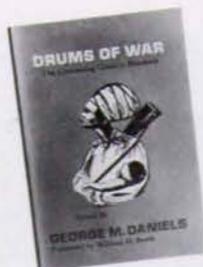


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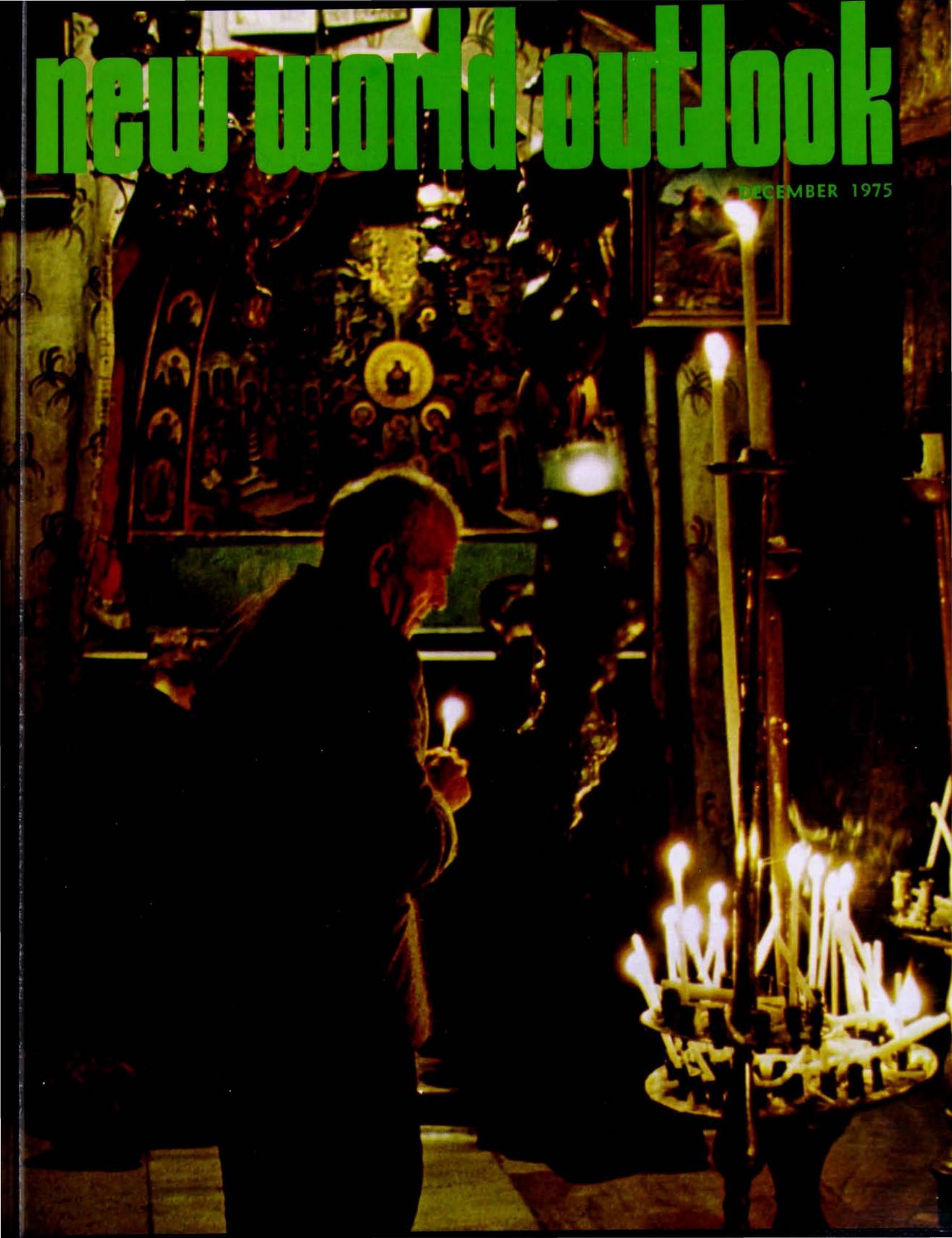
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BOARD OF GLOBAL MINISTRIES, THE UNITED METHODIST CHURCH

new world outlook

DECEMBER 1975



new world outlook

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Worshipper at Christmas
Church of the Nativity, Bethlehem, Occupied Jordan
Sherry Suris Photograph

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MISSION MEMO

News and Analysis of Developments in Christian Mission

December, 1975

Angola. Independence for Angola came on November 11 and the country plunged further into a disastrous civil war fueled by the world powers, especially the Soviet Union, but also reportedly including China, Cuba, South Africa, France, Zaire, and the United States. Divisions caused by the civil war have been reflected among the members of the United Methodist Church of Angola, but information at this point is scanty. Retired Bishop and Mrs. Ralph E. Dodge attempted to go to Luanda for the Independence ceremony but all commercial flights had been cancelled. Writing from Johannesburg, South Africa, Eunice Dodge reported to New World Outlook that 30,000 Angolans have been killed in the past ten months and the Organization of African Unity is trying desperately to reconcile the heads of the three Angolan parties, all of whom are Protestants. "Angola is considered to be Africa's potentially richest nation and its most strategically located," she writes. The war has had its effect on neighboring countries; in their Christmas letter from Sandoa, Zaire, missionaries Ken and Carolyn Hammer report that the blowing up of railroad bridges in Angola has stopped all rail traffic from the coast, causing "everything to be in short supply for our area of the country." They have not had electricity for months because fuel is saved for pumping water.

Relief. Contributions to Church World Service, the relief and development agency of the National Council of Churches, showed a significant increase in the first three-quarters of 1975 over the same period a year earlier. Denominations gave \$6,150,000, compared to \$3,120,000 in the first nine months of 1974. CROP, the community hunger appeal of CWS, was up from \$1,185,000 to \$1,877,000 in cash and material aid from non-church sources. After those figures were compiled, the United Methodist Committee on Relief notified CWS of a \$2,000,000 gift.

Moratorium. The United Church of Christ's Board for World Ministries will set no moratorium on overseas missionaries, according to Dr. David M. Stowe, executive vice president of the agency, which supports 300 professionals in 40 countries. In an address to the board's Fall meeting, Dr. Stowe responded to suggestions that American and Western European churches consider a missionary moratorium to insure the indigenous development of Christianity in Africa, Asia and Latin America. The issue, he said, is "not of closing down mission, but of making it even more effective by genuine partnership with churches everywhere, each carrying primary responsibility for mission in its own situation."

Missionaries. A bill that would permit U.S. missionaries and other private citizens working abroad to register and vote absentee in presidential and congressional

elections was approved in November by the House Administration Committee and sent to the full House of Representatives for action. Passed by the Senate last May, the measure will extend voting rights to nearly 750,000 Americans.

Women. The biennial convention of the National Council of Catholic Women called for study to "discover further ministries in which women's talents will find expression in the building up of the Body of Christ." While the action did not mention the ordination of women, it declared that Christ's attitude toward women was one of "complete acceptance" and recognition of women's talents and "proclaimers of the Word and models of Christian life."

They Were Right. The U.S. Department of Defense is planning to shut down the Safeguard anti-ballistic-missile system, the target in 1968 and 1969 of many academic, religious and congressional critics who said the system would never work. The critics lost by one vote in 1969 when former Senator Margaret Chase Smith (R.--Maine) switched her vote at the last minute. After investing \$5.7 billion in the ABM, the Defense Department and the House Appropriations Committee have reached the conclusion that the Soviet Union could easily nullify the Safeguard ABM system by deploying multiple warheads on their missiles, a point which was made by the critics in 1969. Among religious leaders who opposed the ABM in signed statements in 1969 were United Methodist bishops Charles F. Golden, John Wesley Lord, and James K. Mathews, and Dr. J. Edward Carothers, former Associate General Secretary of the National Division of the Board of Missions. The United Presbyterian General Assemblies of 1967 and 1969 also were on record in opposition to the ABM.

Hunger. The heads of six American denominations, several United Methodist and Roman Catholic bishops and officials of various Christian and Jewish organizations have endorsed a proposed congressional resolution declaring the "right to food" to be U.S. policy. They called on Americans to make an "offering of letters" urging passage of the measure introduced by Sen. Mark Hatfield (R.-Ore.) and Representative Donald Fraser (D.-Minn.). Every person in this country and throughout the world has the "right...to a nutritionally adequate diet," the draft resolution says. The religious endorsement was organized by Bread for the World. Signers include Bishop James Armstrong of the Dakotas and Retired Bishop Ralph Dodge, executive coordinator of the Bishops' Call for Peace and the Self-Development of People; William P. Thompson, Stated Clerk of the United Presbyterian Church, and the chief executives of five other denominations. The Rev. William K. DuVal, director of the United Presbyterian Health and Human Development Program since 1973, is the new head of that denomination's Hunger program. Created earlier this year, the Hunger Program is designed to help individuals and congregations attack the food crisis from several directions, including direct relief, development, education, life-style modification and the influencing of public policy.

Land Use. United Methodist bishops last month unanimously approved a resolution recommending that the Board of Global Ministries call a "Grain Belt Consultation" to consider a U.S. agricultural and land use policy which has a global perspective. The Council of Bishops said the meeting should include representatives of the church in grain producing states, farmers, agronomists, business leaders, pastors and laity.

Unemployment. Dr. Alan Walker, the Australian Methodist evangelist, said in a Charleston, S.C. sermon that U.S. churches should be as "stirred" over the current level of unemployment as they were over the Vietnam war. "The Christian church surely has an obligation to arouse the community to the personal tragedy of unemployment and to agitate for action to increase employment opportunity," he told a New World Mission audience.

Soviet Union. Amnesty International, the London-based human rights organization, has reported that in 1975 the Soviet Union held some 10,000 of its own citizens as religious and political prisoners. A 154-page document covering the post-Stalinist period in Russia said the Soviet officials refused to comment on the figures, gleaned in large part from underground publications. Amnesty International charged that certain Soviet criminal statutes used to jail dissidents "restrict the exercise of fundamental human rights."

Chile. The Committee for Cooperation for Peace in Chile (see October NWO, page 41), an ecumenical group of Christians which in two years has given legal assistance to over 6,000 persons and has tried to deal with the social consequences of the military takeover, has been ordered to dissolve by the Chilean government. Before the final order was given the government had arrested nine staff people of the Committee, including Fr. Fernando Salas, S.J., and Fr. Patricio Cariola, S.J., representative of the archbishop. Cardinal Silva has affirmed that the humanitarian work of the committee will go on under the several participating denominations. Church prestige has never entirely protected the committee from government pressure and harassment and the latest move may indicate the junta's determination to precipitate a head-on clash with the Catholic Church.

Uruguay. The new president of the Uruguayan Methodist Church is the Rev. Oscar Bolioli, a pastor who has also served as the Executive Secretary of the Union of Latin American Ecumenical Youth.

Ecumenism. Queen Elizabeth II challenged the Church of England to deepen its relationship with other churches at home and abroad. Addressing the second General Synod of Anglicans in Britain, she said, "I believe the time has come when we have much to learn from the wisdom and experience of our fellow Christians in other lands." ...Meanwhile in Tanzania, the Archbishop of Canterbury's car was surrounded by lions when it bogged down on the road to Nairobi, Kenya where the World Council of Churches' Fifth Assembly was convening. Freed by a group of Canadians, Dr. Donald Coggan reportedly sang the Canadian national anthem as a gesture of appreciation.

Blood. The Rev. Cecil Hurt of Epworth Winsor United Methodist Church, St. Louis, recently gave his 100th pint of blood through a church cooperative plan with the Red Cross. Five hundred congregations are in the plan, but the American National Red Cross has appealed to the Health and Welfare Division of the Board of Global Ministries to double the number. The need for whole blood is particularly critical in the year-end season when volunteers are fewer.

Aging. Betty J. Letzig, executive secretary of the Office of Coalition for Human De-

velopment in the Board of Global Ministries' National Division, has been elected to a two-year term on the executive committee of the National Voluntary Organizations for Independent Living for the Aging. The voluntary group is devoted to furthering independent living for older adults in their own homes or in other non-institutional community settings.

Korea. After weeks of searching for a compromise, the United Nations General Assembly adopted two diametrically opposed resolutions on the political future of Korea. One, considered pro-West, favors the dissolution of the U.N. Command in Korea, providing a new mechanism can be found to replace the 1953 Armistice Agreement. The other, backed by Communist nations, advocated the end of the U.N. Command and simultaneous withdrawal of all foreign troops from Korea. It would leave future arrangements to North Korea and the U.S. Both sides in the Korea debate claimed victory following passage of the resolutions (For reactions to the U.N. measure equating Zionism to racism, see page 50.)

Minorities. A program with an estimated price tag of \$15,000,000 per year has been recommended to the United Methodist Church as a means of overcoming the "crisis of the ethnic minority church." Proposed by a 30 member task force set up by the General Council on Ministries, the program puts heavy emphasis on training for ethnic ministers and laity, evangelism, youth work and support for ethnic worship traditions. The funds envisioned would come from reordered national board and conference budgets and "new money."

The Big Apple. The New York financial crisis has had a serious effect on the 557-bed Methodist Hospital of Brooklyn, which receives about 20 percent of its budget in Medicaid payments. Through November 8 the hospital was \$160,000 behind in its Medicaid receipts. The hospital's administrator, Mr. Don Rece, says that any failure to receive payment could mean sharp reductions in services and staff at the hospital, which last year had more than 173,000 patient days. The New York annual conference of the United Methodist Church issued a statement deploring "the impact which this crisis already has had on the poor in New York City and (registering) our deep distress over the apparent lack of concern as evidenced by the derogatory references to New York City made by officials in Washington."

Vietnam. Representatives of several religious groups, including the United Presbyterian Church and the United Methodist Board of Church and Society, testified before a House of Representatives subcommittee in support of a bill to end an embargo on U.S. trade with North and South Vietnam. That embargo has hampered shipments of humanitarian aid. The Rev. Donald J. Wilson, coordinator of United Presbyterian health, education and social justice ministries, told the House International Trade and Commerce Subcommittee that governmental actions which hinder church groups from providing aid to the needy are an infringement of the free exercise of religion. Dr. Herman Will, UM Board of Church and Society, said the U.S., should "move quickly to build new relationships with the people of Indochina."

EDITORIALS

America and the C.I.A. . . .

The unanimous and massive report by Senator Church's committee investigating the activities of the Central Intelligence Agency are the most disturbing revelations in our national life since the summer of the Watergate hearings. President Ford evidently believes these revelations are bad for American public relations for he sought to bar the report's publication, but his theological-minded son could have told him that confession is good for the national soul. As with Watergate, the important question remains: what steps will be taken at the highest levels of national policy to assure that these shocking practices are not repeated?

With Senator Church's report the rumours and charges that have been known in some circles for years have become established fact. Under presidents of both political parties the government's arm of foreign intelligence engaged in covert plots to assassinate foreign leaders. By no standard of international morality is such a policy justified, and it is absolutely outrageous in a country which reveres constitutional processes of law and order. Cloak-and-dagger vigilantism and the criminal underworld are not supposed to be the accomplices of national policy.

The report goes out of its way not to implicate the presidents directly, though at one point it says that "there was a reasonable inference" that President Eisenhower might have authorized the operation against Patrice Lumumba of the Congo. But the image of all the presidents, especially Kennedy and his brother Robert, has undoubtedly been tarnished. From 1960-1965 a total of eight separate plots, some highly bizarre, were directed against Cuban premier Fidel Castro, and it is difficult to believe these plots were not known at the highest levels. Of the four leaders who were killed, the fact that none was killed by direct C.I.A. action is certainly irrelevant; the nationals who performed the dirty work had the encouragement and support of the C.I.A. One of the leaders, General Rene Schneider Chereau, Chief of Staff in the government of Dr. Salvador Allende of Chile, was an avowed constitutionalist who firmly believed in civilian control of the military. There are few generals who really believe that around the

world, but Chile had one as Chief of Staff and our C.I.A. thought he should be "removed."

The United States is not unique in stooping to this abhorrent method of conducting foreign policy. The Dominican dictator Rafael Trujillo, the object of one of the C.I.A. plots, had himself financed an assassination attempt against the President of Venezuela. No one thinks of the Soviet Union as a paragon of virtue in this regard (and it strains the imagination to think of the Soviets releasing a report like this).

But as the Church committee points out, the United States must not adopt the tactics of the enemy. "Means are as important as ends. . . . Each time the means we use are wrong, our inner strength, the strength which makes us free, is lessened." It is a lesson that must be learned.

. . . and Eldridge Cleaver

In the same week in which Senator Church released his committee's report a native son returned after seven years of not-so-riotous living in the far out countries of Cuba, Algeria and France. Eldridge Cleaver is not the classic Prodigal Son (when he left the country there was little of his "inheritance" he could command) but there is no doubt he has changed his tune since he was information director of the Black Panther Political party. In those days he was writing (as he did in *Soul on Ice* in 1968) such lines as: "We shall have (our manhood) or the earth will be leveled by our attempts to gain it."

But now, having seen that the grass isn't greener elsewhere and feeling that America "has changed," since then, he writes as follows: "With all its faults, the American political system is the freest and most democratic in the world. The system needs to be improved, with democracy spread to all areas of life, particularly the economic. All of these changes must be conducted through our established institutions. . . ." This may be described, in biblical terms, as "coming to himself," even though it falls slightly short of "Father, I have sinned against heaven. . . ." (On the other hand, the FBI agents who met him at Kennedy airport didn't exactly slay a fatted calf for his return.) We hope the system Mr. Cleaver now admires will live up to his expectations

and grant him his proper day in court. In the meantime, his appraisal of America has an authority all its own.

Christmas is not Synecdoche

With the publication of Senator Church's report Americans have a new fad word to describe what Christmas is not. The story of Christmas is not synecdoche.

Synecdoche (pronounced sin-NECK-doe-key) is a rhetorical shortcut in which a complicated situation is referred to as briefly as possible or in which certain phrases are deliberately used so that what is exactly meant can never quite be pinned down. An example was the reference in a 1960 meeting of a subcommittee of the National Security Council to "direct positive action" against Fidel Castro. The phrase could mean many things, and that's the way people wanted it.

Not so St. Luke, who pins down God's greatest operation precisely in an insignificant province of the Roman empire when the Emperor wanted to improve the efficiency of his Internal Revenue Service. In his own way, St. John is equally specific, declaring without qualification, "The Word became Flesh." Only St. Mark, the first gospel writer, skips the incarnation in his impatience to get into the story.

Still more specifics follow: a peasant man named Joseph, a peasant woman named Mary, a place called Bethlehem, "a manger, because there was no room for them to lodge in the house," shepherds on the hillside, an angelic choir (the first item open to several interpretations), an old man in the temple named Simeon, an old woman named Anna, a maniac named Herod, a desperate flight to a place called Egypt.

Other ancient religions had a concept of an incarnate and suffering god, but they placed the story in a mythical setting and time. It is impossible to miss the meaning of the gospel writers: the One Whom the Church later defined as both perfect in His manhood and perfect in his Divinity was not a figure of legend or vague inspiration but a concrete and actual Person who appeared at a specific time and place. The question the evangelists put to the human race is just this: how do you respond to this Event, to the Baby in the manger and the Man he became?



Christmas is a day of undeclared truce in prison. The administrative hierarchy of the institution neglects to pursue the daily inquisitions and there's a lifting of administrative law. A sense of freedom fills the cells and the cell-blocks because of this day but it doesn't mean more than a day of freedom. Everyone realizes the cause.

The guards and administrators share a common thought on this occasion. Call it guilt or pity or conscience, every man who keeps his brother in chains feels this emotion on this holy day. For this twenty-four hour period all prisoners are freed of the oppressive weight of administrative regulations. It's as if this day of liberalism acts to erase the inhumanities of the previous year. The guards are offering this day in their humble and plain gesture of confession and inwardly pray for forgiveness before their God.

The institution is an undeclared open city. Travel and open communication is allowed and encouraged. When the cell doors are first opened at 6:30 A.M. it's a big city attitude of hustle and bustle. The guards have stepped aside for the self-government of the day and they realize a day of community festivities has arrived. They leave the cellblock areas and congregate in their meeting spots for their brand of community celebration and festivity. It's Christmas for them also and they are lonely for the social contacts and emotions we are so desperate for. They would rather be home with their families than keeping their brothers and it reflects in the attitudes they present. To them, the guards, their celebration coincides with the actual meaning of Christmas because they believe they give us the gift of freedom.

It's somewhere in the early morning hours of this day that the first abuses surface. When the first realization of administrative freedom is reached there's a community period of inner conflict. To be the beast or to be the man is the conflict each prisoner faces. The holiness

Bill Collins is an inmate at the Southern Ohio Correctional Facilities at Lucasville, Ohio.

of the day ought to have some influence on the decision but unfortunately it doesn't. Every anger, every bitterness, every hatred and every suppressed emotion of the past year literally explodes before the onslaught of men trying to overcome the year's suppression in sixteen hours. Men try everything possible to rid themselves of the humiliations and shame and stripped pride of the year past. The procession begins just after breakfast and it builds into a stupefying crescendo throughout the day.

