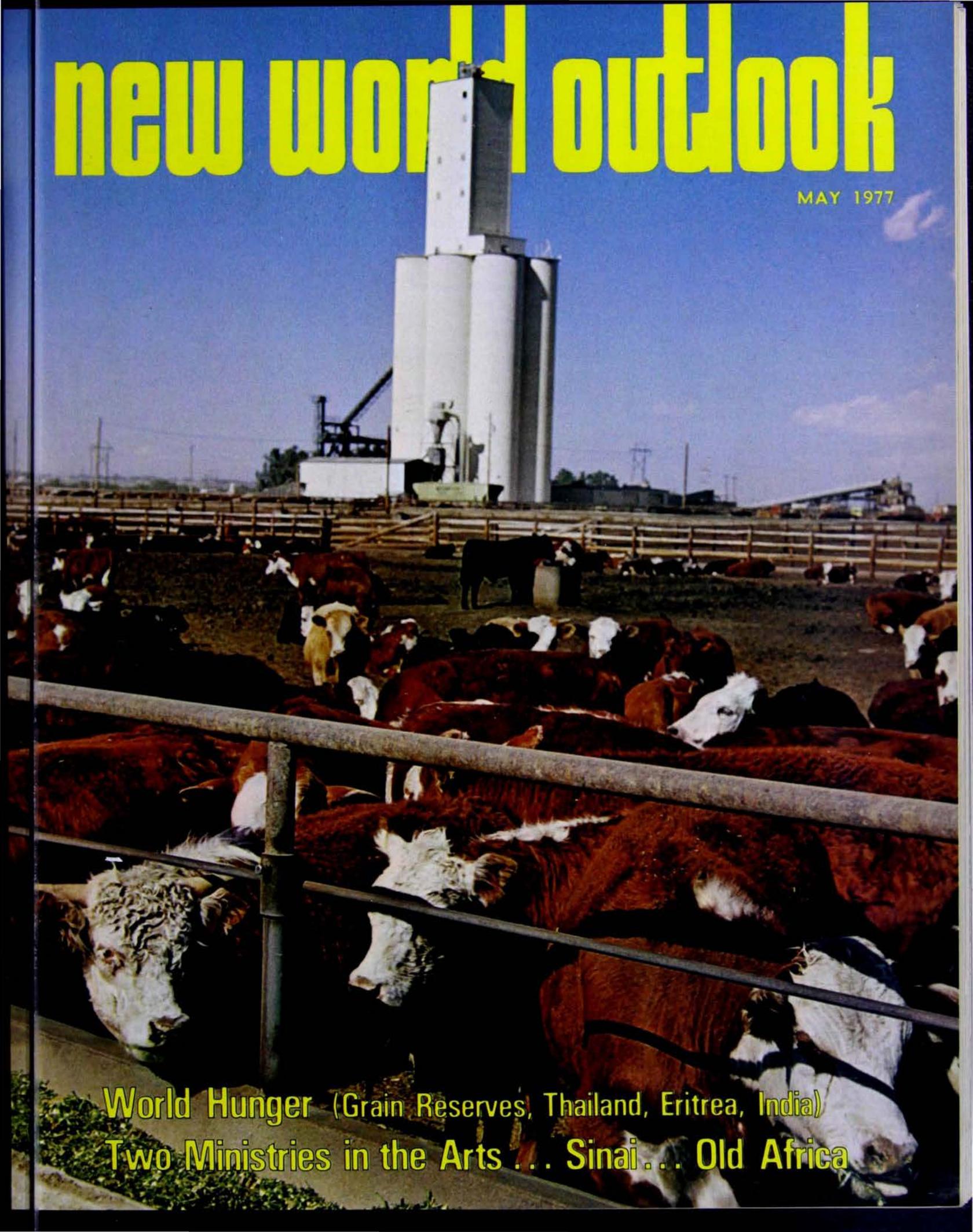


new world outlook

MAY 1977



World Hunger (Grain Reserves, Thailand, Eritrea, India)
Two Ministries in the Arts . . . Sinai . . . Old Africa

new world outlook

New Series Vol. XXXVII No. 9 • Whole Series Vol. LXVII No. 5 • May 1977

- 3 Mission Memo
7 Editorials
World Hunger: Some Problems and Solutions
8 Thailand: Land of the Fading Smile Lance R. Woodruff
13 The Politics of Starvation in Eritrea Donald S. Will
17 A New Look For an Old Mission Edward L. Rada
22 Directions in National Mission: 4—Grain Reserves Robert McClean
26 Modern Pilgrims in the Sinai Charles E. Brewster
Two Ministries in the Arts
30 The Church Moves Onstage Beverly Boche
34 And All That Jazz Luix Virgil Overbea
37 Africa Remembered Roy S. Smyres
42 Giving Life Back to Teenagers in Uruguay Violeta Briata
43 Books
45 Letters
46 The Moving Finger Writes

