

new world outlook

MARCH 1976



Charles Birch on Replenishing the Earth

new world outlook

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MISSION MEMO

News and Analysis of Developments in Christian Mission

March, 1976

Guatemala. The most urgent medical work following the February 4 earthquake in Guatemala has now been completed but disease prevention is still necessary. Vaccines are not an urgent need, but provisions for safe water supplies are important. The focus of relief efforts is now on providing shelter for the more than 1 million who are homeless as a result of the country's worst natural disaster. Latest casualty count is 22,402 dead, 74,415 injured. Food-for-work programs have been started by a number of relief agencies. The U.S. government has allocated \$1 million for initial costs of assistance by U.S. engineers, including restoration of main roads. Other large donations have come from the International Red Cross and the governments of Switzerland, Mexico, Venezuela, Costa Rica, Colombia and Nicaragua, among others. But two plane-loads of relief supplies from Great Britain were turned back at the Guatemala City airport because Guatemala disapproves of Britain's support of neighboring Belize, which Guatemala claims as its own territory. Working through Church World Service, the United Methodist Committee on Relief and the United Presbyterian Church have each released \$30,000 as initial gifts, with more to be made available later. No special churchwide appeal is planned, but Advance Special gifts for Guatemala will be channeled directly into assistance. Some Latin American experts are concerned that the experience of Nicaragua, where relief funds were used by a repressive government to restore the status quo, not be repeated in Guatemala. They cite Guatemala's 30 year opposition to land reform and have urged the government to give the land to the Indians, who make up more than half the population and have been working the land for years. All eighteen of the United Presbyterian Church's mission personnel in Guatemala and the ministers of the Presbyterian Church of Guatemala are reported safe and out of danger.

South India. History was made by the 15th Synod of the Church of South India with the declaration that "men and women are both equally eligible for the ordained ministry of the church and the dioceses are authorized to recruit, train and ordain women to the office of presbyter." Two-thirds of the diocesan councils must ratify the decision. In addition, the Synod agreed that as a general policy women should make up not less than 25% of the membership of all committees, commissions and councils of the dioceses and in the synod and youth should make up not less than one-third of the total membership. The Church of South India was formed in 1947 by the union of Anglican, Presbyterian, Methodist and Congregational churches and has a membership of 1.6 million. The synod also advised church members to miss a meal once a week and set aside the money for people in dire need.

Re-structure. By a unanimous decision, the board of the United Presbyterian Church's Program Agency has called for a merger of the Program, Support, and Voca-

tion agencies and the General Assembly Mission Council into one General Assembly Mission Agency. The reasoning is that the mission agencies have the responsibility for mission, but not the authority "essential to fulfill that responsibility," while the present Mission Council has the authority but not the responsibility. The United Presbyterian Church was last restructured after the Rochester General Assembly in 1971.

Ecumenism. "The shape of ecumenism in our major metropolitan areas is in disastrous condition compared with a few years ago," according to United Presbyterian minister and National Council of Churches executive Dr. Nathan H. VanderWerf. Dr. VanderWerf gave his gloomy assessment prior to the opening of the National Council's Governing Board meeting in Atlanta. He also said it is a "myth" that there is a great surge of "grassroots" ecumenism across the country. "In my view there is not. The Consultation on Church Union, which is interested, as we are, in clusters, has found that the mortality rate among those groups is very high." He also said that so-called "ecumenical staff" are an "endangered species." He added, "somehow there is a belief abroad that no staff is necessary to get the ecumenical agenda done.... Experience does not uphold this belief. Ecumenism needs nurture, prodding, organization (of some kind) and continuity. Everyone's agenda is so full, someone is needed to do this. Voluntarism will not adequately fill this need." The Ecumenical and Interreligious Affairs Division held a conference for about thirty United Methodist ecumenical professors and scholars in North Carolina in early March to discuss the prospects of ecumenism.

Bishops. One of the proposals to come before delegates at the 1976 United Methodist General Conference will call for the election of bishops for a term of eight years instead of for life. The proposal comes as minority report of a study panel on Episcopacy and District Superintendency which reaffirmed life episcopacy. The minority report, which was signed by 7 of the 30-member study panel, agrees with the majority on everything but tenure for bishops and recommends that after eight years the individual would return to the conference from which he or she had been a member for appointment to a parish or "suitable church-related position." Term episcopacy, says the minority report, "is more compatible with the mood of the church and of society today." A survey which had 4,000 responses showed 53 percent of the parish ministers and 58.8 percent of the laity opposed life tenure for bishops. The report says that "term episcopacy should...lessen the tendency of bishops to become autocratic during their term of service" and make it practical to elect younger bishops.

Angola. In testimony before the U.S. Senate Committee on Foreign Relations Subcommittee on African Affairs on February 6, Bishop Ralph E. Dodge urged the United States to cease any covert or overt military involvement in Angola and "let the majority of the people in that unfortunate country decide their own political future." He said the U.S. "missed the opportunity" to help Angola when help was sought and the "best thing we can do now is to admit we made a mistake." Bishop Dodge was a missionary in Angola for 10 years prior to his election to the episcopacy in 1956 and is personally acquainted with the leaders of the three liberation movements. He said it has become "increasingly evident" that the MPLA faction has the backing of a large segment of the people of Angola.

Personalia. The Rev. Franklin Woo, a United Presbyterian minister who has been for the last 16 years in Hong Kong in student Christian work and also as a chaplain at Chung Chi College, is the new Director of the China Program of the Division of Overseas Ministries of the National Council of Churches....The UM Board of Church and Society has selected the Rev. George H. Outen as its top executive; the nomination must be ratified in March by the General Council on Ministries. Outen, 44, is to take office as general secretary July 1, succeeding the Rev. A. Dudley Ward. Outen is currently executive coordinator of discipleship resources on the General Board of Discipleship and has been active in Black Methodists for Church Renewal.... United Methodist Bishop Abel T. Muzorewa, who is in exile from Rhodesia and has been living in Mozambique, was reported to have made a trip to the Soviet Union in late February, but the purpose of the trip was unknown to New York officials....Rev. La Verne D. Mercado, a United Methodist minister in the Philippines, was re-elected as General Secretary of the National Council of Churches in the Philippines. He is a former Crusade Scholar and has been a delegate to the World Council of Churches....

Korea. Dr. Lee Oo Chung, a Presbyterian who is president of Church Women United in Korea, was arrested March 1 after she read a statement at an ecumenical Mass in a cathedral in Seoul calling on President Park Chung Hee to rescind his emergency measures and resign. Eleven of South Korea's most prominent political dissidents signed the statement and some of them were also arrested, including Drs. Such Nam Dong and Moon Dong Hwang, Presbyterians who are professors of theology, and Ham Sok Hon, a Quaker and a long-time civil rights leader in Korea. Kim Kwan Suk, the secretary general of the National Council of Churches, was also arrested but then released. Dr. Lee was a professor of Christian Ethics at Seoul Women's College until the end of February, when she was forced out of that position by the government for her support of the families of detained prisoners. Dr. Lee was in the United States last Fall and briefly addressed the annual meeting of the UM Board of Global Ministries and received a standing ovation for her witness in Korea.

Presbyterians. The Program Agency has recommended to the General Assembly Mission Council that minimum support be given to only one of two four-year minority colleges and diminishing support be given to only two of the three two-year colleges and the two secondary schools for minority students. Diminishing financial resources were cited as the cause of the cutback. The board did not indicate which of its seven minority education institutions would no longer receive its support....The Vocation Agency has approved a plan to be sent to General Assembly recommending at least a "moderate level of living" for pastors and minimum salary ranges of \$13,227.20 in metropolitan areas of the northeast to \$10,180 in non-metropolitan areas in the South, including housing and utilities. The plan also urges that no pastor be paid more than half again as much as another in a similar position. Wealthier segments of the denomination would be asked to take responsibility for supporting ministry among poorer or discriminated-against segments.

Deaths. Rev. Gordon H. Skadra, executive director of the United Presbyterian Church's General Assembly Mission Council, died February 24 in New York of cancer. He was 43. Mr. Skadra was elected last May to the Church's highest administrative post in missions, a position parallel to that of the stated clerk of the General Assembly. Before that, he was executive of the Synod of Lincoln Trails, in Illinois

and Indiana....Harriet Seibert, who served the Women's Division of the UM Board of Missions at Women's Army Corps training centers during World War II and also served with the predecessor of the Education and Cultivation Division, died in Port Chester, New York, at the age of 83....Dr. Dorcas Hall, a former Methodist missionary in India and later an executive secretary of the Woman's Section, Division of Education and Cultivation, died January 24 in Toledo, Ohio. She was 78....Catherine Alexander, who was 25 years a United Presbyterian fraternal worker in Iran, died in Everett, Washington, on February 26 of cancer. She was 60.

Child Abuse. Child abuse and the rights of children and parents were among the items on the agenda of the 36th annual convention of the National Association of United Methodist Health and Welfare Ministries meeting in Cincinnati, Ohio, March 7-9. About 500 persons were expected to attend.

Changing Neighborhoods. A workshop for 250-500 persons is being planned in August by the National Division on the Role of the Church in Transitional Communities.

World Methodists. Interest continues high in the World Methodist Conference to be held in Dublin Ireland, August 25-31, and total registration is now expected to run about 3,000. The theme of the Conference is "The Day of the Lord." The Conference will be preceded and followed by a number of other related meetings, such as the World Federation of Methodist Women, August 17-23, the World Methodist Family Life Convocation, Historical Society, Conference on Worship, Youth Convocation and Convocation on Theological Education.

South Africa. The South African Council of Churches has protested the refusal of the government there to grant a visa to the well-known German "theologian of hope", Jurgen Moltmann, who had been scheduled to give a series of lectures in South Africa. The statement said that Moltmann "becomes one more of the distinguished Christian leaders prevented from entering South Africa" and warned that the refusal "confirms the impression that power here is in the hands of obscurantists with whom there can be no dialogue or reconciliation." Following the protest, the Minister of the Interior announced that his department still refused to grant the theologian a visa.

Valentine in Jail. Recalling the origins of Valentines Day, a group called Alternatives in Greensboro, North Carolina, has called for using the February 14 celebration for exploring alternatives to the "deplorable" U.S. prison system and for engaging in acts of kindness to victims, offenders and ex-offenders. The original Valentine, they point out, was a Roman martyr who wrote a letter to his jailer's daughter thanking her for her kindness before he was led out to his execution.

Fundamentalists. The World Congress of Fundamentalists, scheduled to meet in Edinburgh, Scotland, in June and featuring Northern Ireland's Ian Paisley, is scheduling a series of "Ladies Sessions" on such topics as "The Biblical Place of Women in the Home" and "The Problems and Privileges of a Preacher's Wife." Also on the agenda for the women is a talk on "The Abolition of Capital Punishment: Breach of Divine Law." Women's Libbers have been duly warned.

EDITORIALS

A Time to Examine Ourselves

Lent, in the Christian year, traditionally is a time of fasting, penitence and self-examination in preparation for the cosmic drama of Easter and redemption. In our secular and individualistic society, it is a season fallen somewhat into disuse. Partially as a result of this lessening of emphasis socially, the focus of many Christians is on personal repentance. This is certainly a necessary part of the church's life and we do not want to disparage it in any way. Along with this personal introspection, however, must go a more corporate soul-searching. We think this is particularly true for United Methodists in this year of a General Conference.

Now, a General Conference of The United Methodist Church is many things. Technically, it is simply the legislative assembly of the denomination which meets normally every four years. (If anything can be described as normal about a General Conference.) In fact and in feeling, it is a great deal more. A family get-together, a jamboree, a legislative nightmare, an orgy of self-congratulation, a steamroller of the majority, the conscience of the church, the lowest common denominator—all these terms (and many more) have been rightly applied to the meeting. To most people, it is the collective image of The United Methodist Church.

This being so, it is indicative of our priorities that so little attention is paid by us as a denomination to any kind of spiritual preparation for this assembly. Elections, yes. Choosing up sides on issues, most certainly. But serious reflection together on what it means to be that portion of the people of God with the strange name of United Methodists in the world today, not much. Each delegate is left pretty much to fend for himself or herself on that matter.

This year seems a good time to question this lack. Even though confrontation has gone out of style, there are issues coming before the General Conference capable of arousing very deep emotions and of these, at least one (homosexuality) managed to incite a number of delegates at the 1972 meeting to panic and

hysteria. It is our proud boast that we are a pluralistic church. As an observable fact, that is a true description. As a definition, it is still largely unexplored. How do people who have such widely different ideas about such basics as scripture, authority and the nature of current society as do many committed Christians in our denomination keep from simply splitting into contending factions competing for the battered name of the church? Is a simple struggle for power and control the only way of resolving differences?

We do not know any easy answer to those questions. Certainly any call for a phony piety or false reconciliation will not solve the problem. Nor can there be any running away from the explosive issues, although it might be useful to realize when certain issues are not ripe for resolution. Our initial suggestion is that we should always keep paramount a concern for people and the admonition by Oliver Cromwell (of all people) that "I beseech you, in the bowels of Christ, think it possible you may be mistaken."

Elijah and the 1040

Not too many people this year will be going over their 1040 Federal income tax form with any thought that they have in front of them a good example of how the Kingdom of God works. Mostly, the 1040 is thought of—with considerable justification—as just the foremost example of the ever expanding Kingdom of the Federal Bureaucracy. This year, however, there is a difference and it is worth noting. A little history is necessary.

About six years ago President Richard Nixon offered the public his plan for untangling the welfare mess in the United States and he called it the Family Assistance Plan, or FAP for short. Basically, FAP was an attempt to guarantee an income to every family in the country through the concept of a negative income tax, that is, returning a certain amount of money to people depending on how far below a given poverty line they fell. The plan was vehemently opposed by an unholy alliance of ultra-conservatives, who thought it was welfare madness, and liberals, including many mainline church groups, who listened mostly to Nixon's rhetoric (he

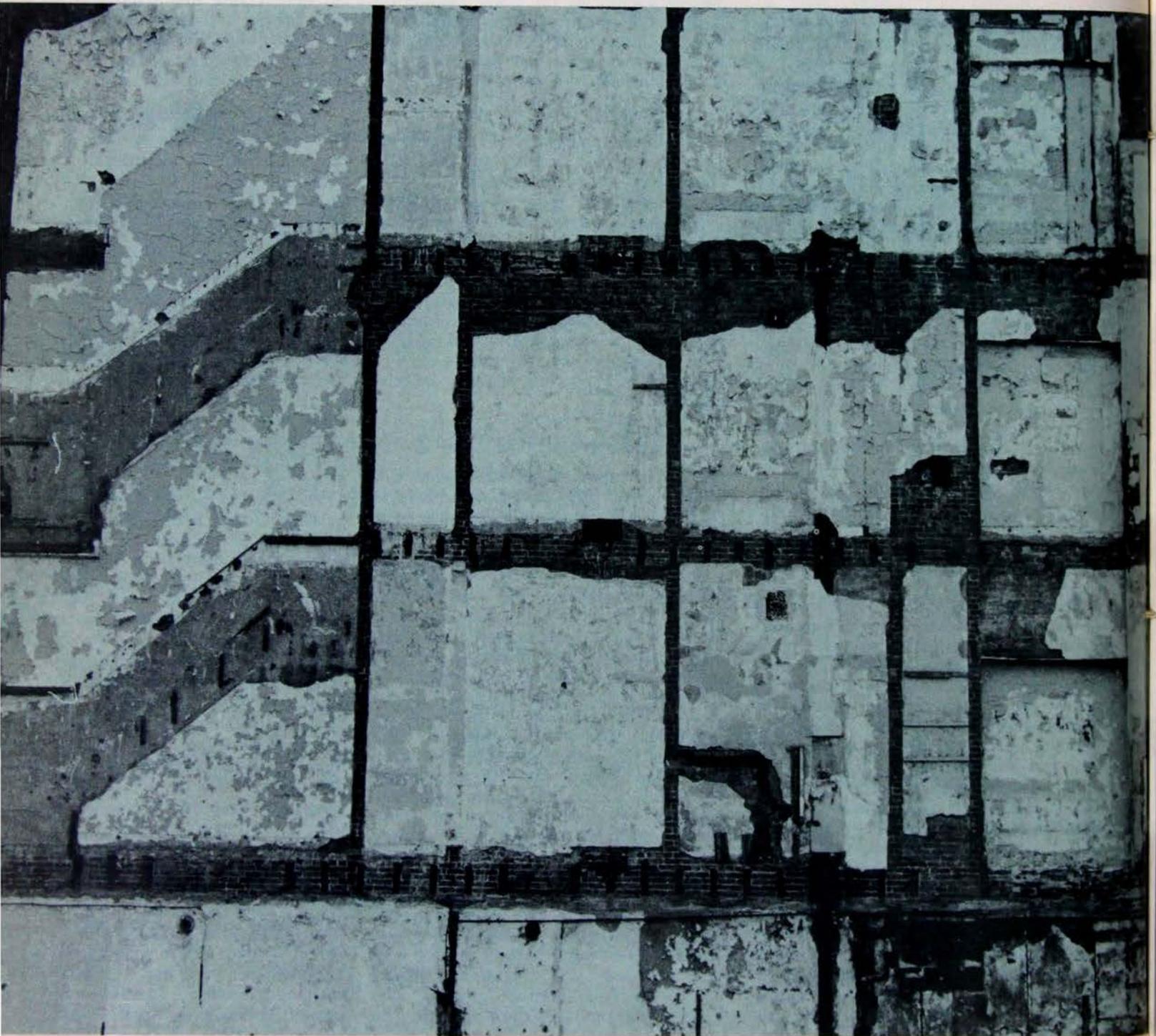
called it "work-fare," in an attempt to placate conservatives) and didn't bother to read the fine print of what was really a revolutionary idea. Much of the opposition came simply because Nixon's name was attached to a plan for poor people, and that automatically made the plan suspect. A few liberal groups, such as the American Jewish Committee, tried in vain to tell other groups not to listen to Nixon's speeches about the plan but to read it instead. FAP died quietly in Congress.

Well, now it is 1976 and Mr. Nixon has gone to China, probably having forgotten completely his unlamented FAP. But there on millions of 1040 income tax forms is a little line (21c) which reads Earned Income Credit. Earned Income Credit is nothing more nor less than a Negative Income Tax and it is the first time we have ever had such a thing in this country. Heads of households with at least one dependent who earn \$8000 a year or less are entitled to up to \$400, in addition to whatever other return they have coming to them. As in the regular income tax, it works on a sliding scale, only in the other direction; the more you make, the less credit to which you are entitled. Above \$8000 there is no credit.

The idea for the Negative Income Tax belongs to nationally-known economist Milton Friedman, of the University of Chicago, but some form of the concept has been proposed under such other names as the Guaranteed Annual Income or Basic Economic Security by other economists, including Robert Theobald and John Kenneth Galbraith. The Negative Income Tax is not the final answer to the problems of welfare because it does nothing for people with no incomes at all. But in its current form it will probably do more to spread the nation's wealth while encouraging work and keeping the family together than any other single idea.

All of which is a good reminder that the signs of the Kingdom (or at least an improvement in the lot of humanity) are not necessarily to be sought when the shouting and arguing are loudest, as Elijah discovered. Compared to the noise of the wind and the fire several years ago, line 21c is "a still, small voice" indeed. It was even worth waiting for.

Called to Replenish the



"There is something radically wrong with the way we are living on earth today." Interior wall of a partly demolished house.

Earth

by Charles Birch

A cartoon caption summing up the tangled opinions on population growth, resource depletion, environmental deterioration and world poverty reads: "Eventually we will run out of food to feed ourselves, fuel to warm ourselves and air to breathe. . . . This is something we must learn to live with!" No doubt the Brontosaurus said the same as he headed for extinction. His trouble was that he was unadaptable. Our technological civilization is a Brontosaurus totally unadapted to the needs of survival. Unless we make it adaptable we too shall go the route of Brontosaurus.

Let me be clear at the outset what I mean by threats to survival. Brontosaurus did not become extinct overnight, far from it. He doubtless experienced a gradual decline in his quality of life over thousands of years, one by one populations disappeared until eventually the last Brontosaurus expired. It is in this sense that I speak of threats to human survival; threats resulting in declining quality of life for large sectors of humanity with the poor suffering most, threats to sheer survival of whole populations and ultimately the threat of total extinction of the human race.

The earth can no longer accommodate the sort of society we are building on its surface with the aid of science and technology. It has inbuilt into it self-destructive features. "Our present method of underwriting technology," says Kenneth Galbraith "is exceedingly dangerous. It could cost us our existence." The overriding question now is whether we can obtain control of ourselves and the technology we have created. Because I am uncertain of the answer I find it difficult

to decide whether science and technology will prove in the long run to be a net benefit to humanity as a whole. It has freed a minority of human beings from want and it does have the potential of greatly improving the lot of all human beings. But the cultural, ecological and human costs imposed on humanity by science and technology have thus far been enormous and, like the benefits, unevenly shared. There is something radically wrong with the way we are living on earth today.

The book of Genesis contains three directives in the 28th verse of the first chapter. The first is to "be fruitful and multiply." We have done that. The second is to "have dominion over the fish of the sea, and over the fowl of the air, and over every living creature that moves upon the earth". Science and technology are well on the way to completing that. The third directive is a plea to "replenish the earth". That we have failed to heed. . . .

If the world is to sustain the lives of its four billion inhabitants and more to come, the world itself must be saved. But are we willing to pay the price of the redemption of the earth in terms of a revolution in values, in life styles, in economic and political goals and even in the nature of the science and technology we practice? Or shall we continue with the Faustian deal of travel now, pay later? The journey unfortunately is short. The time for payment has arrived.