The first movement of the crescendo is the small paper bag of hard candy at breakfast. The guards and administration expect miracles for their kindness. They have huge stacks of the small bags waiting on tables as we exit past the serving steam tables during our exit from the dining hall. They all laugh and smile and make a real effort to be polite as they give us each one small bag of candy. "Merry Christmas" rings again and again as each prisoner passes the table and picks up his morning gift. It seems a contradiction. These same guards who have beat the prisoners as they scream and pray for mercy are now the ones who hand out early morning gifts. Jesus makes strange bed-fellows!

As soon as the prisoners leave the dining hall the rush is on. The ending of breakfast announces the opening of the casino and there usually is a heavy business even at this early hour. Each cellblock has a casino where gambling is open and organized and this is the first real thing to mark the coming of the beast during this day. Many of the men don't bother going to breakfast and they simply bypass the meal for the general vices of the day which are then being organized. With the bag of candy in their possession most of the men hastily transfer this candy into coin of the realm and flock to the gaming tables. The bag of candy sells for a pack of cigarettes and the cigarettes are coin of the poker and dice tables. It's a business to gamble and many prisoners engage in the business.

Shortly after the last of the men have been fed the morning meal the spirit of the season is again forced upon the prisoners by the



prison--

"For Those Who Wish To Attend"

Bill Collins

administrative policy. More of the guards bring cases of cigarettes to every cellblock and they pass every cell and distribute a pack of cigarettes and two cigars per man to each cell. A frantic rush is made by most inmates to barter these items for more needed items. Coffee, sugar, tea, cream, stamps or any of the uncountable items needed or wanted by every individual is sought and traded for the gift of cigarettes. As soon as this has been done it seems sooner or later every able bodied prisoner appears at one of the gaming tables to try his hand at the odds. Throughout the year open and mass gambling is strictly prohibited and there is a rush to make up for the year's loss.

For the past two years I've made the pilgrimage to the gaming tables with the rest of the prisoners but my journey was one of curiosity. I wanted to see these men happy because happiness eludes most of them throughout the year. Watching them with the dice or the cards in their hands and watching their faces and bodies contort and distort I always see something lacking. This happiness isn't a full thing, it's partial. Something higher is missing.

I believe I see what's missing. He was born on this day. I see Him hanging on a cross, broken and bleeding, in agony, forgiving His enemies. He's here watching these broken and bleeding prisoners gamble in celebration of His gift to mankind. What's missing is the understanding that any of these men could turn to Him today and also be forgiven.

A hour or so after the cigarettes and cigars are given out there's another new sight. The male prostitutes surface. It usually takes them a bit longer to arrive due to the makeup and finery they display to encourage customers. All the "ladies" in the institution use this day to fulfill long hidden passions and

also as a day to procure a steady stream of readily paying customers. Cohabitation among prisoners is strictly forbidden but this day it is accepted and overlooked. The working prostitutes and the others who come out on this day add to the inclusive consciousness of the prison and adds more fuel to the fire of liberation. Because the prisoners can seemingly violate the all-powerful administrative law on this day they draw no lines and have no boundaries in the open violations.

Any and all drugs become worth the gold and frankincense and myrrh the man-child was given. Drugs are used openly and with abandon. A brutal black market begins with the opening of the doors in the morning. It's the thing to do. Get "high" and be a part of the freedom. It's a sign of recognition and everyone wants to be recognized amid the open air of freedom. This is another different thing from the year's daily routines. On Christmas everything is open to all eyes. There's nothing secretive or hidden from anyone by anyone and everyone strives to be remembered. Outlandish costumes, staggering and reeling bodies, drunkenness—look at me, remember me!

Violence comes with the increased openness. One sees several violent confrontations among the prisoners in the length of the day. A sudden fist, a sudden knife, sudden blood and you're treated to more season's joy. The freedom doesn't reduce or eliminate the desperate tensions of daily life. This freedom only serves to increase the pent-up fury, an innate fury, the prisoners maintain.

Church services are held in the evening. The services usually begin around 7:00-7:30 P.M. Everyone's at the gaming tables or huddled in their small groups and cliques talking and having fun. The public address system rudely cuts off all conversations with the an-

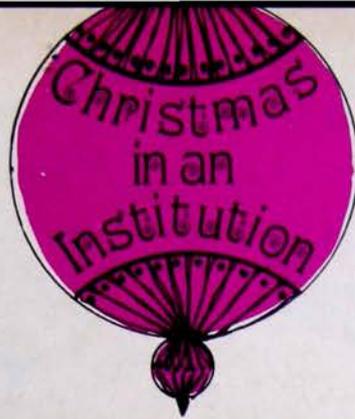
nouncement: "Protestant services are now being held in the large chapel for those who wish to attend."

For those who wish to attend. . .

I go to share a quiet moment, to get away from the insanity, but it seems others wish to attend for other reasons. I realize the church is a community meeting ground, a prison meeting ground. Lovers in the back pews kissing. Many of the prostitutes congregating in the entrance lobby trying to solicit customers. Drug dealers sitting in the pews making deals and exchanging money and drugs. Many of the gamblers meeting and talking, bets being made, debts being collected. Rival gang and clique leaders and members discussing the latest political developments within the institution add to the unreal scenes. One faint sign glimmers reminding me of a real reason and meaning for this service on this day. In the very front pews, the first rows, there are four or five old men. Older prisoners, all with twenty or more years of prison life behind them, have come to the service to worship. These few old men, old but true believers, are the only members of this motley congregation who truly wish to attend.

The minister is powerless in his church and realizes this. He speaks directly to the old men as he gives the sermon and performs the rites. It's as if both minister and congregation have disavowed the existence of one another. Seeing this powerlessness sadly discourages me. I rise from my seat and try to quietly leave the church for it's not my idea of a house of God.

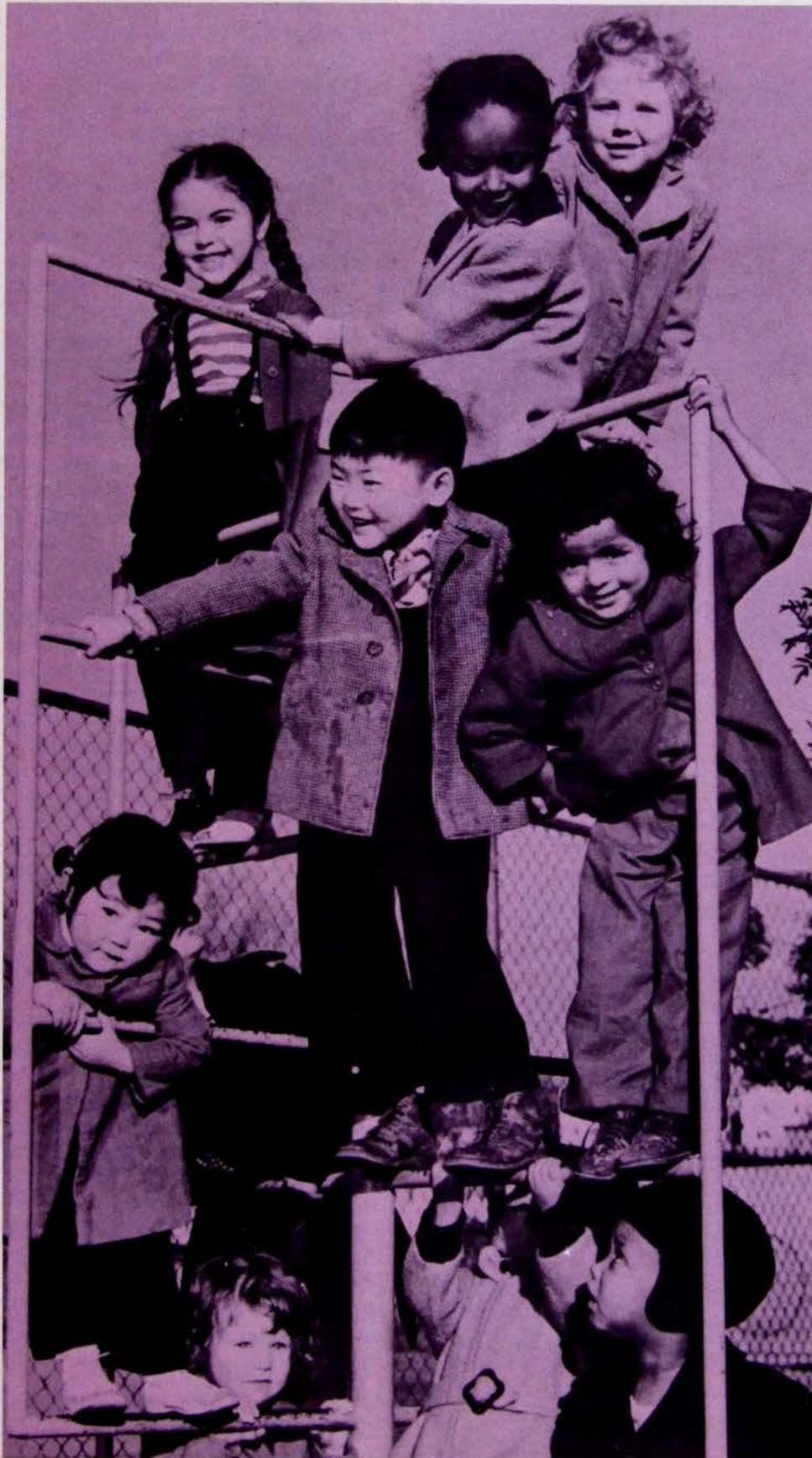
It's late, close to the 9:30 P.M. lockup, so I drift back to my cell. Nothing's changed! As I'm reading the chapter of *John* I remember the four old men in the front pews that evening. Four men out of seventeen hundred men are the only ones who wished to attend. ■



children's homes--

The Gift and the Manger?

Clayton E. Nordstrom and Dick Bowman

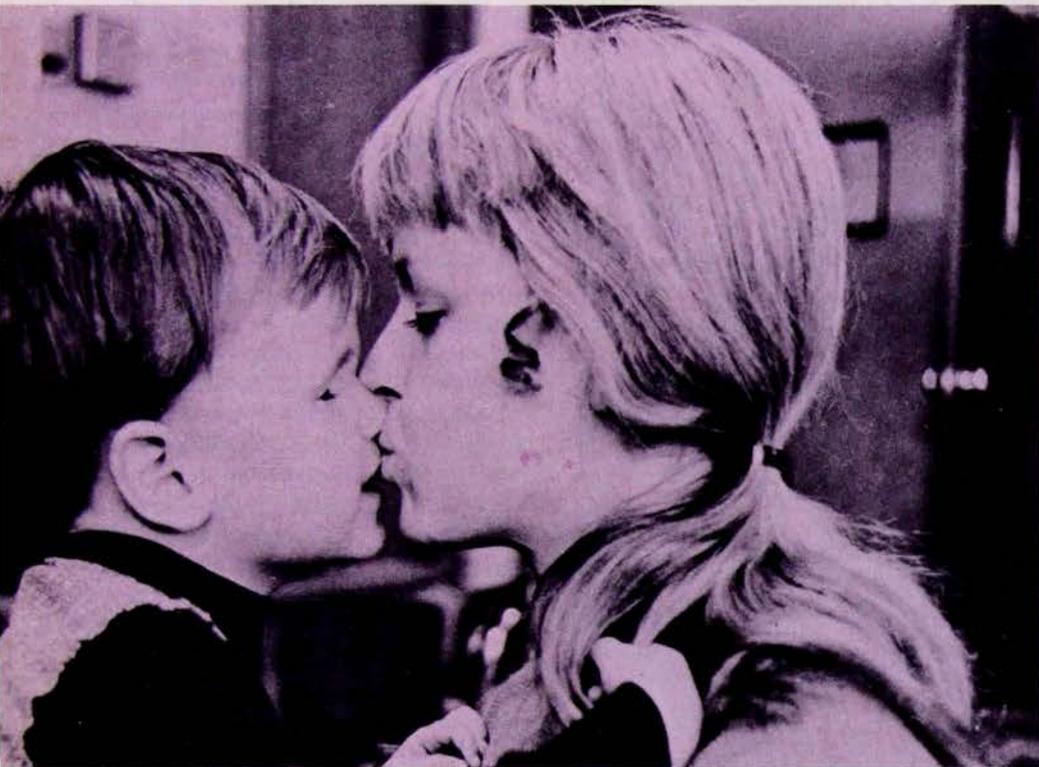


On certain days the question goes around among us, "What did you get for Christmas?" We should like to vary that question just a bit and ask, "What did you get *from* Christmas?" The aftermath of the first Christmas is described thus: "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen." How well do our post-Christmas feelings match theirs? How well do the post-Christmas feelings of children in a "home for children" match the joy of the shepherds. If the radiance of Christmas comes only from lighted candles or a gift under a tree, then it is bound to dim as time removes us farther from our association of friends who made merry with us in the days of our health and affluence. If ever it behoves us to find the inner and deeper secrets of this holy season, that time is now.

The gift most precious to a child cannot be slipped into a stocking or placed under a tree on Christmas Eve. Unlike other gifts, hard knocks will not break it, they only make it stronger. This gift in its richest form need not be described or even stressed, for the feeling of it gives living a warmth which generates confidence and power. It has a miraculous quality that even the poorest parent can bestow upon his child. This precious gift is love.

We who devote our lives to the care and nurture of children living away from their own families are constantly confronted with a dismal array of disappointed and unhappy

Clayton E. Nordstrom is executive director and the Rev. Dick Bowman is chaplain at Fred Finch Youth Center in Oakland, California, which is a comprehensive treatment center for children with serious social, emotional and psychiatric disturbances.



The most precious gift to a child is love. Whether it is supplied by their own parents, as in the case of this blind boy and his mother (above) or by staff persons in a children's home, no greater gift is possible.

children who have been deprived of love. Too often we have seen Christmas and other days of the year pass with many a child severely depressed by the fact that his parents did not love him. Fear and mistrust become a part of the life of such a child. He withdraws into a state of detachment or he may strike out against others through hostile attacks, destructive behavior, or delinquent acts. For the boy or girl living in an institution, Christmas may too often be only a time for a cruel reminder of an unhappy home. On the other hand, Christmas provides an opportunity to bring greater meaning into the lives of children living in a children's home and an opportunity for all persons who care to receive a gift of joy that comes only through sharing with others.

The warmth of this holy season

is the glow which comes from getting back to the simple and genuine things after being immersed in the artifice and pretense of what we call society. It is the glow which comes from the eagerness of children. It is the glow which comes from emptying our hearts of envy and greed so that the spirit of love and good will may hold sway. At Christmas we come a little nearer than at any other time to that good will which God meant for us to exercise at all times. At Bethlehem the best in us is born again. Yes, if we really catch the spirit of this holy season, a new being is born in us. We can have Bethlehem in our own hearts. We can glorify God in words and song.

The essential connection between the Glory of God and peace toward men is the great truth of the world; and that is the truth which Solomon

sets forth with these striking words that "the spirit of man is the candle of the Lord." The picture which the words suggest is very simple. An unlighted candle is standing in the darkness and someone comes to light it.

A year ago there came to our home for emotionally disturbed children an unhappy and mysteriously withdrawn, yet beautiful little girl, who, for many months was seen standing in her bedroom, beside her desk in her school room, and in the dining hall day in and day out because she felt she could not sit down. She seemed to struggle with the hope that some day her being would be lighted. The same little girl who stood day in and day out did not utter a word to anyone for two years because she was afraid to talk, to reveal her feelings—again hoping that her being would be lighted from another being. Can we not see, with such a picture clear before us, what must be meant when it is said that one being has the potential to be a candle to another being? There are in our residential treatment program staff persons rich in character whose influence runs everywhere. Our resident children cannot talk with them without being shown a rich character full of feeling and thought.

Our once mysterious little girl's life was lighted from life. She now talks and sits with her residential family. She laughs, she enjoys, she learns and she gives. She has responded to the love, care and understanding of others.

Above all the pictures of life—of what it means, of what may be made out of it, there stands out of this experience a young human spirit with the gift that comes the burning of the light that came from that very first Christmas. No greater gift is possible and none more in the spirit of Christmas than to give love to children and to teach them to love others. ■



hospitals-- Both Joys and Sorrows

Carol Brown

Christmas in a hospital has both its joys and its sorrows.

For weeks before Christmas Day the pace begins to quicken. A festive spirit spreads through the lobbies, corridors, and patient rooms as hospital staff members take special pride in the decorations on each floor and in each nursing unit.

Carolers of all ages arrive long before Christmas and begin to fill the air with music.

At many hospitals even Santa makes a preview appearance. An aura of excitement settles over the pediatrics unit early on the day when he is scheduled to arrive. Patients, parents, nurses and doctors alike grow restless as the time of his arrival draws near. Then someone detects the sound of his jingle bells "away far off"—and soon he arrives—just as he always appears. The children gaze in awe as he gives them each a gift selected specially for them. He even knows the names of their brothers and sisters and lots of special little things about each of them. Who could doubt that Santa is "for real"?

As Christmas Day approaches, more and more of the patients return to their homes to spend Christmas with their families. By Christmas Eve only those who are seriously ill remain in the hospital. They are usually not bitter; they seem to accept that this is the best place for them to be.

Christmas Day itself is a quiet, peaceful time. The chaplains visit each and every patient to extend the blessings of Christ and Christmas. Meals for patients are specially planned as traditional holiday feasts—and each tray is decorated with Christmas favors made and donated by church circles and Brownie troops.

All of the hospital employees who must work—and there are many such as doctors, nurses, housekeeping and maintenance people, dietary employees, and lab and X-ray technicians—try their best to make Christmas a joyous time for their patients and themselves. Trays of Christmas cookies and candies are brought from home to share with each other.

The morning is quiet in the Emergency Room; it seems as if everyone throughout the city is busy with worship services and opening gifts and devouring Christmas feasts. Sometimes the activity here picks up in the afternoon as some peo-

ple—especially the little ones—get too much excitement or too many goodies.

And, what could be more tragic than the loss of a loved one on Christmas Eve or Christmas Day? It could be a car accident or a coronary. The hospital sees these things, too, and feels all of these emotions.

To those who are patients and to those who are on duty, the hospital is "home" on a holiday. For those who work in a hospital, there is the joy of knowing that they are living the Christmas spirit on Christmas Day. ■

"All of the hospital employees who must work . . . try their best to make Christmas a joyous time for their patients and themselves."



Carol Brown is on the staff of the Methodist Hospital Foundation in Madison, Wisconsin.

LAS VEGAS: GOD IN GLITTER GULCH

Helen Kromer

Las Vegas, passionately loved and defended by its citizens (it's all those God fearing people from other cities who come here to gamble and criticize!) is invaded each year by some nine million visitors. And Las Vegas do everything they can to help that invasion. In 1973 alone, tourists spent \$600 million in gambling and \$1.8 billion exclusive of gambling. The casinos are never dark and the doors are never locked though the floors flood now and then, the sonic boom from the Nellis Air Force Base shatters a gambler's concentration, and atomic blasts from Nevada's nearby test site rock the buildings. Down in the center of "Glitter Gulch" where one can begin at the Four Queens Hotel and walk for blocks from lobby to lobby,



out along The Strip in the latest \$125 million MGM Grand Hotel, in every laundromat, drug store and supermarket, slot machines crank up and down, interrupted only by the clink and spill of silver.

"What you have in Las Vegas," says Hank Greenspun, famed publisher of the *Las Vegas Sun*, "is the adventure of a gold strike, the magic of Disneyland and the climate of Hawaii."

"What you have in Las Vegas," says Father Louis Vitale, director of the Catholic Franciscan Center, "is mass conspicuous consumption—the epitome of American materialism. This whole town runs on juice; there's a lot of crime—regularly someone turns up dead in the desert and there are 15,000 prostitutes working The Strip. The local people are conservative Democrats with

a You-take-care-of-yourself-I'll-take-care-of-myself attitude. While we have the third highest per capita living standard in the country, we're in the bottom ten on welfare payments."

Says newly elected Mayor William Briare: "Pittsburgh has steel, Detroit has cars, and Las Vegas has tourism. Everybody's paycheck depends on the tourist dollar. Gaming is a legal operation here—like any other business. We have no state income tax, no inheritance tax, no excess corporation tax. What we do have here are laws, families, kids going to school and 116 churches—more per capita than any other place in the country."

Las Vegas has more nearly 175 churches if you count the eight Mormon "stakes" (ecclesiastical territories) each with 4500 people, the

small congregations meeting in unlisted store-fronts and the Koinonia groups which have been formed among the casino people. And, says Chaplain Jim Reid, Baptist Home Missionary who describes his unique ministry in *Praising God on the Las Vegas Strip*, "we have Bahais, Hari Krishnas, Pentecostals, Scientologists, witches, astrologists, Satanists, you name it."

In a population of 332,500 in Greater Las Vegas, Mormons account for perhaps 20 per cent, Catholics 20 per cent, Jews 6 per cent and Protestants number perhaps 100,000, though many are nominal and have no church. Baptists make up the greatest number of Protestants—American, National, Southern, Conservative branches in 36 churches. Lutherans and Episcopalians are strong. The Presbyterians



have three churches and the Methodists seven—with a membership totaling approximately 4,500.

The churches are growing to meet the influx of newcomers (which includes a large group of Orientals and Spanish-speaking peoples, many of them Cubans who began to come after the revolution). Some churches are reorganizing like the Catholic diocese which in June formed the new parish of Holy Family in Clark County to serve 26,000 people; some are adding space like Zion United Methodist Church which extended its building on the black west side to accommodate more than the 160 children of black working mothers it now serves; and some are adding services like First Presbyterian Church which now has a Sunday service for some in the Las Vegas Korean community of 1,000.