COVER

Feed Lot and Grain Elevators
Kenneth Thompson, United Methodist Missions

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

475 Riverside Drive, New York, New York 10027

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

Second-class Mail Privileges Authorized at New York, N.Y. Additional Entry at Nashville, Tennessee. Copyright 1977 by Board of Global Ministries of the United Methodist Church. No part of New World Outlook may be reproduced in any form without written permission from Editors. Printed in U.S.A.

Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year \$4.00 (combination with response, \$7.00). Single copies 50 cents. Canada: one year \$4.25 (combination \$8.00). All other foreign countries: One year \$5.00 (combination \$9.00).

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

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

PHOTO CREDITS

Pp. 8, 12, Photo Trends; P. 9, Eastern Publishers Service; Pp. 10, 11, Richard Harrington, from Three Lions; Pp. 13, 14, 15, 16, Eritrean Relief Association; Pp. 17, 18, 19, 21, Edward L. Rada; P. 23, UN; P. 24, USDA; Pp. 26, 28, Charles E. Brewster; Pp. 31, 32, 33, Beverly Boche; Pp. 37, 38, 39, 40, 41, Roy S. Smyres.



MISSION MEMO

News and Analysis of Developments in Christian Mission

May, 1977

South Korea. A number of Christians have been arrested in a new crackdown by the Park Chung-Hee government. In a raid on the Human Rights Office of the National Council of Churches, those seized included a Methodist woman pastor, Cho Wha-Soon, chairperson of Korean Urban Industrial Mission; Rev. Lee Jik-Hyong, secretary of the Human Rights Commission and his assistant, Miss Kim Kyong-In; Rev. Cho Chi-Song, a Presbyterian industrial minister; and several relatives of persons already imprisoned, including the mother of Roman Catholic poet Kim Chi-Ha and the son of Presbyterian minister Park Hyung-Ku. The arrests, which came the day after the departure of a U.S. Congressional delegation investigating human rights in South Korea, were apparently designed to stop the collecting of signatures for a "Second Declaration of National Democratic Salvation." In an earlier action, eleven students were arrested after a Lenten service at Han Kuk Seminary and five have been charged with a violation carrying a penalty of from seven years to death. Among the five is Kim Ha-Bom, son of the general secretary of the National Council of Churches. Although the Korean Supreme Court upheld the sentences of 18 dissidents convicted earlier, only nine of the 18 will have to serve prison terms. The attorney general has announced that five would not be required to serve their sentences either because they were over seventy years of age or were women. Two Roman Catholic priests had their sentences suspended; two Presbyterian ministers had been released earlier. Among those who will be jailed are Kim Dae-Jung, former presidential candidate, and Protestant and Roman Catholic clergy.

Bail Bond Fund. A \$50,000 bail bond is being posted in Dawson, Georgia, by the Ecumenical Minority Bail Bond Fund for one of four black youths jailed on murder charges. The four, who have been in jail for over a year, are charged with shooting a white customer during a robbery of a small store near Dawson. Other witnesses have claimed to have seen them elsewhere at the time. The Fund was established to aid minority people being held on excessive bail. Among organizations contributing to the Fund are the National and Women's Division of BOGM.

Tornado and Flood Appeal. An appeal for one million dollars to aid victims of floods and tornados in five Southeastern states has been launched by the United Methodist Church. Every church in the Northeastern and Southeastern Jurisdictions of the denomination will be asked to take an offering to aid victims in Alabama, Kentucky, Tennessee, West Virginia and Virginia, and churches in other parts of the country will respond as well. More than 26,000 family dwell-

ings have been destroyed and at least 1800 businesses knocked out temporarily or permanently in the five states.

Council of Bishops. In its April meeting in Williamsburg, Virginia, the Council of Bishops of the UMC discussed such issues as two of the three missional priorities and the voluntary bankruptcy case of Pacific Homes, Inc., installed Paul W. Milhouse of the Oklahoma Area as president and chose R. Marvin Stuart of the San Francisco Area as president-elect. Among other actions, the bishops: named retired Bishop Cornelio M. Ferrer to serve temporarily as head of the Manila Area in the Philippines to replace LaVerne Mercado, who resigned for health reasons; endorsed a Senate bill which would forgive a debt of \$2.65 million owed to the Department of Housing and Urban Development by Alaska Methodist University; approved a paper as a response to the World Council of Churches' document on baptism, eucharist and ministry; called for a second Grainbelt Consultation on world hunger; and named seven UM representatives to a Roman Catholic Dialogue.

