carl Walker, called to ask if I would come to Oak Park, I couldn't believe it. The fact that 'God works in mysterious ways' was really reinforced to me."

"This is what *used* to be our Social Hall." We stepped inside what looked like an enormous kindergarten classroom in a well-tended public school. Bright bulletin boards decorated the walls. A row of a dozen pre-schoolers, hands just scrubbed for the lasagna-and-tossed-salad lunch, sat on a bench beneath a colored paper map of the globe which read "The World Around Us." Interest centers, a reading and story corner, tables and chairs where the children have two meals a day and two snacks, were all about the room. "This is an enrichment program, not a babysitting service." Jan Coleman's capable direction of the day care center verifies that fact.

The center cares for 34 children, both pre-school and school age, and is open from seven in the morning

until six in the evening the year around. Designed for parents involved in vocational training programs, the center serves mothers studying to be nurses, beauticians, or teachers. Most of the children are from homes of single parents. Divorces, separations or death are responsible for this situation. Some of those enrolled are emotionally unstable because of situations they have just experienced. "One boy was in water therapy here for eight or nine months. He'd come in just wild. His father is in prison and his mother works at another day care center. We just put him in the kitchen and let him play in the water, which used to fly all over the place! But that's where Marty had to be."

Each Tuesday from fifteen to thirty senior citizens are transported to Oak Park Church for movies, speakers, field trips or parties. The "Golden Agers" group was launched through New Hope Project funds and operates somewhat autonomously from the church.

"One of the real problems in setting up the day care center was to assure the congregation and the Golden Agers we were not going to be disruptive of their programs and that these groups could co-exist. The Golden Agers now have sort of taken on the day care center as a special project, and in fact made all the stockings for candy and fruit at Christmas. Then the children picked a time when the seniors were meeting, and sent *them* a simple Christmas gift they had made. It's been good for the seniors to see young people around!"

New Hope Project also includes "Friends Outside," a ministry to families in which the husband is in a federal, state, or county prison. For the past two years the Wives Club has met in Oak Park Church for potluck dinners, Christmas programs, or transportation arrangements to prison.

A "Food Locker" which operates ecumenically and is located at the nearby Catholic church, is another arm of New Hope. During the 1974 Christmas season, 474 individuals were served, because hunger con-

tinues to be a concern in this area of town.

Upstairs in what were once church school rooms, nearly 200 people a month find clothing at the "Clothes Closet." This service was started by Friends Outside for that group's needs and is now coordinated by Ruth Thornbloom, a member of the church. It filled a great demand for clothing and became part of the South Sacramento Ecumenical Parish, which has provided much of its leadership. The users are referred by social workers, probation officers, or welfare case workers.

Oak Park Church has no full time secretary. Neighborhood Youth Corps (NYC) or Work Experience secretaries staff the church office. The girls get on-the-job training, academic credit, and a salary which is paid by the federal government. "In some cases," Dave Swope recalls, "it has been very beneficial and in some cases very frustrating. One girl worked for us for a year, asked us to perform her marriage, and now she's secretary at another church." The NYC girls come from a very low economic strata and are often classified as potential dropouts. This is unfortunate, the pastor feels, as it gives a stigma to them even before they get started.

Oak Park UMC also ministers within its own congregation, and boasts a strong United Methodist Women's organization—a group which was eager to become a part of the new women's structure, and has a high benevolence giving record. There is an active United Methodist Men's group, concerned about their gifts to Fred Finch Youth Center of Oakland, about speakers and special programs. A chancel choir directed for twenty years by a former opera singer provides "exquisite" music on Sunday mornings. "Bill Geery really drives the choir, and to him worship is the music."

But Oak Park's list of concerns reaches far beyond the Sacramento community. When Sundra Edwards, a Christian from India who was principal at Vyaya Vidydaya High School in Gulbanga, and later director of Shanti Sudan, a girl's hostel at Bulbanga, visited Sacramento, she shared her hope for a layperson to see the mission work in India. She had no pictures to show the Sacramento congregation, since cameras

are expensive and film would have cost ten dollars a roll. The congregation decided someone from the church should visit the projects Sundra Edwards had come to share, and a committee selected the pastor's wife and the church paid for three-fourths of the trip. For three weeks, Doris Swope toured Methodist schools, hospitals, and retirement homes in Southern India. Sundra had asked for a layperson, "Because," she said, "they would get closer to the people." As a result of Doris' trip, Oak Park's pledging to India mission projects in 1975 has increased greatly.

Dave Swope not only serves as minister of Oak Park UMC, but in 1974 was chaplain of the State Senate, and since 1973 has edited the California-Nevada Conference edition of *United Methodist Reporter*. For the past four years he has presided over the Sacramento Methodist Union, a district missionary society, which in 1975 will fund various projects in the Sacramento area such as Young Adult Ministries, and Loomis Japanese Language Ministry.

"We have no church school, we have no youth fellowship, no young adult ministry. And that doesn't particularly bother us. We know where we are, and we've tried them all, and for some reason these groups haven't clicked in recent years. So we didn't hang our heads in guilt. We've grappled with it and tried some things that didn't work out, so our programs have been in other areas. When I write up my report as every minister does for the end of the year, you know, I just put 'zero.'"

The community changes, but so does Oak Park Church. For now, the congregation's purpose is to serve these changes. The spacious old building and fenced playground with safe but intriguing climbing gear outside are meeting quite different needs than those served a number of years ago.

"I think once a church has defined its mission it needs with all the vigor it can get to muster its resources and then really move ahead. We don't know eventually where this church will go, but the people are determined, as much as possible, to be a vital witness for the Oak Park area. And that may necessitate at a

Members of the Golden Agers and a child at the Day Care Center.



certain point the selling of this building. If it comes to that, they don't want to go out with a whimper. We want to sell, give the money to mission work and then scatter to the rest of the churches in the areas where we live. Someday that may well happen, but for the present the building is being used in a multitude of ways."

It's as though the people of Oak Park Church had listened seriously to Luke 24:48-49: ". . . It is you who are witnesses of it all. And mark this: I am sending upon you my Father's promised gift; so stay here in this city until you are armed with the power from above." ■

June Rothe Barneson lives in Chico, California, where she is a school teacher. She is a member of the UMC Board of Global Ministries.

The name of Bishop Abel T. Muzorewa (moo zo REH wah) has been seen in the press, religious and secular, with increasing frequency during the past three years. Who is this man, Abel Tendekai Muzorewa? —who was chosen to be the spokesman for the six million black Rhodesians, —who was the only African to receive the United Nations Human Rights Award for outstanding achievements in human rights in 1973, —who has been honored with a personal message of commendation and a merit medallion by His Holiness, Pope Paul VI, and —who was chosen as one of the eleven living religious leaders of the world by a survey of religious editors.

I first met Abel Muzorewa when I went to Rhodesia in 1956 as Bishop of the Salisbury Area of The Methodist Church, in which he had recently been ordained a minister. Meeting with a group of district ministers, I asked if any of them would be willing to show their new bishop around his circuit on some weekend. Abel Muzorewa, just out of Bible School, and serving his first parish, was the only one to volunteer. A weekend was set to visit his sixteen preaching-point circuit. As Abel made his rounds of the circuit by bicycle because he did not have an automobile, and I had not yet acquired one, I borrowed a car for the occasion. February in Rhodesia is still in the rainy season, and the weekend that we chose to visit the circuit was no exception. We started out on a Friday afternoon visiting rural communities which made up a part of his circuit. Saturday we continued our visitation, fording streams and plowing through muddy fields, and everywhere we went we met groups of rural Africans who were part of his parish. By noon on Sunday we had visited eight of the sixteen preaching places on the circuit, and we headed back to the main church of the circuit where the Muzorewa family lived. There we found the District Superintendent and his wife as well as my wife and two children waiting for us. A reception had been planned for the new

Ralph E. Dodge

THIS MAN MUZOREWA



Bishop and his wife, with the young pastor, Abel T. Muzorewa, taking the lead as M.C. I was impressed with this young pastor and his wife who had introduced me to the church life in rural Rhodesia. I was impressed by his openness, his industry, his dedication, and the hospitality of both pastor and wife.

Early Life at Old Umtali

Abel Tendekai Muzorewa was born April 14, 1925, the first son of Philemon and Hilda Muzorewa. Philemon's early education was at the Old Umtali Mission where he worked with the first missionaries and attended classes part time. He had hoped to become a Methodist minister, but the demands of the

growing family thwarted his educational aspirations and he had to drop out of school. However, he has been one of the many effective lay preachers of the United Methodist Church in Africa; in 1970 he was awarded a certificate by his conference for forty years of lay service. The elder Muzorewas, now retired, live on a 299-acre farm near Mrewa in Rhodesia.

Philemon and Hilda Muzorewa early caught the vision of Christian service and when it became evident that they could not continue their own academic training, they vowed to help their children get all the education possible. Of the eight living children all five boys, of whom two besides Abel are ministers, now

have university degrees. In addition, two of the three girls have studied at the university level in the States. One son is now studying for his doctorate in economics at London University. All eight children are active church persons.