The religious community is remarkably ecumenical. "Even the Mormons participate in religious events," says the Rev. Joseph Kohn, cantor of Temple Beth Shalom, the largest of two Hebrew synagogues in the city. "I've preached in every church in this town, and I belong to the Clark County Ministerial Association along with several Catholic priests. At our own temple we have a non-racial, non-denominational summer camp for 300 children and a winter nursery school for 250. (A large number of both Protestant and Catholic churches also maintain day-care centers or nursery schools.)

There is ecumenical support for a number of city-wide social action projects to better the lot of the poor, indigent transient help, aid to Gamblers Anonymous, the Drug Abuse Council, and Suicide Prevention (since Las Vegas' suicide rate is seven times higher than the national average).

The churches have considerable influence—politically, philosophically and socially—the Mormons, perhaps, having the greatest.

Mormons settled Las Vegas (which means "the meadows") before the Union Pacific came through in 1854. Railroaders overran the settlement, bringing in liquor and prostitution and beginning a gambling operation with the local Paiute Indians. Mormons, who are against drinking, smoking and gambling,

lived with a situation which grew to legendary but illegal proportions until depression days when Nevada legalized gambling and the tourist industry began to flourish.

Though Mormons have strict temple ordinances against "serving sin to the people" they believe a man has a right to earn a living. "Dealers, pit bosses, floor men, cocktail waitresses and bartenders can't be Mormons," says Dr. Sam Davis, president of the largest "stake" in Las Vegas. "But a gardener, a secretary, or a maid, working in a hotel where there is gambling would not be censured. Direct ownership of a gambling house or hotel would be censured. But if one owned into a conglomerate, a corporation, a mixture of stock—we don't slice it that thin."

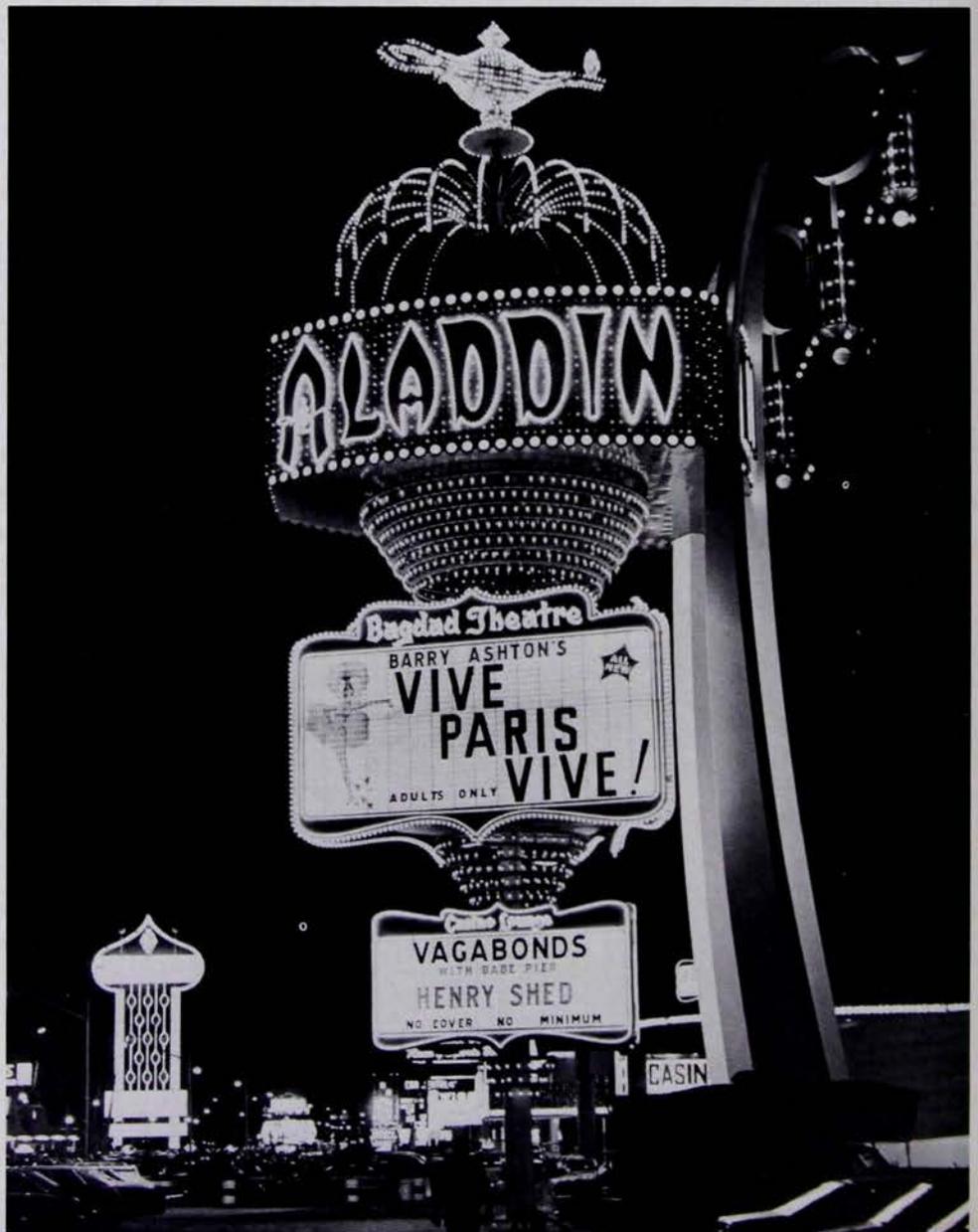
Mormons are good businessmen, hold many important political po-

sitions in the city, and have sufficient influence to affect legislation. They defeated the Equal Rights legislation this year, according to former Mayor Oran Gragson, because of their belief that men and women hold distinctly different positions in God's sight.

Catholics and Mormons are together on some things: they agree that there should be no sex education in the schools, no divorce and no abortion law. Though people from out of state come into Las Vegas to establish six-week residence for divorce and citizens can be divorced overnight, though prostitution is illegal in only two counties in Nevada, residents usually feel compelled to go out of state for abortions.

Mormons take care of their own—maintaining welfare farms (no Mormon is on public welfare), and

The extremes in Las Vegas are shown by this glittering casino and the headquarters of Operation Life, which serves welfare families.





The foyer of an old hotel, taken over by Operation Life. Welfare families are served by a health clinic, a swimming pool, a nearby library and free lunches for children.

nurturing family life through a Monday-night tradition which has even extended into the jails, where prisoners are released to spend the evening with visiting wives and children.

The definition of what is their "own" however, has strange limits. Anyone can be a Mormon (and there are Indian and Chicano wards in Las Vegas) but no black can enter the temple or receive the priesthood. Blacks, according to the Book of Mormon, bear the mark of Cain; and until God in His good time deals with them, they must carry the curse. "Nonetheless we are against discrimination," says Dr. Davis. "The night before the bus boycott in 1973, we had a priesthood meeting. There was no discussion of the matter, but before the evening was over, I said, 'Tomorrow my boy will be on the bus' and Mormons supported busing."

The prejudice, however, is institutionalized, and its social implications are incalculable in a city where blacks were brought in to do manual labor for the Union Pacific railroad crews, and continued to come up from the South to scrub the

toilets and clean the hotel rooms in this massive resort area.

Only 15 years ago no black person was anything but a porter or janitor in Las Vegas. The fact that the picture has changed and is changing rapidly has to do in part with the churches—which have provided leadership and support for institutions and movements effecting the changes.

When in 1960 the National Association for the Advancement of Colored people (NAACP) went to work to obtain jobs for blacks, it had a long church tradition behind it. Every president in its 47-year history had been pastor of a church, its support had come from churches and its meetings had been held in them.

One of the prime movers in the better-job movement was the Rev. Marion Bennett. Early in 1960, Bennett had come to pastor Zion United Methodist Church in the black community on the west side where 40,000 blacks lived in what was then a tight ghetto (today some whites are moving in with the blacks and any black can move anywhere in the city his money will

take him). Bennett was not only the first theologically trained minister in the community, he was also one of the first college-trained leaders in the community. He persuaded his brothers and sisters (all college graduates) to join him in Las Vegas.

Bennett, who was to serve three terms as president of the NAACP did much of the actual legwork in the beginning to obtain better jobs by approaching companies like J. C. Penney, Sears and Vegas Village who were the first to hire truck drivers, clerks and stockmen. But the big hotels and gaming casinos used no black dealers or cocktail waitresses, yet this is where the higher paying jobs were. The NAACP sued and won a consent degree—for every three whites, one black was to be hired. Now the aim is to see 12.5 per cent blacks in all places.

"When one or two blacks are hired others believe they can also apply for a job—it starts a chain reaction," says Bennett. As opportunities opened up, more college-trained blacks began to settle in Las Vegas.

In 1964, Cranford Crawford, a trained case worker from Texas

Southern University, migrated north and settled on the black west side, joining the Zion Church. Six years later the National Division of the Board of Global Ministries of the United Methodist Church attached Cranford Crawford to Zion as a Black Community Developer. BCD's are funded where pastors of particular ability believe that work in the community should be done which they do not have time to do. Crawford tackled problems of employment, housing, consuming and contracts.

In 1972 Bennett and Crawford ran for the Nevada State Assembly and both were elected—the second and third black men elected to public office in the state. Bennett was appointed to the chairmanship of the Health and Welfare Committee—a job which rarely goes to a freshman assemblyman. "We are now able to lock down in law the gains made through picketing and marching," says Bennett.

The climate for change was created by events in the late '60's which grew out of deepening contrasts. In part of the ghetto there were no paved roads or street lights, yet blacks working The Strip passed under electric signs hundreds of feet high. In the hotel kitchens they prepared every delicacy known to man and went home to neighborhoods where people were hungry. Prior to the 1973 State Assembly, a family of four received at most \$167 on welfare. Unemployed or partially employed husbands were not encouraged to stay home, since their status made the family ineligible for welfare. Welfare payments were cut back if a child in the family tried to carry papers or cut lawns. If a son or daughter was flunking in school, payments were reduced. If a man became disabled there was no aid at all for his family.

In April, 1959, welfare recipients protested to the State Assembly. Their spokesperson, Ruby Duncan—an uneducated but vocal angry black woman and the mother of seven—was subsequently elected president of the Clark County Welfare Rights Organization. Three years later, when the State Welfare Administrator challenged half the welfare recipients as frauds, Mrs. Duncan led welfare mothers and their children on a march out to

The Strip and into Circus Circus Casino where they sat down and ordered a large dinner.

The demonstration was supported by civic and church groups—the Women's Division of the Board of Global Ministries of the United Methodist Church giving \$5,000 to support the National Welfare Rights Organization's claims that many grants were illegally reduced or terminated through procedural violations. Challenged in court, the State Welfare Department could prove only two per cent of the welfare cases cheating.

Opening up the welfare issue to the public revealed inequities and led to laws which removed many. It also led to the formation of several new groups: Operation Life, developed by Mrs. Duncan to help welfare mothers with health, educational and recreational facilities; and Poor People Pulling Together (PPPT) organized by another black woman, Erma O'Neil, to help welfare recipients with housing, and new home owners with management problems.

A third group was formed following a poverty workshop held by United Methodist Church Women in February, 1970. Volunteers started a breakfast program for poor school children which caught the imagination of other church and civic groups. Within six months a HELP committee (Help Expand School Lunch Programs) was documenting the extent of hunger among Clark County children, interviewing legislators, and locating potential sources of support. In 1971 when promising developments ground to a halt, the Legal Aid Society filed a class-action suit against the State Board of Education on behalf of a dozen children.

Settled out of court, the suit brought about what is widely recognized as the most successful school lunch project in the U.S. Every needy child in the county is given a hot lunch—the cost shared equally by the federal and state governments.

Operation Life continues the feeding through the summer by providing bag lunches for children whose health has improved during the winter months.

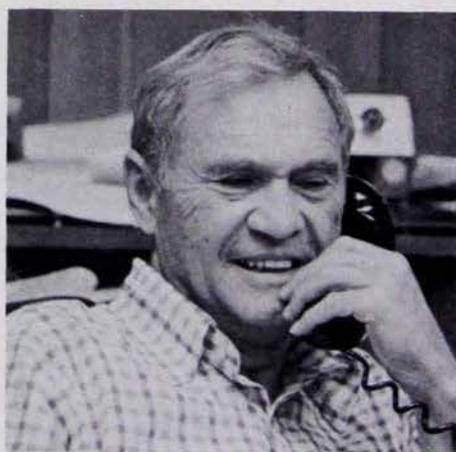
Along with hunger, housing becomes an increased problem to the poor during this time of recession



and inflation. Unemployment in Las Vegas is officially 11 per cent but actually closer to 16 per cent according to the Economic Opportunity Board. Many poor people are having trouble meeting their mortgage payments, and PPPT through its Home Ownership Maintenance Education (HOME) serves as liaison between the mortgagee and the federal government. Brother Bob Brady of the Catholic Franciscan Center works with men who have lost their jobs to help them devise possible ways to budget part payments.

Franciscans are involved in much of the work with poor people. The Center began when Father Louis Vitale came to Las Vegas from a teaching job at Berkeley to finish a doctorate in sociology and stayed on at the invitation of Father Benjamin Franzinelli, the rector of the new parish, Holy Family.

Vitale and Franzinelli became leaders of two branches of Catholic



The varied faces of Las Vegas. At the Franciscan Center, director Father Louis Vitale washes dishes, Father Larry Dunphy waits to dry (opposite page). The staff of the Center eats together (top). Mrs. Ruby Duncan, founder of Operation Life (left); Hank Greenspun, publisher of the Las Vegas Sun (center); Mayor William Briare, on his first day in his office (right).

work: Franzinelli, stabilized by the parochial system, continued to be leaven among the Catholics. Vitale took the Center in the direction of social action and concerns, staying away from the structural church.

Bringing in younger men and women from the west coast—Catholic workers trained or in training, he bought two houses on the black west side and set up a communal living arrangement where celibate persons without family responsibilities could live on about what it would cost a family. While they went through the process of identifying with poor people, trying to empower them, they rented office space downtown from the Catholic Welfare Services and began to relate to the centers of power. Working from both directions, they hoped to “conscientize” the city.

Catholic Welfare Services had been doing excellent institutional work for years—with children in the day-care center, with the handicapped, with girls on parole, unwed mothers, and senior citizens, serving as a vehicle for matching 12,000 of them each year with jobs.

The Franciscans (in reality, this means some Franciscans, several Dominicans, a sister of St. Joseph of Carondelet) and some lay persons broke out of the institution to do new kinds of work: they helped start “Alternatives to Welfare” which meant “Improvement in Welfare” as it helped welfare mothers talk and attached whites sympathetic to their problems. One sister became Human Resources Chairman with the League of Women Voters, another with the PTA; another began educational TV workshops for the black poor. The Center attached people to Operation Life and PPPT, and one young man living in the communal apartments has been working with black teenagers living nearby, though he himself is not black (none of the dozen or so personnel attached to the Franciscan Center is black).

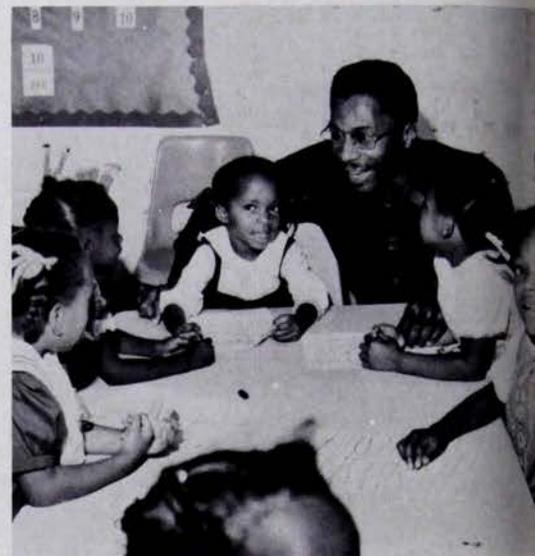
Today the Franciscans continue their social action work at the same time they are finding ways to arc back into institutional programs. (Father Vitale himself was recently appointed assistant pastor of St. James Church in West Las Vegas.) Some are helping illegal aliens obtain papers, are conducting educa-

tional campaigns regarding farm workers and the lettuce/grape/Gallo boycott, are doing adoption studies, counseling, and senior companion work with Catholic Welfare Services. Others are teaching co-counseling and urban sociology, and are lobbying at state assemblies for the Center, for Common Cause, and for the NAACP. One Mexican-American sister teaches religion and English to Mexicans.

Father Vitale’s schedule also includes travel since he has been chairman of the Advisory Board of the national Washington-based Catholic Church’s Campaign for Human Development—a program to empower the poor. He is also the founder and director for the Centre for Development of Faith—a national organization oriented toward liberation theology and sponsoring dialogue between persons in the disciplines of religious education, media and social action.

For several years Father Vitale has sought to enlarge the Franciscan Center by attaching a Protestant representative to augment its work. In 1975 the National Division of the Board of Global Ministries provided \$5,000 to help salary an urban coordinator “to serve as advisor and source of information to the United Methodist Church Clark County Committee on Christian Social Concerns” . . . the “people to be served . . . primarily black people of all ages.” On September 1, Larry J. Smoot, a graduate of the School of Theology of Claremont, California, and recently with the Foothill Free Clinic, a drug-oriented project in Pasadena, began work, attached to the Franciscan Center.

The BCD program lapsed in 1974 when Cranford Crawford led a demonstration against the placement of a white principal over two black assistants in an integrated 6th grade (all schools in Las Vegas are integrated—the high schools by tradition, all other grades since busing started in 1970). The largely white Methodist churches thought the attack on the white principal was a personal thing, says Crawford, and they withdraw their support of the BCD program. Zion Church made up the difference until the load became too heavy. Crawford returned to his position as juvenile probation officer, but remained an active layman



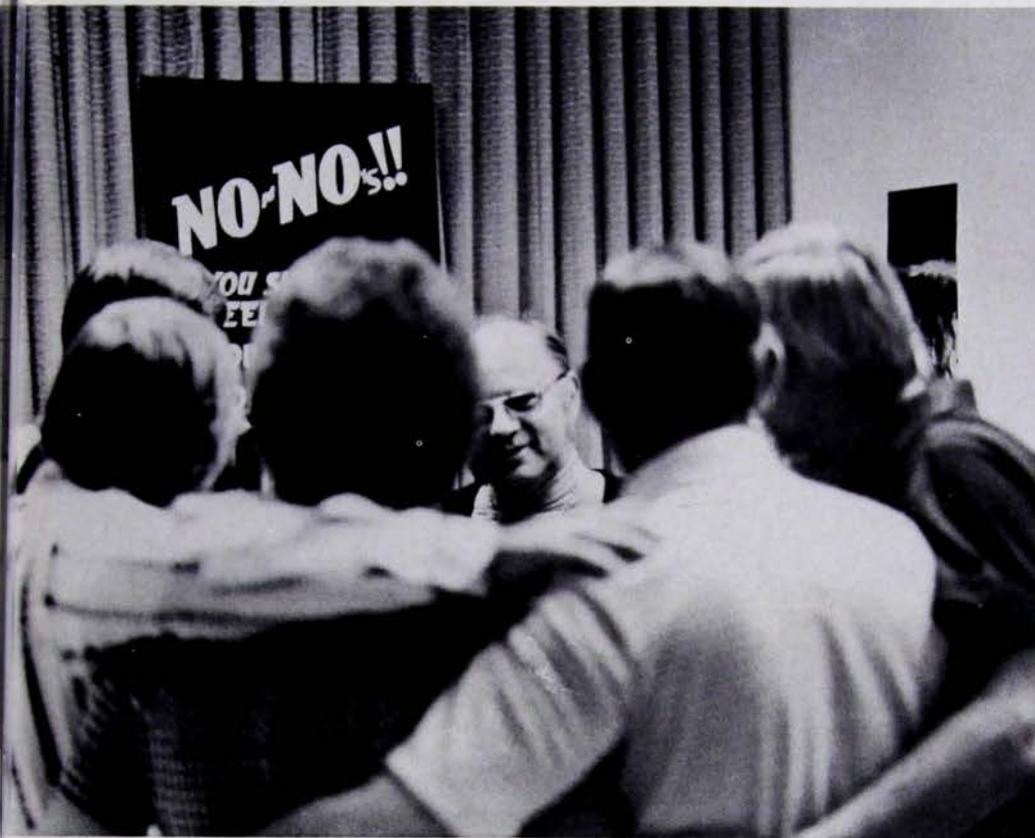
at Zion. He continued in the State Assembly until 1974 when he lost to another black man.

Bennett and Crawford saw many changes in legislation while they served in the assembly, and Bennett continues chairman of the Health and Welfare Committee.

Today legislation exists to pave and light the streets of all Las Vegas, and the welfare picture is improving. A family of four can now receive as much as \$267 a month along with food stamps which were once unlawful. State aid programs are being devised for mentally and emotionally disturbed children, for drug-addicted, abused and neglected children. Kindergarten has been made compulsory for normal children. Homes and nursing homes for the aged are being provided and health care for minors, including contraception (12,000 under 18 years of age came up pregnant last year, which means, says Bennett, many unwanted born). A bill of particular value was AB228—a new careers program for drop-outs.