Threats to Survival

The world is a Titanic on a collision course. The iceberg ahead has its visible parts above water. They are the deterioration of the environ-

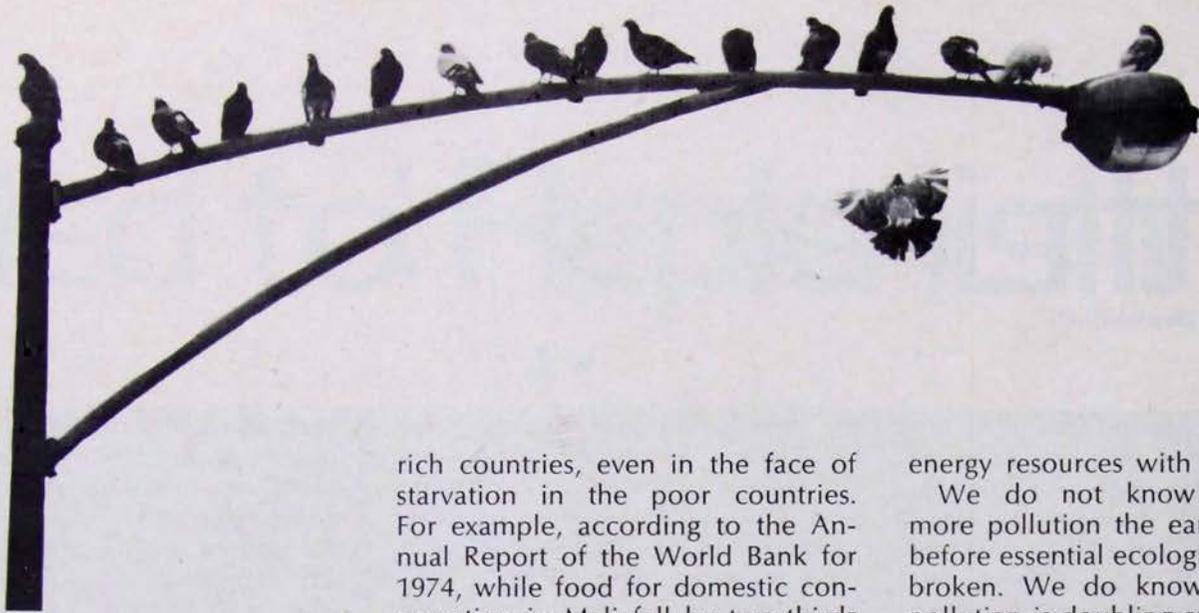
ment through depletion of resources, pollution and the consequent deterioration of the quality of life. The great hidden parts of the iceberg are the social, political and economic structures and the spiritual confusion as to goals in life.

Only a change in course can avert disaster. Political leaders and economists still dance on the deck but the course remains unchanged. Technological optimists insist that a breakthrough a day keeps the crisis at bay. But there are some problems science and technology cannot solve. We must reckon with the whole iceberg that menaces us, the bottom we cannot see as well as the top we can see.

I and many of my fellow scientists are encouraged that the World Council of Churches has begun to be concerned with the total problem, scientific as well as economic and political. We hope it will not give up after a few years of preliminary effort. There is much to do before the churches show that they are taking seriously the problems that we face.

As a scientist I know more about the visible part of the iceberg and about that I want to speak first. There are five visible peaks to the iceberg, five physical threats to human survival. They are: the population explosion, food scarcity, scarcity of non-renewable resources such as fossil fuels, environmental deterioration and war.

I am not concerned here to present a qualified documentation of these threats one by one. For now the larger picture will have to suffice. It shows that we are rapidly approaching the outer limits to growth imposed by the finite earth.



We do not know how many more people, if any more, the earth can provide for. We know that there is a limit which is being approached, if not already exceeded, at the fastest rate in the history of the earth, at the unbelievable rate of an additional billion people in 15 years. This continent of Africa, which now has 400 million inhabitants, will have 800 million people twenty years from now. Yet in Africa where land is the sustainer of life, the loss of land each year through unsound land use and the march of the desert far exceeds the amount of new land brought into production.

We do not know the full extent of the earth's capacity to provide food. We do know that 300 million people in 1975 have only two-thirds their minimal protein needs. We also have reason to believe that this number will be not less than one billion by the year 2010. The world's fish catch which reached its maximum in 1970, has declined each year since then. Some experts consider that this decline is due to a combination of overfishing and pollution.

The food that is available each year is very inequitably distributed. If it were equally divided between all the inhabitants of the earth we would all have enough for an adequate diet. One of the major inequities of food distribution is what has come to be called the "protein drain" from the poor to the

rich countries, even in the face of starvation in the poor countries. For example, according to the Annual Report of the World Bank for 1974, while food for domestic consumption in Mali fell by two-thirds during the 1967-73 droughts, the export of crops, notably peanuts, to rich countries increased.

We do not know the full extent of the earth's non-renewable resources of fossil fuels and other minerals but we know that the world is running out of gas, and that the total amount of energy used in the world has been doubling every 11 years, that the ten major industrial countries account for 75 per cent of the world's energy consumption, and that the U.S.A. alone accounts for 35 per cent of the energy used in the world. We do not know where the energy will come from to meet this huge growth rate. There is grave division amongst experts as to the wisdom of proceeding with building more nuclear power stations before we have solved the problems of protection against sabotage and theft and of how to store radioactive wastes for thousands of years. Many of us believe that to embark on more nuclear power projects before these problems are solved is to grab the tail of an immortal tiger. Sooner or later humanity's *grip* will weaken, with lethal results. Furthermore, the rich world already has more power than it knows how to use properly. It wastes it extravagantly. Some recent studies indicate that a policy of zero energy growth would now be quite feasible for the rich world. This could increase the quality of life of the rich world and at the same time help in sharing existing

energy resources with the poor.

We do not know how much more pollution the earth can stand before essential ecological cycles are broken. We do know that global pollution is doubling every 14 years, and that there is a limit to the pollution absorptive capacity of the earth.

We know that the U.S.A. has stockpiled atomic bombs amounting to 15,000 megatons which is equivalent to one million Hiroshimas, that the U.S.S.R. nuclear stockpile is only a little less but will soon be more, that almost half the world's scientists and technologists devote their skills to military research and development, that military expenditure in developing countries doubles every six years, and for the world as a whole it now amounts to three hundred billion dollars a year according to a report of the Secretary General to the special session of the U.N. General Assembly in 1975.

The total effort of the technological society is widening the gap between rich and poor countries. We know how to use science and technology to produce a rich society but not how to produce a just one.

In short, too many people demanding too much while others have little, destroy their source of life in trying to get what they want. Rich and poor countries confront each other in a gigantic struggle over the body of earth.

The Total Impact

Each person on earth has a negative impact on the environment. An Australian or an American has a much larger impact than a Kenyan or an Indonesian, perhaps twenty times as much. Each member of a

“When people no longer care about people they no longer care about the world.”

rich nation, for example, consumes on the average each year one ton of steel and three tons of crude oil.

The total negative impact of all the people on earth is, in its simplest terms, a product of three items. The equation is as follows: Total population X Consumption of resources per person X Environmental deterioration per person. Every item of the impact equation is important. The more people the greater the impact, the more consumption of resources the greater the impact, the more environmental deterioration the greater the impact. Every item of the equation is increasing. Population will double in the next 35 years. Many components of consumption such as energy use have doubled about every 10 years. Pollution has doubled in 14 years. The result is a huge and steadily multiplying impact of man on environment which cannot possibly continue like this without the gravest consequences to both humanity and the rest of the creation.

I know that I risk the displeasure of those who belong to the poor world by lumping the whole world into one impact equation. I am aware of the objections, especially of those who see this as a plot by the rich world to curb growth in the poor countries. I see it in quite the opposite way. There is no chance of the poor countries developing adequately unless the rich countries reduce the huge proportion they contribute to the total impact. This involves a program of redevelopment of the rich world. The rich must live more simply than the poor may simply live. The world is not just. According to the criterion

of justice any country would be over developed whose standard of living was beyond the capacity of the world to generate for all its peoples. This is a revolutionary ethical concept. It is illusory to suppose that the world as it is now structured would ever share resources that way. Countries with a huge resource base (U.S.A., U.S.S.R., Iran, Brazil and China) will have the power in the future. Those with technology in addition to resources will have enormous power. They will use it to gain further power. A just world involves not only a change in national goals but, as well, a total restructuring of the international economic order. While the world, at the instigation of the developing countries, begins to work out ways in which that might be done, we must develop strategies that put pressure on those with resource power, obliging them to use it in the interests of a larger human purpose. I do not know what these strategies will be. I only know that unless we invent them the future of the poor world is bleak.

Secondly, the impact equation emphasizes that a better model of development, one that is more just and less wasteful than exists in the rich world, is desperately needed by developing countries. The enormous problems now facing Japan are a consequence of its blindly following the western pattern.

Thirdly, the impact equation shows that any effective attack on development must be on three fronts: population, consumption and environmental deterioration. For example, population control of itself will not produce development.

But without it the chances of development are much less. The People's Republic of China well appreciates this, judging from its effective policy of population control combined with development. So do the governments of some other developing countries such as India, Indonesia and Egypt, as well as those of many developed countries. But there are still too many governments whose population policies can only aggravate the problem of poverty.

The ambiguity of the future of technology

I shall now delve a little deeper into the iceberg to some of the connections between the physical threats to human survival and the roots of the crisis. Some connections are clear. Others are quite unclear.

The world, rich and poor, cannot live without technology. Yet we have found no way of living with it. The poor countries are mesmerized by the power of technology. Politically they see that the present power of the rich world rests on its technological achievements. Naturally they ask how can they share in this power. They need more technology. But we have no clear idea of the sort of science and technology and human management that can bring well being to the poor. The attempts that were made in the decade of development of the 60's turned it into a decade of disaster. The rich world is tied to technology in the service of a concept of progress that rests on unlimited growth in the production and consumption of goods. Yet the rich world has no need for further increasing its consumption of goods. Indeed, the



quality of life of the rich now decreases with increasing consumption. We do not know how rich nations can be motivated to reduce their economic growth of material goods and what sort of economic order will ensure that dedevelopment of the rich will contribute to development of the poor.

Science and technology in the service of unlimited growth may, for a time, stave off disaster, but only by delivering us into a fool's paradise from which there may be no escape. The technological fix becomes the technological trap. To act as if the cure for all the ills of technology is more of the same technology is to follow the pied pipers of technology to destruction. I have two reasons for saying this. Firstly, science and technology will not always be able to pull a technological rabbit out of the hat to save us in the last minute. To pin one's ultimate faith on science and technology to provide for the future is cargo-cult thinking. Food, energy and other resources from magical providers may never arrive. Secondly, technological rabbits of the modern kind tend to create more problems than they solve. They usually have voracious appetites and copious noxious excretions.

It is important to be clear as to who controls technology for who controls technology controls development. One sixth of the Gross World Product is controlled by the multinational corporations. Eighteen Nation States are not the only principalities and powers in the modern world. The annual sales of the five largest multinational oil companies combined exceed the Gross National Product of all but four countries in the world. Nineteen multinational corporations have increased production in the developed and developing worlds but their products are usually designed for the rich who can afford to buy their products and not for the poor. It pays to tickle the palates of the rich rather than to fill the bellies of the poor. It is easy to criticize the multinational corporations. It is not so easy to invent and institute productive alternatives to these powerful corporations.

What is the role of the churches in this ambiguous technological future? It is now totally unintelligible for the churches to operate as



"We do not know how many more people, if any more, the earth can provide for."

though there is one plane called the spiritual which is their area and another called the temporal which they can leave to others. This leads to the false belief that all they have to do is to change people and that changed people will change the world. It has not worked out that way. If life in a vast factory is dehumanizing it is the factory that has to be changed. The redemption of people involves the redemption of the world they live in. The bonds that confine people all over the world are economic, political and technical as well as spiritual. The struggle for liberation is a struggle for economic, political, ecological and spiritual liberation. It is vital for the churches to be involved, boots and all, in all these tasks and to question seriously their commitment to the technically dominated society. It is a cop-out for them to draw a distinction between the things that belong to Caesar and those that belong to God. Nothing belongs to Caesar, except Caesar's evil machinations.

The Sustainable Global Society

If we could only see ourselves in a global perspective then I believe we would come to see that ultimately the sustainable global society has the following requirements. Population growth would cease at or below the carrying capacity of the earth: zero population growth. Consumption of resources will stabilize at a sustainable level of supply—zero growth in consumable goods. Resources will be distrib-

uted to where they are most needed. They will be "farmed" by recycling as much as possible, involving a new sort of technology. The emission of pollutants will be kept below the capacity of the earth to absorb them—zero growth in pollution. In the sustainable society the emphasis will be on people, not on goods, on growth in quality not on growth in quantity.

There is a huge gap between biological models and political realities. What matters now is that the steps we take are in the right direction. I shall mention three.

Appropriate technology: There are many desperately important tasks for science and technology to undertake to help promote a sustainable society for all people on the earth. These include the development of high yield, labor intensive, energy conserving, ecologically sound agricultural techniques for developing nations. In the developed world we need more mass transit systems and fewer automobiles, more bridges and railways but not more beer cans, fewer giant factories and huge office blocks and more small scale technology with a human face.

In a million situations the scientific community must devise techniques that extract more good for mankind from natural systems at less cost in human terms and less cost in energy, materials and ecological destruction such, for example, as small scale solar energy units. Such enterprises are not as glamorous as the nuclear power parade and heart transplants but they do carry the potential not just for survival but eventually for providing a decent life for all.

The transfer of big and often inappropriate technology to developing countries brings with it elements of the system where it originates such as high consumption patterns, built in obsolescence and heavy reliance on high energy use (as in the green revolution). The conventional wisdom that science and technology are value free or neutral is now seriously challenged on a number of fronts. Scientists and technologists are slowly coming to realize that there is no such thing as an immaculate conception in science and technology. The tremendous consequence of this is that scientists and technologists



can no longer wash their hands of the effects of their discoveries. They have a responsibility with the rest of society to see that their science and technology is responsible and appropriate. The responsibility of the scientists is not simply to be "on tap". More and more scientists with a social conscience are arguing that they must have some control of the tap. A move from big technology to more appropriate technology is not a cure-all. It is only one element in a complex of needed changes.

Self-Reliance: Self-reliance is not isolationism or self-sufficiency. It is the development of the capacity for autonomous goal seeking and decision making especially in those countries which, with appropriate

internal effort, have the potential of conquering poverty and other miseries. The road is not an easy one. Self-reliance has to operate in the face of an international power structure that, to quote the *UNEP Cocoyoc Declaration*, "will resist moves in this direction" if they interfere with growth and profit.

Interdependence: The nations of the world have not yet decided they want interdependence. The myth is still widely accepted that each nation is a separate life boat. There is only one life boat with all humanity on board, albeit with first class passengers at one end and third class passengers at the other. If one end goes down the whole boat sinks. Survival and distributive justice require a reallocation of re-

sources on the life boat by some means that is more equitable than the international marketing system allows. The ultimate challenge of resource reallocation is to the concept of ownership of resources by the nations that by accident happen to have them. We abuse resources because we regard them as commodities belonging to us. When we come to see land and minerals and oil and coal as part of a community to which we belong, we may begin to use them with a little more respect and a lot more justice.

Nature, Man and God

I come now to the most important thing I have to say. I have left it to the end for that reason. I cannot see that there will be any fund-

amental reshaping of technology and society without a basic change of heart and mind about man's relationship to nature. "We are suffering" said Ernest Schumacher "from a metaphysical, not just a technical deficiency." Total spiritual confusion prevails in the modern world about the relationship of man to nature in a technological culture. The churches and theologians, intimidated by secular culture, seem to have left the task of interpreting man's relationship to nature to mechanistic science (which is a misinterpreted science) and materialistic philosophy. Because the churches in the rich world are part of the technological culture they find it difficult to be critical of it. The result is implicit acceptance of the dominant world view with no clear and united voice to the contrary. Yet "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

Two connections need to be made more clearly.

Firstly: there is a connection between human justice and renewal of the earth and between human injustice and environmental deterioration. When people no longer care about people they no longer care about the world. The industrialist who pollutes the air and the kid who slashes the seats of the railway carriage both represent the same attitude. They are ignorant. They do not care about each other. They do not care about the world. "When there is no fidelity, no tenderness, no knowledge of God in the country, only perjury and lies, slaughter, theft, adultery and violence, murder after murder," said Hosea, "all who live in it pine away, even the wild animals and birds of heaven; the fish of the seas themselves are perishing."

It is a cock-eyed view that regards ecological liberation as a distraction from the task of liberation of the poor. One cannot be done without the other. It is time to recognize that the liberation movement is finally one movement.

Secondly: There is a connection between our image of nature and the way we manipulate nature. The ideology of nature dominant in western Christianity is the same one that is dominant in the secular world. It is a technocratic view of nature. As a scientist I say it is bad



science. As a non-theologian looking in from the outside I am bold enough to say it looks like bad theology also. People cry for bread and we give them a stone. The technocratic view of nature is a clockwork model of nature. Not only is it inadequate. It is pernicious because it reinforces the pattern of mind and behaviour of a manipulative society. In this technocratic view the non-human creation is no more than the stage on which the drama of human life is performed. Plants and animals are there solely for us to use. They are the props. In ethical terms they are only of instrumental value to us. This attitude to the created order is totally egoistic. It is arrogant. It is a form of chauvinism. It sets the stage for insensitivity to what man is doing to the environment, even though it carry the tamely interpreted rider that we are to be stewards in our dominion over nature. It draws the support from a misinterpreted science and from a particular view of biblical theology.

Theology could have an important role in the future if more theologians were prepared to think critically about nature once again without fear of the consequences. The task, as I see it, includes the rediscovery of the fundamental unity of the human and non-human worlds without surrendering any truths about man. Indeed I would say it is to rediscover the unity of the whole creation in the light of the Christian understanding of man. That involves a radical reinterpretation of the nature-man relationship.

The world is not as tame as our sluggish convention ridden minds tend to suppose. There is another view—which for want of a better term I shall call a sacramental view, which emphasizes the tender elements of the world. We catch glimpses of it in the book of Job, for example, in the questions in the 38th chapter: Why have flowers in the desert after rain where no man is? Have they no value when there is no one to use or admire them? Or in the Psalm 104, where

God made things for their own sake. Man is only one of a number of pebbles on the cosmic beach.

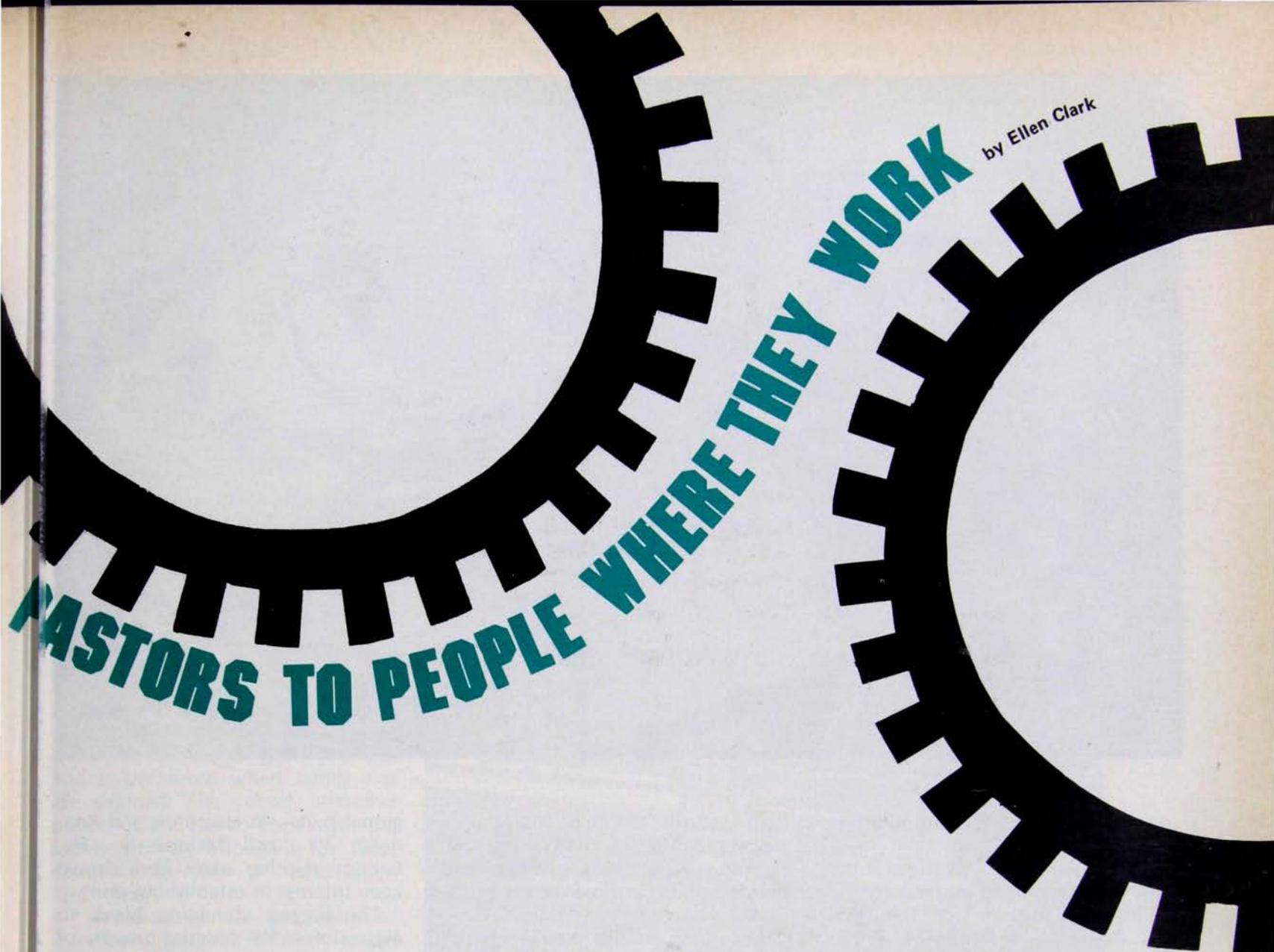
Two aspects of nature are saved in the sacramental view. One is the intrinsic value of creatures in themselves. The other is the dependent relationship of all entities.