In 1956 an invitation came from a former missionary to Rhodesia, Dr. C. E. Fuller, who was then teaching at the School of Religion in Columbia, Missouri, offering a year's scholarship for a pastor from Africa to study in Columbia. Fuller suggested two names: Jonah Kawadza and Abel Muzorewa. As Mr. Kawadza was the first suggested and was also a very capable young minister, he was offered the opportunity to go to the School of Religion at Columbia. But because of heavy family responsibilities and some opposition from his wife, he turned down the opportunity, which was then given to Abel Muzorewa. Leaving his wife and three sons with his parents, Abel Muzorewa prepared to go to far-away America. During the year he spent at the Columbia School of Religion he was very active in speaking in churches in the vicinity of the school and found support for the continuation of his studies in the United States. He then enrolled at Central Methodist College in Fayette, Missouri, as a freshman. Because of his hard work and also his persuasive personality he soon arranged for

support for his family to join him in Missouri. So, Maggie and the three children found their way to the States. Living in cramped student quarters the Muzorewas continued in Fayette for three years until Abel was graduated. Abel then studied at Scarritt College in Nashville, Tennessee, being graduated with a Master's degree. In 1963 he and his family, now with a fourth child—Scarritter, returned immediately to Rhodesia.

Prefers Being a Pastor

Because of his experience overseas and the maturity which had come to him through his study programs, I offered him a position as my administrative assistant. This he modestly turned down, saying that he preferred an appointment as a pastor of a local church rather than a position of administration. Therefore the cabinet appointed him as pastor of the United Methodist Church in the Old Umtali Mission where he had a large group of students as well as African teachers and farm folks and missionaries in his congregation.

For many who had looked forward with anticipation to his ministry as the first Rhodesian pastor to return from university training overseas, Abel Muzorewa was somewhat of a disappointment. He had been away from his own people for a period

of six years and had a difficult time in readjusting to life on a mission station. His early sermons did not seem to meet the expectation of either his own people or the missionaries in his congregation. Nor was he especially effective, at first, in working with the young people in the various schools at the mission center. But as time went on he related more readily, and he continued as pastor of the large mission church for three years. When an opportunity was offered to become the director of youth work under the auspices of the Christian Council of Rhodesia, he accepted and seemed in that position to have "found himself." For an additional three years he visited throughout the country establishing youth programs in churches where they had not existed, and in general overseeing the department of youth under the Christian Council. During this period he became acquainted with both church and political leaders in the various areas of Southern Rhodesia. He grew sharper in his criticism of the minority white government of Rhodesia. He defended in a more outspoken manner the rights of the majority people in that land.

After twelve years, when I declined another term as Bishop of Rhodesia, the Central Conference, made up of United Methodist Churches throughout Africa, meeting

Bishop Muzorewa was categorically opposed to the settlement proposals of the Pearce Commission in 1972. The proposals, which were eventually rejected, virtually guaranteed white supremacy indefinitely. Opposite page, an African listens somewhat dubiously to an explanation of the proposals.



Bishop Muzorewa has made a lasting contribution to the development of the people of Rhodesia.

in Gaborone, Botswana, had to choose my successor. The two leading candidates were Jonah Kawadza, who had been my administrative assistant for a period of six years, and Abel T. Muzorewa. The first ballot was a tie, but gradually the supporters of Abel T. Muzorewa prevailed and he was elected a bishop in the United Methodist Church in October 1968. He was re-elected in 1972. (In the African Central Conference, bishops are elected for four year terms until they have served twelve years. Thereafter they are lifetime bishops.)

Opposes Ian Smith Government

From the beginning of his church administration in Rhodesia he was critical of the minority, Ian Smith regime. He became increasingly outspoken in his opposition to the status-quo, so much so that he was banned by the Smith regime from visiting his churches in the Tribal Trust Territories where most of his members resided. This ban continued until very recently. Later on his passport was withdrawn by the Smith regime, and he has literally been restricted to living and working in only the cities and other European areas of Rhodesia. In 1971 the British government and the Smith regime in Rhodesia had the latest of a series of meetings in an attempt to reconcile their differences so that the British government could grant Rhodesian independence. The terms of the proposed settlement were thoroughly discussed without any participation by the African majority in Rhodesia, which numbers 20 to 1 over the white minority. One of the conditions for the granting of independence under the proposed new constitution was that it would meet with the approval of the African majority that had had no part in the negotiations. A commission was sent to Rhodesia to interview the African people to see if they approved of



the proposed constitution. It was then that the African National Council was formed, and Bishop Muzorewa was made President of that council. Therefore it was he who gave leadership in expressing to the commission the almost unanimous opposition of the African people to the proposed terms. The commission, being fully satisfied that the proposal did not meet with the approval of the African people, reported to the British Parliament, and independence was not granted by Great Britain to Rhodesia. Abel Muzorewa, because of his knowledge of the will of the African people and because of their confidence in choosing him as their spokesman, emerged as the leader of the majority people within Rhodesia.

It was in his capacity as president of the A.N.C. that he visited the British Parliament in London and also came to the United Nations and spoke to the Security Council. While many of his compatriots are convinced that majority government can never take place in Rhodesia except through force, Bishop Muzorewa has

maintained the hope that a settlement can be reached through consultation rather than through violence. It has been this non-violent position which he has assumed that has won him the support of the pacific people throughout the world and undoubtedly will make him a candidate for the Nobel Peace Prize in years to come.

What of the Future?

It is not known what the recent developments will do to the African National Council or the part Bishop Muzorewa will play in any new constitutional conference that may be held. With Rev. Ndabaningi Sithole and Mr. Joshua Nkoma (see box) out of prison and detention after eleven years of confinement, the initiative may well pass to these well-known political leaders. Whatever happens to him personally Bishop Muzorewa has made a lasting contribution to the development of the people and country of Rhodesia, soon to be renamed Zimbabwe, if the African hopes are realized.

Abel T. Muzorewa is a true son

of Africa. Deeply interested in the welfare of his people, he is true to the commitment he made as a youth to serve the church and yet is one who sees life in its totality and who realizes that salvation includes both political and economic freedom as well as spiritual development.

What positive contribution has the Church made in Africa? The answer comes from looking at the Muzorewa family, and at similar families in all countries where the Church has been at work. Although it has been lifted out for special emphasis this quadrennium, Peace and Self-Development have been a vital part of the mission program of United Methodism for years. ■

Bishop Ralph E. Dodge was bishop of the Rhodesia Area of the United Methodist Church from 1956 to 1968. In 1964 he was expelled by the Rhodesian government for his opposition to its policy of racial separation and white minority rule. Bishop Dodge currently lives in Springfield, Missouri, and he is executive coordinator of the Bishops' Call for Peace and the Self Development of Peoples.

OTHER AFRICAN POLITICAL LEADERS

Mr. Joshua Nkomo, a lay preacher in the British branch of Rhodesian Methodism, was trained as a social worker in South Africa. With an imposing physique, a pleasing personality and a keen mind he came early to African political prominence in Rhodesia. For a brief period he travelled and studied in Europe under the auspices of Moral Rearmament, and later was engaged in social work in Bulawayo, the second largest city in Rhodesia. When the rising African Nationalism sparked the formation of a political party, the African National Congress, Joshua Nkomo was elected President and served in that capacity until the ANC was banned. Mr. Nkomo then spent some additional time in England, but when a new party was formed, the National Democratic Party, Nkomo was elected President in absentia and returned to Rhodesia and participated in a Constitutional Conference which was held in

London in December 1960. Attending that conference along with Nkomo was Rev. Ndabaningi Sithole who served as Nkomo's assistant during the turbulent days in Rhodesia in the early 1960's. When the NDP was banned in December 1961 a new party, the Zimbabwe African Peoples Union, was formed, again with Nkomo as President. Later Sithole, dissatisfied with the kind of leadership Nkomo was giving, left ZAPU and formed ZANU (Zimbabwe African National Union), but because of inter-party strife both parties were banned and Joshua Nkomo was sent into detention where he has been for more than 10 years, until recently released.

Rev. Ndabaningi Sithole, a minister of the United Church of Christ in Rhodesia, received his theological training in Andover Newton Theological Seminary in Newton, Massachusetts, and returned to Rhodesia in the late 1950's. While in the States

he had written a book on African Nationalism which indicated his thinking even during the days of his theological study. Returning to Rhodesia he was appointed to a church in the capital city of Salisbury which gave him a basis for operation within the church and also within the constantly changing political scene. His inclusion in the delegation to the Constitutional Conference in London in 1960 bespoke his rapid emergence as a leader of the African people in Rhodesia. After serving as an associate with Mr. Nkomo for a few years the party split and Sithole was elected President of ZANU, an office he held until that party was banned and Mr. Sithole was sentenced to prison, where he served in almost solitary confinement for 10 years.

[Mr. Sithole was released early in 1975, re-arrested and again released.—Ed.]



STARTING WHERE THE INDIANS ARE

Helen Kromer

He is a young man, Aureo Batista Brianeza—not yet through college—a motivated young man, who is working as a missionary agronomist with a tribe of several thousand Indians—the Caiuas, in Brazil. Down south of Mato Grosso, mid-continent in South America, below the Amazon flood plain where the waters run into the Paraguay and Parana river systems, the Caiuas live on 7,000 hectares (about 14,000 acres) of federal Indian reservation.

"They have confidence in me," says Aureo, "because my parents were the first missionaries in there and they stayed for 15 years."

The Rev. Francisco Brianezi and Aurea Batista Brianezi were appointed by the Methodist Church of Brazil to this post in 1932 and worked by cooperative agreement with missionaries from the Presbyterian Church in the U.S. until 1947. The Presbyterians built a hospital at the nearby federal colony of Dorados, where the Indians could receive treatment for tuberculosis, pre-natal care for their women and help from the general practitioner attached to the hospital.

"But there was a difference between their work and the Methodist work," says Aureo. "They didn't go into the jungle and look for Indians to bring them to the hospital. Our work starts where the Indians are instead of working from the city. My parents really attempted to identify with the Indians, living in the forest,

cooking their type of food. I grew up there. . ."

Confidence is of first importance with the Indians, says Aureo, because "they have been so mistreated they mistrust everyone."