Rhodesia. Following an appearance by Bishop Abel T. Muzorewa, the bishops of the United Methodist Church called upon the United States government "to give wholehearted support to the aspirations for freedom of the Zimbabwe (Rhodesia) people." The statement was unanimously adopted without debate at the closing session of the Council of Bishops, April 12-15, which met at Williamsburg, Virginia. Recalling his address to the 1972 General Conference, Bishop Muzorewa said, "I have always said the alternative would be bloodshed. Now we are in the situation I predicted." The bishop acknowledged his role as both an ecclesiastical and political leader and said, "Liberation of oppressed people must be God's business." Prior to the meeting in Williamsburg, the bishop had a 90 minute meeting with U.N. Ambassador Andrew Young in New York and held a press conference at the Interchurch Center in which he outlined the peace plan of the African National Council. The plan calls on Prime Minister Ian Smith to "categorically and unequivocally" surrender power to the majority and release all persons held as political prisoners. The plan envisions a Rhodesian national referendum to select a national leader who will be responsible for a transition government.

Campaigns. The Rev. Jesse Jackson's operation PUSH -- People United to Save Humanity -- is currently trying to get radio stations, especially "soul" music stations listened to by black youngsters, to stop playing records with sexually explicit themes. The Chicago-based organization sees the radio campaign as one aspect of an overall effort to instill in young blacks a sense of pride, fulfillment and self-respect. The proliferation of songs with indecent lyrics is seen as another example of the commercial exploitation of young blacks.

Farm Worker Week. The National Council of Churches, the U.S. Catholic Conference and the Synagogue Council of America are co-sponsoring Farm Worker Week May 1-7. In a jurisdictional agreement signed March 10, the Teamsters agreed to leave the organizing of farm workers to the UFW. The UFW has won 12 of 15 supervised elections since December but complains that growers are systematically resisting bargaining in good faith with the union.

People. The head of the Coptic Orthodox Church, His Holiness Pope Shenouda, III, is on a 40-day visit to the United States and Canada, the first such visit by a Coptic Pope. There are approximately 85,000 Copts in the U.S. and Canada, with the major center being Jersey City, New Jersey. Pope Shenouda, whose church has seven million members in Egypt and is the largest Christian church in the Middle East, is the 117th successor of St. Mark the Apostle, whom the Copts consider the founder of their church....Dr. James T. Laney, dean of the Candler School of Theology in Atlanta, Georgia, and a former UMC missionary to South Korea, has been elected the new president of Emory University....Dr. Richard Chartier, a former United Methodist missionary in Argentina, has been named editor of Fellowship magazine, published by the Fellowship of Reconciliation in Nyack, New York....The Rev. Hermann Sticher, 50, has been elected bishop of the 40,000-member United Methodist Church in the Federal Republic of Germany. He succeeds the Rev. C. Ernst Sommer, who is retiring....The Rev. Carlos Sintado, 30-year-old minister of the Evangelical Methodist Church of Argentina, is general secretary of a newly formed ecumenical coordinating body for Latin America. The new organization, called CEL (Coordinacion Ecumenica Latinoamericana), federates movements for urban/industrial mission, social action, Christian education, youth and the Student Christian Movement....Dr. Alan Walker, noted Australian churchman and founder of the first Life Line Christian telephone counselling center in Sydney, has been named director of the evangelism program of the World Methodist Council. In a comment upon his appointment Dr. Walker said, "Liberalism is in eclipse in the church, but its gains, such as an acute social conscience, must not be lost. The need now is to develop a larger evangelism which accepts Biblical scholarship and recognizes that the Christian Gospel seeks both the conversion of men and women and to build a just world society."....Dr. Joseph M. Davis, Kentucky United Methodist pastor and former missionary to Africa, will become superintendent of the Red Bird Missionary Conference June 1, upon the retirement of Dr. John W. Bischoff, administrator since 1946....Bryce R. Hatch, formerly an executive with BOGM's Health and Welfare Ministries Division, has accepted a post as assistant administrator for child care at the United Methodist children's home in Waco, Texas. Another H & W executive, the Rev. Donald C. Kraushaar, will be consultant on the staff of the Commission on Professional and Hospital Activities in Ann Arbor, Michigan....Mrs. Mary Yaggy of Des Moines, Iowa has been elected chairperson of the BOGM Inter-Divisional Committee on Hunger....Mrs. Patty Jones, Tacoma, Washington, was inadvertently omitted from the list of members-at-large of the board of directors in the Annual Report.