Why assert that only people have intrinsic value? But what could give intrinsic value to the flower that blooms alone in the desert, or the elephant or the blue whale? I reply with John Cobb that only responsiveness (or in anthropomorphic terms "feeling") gives intrinsic value; responsiveness to the total environment which includes God. Who are we to deny this subjectivity to any creature? All we see with our eyes and the eyes of science is the outer aspect of things. The within of ourselves and our dependence we each know in our subjective life. Can we deny the within of other entities? Behold the lilies of the field! Not a sparrow falls to the ground without your Father knowing. I do not interpret this to mean that God is a counter of dead sparrows but that even the life of a sparrow has significance for Him.

Can the churches remain silent on these issues any longer? Or may they be awakened by the confusion in their own ranks and in the secular world? What is needed is a fearless pursuit of the meaning of the unity of nature, man and God in the light of both science and a wider ecumenism that includes African and Asian cultural ideas. They would then, I believe, see more clearly than they do at present their total responsibility to replenish the earth for the sake of all humanity and all creatures, while there may yet be time.

If we are to break the poverty barrier for almost two-thirds of the earth's people, if we are to continue to inhabit the earth, there has to be a revolution in the relationship of human beings to the earth and of human beings to each other. The churches of the world have now to choose whether or not they become part of that revolution. ■

Dr. Birch, a well-known biologist, is a professor at the University of Sidney and a member of the Methodist Church of Australia. This article is adapted from a major address he gave at the Nairobi Assembly of the World Council of Churches.



by Ellen Clark

PASTORS TO PEOPLE WHERE THEY WORK

Once a week the Rev. Herbert A. Fisher buttons his red blazer with its distinctive chaplaincy emblem and slips into the Virginia Electric and Power Company (VEPCO) in Newport News, Va. He smiles broadly at the switchboard operators, sticks his head in an office door here and there to say hello, pauses to say a few reassuring words to the women taking telephone queries and complaints from irate customers. (Not long ago someone, presumably incensed over utility rate increases, jabbed his fist through VEPCO's front window, and some employees understandably have been uneasy.) Donning a hardhat over his crew-cut, he goes outside to the loading dock, where forklift operators shout hearty greetings.

Moving on quickly, so as not to interrupt work, Fisher heads for the

lunchroom. There he has more time to get to know the 350 employees of VEPCO during their breaks and he mixes easily with them. In a corner over a cup of coffee, he may chat with an office worker about a marital problem or make an appointment to see a worker at a later time for in-depth counseling.

On his way out—seldom on his way in—"Herb" Fisher may stop by the front office briefly. But he has no special entree there and he does not want any. When Herb Fisher first started making his rounds at VEPCO a little over a year ago, his only introduction was a bulletin board notice that read: "If you see a strange man wearing a red coat, who looks lost, and doesn't seem to be performing any useful work, that is the Rev. Herbert A. Fisher, who will be appearing at least once a week within the facility as an industrial chaplain."



Rev. Herbert A. Fisher, chaplain at Virginia Electric and Power Company, talks with employees.



Herb Fisher is one of 16 ministers and lay persons who have been placed as part-time, volunteer chaplains in business and industry by the ecumenical Institute of Industrial and Commercial Ministries. Fisher is a Church of the Brethren pastor. Most of the other chaplains are United Methodists at present.

ICM was begun by Trinity United Methodist Church in Newport News, Va. four years ago. Trinity's pastor, the Rev. James M. John, and several of the chaplains first observed a similar program in England developed by Dr. William Gowland, president of Luton Industrial College.

ICM borrowed from the British program the concept of the minister rubbing shoulders with the church and unchurched wherever they work. ICM also adopted, as the chaplains' identifying mark, the blazer emblem with the Greek words for "Is this not the carpenter's son?" (In addition to the red blazer, the chaplains wear blue shirts and the 15 men add a white tie.)

Training, inspired by the British model but adapted through experience in America, consists of week-

long courses in such subjects as stresses in industry, crisis counseling, perspective of management and unions, and personal communication.

After a six-month internship, the chaplain is certified by ICM. The settings they have been placed in, or chosen, are diverse—from a department store in Roanoke, Va. (served by Nancy Knight, currently the only woman in the program), to a motel in Newport News, to a factory in Phoebus, to the honky-tonk and gambling district of Fayetteville, N.C. Since they only serve, on the average, once a week, they try to see as many employees as possible by alternating their schedules or catching employees during shift changes.

Support for ICM comes from local, judicatory or national agencies of six Protestant denominations and the Richmond diocese of the Roman Catholic Church. The Virginia Conference and the National Division of the Board of Global Ministries of the United Methodist Church have provided some financial assistance to ICM.

After a period of deliberate slow growth, so as to avoid mistakes, the Institute has established three re-

gional units—in Hampton and Roanoke, Va., and Jacksonville, Fla. Groups in other states have shown great interest in establishing units.

The biggest stumbling block to expansion is the lengthy process of negotiation with industries, which tend to be suspicious of the motives of the chaplains. But once they see the program in operation, industry executives become ICM's biggest boosters. J. Edward Ames III, the general district manager of VEPCO, calls ICM "the greatest thing I've ever seen."

Once the chaplain gets his foot in the door, he has to sell himself to the employees. It has been surprisingly easy.

"There was some initial skepticism when I first started working at Maida," recalled the Rev. Wilfred M. Mayton, three-year veteran of the chaplaincy program at the 500-worker electronic components manufacturing plant. "People made comments like, 'Why are you here? The Church doesn't give a damn about me.' People tried me on for size, tried to shock me. But there was no open hostility. I had expected to wait a year before getting a request for help. But the request came on

my very first day as a chaplain."

Like their British counterparts, the ICM chaplains characterize their role as pastoral. Affable Mayton describes himself as the "jolly red giant" who brings a cheery word to the workers as he walks the assembly line or lends an ear during workers' spare moments at the coke machine. The Rev. William R. Kyle, Jr., chaplain at the Anheuser Busch brewery in Williamsburg, Va., thinks of himself as a "sounding board." The Rev. Robert L. Parsons tries to be a "friend" to the officers of the Hampton, Va. police department and rides in a patrol car with one every Friday night.

The problems they counsel employees about are personal—finances, family matters, drugs and alcoholism. The factory worker who is unskilled, earning close to the minimum wage and is the head of her family, may be concerned about making ends meet. The unionized brewery employee, making good money and working a lot of overtime to pay for a boat or camper, thinks he is being a good provider and is perplexed when family ties are strained. The young, attractive police officer has to cope with the lonely woman who calls for help, complaining of a nonexistent "prowler."

"Occasionally we get religious questions, but not often," noted Mayton.

In most jobs, the routine is the biggest "threat" to the workers, the chaplains say. But the police live with constant danger and tension, so chaplain Bob Parsons engages in crisis counseling.

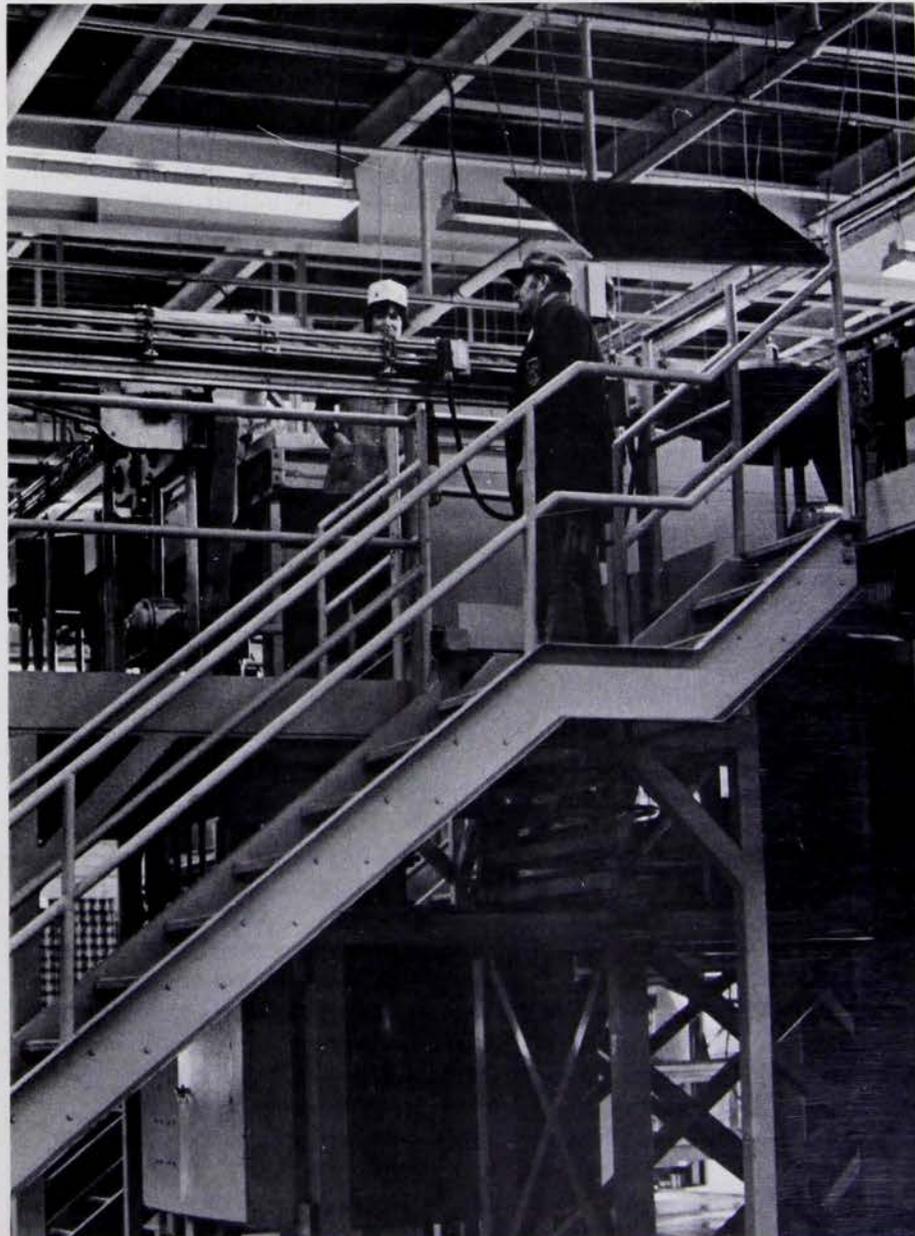
Bob Parsons is chaplain for the police as well as to them. He's gotten more than 80 calls so far to do grief therapy when there is a violent death in Hampton.

Parsons was once chairman of the Hampton police-community relations unit, but resigned because the post put him in conflict with his first love—pastoring. "I couldn't be involved when an officer made an error and then relate to him as a personal chaplain," he said.

Parsons is a good illustration of a chaplain who has achieved influence without trying for it—precisely because he is a trusted friend of the police. He can get on the phone and find out for a distraught mother just what the charges are against



Chaplain Robert Parsons with a number of Hampton, Va., police officers (opposite page). Chaplain William R. Kyle, Jr., at the Anheuser-Busch Brewery (left and below).



Rev. James John, executive director of the program, in his office at Trinity United Methodist Church, Newport News, Va.



her son and what punishment he faces if convicted. As chairman of a community mental health center—a post he merited largely because he was police chaplain—he helps get alcoholics and the ill hospitalized instead of jailed. And he has been made a lecturer at the Tidewater Academy for Criminal Justice—the police academy—where he conducts a seminar for the men and their wives on problems that could ruin their marriages—shift work, low pay, infidelity.

The chaplains don't initiate discussions of religion. Parsons recalled the time that a policeman discovered that his brother had just died a tragic death. "The first night I rode with him I just cried with him and hurt with him," he said. "It wasn't until some time later that he raised theological questions: 'Why did God allow this?' The chaplain doesn't go out preaching. I think God is a courteous God. He waits for a question that is an invitation."

"We don't believe in high-pressure evangelism," reiterated James John, the director, in the ICM office in Trinity Church with its colorful paintings of steel girders and a shipyard.

"Each chaplain who is a pastor has had his assignment approved by his administrative body and each local church sees itself in mission this way. But none of the chaplains are trying to recruit members for their local churches. It always amazes the non-churched that our

chaplains care about them without twisting their arms to get them on the church rolls."

The ordained chaplains pastor churches that are already large and growing, paralleling the rapid population growth of the Tidewater region. It is their firm belief in the importance of the chaplaincy program that keeps them working with ICM even as their responsibilities to their congregations multiply.

Few workers know the denominational affiliation of the ICM chaplains. Their calling cards only list their names and the words "industrial chaplain."

If a worker has a pastor, the chaplains do not compete with him or her. But a great number of the industrial and commercial employees they meet do not belong to any church—as is true of the population as a whole.

Bill Kyle told of a man who had stopped attending church because of a conflict of conscience over working for a brewery. After some conversations with Bill Kyle, he experienced "reconciliation" and reactivated his church membership. Other brewery employees have told Kyle gratefully, "If you could understand me, maybe others would too."

Bill Kyle has no conflict about being a chaplain in a brewery as his role is not one of condemning or condoning a person's employment. The pastor, he says, "frees people up to be responsible persons in all phases of their lives."

"These people working in the brewery have many of the same problems and work tensions as have persons of other employment," he said.

If the chaplains were to proselytize, there is ample evidence from remarks of managers and employees that the approach would not be fruitful.

"If Bill Kyle put hellfire and brimstone on people in the lunchroom, he wouldn't last long," laughed Robert A. Kramer, an official at Anheuser-Busch.

A very vivacious employee at the brewery paid chaplain Kyle this compliment: "I like him a lot. He's real friendly—not the stereotype of a minister I expected."

The chaplains are no more intent on "converting systems" than on aggressively converting workers. "If someone wants to change industry, he ought to get out of the ministry and into management," Mr. John believes.

Better-known industrial missions in Detroit, Boston and San Juan have been issue-oriented, concerned with black-white relations, ecology and multinational corporations. Bob Parsons is convinced that ICM chaplains deal with issues of race and economics indirectly—but more effectively—"by building integrity in our ministry to persons."

Both temperamentally and theologically, the chaplains believe in changing structures by changing people. The ICM program attracts

middle-of-the-roaders, according to Mr. John. "We're too much church for the activists, too little for the fundamentalists."

The chaplains argue that if they were regarded as either management "tools" or employee advocates, they could no longer be credible. "We don't take sides in disputes, but we can raise questions and reflect together," says Bill Kyle, an amiable man who worked in industry himself before entering the ministry.

Mayton believes there is little worker-employer friction in the southeastern Virginia area—whether the plants are unionized or not, whether they pay high wages or the minimum. In contrast, he says, he observed "great class tensions" in English factories when he was training for ICM there.

What has been the value of the ICM program? Employers have the vague expectation that happier employees will be more productive employees, but they do not look for concrete results. Workers report a new respect for the ministry, often after many years without attending church.

In some cases, workers have joined the church of "their" chaplains. Parsons, who has married and buried policemen and their families, has nine officers in his congregation, Buckroe United Methodist in Hampton, that he didn't have before.

But this is the exception. Most of the ordained chaplains don't report any notable growth in their congregations because of their chaplaincy work. The chaplains do not know whether any of the workers have been motivated to join other churches.

For the ministers, the value of the program is intangible but very real.

"All of us are much better pastors as a result of this program," says Mayton, minister of Crooks Memorial United Methodist Church, Yorktown, Va. "I feel I've enlarged my 450-member congregation by 500 persons." ■

Chaplain Wilfred M. Mayton at the Maida Plant, Hampton, Va. The company makes electronic components.



"THE CHAPLAINS BELIEVE IN CHANGING STRUCTURES BY CHANGING PEOPLE"

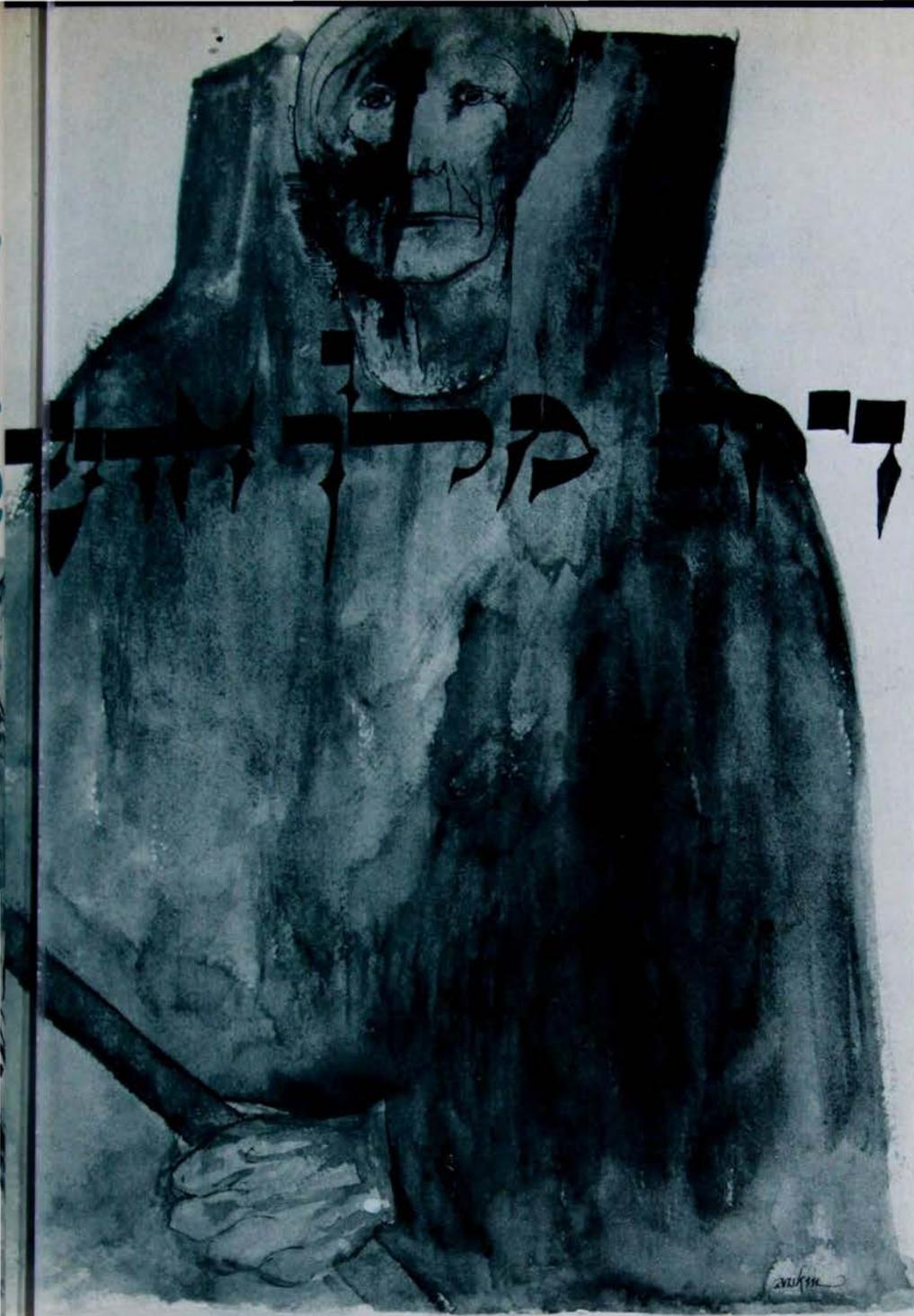


two contemporary artists look at the bible



CHAGALL. (Above) The Angel Speaks to Hagar, from Genesis. Hagar has despaired of keeping her son, Ishmael, alive when she is reassured by an angel that he will live and become the father of a great nation. (Right) Job worships God, from Job. Despite his afflictions, Job worships God while his friends and an angel watch.





BASKIN. (Left) "A new king rose up over Egypt." The Pharaoh who caused all the trouble which led to God's deliverance of the Israelites. (Below) "This is the bread of affliction." The Paschal Lamb, the symbol of the Passover. This text is in Aramaic; the rest of the text is in Hebrew.



Among the more interesting contemporary expressions of religious art have been those by Jewish artists. Prominent among these has been Marc Chagall. Born in Russia, he has long lived in France but used the memories of his boyhood in Russia as the material for his work. Now in his late eighties, Chagall in recent years has received much attention for his stained glass windows in a Jerusalem synagogue. In 1960 he published an album of drawings for the Bible which typifies much of his work.