South American Indians have been suffering from the devastating onslaught of civilization much as did the Indians of North America a century and a half ago. As the "penetration roads" like Peru's Trans-Andean Highway (which opened in 1947) and Brazil's Trans-Amazon Highway (still under construction) have interrupted the isolated life of Indians and waves of settlers, road builders, and entrepreneurs have moved in, the lifestyles of native Americans in Peru, Ecuador, Colombia, Bolivia, Venezuela and Brazil have been cruelly disrupted.

Thousands died when they were put to work at gunpoint by the rubber barons in the rubber-rich jungles in the early 1900's. Further decimation of the tribes occurred when workers were brought in from countries around the world to work the rubber trees deep in Indian territory, inciting Indians to guerrilla warfare and spreading the Old World diseases. Another form of death came as tribes simply "melted into the scene"—modern civilization destroying their own cultures. With ranchers, miners, lumberjacks came measles epidemics, polio, tuberculosis; they introduced the Indian to alcohol, cigarettes, the white man's

diversions; they took his land and sometimes deliberately his life.

Loren McIntyre, writer-photographer, in his 1972 *National Geographic* article, "The Amazon, Mightiest of Rivers" wrote that "even in Brazil, where government and private agencies attempt to protect the Indians, outside influences have been catastrophic. Of 230 tribes known in 1900, 87 have become extinct, and only 33 can still be classified as isolated."

Four years before McIntyre made his extensive survey of the Amazon, Brazil dissolved its Indian Protection Service and fully aired in its usually censored press the abuses and atrocities it had verified in wide investigations against "corrupt politicians leagued with pioneers" in its national and regional staffs. (In February Brazil lifted censorship of its leading newspaper, *O Estadode Sao Paulo*.)

A new National Indian Foundation (FUNAI) was set up "to survey Indian lands and set aside parks and reserves" that would allow as much as 12 square miles per Indian. FUNAI has been both praised and damned for its work since. *The New York Times* has stated that "a Red Cross Mission, after a 14,000-mile tour of the Amazon region, reported in 1971 that it had found no evidence of further massacres or physical ill treatment" and in August, 1975 the *Times* reported that the Bororos, a tribe whose women had rendered themselves temporarily sterile, have once again begun to bear children because they have "cautious hopes in the Government—represented by the National Indian Foundation . . ."

A recent report from two U.S. agencies, Indigena, Inc., and American Friends of Brazil claims, however, that FUNAI is no different than the former Indian Protection Service. Arguing that Indians have gone unprotected and their lands invaded, it accuses FUNAI of maintaining a policy that will lead to complete extermination of the Indians by the year 2,000.

On January 9, 1975 *The New York Times* reported, on the other hand, that FUNAI, faced with increased violence from the Indians which has led to the deaths of settlers and employees of the Indian agency and a demand for reprisals, has fired

those making such demands, and flatly refused to punish the Indians, reiterating agency policy: "Our principal aim is to safeguard the Indians and our motto is still 'to die if necessary, kill never.'"

FUNAI has stated that it wants to "progressively integrate Indians into modern society but without loss of their cultural standards." In that sense it has been ambivalent in its relationships to religious groups. Though the feeling is that the Indian's religion can be destroyed by the white man's God, FUNAI has found that missionaries can still help act as a cushion by contacting the Indians in the areas ahead of the pioneer fronts and trying to prepare them to fit into the society which will soon engulf them. The alternate choice is to leave them to face the invasion alone with the inevitable result that they will be wiped out.

Aureo Brianezi works in cooperation with FUNAI. Though he is still a student studying agronomy in the State University of Sao Paulo, he is also actually serving as an agronomist on the reservation, and gives assistance in hygiene through the National Indian Foundation. There is today a fine clinic on the reservation itself, which specializes in treatment for tuberculosis, and doctors from the Presbyterian Hospital in Dorados travel the ten kilometers out to the reservation to make regular visits.

Aureo is part of a Methodist team which includes the Rev. Scyla Franco, who works fulltime as a community organizer and as director of a cooperative which has been developed on the reservation. "When the Methodists came in here," says Aureo, "they decided not to bring in material goods, but to try to help better the standard of living."

The Caiuas no longer live in jungle—the land has been cleared. What is happening to some Indians in the Amazon happened a long time ago here. Only the older people in the tribe would remember the free Indian life. When the colonization started here, the government carved out a reservation for the Caiuas, and today they are partly assimilated, three sides of their reservation surrounded by homesteaders.

"These Indians were hunters," says Aureo, "and animals have become very scarce. The Methodists have tractors and every Indian has the

right to use a tractor for plowing and planting. Once they learn how to drive it, they will cultivate their land. And no land in Brazil is any better than what they have. It's a continuation of the same type as in Pirana—a deep red soil, and the best land for growing coffee in Brazil."

Though many of the Indians are without financial resources, they are required after the harvest to pay part of the fee to help maintain the tractors, a process partly designed to help them adapt to a monetary system, since their lack of knowledge makes it easy for unscrupulous persons to take advantage of them.

"The harvest was a good one this past year," reports Aureo, "fifteen hundred sacks of soy beans—120 sacks for every two acres. The wheat yield was also good. Then they grow manioc, corn, bananas . . . It is difficult to get them to use the soybean because they have not been accustomed to eating it. Their main diet has been meat. So we are attempting to get them also to grow rabbits and chickens on their own land."

When an Indian marries, the federal government gives him a block of land and will also furnish boards to make a house. "But since they are used to houses made of bamboo and plaster, they continue to use them," says Aureo.

Schools are maintained by the government on the reservation (primary, up to grade four) where the children learn Portuguese. The schools operate on three-hour shifts, with each group getting a free lunch—"an event of special importance," says Aureo, "because of the poor conditions."

The government is using the Methodist program as a model for other areas. Aureo has been offered several jobs when he finishes college, and during vacations he has gone into two other areas to orient work on Indian reservations.

He is thinking also of becoming a pastor, and while he finishes his work in agronomy, he has started to study theology through a correspondence course.

"I have a calling to this work," Aureo declares, "not only because of the need of the Indians, but because of need in all parts of my country." ■

Helen Kromer, a writer with Interpretive Services, recently visited Brazil.

special report:

CHRISTIAN COMMUNITY LIFE IN A CHINESE VILLAGE

Jonathan Chao

After the Great Proletarian Cultural Revolution (1966-1969) practically all visible forms of religious activities have been eliminated from the Chinese society. On the surface it appears as if the Chinese Communist Party has successfully achieved its goal of extinguishing religion from the masses. Post-Nixon-visit tourists confirm that most church buildings in China today are not used for religious purposes, but as storage houses or other similar purposes. We know, of course, that there are two churches that are open in Peking: one Protestant and the other Catholic, but these are primarily Sunday services for foreign diplomats and guests. We in the outside often have come to assume that the Christian church in China is practically gone. Insofar as organized institutional Christianity as we understand it in the West is concerned, it is gone with the wind, swept away by the wind of revolution together with the vestiges of Western imperialism. We often assume that when the organized church is wiped out, Christianity is destroyed. Various reports coming from China are telling us that we are dead wrong in this assumption and that the Spirit of God is able to work mightily among his people outside the historical ecclesiastical structures.

Let me share with you some very exciting accounts of the life of one Christian community in a certain village in China as told to me by a Christian businessman now living in Europe. I heard these accounts in September, 1974. I will simply convey to you what he told me as I have recorded them in my notebook; I had a three-hour interview with him.

The following account happened in a certain village in one of the coastal provinces of China. The

time of his visit was early spring, 1974, and the duration of his recent visit was two months. A large part of his family is still in China, and this was just one of his occasional visits, which usually last two to three months.

Local Meetings

According to this man, Christians in his village meet quite often, though not always at regular intervals. Whenever a lay preacher is available, they would gather themselves in a certain believer's home. Biblical exhortations and sharing of the wonderful works of God among them constitute the main contents of their meetings, followed by prayer. But as soon as that lay preacher finishes speaking, he is escorted to the next village or town. The reason given for this is that if a local Communist cadre comes and discovers an outsider speaking, and hence propagating the Christian faith, difficulties might result for the preacher. But if he only finds local Christians meeting, and Communist cadres know that Christians often meet, then he would not do anything. (This seems to indicate that it is permitted for a Christian to hold his faith, and even for a group of Christians to hold their private meetings, but seemingly unlawful to propagate their faith. Another report which I received last year indicated that Christians in another place met secretly by going to a private home during late evenings and arriving separately. This present report seems to show that Christians meeting together is now an "open secret".)

Who are these preachers? I was told that they are lay preachers, Christians who also engage in regular production labor. But because they have developed their spiritual gifts, strong in the faith, and are a

help to the other believers, they are often asked by various local Christian groups to speak to them, especially during off-farming seasons. Other Christians who have mobile vocations, such as doctors, also engage in what we may call "trans-village evangelism". Not a few have devoted themselves to "full-time ministry" by relying on the free-will offerings of the believers for their livelihood. I asked him, "Is that possible—for a man not to engage in communal production?" He said that it is possible, because they are cared for by the rest of the believers. He said that these lay preachers are careful not to be caught by local authorities, but they are always ready to accept the consequences.

In this businessman's own village, which has 300-350 families, the average attendance at these meetings is about 100 persons, sometimes more and sometimes less. It is his opinion that if all the existing church buildings in China were allowed to be used again, and all the Christians were permitted to worship openly, the buildings would not be sufficient to contain all the believers. Each village and town has its own Christian group. Only members in each local group know each other as Christians. Local Communist officials also have a list of the Christians; they have a file for each believer. (This statement is quite consistent with the religious policy of the Chinese Communist Party as implemented by the Religious Affairs Bureau and its provincial and prefectural branch organizations.)