Deaths. The Rev. W. Donald McClure, 70, retired United Presbyterian missionary, was killed by bandits March 27 in Ethiopia. He was in the process of closing a mission station in eastern Ethiopia, an area of considerable guerrilla activity....Fannie Lou Hamer, 59, civil rights pioneer and a prime mover in the establishment of the Delta Ministry, died of cardiac arrest March 14 in Mound Bayou, Mississippi....George L. Hergesheimer, 70, who retired as treasurer of the Board of Global Ministries in 1971, died March 10 after a heart attack. After serving with the board for 22 years, Mr. Hergesheimer became head of the Ocean Grove (New Jersey) Camp Meeting Association....Mrs. Thomas (Becky) Clark of Nashville, Tennessee, died March 25 of cancer. She had been a member of the board of directors of the Board of Global Ministries since 1972....His Holiness Justinian, 75, Patriarch of 15 million Rumanian Orthodox, who died March 26 in Bucharest was accorded a national funeral....Dr. Johannes Leimena, died March 29

in Jakarta, Indonesia. He had been a medical mission doctor, a government minister, a leader in the National Christian Council of Indonesia and the World Council of Churches.

Scarritt College. There's good news and bad news at Scarritt College. The good news is a two million dollar challenge grant from an anonymous donor to secure which the college must raise three million dollars in cash and irrevocable future gifts by May 31. This is part of the \$17 million development program in which the college is engaged and will be used for the endowment fund. ...In a less happy development, Louise Weeks has resigned as dean of Scarritt's two-year-old Center of Women's Studies, citing what she calls a "continuing pattern of race and sex discrimination." She charged that there is no woman or racial minority person now in a higher level administrative decision-making position.

Vietnam. Four Americans, including a BOGM staff executive, are breaking ground for a new 100-bed hospital to be erected at the site of the My Lai massacre. The first American hospital to be built in Vietnam since the war is utilizing \$150,000 in contributions raised over a six-month period by Friendship, a coalition of American religious and peace groups. Leaving on April 16 on the 17-day journey were Pat Patterson, World Division executive of BOGM, Don Luce, director of Clergy and Laity Concerned, Ron Ridenhour, the veteran who exposed the My Lai massacre, and Martha Winnacker, co-director of the Indochina Resource Center Berkeley, California.

Homosexuals. Although comparatively quiet at the moment, the question of the church's attitude toward homosexuals continues to surface....UMC Florida Bishop Joel D. McDavid cited the UMC official position on homosexuality in connection with a controversy over a Dade County (Miami) gay rights ordinance. The statement, adopted at the 1976 General Conference, insists that "all persons are entitled to have their human and civil rights ensured" although the denomination "does not condone homosexuality and considers the practice incompatible with Christian teaching."....In a meeting at Austin, Texas, twenty delegates to the United Methodist Gay Caucus voted to change the name to Gay United Methodists and move from a political stance to a community-oriented approach....UPUSA Stated Clerk William P. Thompson predicts that the issue of homosexual ordination will not be a major issue at this year's General Assembly because a task force is studying the question, and will probably be continued for another year....Keith I. Pohl, editor of the Michigan Christian Advocate, notes that the issue so prominent a year ago appears to be dead but will probably reappear in 1980.

Mozambique. The Marxist-oriented government of Mozambique has apparently embarked on a new wave of expulsions in the former Portuguese colony. Plane-loads of refugees have begun arriving in Lisbon following a recent edict stating that second-generation Mozambicans who had elected to keep their Portuguese passports after the country's independence in 1975, would be expelled.

EDITORIALS

A Beginning On Human Rights

In a more nearly perfect world, President Carter might well be astonished at the reactions to his stand on human rights. If any topic would seem to deserve nearly universal approval, surely human rights along with motherhood would seem to be that subject. In principle, human rights would hardly seem a subject to provoke controversy.

In principle, maybe. Reality is quite different. The President's statements and actions have been attacked from both right and left as well as from above (so to speak) by those old Washington hands who cannot believe that the U.S. government is actually being serious about something so "moralistic."

All of these objections can serve as useful correctives but they do not damage the essential rightness of the administration's approach. Ultimately, there is something profoundly satisfying about this country once again championing the ideals on which it has always claimed that it was founded and upon which its life is supposed to be based. The fact that we have not always honored those ideals and that we never were as good as we claimed to be is no reason to abandon the ideals.