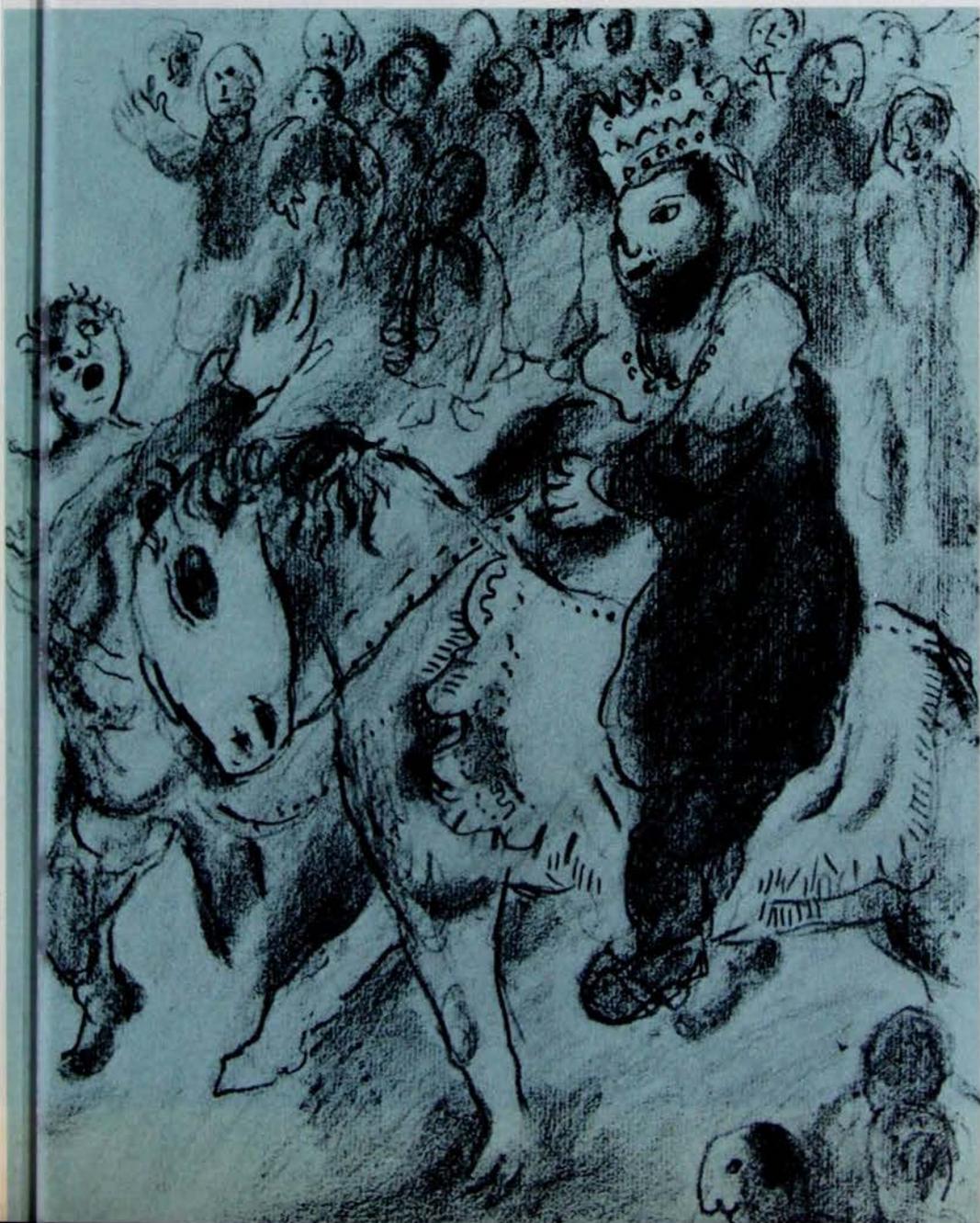
A younger American artist, Leonard Baskin, has not been associated with traditional religious themes although he is the son of a rabbi. Now he has done the illustrations for a new Passover Haggadah, a seder service, for Reform Jews.



BASKIN. (Right, above) "How many images the memory of Elijah stirs." (Left, bottom) "Four is the number of the matriarchs." Top to bottom: Rachel, Leah, Rebecca and Sarah. (left, top) "Hallelujah." A hymn of rejoicing for deliverance from slavery into freedom.



CHAGALL. (Left, above) The Golden Calf, from Exodus. While Moses is on Sinai, the Israelites worship the golden calf. (Left, below) Mordecai's Triumphal Procession, from Esther. The mob, which had recently cheered Haman, now applauds Mordecai clad in the King's regalia. Haman is at the left. (Right, below) Jephtha's Daughter, from Judges. Jephtha has promised God to offer up whatever came forth to meet him in exchange for victory over the Ammonites. To his dismay, his daughter comes to meet him.



"new life" for the pham family

by Tom E. Pray

Eight months ago, the United States opened its doors to thousands of Vietnamese who fled when South Vietnam collapsed. Today, more than 120 of them are living and working in Dutchess County, New York, thanks to the concern, care and expertise of more than a dozen churches there led by the Community United Methodist Church of Poughkeepsie.

Dutchess County is about 75 miles from New York City in the Hudson River Valley. Poughkeepsie is an old city composed of spacious homes and down-at-the-heels slums, brand new apartments and deteriorating factories, a growing urban renewal area bounded on three sides by

The family consists of 14 persons: the husband and wife, two unmarried sons, two married sons, their wives and a child, two unmarried daughters, the wife's mother, the wife's brother and the wife's sister. The Phams pose for a family portrait in their new home town.



booming suburban growth. As a county it is relatively prosperous in these times of recession.

Though many other churches in the area became involved in resettling Vietnamese refugees, it was an old story for Community Methodist. In 1956 when the Hungarian uprising was crushed with Soviet tanks, the pastor of Community Methodist reached out to help a Hungarian family find a new home in America. When the church learned of the need to resettle Ugandan refugees, Community Methodist volunteered again and was so successful in resettling three or four families that it was asked by the United Methodist Church's Board of Global Ministries

to tell other churches how they did it at a convention a year ago last fall.

Since then the church has revised and perfected its guidelines for the relocation of uprooted peoples and has distributed copies to all other sponsors in the county.

The guidelines are contained in a program called VIA (Vietnamese Integration Assistance), and they deal with housing, transportation, clothing, jobs and education, home management, medical care and finances. A general coordinator within the church or parish is responsible for the total resettlement effort. Task force chairpersons, each responsible for one of the seven facets of the program, report to him and meet regularly with the pastor to make basic decisions, review actions taken and deal with old and new problems.

According to Dr. Lawrence Snow, pastor of Community Methodist and chairman of the Dutchess Interfaith Resettlement Consultation, the first concern is housing, whether it be with church families, or more permanent housing as the family becomes established in the community. Furnishings from beds and stoves to dishes have to be found. It takes approximately two months before the family can meet its rent obligation without having to draw on local church resources and resettlement monies supplied by the federal government through various international agencies.

The next area of concern is transportation. Members of the parish are recruited to take members of the sponsored family grocery shopping, job hunting, to the doctor and for social visits. In addition, the task force leader helps the Vietnamese obtain cars, drivers licenses and insurance.

The next immediate concern is clothing, which may be obtained either from members of the parish, from second hand stores or from such agencies as the Red Cross, the Salvation Army and others.

Then come jobs and education. Initial skills are determined and if English courses are required, arrangements have to be made to

Tom Pray is a newspaperman who lives in the mid-Hudson valley and was most recently news editor of the Times Herald Record of Middletown, New York.

teach the Vietnamese English at local colleges or public schools. Some skills can be adapted to existing jobs; others have to be learned. In some cases public social services can help. The church has found it useful for the coordinator to assign others to work with him and go out with the Vietnamese when they seek employment.

Home management, money and its use and food preparation is still another area of concern. Does the family need training in home care and the preparation of unfamiliar foods? Is there a need for a kitchen, a bathroom, a shower? Does the family have enough resources to set up a working and reserve fund? Many of these questions are answered in "Doi Song Moi" (New Life) and the American-Indochinese Journal "Viet-My Tap Chi" which are published periodically by the federal government and the American-Indochinese Assistance Center in Washington, D.C.

Medical care involves physical exams for all members of the family, eye tests, the availability of Social Services and the obtaining of medical insurance through an employer or Medicaid. The church advises sponsors to make a list of doctors, dentists and others who are available to treat the refugee family and checks with local hospitals and clinics to see where emergency care can be rendered.

Taking Care of Finances

Finances are the final area of concern and the church urges that one central treasury and one treasurer be appointed to handle the collection and disbursement of monies received from the U. S. government through various volunteer agencies. In a precedent setting contract, the U.S. government allocated \$500 per refugee to be disbursed through September, 1977. Church World Service, the major Protestant agency, insists that each sponsor church and the individual recipient co-sign for the money so that it can be used wisely. Here again, however, it is the responsibility of the finance coordinator to make sure that each refugee gets what is needed.

Money, however, is the last item on the agenda.

"We have found," said Dr. Snow, "that Agenda One in any kind of resettlement effort is not clothes or



even food, but relating to these people on a very personal level—laughing with them, letting them cry a bit, hearing their very human kinds of needs. The more you show personal attention and care, the more you get them to open up about themselves. They can put up with a lot of difficulties and hardships if they know that somebody really cares for them and they can trust them.

"These people come from another culture. They speak another language, although most speak French and many speak some English. It's difficult to know exactly what they mean."

They also have their own value system which is implicitly matriarchal, he noted. "The mother and often the grandmother is a very powerful and influential person—often making the final decisions about the use of money and discipline. The men of the house may be the workers, but it's the women behind the scenes who make a lot of the decisions."

"We had to feel our way into that kind of Vietnamese family structure," he said.

Eating and sleeping habits are different, too. Because the Vietnamese came from a tropical country, they never had winters before and had never seen snow. As a result, the pastor said, they couldn't understand the need for heavy clothing or why they couldn't sleep on the floor on mattresses as they had been accustomed to do in Vietnam.

"We had to let them know that it was too cold to sleep on the floor even if it seemed like luxury in their home country," he said.

The natural desire of any immigrant to get ahead was another consideration. "We had to pay attention to the Vietnamese concern to do well professionally. This involved getting them jobs, but letting them know that these were interim kinds of jobs that they would not have to stay in forever," he continued.

"We had to make them understand that the American way of life is starting at the bottom and working your way up, that they weren't doing anything different than what a lot of the rest of us had done. We wanted to let them know that we would be right alongside, helping them move along as quickly as they could."

The church found, too, that it

had to strike a balance between doing too much for the refugees and too little.

"A refugee," the pastor explained, is usually "a person of dignity who is not comfortable—as many of us would not be—as the object of charity."

When, for example, some of his parishioners refused to accept little pocketbooks that some of the grateful Vietnamese women had made for their new American friends, the Vietnamese were hurt.

"It's very important for people working in resettlement programs not to get into an emotional superior-inferior attitude with the people they're working with," Dr. Snow warned. "The Golden Rule is where it's at: Treat these people as you would want to be treated if you were caught in a crisis yourself. They're glad for help, but they don't want people trying to run their lives for them."

The minister saw his role as constantly reminding his own people to let the Phams make their own decisions. "We would give them the hard information about where they wanted to live and how much it should cost, but we would ask them to make their own decisions. If they seemed at all reasonable, we would let them carry through. The sooner they could do it, the sooner we knew they would be on their own feet," he said.

The UMCOR Connection

For Community Methodist, the first step in what is a continuing relationship with the Phams began last May with a call from Dr. James J. Thomas, executive secretary for specialized ministries in the United Methodist Committee on Relief in New York.

"Larry," Dr. Snow recalled Thomas saying with a chuckle, "I didn't even ask your permission. I put your church at the head of the list to resettle at least one family of Vietnamese."

"I said, 'Jim, that's great,'" the pastor said, "and from that point on we simply waited until we got an assignment of a family."

By mid-June Community Methodist knew the name of the family and by mid-July the pastor and several members of his congregation were on their way to the Edward Martin Military Reservation at Indiantown

Gap, Pa. to meet them.

The resettlement camp at Indiantown Gap was a rather barren and desolate collection of army barracks administered rather informally by military police. The resettlement program, itself, was handled by several relief agencies, among them the International Rescue Committee, the American Fund for Czechoslovak Refugees, Inc., Church World Service, and the U.S. Catholic Conference.

The family consisted of 14 persons: Pham Giat Duc, the father, and his wife, Cao Thi Tuyet; two unmarried sons, two married sons, their wives and a child, and two unmarried daughters.

In addition, there was the wife's mother, the wife's brother, and the wife's sister.

The father had been a newspaper editor and the author of several books on political science in Saigon. He spoke English fluently and had served as an officer in the Vietnamese army. The rest of his family was well educated by any standard. The sons were college graduates and other members of his family had been educated beyond high school.

Getting Acquainted

The first day, though, was strictly a get-acquainted day for both groups. It was rather unusual in that the church group arrived just a few days before one of the sons was being married to a girl whose parents were going on to France. The wedding was conducted by an American Roman Catholic priest at the camp and concelebrated by three Vietnamese priests. Everyone received communion even though at least one of the members of the wedding party was a Buddhist.

That dismayed the American priest when it was brought to his attention, but Snow chuckled about it afterwards, chalking it up to the "sort of informality and general chaos you find in refugee camps."

Two weeks later, Snow and a number of parishioners from Community Methodist returned to the camp to bring the Phams home to Poughkeepsie. Each had few possessions because they, like so many other South Vietnamese, had to flee with little more than the clothes on their back and what they could carry in a small suitcase or sack. Like many others, too, they were

double refugees. As Roman Catholics, they fled from Hanoi in 1956 when the Viet Minh came to power and they had been forced to flee again when the P.R.G. and North Vietnamese took over South Vietnam.

The father had sold all his possessions to buy a small boat, packed his family and friends in it and sailed out into the China Sea, where they were picked up by a U.S. Navy ship. They were taken to Guam and flown from there to Indiantown Gap.

"By the time we met them," the minister recalled, "they had been pushed and pulled around so much. I was struck when I looked at some of the youngsters to realize that they had never known anything but being uprooted and involved in war because Vietnam had been under siege or in some kind of war for 30 years without a break."

America for Dung Vy Pham 27, a pharmacist and graduate of the University of Saigon, is a chance at a new life. Although he works now in a factory, he hopes eventually to learn English well enough so that he can take exams to qualify him for study in Albany as a pharmacist. He was a master pharmacist in his own country.

Dung was somewhat upset at the reception he and other Vietnamese have received at the plant, where other workers consider them "stupid Asiatics."

"We aren't stupid," he said, "but I don't argue, I just smile. All we want to do is get along here in the United States where we have freedom."

His mother, Cao Thi Tuyet, who works as a nurse in the Hyde Park Nursing Home, has enjoyed a kinder reception and has made a number of friends among women parishioners at Community Methodist. She said, laughingly, that she's even learned a few things about American women she never knew before.

"From seeing movies," she said, "I used to think that all American women wanted to do was play and dance. Now that I have American friends, I know better."

"In fact," she continued, "here I've found that American women can do what a man can do." This isn't the case in South Vietnam.

Although her husband, Giat Duc Pham, admitted he was still home-

Pham Giat Duc, the father, and Cao Thi Tuyet, the mother, with one of their children.



sick for his native land, he, too, was grateful for the chance to start again.

An author and the editor of two newspapers in Saigon, he was anxious to get back into the field of publishing and is now working for a printing firm. Snow said it was possible that Pham could help prepare the newsletter that is sent out monthly to the Vietnamese living in Dutchess by the Interfaith Resettlement Consultation of which he is chairman.

Starting Out All Over

However, despite their ordeal, the Vietnamese family was gracious, polite and grateful for another chance. When they arrived in Poughkeepsie, arrangements had already been made to house them in the Catholic chaplain's house at Marist College. Because it was summer, the students were away so that dorm as well as housing facilities were readily available. By nightfall, all the members of the family were under one roof.

"People in the parish had already prepared food for them and since they had minimal clothing, we took immediate inventory of their needs and were able to provide for them in the next two or three weeks," Snow continued. "We were also concerned with language skills, work skills and how best they might be employed on the short-term until they could start taking care of themselves. They were grateful for the help, but we could see that they

wanted to make it on their own.

"They recognized," he said, "that even with skills and education, there would have to be a period of adjustment. They accepted the fact that they could not go into the kind of work in this country that they had done in their home country until they learned English and had satisfied professional requirements. They were quite aware that this was a bad time for the economy and they were all willing to take jobs that by any standards were menial."

The head of the family went to work with his wife in a local nursing home, two of the women got jobs in a local dressmaking firm, and other members of the family went to work in the local candy cane factory. It was there that the refugees had a different kind of experience.

Good Intentions Are Not Enough

About the time Community Methodist was arranging for its own family, eight other Vietnamese families were brought in under the sponsorship of Candy Lane Corp., on North Hamilton Street in the city.

The sponsor, Raymond Ducorsky, agreed to provide the 42 refugees under his care with rent for the first month in the Rip Van Winkle apartments, a certain amount of food and jobs for those who could work in his factory.

The plan turned sour for a number of reasons.

For one thing, though Ducorsky

meant well and reportedly spent about \$5,500 of his own money to bring the refugees to Poughkeepsie, he was not prepared to deal with their social problems. A hard worker himself, whose day reportedly started at 4 a.m. and went on until 6 p.m., he had no time to be a social worker. As Snow put it, "He gave them a job, a roof over their heads and a few boxes of food and expected that would take care of them. It didn't."

The end result was that the local chapter of the American Red Cross had to step in to make sure the families had enough clothing, food and furniture to get them through the winter. And ultimately, the families were responsored with area churches.

For another, the agencies that released the refugees to him had no local representative in the Poughkeepsie area and no way to make sure that the money they were given was properly spent. Ducorsky deducted money from their wages to pay back the money he spent for their rent.

The fact that Candy Lane ran into trouble as a sponsor was no surprise to Dr. Snow: he had warned federal authorities against the move when he went to Indiantown Gap to pick up the Pham family.

In a Sept. 19 memo to a number of groups including the State Department, the interagency task force at Indiantown Gap, Robert Gilson, the federal coordinator for new arrivals at the camp, John W. Schauer of Church World Service and Dr. Thomas of UMCOR, Dr. Snow wrote: "The apparent advantages of an employer sponsorship and resettlement for groups and multiple families of Indo China refugees are circumscribed by severe limitations and liabilities."

Among them are a lack of security in housing and jobs, the difficulty if not impossibility of providing daily personalized support, the neglect of school and pre-school children, the hazards of exploitation and discrimination endemic to the employer sponsorship . . . without effective outside grievance, little chance for the workers to learn English and "haphazard" medical care even if the employer has a medical examiner.

Dr. Snow recommended that "no group of refugees (beyond 6-8 per-

sons) be authorized for sponsorship of a single employer. He further advised that church groups refuse to release dossiers to agencies that "have no effective presence in the resettlement area," and that "when interagency coordinators . . . authorize employer sponsorships of refugee groups, they should consult with or at least alert local churches and voluntary service organizations of the immigration to the community."

A Series of Problems

Community Methodist became aware of the problems at Candy Lane first hand by virtue of the fact that several of its own sponsor family members worked there. Since it was a non union plant, workers already there resented the influx of Vietnamese and feared for their own jobs. Some Vietnamese felt the jobs they were assigned to were beyond their physical capabilities. Others felt their supervisors were unduly harsh. And at least one, according to a *New York Times* article, complained because a supervisor at the plant called one of the Vietnamese an animal.

"We sensed in our people real feelings of insecurity and we had to counsel them to find out where the pressures were," Dr. Snow said. Ultimately, at least one of the Pham sons quit his job at Candy Lane to work for a local printing firm.

Since the churches in the county took over the sponsorships of the eight families, the situation is much improved. Now, 20 to 25 congregations are working together in a consortium to assist the Vietnamese. They meet at least once a month to discuss areas of common concern.

These meetings of the Dutchess Interfaith Resettlement Consultation are conducted on practical as well as tactical levels. One church may have two refrigerators, another needs one for its family. A third church describes the difficulties it has had processing an application. In short, information, services and equipment are shared.

Dr. Snow called the consortium of churches a "pilot project" that hopefully will become an ongoing counseling service and clearing house for Vietnamese over the next year or so in the Dutchess area. He said he plans to apply to UMCOR for funds for it.

The need for such an ongoing facility is important because there are three phases to resettlement: The first crisis phase, the second stabilization phase and the third long-term advisory phase. Dutchess County currently has about all the Vietnamese refugees it can resettle.

Proselytism Not an Issue

The concern that Protestant groups might try to proselytize the Roman Catholic refugees they were assigned to resettle never became an issue.

"When the Protestant churches began the resettlement process, we understood among ourselves that the Vietnamese would not only be free to practice their Roman Catholic faith but would be encouraged to do so. And we made an effort to see that they went to Mass Sunday," Dr. Snow said.

"Knowing that that was our position," he continued, "we urged officials at the camp not to try to match up individual families with churches of their own faith."

"And now," he said, "we have found that more and more Catholic parishes are stepping in to assume sponsorships." Four in the Poughkeepsie area are Holy Trinity R.C. Church in Poughkeepsie, St. Columba R.C. Church in Hopewell Junction, Mount Carmel R.C. Church in Poughkeepsie, and Regina Coeli R.C. Church in Hyde Park.

Other church sponsors include: Community Baptist in Wappingers Falls, St. Timothy Lutheran Church in Hyde Park, First Lutheran Church in Poughkeepsie, the Hyde Park United Methodist Church, First Presbyterian Church in Poughkeepsie, Trinity United Methodist in Poughkeepsie, Christ Episcopal Church in Poughkeepsie, the Fishkill Church of the Nazarene, the Fishkill United Methodist Church, Temple Beth El and St. John's Lutheran.

To keep themselves and their Vietnamese families abreast of developments, the churches have issued their own newsletter, called, "Doi Song Moi" (New Life).

It deals with the comings and goings of Vietnamese families, social gatherings open to them, teaching aids and English manuals available to them and a host of other bits of information necessary to help the Vietnamese function in their new homes. ■

“A”

two profiles

IS FOR ARNALDY

Janet Harbison Penfield

Arnaldy Quismondo is traveling the length and breadth of the United States these days to explore with American church women “the most urgent frontiers of universal human needs”; to discover with groups of women “the global relatedness and interdependence of the community of Christ’s Body. . . .”

These are high-sounding words, and Arnaldy means them seriously. But she does not come at her faith or her current assignment as a special consultant with the United Presbyterian Church solemnly or gloomily.

Arnaldy is from the Philippines. She is a slip of a woman who has lived largely both tragedy and triumph. But her experiences sit lightly on her. Laughter is always shining just below the surface of her velvet-brown eyes.