Normally Christians in one village or town would not know the identity of the Christians in another village nor their meeting place. There is no provincial or national organization linking one group to another. A few of the traveling lay preachers and

other Christians who have mobile occupations know the leaders in other nearby groups. Some of the leaders know other contacting leaders in their neighboring villages, but not too far beyond.

Retreats

Perhaps the most incredible account is that of the retreats which Christians in that village hold from time to time. This particular community holds three seasonal retreats a year, attended mostly by young people. His children told me that in home meetings they have to sing in a semi-suppressed tone. But at the retreat places, which are usually on the top of a remote mountain, they can sing out loud, and they really enjoy that. I asked them how long these retreats last and what else do they do while up on the mountain. I was told that speakers give Biblical expositions. They also pray. Most of all, they just enjoy being with each other as Christians in the open on a mountain top. The retreat is usually about one week long and is attended by 6-70 people.

Then once a year the neighboring Christian groups get together also on top of a remote mountain for a week of training. Each time it is in a different place. As they climb upward and take rests mid-way, they often meet other fellow climbers. Although they suspect others to be fellow Christians who are probably going to the same place, they would not utter a word to each other. Only after they have all reached the same destination do they openly acknowledge each other as Christians. During the days of their meeting, scouts are sent to the surrounding regions as lookouts. About 60 persons come to these annual training retreats. Biblical exposition and basic Christian faith are contents of instruction.

(Actually, this kind of secret rendezvous is quite common to the Chinese. In traditional China there used to be all sorts of secret societies, both religious and political. Even in modern China, the revolutionaries under Dr. Sun Yat-sen, the Chinese Communist movement before and during the Sino-Japanese war, and the Kuomintang agents under the Japanese rule, all operated in this manner. Now it seems to be the Christians' turn, though the situation is not one of hostility.)

Christian Activities and National Movements

According to my source, most local Communist cadres are quite friendly to the Christians. Christians work hard, are faithful in their labor production, and live honest exemplary lives, which are also Communist socialist ideals, and so they often win the respect of their local authorities. When pressures from above come to the local cadres to implement a certain nationally promoted movement, of which there are many, then they would tell the Christians to play down their activities. After the movement is over, the cadres would return to their policy, which has been described as "opening an eye and closing an eye."

Not a few of the cadres (members of the leadership teams) are Christians. Locally cadres often are elected by the villagers according to their records of production and general qualification. Because Christians are often among the most qualified ones, not a few have been elected to become cadres in charge of local production units. This has, of course, very far reaching implications for the development of the Christian community in that area. One of the advantages of being a cadre is that wherever he or she is transferred, he would have access to the files on local Christians. According to this man, the number of Christian cadres is increasing.

In other cases, often a cadre's mother has become a Christian, and that means, for the mother's sake, he or she has to be soft on local Christians. Many people become Christians through the family circle, and non-Christian cadres are not immune from this pattern.

Characteristics of Christians in China

I asked what would be the distinguishing characteristics of Christians in China today. He replied: "They are fervent, faithful, and full of joy and love. They really love one another, and they have a very genuine faith." It is this love they have for one another that causes many a non-Christian neighbor to inquire into the nature of their faith. It is the radiant joy that they manifest in their lives and which shines through their faces that make the others

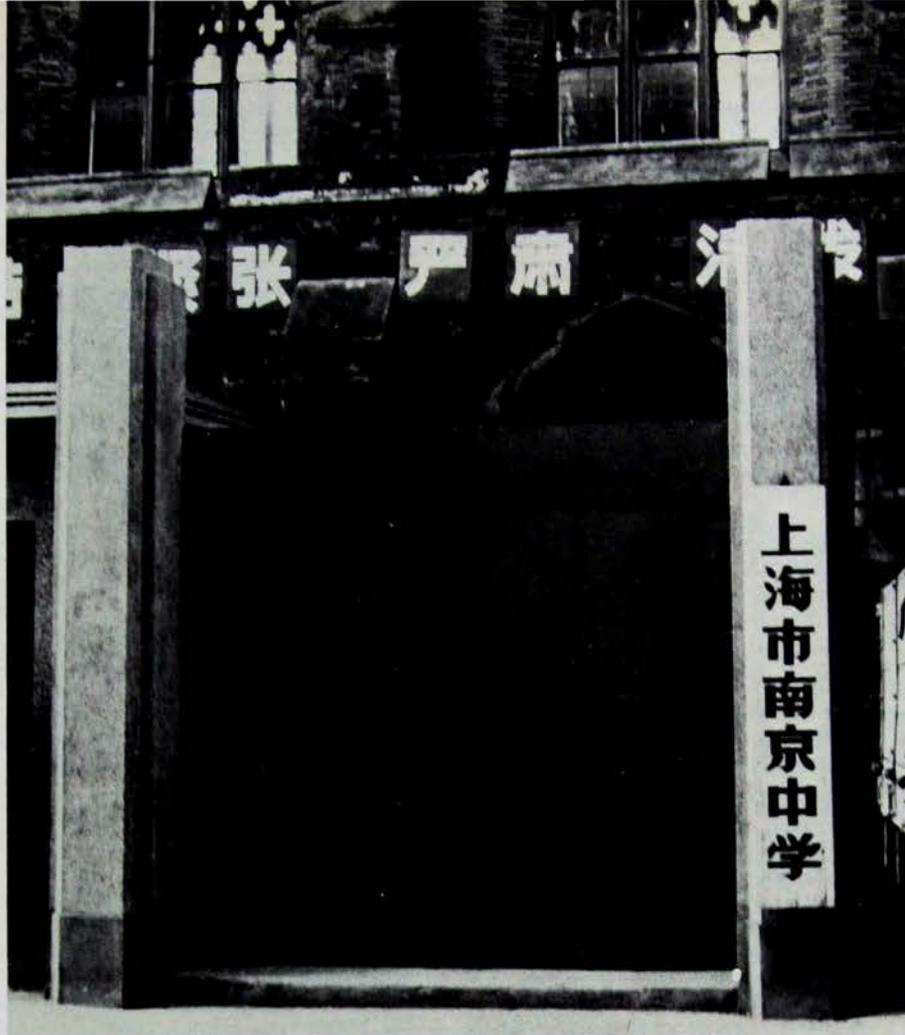
wonder what is it that has made them the way they are. They reply: "Because we believe in Jesus, and it is he who gives us joy and peace. If you believe in Jesus you can have the same joy in your heart." So it seems that Christians in China are not going out of their way to convert others, but non-believers, seeing something desirable in their lives, want Jesus for themselves.

Many young people turn to Jesus, my friend's grown-up children told me. They know what it costs to become Christians. But they do not mind. In fact, they recalled, during the Cultural Revolution, when things appeared chaotic as if there were no government in power, many young people became Christians. In the midst of the chaos, when students had no school to return to for three or four years, everyone did his own thing. An old pastor even conducted an evangelistic meeting in the open air. He asked his son-in-law to prepare a tent big enough to hold 200 people. But at the meeting, some 500 came.

My Personal Reflections

This account has been the most vivid one among all the other fragmented reports I have heard so far. Of course, this is only *one* report from *one* village, and we must not generalize it to represent the situation of the Christians in China as a whole. China is so huge and so diversified. But when it is placed within its proper historical context, especially within that of the history of the implementation of Communist religious policy in China, and compared with earlier reports, this account shows a progressive toleration of Christian activities on the part of local Communist authorities. For this we can give thanks to God.

It seems to me that the Spirit of the Lord is doing great works among the Christians within China, many of which are simply unknown to us. Perhaps it is not even necessary for us to know, lest we abuse that knowledge to their harm. But this account is sufficient to shatter our distorted and often preconceived image of a weak and suffering church in China. No doubt there were greater incidences of suffering. But after some twenty years of suffering, the Christians in China have been granted the supreme privilege



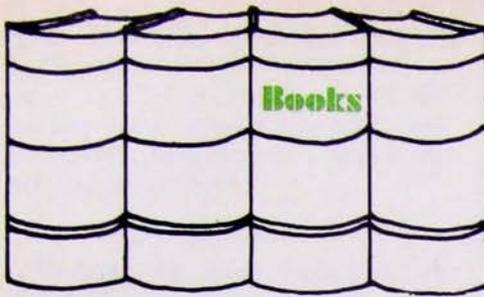
Most former Christian churches and institutions in China have been converted to other uses. These two photographs show (left) a side view of Moore Memorial Church in Shanghai. The sign reads, "Shanghai Nanking Road Middle School." At bottom is the former American Board Compound in Peking, with a view of a former church inside. The sign on the gate reads "Peking (Girls) Middle School No. 187." There was also a girls' middle school run by the American Board at this location.

of experiencing the power of the resurrection in a most authentic, personal, and communal manner by our risen Lord.

God in his incomprehensible way, and even by the hands of the atheistic Communists, has liberated the Chinese Church from her former weights of Western traditionalism, divisive dogmas, hardened structures, and fragmented denominationalism. Stripped of these external weights she has learned to look only to Jesus, and patiently running her heavenly race in this world as good citizens of the People's Republic of China. As an institutionless community of the redeemed, she has become a sign of hope to those in despair. Seemingly restricted, she probably enjoys more spiritual freedom than most of us care to admit. ■

Jonathan Chao is a Ph.D. candidate at the University of Pennsylvania and dean of the new Chinese Graduate School of Theology, Hong Kong. This article is adapted from a talk given to the Church of Sweden Mission meeting in Uppsala.





WIRIYAMU: MY LAI IN MOZAMBIQUE. by Adrian H. Hastings. Maryknoll Orbis Books, 1974: 153 pages, paper, \$3.95.