Among the blacks of Las Vegas, approximately 65 per cent of the

Griffith United Methodist Church is one of seven UM churches in the city (top, opposite page). Rev. Marion D. Bennett, pastor of Zion UMC, with children from the church's day care center (opposite page, bottom). Rev. Jim Reid, Baptist home missionary and pastor to the Strip, dismisses a prayer therapy group (above) and visits one of his parishioners, who is stage manager of the show at a large casino (below).



children are failing or dropping out at junior high level. Busing has not improved the situation: white children are bussed into the black community for one year at the sixth grade level; black children are bussed out for eleven years. "Black children from starved environments get off the bus in strange territory," says Bennett. "If there is trouble at school, the child has no advocate, since parents may be working or have no way to get to the school. White teachers are afraid to discipline, so motivated children—both black and white—are penalized. Mormons, with their 'black is inferior' mindset dominate in school administration. "Most of our kids wind up in special education or in opportunity school or on dope. We have to change the low self-concept these children have. We have to break through the prevailing feeling that not to achieve is the thing. A kid can get beaten up and ridiculed if he excels. We have to turn that around."

Bennett believes that the example of the rising middle-class among blacks will help do this. The addi-



tion of a number of black teachers and blacks in administrative positions in the schools is a further gain. And certainly AB228 is a step in the right direction. The Economic Opportunity Board will receive both federal and state appropriations to subsidize employers to train untrained people, with the option to hire at the end of the training period.

Las Vegas is trying to change its image.

Publisher Hank Greenspun says that as his children began to grow up, he realized that "because of the evil connotations of this city there would be forever a blight on where they were born. I decided to make Las Vegas a place to be proud in." Greenspun believes that the *Sun* helped clean out the Mafia. Today's hotels and casinos, he points out, are owned by corporations and carefully controlled (which simply means, say others, that the Mafia is now once removed).

A decision was made to say "gaming" instead of "gambling" and to try to attract conventions. Since the city makes its money on "gaming" it can afford to offer less expensive housing and meals, and convention attendees can gamble after the day's meetings or take in one of the shows that range all the way from The Aladdin's Marat Sade torture feature to the big productions at places like The Dunes—so lavishly conceived that a single number can be introduced by 20 bare-breasted women riding motorcycles stageward through the audience.

Residents of Las Vegas who work in the casinos or whose livelihood may depend on tourist business, see their city as a resort center, a sports center, a place where, as leisure time grows, people can come to relax.

Father Vitale sees it as a place where materialism is so visual and so ugly that it teaches its own lesson. The contrast of poverty to the sybaritic extravagance makes Las Vegas, he believes, a perfect place for sensitizing and consciousness raising. He hopes in time to develop here a laboratory for leadership. ■



vietnamese refugees-- beyond resettlement

Douglas W. Johnson

The television crews jostled through the airport crowd. We listened and watched as the reporter interviewed persons awaiting the arrival of children from Vietnam. It was the first wave of refugees from a nation most of us have heard about in war stories. The families at the airport were excited. There was joy in their faces. Happiness raised their voices as the new family members came off the plane.

Half a year has passed since we watched those familiar scenes. The questions that crossed our minds then are still present. How are they going to adjust? Are their sponsors going to be able to give them the assistance they will need over the long term? How will the community react?

These are the questions underlying this article. The Church was instrumental in providing places for the refugees to resettle. It is time to take an assessment. We need to know how things are going with this group of refugees.

The Setting

At the beginning it was unclear how many refugees would be coming out of Vietnam. Confusion was

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the order of the day. As the planes stopped flying and the processing procedures got straightened out, it was discovered that there were more than 135,000 persons in the camps. About 5,000 of these were accepted by other countries. This meant that our population had suddenly increased by the size of a city like Evansville, Indiana.

The logistical problems were staggering. These people came within a matter of days. Each one had to be registered, receive a medical examination, and relocated. The government had a task of mobilizing its resources to handle the influx.

The most pressing need was to find lodging. Vacant military camps were the only available facilities for that many people in such a short time. We soon heard of Guam, Chaffee, Pendleton, Eglin, and Indiantown. Scattered across the United States, these were the centers where the refugees got their first impressions of their new land.

It was understood that these centers were temporary. The State Department has projected that only one camp would be functioning beyond October 31 and it would be closed by the end of 1975. This timetable indicates the pressures put upon those who were assisting in the resettlement processes.

One of several voluntary agencies

which set up offices in the camps almost immediately was Church World Service. Its task was to represent several denominations, including the United Methodist Church, in matching refugees with sponsors. Church World Service set a goal of resettling 10,000 persons. The United Methodist Church accepted, as its part, responsibility for 500 families from Vietnam and 60 from Cambodia.

Refugees are a continuing concern of the church. Church World Service has a continuing staff. No one was prepared for the numbers and the suddenness of this refugee problem. It is to the credit of volunteers within churches as well as assistance from the refugees themselves that the churches were able to respond so quickly to this crisis. For example, by September 8, 10,500 persons had been sent to sponsors through Church World Service. Of these, the United Methodist Church had resettled 776 families.

The Refugees

The refugees left home quickly. Much of their life possessions, familiar symbols, and customs could not be brought. They came with what they could gather in a short time. The weak and indecisive were left behind. The young, strong, and strong willed came. Data collected in a survey July 13 of 117,000 refugees tell the story graphically.

Fifty-two percent are male while forty-eight percent are female. About 23 percent are less than 18 years old and eight percent are 18-24 years. Nearly one-third are in the youth category according to these statistics. At the other end of the age spectrum, one percent are 63 and over while four percent are 45-62 years. This means that 95 percent of the refugees are less than 45 years of age.

In addition to being relatively young, they are well-educated. Slightly more than 45 percent have a high school education. An additional 21 percent are college or university attendees or graduates, and five percent more hold post-graduate degrees (several in the professions such as medicine). This means that seventy percent of the refugees have at least a high school education which is a remarkable total considering the fact that one-

fourth are less than 18 years of age.

Occupationally, they are skilled. About 45 percent are in the professional, technical, managerial, clerical, and sales categories. Most of the others are skilled in industrial trades of some sort. A few, about three percent, are experienced in agriculture. In short, the refugees have the skills to be easily assimilated into an urban industrial society.

A final effort to describe the refugees is to use the word diverse. We would expect a group of people as large as the population of Evansville to be diverse. Unfortunately, we do not have the same expectations when refugees are involved. They are from the same country and the news media have stressed traits such as politeness, oriental courtesy, and reserve. Nothing in the data about these persons indicate that they are anything but diverse.

Vacant military camps were the temporary homes of Vietnam refugees. All are scheduled to be closed by the end of 1975.



Getting People Together

Resettlement began as soon as the refugees reached the camps. They were given the choices of agencies through which their families would be resettled. They had to choose an agency and the agency had to begin to assist the family. This was to make the resettlement process easier, quicker, and more organized.

It did not work out that easily. The refugees were wise to the ways bureaucracies function. In many instances, therefore, each of several members of a family chose an agency. This resulted in several families working with multiple agencies in their efforts to resettle. They were attempting to get the best deal for their families. It was not devious. It was a calculated strategy for having some control over their destiny.

Multiple registrations were a problem to the resettlement agencies mostly because of the disappointment to sponsors when a family chose another situation. It also meant a loss of time and wasted

effort when the family went elsewhere. It was not an unexpected issue. Rev. John Schauer of Church World Service acknowledged the difficulty of multiple registrations. He went on to say, "The people want what they think is best for their family. They are smart. They are good people. They are merely trying to exercise some control over their new life situations."

The first hurdle after choice of an agency was an interview. For those families resettled through the United Methodist Church, this task was handled through a staff member of Church World Service. In addition to the basic information about skills, education, medical history, and housing needs the interviews were probing into areas of life that would make resettlement easier. They were trying to find matches of families and sponsors.

In the meantime, Dr. James Thomas' office in the Board of Global Ministries of the United Methodist Church was receiving names of persons and churches who wanted to take refugee families. A

series of letters and informative brochures were sent on to the potential sponsors while information was forwarded to the Church World Service staff at the camps. When a potential match was made both the refugee family and the sponsoring individual or congregation had to agree that they would work at the resettlement process.

If all went well, and by early September it had for 10,500 persons working through Church World Service, the big day came when the refugee family was transported to the sponsor. In at least one instance this meant 32 persons in one family were sent by bus to the California community which would be their sponsor. This was the day for anticipation and anxiety.

It is important to understand that once a family left a camp it could not return. If the sponsoring arrangement did not work out, new sponsors had to be found outside the camp surroundings. In the United Methodist Church this responsibility resides in the office of Dr. James Thomas of the Board of

A soon as the refugees arrived (right, above), resettlement process began.

Refugees were given their choice of agencies to assist them in the process (right). Once a family left a resettlement camp (opposite page), it could not return.



Global Ministries.

The option of some refugees returning to Indo-China must be left open. Not everyone who is resettled will want to stay. According to Mrs. Barbara Williams of Church World Service about 3,000 persons, roughly two percent of the total, decided before resettlement they wanted to return to Vietnam.

Problems in the Short Term

Difficulties are a normal part of any program involving people. Resettlement is no exception. These are of two kinds, short-term and long range. The short-term are dealt with first.

Language is usually a difficulty. It is not that much of a problem with these refugees. Many are bilingual with either English or French as their second language. This reflects the recent history of their country. Nearly every family can speak English fluently or has a member who can.

This does not assume that refugees understand the slang, idioms, and implied meanings of all of our

words. Subtle meanings are cultural and must be accumulated over time. Refugees will understand the language fully only as they become fully acculturated.

The skill level of the refugees is high. Unfortunately the national economic situation is bad. This has led to uneasiness about refugees taking jobs from the unemployed. While unemployment and refugees are both temporary conditions, the fact of economic pressure is hard in certain areas.

The sponsor agreed to find employment for the breadwinner of a family as a condition of resettlement. This did not include all of the working members of the family. Some members with training will not yet be working. In addition, the jobs may not have been equivalent to the kinds of jobs the people had in Vietnam. It takes time to find the right combination of jobs and skills to let the families be totally self-sufficient.

In most refugee situations there are deep emotions about the war or cause for the refugees being in

the nation. This is no different. The Indo-China refugees will take the frustration and wrath of some Americans who dislike losing a war. This emotional bias is a normal although unfortunate part of refugee resettlement. According to all sources, it has been limited and not very intense.

The problem of race is present also. It has a new dimension with these refugees. Racial bias is being expressed by black and brown against yellow. Economics is the big reason according to those who are working with the refugees. Competition for jobs and money creates conflicts with racial overtones. This, too, is limited and most observers foresee it as being of short duration.

Two additional problems relate to family size. Single persons are hard to place because most of them are male with military skills. Such skills are of limited value in the American economy.

The second problem is at the other end of the size scale, large families. This difficulty is familiar to



many families in the United States. It is difficult to find housing that is decent and affordable. That is one of the reasons the last groups remaining in the camps were large families and single persons.

These problems are of a short-term nature. Most of these deal with understandings and immediate expectations. Dr. Thomas, in assessing the United Methodist situations early in September, said that only about a half-dozen cases had broken down. While this is important to those six families and the sponsors, the percentage they represent is miniscule. Six out of 776 resettlements is a rate of about eight-tenths of one percent failure.

Long Term Issues

In addition to the immediate problems noted above are some issues of a long-term nature. Economics will continue as an issue but it will vary according to the general economic tone in the country. Mr. Schauer gave the economic problem a perspective when he said, "(The refugees) have to become Americanized to be able to be economically self-sufficient. It will be important for them, until that time, to practice their ethnicity and cultural differences in private life and non-economic aspects of living."

Some church persons may disagree with this position. Pluralism is beneficial when it makes contributions to the predominant culture. It takes time for this to happen. A long term issue is the balance refugees and sponsors maintain between Americanization and cultural practices distinctive to the refugees.

A second long-term issue is the delayed grief reaction. The transfer of these people from their home to a new land took place quickly. Many did not have the opportunity to work through their feelings of loss and separation. This loss has been great. The refugees had to cut ties with no time to explain or think about them. In many ways this is like experiencing the sudden death of a loved one. It happens so quickly there is no chance to be prepared.

The refugees will have their moments of depression and despair. They will need emotional support. It will be important for churches and sponsors to be perceptive of this need. These periods will recur

and not be solved at a single moment. Grief takes a lot of love to be able to live with.

A third long-term issue is a concern voiced by both Dr. Thomas and Mr. Schauer. This is "the well-meaning sponsor who took on a family and is unable to meet the continuing emotional, financial, social, and cultural needs which are a part of the refugee adjustment process."

These discomforts arise over time. They come after the enthusiasm and ballyhoo are gone. They raise the conflicts engendered by people living and depending on each other to insurmountable proportions. These are the serious situations that take time not only to surface but also to work through. After all, putting oneself in a position of benefactor makes backing-out a personal defeat.

A fourth issue is finding and bringing together of separated family members. This is a continuing task. Awareness of its long term nature is important because of the pressures over time felt by the refugees to be united with the entire family.

A fifth issue is religious. Only a small fraction of the refugees are Protestant. Most are Buddhist, Confucian, and Catholic. In Schauer's words, "The church must not proselytize. It should not baptize the refugees. The sponsors must respect the religious heritage of the refugees."

This is easier said than done over the long term. The novelty of strange worship habits will pass away. The refugees will be autonomous in their religious expressions. This is one of those wedges which can separate people by not providing common fellowship experiences.

Uniqueness of the Church as Sponsor

The Church is a fellowship or community of believers. The support of such a community is the basic ingredient of successful refugee resettlement. According to James Thomas, "Success (in refugee resettlement) is dependent upon a supportive community. Sponsors must be people who can feel along with the refugees in their plight."

These sentiments were voiced by the Rev. Stephen Feke who worked

in a community resettlement program for another group of refugees several years ago. He said, "The important thing, the only thing that will sustain a family is the committed, caring fellowship which makes it their business to be there when they are needed. They must be willing to let the refugees maintain their integrity and make their own way. But they need to surround the newcomers with love and concern. It is the basic need for a long term successful adjustment."

The Rev. Harold Leininger, who headed an ecumenical group responsible for settling twenty-four Vietnamese refugees, says it a bit differently: "The Church, by being involved and concerned with the refugees, demonstrates the community of Christ. The long term problems that the refugees will face, isolation from their culture, adaptation and acculturation, acceptance in the broader society, and a changed style of life, can best be dealt with in the community of faith which is the Church."

Each of these persons identify the uniqueness of the church as being a fellowship which has a commitment and a concern which lasts no matter what the difficulty. The refugees are a special problem at present, but the Church will assist them through the difficult periods ahead. Faith and love appear to be two of the key words used by both persons.

The Rev. Larry Snow of Poughkeepsie, New York, has been involved in resettlement of Vietnamese as well as other refugees through his church. In addition to underscoring the contributions a church makes through the caring community he notes another important factor: "Being a caring group makes us different. Lives are opened up to need like never before. Seeing persons with no possessions and being personally responsible for them is mission like we have never seen. It is exciting. It gets people working together who have not worked together before. It is a redemptive and renewing process."

The refugees are mostly resettled. In the process the church has often discovered resources it did not know were available. It is time to move beyond resettlement. That is the process of mission. ■

THE GREATEST NEED OF INDIA TODAY

A DECISIVE, QUICK MOVING, PROGRESSIVE AND STABLE GOVERNMENT

CAN IT BE PROVIDED BY ANY GROUP OF PARTIES
WHO HAVE NO PROGRAMME?

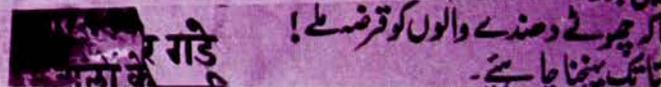
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INDIA AND DEMOCRACY

the ideal concept and the real needs Richard Renwick Smythe

India is committed to the concept of democracy. It is affirmed in the nation's constitution and it is a process by which the country has functioned since independence in 1947. It is not an easy commitment and it is not a process that can be assumed or taken for granted. Democracy does not happen automatically in India simply because it is a constitutional claim and ideal.

In June of 1975 an "Emergency" was declared by the government of Mrs. Indira Gandhi. The emergency was something of a surprise to the citizens of India and to the free world as well. It seemed inconsistent for a nation committed to non-violence (which India is) to suppress freedoms and liberties by

Richard Renwick Smyth, a missionary serving in India, is editor of The Indian Witness.

placing hundreds of people in prison for political reasons. It seemed a contradiction for a democratic state to place severe restrictions on the press.

This emergency has been a difficult thing for the western free world to understand. It has raised all sorts of comments about dictatorship in India and a betrayal of the democratic ideals which were so vigorously affirmed by men such as Nehru and Rahdakrishnam. It seemed a turning away from the hopes expressed for the Indian people by the life and work of men like Mahatma Gandhi.

What is going on in India because of the emergency? What is happening to democracy in India because of this emergency?

There is no answer to these questions. The best one can do is to try to understand some of the factors involved in the situation that made

the emergency necessary, from the point of view of Mrs. Gandhi's government. It is a situation that requires understanding rather than judgement. It is a situation that provides innumerable options for the future of India.

Traditional social organization in India has been centered around persons who have been able to provide. The names vary in different parts of the land. There have been *maharajahs, nawabs, zimandars, chiefs*. These titles were not honorary designations given to ones elected to high offices. They have served as the titles given persons who have provided for the people.

Services were rendered to the king/leader. The name leader symbolised the provision of the things necessary for life and living. The system relied on feudal obligations and structures. At the same time, the various social units in the land



Many people feel that Mrs. Gandhi was to the opposition jailed by the government

had security and protection.

Late in India's long history came the idea of democracy. The European colonizers brought the notion with them. The democratic ideal began to form in the thinking of Indians who were being educated in western institutions. These educated Indians were drawn to the idea of a nation of men who were free to choose, free to develop, free to pursue rights which western democracies guaranteed by constitutional means.

In 1947 when India achieved Independence from Britain the fathers of the new nation were committed to the democratic ideal. The Constitution of India echoes the high resolves one finds in the constitutions of France and the United States of America.

Only recently has the intellectual community in India begun to question the validity of this. They have asked: Can the democratic ideal developed in western nations be so easily transplanted to the soil of India? Are the people of India indeed ready for a system which requires such sophistication of the citizenry?

It is a delicate matter. Few in India are opposed to democracy; that is not the question. The question is whether or not the ideals of western liberal thinking can be imported so easily to the new nation with its population of almost 600 million people—most of whom are in no position to assume the responsibility demanded by western democracies in the 20th century.

In this kind of situation, there have been those who have exploited the democratic process and the naivete of the public for purposes that do not reflect the democratic ideal. (This kind of situation is not new or novel. It was prevalent in the U.S.A. after the Civil War when the land was plagued with carpetbaggers.)

It is this situation that seems to have come to a head in the recent events in India. Scores of individuals



to unite the people of India "under one roof" while many leaders of seemed set on drawing the people of the nation apart."

and political groups—many of whom seem to be opportunists—have exploited the political, economic and social situation for questionable purposes. The purposes are questionable since they seem to have little relevance to the national goals as affirmed in the Constitution.

This mounting confusion and frustration has led the government of Mrs. Gandhi to take certain steps and actions. The avowed purpose has been to bring stability in the social order and to bring order in the running of the nation.

Shortly after the emergency was declared, I was driving in New Delhi. A young man was hitch-hiking and I offered him a lift. We began to talk. I asked the man what he thought of the emergency. (I was curious to know what he had heard—by rumor, report, or whatever—since there had been a rather severe censorship on the media.)

The youth gave an interesting reply, and he gave the reply in the form of a kind of parable.

He said he felt Mrs. Gandhi had always worked on the premise that it was important to have all of the people of India under "one roof." And he felt that many of the leaders of the opposition (meaning, leaders of groups opposed to the ruling Congress Party of Mrs. Gandhi) seemed to want to break up the unity of the people from under that roof. The opposition seemed set on drawing the people of the nation apart, all under many little and separate roofs.

On first hearing this seems an over-simplified observation or, perhaps, one that is a bit too conformist for the average western person. But it is an accurate expression of something that is very important to the average Indian.

The Indian subcontinent has never known (at least in recent centuries) any form of social order that is simple and unified. Diversity has always been the key characteristic of the areas and peoples in the land.

The quality which has been the object of national striving since independence has been the achievement of a unity in this diversity. National integration has been one of the most important factors in the national goals of over 25 years.

The unity sought is not simplified to the use of a single language for all peoples, although this has been a major issue and the object of great debate. The unity sought is not simplified to the idea of regimented unilateral development for everyone in all parts of the land.

The unity has been simple and yet very difficult. It has been the quest for understanding that all are essentially Indians rather than Tamilians or Kashmiri-speaking Hindus or sweepers. The quest has been to encourage all citizens to find security and joy in affirming themselves on the basis of national identity rather than identity by state, language, religion or caste.

My friend the hitch-hiker was speaking to this when he gave me his answer. He expressed a fear; he felt the opposition people were acting not for reasons of ideology or theory, but against social harmony and national fraternity.

Social chaos is very risky for a social order as large and complex as India's is. The emergency has tried to deal with this fear of growing chaos. It has tried to force attention on a new coming together in strength rather than risk the luxury of the liberty of social, economic and political competition.