The United States is Arnaldy’s third “foreign mission” field. In 1952, she and her husband, the Reverend Jorge Quismondo (she calls him “George;”—“If I say to him ‘Hor-hay’, he knows I am angry about something.”), were sent by the United Church of Christ of the Philippines as its first missionaries abroad. Jorge was by then experienced in student work; Arnaldy had received training in Christian education. They went to Makassar in Indonesia, where they first had to master the native language—one of the many number of Indonesian tongues.

“Jorge learned faster than I did,” Arnaldy recalls. “He has a gift for languages. At first I had to write my lectures for the seminary there in English and have them translated. You should really know the language before you undertake a mission to a country.” This is something missionaries from the United States have discovered, too. Other,

perhaps more subtle requirements for effective mission abroad Arnaldy had discovered through having been the object of the attentions of missionaries before she became one herself.

While she was growing up in Davao, on Mindanao island, Arnaldy had no idea she would be a missionary. Although the Philippines is largely Roman Catholic, a large concentration of the small

minority of Protestants (called “Evangelicals” in the Philippines) lives in the southern island of Mindanao. The Ramos family, Arnaldy’s parents and their children, were Evangelicals.

Arnaldy’s father, trained as an engineer, and one of the leading citizens of Davao, left his wife with eleven children when he was executed by the Japanese early in their occupation of the Philippines. “She was only thirty-three,” Arnaldy says. “A very plucky woman.”

Though he was cut off in mid-career, Arnaldy’s father left a vigorous impression on his daughter.

“I was the oldest. I think my parents wanted a son who would have had some kind of name like ‘Arnoldo’. You see, my father was much influenced as he was coming up by an American engineer called Mr. King. We were always hearing about Mr. King when I was a child. My father had a lot of systems and I think some came from Mr. King. The children were all named in alphabetical order, for instance. I was the eldest, so ‘A’ for Arnaldy. Sometimes on Friday nights we would all be taken to the movies, I recall. And one night when we were being checked off by letter outside the theater, ‘F’ was missing. So somebody went back inside and there was ‘F,’ quietly weeping in his seat.”

Arnaldy’s father kept a close watch on his children’s education, too. He went round to the principal to get an explanation when Arnaldy was skipped a grade. What with natural precociousness, skip-

“The children were all named in alphabetical order. I was the oldest, so “A” for Arnaldy.”



Mrs. Penfield is a free-lance writer who lives in Princeton, New Jersey and is also a United Presbyterian representative to the Consultation on Church Union.

thur L. Carson, in a household that came to include two American families, plus an American soldier, several Norwegian men, and a number of Filipinos.

Coastal areas being peculiarly vulnerable, the remains of Silliman were moved up into the mountains—Arnaldy going along. The Carsons became for the young woman

“A vigorously blooming vision of what a transnational missionary can be.”



ping two grades, and starting school quite early, Arnaldy was ready for the university when she was fifteen. By the time she was sixteen, she was already teaching others.

Arnaldy went to college at Silliman University, an institution sponsored largely by the American Presbyterian Church. Silliman was located in the central Philippines, at Dumaguete, on the coast of the island of Negros, considerably north and west of Mindanao. After the Japanese occupation, the women students and faculty of the institution were dispersed as fast as possible—the students generally going to their home places. Arnaldy and one other young woman were unable to make their way home. They therefore stayed with the wife of the President of the university, Ar-

rather like surrogate parents. They certainly had a strong influence on her beliefs. “The seed of my real Christian faith was sown in me at that time,” Arnaldy says.

Some vicissitudes later, at the end of the war, Arnaldy, then only twenty, married Jorge Quismondo. Together they went back to the reconstituted Silliman to finish their studies. Other Americans, all Christians with a strong vision of what independent churches around the world might be, came to have an influence on the young couple. Among these Arnaldy cites especially Winburn Thomas, Margaret Flory, and James Robinson, all well-known Presbyterians. Thus, instead of becoming the lawyer her father had wanted her to be, or the doctor she had dreamed of becoming, Arnaldy studied Christian education. Mean-

while Jorge was becoming involved in student Christian work. Thus, when the “Macedonian call” came some years later, they were ready.

The Quismondos put in another stint as missionaries abroad in Laos, during the warfare there, working primarily with refugees between 1971 and 1974. Arnaldy has never ceased to teach and to study—in institutions all the way from a school she helped to found in the mountains in the Philippines during the war, through McCormick Seminary, in Chicago, to another school of which she was the principal in Vientiane, Laos.

That this youthful-looking enthusiastic missionary to the U.S.A. is a grandmother is a surprising fact. Of the four Quismondo children, the eldest, a daughter, is married and has two children of her own. The next two are in college, now, and the youngest is in high school. All of them, and Jorge, are in the Philippines. But Arnaldy, now on her third visit to the United States, has some relatives in this country and finds life not too dissimilar in its everyday details from what she is accustomed to. (“We eat more potatoes than we used to, and less rice.”)

Helping to plan next summer’s triennial United Presbyterian Women’s conclave in Purdue is among Arnaldy’s current assignments. Some five thousand women, and men, too, this time, will gather on the Indiana campus from July 14-19. The regular missionary conference of the United Presbyterian Church, involving fraternal workers stationed all around the world, but home on furlough, will take place concurrently with the U.P.W. meeting. Since global problems—hunger, population questions, women’s roles, armaments, multi-national corporations are examples—form a large part of the agenda of the Purdue meeting, the presence and participation of many people from all parts of the world, particularly women with extensive world-wide experience like Arnaldy Quismondo, is sure to shape the Purdue sessions. Church women and men who will meet Arnaldy there, and all during the months from now until July while she is traveling, will encounter a vigorously blooming vision of what a trans-national missionary can be. ■

By Richard E. Chartier

JOSE MIGUEZ BONINO

from latin america to the world scene

When Jose Miguez Bonino was elected in early December as a president of the World Council of Churches he was the only one of the six persons so honored who was not at Nairobi, Kenya for the occasion. People who knew him said it was typical of him that he preferred to be in Buenos Aires meeting his responsibilities to his students.

Just who is Jose Miguez Bonino? The 51-year-old Miguez (Bonino is his mother's name) is not only representative of the new style of Latin American churchman but, despite his modesty and quiet demeanor, a unique and highly gifted person.

He was born in Santa Fe, Argentina, the son of parents of Spanish and Italian descent. He attended the Normal School and the National College and received bachelor and master's degrees. His first degree in theology was from the Union Theological Seminary (Facultad Evangélica de Teología) in Buenos Aires where he was graduated in 1947. He served in Methodist churches in Argentina from 1947 through 1952. From 1952 until 1954 he was in the United States where he studied at the Candler School of Theology, Emory University, from which he received the Master of Arts degree in 1953. (He also studied at Scarritt College during that stay.)

He returned to the United States in 1958 where he studied at Union Theological Seminary in New York from which he was awarded the Th.D in 1960 with a dissertation on Roman Catholic theology.

During the years between his two periods of study in the United States he was vice-president of Union Theological Seminary ("Fa-

Richard Chartier is a former United Methodist missionary in Argentina who now makes his home in West Hyannisport, Massachusetts.

cultad") and superintendent of the Greater Buenos Aires district of the Methodist Church.

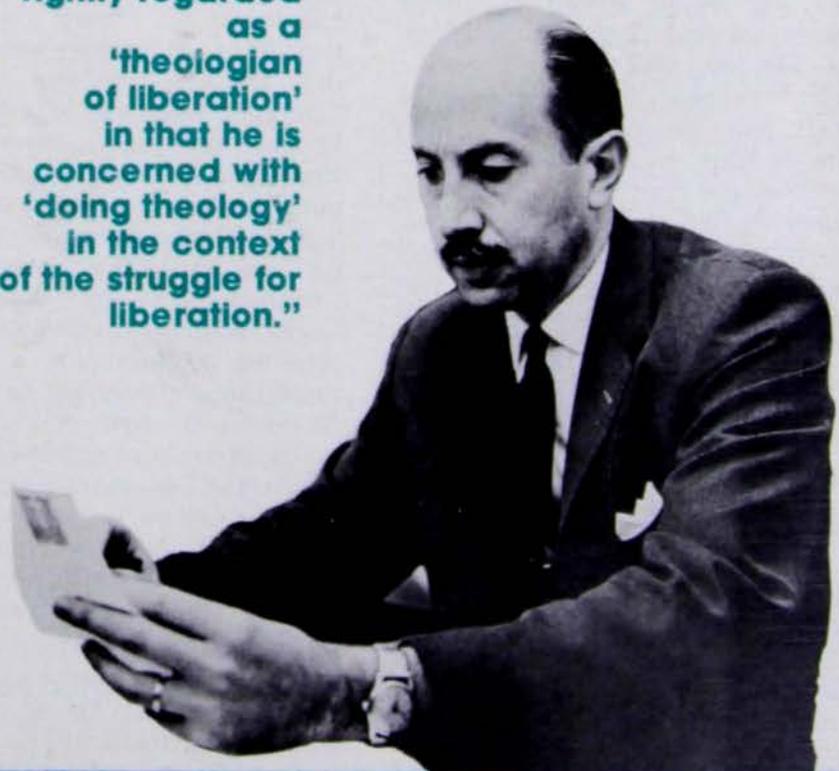
In 1961, following the retirement of the late Dr. B. Foster Stockwell as president (actually "decano" or dean) of the seminary, Miguez assumed that office in which he continued until in 1970 the Facultad Evangelica de Teologia merged with a Lutheran school to form the Protestant Higher Institute of Theological Studies (ISEDET).

Under the succeeding rectorships in ISEDET of Dr. Bela Lesko, the late John Litwiller and, now, Roberto Rios, Miguez served as Vice-Rector. During all of those years he

was, and continues to be, professor of Systematic Theology. With the creation of ISEDET he assumed the additional role of Director of Graduate Studies.

Although Miguez' primary role has been that of professor and administrator at the seminary his sphere of activity has gone far beyond that institution, as demanding as it was in terms of his time and energies. Miguez' immense ability was recognized very early and he was increasingly sought after for a wide variety of leadership roles. He was soon in demand as a teacher-speaker-writer not only in Argentina but also elsewhere in Latin

"Miguez is rightly regarded as a 'theologian of liberation' in that he is concerned with 'doing theology' in the context of the struggle for liberation."



America and in more recent years in many parts of the world.* His willingness to accept responsibility and his capacity for work are extraordinary.

His ecumenical commitments and the many invitations to speak which he receives have led him to become very much the peripatetic theologian who, nonetheless, is still able to dispatch very competently his duties as professor at the Instituto and in a number of other responsibilities in Argentina.

While the word "theologian" is the right appellation for Miguez, one would have to refer to him as pastor - preacher - teacher - writer-ecumenist-churchman—as well as theologian—to encompass the scope of his concerns and activities. In all of these roles he has demonstrated the remarkable ability for which he has come to be so widely respected.

And to the word theologian one needs to preface the phrase Latin American because it is this fact which, coupled with his personal credentials, accounts in significant measure for the increasing attention given to Miguez.

For Miguez is a Latin American—more specifically he is an Argentine (and even more specifically a "porteño"—from Aires, the port)—and that, he would hasten to affirm, conditions and configures much of his identity, thought and action. This "historical specificity"—as he might term it—not only has shaped him in large measure but also determines the context in which he is called to "do theology." It is very much in the tradition of Spanish thought to take very seriously that "specificity" or that context. (And it is also very Biblical!)

And, of course, that Latin American reality is very much a part of the Third World which we are just beginning to take seriously—with its problems, possibilities and perspectives.

Miguez is one of those so eminently qualified to speak to us on behalf of the Third World and for the good of us all who need the corrective and prophetic word which that world has for us.

* For example in the academic year 1967-68 he was the Henry Luce Visiting Professor of World Christianity at Union Theological Seminary in New York City.

Miguez is an eloquent voice of that impressive array of Third World churchmen who have emerged in recent years and have found important places in the world Christian community.

His Work as a Theologian

With that important qualifier—namely that he is a *Latin American theologian*—a brief glance at Miguez as *theologian* is in order.

A theologian is one who articulates in systematic fashion the nature and content of the Christian faith. Miguez has been doing just that for many years now both as professor and also in the various other roles in which he expresses his far-ranging and his impressive creativity. In all of these roles he has demonstrated an over-riding concern to help Christians to "give a reason for the faith that is in them." Miguez' theology has never been "ivory-tower" in nature because his deep commitment to the life of the Church on all levels has given that theology a practical character, rooted in the hard soil of church reality. Miguez has moved from the "evangelical liberalism" of his early mentors through neo-orthodoxy (he might have accepted the term "Barthian" at one point and that giant—and Bultman, Brunner and Bonhoeffer among others—has made his impact on Miguez' thought) to a theology which would defy any easy labeling.

Miguez combines a competency in and profound concern for a strong Biblical hermeneutics with a great sense of the history of dogma, a great emphasis on the "kerygma" and the distinctive nature of the Christian message as derived from God's redemptive activity and, more recently, a quest for a theology rooted in and relevant to the Latin American situation.

His recent book (reviewed by Roy May in the December issue of "New World Outlook"), *Doing Theology in a Revolutionary Situation*, expresses the task which he sees confronting Christians in Latin America and elsewhere. Miguez is rightly regarded as a "theologian of liberation" in that he is concerned with "doing theology" in the context of the struggle for liberation. Latin America is characterized by socio-political oppression and eco-

nomie dependence and it is that context in which, for Miguez, God acts. Christians are called to discern and participate in God's redemptive activity.

He maintains, however, a critical stance with respect to any theology of liberation. He would and does criticize those theologies which, for example, are Biblically irresponsible (in their hermeneutics), ignore the lessons of the history of Christian thought or are ecclesiologically unsound.

An Ecumenical Theologian

Miguez has always been an *ecumenist* or, if one prefers, an *ecumenical theologian*.

He was educated at the Union Theological Seminary in Buenos Aires under the irenic spirit and ecumenical concern of the late Dr. Stockwell, who made such a profound contribution to Latin American theological education and to the ecumenical movement.

A Methodist, Miguez is a second generation "evangelico" (Protestant) and a part of the "second-fruits" of the missionary movement. He believes in the importance and, indeed, necessity of belonging to a particular denomination or confession. Yet he has been constantly aware of the Church which transcends the denominational and confessional expressions of the Methodist Church. He has participated in international ecumenical conferences, worked as a member of the Faith and Order Working Committee of the World Council, has been a member of the Central Committee of the World Council of Churches and, now, is one of six presidents of that body.

In addition Miguez has always been deeply involved in the ecumenical movement in Argentina and elsewhere in Latin America, including work in the Federation of Churches in Argentina, youth and student ecumenical organizations, the Church and Society movement and other para-ecclesiastical organizations and in the Protestant-Catholic dialogue—to name just a few of his many ecumenical concerns and activities.

A Prolific Writer

Miguez will be known by many who have never met him through

his writing. He is a prolific writer. The list of his articles, chapters in books and his own books would be a long and impressive one.

Much of his earlier writing was "occasional", that is, prompted by specific requests arising out of the needs and interests of church leaders, religious periodicals and the like. As his reputation spread it was increasingly the case of "ask Miguez" or "Miguez is the one who can do that" with respect to a given article.

Then, too, much of his writing was born out of the ecumenical concern and another large part was directly attributable to his interest in Roman Catholicism and its interest in what Miguez could contribute from his perspective and competency as a Protestant theologian. (His book on the Second Vatican Council, at which he was a Protestant observer, in a sense reflects both of those factors.)

Increasingly over the years he has devoted more and more attention to the Latin American reality as the context of the life and mission of the Church. Numerous articles and chapters in books express that concern and his recent book—"Doing Theology in a Revolutionary Situation"—is a major statement of his concern and thinking about that issue.

And although they were not designed for a wide readership his occasional papers dealing, for example, with the concrete problems and concerns of the Argentine Methodist Church or the seminary have been immensely helpful to many of us who have worked with him. One thinks also of his splendid contribution to the elaboration of the documents which paved the way for the autonomous status and functioning of the Iglesia Evangélica Metodista Argentina.

Miguez has always been a theologian deeply involved in the life of the Church and has sought to relate theology to ecclesiastical practice and policies, even in such mundane matters as budgets.

Miguez has been, for more than twenty years, one of the most competent and respected seminary professors of the many able persons who have taught at the "Facultad"/Instituto".

Miguez' great ability to analyze and systematize the faith and his

remarkable talent for communicating ideas in clear and compelling fashion have enabled many students, colleagues and church members to learn how to think more responsibly about the Christian faith.

He is a consummate teacher and, happily, his work as a theologian has always been carried out with his teaching role as the focus and point of reference.

Closely allied with his teaching role—for which Miguez is, deservedly, highly regarded—has been that of speaker. He is one of the ablest and most effective speakers I have known. He is very much in demand as a speaker both in church and secular contexts because of his extraordinary capacity for the effective communication of significant ideas and concerns. Through his speaking his teaching role has far transcended the seminary classroom and countless persons have benefited from it.

Preaching is very important in the Latin American context and Miguez is an exceptional preacher combining a theologian's disci-

plined mind with great homiletical gifts. Miguez has the ability to relate the basic truths of the Christian faith to concrete situations and issues and to find the ethical and pastoral implications of those truths.

Miguez is and always has been intimately and deeply involved in and related to the Church—in short a devout and committed churchman. One thinks, for example, of his own pastorates, his work as a district superintendent, his vital contribution in helping the Argentine Methodist Church prepare for its autonomous status and his subsequent leadership in the Council on the Life and Mission of that church. He is a devoted family man, "criollo"—by birth and conviction—in his habits and preferences ("maté"—herb tea-drinker, for example). He is fiercely loyal to Argentina, conversant with contemporary cultural forms and trends, passionate "futbol" (soccer) player and fan, talker and disputant—all these and more mark the human Miguez. ■

Integrity is of the Essence

"For us in the younger churches integrity is of the essence. We cannot permit ourselves to forget integrity or our own responsibility before God and before men. We cannot for the love of our brethren or for the love of God let anybody or anything stand in the way of our taking on our own shoulders our responsibility. If, in order to do that, we must say to you, our friends, stay home, we will do so because before God we have this grave responsibility of our integrity."

"On my continent, Latin America, the people involved in the struggle for a new society evoke only one name more of-

ten than that of Che Guevara. It is the name of Jesus Christ. You find it in their protest songs, in books, in declarations, and in poetry. The exaltation of Christ is as common as the condemnation of the church. It would be all too easy to point out theological heresies, exegetical errors, and confusions in interpretation. But more and more Christians, and even theologians, are beginning to see that in their sometimes strange and even blasphemous insistence on identifying Jesus Christ and the fight for liberation, they are true prophets."

from "The Present Crisis in Mission," by Jose Miguez Bonino, *New World Outlook*, April, 1972

MAUNDY THURSDAY

Mark 14:17-26

He sat at table with his friends
friends who in a few short hours
were to betray him, desert him,
sell him down the river,
swear they never knew him.
He sat at table with his friends.

He sat at table with his friends
and he broke himself open to them
and he poured himself out into their hearts
and he was, as music in their midst
as love in their hearts and lives
as a smile on their lips
and a dance in their feet
an embrace in their arms
a light in their eyes
And even though the night was dark and foreboding
They could not help rejoicing in his radiant presence.
He sat at table with his friends.

He sat at table with his friends
and he told them what was going to happen
how he would suffer in the morning
and how they too would suffer
he showed them the way ahead
with all the rocks and barriers
all the torrents to be crossed
and death itself to be met and dealt with, soon or late.

and because he knew this
and shared it with them
and loved them still—and even more,
and still could smile
and feast, and hope and even pray
they loved him and each other
and could face the future—death and all because of him.
He sat at table with his friends.

AY MEDITATION

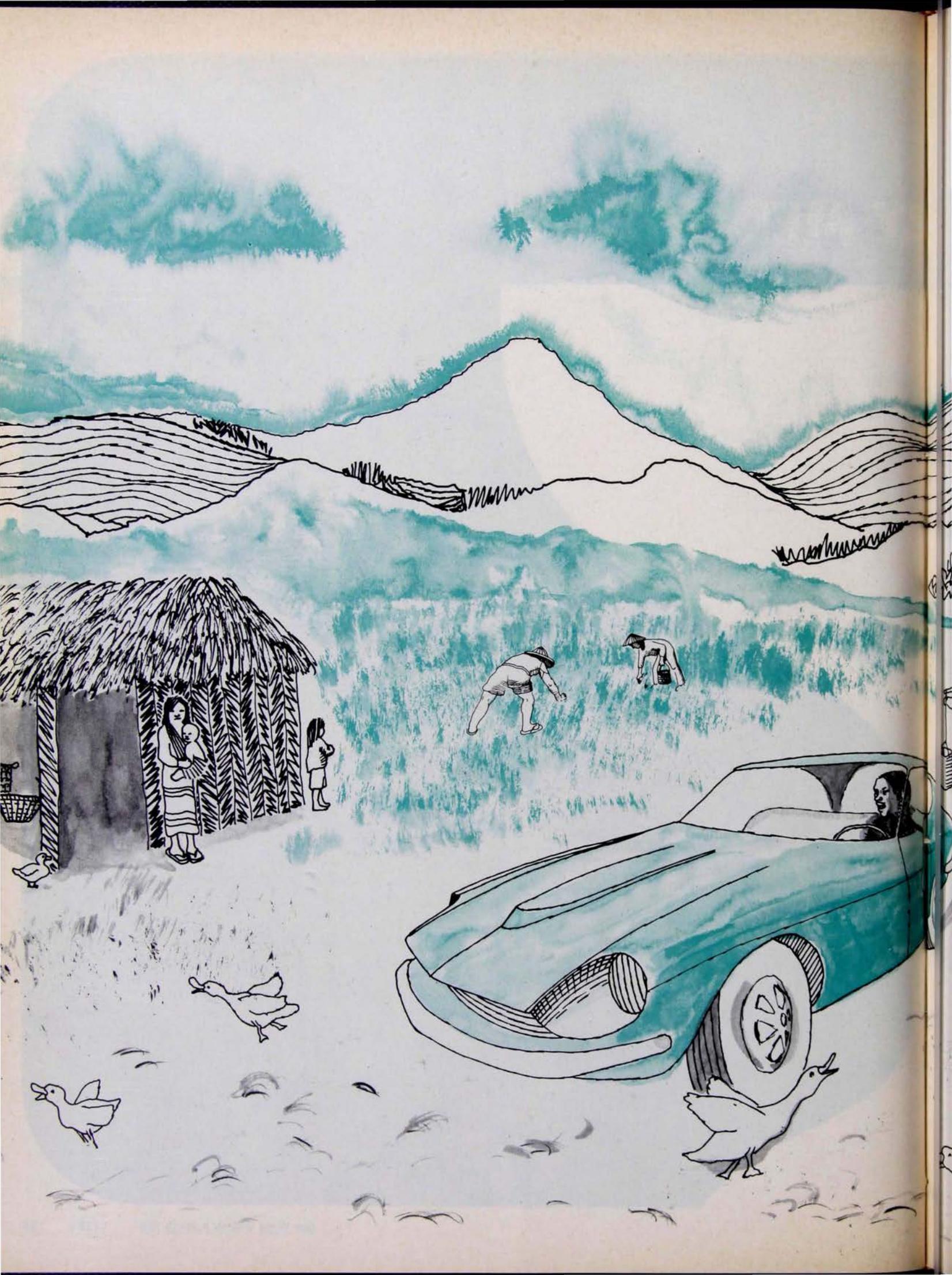
He sat at table with his friends
and was himself, and gave himself
and showed himself to be their friend
What more could anyone ask
even of God himself?
And they remembered—
whenever they sat at table.