On the afternoon of December 16, 1972, Portuguese forces, in retaliation for nearby guerrilla activity, systematically killed some 400 innocent people in two defenseless villages. Oxford-and-Rome educated Adrian Hastings, Member of the White Fathers missionary order, tells what happened and how it was made known.

What happened. It is clear that black and white "commandos sacked the huts and massacred the people in an excess of cruelty." Details are here: The sequence of events, incidents of special brutality, names and ages of almost 200 victims from Wiriyama and Chawola, all carefully recorded shortly after the event by missionaries of the Burgos Fathers, who worked in the area and knew the people and the language. Reports of similar earlier atrocities are also included, showing that this one afternoon was not an isolated happening.

How it was made known. The author, after consulting persons who knew the priests who had prepared the reports, was convinced their statements "had the hallmark of truth." These priests had begun locally—appealing to the Bishop of the Diocese and through him to the governing authorities. In March 1973 the Bishops of Mozambique wrote the Governor-General, expressing "most vehement indignation and protest" and calling for an inquiry. The letter was not made public, nothing was done, and the Bishops did not follow up. Reports were sent to Rome, to the Superior General of the Burgos Fathers in Spain and to Amnesty International. No real impact was made, however, until Fr. Hastings on a visit to Spain and England, was led as a matter of deep conscience, to bring the story to world attention through the London *Times* on July 10, 1973. The report, with editorial, came out just a week before Prime Minister Caetano of Portugal visited London, and it created an immediate sensation. It was vehemently denied in official Portuguese circles, and Hastings found himself both under attack and in great demand for more information. Newspapers sent representatives to Mozambique, conflicting reports came back to Europe, but eventually the authenticity

of Hastings's material was accepted.

The author sees this whole event as "a vast human tragedy expressive of the conflict of colonialism with African nationalism and the desire for freedom."

The book closes with a statement of deep conviction that the Church in seeking to make the word incarnate in the service of man, the "authentic mission of the Gospel," must "challenge oppression and enhance the sphere of freedom." He quotes a Portuguese priest who was shortly afterwards deported, declaring in his report of massacres dated May 1972, "I must expose publicly this face of Christ, broken and agonizing, that is the Mozambique people."

M. O. WILLIAMS

DRUMS OF WAR, THE CONTINUING CRISIS IN RHODESIA, edited by George M. Daniels. New York, 1974, The Third Press, Joseph Okpaku Publishing Co., 184 pages, \$10.00.

RHODESIA: THE STRUGGLE FOR FREEDOM, By Leonard T. Kapungu. Maryknoll, New York, 1974: Orbis Books, 171 pages, \$5.95.

These two books, both published in 1974, deal with the struggle of the Black majority to win recognition and majority government in Rhodesia. One book was written by a Zimbabwean (Black Rhodesian) now teaching in the United States, the other was edited by an American journalist who has considerable first-hand knowledge of Africa but who also draws heavily upon Zimbabwean authors. In one sense both books were out-dated by the surprise move of Prime Minister Ian Smith's suggestion of a new Constitutional Conference before the books were published. Yet for the serious student of Africa in general and Zimbabwe in particular both books offer valuable material.

One of the most thorough presentations of the origin and development of the Nationalist Movements of Zimbabwe found anywhere is in Davis B. C. M'Gabe's presentation in *DRUMS OF WAR*. Audreen Ballard was not nearly so careful in the use of names and places in her account of a trip to and sojourn in Rhodesia. Justin Nyoka's Vignettes of his experiences as a Black in Rhodesia in 1970 and 1971 make interesting reading for anyone who wants to get a feeling of what it is like to live in a minority-dominated police state.

DRUMS OF WAR opens with a foreword by William H. Booth, President of the American Committee on Africa, and follows with an introduction and a brief history of Rhodesia from the time of Cecil Rhodes to the present by Mr. Daniels. The book concludes with an analysis of America's strategy in Africa by Representative Charles C. Diggs, Chairman of the House Foreign Affairs Subcommittee on Africa.

DRUMS OF WAR offers meaningful glimpses of life in Rhodesia as seen by

people of different backgrounds and experience. It points to our failure as a nation to recognize the importance of this land-locked territory and the former Portuguese colonies adjacent to it in southern Africa. Congressman Diggs concludes his chapter in the book by stating, "*The record of the United States government is unmistakable. It shows an increasing alignment between the administration and the White minority regimes in southern Africa; . . . It is the collusion of the United States government with the forces of racism in southern Africa that is making peaceful solutions there increasingly unlikely.*" And yet there is hope. For after the above was written Portugal recognized African rule in her former colonies, and Ian Smith may hold a Constitutional Conference with Black African representatives! What Daniels in his analysis suggested might take ten years, has already happened. Thus, gusts of winds of change continue to blow in southern Africa.

Author Kapungu begins his *RHODESIA* by also stating that the country "is destined for a bloody confrontation between the white settlers, who exclusively enjoy political and economic power, and the Africans". He then proceeds to analyze the situation which makes such a confrontation "inevitable", drawing on historical, economic, academic and political factors. The information that Kapungu gives is interesting and easily read but the author lacks scholastic depth. This is especially true when he writes about the dilemma of the churches in Rhodesia. Although Kapungu and Daniels both credit the churches with opening schools and providing much of the education available to Africans until recent times, Kapungu asserts that "*most of the Africans who have attained Grade 12 in missionary schools never go to church after leaving school except for weddings and funerals*". Another generalized statement is, "*The Rhodesian churches did not protest against the government's racist policies until the Rhodesian Front was elected to power in December 1962.*" As a matter of fact, I and other church leaders met with Prime Minister Edgar Whitehead a number of times advocating more liberal racial policies prior to the rise of the Rhodesian Front Party.

Both books are well worth reading but for the serious student the nugget with the most gold is M'Gabe's chapter in *DRUMS OF WAR*.

RALPH E. DODGE

Ralph E. Dodge is the former United Methodist bishop of Rhodesia (see his article on Bishop Muzorewa on page 35). . . . M. O. Williams, now retired, is the former Secretary of Personnel of the United Methodist Board of Missions.

EVANGELISM for the 70's

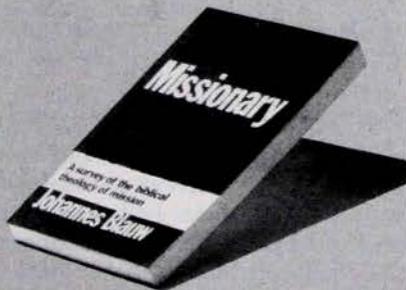


WORD IN DEED

by Gabriel Fackre

In the 60's evangelism was often equated with action-oriented programs; more recently the emphasis has shifted from social concern to personal piety. Gabriel Fackre incorporates both approaches and introduces the concept of "Acts Evangelism"—an *integrated* proclamation of the whole gospel message.

128 pages, Paper \$1.95



THE MISSIONARY NATURE OF THE CHURCH

by Johannes Blauw

In spite of many unfortunate missionary abuses in the past, Dr. Blauw contends that there is still a biblical mandate for missions—and builds his case on both the Old and New Testaments. This unique study, says R. J. Hammer in *Theology*, is characterized by "careful scholarship" and includes "a wealth of information."

192 pages, Paper \$3.45

At your bookstore or write

**WM. B. EERDMANS
PUBLISHING CO.**

362
255 JEFFERSON AVE. S.E. GRAND RAPIDS, MICH. 49502

Letters

KEEP ON

I want to say "Thank You" for the splendid articles—and pictures—in the *New World Outlook*. I have particularly enjoyed the February and March, 1975 issues, particularly "Why an Ounce of Prevention is Hard to Administer" in the February issue, and "Four Generations of Mission in Japan," "What Trend for U.N.?" and the articles by Laurence Simon in the March issue. Yet *all* are good; well worth reading and pondering. Keep on.

HELEN V. BARNES
Asheville, N.C.

TOO MUCH

The March issue of *New World Outlook* is too much. I have never before written a letter to a church publication, but the articles in the March issue by Bishop Washburn and Douglas Hostetter point up the reason for the credibility gap between the 'top brass' of our church and the members of our local churches. Both articles are straight propaganda pieces in support of a dictatorship as vicious as that found anywhere in the world. One can be strongly opposed to the United States involvement in Southeast Asia without becoming a propagandist for a dictatorship. There is a statement in Mr. Hostetter's article which I do not understand. It is the statement that North Vietnam has been at peace for two years. They have never removed their troops from South Vietnam, and currently are carrying on aggressive warfare against South Vietnam and Cambodia.

Somehow, sometime, some of us hope that some of our church publications can find it possible to be as opposed to dictatorships on the left as they are on the right. This goes for a number of our "so-called" leaders too. I believe a balanced view is almost always better than the biased, one-dimensional point of view shown by your publication.

REV. FRANK H. PRINCE
Decatur, Georgia

A FARMER'S FRUSTRATIONS

As a United Methodist and a farmer, I must write to congratulate you on Laurence Simon's excellent article in the February issue of "New World Outlook." It is very refreshing to find an article on food that really makes sense. Such an objective view is seldom found, even in the farm magazines I read. I am recommending the article to all my friends.

There is one point I would like to question—"It takes 8 pounds of grain to produce one pound of beef." Somehow this idea was generated and has been promoted by various media. Often the terms are ill-defined and ambiguous. This has led to a consumer oriented viewpoint that somehow if we eat less beef, more of the world's hungry would be fed. I have done some research on this subject, and would propose that perhaps it takes closer to 2 or 3 pounds of grain to produce a pound of beef on a birth-to-market basis. The only time I find a consumption ratio approaching 8 or more pounds of grain to one pound of beef is in times when grain is plentiful and low priced and then becomes a cheaper part of

the ration. It must be remembered that much of the growth and gain of cattle is made on pasture and roughage, and on land that is unsuitable for food grain production. I would only ask that this whole idea be re-examined from a viewpoint of ecology and a wise stewardship of our natural and human agricultural resources. (I am not promoting my own self interest, as I raise no beef cattle or feed grains.)