There have been several reports which state that the government in New Delhi feared anarchy. One has little reason to doubt that the fear is a justified one. Perhaps, however, it is the fear of chaos that is more legitimate for the nation than the fear of anarchy.

One form of this threat of chaos is seen with the youth. The educational system in India has developed very rapidly. The result: many more thousands of youth are receiving basic college educations than can

be employed directly by any business or government set-up. The youth become restive. They have been encouraged to trust the value of education as a means of getting ahead, of lifting their status and station. Now they wonder if this is a well-placed trust.

For several years the campuses of Indian universities have been the scenes of unrest, protest and violence. The students have complained about the quality of the education given and the value of the degrees conferred. The university authorities have not been able to provide the answers to many of the students' questions since the questions are directed to employment possibilities. In such a situation it is easy to exploit the unrest for political purposes by those who find "chaos" a great means for personal gain.

The government has done a great deal to open new areas for expanding the employment market. Most of the new opportunities however, require many more in the laboring category than in the management and administrative side. The educated youth are not seeking jobs as laborers; what improvement in status and station is that, after all? The private sector has not been able to expand as rapidly as it might—investment funds are limited, the market for profit-yielding commodities is not that vast in a poverty-ridden nation, competition with developed nations is almost too keen for a young industrial cadre such as India has.

All of this is fertile ground for any persons or forces which seek to benefit from chaos that comes whenever fragile unities are broken.

A more intense concern for people in the western democracies has been personal liberties and human freedoms. There has been a vocalized fear that democracy in India seems to be almost farcical since opposition politicians are put behind bars and the press is throttled by government censorship.

The freedom of expression which

"The movement from being an apathetic"

a free press symbolizes is a precious part of a democratic social order. Again, however, one must recognize the precarious risk involved when a nation offers such freedom for a population that may not be able to deal with the flooding of opinion and analysis which such a freedom can give.

It is difficult to give any clear-cut "reason" why the government came down so strongly and totally on the press in India. It is something that one has to accept in faith. It is a risk. It is a hope that the control has not been malicious. It is a hope that it is truly temporary.

In defense of the move one must confess that "opinion" is a risky commodity in any situation. The freedom of expression of opinion assumes that those who receive the stated opinions are in a position to discern rightness and wrongness, validity and lack of validity. Most of India's masses are not in that position. This appears to be the justification for the government action. One trusts that it is a temporary measure and not a new national policy which will ultimately be enforced constitutionally.

Several political and constitutional actions have been taken by the government in New Delhi since the emergency. Some of the actions seem strange to those outside the nation; they seem only to justify actions taken by the ruling party. Observers ought to appreciate that often the legislation done recently has been under debate by all parties for many months.

More recent developments have encouraged those who have attempted to "trust" the temporality of the emergency. There have been judgments of high courts which question some actions taken by the government. The government has honored the judgments. They have dealt with the right to imprison persons unless clear and forthright listing of reasons is given. This is healthy; it certainly supports personal rights and freedoms.

In several places around India there were other evidences of personal, human and individual rights and freedoms being justified by the emergency. One of our church workers operates a boarding accommodation for Christian workers and she has had a struggle for over two years in getting cooking oils from the bazaar for her kitchen. Always she was informed it was "not available."

After the declaration of the emergency the shopkeeper with whom the lady always dealt initiated a visit to her offering any supplies required—at a realistic price. Hoarding was no longer a profitable venture once the protection provided by political chaos and disunity was removed.

In the capital city there had been some difficulty in getting certain grains on Saturday of one week. The shopkeepers "had no stocks," buyers were told. The emergency was declared in the night on Monday. On Tuesday, "miracles" made available grains at controlled prices. Sugar was about 40¢ a pound on Saturday; it was about 25¢ on Tuesday.

One has to question which "rights", which "personal liberties and freedoms" are priorities in such a situation. One has to try to trust the justifications that are given in the light of the historical pattern and the demands for the hopes for development.

Something has emerged clearly out of all of this—even at this brief time since the emergency was declared. One must be gentle in establishing ideological integrity as more important than practical realities. This balance of priorities is most true when the holding up of ideals is permitted while the business of real life is damaged.

Some have had to set aside the glorious blessings of the full liberties which modern democracies are trying to affirm. Perhaps this is for what Pilate called "the good of the people."

Questions have been raised about the efficacy of a democratic system for India. Mrs. Gandhi has been quoted as questioning the democratic ideal of the western world as appropriate for India. There is little justification for assuming that Mrs. Gandhi questions the *ideal* of the democratic possibility for India and its people. But, it is important to remember, India is just beginning to experience the democratic process and possibilities with its masses. This *experience* is necessary as a foundation for any ideology to rest on.

One would hope India's government can stave off chaos, confusion, division. One would want to cheer on the young hitch-hiker and his hope that the "one roof" can be good for the whole nation.

In "The Skin of Our Teeth" the hero, Mr. Antrobus, mentions something he thought of during the time of fighting in a war: "When we are at war we want a better life; when we are at peace we want a more comfortable life."

India is engaged in a kind of war, a struggle. It is one which attempts to make real the possibilities for human life and living, on the basis of our 20th century understanding. Some of us who are part of that quest in the Indian setting have found the discomforts bearable... even the discomforts of certain restrictions on freedom and liberty. The ideal concept of a democratic social order shapes the dreams of our times of meditation and planning; the real needs of the people with whom we live and work shape the involvements of our work and efforts.

The Christian Church has something to witness to in the midst of the present setting. The witness is not something that must be stated as some ideology; it is a witness rooted in a heritage of trust, justice, love, social and personal human development under the Lordship of Christ. ■

Collective 'mass' to being 'people' has halted."

ANOTHER POINT OF VIEW

People are Subjects, Not Objects

The Indian Parliament has approved the President's declaration of the Emergency and has given it legal sanction. It is good that the Emergency at least stays within the framework of Constitution. However, ultimately it is not legal justifiability but political justification that is crucial in a matter like this. So from the point of political substance, for the time being at least the curtain has been drawn in India, writing finish to the Indian experiment of democracy.

Behind that experiment has been the vision of Gandhiji and Nehru of people not as objects, but as subjects of history. People have been objects of exploitation in the past, and they continue to be objects of humanitarian relief—and even objects of welfare given from the top. But Gandhiji and Nehru wanted to stimulate the political process which would make them, not objects, but subjects, awake to their condition of dependence and struggling consciously for their rights not merely of bread and welfare, but of freedom and social justice. Gandhi therefore made the people's self-rule in village societies the basis of his Swaraj, and Nehru more conscious of modernization made room for the people to think for themselves, to organize themselves in parties to make discussion and self-awakening real and thus to understand and control the State and the forces of economic development and social change. With all the weak-

nesses inherent in Gandhian non-violence and Nehru's democratic socialism, their vision of non-violently awakening the people as the subject of history has been their great legacy. Today it is that legacy and the political forms and processes inherent in it that stand negated or at least halted. To those of us who have staked our lives on that vision, and have all along felt a pride in the historical mission of India witnessing to the nations this unique path to people's awakening, can look at the present situation only as the repudiation of a large part of our own past. This adds the poignancy of a spiritual tragedy to the political events of today. I am sure, at this point I am speaking for a large part of the middle class of India.

So one has been reading the Prime Minister's Speeches in the Parliament as reported in the Press with deep concern. She has spoken of the need to take the Emergency as an occasion for "all to think seriously about basic matters like democratic functioning and democratic institutions" with a view to the future. It certainly is such an occasion. She also spoke of the need to take this as an occasion to promote her welfare economic measures. It certainly is a need. But what she said in justification of the continuance of the curtailment of democratic liberties doesn't carry conviction; and what she said about the future of democracy in India is disappointing. . . .

In this context, what the PM says in her speeches on the role of the people and the future structure of Indian democracy,

are hardly reassuring. About the people, she notes that they have stood by the Congress leadership in all crisis, though at other times, they have been angry and critical of it. In fact, that is the discriminating way in which a maturing people becoming awakened to their subjectivity from being mere objects of political leadership should act. Why then, should that leadership deprive them of all legitimate political means of expressing their anger and criticism, as though it is afraid of people becoming mature? In this context, the PM's argument that in future, people's political rights should be curtailed in the name of their economic and social rights is, to say the least, unrealistic. Even poverty in this country is not a mere economic reality, it is also embedded in the fatalism and apathy of spirit and can be fought only through developing the political will and resistance. Paternalism (or Maternalism) is no answer to it. Nehru has rightly argued endlessly in his time and it is also the lesson of history, that a people who have lost their political rights tend, in the long run, to become disabled either to secure social justice or to keep what justice they have secured. They revert back to be objects to be manipulated as means of exploitation or welfare or as fodder for national glory or violent revolution. And today in India the movement from being an apathetic collective "mass" to being "people" has halted. For people when they are growing to human maturity must know themselves to be subjects of history.

This comment is excerpted from The Guardian, an Indian Christian magazine published in Bangalore.

Are there alternatives to prison?

Charles E. Brewster

Every thirty-six seconds someone in America is the victim of a violent crime. Recent polls show that half of the population is afraid to walk alone at night and nearly 20 percent do not feel safe in their own homes. Serious crime rose 17 percent in the U.S. last year and the cost of crime has climbed to a staggering \$88.6 billion a year, including the total take by organized crime, crimes against property and business, and law enforcement costs. According to *U.S. News and World Report* the crime bill figures out to an average of \$420 for every man, woman and child in the U.S.

Practically everyone is agreed that the penal system, whose current costs are in the neighborhood of \$3.2 billion a year, is least successful at deterring would-be criminals and most successful in turning offenders into hardened criminals. Recidivism (repeat offenders) rates for youthful offenders are estimated at between 75 and 80 percent. That is, four out of five juveniles who commit a punishable offense will be seen again in the jails. If there is one thing on which law-and-order advocates and prison reformers agree it is that prisons do not rehabilitate. Are there alternatives to prisons and will they work?

The Basic Question

That was the basic question of the first national conference on Alternatives to Incarceration held in Boston in late September and sponsored by the National Council of Churches' Task Force on Higher Education and Criminal Justice. Ex-

Managing Editor Charles E. Brewster is an ex-offender, having spent three days in the Washington, D.C. Jail in 1971 after being arrested in a peace demonstration.

pecting about 600 participants, conference organizers were amazed when 1600 persons showed up from 43 states. The greatest number was involved directly in one way or another with the corrections system itself. (Author Jessica Mitford said the conference actually heard "too much from people with a vested interest in locking people up.") Commissioners of Correction from Massachusetts, Minnesota, South Carolina or Vermont found themselves on panel discussions with persons operating half-way houses, criminologists from universities, or directors of drug treatment programs. Judges from Massachusetts, Washington or New York mingled—in a sense—with inmates from Norfolk or Walpole prisons in Massachusetts (an "Ex-offenders and offenders caucus" claimed a third of the conference participants, but that was probably an exaggeration). There were also lawyers, activist ministers, heads of community groups interested in visiting prisons, directors of education programs for prisoners, legislative aides to legislators working on prison issues, even school principals.

A United Methodist minister from Portland, Oregon, the Rev. Austin Richardson, had come to Boston looking for statistics to "build a case for alternatives" to prisons. He is hoping to block the building of a new prison in Oregon. No stranger to prison issues, he had managed to get a bill through the Oregon legislature limiting to 60 days the time a person could spend in jail before trial. "I don't see the church addressing these kind of issues," he told me.

A number of Corrections officials, social workers, and "prisons experts" of one sort or another seemed to be there to explain that *their* particular program in their

state was the most enlightened and progressive effort in penology since an angel of the Lord helped Peter break out of Herod's prison. "I am proud of the approach we have here in Massachusetts . . ." was heard more than once—which is a little surprising since one of the stars of the conference, John Boone, had been fired from several corrections positions in Massachusetts for his avant-garde views on such things as paying prisoners the minimum wage for the work they do and permitting them to form prisoners unions. At one session, three social workers were describing at length the difficulties of interviewing offenders when they were interrupted from the floor by a participant annoyed at so many self-serving speeches.

Will Diversion Work?

A major focus of the conference was on diversion, programs aimed at keeping people charged with a crime out of prison. Some 33 states have a total of 115 pre-trial "intervention" programs. The criminal justice system has prescribed rules for eligibility for these programs, and criteria vary from state to state. Donald Phelan, Director of the Hudson County Pre-Trial Diversion Project in New Jersey, emphasized the need for "total cooperation" from prosecutors, judges and police for his type of program. His program interviews 1500 a year, rejecting some 50% of those who apply for diversion, but ending up with an excellent success ratio of only 11% who are rearrested. The money for these programs has to come "from local coffers" in Hudson county, and it takes about \$250,000 a year, of which 95% goes to staff salaries. After six months, a "client" gains a recommendation of dismissal if he cooperates, and if he is successful he can have his record

expunged, so there is a practical reward for cooperation. "We now have a large number of police referring defendants to the program," said Phelan, who admitted however that unfortunately a disproportionate number of those excluded from the program were blacks because "certain types of crime we can't work with." His program also excludes people charged with either very minor or very serious crimes. Evidently, Phelan has had enough success with pre-trial diversion that New Jersey is planning to establish 14 similar centers around the state, using his program as the model.

However, not everyone is completely sold on diversion. Frank Jasmine, of the American Bar Association's Pre-Trial Diversion Center, said that "diversion is here to stay, but it is not a panacea and will not solve all the problems in the criminal justice system." He asked whether in fact it is not "another form of social control." Others questioned whether pre-trial diversion does not simply "extend the net of the justice system" to people who might otherwise never go to prison or might not even be convicted. Said Jessica Mitford, author of *Kind and Usual Punishment*, diversion "sounds marvelous, but it may only touch the lightest offenders who wouldn't have gone to prison anyway." Furthermore, she said, as you divert some people "the system will be all the more harsh on the non-diverted." Diversion programs are initiated by the criminal justice system.

Juvenile Justice

Another conference focus was on juveniles, and for this the conference heard from Indiana Senator Birch Bayh who chairs the Senate's Subcommittee to Investigate Juve-

nile Delinquency and also just happens to be running for President. "Each year," said Bayh, "scandalous numbers of juveniles are unnecessarily incarcerated in crowded juvenile or adult institutions simply because of the lack of an alternative. The need for such alternatives to provide an intermediate

doesn't want to fund a program for criminal offenders under twenty-five," said Bayh. "What we need is to look at programs for what they are in lessening the cost to society in the long run." Bayh was grilled by some participants for his early support of Senate Bill 1, a proposed new criminal code which contains

whereby in ten years only the most hard-core cases would be in prisons.

On the other hand there were many voices of those "within" the system who urged participants to remember that "there are many good people" attempting to make the best of a bad arrangement. A man who has been a parole board member in New York state since 1959 urged everyone to remember that "we are in business tomorrow and we have to judge between human lives." "Over the year," he said, "I've served in this business and I've prayed to the good Lord to give me the power to do this. . . . All you enthusiastic people aren't going to be successful without discretionary decision making." There are some folks, he said, who are doing the best job they can.

Judge Charles Halleck of Washington, D.C., who described himself as "a recidivist" because he has twice been a voluntary prisoner to see what the system is like (a procedure widely recommended for all judges) described the "agony" he goes through in meting out sentences (to which Jessica Mitford replied that he shouldn't be in the judging business). "I'm never sure what I've done is right. . . . We are a long way from having answers to judiciary's role in sentencing." Halleck seemed to favor the California model of indeterminate sentences, but Jessica Mitford called this "a disaster" for the offender.

Why Prisons Fail

Another Judge, Charles R. Richey of the U.S. District Court for the District of Columbia, declared that the solution to the nation's crime problem is not going to be solved by continuing with the two-hundred-year-old corrections systems "which by most every reasonable standard is an abject failure." He ticked off the reasons why the prisons fail: there is inadequate provision and properly trained staff for training inmates in realistic vocations (how much need is there "outside" for license plate makers?), the staff is not trained for treatment of emotional disorders and counselling, a myriad of discriminatory laws prevent ex-offenders from getting jobs, the parole system is antiquated and based solely on "the severity of the offense," the diet is

"SCANDALOUS NUMBERS OF JUVENILES ARE UNNECESSARILY INCARCERATED IN CROWDED INSTITUTIONS SIMPLY BECAUSE OF THE LACK OF AN ALTERNATIVE."

-SENATOR BIRCH BAYH



step between essentially ignoring a youth's problems or adopting a course which can only make them worse, is evident." Bayh bewailed the fact that legislation he authored, known as the "Juvenile Justice and Delinquency Prevention Act of 1974" was signed into law by President Ford but no administrator has been assigned to the office the act created in the Law Enforcement Assistance Administration and "not a penny" has been spent on the act. Bayh's bill provides, among other things, for bloc grants to state and local governments to public and private agencies to develop juvenile justice programs with emphasis on prevention, community-based programs to traditional incarceration, and also includes the "Runaway Youth Act," which was his proposal, permitting local communities to establish temporary shelter care facilities for the estimated one million youngsters who run away each year. "It is likely," he says, "that the availability of these alternatives will help to reduce detention facilities' population problems." However, President Ford's "Crime Control Act of 1976" would repeal important provisions of the Juvenile Justice Act. "I cannot understand a President who talks about crime but

some repressive provisions, but he successfully defended himself by saying he hoped to change the bill and got off it after he realized he couldn't.

Reform or Radical Change?

Throughout the conference there was a tension, perhaps inevitable, between those working for reform and progress within the criminal justice system and those who took a more radical point of view. Among the latter were several "offenders" who spoke at different times. One said that virtually "all alternatives reflect the establishment—they are just a long series of bureaucratic shams and frauds" and the conference hadn't faced up to the basic question that "crime in America is an economic issue." Another "con" who had been let out of Walpole on a "cultural release time" to attend the conference spoke rather movingly, if not in the most polished prose. "You cannot have rehabilitation and punishment at the same time and in the same space . . . I'm here to tell you if there's anything you can do, you're doing it for yourselves." Attorney Ira Lowe said "prisons are inherently evil. They must be abolished." He proceeded to give a timetable

inadequate and dull, libraries are bad, limited access to family and friends, and there is a "lack of elemental safety" from murder, rape, and other crimes against inmates. Judge Richey urged support of a set of minimum standards for sentencing adopted recently by the American Bar Association, specifically that sentences not ignore the circumstances of the offender, that the sentences be sharply reduced to "approximately the five year range" for most offenses, and that the first sentencing alternative be probation, which should be available "in every case, perhaps with limited exceptions such as for murder or treason," followed by partial confinement, and then total confinement ("where it would unduly depreciate the seriousness of the offense for a different sentence to be imposed"). Richey lauded the state of Minnesota for seeming to go furthest in the direction of abandoning the old system in favor of community-based corrections, as well as having a "restitution center program" wherein, after four months in prison, can-

"Our entire correctional apparatus is in need of drastic surgery with new emphasis on the need for community treatment centers," summarized Richey. He also estimated that only about 15% of the offenders now in prison should be there, the rest should be given vocational training, counseling and therapy, or jobs in community treatment centers or halfway houses. "We should abandon the notion that prisons can rehabilitate people as they are presently constituted and operated," he asserted.

Another judge, Chief Justice Franklin Flaschner, of the Massachusetts District Court, also supported the American Bar Association recommendations on sentencing, saying the minimum amount of sentence should be granted "consistent with the protection of the public, the gravity of the offense and the possibility of rehabilitation."

Prisons and Funerals

At a closing session, author Jessica Mitford noted that her interest in the funeral business (she wrote

scribed as "a terrible idea" in which most of the money goes to pay the guards. She also urged participants to "watch out for good sounding rules" such as the pat phrase "we must reintegrate the offender into the main stream of society." "In every society," she said, criminal laws reflect the dominant class in that society." She said that although she felt pessimistic ("I see no solution ahead at all"), one criteria would be whether reforms called for more money to build prisons, which would be bad, or whether they moved in the direction of abolition of prisons. She urged support for "all actions that shift power relations and restore human dignity to the convict." She also favored decriminalizing victimless crimes, decriminalizing the use of heroin ("The person should be able to get any amount they want from a doctor"), supporting gun control "starting with the police," abolishing cash bail, supporting prisoners' unions ("there should be a democratically elected union of convicts"), and a fair wage for jobs performed by convicts. Miss Mitford's latest book is "Kind and Usual Punishment," based on interviews with convicts.

Schools for Crime

Miss Mitford's stance as a modern day Joshua about to blow the prison walls down was in keeping with the spirit of the conference, though few of the wardens and judges and criminologists present would be in complete support of everything she proposed. There was an occasional awareness verbalized that the mood of the country is probably in the other direction, toward building more prisons despite the astronomical costs (average \$14,000 per prisoner a year) of prisons.

Still, as Judge Richey pointed out, what the public easily forgets is that 97% of persons in prison will eventually be back on the street. What kind of person will that be back on the street? As prisons are currently constituted they are undeniably a school for crime. Clearly, a society in which the crime rate rises by 13-18% a year must take another look at those schools for crime and ask if there are any alternatives to incarceration. This first national conference of that subject was a good first step in that direction. ■

**"IN EVERY SOCIETY,
CRIMINAL LAWS
REFLECT THE
DOMINANT CLASS
IN THAT SOCIETY."**

-JESSICA MITFORD



didates are screened for release to the program. The offender agrees to pay back the victim of a robbery or burglary, is given help in finding employment and allowed to visit his family on weekends. A similar program in Saginaw, Michigan had only 2.5% failure rate, "which is a great deal less than the national recidivism rate of 60%."