And we remember. . . .
He sits at table with his friends
we who are about to betray him
deny him, sell him down the river
in all our countless individual ways.
And he loves us still.
And he speaks to us still.
he shares himself with us still
in this bread, this wine.
And we smile, and we sing
we dream and we hope still because of him.

He sits here at table with his friends
with us tonight and tells us all, "take—
eat and live! take, drink and dance!
partake of me, become of me,
be me in thee, and thee in me
be love for this our world!
And one thing I can promise
I will not give you up
I will be with you
and even your death
will be life with me."
What more can anyone ask . . . even of God himself?

Amen.

J. Barrie Shepherd



IS THERE HOPE IN THE VILLAGE?



To North Americans, the following story may sound like fiction but every part is reality in rural Thailand. It is a true, composite story put together and turned into a drama by students of Payap College, Chiangmai, a liberal arts institution founded by the Church of Christ in Thailand. The story of Gaew, Oei and their village is probably the first fully indigenous political drama to appear in Thailand. Accompanied by music, dance and mime in a land where these arts are used to illustrate religious concepts, it brings emotional responses. Presented in improvised village settings, often lighted by hurricane lanterns, the play has a life of its own, and is revised according to the needs of the audience.

The Thai student storytellers have captured the dilemma of the poor of their country and of much of the whole developing world—a world to which the church seeks to minister in Christ's name. Poor people find themselves unable to achieve justice, improve their situations or counteract social and political corruption. There are no answers in the drama enacted by the students. The day is past for simple answers to the complexities of development. Nothing is simple in the world of poverty.

The people of Suriwong have never seen a television set, such benefits of civilization not having reached their remote community in northern Thailand. They also survive without running water, a sewage system or electricity. There is no problem with automobiles on the clay streets because nobody in the village ever owned one, not at least until Ma returned from the city.

Ma is a real person. The 500 or more people of Suriwong and tiny settlement around the neighboring rice paddies are all real. They have little money and no modern technological conveniences but they have names. Gaew, a young man, and Oei, his fiance, live in Suriwong.

Call of the City

Ma's return in his shiny car caused a stir in the village. He came honking up the rutted road, sending ducks in all directions. For two days he sat by the river telling the dazzled young men tall tales of life in Bang-

kok. Then with a wave he went driving back to the wonderful place he had described.

Gaew listened to Ma's stories and felt unsettled as he thought of the routine of his own life—every day in the paddies. He and Ma had grown up together; had been friends. Now there was a gulf between them. Gaew brooded with envy. His frustrations erupted a week later. After a bitter argument with his eldest brother, he talked with his father and Oei and decided he must go to the city to seek the fortune he believed was waiting. Two days later he stepped off the train in Bangkok.

It took only a week for the sharp young city men to take the money of the boy from Suriwong. Almost penniless, Gaew relied on his wits and began to learn skills never taught in the village: where to find free food and empty buildings for sleeping; how to steal from shops and the pockets of passengers on crowded buses.

Gaew was lucky to avoid detection or arrest and soon was good enough as a thief to join a gang. Six months away from his village, he was a "city graduate."

Life is anonymous in the city. It is not surprising that it took Gaew six months to meet Ma in the street. In a happy reunion, Ma said he planned to attend the university but first must go home to visit his friends. Gaew took off his ring, asking Ma to deliver it to Oei with a request that she join him in Bangkok.

The City Is Lonely

The city is also a lonely place. As months passed after the chance meeting with Ma, Oei did not appear. Gaew began to go with his new friends to massage parlors. In the darkened interior, he drank Mekong whiskey and exchanged stories of the street with other men. The patrons, after a few drinks, would go to a wall where a one-way mirror gave them a view of massage girls sitting on cushions, there for a price.

On one evening at a massage parlor, the men decided to throw dice to determine which girl each would visit. Gaew threw the number of a girl not in the room. His companions chided him with the

possibility that she was probably too ugly to display herself. "Just walk in with your eyes closed," one said, "and then you won't know how bad she is." Half drunk, Gaew stumbled up the stairs to the assigned room.

The girl began to sob loudly. Gaew was stunned and sobered by the sight of Oei lying on the floor. It was a moment of truth. Ma, he learned, was a pimp. Caught up in one of the most lucrative underground trades in Thailand, he went to the villages and persuaded young girls to seek urban employment. Once in the city, he bonded them to work in the massage parlors under such conditions that they would never be able to return to their villages.

A Job and a Strike

When Gaew discovered Oei, he was first guilty and then furious. He stormed out in search of Ma, finding him in another bar. He shouted angry words and then punched Ma to the ground only to be attacked by other toughs who battered him to unconsciousness. Once he recovered, Ma warned that he had full evidence of Gaew's life of crime and if there was further trouble over Oei the police would be informed.

Gaew's world was in pieces. With what money he had and some he borrowed, he bought Oei's bond and the couple rented a small room. Unemployment was high but through a friend Gaew found work sticking labels on beer bottles. The factory was owned by foreign interests and was notorious for its

low wages and long hours. Men received the equivalent of seventy-five centers per day; women got fifty centers. There was a dispute over wages. A strike was called when negotiations broke down.

The beer factory case was taken up by the press, and many people rallied to the support of the workers. Eventually the owners capitulated by granting a wage increase. Gaew and Oei lived those days as people granted a new vision. They thought about the meaning of the strike for the life of the villagers. They reasoned that if the villagers could work together there was hope that they too could form cooperative programs to develop the land and market goods.

Gaew and Oei made a decision one night. The next morning they set out for Suriwong.

Call of the Village

A year passed. Gaew and Oei married and together worked on his father's land. It was not easy but a few of the visions brought back from the city materialized. The farmers accepted the couple and some small steps toward cooperative marketing were tried.

Then Ma returned to the village. He had decided that the best way to keep the wealth illegally gained in the city was to put it in rural investments. He purchased a large house outside the village and, with the help of his henchmen, began to buy up land in the high country.

One morning the villagers went to their paddy-fields to find them

dry and the water flow stopped. They discovered that overnight all the streams from the high country had been damned. As they debated courses of action, Ma and his bodyguards appeared. The local boy turned pimp told his neighbors they would have to pay five barrels of rice per field if they wanted water in the future.

There was long and angry confrontation. Ma held the power. He produced documents showing he had taken over the credit books of local money lenders. Those books were his lever (and one illiterate farmer had agreed to an interest rate so high that after 18 months he owed \$600 on a five dollar loan). Ma said he would take the land for debts unless the farmers agreed to buy water.

Hope and Disappointment

That night the farmers talked through their problem. Even the most conservative agreed that something must be done. One remembered a government official in Chiangmai who was supposed to protect the interests of farmers. Since Gaew was the only person skilled in the ways of the city, he was sent to explain Suriwong's plight to the official.

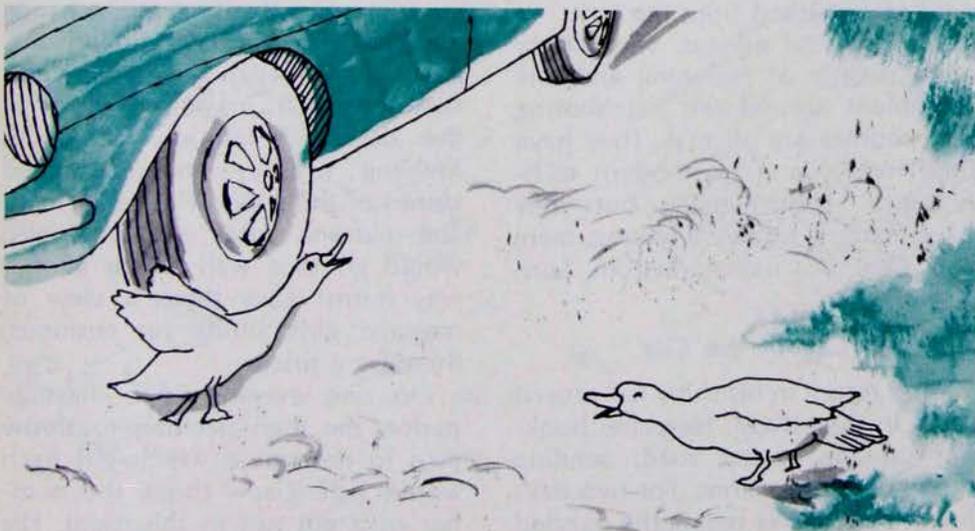
Gaew returned with hope. The government representative heard him with sympathy and agreed to come to the village the following week to investigate the farmers' grievances.

But Ma heard about Gaew's trip to Chiangmai. He sent a car to meet the official, whom he entertained and lavished with presents, promising more. The outcome was inevitable. In his meeting with the farmers, the official was polite but said that Ma actually had not broken the law and, therefore, could not be charged by the government.

The meaningless meeting over, a messenger arrived to tell Gaew that Ma, his childhood friend, will seize his land soon because of debt default.

"If the law cannot protect us," Gaew said to the farmers, "we must take the law into our own hands." ■

The Rev. Ron O'Grady, a native of New Zealand, has served as associate general secretary of the Christian Conference of Asia since 1973.



CRITICAL ISSUES IN LATIN AMERICA



In the eye of a Hispanola hurricane, all appears quiet. The tropical sun warms the sidewalks and gentle breezes sway the palm trees of Santo Domingo belying the fury just minutes away.

To many observers the hurricane is an apt metaphor of life in the Dominican Republic under the so-called military democracy of Dr. Joaquin Balaguer. The surface stability which is so attractive to U.S. investment and tourism belies a potentially explosive situation characterized by a burgeoning population, rampant inflation, the denial of political opposition and the heavy repression of human rights.

The Dominican Republic was discovered by Columbus in 1492 and was said to be the land the explorer "loved the most." Twice the size of New Hampshire and with a coastline of 979 miles, the Dominican Republic covers the eastern two thirds of Hispaniola Island, the other third of which is occupied by Haiti, which once ruled the entire island.

The country has fertile soil and produces sugar, cocoa, coffee, tobacco, corn, peanuts, bananas and livestock. Among other resources are nickel, gold, copper, iron, salt, chalk, bauxite, marble, amber and kaolin. The U.S. buys more than 50 per cent of the Republic's exports, chiefly sugar, cocoa and coffee, and the D.R. gets about 50 per cent of its imports from the U.S. The country's population of 4.5 million is growing at the rate of three per cent a year, one of the highest in Latin America.

Before it became a republic in 1844, the country was a political football, controlled in turn by France, then Haiti, then Spain, then Haiti again. Spain occupied it again

in 1861-1863. United States influence was always strong—the Grant administration attempted to annex the country in 1869 and the U.S. collected customs revenues for a period beginning in 1906. The climax of this period of domination was occupation by U.S. Marines from 1916 to 1924.

Most Americans, however, think of the Dominican Republic in connection with the name of Rafael Trujillo, who ruled directly or indirectly from 1930 to 1961. Trujillo was a by-product of the Marine occupation who rose to power as a friend of U.S. military officers who found him efficient at keeping the

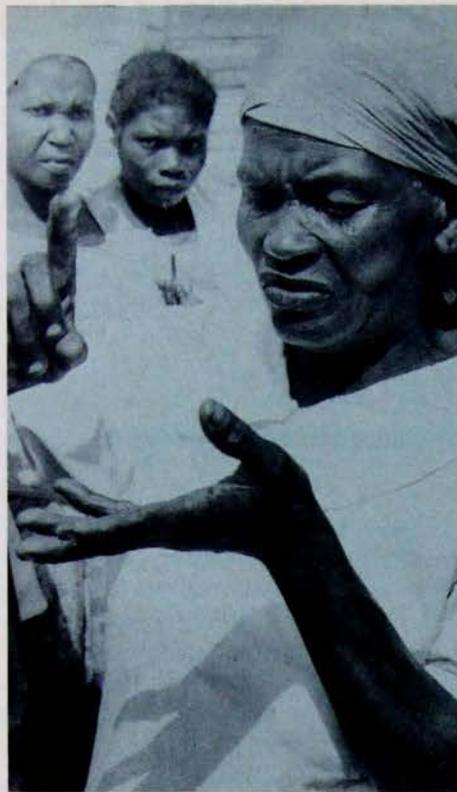
peace. Under Trujillo, torture, exile, imprisonment and assassination were the principal means of governmental control.

Although Trujillo devoted much effort to cultivating good relations with the U.S., the American government became increasingly alienated, especially after he attempted to assassinate the president of Venezuela. In May, 1961 Trujillo was himself assassinated by a Dominican military clique; in November of last year Senator Church's committee investigating intelligence activities revealed that the C.I.A. knew about the plot against Trujillo and assisted it.

Police invade the office of the longshoremen's trade union (POASI). Police repression is the government's final answer to legal trade union organizing.



(Right) A now-famous figure, Mama Tingo, a poor campesina organizer who was killed in 1974 for her courage. (Below) Members of the telephone workers union protest the imprisonment of their general secretary.



After Trujillo's death, the first democratic process in decades took place in the Dominican Republic in which Juan Bosch emerged in 1962 as President by an overwhelming majority. He was supported by the urban poor and rural masses who believed Bosch would oppose the old power structures and defend their interests. According to historian Richard Barnett, Bosch asserted "a personal style that reflected his desperate longing for national independence and dignity. This succeeded only in infuriating both the local oligarchy and the American officials." Finally, too many groups were arrayed against him and he was removed from power in September, 1963, by a military coup led by Col. Wessin y Wessin, who was promptly acclaimed by *Time* magazine as the savior of the country. However, the U.S. protested the

death of constitutional government and broke diplomatic relations.

The military installed a civilian triumvirate headed by Reid Cabral whose efforts to promote U.S. investment in the Dominican Republic persuaded President Johnson to resume diplomatic relations a few weeks after he became president. American investment, military missions and AID programs flowed back into the country, but an endless cycle of plotting against the government continued. At the urging of the U.S. government, Cabral had continued the financial austerity of his predecessor and the result was mass unemployment. When he cut the funds for his armed forces (also at the urging of the U.S. for "reforms") his last support collapsed and civil war broke out in April, 1965.

The revolt, which was led by

younger army officers and pro-Bosch civilians, had widespread support and gained an early initiative. Cabral resigned and a Bosch associate was sworn in by rebel officers as provisional president. The U.S. embassy cabled Washington that this meant a "serious threat of a communist takeover" and four days after the revolt began President Johnson sent in the U.S. Marines. Johnson explained to the American people that the purpose was to rescue Americans but the actual purpose was to prevent the return of Juan Bosch to power. Later, President Johnson told reporters that the real reason for the intervention was to prevent a communist takeover.

Although the Marines were officially neutral, it was clear from the start which side they were supporting and the rebel cause was lost. The provisional president sought asylum and by September peace had returned and the Marines were slowly withdrawn. To many U.S. friends, the intervention aroused violent opposition, according to historian Barnett, "because of its crudeness and the swathe of lies in which it was wrapped." The State Department began an elaborate campaign attacking the idea of non-intervention. Johnson tried to depict the landing of the Marines as a new breakthrough in international relations rather than gunboat diplomacy revived. The intervention symbolized the fact that the Dominican Republic has been a political and economic satellite of the United States (for years it has even been considered part of "home" or national missions by many North American mission agencies). As Barnett writes, the Dominican Republic's "proximity to the North American continent, its economic dependence, its long history of civil strife, have made it peculiarly vulnerable to U.S. domination."

On June 1, 1966 the second presidential election in forty years was held in the Dominican Republic and Dr. Joaquin Balaguer was the predictable winner. Juan Bosch had agreed to run but never campaigned for fear of assassination. The army effectively intimidated his supporters. The election itself seemed to be reasonably free and its outcome was acclaimed by the U.S. as a victory for constitutionalism. Balaguer was

re-elected in 1970 and in 1974 he was virtually unopposed for election to a third term. Acting on recommendation by the opposition, about half of the nation's two million voters failed to cast ballots.

Balaguer has proved to be an agile politician. He has instituted some public works to attack the high unemployment, but these are widely criticized as wasteful and of the wrong type. There are well-paved avenues through good residential neighborhoods while slum streets are impassable. Domestic repression has increased, not under the army, which has actually improved its image, but under a group of police known as LaBanda. The distinction is academic. The No. 1 Army General, Neil Rafael Nivar Seijas, is also the Chief of the National Police.

A North American Commission on Human Rights, composed of six religious, labor and political prisoner organizations, visited the Dominican Republic and documented hundreds of additional cases of the abuse of human rights. The commission spoke with Fafa Taveras of the Popular Dominican Movement who had just finished serving five years in prison. He told the commission that his party members had now served 200 man-years in prison and that 84 members of the party had been killed since 1963. The commission also spoke with Francisco Pena Gomez of the Dominican Revolutionary Party who is prohibited from appearing on any radio or television program. The reason for this, the commission concluded, is that Gomez raises questions about the constitutionality of the Balaguer government. Unfortunately for the U.S., practically everyone in the Dominican Republic sees the hand of the United States in everything that happens.

Since Balaguer's election in 1966 the Dominican Republic has been the object of massive penetration of the economy by multinational corporations, especially Gulf & Western, which is involved in sugar, cattle raising, citrus production, cement production, tourism, insurance, an industrial free port and other concerns. Others include Falconbridge and Rosario Mining.

Last October, the National Council of Churches in the U.S.A. filed

a stockholder resolution with Gulf & Western Corporation about its operations in the Dominican Republic because Dominican sources complained that G&W's massive landholdings have had an adverse effect on food production and that the corporation was paying its sugar cane workers wages that were below subsistence.

William Wipfler, director of the NCC's Latin America office, said the NCC was also seeking G&W's attitude toward recent widespread repression of the labor movement by the Dominican government. And in view of disclosures about political contributions made by other U.S. corporate investors in Latin America, the NCC requested G&W to furnish any data on such contributions the corporation may have made to the government.

In contrast to the growth of the multinationals, the trade union movement has been effectively stifled by the government. There have been no strikes in the last three years, not because accords were reached or contracts signed, but because whenever the unions have



(Left) Fafa Taveras, head of the Dominican Popular Movement (MPD), a political party, has just been released after five years in prison. (Below) Hurricane "Eloise" flooded the streets of this town on the north coast in 1975.



called a strike their offices have been invaded, their leaders arrested and their funds confiscated. The General Secretary of the National Telephone Workers Union, Juan Francisco Vargas, was arrested August 9, 1975. The police entered his home and placed a small box of bullets on his bureau, in the sight of everyone, and claimed it as "discovered" evidence. A piece of burned newspaper used by Mrs. Vargas to light the stove's pilot was called a "subversive document." Vargas was charged with "carrying firearms" and "practicing communism."

As an example, Francisco Antonio Santos, who has publicly criticized the Gulf & Western Corporation for having cancelled the membership lists of some 300 trade unions, among them the union at La Romana, the sugar mill owned by Gulf & Western, was arrested by the Santo Domingo police on June 5, 1975, and is still in prison, along with three other officials of the General Workers Federation (CGT).

Vargas, Santos, and other union leaders see the multinationals in coalition with the government to destroy the Dominican workers movement. Their plight has come to the attention of American union leaders, such as Leonard Woodcock, of United Auto Workers, and Arnold Miller, of the United Mine Workers of America, who have protested to the Dominican government.

Inflation is growing at the rate of over 25 per cent. In 1965, the plain-tain, a banana-like vegetable that is a Dominican staple, cost two or three cents apiece; it is now 18-20 cents. Other specific food price comparisons show a rise in the cost of living since 1965 of between 200 and 500 per cent. A major cause of inflation is the increase in the price of petroleum. There is approximately 30 per cent unemployment.