Sometimes being a farmer is very frustrating. Often my fellow farmers and I feel that we are not understood, and our ability to produce food is not appreciated. Imagine, if you will, what it does to my spirit as a Christian person when in times past I have sat here with bins full of grain that a marketing system cannot handle—indeed does not want—and at the same time have been told of myriads of people going to bed hungry. In the light of all-out production, these times could return.

Carolyn McIntyre, in her excellent report on the World Food Conference, states, "What is the connection between the sight of a seventy-six million dollar bomber and the sight of a hungry child holding up an empty bowl for food?" I could write a whole litany with that idea. What does meatless Tuesday have to do with that empty bowl? I guess I am the most frustrated and bitter of all when I say to myself, "What is the connection between my ability to produce food and the sight of a hungry child holding up an empty bowl for food?" When I view myself from a stance of "food for war" or a weapon in the negotiating kit of the State Department, or a patsy for Butz's Department of "Agribusiness", I have to answer myself—"Nothing!"

WAYNE BELLAMY
Drayton, North Dakota

GRATITUDE AND SATISFACTION

I have been reading the *New World Outlook* and its predecessor for more than sixty years, but few, if any, issues have impressed me, filling my heart with as great gratitude and satisfaction, as the March, 1975 copy. I am finding it difficult to choose the right words to express my appreciation.

The Palmores, present and past, were a great inspiration to me, a young missionary in Japan in the 1920's and 30's. So I read Peyton's family record with joy.

In our United Nations Association chapter here we have quoted Mia Adjali's articles seeking to accept and pass on to others the high challenge she sets before us, in our study of the "new world" so clearly seen by her. Thank you for this another challenge and rebuke, Mia Adjali. Surely, we must all do better in our efforts to understand and strengthen the U.N. today.

Thank you again for reminding us of the "root causes of inflation"—our tragic "military ventures" and for showing us the need for "facing the implications for transformation of the structures of our life and that of society."

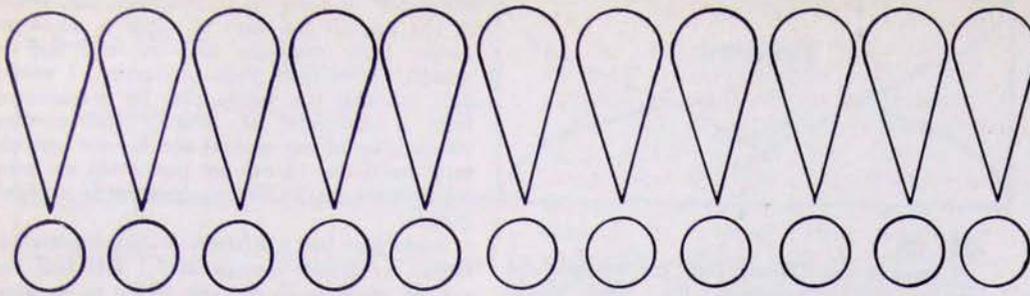
Here at Brooks-Howell (Home) we shall try harder as the days go by to show ourselves "concerned Christians."

MARY D. FINCH
Asheville, North Carolina

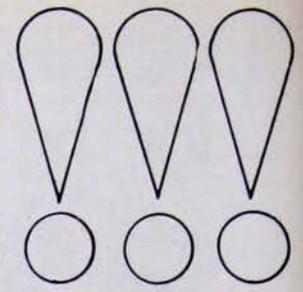
A GOOD IDEA

Please send me four (4) copies of the February, 1975, issue of *New World Outlook*. I enclose a check. I want to send copies of the article on famine to my members of Congress.

GRACE E. DRAKE
Pontiac, Illinois



The
Moving
Finger
Writes



ANTI-WAR CHURCHMEN DISCUSS MEANING OF VIETNAM TRAGEDY

Ending all military aid to Saigon is the major contribution the U.S. can make to peace in Vietnam, according to a cross-section of religious anti-war leaders.

Concern that American humanitarian aid replace bullets and bombs was also strong among nine persons interviewed by Religious News Service.

Divergent opinions, however, were registered on various war-related issues, including the meaning of refugee movements southward, and U.S. responsibility to those who face, or fear they face, reprisals should Saigon fall.

A "bloodbath" in the event that Hanoi and the Provisional Revolutionary Government (Vietcong) take over South Vietnam was vigorously discounted by two persons. Most of the nine expected some reprisals but nothing equal to the past and present military carnage.

One anti-war figure felt "reasonably certain" that thousands are marked for execution.

Those surveyed were Peggy Billings, an executive of the United Methodist Women's Division; Rabbi Balfour Brickner, Union of American Hebrew Congregations; Don Luce, director of Clergy and Laity Concerned; the Rev. Richard J. Neuhaus, pastor of Brooklyn's St. John the Evangelist Lutheran Church; Father John Sheerin, C. P., former editor of Catholic World; Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church; Sister Mary Luke Tobin, S. L., Church Women United; Dr. George Webber, president of New York Theological Seminary, and Dr. Herman Will, head of the United Methodist Peace Division.

All nine played prominent roles in the religious anti-war efforts of the 1960s and 1970s. They were the persons from an initial list of 12 who could be reached over a five-day period.

Three questions were put to each:

—What is the U.S. moral responsibility in the face of reprisals likely if Saigon collapses?

—Do you have any reconsideration



RNS Photo

Villagers flee fighting at Dau Tieng, 35 miles northwest of Saigon, and walk to safety, carrying their possessions. Communist forces overran the district capital, forcing some 6,000 to flee.

on ways the war could have been stopped earlier?

—What do you see as the significance of thousands of Vietnamese fleeing south to escape Hanoi's "peace?"

There was some argument with the wording of the first question. Some felt it posited reprisals as a foregone conclusion. Rabbi Brickner and Dr. Webber strongly rejected the "bloodbath theory" as a scare tactic of those who want the U.S. to prop up the regime of South Vietnam President Thieu.

Mr. Luce, Sister Tobin and Ms. Billings retain hope that a "Third Force"—both anti-Communist and anti-Thieu—might still emerge as the agent of peace in South Vietnam. Mr. Neuhaus and Rabbi Brickner find that possibility unrealistic.

"There can be 'no good ending' to this terrible war," Mr. Neuhaus said. "one can only hope and believe that the present agony is a lesser evil than the costs exacted by continuing warfare."

None of the nine would change their

opposition to U.S. involvement in the war because of current developments. Mr. Luce wished he had started anti-war efforts before 1964. Ms. Billings and Sister Tobin pointed to the Paris Accords and to U.S. "failure" to implement them. Father Sheerin and Rabbi Brickner found it immoral for the U.S. to side with what the priest called the "crooked and undemocratic" Thieu regime.

Mr. Neuhaus stressed that all human positions are subject to God's final judgment.

Ms. Billings was anxious that American Churches continue their efforts to "minister to the whole of Vietnam."

Dr. Will spoke the one common plea: "The people and Congress should not allow themselves to be propagandized into further military aid or participation in the conflict by an Administration which still continues to act blindly and stubbornly on assumptions proven wrong long ago."

(ELLIOTT WRIGHT, RNS)

MORGAN JOHNSONS, DEPORTED BY RHODESIA, RETURN TO U.S.

A United Methodist missionary couple expelled from Rhodesia after close to 20 years of service in that country returned to the U.S. March 19 predicting majority rule within five years for the African nation where 250,000 whites rule 5.5 million blacks.

Dr. J. Morgan Johnson, an educator, and his wife Rosalie, a medical doctor, believe their expulsion came about because of an unpublished political cartoon criticizing the actions of the Rhodesian government.

The cartoon, drawn by Dr. Morgan Johnson, depicted an emaciated African family staring from behind the barbed wire fence of the resettlement camp where they were placed by the Ian Smith regime "for protection against terrorists."

"We estimate that there are about 80,000 people in these wire villages and about 30 or 40 such camps. Right now the camps are continuing to be made," said Dr. Johnson.

Tried for subversion by the Rhodesian government late last year for drawing the cartoon, Dr. Morgan Johnson was later acquitted. In mid-January of this year, the Johnsons were given 30 days to leave the country.

Dr. Rosalie Johnson was later granted a 30-day extension and she and their five children rejoined Dr. Johnson in Zambia in mid-March.

The Johnsons discussed their expulsion at a press conference held at the Hartsfield International Airport in Atlanta as they and their five children were enroute to Birmingham, Ala.

According to Dr. Rosalie Johnson, the Africans were interned in the camps because they had given food to freedom fighters from across the borders and had not reported their presence.

As a result, Dr. Morgan Johnson said, "People were moved from a village, their fields destroyed, their homes destroyed, their cattle taken and they were moved into a camp with no food and no sanitary facilities. In one camp cholera had broken out."

The Johnsons agreed that pressures are steadily mounting against the suppressionist activities of the Ian Smith regime.

"The surrounding countries are bringing a tremendous amount of pressure to bear as are Smith's own European voters, and we feel he is backing away," indicated Dr. Morgan Johnson.

"June is going to be the real crisis point because the nationalists have no doubt at all that Mozambique will give



RESETTLEMENT CAMPS



- ARE THEY PART OF THE CAMPAIGN ?