"The American Way of Death") and prisons overlap in that "both deal with putting people in boxes" and also both deal heavily in euphemisms ("caskets" instead of coffins, "corrections administrators" instead of guards). She appeared to ridicule some of the popularly discussed alternatives, including work release programs, which she de-

Connie Myer

new ministers in east ohio

It's a gigantic step in life . . . becoming a new minister in the United Methodist Church. Especially if you're young, just out of seminary and a bit unsure about your abilities. You're not unsure about your commitment to Christ, but . . . there are many other questions . . . about your relationship to your congregation, to the church structure, to the community where you live.

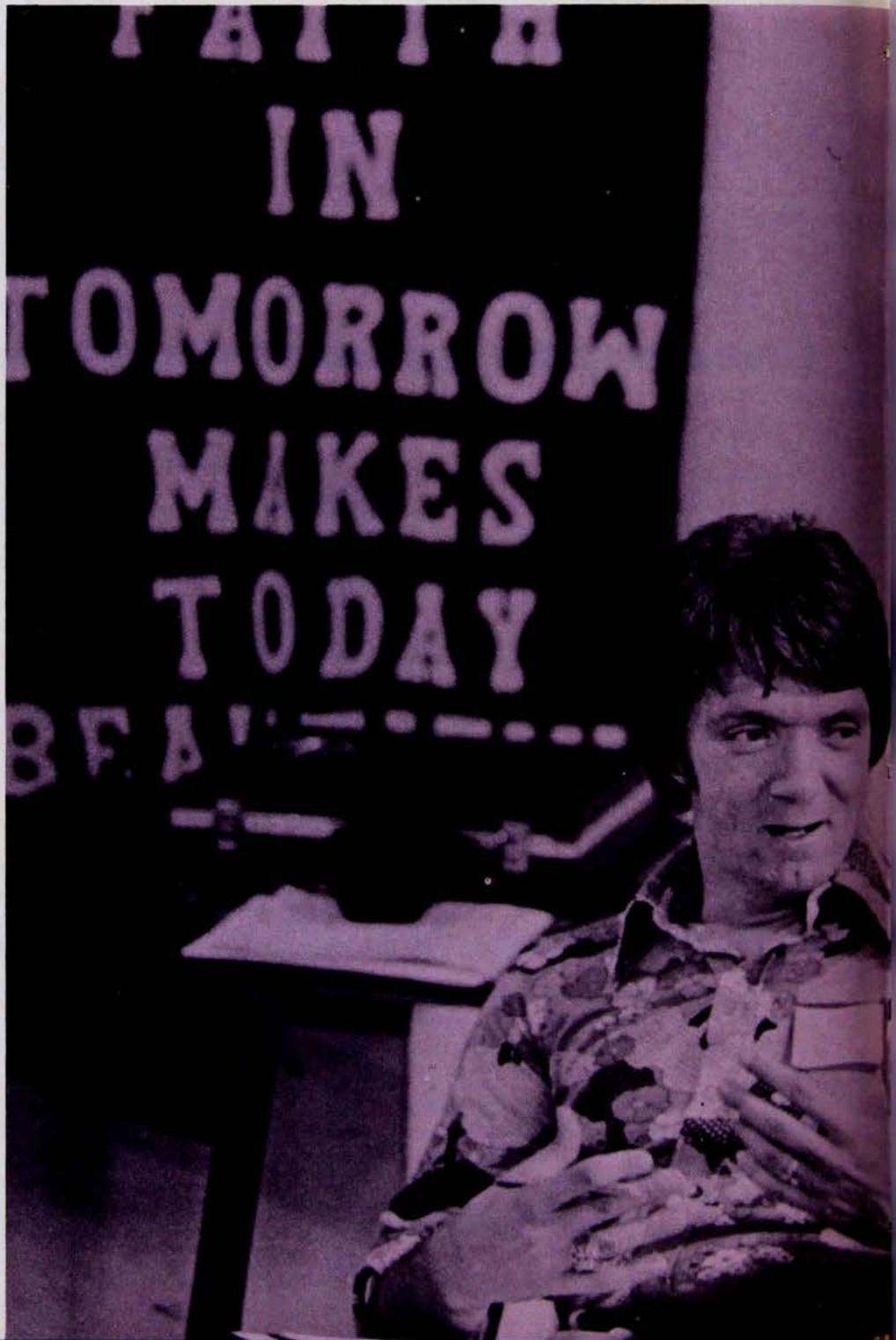
These concerns—and others—were discussed at the 12th annual East Ohio Conference Workshop for Beginning Ministers last July at Bethesda Learning Center in southeast Ohio. Thirty-one new ministers, six of them women, attended. Here are some highlights of the workshop.



Sharing Mutual Concerns—The new ministers raised many questions at the opening session: How can they perform all the many duties they're responsible for in just one short day, or week? Can a pastor participate in Sunday school classes when he or she has a multiple charge? Would they, as new pastors, be able to get along with the "power structure" who may "run things" in their church? If you're a male minister, what will the congregation think if your wife wants her own career outside the church? Larry Morrison (right) talks about some of these problems as the ministers shared needs in small groups.

Joe Roush, a lay pastor in Asbury Greater Parish in Harrison County, who's had some experience in the ministry, offers some advice to Kerry King, a recent Asbury Seminary graduate who has churches in Harlem Springs and Kilgore (above).

As in other professions, the new ministers may have "to live with a little pain at first," warned the Rev. W. Paul Brown of the East Ohio Council on Ministries' staff, a workshop leader. "But we want to help you feel more prepared in serving Jesus Christ in the charge where you are now."



Preaching the Word—The Rev. Michael Williams of North Olmsted, Ohio, advised the new ministers not to feel guilty if they believe their sermons don't immediately change people's lives. Quoting from the third chapter of Ezekiel where God calls on the prophet to "be a watchman and give them warning for me," he said, "Remember, it is not on our heads if people don't change. God only expects us to be faithful to the Word. God changes lives. We don't." But he added, "Don't be afraid to hear yourself what God is saying."

He went on to talk about "need-

centered" sermons, those which give people something to reassure them and also those which may question their value patterns, such as their attitudes toward minorities or other issues. And he noted that the small town and country United Methodist congregations—where many of the new ministers are serving—need "training, enabling, love and caring," even more than in other larger churches.

How can the new minister evaluate his or her sermons? "Try a lay listening group," advised Pastor Williams. "Take eight people or so and ask them to discuss your ser-

church can't do much about it unless it cooperates with other churches in the community." As an example of ecumenical cooperation he cited Morgan County, Ohio, Cooperative Christian Ministries, whose board is shown (right, below), where people from fifteen congregations got together and decided they needed a youth program. Mike Morris, a Methodist Theological School student intern under Rural Ministries Training Program, began a youth drop-in center in McConnelsville, Morgan County seat, last summer. Now the Morgan County churches are sponsoring



mon technique with you right after the Sunday service once a month. It's one of the best ways for a new person in the ministry to get started."

Serving the Community—Besides ministering to their own congregation, the new UMC ministers also should think about the larger community, said the Rev. Harold McSwain (left), director of the Rural Ministries Training Program of the two Ohio Conferences. "You might preach and pray about community needs forever, but you won't change much unless you get to the actors—the politicians and elected people," he declared, "and one small rural

joint family life programs.

The advantages of cooperative parishes in strengthening program and worship of United Methodist rural churches also were stressed. Asbury Greater Parish, headquartered in Cadiz, is an example of "eight United Methodist Churches, all served by part-time pastors, coming together in a beautiful way," said the Rev. Don Burge, St. Clairsville, Ohio, district superintendent. Besides shared ministerial services, Greater Asbury's churches took the lead in organizing citizen opinion so that a badly needed increased school levy was passed. Another issue (left, above) with which the parish may concern itself is deple-

tion of Cadiz water supply because of widespread strip mining in the area.

"I think the cooperative parish is a process by which small United Methodist Churches are going to survive," said Mr. Burge. "I don't approve of closing small churches. Instead, we should create patterns where ministers can share services and bring needed activities to all the members. The same principle applies to inner city churches."

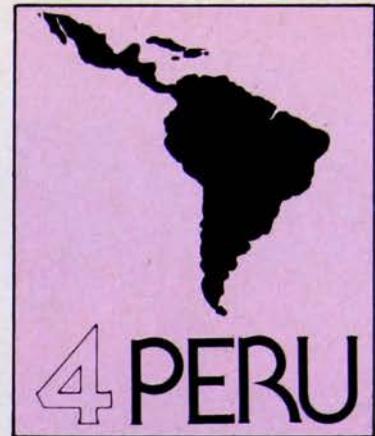
Recognizing Women—Women ministers added a new—sometimes unanticipated dimension—to the workshop. At an evening session, two ministers and their wives—an older and a middle aged couple—discussed their lives in the church. The role of the minister's wife—some wives attended the workshop—dominated much of the conversation. Consensus seemed to be that the pastor's wife should have freedom "to be what she wants to be." If she enjoys participating in church activities such as Sunday school and women's groups, she should be active in them, but, on the other hand, if she prefers outside activities, she should be free to pursue those also.

While helpful, the discussion didn't really hit on the needs of the six women pastors, such as Netty Burkey of Mt. Zion UMC in Bucyrus (left, below). The special situation of women finally was noted by a workshop observer and then some suppressed frustrations came out. "The family that gave me a room didn't think about feeding me, as they probably would have done for a man," said a single woman minister. "I had to eat in restaurants." Added another, "My husband still isn't accepted by my congregation." The process can work in the reverse, though, according to Mary Scales of Marietta (right, above), who said her congregation provided her with a safer, and more expensive, apartment than a single young man might have received.

Nevertheless, East Ohio Conference is very open to appointment of women ministers, all agreed, though seminary training and district and conference orientation are still basically male-centered. But the women credited men at the workshop "with thinking about terminology and beginning to be more conscious of us."



CRITICAL ISSUES IN LATIN AMERICA



General Juan Velasco Alvarado had been leader of Peru's military junta since 1968. When he was ousted last August in a bloodless coup by General Francisco Morales Bermudez, his trusted prime minister, army commander in chief and heir apparent, it was a takeover not without precedent. For ever since Peru's independence from Spain in 1824, its government has been overthrown by the military at least 22 times.

The new president has promised Peruvians continuity in government policies, vowing not "to change an inch" of the ideological or political guidelines followed by his predecessor. Humanistic, socialist, and Christian values will continue to shape the revolution, he said.

Peru's revolution began in 1968, when General Velasco and the military overthrew the constitutional government of Fernando Belaunde Terry. Their aims, Velasco said, were to free Peru from foreign domination and to provide an organization of social justice without economic exploitation.

The country General Velasco set out to reform is marked by diversity, its people fragmented by race, income, and geography. The overpowering Andes mountains run the length of Peru, and it also has coastal areas and jungles, some of which lack connecting roads to any of the large cities. Each area has distinctly different cultures and languages, a fact which fosters regionalism rather than unity.

Indians live in the Andes, having survived 400 years since their Inca ancestors were conquered by the Spanish. Although they constitute almost half of Peru's population of 13.5 million, they form the bottom level of its society. Since most In-

dians speak only an Indian language, Quechua or Aymara, they are isolated from the Spanish-speaking cultures of the coast and from national life. (In addition to Spanish, Quechua was made an official language in 1975.) Most Indians live in poverty, are poorly fed and often ill.

Persons of racially mixed background (including the middle class) make up 52 per cent of the population; the other 46 per cent is pure Indian.

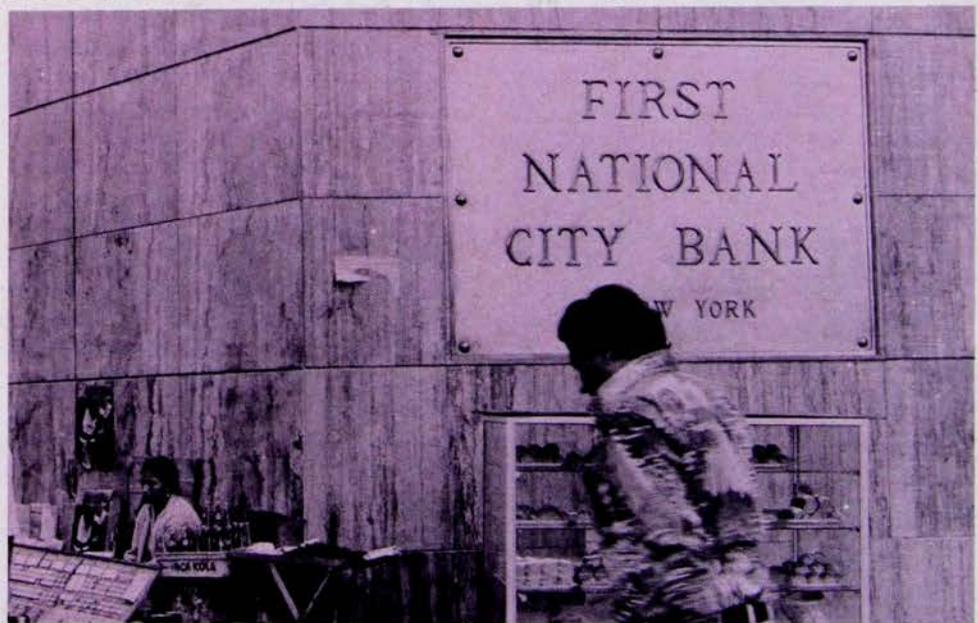
Before 1968, an oligarchy of 40 families controlled Peru. Although approximately half the population earns its living from agriculture, four per cent of the population owned 75 per cent of the land. Twelve hundred landowners controlled 60 per cent of the arable land, while one-third of the landowners had fewer than five acres each. This unjust system operated with the acquiescence of the middle class, interested in pursuing its own eco-

nomic and political advancement.

Conditions in the mines and fishing ports of pre-Velasco Peru were hardly better than those in the mountains. Urban areas acquired slums as landless peasants moved to the city in search of a better life.

Nationalism was also a major factor in the 1968 coup. U.S. companies controlled over 65 per cent of the gross national product, and by 1967 nearly 75 per cent of Peru's oil was foreign controlled. An American-owned business, the International Petroleum Company, had the major private monopoly on oil production and distribution. General Velasco's predecessor, Fernando Belaunde Terry, in his 1962 campaign had promised to negotiate a settlement with IPC within 90 days, but by 1967 a settlement still had not been reached. Nationalistic army officers demanded that Belaunde seize all of IPC's assets, but instead he took only the oil fields

U.S. companies controlled over 65 per cent of the gross national product in 1968.





The changes wrought in Peru's educational system are some of the most rapid and far-reaching in the Third World.

and then signed a contract permitting the company to continue refining and marketing Peru's oil. Popular opinion held that he had sold out.

In October, 1968, the military seized power, and six days later expropriated IPC without compensation. The company's value was estimated at \$208 million. Velasco's takeover received overwhelming national support.

Velasco's regime established itself as the first Peruvian government dedicated to improving the lives of the masses. It made great changes in national life during its nearly seven years of existence, primarily through education and the most radical and extensive land reform in the country's—and the continent's—history.

The military government rejects the label of socialist which its reforms sometimes earn it and claims its policies are those of neither capitalism nor communism but represent "a third way." They have conducted their experiments with a minimum of repression.

Agrarian Reform

The Agrarian Reform Act, decreed in June, 1969, broke the oligarchy's economic and political power. Throughout Peru the government

expropriated with compensation landholdings of 390 acres or more, lands abandoned for more than three years, and farms too small and poor to support their owners. It made no exceptions, even for the large coastal sugar plantations, 65 per cent of which were owned by the U.S. and other foreign interests. At the same time the government ended centuries-old injustice by nationalizing all water rights.

Privately owned farms still exist, but they must be worked by their owners and must be no larger than 395 acres.

Large efficient estates were not broken into smaller farms but are run as cooperatives or agrarian communities, owned by both the state and the workers. Profits are shared with poor communities nearby.

The Tupac Amaru Agricultural Society of Social Purpose is one government attempt to avoid creating a new rural elite. It is an Andean sheep ranch on land formerly belonging to the U.S.-owned Cerro Corporation. Now, 5,000 families live on its seven ranches and 16 Indian communities, and they invest their profits in such economic and social projects as roads, medical services and training programs.

Since the 1969 "Day of the Rural Laborer," 175,000 peasant families

have received 10.7 million acres of land. When agrarian reform is completed by the end of this year, some 25 million acres will have been expropriated, affecting 72 per cent of the arable land in the country.

Despite the fact that social justice has taken priority over economic considerations, the land reform has been a success: agricultural production has increased at an annual rate of 1.6 per cent.

Problems remain, however. Although 175,000 families have been given access to the land, one million families still live on subsistence plots. There is such a shortage of arable land that even if farm holdings were reduced to half an acre per person, some 4.6 million peasants would remain landless. Land reform has created two rural classes of "haves" and "have nots," but otherwise it has not created many visible changes in the social structure.

Urbanization

Peru has also experienced the worldwide trend of urbanization. Most of its economic development has been concentrated on the coast, and so the coastal cities have become the destination of migrants from the mountains searching for jobs. Migration to the crowded cities is continuing at a rate of six per cent a year. Even if migrants are able to find work in a time of growing unemployment, housing is scarce. One-third of Lima's three million residents live in slums.

Barriadas, peripheral settlements on the outskirts of large cities, are a response to the housing shortage. They are constructed almost entirely of straw huts and lack sewerage and water, but they house several thousand people in a climate cold enough in winter to require woollens.

Some of Peru's slums date back several decades. *Barriadas* were established most frequently in the 1950's and '60's by invasions in which thousands of people moved onto land in one night. A Law of the *Barriadas* was passed in 1963, aiming at the improvement of conditions, and a governing body was formed to secure such services as schools, water, lights, and sewerage.

Velasco's government concentrated less on the urban areas than

the rural ones, and it is now the cities which will determine the revolution's success or failure.

Educational Reform

The changes wrought in Peru's educational system by the military government are some of the most rapid and far-reaching in the Third World. It has achieved them through an institution called *el nucleo educativo nacional*, the community-centered nucleus. One-fourth of Peru's schools have been replaced by NEC's, and communities are demanding that the other three-fourths be replaced by them rapidly. Most NEC's now existing are primary schools in rural areas.

The NEC's curriculum is designed for relevance and practicality. Its subject matter extends to nationalism and politics, including the ideology of the current government. Participation in community affairs is stressed and students may take part in literacy or clean-up campaigns. NECs are used in the evenings for literacy classes, vocational education, and meetings. The community awareness NECs encourage has sometimes resulted in demands for the local government to make improvements.

Since educational reform is aimed at preparing people of all ages to serve society, schools encourage group participation rather than individual competition.

Peru devotes one-fourth of its annual budget to education, but despite this financial commitment and successful educational innovations, much remains to be done: 30 per cent of its adults are classified as illiterate.

Industrial Development

The Peruvian economy is diversified. It profits significantly from tourism and it produces as its major exports coffee, sugar, cotton, minerals, and fish meal, made from the anchovy catch which has made Peru the world's leading fish producing country. It is also the fourth largest producer in the world of copper, which presently provides 30 per cent of its foreign exchange. Most industry is located on the coast, with the heaviest concentration in and around Lima.

The Velasco government made many changes in business and industry as well, among them the

expropriation of foreign-owned enterprises, the nationalization of industries, and the restriction of foreign participation in domestic operations. It has gained control of large segments of the economy that foreign companies, primarily the U.S., controlled, and it has given the state control of banking and marketing of major exports.

The Velasco regime did not forbid foreign investment but in fact attracted more than any of its predecessors. Germany and Japan have been heavily involved economically in Peru, but since the early 1950's the U.S. and England have held most of the long-term foreign investment. Peru now receives more private American investment capital than any other Latin American country except Venezuela.

Foreign investment has gone primarily into mining and development of the jungle regions of the Amazon basin, where the state oil company, Petroperu, struck oil in 1972. Surveys show reserves of 600 million barrels, and twenty companies, in cooperation with the Peruvian government, are searching for it, spending millions of dollars in the process. The oil search has produced 15,000 new jobs but also has caused inflation. Peru expects to realize income from its petroleum and minerals in three to four years.

Programs have been put into effect which will eventually give industrial workers a voice in running their company and a 50 per cent share of its profits. Workers are to be involved in owning and managing mining, industry, fishing, telecommunications, oil, and electric power plants.

Foreign Relations

The 1968 coup also marked a definite turning point in Peru's foreign relations. The reforms it initiated are considered by many to be the most revolutionary in Latin America, and it is becoming a leading force on the continent.

Since 1971 the country has hosted conferences of Third World nations, established diplomatic and trade relations with mainland China and several Eastern European countries, and led the movement to have Cuba reinstated as a member of the Organization of American States—significant since Peru was instrumental

in bringing about Cuba's original expulsion.