There may be signs of a rainbow behind the present hurricane hanging over Santo Domingo. It is a rainbow of the people protesting the present injustice, a protest just beginning to shine through that storm to the world outside. In the midst of the suffering and danger there, members of the Human Rights Commission were "amazed at the courage of so many ordinary Dominicans." ■

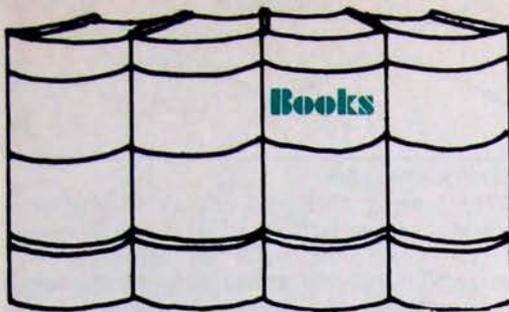


The Protestant Churches in the Dominican Republic

In 1918, the Rev. Philo W. Drury, executive secretary of the Evangelical Union of Puerto Rico, visited the Dominican Republic to determine the possibility of opening Protestant missionary activity there. By the beginning of the next year, he had persuaded the Presbyterian, United Brethren and Congregational Churches in the United States to form a "Mission Society for Santo Domingo," and in July of 1919 the Rev. Manuel G. Matos left Puerto Rico to open work in San Pedro de Macoris. Also in 1919 was formed the Board for Christian Work in Santo Domingo, coordinating the Dominican missionary involvement of Presbyterian, United Brethren and Methodist Churches. Their decision was that permanent congregations resulting from their efforts should be called Iglesia Evangelica Dominicana (The Dominican Evangelical Church).

In late 1920, that Board sent as its first superintendent Mr. Drury, who began to lay the groundwork for congregations and for medical and educational activities. Once again, Puerto Rico made its contribution through pastors who left their homeland to minister in the new field. It was one of these pastors, the Rev. Alberto Martinez, who actually brought the new church into existence by the formation of its first permanent congregation on January 1, 1922, with 48 founding members, in the city of San Pedro de Macoris. Before the end of 1922, churches were formed in Santo Domingo, La Romana and San Cristobal. By the time the Iglesia Evangelica Dominicana came to its fiftieth General Assembly, it could count 40 organized congregations with more than 8,000 members served by 30 pastors. It also had 10 schools, operating on primary and secondary level and serving almost 2,500 students. It also continues to serve persons through clinics, literature, social service and other programs.

In 1970, the Presbyterian (USA), Moravian and United Methodist mission boards took steps both to symbolize and facilitate the self-determination of the Dominican Church. The Board for Christian Work in Santo Domingo was reduced in number, and renamed the Council for Cooperation with the Dominican Evangelical Church. Its funding and relationship processes were altered so that it should not make decisions that belong to the Dominican Church. The principal ecumenical programs are Social Service of the Dominican Churches (SSID) which has a counterpart relationship with Church World Service, and the Center of Ecumenical Planning and Action (CEPAE), which is an ad hoc coalition for community development and change.



THE FACES OF JESUS, Text by Frederick Buechner; Photography by Lee Boltin; A Riverwood/Simon and Schuster Book; New York 1974, 256 pages; \$35; **JESUS, The Man Who Lives**, by Malcolm Muggeridge, Harper and Row, New York 1975, 192 pages, \$17.95

These two books have much in common—they are lavish: beautifully printed and abundantly illustrated, and the accompanying texts are by brilliant contemporary writers. The prose is fresh and arresting as the American novelist/clergyman Frederick Buechner and the British journalist/wit Malcolm Muggeridge attempt to summarize the life and meaning of Jesus in expensive coffee table books aided by artists in oil, wood, silk, crayon, brass, gold and dozens of other textures and materials. Each in its way is deeply moving. The Muggeridge book is much weightier on the prose side and consequently reveals much about the writer, not all of it agreeable. With the exception of a few moderns—a Sidney Nolan canvas, a drawing by Graham Sutherland—*JESUS, The Man Who Lives* draws mostly from the great masters of the Western tradition, the anonymous medieval craftsmen and the Renaissance masters, Bellini and Blake, Vermeer and Van Gogh, and does not so much attempt to interpret the paintings as to provide a separate commentary. Buechner's book ranges widely to Africa, Asia, North and South America, though it too draws from the European past. In the *Faces of Jesus* Norman La Liberte's banner of "Christ with Thorns" precedes a seventeenth century Spanish Veronica's veil. There are several woodcuts by the contemporary Japanese master Sadao Watanabe. Salvador Dali's Last Supper is to be found here as well as a crucifixion done with a felt marker by a seven year old American girl. The Buechner book is more universal, more contemporary, and he comments directly on the illustrations which are divided into six sections; Annunciation, Nativity, Ministry, Last Supper, Crucifixion, and Resurrection.

"He had a face," begins Buechner. "Whoever he was or was not, whoever he thought he was, whoever he had become in the memories of men since and will go on becoming for as long as men

remember him—exalted, sentimentalized, debunked, made and remade to the measure of each generation's desire, dread, indifference—he was man once, whatever else he may have been. And he had a man's face, a human face." And he comments that like us he had a face his life gave shape to and that shaped his and other lives and that we might turn away from the mystery of that face, that life "as much of the time we turn away from the mystery of life itself" and avoid meeting those real eyes as we avoid meeting our own eyes in mirrors because for better or worse they tell us more than we want to know. But, he adds, there is another part of ourselves, the dreaming part, that runs to meet in dreams truths that in the world we run from and that this book is about the face of Jesus as artists have dreamed it for twenty centuries. "When it comes to the real truth of a face, the truth that finally matters, who is to say that a dream does less justice than a camera can?" And he notes that to the Hebrew writers Jesus had many faces because of their way of thinking a face is not a front to live one's life behind "but a frontier, the outermost visible edge of life in all its richness and multiplicity, and hence they spoke not of the face of a man or of God but of faces." And "You glimpse the mark of his face in the faces of everyone who ever looked towards him or away from him, which means finally of course that you glimpse the mark of him also in your face too."

Muggeridge's commentary is deeply marred by his own stinging bitterness against other people's versions of Christ—especially ones he finds trendy and offensive such as the revolutionary Christ or Jesus Superstar or D. H. Lawrence's *That Man Who Died*. He admits to having his own personal picture of an individual face he could recognize. "Thinking about Jesus, as it happens, I have seen from time to time a particular face which, as I look at it, I take to be his," Muggeridge says. Declaring that it has come to him both sleeping and waking and with such extraordinary clarity that he would recognize it anywhere, the British writer, while declaring the inadequacy of adjectives, gives us a swarthy, rather heavy featured face with dark glowing eyes "not by any means mild in the conventional sense, but rather formidable, powerful; explaining why at his words the money changers scattered and Lazarus rose from the dead, why the crowds listened to him as one having authority." And he says that if he ever set eyes in this world or the next on this "calm, serious, strong, beautiful face, whose inherent sensuality has been diffused into love which shines out of it like light," it will be a moment of great and luminous

joy. Elsewhere Muggeridge has told the story of his own life as disillusioned worldling, and his journey to Christ mediated to him largely through the selfless love of the contemporary saint Mother Teresa of Calcutta and writers from Blake to Simone Weil. He alternates sublime passages, sensitive and beautiful writing with his curmudgeony comments on his own pet hates "Anglican vicars in their leather patched cassocks . . . mini-skirted girls with moon calf faces peering out of thickets of hair, all agog to be in Bangladesh or among the Kathmandu dropouts." He suggests the Devil feels most at home in fantasy, seeing more wile in "Eleanor Roosevelt than Marilyn Monroe, in the World Council of Churches than the Mafia, as being amenable to his purposes, can work more readily through utopians than through apocryphalists." If you stick with these animadversions, you will also find a haunting, sometimes doubting (Muggeridge explains the meaningless of the sacrament of communion to him) search for Jesus Christ. The sneer of Muggeridge's face sometimes obscures the love. But I like the way he ends his tale "Either Jesus never was or he still is. As a typical product of these confused times with a skeptical mind and sensual disposition, diffidently and unworthily, but with the utmost certainty, I assert that he still is."

On the whole I like Buechner's book better—the pictures are bigger, the book graphically more intriguing, the scope more universal, and there is less showing off by the author and more direct relevance to the pictures produced on the page (this is a major achievement for typographer and designer—to get the comments about the pictures so near the pictures themselves). Buechner, the novelist who gave us *Lion Country* and *Open Heart*, has his own share of irony, writes sublimely here. To tell afresh this ancient story is incredibly difficult.

Of a Russian Orthodox ikon of Virgin and Child he refers to the "most imperial halo of them all, a great Ferris wheel freighted with seraphim and sea shells, with flowers and flames and sacred monograms of her son." And he speaks of the Czarina's crown listing in the crazy golden carnival of it. "Her face is the blazing wheel's steel grey hub. Saddened and wearied by the magnificent tastelessness of it all, she supports her cheek in one hand, her finger delicately crooked out to shield her eyes from the wheeling light." Every picture receives lively, exact treatment. Nor does he like them all. He points to the beauty not only of what is majestic and powerful but to what is humble and powerless and comments that like any child Jesus only has one power and that power to love and be

loved which is of all powers most powerful because it alone can conquer the human heart "at the same time, it is of all powers the most powerless because it can do nothing except by consent." The very essence of love, Buechner comments, is to leave us free to respond or not respond because once it attempts to force our hand, it is no longer love but coercion, and what it elicits is no longer love but obedience. And what of evil? Our Presbyterian novelist says that evil exists in the world not because God is indifferent or powerless or absent but because man is free, and "free he must be if he is to love freely, free he must be if he is to be human."

So what do we have? More prose in Muggeridge, bigger, more varied pictures in Buechner. But both books are fine to own (if you are worried about the price see Muggeridge on Mary and Martha) and both texts are worth reading. I prefer *The Faces of Jesus*. And I like its ending too: "What words do we face him with? Maybe the best are the words the Bible ends with: 'Come Lord Jesus.' The unbeliever can say them along with the believer. Why not? Or maybe the best is not words at all but all these images, that are wordless, eloquent, tongue-tied, clumsy, joyous, and grieving cry of centuries. . . . And what will his last words be here to us? Let them be a little crazy indeed, and all who follow him are too. Let them be the words to the hymn that according to the apocryphal Acts of John he sang to his disciples at their last meal. And ends Thus, my beloved, having danced with us, the Lord went forth."

BETTY THOMPSON

Betty Thompson is Associate General Secretary of the Education and Cultivation Division, BOGM. She edited the popular book, *The Healing Fountain*.

CHRISTIAN ART IN ASIA, by Masao Takenaka. Tokyo, 1975; Kyo Bun Kwan, in association with the Christian Conference of Asia, 171 pages, \$15.00. (May be ordered from Kyo Bun Kwan, Ginza 4, Tokyo 104, Japan, or Christian Conference of Asia, 480 Lorong 2, Toa Payoh, Singapore 12.)

The relationship of Christianity to art has always been ambiguous. It is clear that painting, sculpture, music architecture as well as the literary arts have made the most powerful and enduring statements of faith that we have. While recognizing this, organized religion has always had doubts about the orthodoxy of the artist and, because of the power of his work, has always sought to control and restrain him. As society became increasingly secularized, many of the bolder artists left the field of "religious art" to their more traditional fellows.

This situation has been reversed somewhat but as art became increasingly ab-

stract, the question arose for many people of just what is religious art in this new context.

At the same time, Christians from non-Western cultures began to articulate the need to express their faith in their own cultural language. This movement has steadily grown and deepened. This book of photographs (120, of which 58 are in full color) is an indispensable look at Christian art in Asia today. It was edited, and has an introductory essay by, Professor Masao Takenaka of Doshisha University in Japan. Professor Takenaka is one of those people whose fields of expertise run all the way from urban mission to art, which saves him from any temptation to dwell in an ivory tower. His introduction as well as his selection of art works to be illustrated is admirable. Any one who is interested in his important aspect of Christian life will want to own this book. (It is a pity that the cost of book production makes the price so high for many people, although it is certainly not out of line.)

This book displays such a variety of Asian Christian art that perhaps we can now stop treating it as a curiosity and explore in greater depth some of the implicit issues still with us. With the homogenization of world cultures being fostered by modern technology and communication, what is Japanese (or Korean or American) art? How much do we get a common vision with exotic touches and how much do we experience a true cultural incarnation? Is there a conflict between good art and piety? These are only some of the questions Christians and artists need to address themselves to with more precision. It is one of the values of this book that it furthers such thinking.

A.J.M.

NAIROBI 1975, by James W. Kennedy. Cincinnati, Ohio, 1976; Forward Movement Publications; 144 pages, paperback, \$1.00. (Order from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. Write for special prices for multiple copies.)

This handy little primer is subtitled "a first hand report of the Fifth Assembly of the World Council of Churches." James W. Kennedy, an Episcopal clergyman and long-time ecumenical enthusiast, is certainly the man who can write such an account, having been to all five World Council Assemblies and having written popular books on four of them. This modest subtitle is a bit misleading, however. Actually this small book is a report on the Nairobi meeting, covering (albeit in a summary fashion) all that took place there. It is intended for use with discussion groups as well as for individual reading and has a series of "discussion starter" questions at the end of each chapter. All of this is done in crisp, readable, concise style.

A.J.M.

Letters

SERMON STARTERS

The January, 1976 issue of *New World Outlook* was so helpful to me that I shared some of the "good news" with my congregations. Perhaps telling how I was helped will help other preachers find sermon illustrations.

In a sermon on hope, I stated that there are many good people doing good works now. I referred to Arthur Pack on page 3. It helps to know a husband (and wife) would give 23,000 acres for "Ghost Ranch", and \$400,000 for a hospital, in addition to other gifts. Also I told of cow "Number 25" who died, along with John S. Workman's fine words beginning, "She is a symbol, not of failure, but—strangely—of success" on page 21.

In a sermon on perseverance, I related Bishop Mathews' account of Elizabeth Ann Seton on page 9: "Her life was full of tragedy" and "she was plagued with personal disappointment and adversity. . . ." Yet she did not die at 46 a suicide, but a saint! Also of future use will be the story behind the two words and a page number I have written on the front: "Tract converted-50." That's my quick way to find "Gave-3," "Saints-9," and COW 25 died-21."

REV. DAVID W. RICHARDSON
Centralia, Missouri

GRATEFUL IN JAPAN

"We continue to be grateful for the open and courageous reporting that we find in the *New World Outlook* as it reaches us from month to month (even if a month late).

"Recently the article on "People Power in Rural Asia" by the Corls (November, 1975) dealt effectively with an important development in this part of the world."

PAUL B. BILLINGS
Aomori-ken, Japan

A HIGH STANDARD

"The January, 1976 issue of *New World Outlook* is the best to date, and you do maintain a consistently high standard for articles and editorials. "From 'Mission Memo' to 'For All the Saints' to 'Amnesty—an unresolved legacy of Vietnam' to 'Last Cow Home' (plus the cover picture) to 'James Watson: Circuit Rider' to 'The Santis of Naples' to 'The Moving Finger Writes' is to move from excellence to excellence with soul stirring information and inspiration every page of the way. We are your debtors for such spiritual food seasoned with intellectual spice. "Do it again!"

REV. KENNETH E. HOOVER
Bullhead City, Arizona

A SUGGESTION

"I enjoy *New World Outlook* very much, and would like to offer the following suggestion:—inclusion of an Index, similar to the index in "The Interpreter," November-December, 1975."

MRS. JOYCE KAFOURY
Millbrae, California

An Index is printed separately and is available free on request; 475 Riverside Drive, Room 1328, New York 10027.



PACIFIC CHURCH CONFERENCE HAS "NOTABLE ACHIEVEMENT"

The third assembly of the Pacific Conference of Churches closed with an air of achievement and expectancy in Papua, New Guinea after 10 days of an uncertain search for "God's Mission in a Changing Pacific Society."

An image of solidarity emerged, marked by a new official collaboration of the region's Roman Catholics and Protestants.

The most notable achievement was the acceptance of Roman Catholic churches into membership, an historic action in that regional unity had only been accomplished previously by the Caribbean Conference of Churches.

Catholics entered through the Episcopal Conference of Bishops of the Pacific (CEPAC), an association of 10 dioceses and 12 bishops—the dioceses of Suva, Samoa, Tarawa, Marquesas Island, Cook Islands, New Caledonia, Wallis and Futuna, New Hebrides, Tonga and Tahiti.

The Rev. Sione 'A Havea of Tonga, a Methodist and a participant throughout the 15-year history of the PCC, confessed the getting together of the Churches of the Pacific was "something I never dreamed would happen in my lifetime."

Bishop Patelisio P. Finau of the Catholic Diocese of Tonga called it "a great achievement . . . we Christians have been working in isolation too long even within the same countries." He commended the "atmosphere of trust" that grew during the Waigani assembly, dissipating many long-held fears of Roman Catholic domination.

Unity was discerned in many quarters. French-speaking churches were guaranteed a bi-lingual member of staff of the secretariat, further assured by the election of John Doom of French Polynesia as general secretary-designate to succeed the present general secretary in the event of retirement during the next five years.

Laity, especially women, pressed for greater participation in the decision-making bodies of the churches. The assembly itself witnessed a greater shared leadership in that only half of the 50



RNS Photo by Roy S. Smyres

PACIFIC CONFERENCE OF CHURCHES ASSEMBLY

In top photo, the Hon. Masi'fo Fet'au Mata'afa of Western Samoa, chairman, leads a prayer at the opening session of the Third Assembly of the Pacific Conference of Churches in Port Moresby, Papua New Guinea. Mrs. Mata'afa is a member of Western Samoa's Parliament and the widow of the late Prime Minister, who died in 1975.

Below, the Governor General of newly independent Papua New Guinea, Sir John Guise (left), chats with the Rev. Posenai Li Musu of Western Samoa, general secretary of PCC.

The Pacific Conference of Churches assembly brought together representatives of 17 different member Church groups from 14 countries, covering an area from Tahiti to Papua New Guinea and from Micronesia to New Caledonia. There were also representatives of PCC program units and observers from non-member groups. This year organizations containing Roman Catholics were accepted into full membership.

delegates were clergy and altogether half of the lay representatives were women.

The Rev. Kingsley Gegeyo, executive secretary of the Melanesian Council of Churches of Papua, New Guinea, one of 50 observers at the assembly, humorously reflected on the potential power of Christian unity when he told delegates he likes to remind Prime Minister Michael Somare that he represents one and three-quarter people.

The Rev. Paula Niukula of Fiji advised, "If we have a strong solidarity, we will not need to worry about a new colonialism of the churches." Observing that the present trends of internationalization of mission are along denominational lines, he stressed the importance of building Pacific unity before "denominational links are hardened."

At the same time the assembly nullified a 10-year-old identification with the World Council of Churches by eliminating a constitutional provision for membership which suggested that relationship to the world body was desirable.



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PCC membership is now simply open to all Churches, national councils of churches and ecumenical organizations in the Pacific which "accept the basis and functions of the PCC." Sharing of resources with the WCC was not altered, and a consultation on priorities for continued project funding followed at Popondetta.

Commenting on the state of the PCC, the newly-elected chairman, Bishop Jabez Bryce of the Anglican Diocese of Polynesia, said, "We are like the governments of our countries. We are taking up the reins of the Churches for the first time, and the directions are not yet clear. The Churches have to re-examine why they exist."

The coming together of leaders lifted "critical awareness of what we can do in our own countries to develop our own resources," according to the Rev. Baiteki Nabetari, theological college principal in the Gilbert Islands and a "youth" observer.

Mrs. Kila Amina, general secretary of the national YWCA of Papua, New Guinea, appreciated sharing problems of social injustice with the people involved in particular situations, noting that it was not until she met a New Hebridean at the International Women's Year meeting in Mexico City that she became fully aware of New Hebrideans' lack of citizenship privileges.

Father Patrick Murphy of the Catholic Bishops Conference in PNG was named coordinator of the Church and Society Program with Mrs. Amini as chairman for the next five years in a move to strengthen its objectives.

The membership application of Catholic Conference was accepted after being deferred at the Suva assembly. At the same time—and for the first time—two national councils of churches were received into membership, both including Roman Catholics. These are the Solomon Islands Christian Association and the Fellowship of Christian Churches in Samoa. The Church of Christ of the New Hebrides was also accepted, bringing the total number of bodies in the PCC to 21.

By ROXY COOP

* Mrs. Coop and her husband (William L.), United Presbyterian missionaries, are coordinators of an in-service training program for leadership development among Christian educators in the South Pacific.

ILLITERACY ON THE INCREASE: 800 MILLION CAN NOT READ

Despite efforts by UNESCO to eradicate world illiteracy, the organization's latest report reveals that there are now

800 million illiterates in the world—an increase of 65 million since 1965.

The "experimental world literacy program" launched by the United Nations Educational, Scientific and Cultural Organization (UNESCO) 10 years ago reached only 1 million illiterates—not all of whom were taught to read and write.

It is reported that the project was hampered by a variety of problems. Among them were "bureaucratic tangles," transportation problems in outlying areas, and linguistic problems when various languages or dialects are used in a country.

UNESCO described progress in the literacy programs in 11 countries: Algeria, Mali, Madagascar, Sudan, Ethiopia, Tanzania and Guinea in Africa, Ecuador in Latin America, and India, Iran and Syria in Asia.

According to the report, none of the countries spent all of the money allocated to them to fight illiteracy. Only 62 per cent of the planned government expenditure was used in Ecuador, and less than one-third used in India, the report said, adding that some governments "lacked the will" to promote the program.

Dropout rates were found to be high in most of the countries. In Iran, only 35 per cent took final examinations, according to one analysis.

DISCIPLESHIP BOARD OFFERS GUIDELINES ON CHARISMATICS

A preliminary draft of a document with 41 guidelines for handling charismatics in the United Methodist Church has been prepared by the Division of Evangelism, Worship and Stewardship of the Board of Discipleship.

It is to be approved by the board's executive committee and then forwarded to the General Council on Ministries for presentation to the General Council on presentation to the General Conference in April.