RNS Photo

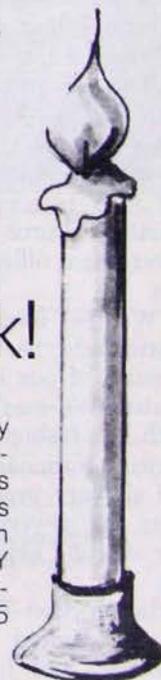
CONTROVERSIAL CARTOON

This cartoon, drawn by a United Methodist missionary teacher, protested treatment of Africans in resettlement camps. Although it was never published in Rhodesia, it led to the deportation from that country of the artist, Dr. J. Morgan Johnson, and his family. Charges of subversion against the Georgia native were dropped by the white Ian Smith regime, but the educator, his wife, Rosalie Johnson, M.D., and their five children were ordered to leave. The Johnsons arrived in the U.S. in mid-March.



LIGHT MY CANDLE

is Anita and Bob's most moving book!



From Anita Bryant and Bob Green comes striking testimony of triumph over trials . . . a dear friend's death, Bob's business problems and his near-fatal heart seizure, Anita's troubled relationship with her father. Anita writes of God's promise "to give every resource we may need to obtain victory over anything life may throw at us." LIGHT MY CANDLE will light your way toward the invincible commitment that has guided the Greens. \$5.95



AT YOUR BOOKSTORE

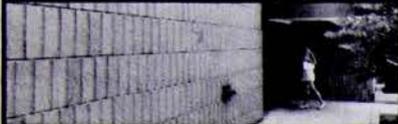
Fleming H. Revell Company OLD TAPPAN, NEW JERSEY 07675

(If ordering by mail, add 25¢ handling.)

YOU SAVE WITH GLAZED

Spectra-Glaze II

CONCRETE BLOCK WALLS
...and meet all gov't. constr. regs., plus OSHA for sanitary surfaces



Economy of block, permanence of glaze. Less to install & maintain, colorful, sanitary, load-bearing, factory finish, local delivery. © Reg. U.S. Pat. Off., Can. and other countries by
THE BURNS & RUSSELL CO.
Box 6063R, Baltimore, Md. 21231.

HOW TO PUBLISH YOUR BOOK

Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Speedy, efficient service. Send for FREE manuscript report & copy of Publish Your Book.
CARLTON PRESS Dept. RHQ
84 Fifth Ave. New York 11, N. Y.



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

FERRELL'S ART WARE
Appomattox, Virginia 24522

them all kinds of help as soon as it becomes independent," added Dr. Rosalie Johnson.

The Johnsons commended the church on its role in Rhodesia.

"We feel that the church in Rhodesia has a pretty good record as far as seeing the issues that are before the country and seeing the relevance of the gospel towards the situation," said Dr. Morgan Johnson.

According to the Johnsons, there is a lot of church-state conflict in Rhodesia but it is principally involved with restricting church involvement in what government officials deem political matters.

"We feel frequently that our church particularly has a bit more difficulty because of our involvement in political affairs. We can't help being involved with our bishop being the head of the African National Council for which we are all very proud, but naturally it affects the government attitude towards our church," explained Dr. Rosalie Johnson.

Bishop Abel T. Muzorewa is the head of the United Methodist Church in Rhodesia and is also chairman of the African National Council, the predominant black organization which opposes

the Ian Smith regime.

The Johnsons hope to return to Africa in about a year to a country near Rhodesia so "we can come back in if we are needed."

Dr. Morgan Johnson remarked that when news of their departure from Rhodesia went out people came day after day, some from great distances, to say goodbye. "It was a very rich and moving experience," he said.

A native of Texas, Dr. Morgan Johnson is a graduate of the University of Georgia and Emory University. He received a M.A. degree from New York University and a doctorate in education from the University of Georgia. Dr. Rosalie Johnson, a native of South Carolina, graduated from Wesleyan College in Macon, Ga. and received her M.D. degree from Emory University School of Medicine.

Four of their children were born in Rhodesia and are considered Rhodesian citizens as well as American citizens. They are Mary, 13, Michael, 12, Tendai (a Shona name meaning "thank you"), 10, and Chido (Shona for "love"), 5. Their oldest child, Linda, 14, was born in the U.S.

(JEANNIE FIELDS, UMC)

HUNGER IN BANGLADESH IS CITED BY PASTOR

Hunger doesn't always involve emaciated victims passively starving to death.

In Bangladesh, food has become an urgent need—so vital that it spurs outbreaks of violence if it isn't delivered quickly enough.

This and other observations about the situation of the Asian country were made by the Rev. Charles Hoeming, pastor of Holy Trinity Lutheran Church in Denver. The Lutheran Church in America clergyman had just returned from a three-week visit to Bangladesh as part of an international Lutheran hunger project.

"The people have an animal-like passion for food," he said. When food was being distributed, "the police had to beat the people off with clubs because they were swarming around the tent.

Bangladesh has a population of 75 million crowded into a space the size of New Jersey, thus the land cannot yield enough to support the populace.

"The people have adopted a 'give-me' attitude. They expect to be fed, or they steal it," Mr. Hoeming said.

Since the population is increasing at a rate of 3 percent each year, "obviously, birth control must be initiated," the pastor said.

"The problem is to communicate about birth control and family planning. For example, the women were given a vaginal foam to use, only to return the next day to say they didn't like the taste."

In Bangladesh, only 20 per cent of the people are literate, he said.

Food rationing by the government fails because of government corruption. "The government sells the food on the docks at the black market," Mr. Hoeming said.

Some food American agencies sends over is left sitting on the docks, some is chewed by rats. "But the main problem," the pastor believes, "is transportation. The roads are terrible. And gas is \$2 a gallon, if you can find it."

An "urgent" telegram takes eight days, if it arrives at all. The few motor vehicles go 10 miles per hour. The pastor took one 40-mile trip in a 1935 bus designed originally for 45 persons. There were 150 on board, plus baggage, and the trip took four hours.

While in Bangladesh, the pastor joined the efforts of the World Health Organization, a U.N. agency sponsoring a medical program to eliminate smallpox.

"Today, only Ethiopia, Bangladesh, and India have active cases of smallpox. The United States hasn't had a case in eight years. Together, Ethiopia and India have 200 cases. Bangladesh has 500."

Mr. Hoeming recalled vaccinating 400 persons in one day, often catching them in the fields or dragging them out from under beds, since they fear the needle. "You can't really tell if they have been vaccinated before because their arms are so covered with sores."

"The Lutherans have opened eight reception centers for kids left in the streets. More than 4,000 children are distributed among the centers," the pastor pointed out.

He recalled a mother who offered to sell her baby daughter for \$1.50. When even \$1 was not offered, she left the baby by the side of the road.

"There is only one place to begin," he said. "Education. But teachers aren't too willing to go and live in those conditions."

BISHOP IS UNDECIDED ON ORDAINING WOMEN

The presiding Bishop of the Episcopal Church does not know how he will vote on the question of ordaining women to the priesthood.

"Some days I feel like voting 'yes,' some days, 'no'—today I don't know how I'd vote," said the Most Rev. John

"The Evangelists"... in handcrafted, iridescent glass.

The inspiration of religious heritage and unique collector value, in a limited edition from Wheaton.

Throughout the 2,000 year history of Christianity, the writings of four men have stood as the cornerstone of the Church.

IN HONOR of the Evangelists, Wheaton introduces for the first time ever a strictly limited edition series of hand-made candle decanters in iridescent glass. The hand sculptured details are in the traditional medieval motif.

FIRST IN THE SERIES is St. Matthew in gold glass, followed by St. Mark in green, St. Luke in blue and St. John in amethyst. Each has an individually applied, permanent iridescence. These decanters will be issued on a monthly basis.

A LIMITED OFFERING. Only 5,000 sets will be made providing an opportunity of ownership for the serious collector and a unique once-in-a-lifetime gift for loved ones and friends. Unusually packaged in "Bible-like" boxes (as illustrated), these decanters are a graceful addition to home or Church.

AFFIRM YOUR GOOD TASTE and religious heritage while owning the finest in glass collectibles. Since the edition is limited to 5,000 sets, only your early response will reserve your collection. If you are not satisfied with your purchase, return to Wheaton within 30 days for full refund of purchase price.



WHEATON COMMEMORATIVES

MILLVILLE, NEW JERSEY 08332

Please enter my subscription for _____ set(s) of "The Evangelists" edition, to be issued one per month. The Saint Matthew decanter will be shipped within 30 days of receipt of this order.

I agree to pay for the Saint Matthew Decanter(s) now at \$12.50 each (plus shipping, handling and sales tax if applicable). With each shipment I will be invoiced for the next decanter on a pre-payment basis.

NAME _____

ADDRESS _____ APT. _____

CITY _____ STATE _____ ZIP _____

SIGNATURE _____

(This order shall not be effective until received in Millville, New Jersey).

My first shipment is for _____
Saint Matthew Decanter(s) @
\$12.50 each totaling _____

N.J. Residents add 5% sales tax _____

Postage & handling (1 decanter
\$1.00, 2 or more \$1.50) _____

Total _____

I've enclosed my check or
money order for\$ _____

I prefer to charge my BankAmericard
 Master Charge

Card # _____

Exp. Date _____ / _____
month year

M. Allin, who came to southern California to speak at several churches whose rectors are former college and seminary classmates.

The 1976 triennial General Convention of the denomination is expected to vote on women priests.

Bishop Allin said he considers women's rights "a major issue" but he added that the Church does not "have the luxury to concentrate on any one problem. I don't believe it (women's ordination) can be dealt with in isolation."

The Presiding Bishop was interviewed here by the Los Angeles Times between speaking engagements.

He said he hoped the Church could resolve the issue of women priests through "parliamentary debate."