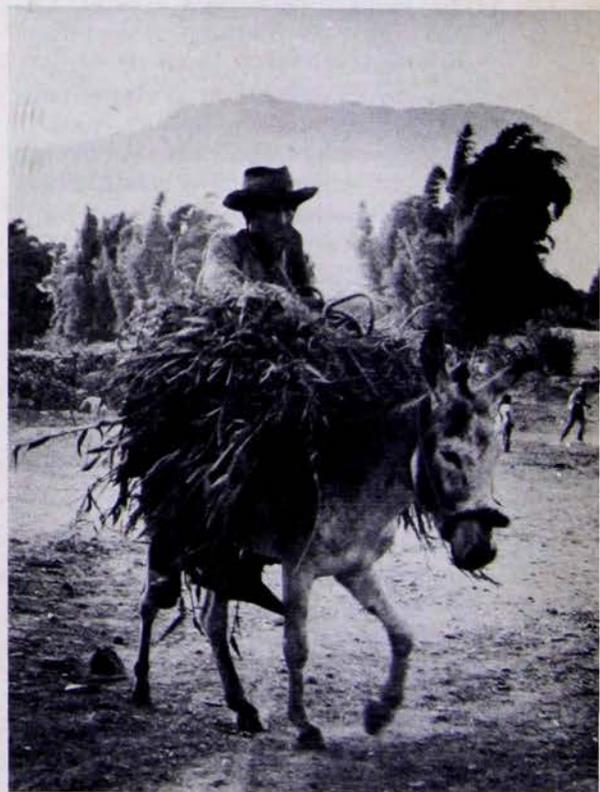
U.S.-Peruvian relations have been strained not only by the military government's expropriation of U.S. property but also by a conflict involving sovereignty over coastal waters. Peru has claimed sovereignty within a 200-mile limit from its coast, while the U.S. recognizes only a 12-mile limit. Peru has repeatedly seized U.S. tuna boats fishing within the waters it claims, and the U.S. has retaliated by cutting its aid to that country.

Under Velasco Peru has moved closer to the USSR, which provided it with sophisticated military equipment. Whether General Morales will continue or reverse this trend is unclear, as are the outlines of his foreign policy in general.

Velasco's Fall, Morales' Rise

The first years of the revolution accomplished much, but Velasco never became especially popular, and he and the military as a whole lacked significant popular support. Persons who have benefitted from the revolution have not developed affection for the government, and they often resist further reforms which might require them to share

Despite agrarian reform, one million families still live on subsistence plots.



their gains with poorer citizens. Promised improvements are slow to be realized, and the government seems to control most decisions.

The world economic condition and internal changes have contributed to Peru's present economic problems. Inflation is spiraling, unemployment is increasing, and the economy is in trouble because of soaring food prices and shrinking foreign loans.

Since 1968 the military has sought to stifle the influence of political parties, labor unions, professional and business associations, and the press. In a country with a deep-seated feeling for civil rights and a tradition of freedom of the press, these actions were resented. Velasco in recent years arrested or expelled his opponents and expropriated newspapers, leaving his government with no opposition in the press. In June, 1974, he outlawed one of the country's major political parties, and, in February, 1975, the army killed 30 striking policemen. Charges that his presidency was becoming a dictatorship were heard throughout Latin America. Observers detected signs of possible dissension within the ranks of the junta, which the events of August 29 proved correct.

General Morales in his short time in office has already given a civilian a cabinet post, the first such occurrence in nearly seven years. His appointment of a banker and economist as Minister of Economy and Finance has been hailed as movement away from Velasco's increasing rigidity.

Morales has also passed a decree granting amnesty to political exiles and lifting bans on news organizations. Dozens of deported politicians and journalists are expected to return.

Widely regarded as Peru's most intelligent top military officer, General Morales is committed to the principles of the revolution begun in 1968. He is expected to consolidate its gains rather than to introduce new reforms.

The revolution's actions and accomplishments will continue to be a subject of worldwide debate long into the future. The social reforms promised and hoped for have not all been achieved and may never be. But sweeping land reform has taken place, and Peru can claim control of its natural resources. ■

Peru At A Glance



Peru is located on the Pacific coast of South America, bounded by Ecuador, Colombia, Brazil, Bolivia and Chile. Long the center of Spanish domination in South America, Peru declared its independence from Spain July 28, 1821 under San Martin and actually won it in 1824 under Simon Bolivar.

About 46 percent of Peru's population of 14,500,000 (1975) are pure-blooded Indians. Some 38 percent are mestizo, with strong Indian lineage; 19 percent are of European origin, and three percent the remainder, mostly Negro and Oriental. Annual growth rate of the population is about 3 percent which places Peru among those countries experiencing a population explosion.

Government: Peru has a history of representative government but has been directed since October 1968 by a revolutionary government of the Armed Forces, which has instituted economic and social reforms tending to promote a way of life which it claims as neither capitalistic or communist.

Products and Resources: The basic industry in Peru is agriculture which employs over 45 percent of the country's labor force, most of whom are indigenous peasants living on the margin of the country's economic and social life. Largest

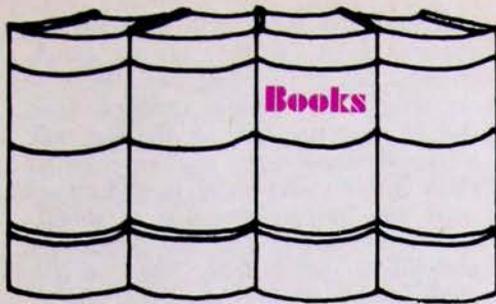
agricultural exports are cotton, sugar and coffee. Peru is famous for its minerals, copper, lead, zinc, silver and iron ore being the principal ones.

Education and Religion: Religious liberty prevails but the Roman Catholic Church is protected by the government. Reform in education, a vital part of the Revolution, is aimed at preparing all age levels to be of service to society, encouraging group, rather than individual competition. Some 30 percent of the adults are classified as illiterates.

Methodist History: In 1877-78 Methodism's Rev. William Taylor started school-church projects at Callao, Lima, Mollendo, and other Peruvian cities, in connection with his self-supporting mission program of South America. In 1866, on his third journey to the west coast of South America as a roving Methodist evangelist of the South American Conference, Mr. Francisco G. Pensotti visited Peru. In 1877 he was appointed agent of the American Bible Society for the Pacific coast. In July, 1890, Mr. Pensotti was arrested and imprisoned in Callao for eight months, but was finally declared innocent by the high court and set free. This case, bearing on the cause of religious liberty in teaching and worship, became internationally celebrated.

About the same time the Rev. Thomas B. Wood was appointed superintendent of the Peru District of the Methodist Church, coming from the east coast of the continent where he had been working for a number of years. He started a number of small schools and from them grew the Callao School. Later his daughter, Elsie, as a missionary under the Women's Foreign Missionary Society, founded Lima High School for girls, now Colegio "Maria Alvarado."

In January 1970, the Methodist Church of Peru declared its autonomy. This meant working under its own constitution and naming Wenceslao Bahamonde as its first Peruvian bishop. In 1974 the 1,300 members on the church rolls were served by nineteen pastors. Each of the four districts is served by a person who also serves as a local pastor.



WE ARE ALL POWs, by Chuck Noell and Gary Wood. Philadelphia, 1975: Fortress Press, 90 pages, \$2.75.

A combat veteran and a war resister—what can they have in common? Out of a series of conversations about the impact of the Vietnam war, Chuck Noell and Gary Wood discovered they shared deep experiences and feelings. This book is the result—an unusual source of sensitive insight for the “Vietnam generation.”

As a personal history of our era, this book is the real story of the authors and others like them. Although both are of Lutheran background and from western Pennsylvania, the differences are marked: Gary comes from a poor family, says he would probably have been a steel worker if the war had not disrupted his life, and has an honorable discharge; Chuck is the only child of an affluent business man, thinks he would have become a college teacher except for the war, and changed from a pacifist to war resister with a federal court conviction.

In the preface they say, “Ten years ago, we would have been indifferent to one another. We would not have talked at all, let alone found out that we had many of the same ideas. Today, we expected to have a strong rapport with each other even before we met. We had felt it before—Chuck with other Vietnam veterans, Gary with other antiwar activists.” The public has been led to believe that people who made such different choices during the war are polar opposites in their beliefs and innermost feelings. Gary and Chuck found the reverse to be true. They found that they share feelings of powerlessness, outrage, betrayal, and despair.

It is the actual experiences that have formed the Vietnam generation. These are documented and compared by Chuck and Gary about themselves and others. All must deal with military service: flunked out of college, dead end jobs, and off to war; or, college graduation, CO status, someone else off to war in their place. All must deal with social attitudes, jobs and education: military service experience as no help in entry to job or school, being ignored or constantly asked about killing babies, rising rates of suicides and other violence

among vets; or, rejecting CO status in exchange for positive resistance, doing volunteer service jobs with people who had deep problems, experiencing similar feelings of isolation from the mainstream of society. People were killing and being killed in places like Pleiku (1968), Peoples Park in Berkeley (1969), and Kent State (1970). These were experienced by many as part of a single national policy. Much of this is described in the first two chapters, entitled “Still Living in Vietnam” and “Shooting Targets.”

The third chapter, called “Together Heads,” begins with the following quotation from the psychologist Robert Jay Lifton: “In earlier work, I found that survivors of the Hiroshima holocaust experienced what I described as ‘a breakdown of . . . faith (or trust) in the structure of existence.’ The same is true not only for large numbers of Vietnam veterans but, perhaps in more indirect and muted ways, for Americans in general. This shattered . . . faith has to do with remaining bound by the image of grotesque and absurd death and equally absurd survival.” It is in this perspective that Chuck and Gary express their common feeling of being both “outlaws” and “survivors.”

Throughout the book the authors show how people responded to what was happening to and around them. Generous or selfish, withdrawing or lashing out or reaching out, vets and resisters formed their own groups, as well as operating individually. Gary became involved in local vets self help programs, later became State Director of the Pennsylvania Program for the Advancement of Veterans Education (PAVE), led lobbying efforts and legal action to increase aid for vets, and in 1974 became director of the Ministry with Veterans of the Lutheran Council in the U.S.A. Chuck was active in American Friends Service Committee and VISTA during 1968-73, led training in prevention of violence (including a team to work with students and faculty at Kent State just after the shootings there), and since 1973 has been associate director of Special Ministries/Vietnam Generation—a joint effort of twelve denominations through the National Council of Churches, working with war resisters, veterans, and their families.

The last two chapters focus the views of the Vietnam generation for the present and future under the headings “Hostile Territory” and “All POWs.” As Chuck says, “Vietnam has left us feeling expendable, and we have taken the same lesson from it. The only difference is—we consider the machinery of security as the way the hostile environment gets at us, because that machinery produced Vietnam. Thrusting all forms of organization out of our lives is our strategy of

control . . . I’ve thought of America as a collection of reservations. Some people are confined on them, some people confine themselves so they can shut everyone else out.” Gary expresses a similar view: “‘Reservations’ are the cause of our worst social problems. They’re what make you expendable in the first place. They make the team ‘the People.’ They make everybody else automatically ‘the Enemy.’ And it’s a short jump from making ‘the Enemy’ fit in to killing them off if they won’t.”

Although the general public impression is that Vietnam is “over” and that post-Vietnam issues have been cleared up, the fact is that most post-war problems remain with us. Gary and Chuck reported their talk with a church group as follows: “The two of us talked about the images we shared of ourselves as outlaws and survivors. We said that “amnesty,” for us, had to mean more than a law, a program, or a formal proclamation. It had to include a personal effort to reevaluate the Vietnam experience and what it meant. We said that our generation had a stake in seeing that kind of reevaluation go on throughout the country, because it was the only way to bring us out of spiritual exile and to transform the futile suffering of Vietnam into something redemptive.”

This book should be a very useful tool for general education about post-war issues and for promotion of dialogue and action about those issues.

JOHN E. JORDAN

John Jordan is Executive Secretary for University and Young Adult Ministries National Division, BOGM.

DOING THEOLOGY IN A REVOLUTIONARY SITUATION, by Jose Miguez Bonino. Philadelphia, 1975: Confrontation Books, Fortress Press, 179 pages, \$3.95, paper.

For many years theology has been written and developed in the industrialized western world and given to the underdeveloped Third World with little thought on the part of the “giver” that the “receiver” might have something to offer. In recent years Third World Christians have sought to understand their faith in their context of poverty and oppression. Theology has been written and developed, and now offers a dialogue that can help re-think U.S.-Western European theology.

Much of this new theological ferment is in Latin America, where Roman Catholic and Protestant theologians have begun to write a “theology of liberation.”

Since most that has been written remains in Spanish, or if translated, is heavy and technical, it has been diffi-

cult for U.S. Christians to have access to this new theological movement. However with the publication of *Doing Theology in a Revolutionary Situation* by Argentine Methodist theologian Jose Miguez Bonino, English-speaking readers have a succinct, critical introduction.

The title is descriptive, for as Miguez Bonino writes, the theology of liberation is "not merely a new theological subject, but a new way of doing theology." Theological reflection is critical reflection that *grows out of* the struggle for liberation. Truth is done, not abstractly known.

The point of departure for the theology of liberation, or, as the author prefers, "theology in the context of the struggle for liberation," is the concrete situation. In Latin America that means social-political oppression and economic dependence. Thus it is in this historical context that God is understood to act. God is not only the God of the past, but of the present: the God who liberated the Israelites from Egyptian slavery seeks to liberate the poor and oppressed from slavery today.

Basically, God is acting in history today to do his will. No separation is made between "religious" and "secular" history. Theologians of liberation seek, as Miguez Bonino writes quoting another theologian, "to maintain the integrity of 'one God-filled history.'" The author explains that "God builds his Kingdom from and within human history in its entirety; his action is a constant call and challenge to man. Man's response is realized in the concrete arena of history with its economic, political, ideological options. Faith is not a different history but a dynamic, a motivation, and, in its eschatological horizon, a transforming invitation."

This invitation means to take a side: the side of the poor. The Christian's participation in God's liberating action always means solidarity with the poor and oppressed.

As Christians join the struggle for liberation, they must use the "rational tools" available for social analysis. This is basic for the theology of liberation, for, differing from more traditional theologizing, it consciously and heavily utilizes the social sciences as tools for the theological enterprise.

It is in this context that Marxist social analysis plays an important role. A real contribution of Miguez Bonino's book is his careful, critical presentation of the relationship between Marxist social analysis and Christian action.

Although the author considers himself part of the new movement, he is not without his criticisms, especially of its ecclesiology. For him, it shows much "unclearness and hesitation." He affirms that "only in the struggle for the libera-

tion of the poor will the Church become the one true Church." but quickly warns that if the cause of Jesus Christ and therefore the Church is "totally and without rest equated with the cause of social and political revolution, either the Church and Jesus Christ are made redundant or the political and social revolution is clothed in a sacred or semi-sacred gown."

This means nonbelieving revolutionaries are easily labeled as "latent" or "unknowing" Christians. The Church thus ceases to be the Church, and becomes just another institution aside any other whose purpose is liberation. The author believes that greater ecclesiological clarity is crucial, and in his final chapter presents his own understanding of the Church in the context of liberation.

The first part of the book traces the Latin American historical situation of dependence and oppression, and sketches the contemporary social-political reality. The second part is devoted to the authors' own critical reflection and development of the theology of liberation. The book is an excellent introduction to contemporary Latin America and to an important segment of contemporary Latin American theology. It is provocative—especially in its discussion of capitalism and Marxist social analysis—and is a genuine contribution to U.S.-Western European theology that has too often overlooked the political motifs in the life of Jesus and the God of history.

ROY H. MAY, JR.
Roy May is a United Methodist missionary in Bolivia.

THINKING ABOUT GOD, by John Macquarrie. New York, 1975: Harper and Row, 232 pages, \$8.95.

John Macquarrie is Lady Margaret Professor of Divinity at Oxford University and one of the clearest writers of theology in the English language. Furthermore, he sincerely believes that the chief business of theologians is to talk about God, to put the basic experiences of faith into intelligible frameworks of thought, and to take as little refuge as possible in obscurantism and double-talk. This book includes a number of lectures he has given in recent years, as well as some new essays, testifying to his abiding interest in the central problems of God-talk: the questions of truth in a field such as theology, the relation of mystery to truth, the meaning of the gospel, problems of thinking about God today, etc.

Dr. Macquarrie comes to his task with a profound humility unusual in the world of theologians. (One wishes he gave us more of Macquarrie's theology and less of what others are thinking.) He is convinced that our ways of under-

standing God today will naturally be different from the time of our grandparents, but at the same time he "cannot imagine any greater arrogance than that of supposing that for the first time in two thousand years one's own generation is really beginning to understand what the Christian gospel is all about!" That is the sort of historical perspective noticeably absent from some of the more voluble thinkers of our day.

Some of the most helpful parts of this book are Dr. Macquarrie's discussion of the split between "evangelicalism" and "social activism" that is a pronounced problem in many churches. He explores the two different ways in which the phrase "the Gospel of Jesus Christ" can be understood—as the Gospel preached by Jesus Christ (the Gospels) and as the Gospel about Jesus Christ, known primarily through the book of Acts and the letters of St. Paul. The basic motif in the former is the Kingdom, with its appeal for social justice and compassion, and the motif of the latter is the Cross, with its appeal for repentance and redemption. Says Macquarrie: "The fulness of the gospel is neither an ethico-political exhortation separated from the truth that God was in Christ, nor is it a message of personal justification and salvation through the cross without regard to the practical and social implications of such a message. . . . A pietistic gospel addressed only to man's soul and a secular gospel addressed only to his worldly needs are both pseudo-gospels. Nothing that does not touch the whole man is fully gospel."

Macquarrie has a way of finding value in many diverse theological approaches and then ever-so-gently pointing out where he disagrees or sees the respective viewpoint falling short. For instance, in the chapter "How can we think of God?", a lecture he delivered at Jewish Theological Seminary, he discusses at one point the contribution to theology of Buber's terminology of "I-Thou" and the idea that we cannot properly talk about God, because that would make God an "it," we can only address him or name him in the moment of encounter. Macquarrie says the distinction between "I-Thou" and "I-It" is an important one that can help us avoid some of the difficulties of traditional theological problems and does point us to the biblical God who "encounters" people. But "I-Thou" has its own difficulties. When one meets another person, surely one addresses him, but this should not preclude talking about him later or with another person present. In other words, sooner or later you have to talk about God, and that leads to questions of being, not just of inter-relationships. Later he affirms the language of being which has a "special

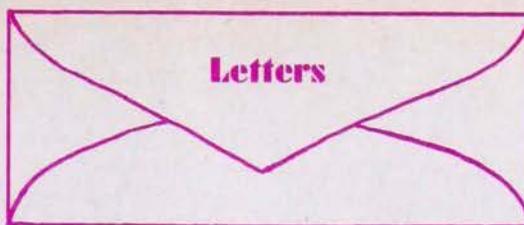
place" in thinking about God. "It makes God meaningful to man, who knows at first in his own existence what it means to be, in an active dynamic way. . . . It opens the way to endless possibilities of prayer and communion—and this last point is all-important, for we could not think of God apart from the possibility of prayer to him."

The last section of the book is a series on representative modern thinkers. The first is Schleiermacher, the founder of modern liberal theology, who may in our own day even help us "to a re-discovery of religion," especially "the concurrence of feeling and thought, the sense of mystery and the reverence which it generates, the sociality of human life in its ultimate context." Another is John McLeod Campbell, the nineteenth century Scottish theologian who dared to suggest in the face of rigid predestinarianism that "God loves every child of Adam with a love the measure of which is the agony of his own Son." Campbell, says Macquarrie, can help us see how Christ's atoning work can be for all people, "yet without swallowing up their personal identities." Other thoughtful essays are on Bultmann ("one of those scholars who makes up his mind on certain fundamental questions at the outset of his career, and pretty well stays with them later."), Heidegger, on whom Macquarrie is the recognized authority in the English-speaking world, and a modern Scottish theologian, Ian Henderson. Perhaps the most moving chapter is on Daniel Day Williams, the great American process theologian who died in 1973 and to whom Macquarrie has dedicated this book. Macquarrie is not a process theologian himself, but he has a profound and high regard for its contributions to theology, and this chapter is a lucid essay on that theme. Of Williams, Macquarrie writes: "He was a theologian of great intellectual ability, a Christian of real spiritual depth and, in addition, one of the ablest and most conscientious of teachers."

This book should appeal to persons who want a lucid and balanced overview of what modern theologians are thinking about God (granted, some theologians have given up thinking about God and are concentrating more on themselves, or "autobiographical" theology). It is not easy reading, but no really good book on theology is easy, and it will not appeal to anyone who believes that there are no problems in thinking about God in the modern day.

Before he returned to Britain in 1970, Macquarrie was Professor of Theology at Union Theological Seminary in New York and an active member of St. Mary's Episcopal Church in nearby Harlem.

C.E.B.



Letters

HIS HAT IS OFF

One of my students in New Orleans Baptist Theological Seminary recently handed me the October, 1975, issue of *New World Outlook*. I have read with interest and appreciation two articles: one "Critical Issues in Latin America: Chile" and "A Sense of Dignity." I served as a missionary under the Southern Baptist Foreign Mission Board for fourteen years from 1959 until 1973. Nine of those years were under appointment in Chile. It is my second home, and a large part of my heart and life are still there. Thank you for the incisive and well documented background on the actual situation in Chile. The follow-up article by Christian Precht gives the added personal dimension to the background article.

My hat is off to you for an excellent piece of work.

BOB ADAMS

Associate Professor of Social Ethics
New Orleans Baptist Theological Seminary
New Orleans, Louisiana

ENVIRONMENTALIST KICK?