"In a Biblical sense that is no such person as a non-charismatic Christian," the document says, "since 'charismata' refers to the gracious gifts of God bestowed on all Christians to equip them for ministry."

Although the guidelines acknowledge that speaking in tongues has often been associated with charismatic practice, they report that "most persons within the charismatic movement recognize the importance of all the 'gifts of the Spirit.'"

Of the 41 guidelines, the following

six are addressed to all United Methodists:

—Be open and accepting of those whose Christian experiences differ from your own.

—Continually undergird and envelop all discussions, conferences, meetings, and persons in prayer.

—Be open to new ways in which God by His Spirit may be speaking to the Church.

—Seek the gifts of the Spirit which enrich your life and you for ministry.

—Recognize that even though spiritual gifts may be abused, this does not mean that they should be prohibited.

—Remember that like other new movements in church history, the charismatic movement has a valid contribution to the ecumenical Church.

In discussing criteria for determining the value of the charismatic movement, the guidelines say, "If the consequence and quality of a reported encounter of the Holy Spirit be manifestly conducive to division, self-righteousness, hostility, exaggerated claims of knowledge and power, then the experience is subject to serious question."

However, the document continues, "when the experience clearly results in new dimensions of faith, joy, and blessings to others, we must conclude that this is 'what the Lord hath done' and offer Him our praise."

For pastors who have had charismatic experiences, the guidelines advise that they "avoid the temptation to force your personal views and experiences on others."

Pastors who have not had charismatic experiences are urged to "examine your understanding of the doctrine and experience of the Holy Spirit in others that you communicate this with clarity."

Lay persons who have had charismatic experiences are encouraged to "remember to combine with your enthusiasm a thorough knowledge of and adherence to the United Methodist form of church government."

For lay persons who have not had such experiences, the guidelines advise, "Pray that God may make known to you your own place in renewal."

One of the guidelines for church administrators says, "If there is divisiveness involved in a particular situation, make as careful an evaluation as possible, remembering that there are other kinds of issues which may divide our fellowship. Sometimes tensions and conflicts may result in the edification and greater purity of the Church, and need therefore to be wisely and prayerfully handled by all concerned."

Two background documents are included with the guidelines—a paper on the charismatic renewal by Dr. Robert G. Tuttle, a charismatic scholar in Pasadena, Calif., and a paper describing the sociocultural aspects of the movement by the Rev. Ross Whetstone, staff head of the Section on Evangelism. Only the guidelines themselves will be voted on at the General Conference, however.

The Rev. W. Kenneth Pyles of Huntington, W. Va., raised strenuous objections to the documents when they were presented to the executive committee of the Board of Discipleship. "I think the whole (guidelines) paper is a futile attempt to institutionalize a movement which is extra-institutional," he said.

In addition, Mr. Pyles warned that placing a great emphasis on a small portion of the New Testament is a "dangerous heresy which we should not open the United Methodist to. We as United Methodists have a doctrine of the Holy Spirit. We don't need a new one."

Mr. Whetstone, who described himself as charismatic in the "broadest sense of that term," commented, "We must accept the fact that we are one in Christ while we recognized that the Spirit works differently in each of our lives."

If the guidelines document is approved by General Conference, it will become the official United Methodist position paper on the charismatic movement.

(RNS)

GUATEMALAN RELIEF EFFORT STRESSES LONG TERM HELP

The relief agency of the United Methodist church began responding directly and through ecumenical channels to the needs of victims within hours after a massive earthquake devastated Guatemala on Feb. 4.

An assessment team was organized from a two-year-old earthquake reconstruction program in Nicaragua, a United Methodist Committee on Relief (UMCOR) flood reclamation program in Honduras also was asked to help and two other UMCOR programs already operating in Guatemala were alerted.

"We didn't have to wait while we assembled an American team," explained J. Harry Haines, UMCOR executive. "We had people on the spot."

The earthquake, measuring 7.5 on the Richter scale, had its epicenter 30 miles outside Guatemala City. Estimates of the death toll ranged as high as 17,000, and the number of homeless victims were expected to reach 100,000.

Church World Service, the ecumenical



(RNS Photo)

QUAKE ROCKS GUATEMALA, THOUSANDS KILLED

A boy stands near his mother and brother in the rubble of what was once their home top (photo) and an elderly woman and a group of children are a picture of despair as they sit on a street in Guatemala City. The Central American country was struck by a major earthquake and relief workers fear that more than 3,000 people may have been killed.

relief agency of National Council of Churches, issued an emergency appeal for \$100,000 for Guatemala on Feb. 4, and UMCOR released \$10,000 for the purchase of blankets. The major Protestant churches of Guatemala formed a joint agency to respond to the disaster.

Dr. Haines stressed the importance of the long-term rehabilitation work for the Guatemalan victims. The usual pattern in such disasters, he explained, is that there is a massive but short-term world response to emergency needs. "In Nicaragua, for example, three months after the earthquake decimated the whole city, there were only two agencies left. We are still there two years later."

One possibility for future UMCOR help in Guatemala, he said, is the construction of earthquake proof Stack-Sack housing, which UMCOR developed, but the assessment of actual need will take some time, and will also depend on what the Guatemalan government and churches will allow or support.

WOMEN'S ORDINATION VOTE WILL BE PAIN EITHER WAY

No matter what the Episcopal Church General Convention decides on the ordination of women, pain and discord are inescapable.

An opponent and a supporter of women priests agreed at least on that development at a symposium held in Kingsport, Tennessee for east Tennessee Episcopalians.

The Rev. David H. Fisher, who teaches dogmatic theology at the University of the South, Sewanee, Tenn., said a General Convention vote against women's ordination "will weaken Gen-

eral Convention's authority and we will have de facto schism."

If the meeting votes yes, he added, "Episcopalians who cannot in good conscience remain will establish another Christian group or go into another one, and we'll be in a real mess.

"I wish to heaven we could avoid pain," he added, "but we've reached the point where we can't."

An opponent of the ordination of women priests, Canon Charles H. Osborn, resigned executive director of the American Church Union, agreed that there will be pain, but he said "abandoning the Church in time of crisis is distinctly

Protestant behavior. "I spent a good bit of my time trying to calm down hot-headed Anglo-Catholic clergy," he added, "telling them that the Church is not going to be de-catholicized overnight, if at all, by such a decision."

Canon Osborn said that if the General Convention makes the ordination of female priests "permissive rather than mandatory," the result would be "diocesan ordination" rather than "universal recognition of the validity of holy orders."

He said a "no" vote by the convention "which certain proponents expect and actually want" would mean "diocesan congregationalism at its worst."

A deacon who addressed the gathering talked about the "pain and bewilderment" she said is shared by most of the more than 120 female deacons who "have chosen to wait" and not seek ordination as priests before a General Convention decision.

Deacon Gwent Buehrens of Knoxville, said, "We are not just on an ego trip. It is quite the contrary: a very humbling experience. I have felt called to holy orders after much prayer and soul-searching."

Canon Osborn stressed that a call to the priesthood "is not a subjective experience but God's call to the individual through the Church." He said the "priest . . . at the altar is the symbol of Christ the bridegroom. To maintain that his maleness is irrelevant, that the 'job' could be done as well by a woman, is to deny the centrality of the man-woman tension found in the Christ-Mary relation—the type of the Christ-Church relation."

Father Fisher disagreed: "If all of us have within ourselves both masculine and feminine elements, then the insistence on only male priests . . . confuses masculinity, which all persons have, with maleness (and) denies Jesus' full humanity.

"If we believe that Jesus was fully human," he added, "the admission of women to the priesthood would strengthen this confession."

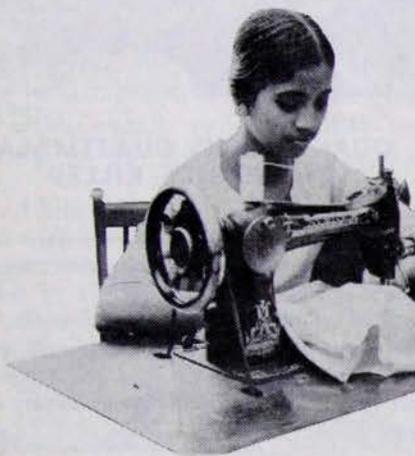
He also spoke of the "incompleteness of a notion of God in which elements of both human sexes are not present."

"If we are to believe that Jesus was fully divine," Father Fisher said, "then the fullness of God would be better represented by a priesthood in which both sexes had roles."

ABORTION RIGHTS COALITION ADOPTS \$200,000 BUDGET

The Religious Coalition for Abortion Rights has budgeted \$200,000 for its drive to prevent any change in the

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(RNS Photo)

PETITION CALLS FOR STRICT ABORTION LAWS

LONDON—American actress Mia Farrow poses with petitions calling for stricter abortion laws outside the House of Commons in London before presenting them to members of Parliament. The petitions, signed by 425,418 women aged 16 and over, were obtained in a drive organized by the Society for the Protection of Unborn Children. Miss Farrow, wife of London Philharmonic conductor Andre Previn, said of her role in the drive, "I have never before involved myself in British politics, but this is not politics—it is quite simply a matter of life and death."

United States abortion status quo.

United Methodist Bishop James Armstrong, president of the U.M. Church Board of Church and Society, and an RCAR sponsor, said the group also hopes to raise another \$100,000.

Bishop Armstrong said the RCAR effort is a reaction to the decision by the U.S. Roman Catholic bishops last November to make overturning the 1973 U.S. Supreme Court abortion decision a top priority.

Except for some permissible state medical standards, the decisions affirm the unrestricted right of women to abortions through the first two-thirds of pregnancy.

Membership in RCAR is held by 23 organizations including Jewish conservative and Reform agencies, Humanist, Unitarian-Universalist, United Presbyterian, United Church of Christ, American Baptist, Presbyterian Church in the U.S., United Methodist, Church of the Brethren traditions. Also members are the Young Women's Christian Association and Catholics for a Free Choice.

Bishop Armstrong says the views of the members of the coalition on abortion range from total permissiveness to abortion only in the rarest cases.

"But we all agree that there should be no constitutional amendment (to turn the 1973 decisions), that there are circumstances under which abortion is a legitimate medical act, and that it should not be under the criminal code," he said.

The coalition says the Roman Catholic bishops are attempting to impose a particular religious view on everyone. Bishop Armstrong said the coalition is different because "we're trying to preserve the constitution. They're not."

Bishop Armstrong said it is a "tragedy . . . that all this money will be spent" on the abortion debate "when we have world hunger and domestic crises to worry about."

He said it is a "setback to ecumenical relations" that some anti-abortionists "are branding other persons of good conscience as 'murderers.'"

"CROP" REPORTS RECORD INCOME

CROP, the community hunger appeal

of Church World Service, received a record \$6.8 million in 1975—a 35 per cent increase over the 1974 total.

According to a report for the national CROP office in Elkhart, Indiana, \$5.3 million of the 1975 total will be used to combat hunger and \$1.4 million to provide clothing. Church World Service (CWS) is the relief and development arm of the National Council of Churches.

Hungry people in 47 countries received food and agricultural supplies provided in 1975 by CROP to CWS. The largest single amount of aid was sent to India, which received more than \$1 million worth of CROP wheat and corn.

Kansas, Nebraska and Iowa and other midwestern states conducted drives to collect grain. Kansas led the states with a record gift of \$605,128.

Large gains were shown in the eastern part of the U.S., where three new CROP regional offices have been opened in the last two years. People of all ages in U.S. cities and suburbs participated in

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walks, fasts and other events to help raise the 1975 hunger income. About 25 percent of the income came from areas where CROP was relatively unknown five years ago.

HUNGARIAN CHURCHMAN IS 75; WAS JAILED BY COMMUNISTS

Bishop Lajos Ordass of the Magyarorszagi Evangelikus Egyhas (Lutheran Church in Hungary), who was forced from office following the failure of the 1956 revolution to end Communist domination of his country, celebrated his 75th birthday on February 6. He has lived in retirement in a small Budapest apartment since government pressure forced him out as head of the LCH in 1958.

When he became a bishop in 1945, 21 years after his ordination as a pastor, Hungary lay devastated by World War II. More than 60 per cent of Lutheran church buildings were more or less destroyed. Religious activities were severely restricted.

With zeal, Bishop Ordass carried out a visitation program over the next years, including even widely scattered diaspora congregations. With overseas help and Hungarian self-sacrifice, an extensive reconstruction program was carried out.

In 1947, the bishop headed his delegation to the founding assembly of the Lutheran World Federation, where he was elected vice-president.

A year later, Hungarian Communists took full control of the country and launched a major campaign against "reactionary elements," including the churches.

The campaign included an attack on church schools, which accounted for 60 per cent of the elementary and secondary schools before World War II.

Bishop Ordass was among the few who defied the state on church-school confiscation. For this he was imprisoned, as well as for "willing failure to report an outstanding debt in a foreign country" (relief funds received from the United States).

Sentenced to two years in prison in 1948, he served 20 months, five in solitary confinement.

In 1956, shortly before the Hungarian uprising, both state and church courts declared Bishop Ordass innocent of the earlier charges. He was restored to primacy of the Lutheran Church in Hungary on Reformation Day, October 31. When he preached his first sermon following his "state rehabilitation," 1,200 flocked to a 400-seat church to hear him.

"When everybody deserted me and I shook with fear," said the them 55-



(RNS Photo)

BISHOP ORDASS

year-old bishop, "my Savior called me and took me in His two strong arms. He led me through a burning flame and showed me the beginning of a new life.

"I knew then that if nothing is constant in this world, God is unchanged; and to Him that which was sin yesterday remains sin today and that which was holy yesterday remains holy today."

At its 1952 assembly in Hanover, the Lutheran World Federation elected him an honorary member of the LWF executive committee, a post he has held ever since. All six members of the Hungarian delegation remained seated when a rising vote was called on his nomination.

In 1957 in Minneapolis, at the LWF's third assembly, Bishop Ordass preached at the opening service of Holy Communion.

Tall, gaunt, white-haired, he called himself an "aging disciple of Christ . . . (who) would give a personal testimony to his Lord and Savior."

He spoke quietly, in halting tones, his English uneven and heavily accented. More than 10,000 persons were in the Minneapolis Municipal Auditorium. Another 8,000 listened on public address systems in four nearby places. He spoke of himself in the third person:

"He would like to say how many times in his life he has experienced the forgiving grace of Jesus Christ.

"And he would like to say that when he was in bondage in the most literal sense of the word, Christ gave him royal freedom. And what a joy it was to be able to experience this freedom.

"And he would like to say how sweet were the fruits of Christian unity in his life, especially in times when the world offered to him only bitterness."

In 1958, after a stepped-up government campaign against him, he was again removed from office. Though he had not made anti-Communist statements, it was charged that he failed to make declarations "which could have helped the better understanding of the achievements of the socialist world."

Since his forced retirement, he has suffered several heart attacks. He has spent some of this time translating Scandinavian church works into Hungarian. (RNS)

McCORD: GOD IS NOT A "COSMIC WEATHERCOCK"

Dr. James L. McCord, president of Princeton Theological Seminary, has criticized Christians who make God a "cosmic weathercock" in their interpretations of Bible prophecy.

He discussed Apocalyptic images of the future promulgated by religious and secular scholars in an address at a conference here on the over-all theme of "Theology for Today."

According to Dr. McCord, the theology of the future "is trying to introduce a new dynamic to history that will remind us afresh that the end of the Christian evangel is the transformation of the whole of this order."

He asserted that in the Bible, the End is never presented as a date, but rather a fulfillment. "The End is 'telos,' meaning God's completed purpose."

"The God of the Bible is not a sort of cosmic weathercock. He isn't up there flipping the pages of the divine calendar while the show runs down. He is not an observer. He is active in human affairs."

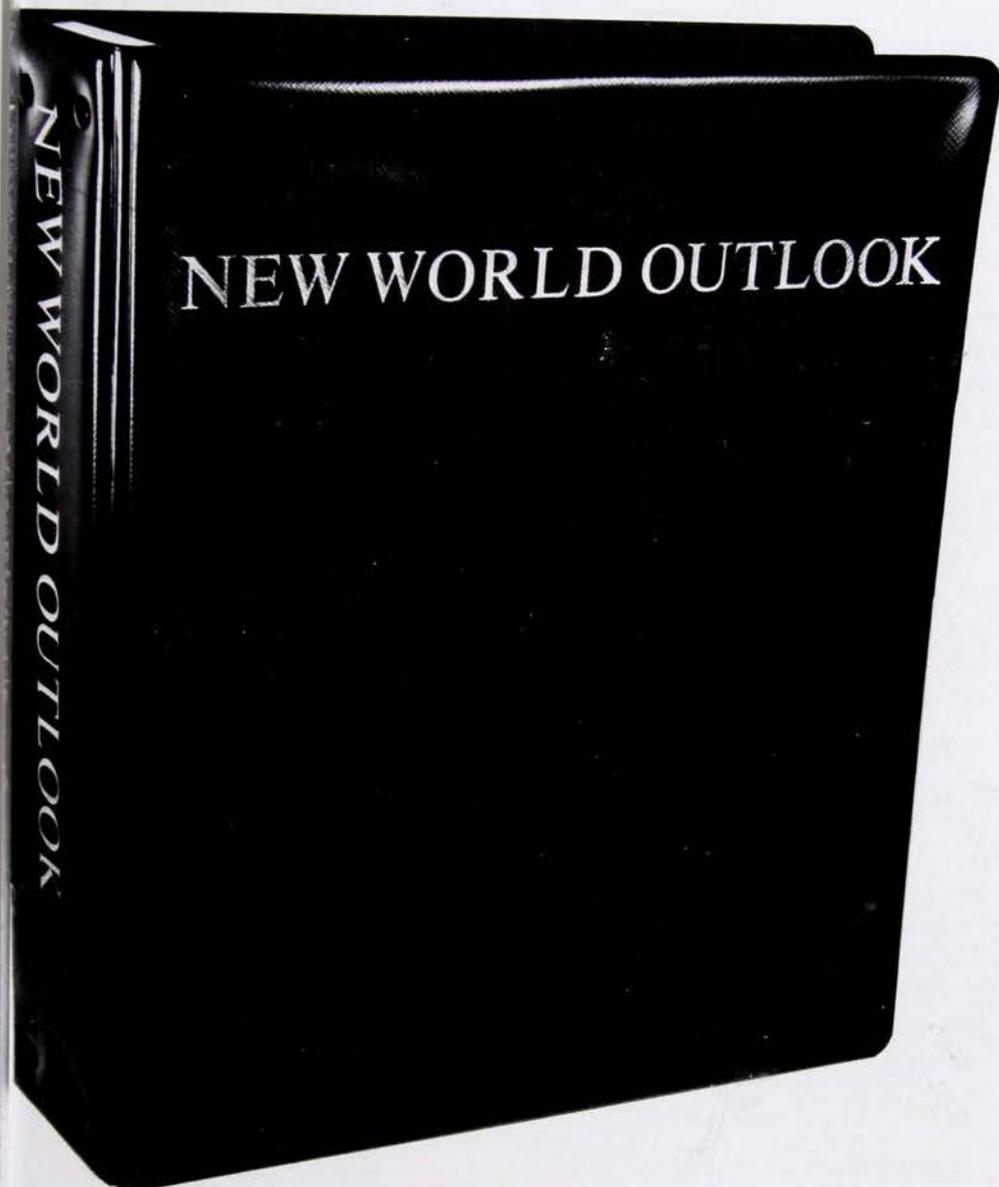
Criticizing some contemporary efforts of meeting and coping with the future, the seminary president maintained that "what we see is not human personality freed, but human nature homogenized. This is our last chance to become individuals before we become numbers. And of all the people today, the Christian has the greatest possibility for living into the future, not backing into it."

In Dr. McCord's view, "we are the most analyzed generation in history, but we are the least able to cope. Yet we don't ask whether something is right or wrong, we ask how does it feel."

He held that "the greatest myth we've produced in the 20th Century is the 'modern man.' Theologians have been writing about him for a good half century—this highly intelligent, secular person who today only uses language verified by his senses." Dr. McCord said that in contrast, he was convinced "that his 'modern man' is just as much a man of faith as medieval man was. We have the same capacity for faith and belief."

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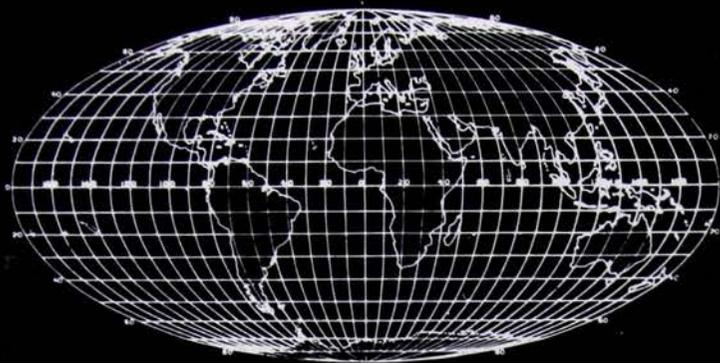
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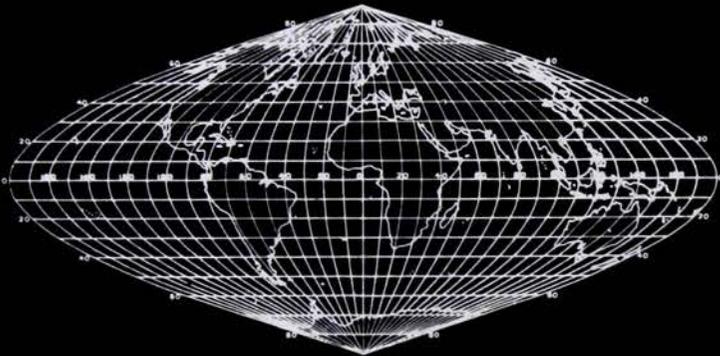
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