Women have been accepted as deacons since 1970. The 1973 General Convention turned down women priests on the basis of voting procedures in the House of Deputies. The convention is made up of deputies and the House of Bishops.

Last July, three retired bishops ordained 11 women deacons to the priesthood in an irregular service in Philadelphia. Intense controversy followed, with the House of Bishops declaring the ordination invalid and referring the whole matter to the 1976 convention.

Twice previously, including the 1973

convention, the House of Bishops has endorsed the ordination of women in principle. The measure went down to the House of Deputies because divided diocesan delegations were counted as voting totally in the negative. An actual majority of individual delegates supported women priests.

Few persons are willing to speculate on whether the 1976 convention will approve women priests. Some sources say the bishops will back down at the wire.

In February, the Diocese of Los Angeles approved a resolution urging the admission to women to the priesthood but then named five persons believed to be against women priests to its eight-member convention delegation.

Bishop Allin said in the interview here that his Church is "hung up on professionalism" and its ministry "needs renewal."

He added that many members were confused about the role of the Presiding Bishop. Instead of a judicial office, as some think, he said, "My role is an enabling one. Leadership is distinct from decision-making."

The 54-year-old prelate was bishop of Mississippi when he was elected to the top denominational office in 1973.

(RNS)

HOME IN COLORADO IS REFUGE FOR RUNAWAYS

CHINS-UP Inc., a private, non-profit community organization, dedicated its first temporary shelter home for "non-delinquent" youngsters in Colorado Springs.

CHINS (Children in Need of Supervision) has worked for more than a year on the project. "The biggest pleasure of all," said Thom Foulks, county commissioner, of the dedication, "is to be able to say that this is not a government facility."

The home is proof, he added, that the community can respond to a need without government intervention.

Colorado's Gov. Richard Lamm called the project "an immensely creative partnership" of private individuals, service groups, youth-serving professionals, and government.

Although dedicated in March, the facility has been open since February and has provided shelter for up to 12 youngsters at a time. The home, the first of at least two needed to meet current needs, has already run out of space on at least one weekend.

Before the house became available, such children had to be sent to the juvenile delinquent facility, where they were often shut up with hard-core offenders.

A series world-renowned for its high standards of scholarship and content!



The Interpreter's Bible

Open any of the twelve handsomely bound, fully illustrated volumes and find:

- a double text (King James and Revised Standard)
- an exegesis and exposition to clarify and apply Scripture
- introductions to each Bible book
- general articles
- outline maps, full-color maps, and 142 pages of indexes

Edited by **George A. Buttrick**
Each volume, \$11.95; 12-volume set, \$119.50

The Interpreter's Dictionary of the Bible

"The most authoritative Bible dictionary to appear in English in over half a century."—*Library Journal*
Four encyclopedic volumes explain every person, town, region, animal, mineral, tool, daily object, theological concept and/or doctrine mentioned in the Bible.
Editor-in-chief, **George A. Buttrick**
Four-volume set, \$49.95

The Interpreter's One-Volume Commentary on the Bible

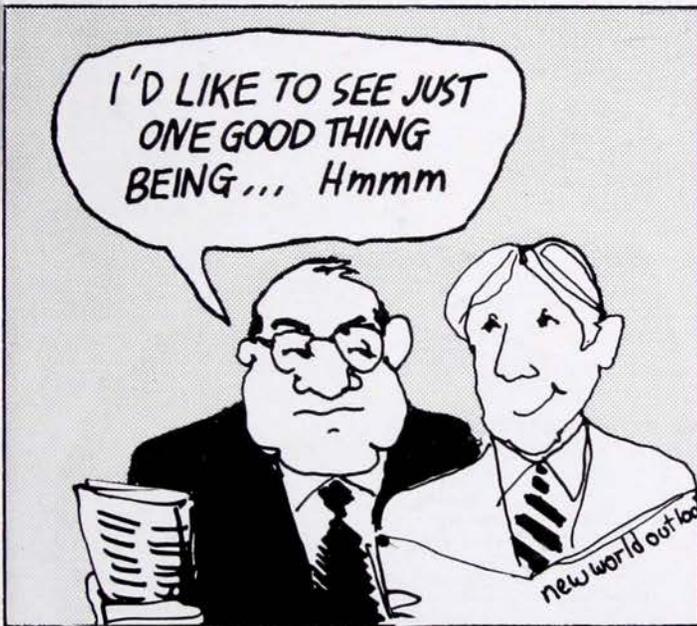
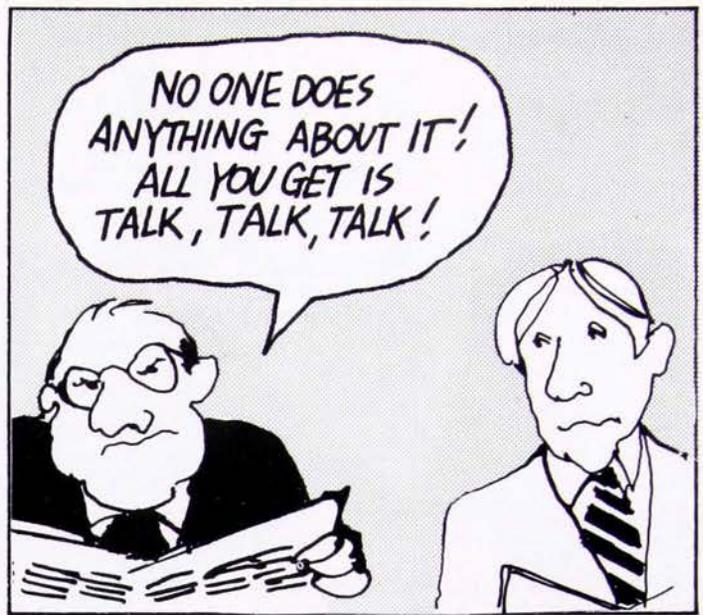
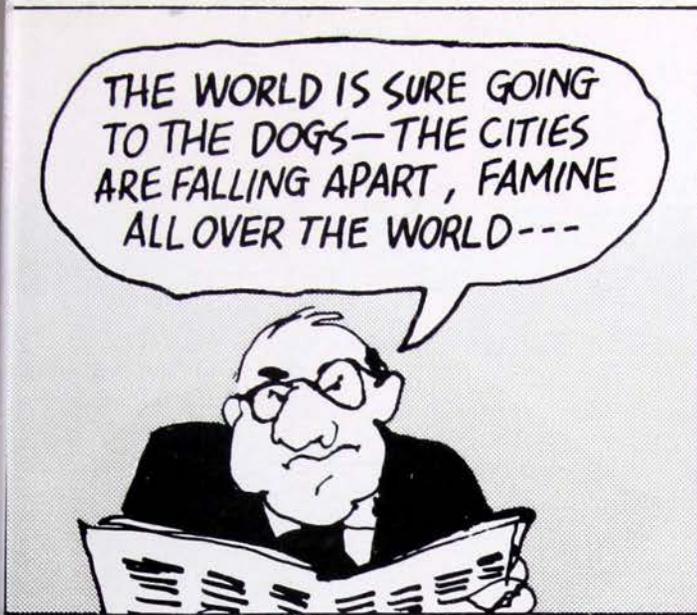
"This volume will further the rediscovery of the relevance and power of the Word in the 1970's."—*World Call*
Seventy distinguished editors—Roman Catholic, Jewish, and Protestant—provide commentary on every book of the Bible, including the Apocrypha, along with lively and informative general articles.
Fully illustrated.
Edited by **Charles M. Laymon**
Regular edition, \$17.50;
thumb-indexed, \$19.50

at your cokesbury bookstore

abingdon

the book publishing department of
the united methodist publishing house

the Interpreter's



new world outlook changes outlooks

Are You Willing To Have Your Outlook Changed?

Read what the Church is doing in mission around the world—

Articles and photo features, Letters from Overseas, Mission Memo (concise, short deadline news and analysis), Special Issues exploring areas in depth, lively editorials and reviews of current books and films.

Winner over the past four years of top awards for general excellence, editorials, articles and photography from the Associated Church Press.

Available, as a companion service, the quarterly sound cassette series

NEW WORLD SOUND

- One year subscription to New World Outlook (\$3.00)
- Combination subscription with response (\$5.00)
- New World Sound cassettes on Persons in Mission/Salvation Today, Women of the Third World, Latin America, Faith and Justice, and India (\$3.50 each)
- Four cassettes for New World Outlook subscribers at reduced rate of \$10

Name _____

Address _____

City or Town _____ State _____ Zip Code _____

Send to:
Service Center, 7820 Reading Road, Cincinnati, Ohio 45237

TO CARE IS TO HELP

People in many places are in need of something... food, medicine, shelter, education, liberation. Some of them need help just to stay alive another day.

Though it's too late for some, others still have a chance—that is, if we help. They are in Latin America, Africa, Asia, the Caribbean, and even in the United States. They are the hungry and poor, old and young. People all around the world have been victimized by racism, war, and sexism.

It's easy to say we care about them. Making up our minds to do something about it, however, is another matter. Until we're willing to help, our words and our feelings won't mean very much.

To care is to help. If you don't know what you can do, here are some suggestions:

- Talk to your pastor about the Why Global materials sent to pastors which aim to sensitize people to worldwide concerns and needs.
- Find out how you can participate in the program.
- Fill in the coupon below to obtain a Why Global Packet.

Detach and mail to:

Service Center
7820 Reading Road
Cincinnati, Ohio 45237

Please send a Why Global Packet to:

Name _____

Address _____

Zip _____

N.W.O.-2

**BOARD OF GLOBAL MINISTRIES
THE UNITED METHODIST CHURCH**