I think the October cover is a real good picture of a junk pile beside the Hudson River not many miles from where you sit. The chair is inviting. Objects in the foreground are in focus. It is a nice junk yard, of which there used to be very many in New Jersey. The poles and wires for power and telephone occupy the second most prominent part of the photo. A Staten Island Ferry appears near the center of the photo, with Brooklyn in the background. I see that the photo was taken after a rain. Rains, furthermore, had fallen to promote excellent growth in the scene.

Yes, I think I know your purpose of the photo. But Liberty has her back to New Jersey, she is out of focus beyond the poles and wires. You emphasized the junk yard—not the statue. Were you trying to "sell" (even "enforce") your environmentalist views on people? Have you fallen for the propaganda spewed out, polluting the minds of people?

I cannot but consider how God-fearing people would see the rain water and the rank growth of weeds and grass, then recognize God's handiwork. The sun, rain, temperature and other God-given factors had been and were at work. They had been changing the "junk." The weeds and grass were growing so rampantly. The growth was more luxuriant, I expect, than if they were not there. They had been covering the discards.

Can't we thank God for his Nature healing the wounds? Can't we remember that man, has been and will continue to discard (pollute) his unwanted, unneeded materials, things that have places?

When are we people going to comprehend how many of us have been so acceptive of the propaganda of the great environmentalist kick and place our trust in God?

D. O. WOLFENBARGER
Homestead, Florida

MINISTRY TO THE DEAF

I have read with interest the article, "Hearing the Good News in Oklahoma in the September issue of the *New World Outlook*. I would like to point out that it is not the ONLY program for the deaf sponsored as a Conference-wide ministry as was reported in the article. The Southwest Center for the hearing impaired operates as a program of The Methodist Mission Home of Texas and New Mexico. Sponsored by these five conferences, it serves young adult deaf who have "fallen through the cracks" of society either by not "making it" in the programs offered by the States, or they may never have been beyond the confines of their family in all their 18 years or more. The goal is independent living, and in the year and one-half of the program's life, students have moved on into this and other communities as contributing members of society.

The traditional ministry of the Mission Home has been to unwed mothers and as an adoption agency. We understand that we are the last of a disappearing service in the United Methodist Church to continue to provide this ministry. The two programs are operating as a complement to each other in the same facility. It is a real pleasure to see an institution that has successfully turned to a new future without upending the old roots.

Our "Signs of the Times" Deaf Choir will be participating in the General Conference next Spring.

FRANCES R. OPITZ

SAID SOMETHING SENSIBLE?

It is refreshing to note that you have, at long last, said something sensible regarding hand guns. You barely touched on the subject of the licensing of the users of guns, but that is better than the idiotic drivel that you and other Methodist publications have been printing about 'ban handguns'.

As for the constitutional provision that "the right of the people to keep and bear arms shall not be infringed," the National Rifle Association may as well forget it. That right has been infringed again and again, and the infringements have been declared constitutional.

I sent a check to NRA yesterday, to help in their fight to stop some of the more stupid proposals.

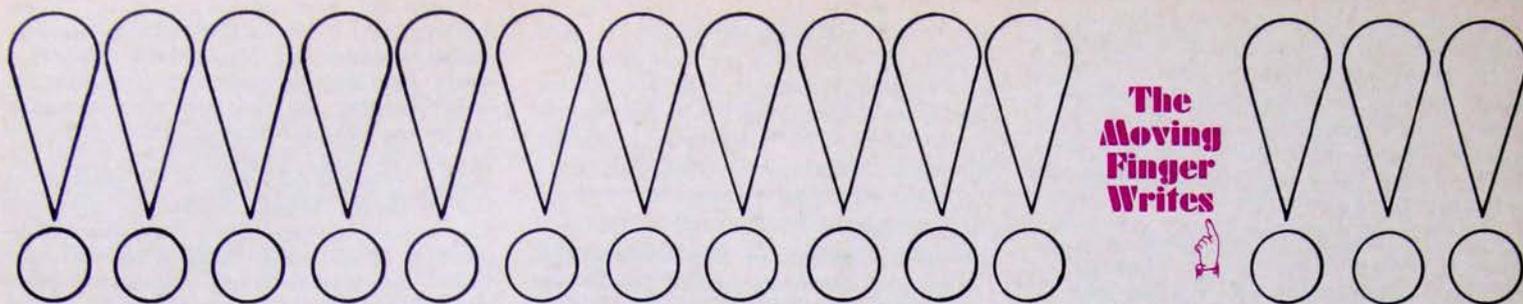
JOHN WESLEY CARROTHERS
Mill Valley, California

CHRISTMAS IN BRAZIL

The Christmas tree is not a part of the Latin tradition, but is one of the many innovations brought into Brazil from Anglo-Saxon countries. Two traditions with much deeper roots in Brazil are the Creche and the midnight Mass.

Early in December, many families begin to set up the Creche with the Christ Child lying in the manger and around Him, Joseph, Mary, and the Magi. December is summertime in Brazil and often a playful breeze comes through the window; there may be music and dancing. As midnight of Christmas Eve draws near, every one is off to the church for the midnight Mass. Evangelicals (Protestants) will have their fellowship and program at the church beginning early in the evening and ending around 11:00 p.m. Whether in Brazil or the United States, may we keep Christ in Christmas.

GLADYS OBERLIN
Recife Pe., Brazil



CANADIAN ANGLICAN BISHOPS APPROVE WOMEN'S ORDINATION

Women will be ordained priests in the Anglican Church of Canada a year from now, bishops of the Church decided in an historic 31-3 vote after many hours of debate.

Collectively, they gave individual bishops the right to ordain qualified women to priestly orders as of November 1, 1976. A handful of women have been admitted to the Anglican diaconate across the country, but no priests to date.

The General Synod, the "parliament" of the 1,500,000-member Church, gave overwhelming approval for women priests last June. A previous Synod had already given approval in principle.

This year's Synod said any bishop could ordain a female priest "after consultation with the House of Bishops."

The only "rider" that the House of Bishops placed on implementing their decision next November 1 is that there be no "overwhelming negative reaction" from other national and area Churches which make up the Anglican Communion.

The Canadian bishops asked their primate, Archbishop E. W. Scott, to seek out opinions on the policy from other leaders in the 50 million-member Anglican family around the world. He has also been asked to inform the leaders of the Roman Catholic and Orthodox Churches, neither of which has ordained women as priests.

In an interview, Archbishop Scott said he expects a favorable response to the Canadian Church's move. He pointed out that other branches of the Anglican Communion—notably, the mother Church of England, Jamaica and New Zealand—have approved in principle the ordination of women to the priesthood.

"Even the Orthodox Church, which will be the last to take action themselves, have told me they see no theological reason against it," the primate said. "The Roman Catholic bishops, who met with eight of our bishops in Toron-



John Witherspoon



Patriot



(RNS Photo)

NEW STAMPS FOR NEW RATES

The U.S. Postal Service has released designs for stamps and postal stationery which will be issued in connection with the new postage rates that go into effect Dec. 28. Three of the stamps, two of which will have religious themes, are reproduced here. From left are: the 11 cent Freedom of the Press commemorative; a 9 cent postcard honoring John Witherspoon, Presbyterian minister, first president of Princeton, and signer of the Declaration of Independence; and a 24 cent stamp showing Boston's Old North Church, from which lanterns were hung during Paul Revere's ride.



VIETNAMESE RELEASE 7 CAPTIVE MISSIONARIES

Missionaries John Miller (second right) and his wife, Carolyn (right), of Allentown, Pa., look on with big smiles as their daughter, Luanne, 5, talks to newsmen in Bangkok following their release on October 30 by the Provisional Revolutionary Government of South Vietnam. At center is Mrs. Betty Mitchell of Cass Lake, Michigan, who was also released. The missionaries had been captured when Communist forces overran the Vietnam central highlands last March.

Not shown but also among the seven American missionaries released were Dr. Richard and Lillian Phillips, of Bloomington, Minnesota, who had been in South Vietnam for 17 years as Christian and Missionary Alliance missionaries. Mrs. Phillips is the sister of Mrs. Ruth Schevenius, a United Methodist missionary in Rhodesia who is currently on furlough in Minneapolis. She received a call from her sister in Bangkok, Thailand. The missionaries might have been released earlier, says Mrs. Schevenius, but they caught malaria at the camp at Ban Me Thuot where they had been imprisoned and the Communists did not wish them to be released in ill health. They were

to last weekend, felt the same way."

Archbishop Scott's reference was to the recent meeting of eight bishops from each Church, who decided to encourage study and reflection among their members on the doctrines of the ministry and the Eucharist. The Anglican Church of Canada recently broke off union negotiations with the United Church of Canada after more than 30 years of talks.

RNS

taken to Hañoi and were released after their health improved. "They were also interrogated often," reports Ms. Schevenius, who had been working for months for the release of her sister and brother in law, "but my sister says the missionaries did not mind because it gave them a chance to say why they were there." The missionaries had lost a little weight, but were otherwise all right.

WORLD COUNCIL'S LEADER APPEALS TO MRS. GANDHI

Dr. Philip A. Potter, general secretary of the World Council of Churches, has called on Prime Minister Indira Gandhi to release those detained for political dissent and to "restore the democratic rights of the people for political expression."

In a letter to Mrs. Gandhi sent on October 17, Dr. Potter appealed especially for the release of Mr. J. P. Narayan, a 73-year-old political opponent who is being held in solitary confinement despite failing health. But he also mentioned the "wide spread distress" over the detention without trial of a very large number of other political prisoners.

Dr. Potter was particularly critical of the powers assumed by the Executive under the amended Maintenance of Internal Security Act. No grounds need to be given for detaining any person and detainees lose all legal rights. This constitutes "a very serious abridgement of human rights," he said.

While welcoming the economic reform which the present Indian regime is attempting to carry out, Dr. Potter said the participation of all the people in nation-building requires freedom to disseminate information, exchange ideas and express opinions, including dissenting views.

After calling for the release of political prisoners and freedom of expression, Dr. Potter states: "We are confident such steps will contribute to maximizing the participation of the people, and will strengthen your attempts for the revitalization of the economy and for ensuring justice especially to the weaker sections of society."

(EPS)

CHURCH AND SOCIETY URGES MORE OPEN POLICY ON GAYS

The United Methodist Board of Church and Society has adopted by a two-to-one ratio a petition to the 1976 General Conference calling for a more open policy toward church membership for homosexuals.

The proposal would revise the Social Principles to "welcome all persons regardless of sexual orientation into fellowship and membership," instead of the present statement that "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

At the same time, the 90-member board refused to recommend deletion of a phrase which now says, "We do not recommend marriage between two persons of the same sex," and declined to recommend adoption of a definition of families as including "couples of the same sex."

Board members joined the United

Methodist Council on Youth Ministries and the Church's Family Life Committee in recommending that the 1976 General Conference establish a study commission on human sexuality.

Other resolutions adopted by the board for transmittal to General Conference urge removal of criminal penalties for use of possession of small amounts of marijuana, while supporting strong law enforcement efforts against the illegal sale of all drugs; and support unconditional amnesty for protestors of the Vietnam war as "an act of reconciliation."

In a statement on the Middle East similar to one adopted by the Women's

Love came down at Christmas,

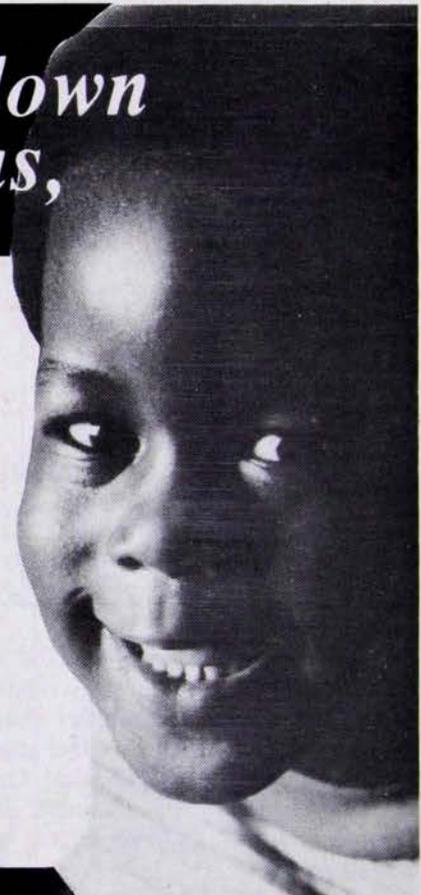
Love so amazing, so divine .

As Christians we are called to share that love not only at Christmas but every day.

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WORLD DIVISION

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VACANCY

Position: Assistant General Secretary, National Division, Board of Global Ministries

Responsible for program planning and development of Agency Concerns for the National Division and for administration of the South-eastern Region of the U.S.

This is a broadly based portfolio dealing with Community Centers, Educational Ministries, Homes, and Healing Services as Program in the National Mission.

Experience in the United Methodist Church, expertise in administration and experience with ethnic constituencies preferred.

Contact: Dr. Randolph Nugent
National Division
475 Riverside Drive, Rm 300
New York, N.Y. 10027

Division of the UM Board of Global Ministries, the church and society board urged an "over-all solution rather than a partial settlement" of the conflict and called for the Palestine Liberation Organization (PLO) to be included in negotiations as the representative of Palestinian Arabs.

A call for legislation to eliminate private ownership and use of hand guns was adopted by the board, as was a statement endorsing advertising of contraceptive techniques in the mass media.

In another area that has attracted wide-spread publicity, the board voted to rehire Jane Mills Reed as staff head of the Division of Emerging Social Issues. The division recommended the action after some 20 hours of discussion in closed session.

RECORD PROTESTANT GIVING REPORTED IN ANNUAL SURVEY

Members of 44 national Protestant bodies contributed more than \$5 billion

in 1974, at a record per capita rate of \$116.77, according to the annual survey of the National Council of Churches.

Giving increased by 9.1 per cent over the previous year, but the gain was offset by a dollar drop of 11 per cent in purchasing power in 1974 due to inflation.

With the exception of the Southern Baptist Convention, which increased both in membership and giving, most major denominations reported for the third straight year that a decreased membership is giving more.

Ten mainline Churches having a membership of 27,443,000—a drop of 1.3 per cent from the previous year—reported an increase of 7.7 per cent in contributions.

The Southern Baptist Convention, the largest denomination in the U.S., increased its membership by 1.8 per cent for a total of 12,513,378. Contributions increased by 11.4 per cent.

The ten mainline Churches in the sampling are the American Baptist Churches in the USA; Christian Church (Disciples of Christ); the Episcopal Church; the Lutheran Church in America; the Lutheran Church-Missouri Synod; the Presbyterian Church in the U.S. (Southern); the Reformed Church in America; the United Church of Christ; the United Methodist Church; and the United Presbyterian Church in the USA.

A record \$4.2 billion was ear-marked for congregational expenses. Benevolence giving, chiefly for mission purposes, totaled a record \$1.07 billion.

The Seventh-Day Adventists again topped the list by posting the highest rate of per capita giving: \$486.48. More than 70 per cent of contributions were earmarked by Adventists for benevolence or support of missions.

Per capita (full or confirmed members) for the United Presbyterians in 1974 was listed at \$157.26. Figures for the United Methodists for the same year were not complete, but for 1973 per capita United Methodist giving was \$92.99.

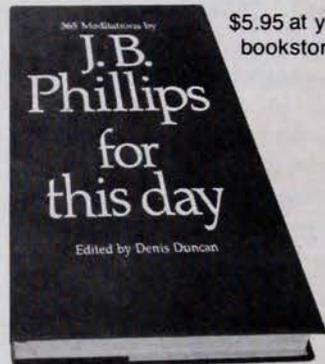
SCOTTISH CHURCH REPORTS RISE IN CONTRIBUTIONS

Optimistic news that Church of Scotland (Presbyterian) congregations were responding well to a recent campaign to increase offerings was announced by the Commission of Assembly.

The Rev. John Paterson, convener of the stewardship and budget committee, said congregations so far this year had increased their contributions to the Mission and Service Fund by \$133,400 over

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the 1974 figure.

This increase, he said, was equal to 9.5%, the highest percentage rise yet to the fund which finances the wider work of the Church.

He added, "It would be quite wrong not to feel a real sense of hope and encouragement from the figures which bear out what has been said before—once our people know what the situation is, they will respond. However, we have no way of telling how the increase is made up—we cannot count our chickens until the year is ended. Until then let us be content and hope that in the next 12 months the Church can concentrate less on arithmetic and more on the important reasons for giving."

Later, the Rev. William Johnston, convener of the Church and Nation Committee, told the commission in a fiery address that it was time for Christians to show their witness "on the shop floor, in offices and in the market place."

"Whether or not we are as a nation drifting into moral chaos is a matter of opinion," he said.

"But," he emphasized, "the Church need make no apology for speaking out against evil and injustice where these things exist—Christian men and women should seize every opportunity for an involved and imaginative witness."

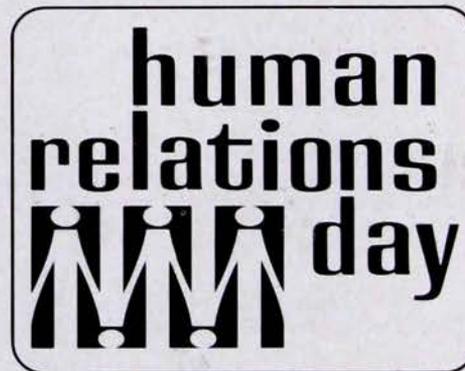
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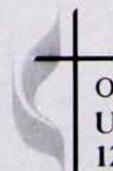
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(Kyodan) has accepted the resignation of the Rev. George Hanabusa, who served as General Secretary since November, 1972. Hanabusa resigned for personal reasons.

The Executive Committee appointed the Rev. Tiyoshi Takai, executive secretary for general affairs, to be Acting General Secretary until a new General Secretary is appointed. A committee of five was appointed to bring to the next meeting of the Executive Committee, in February, a nomination for the new General Secretary.

Mr. Takai is a graduate of Nijjima Gakuen, Takasaki City, and Doshisha University School of Theology. He served parishes in Beppu, Kyushu, and Tokyo prior to being called to be executive secretary of the Joint Broadcasting Committee in 1969. In 1972 he assumed the responsibilities of the general affairs office.

Mr. Hanabusa joined the Kyodan staff in 1964 with responsibilities for

Japanese missionary personnel serving abroad and missionary personnel serving in Japan. He has served on committees in the Christian Conference of Asia and the Japan-North America Commission on Cooperative Mission. He will continue to serve as associate pastor of Tokyo Itabashi Church, where the Rev. Mrs. Mitsue Hanabusa, his wife, is pastor in charge.

WORLD COUNCIL URGES U.N. TO RESCIND ZIONISM VOTE

The World Council of Churches has urged the United Nations General Assembly to "reconsider and rescind" its endorsement of the resolution equating Zionism with racism.

Dr. Philip A. Potter, general secretary of the World Council, declared the organization's "unequivocal opposition to the equation of Zionism with racism," and said the U.N. action was a matter of deep concern to the WCC.

With regard to the nature of Zionism,

Dr. Potter said it is "a complex historical process, expressing many different aspirations of the Jewish people over the years and is subject to many understandings and interpretations." None of these, he added, "can properly be used to condemn Zionism as racism."

Response by United Methodist Church officials to the United Nations' resolution on Zionism has scored the action as "one-sided . . . indefensible . . . and irresponsible." A resolution by the denomination's United States bishops and a private letter to Jewish leadership from the Board of Global Ministries and the Board of Church and Society also overreaction toward the discouraged U.N.

The letter to Jewish leadership, dated November 14, was signed by Bishop Paul A. Washburn of Chicago, Ill., president of the Board of Global Ministries, the Rev. Dr. Tracey K. Jones, Jr., general secretary, Bishop James K. Mathews of Washington, D.C., vice-president for ecumenical and interreligious affairs; and the Rev. Dr. Robert W. Huston, chief ecumenical staff officer. Signers for the Board of Church and Society were Bishop A. James Armstrong, president; the Rev. A. Dudley Ward, general secretary; and the Rev. Herman Will, Jr., associate general secretary for world peace.

"Out of Christian conscience," the agency leaders wrote, "we deplore the irresponsible and self-defeating vote in the General Assembly of the United Nations, which presumed to define Zionism as racist in character. To attempt such a definition is indefensible in historical perspectives."

The resolution "solves nothing," the letter continued, "adds anguish to Jews . . . endangers support for the United Nations . . . (and) dulls the edge of hopes for combatting racism wherever it exists, precisely because definitions of racism and nationalism are now blurred." (At press time, a statement by United Presbyterian Church officials was not available.)

The World Council's Dr. Potter pointed out that in 1967, a UNESCO document had defined racism as "anti-social beliefs and acts which are based on the fallacy that discriminatory intergroup relations are justifiable on biological grounds."

The UNESCO statement also said that "racism falsely claims that there is a scientific basis for arranging groups hierarchically in terms of psychological and cultural characteristics that are immutable and innate."

Dr. Potter declared that "there is no evidence that Zionism is overtly racist."

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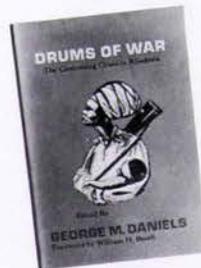
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