It is a sad travesty of "realism" that we have allowed it to become an excuse for any kind of national conduct. Reinhold Niebuhr always knew that Christian realism at least was a call to higher standards, not to lower ones.

(Parenthetically, one should not expect too quick a retreat from old ways. It is indicative of something that every time Ambassador Andrew Young says something sensible, there is a hue and cry—at least among the media.)

It is a sad legacy of the Cold War that human rights has become a captive of ideology. Those who bleed over conditions in Communist countries see nothing but benevolence in such places as Chile, South Korea and Iran. Conversely, those most sensitive to outrages in those nations find little fault in Cambodia, the USSR, or Cuba.

Anyone who is seriously concerned for human rights must avoid such selective indignation. This is not so easy as it may sound, for this involves knowledge of the history, culture and con-

ditions in many countries. Many countries, for the violation of human rights is a spreading disease. And it involves beginning with ourselves.

So, we think that it is a good thing that the Carter administration is being criticized even though we support it enthusiastically on this issue. For human rights violations are as pervasive as sin and require the same multiplicity of approach. Thus, politics does not excuse violaters—no double standard between the Soviet Union and South Korea. Neither does the misconduct of others justify any self-righteousness on our part—sterilizing Native American women is just as serious as compulsory sterilization in India.

In short, human rights are the kind of basic things about which any civilized government must be concerned but woe to those who try to use such a great cause for their own ends.

The Issue Is Religious Freedom

Traditionally, both the Jewish and Christian faiths have linked a child's entrance into adulthood with the onset of puberty and have marked this transformation with a ceremony or sacrament. For Jews it is a *bar* or *bas mitzvah* and for Christians it is Confirmation. The underlying significance for both is that from that time on the young person will bear increasing responsibility for his or her decisions. For Jews the ceremony takes place at age 13 and for Christians it has usually been 12 or 13.

One aspect of twentieth century affluent and urban societies often noted by contemporary sociologists is what is known as "extended childhood." Young people who in rural and less affluent societies would have been making a living and either helping to support or completely supporting a family are still enjoying the protections and enduring some of the constraints of childhood. This phenomenon was underscored in March when a judge in California, our most affluent state, released five young adult followers of the Rev. Sun Myung Moon into the custody of their parents. News reports of the ruling almost invariably used the word "children," but it turned out their ages were 21 to 25.

Eighteen days later a three-judge

State Court of Appeals overturned the dubious decision and freed the "children" from their parents' control. In that short time three of the young people had been "deprogrammed," but two went back to Moon's Unification Church.

We have no sympathy with The Unification Church, which has highly suspicious connections with the Korean CIA and with industrial and armament factories in South Korea. The cult strikes us as one of the most outlandish frauds ever to insinuate itself on gullible American youth, and we can understand the desperation of parents who feel their offspring have been subjected to authoritarian psychological techniques. But any answer to this problem which would undermine the basic principle of freedom of religion is a cure worse than the disease. In his book, *Let Our Children Go!* famed "deprogrammer" Ted Patrick decries what he calls "this mania about tampering with any syllable of the provisions guaranteeing religious freedom. . . ." Well, this is one "mania" we are happy to hear is still in force. We know many countries around the world which could use a touch of that mania.

Nor do we believe it is any argument to claim that outfits such as Moon's church, Hare Krishna or the Children of God are really *pseudo-religions* and that their followers are therefore somehow not to be granted ordinary First Amendment privileges. This battle has been fought under other names in other places at other times, especially in Europe but also in the early American colonies where eventually the ideas of Roger Williams and William Penn gained the day. Now is not the time to retreat from those victories.

As we have noted before, the proliferation of cults in American life and their attractiveness to many young people is a sign of a religious vacuum in society. The vacuum will not be filled and families reunited by passing laws suspending basic human rights of free association. Nor is force an acceptable alternative. Rather, parents must examine whether or not the society over which they exercise influence, the family, is itself a religious vacuum and what they are doing to encourage in their children the growth of a faith which will not be shaken by every passing wind.



**world
hunger:**



**some problems
and solutions**



THAILAND: LAND OF THE FADING SMILE

Lance R. Woodruff

Playfully the water buffalo come in from the sunparched fields, their heavy hooves kicking up clouds of dust that rise dark against the late afternoon sun. A hard day's work completed, the not-so-dumb animals know they can expect a cool washing in the broad shallow pond at the edge of the village.

Water is scarce in this season, and young men are carrying buckets of it from the buffalo pond to quench the thirst of a few scraggly patches of the tiny, fiery hot, red and green peppers that make the villagers' bland diet of sticky rice more interesting.

The villagers *could* grow other vegetables to improve their diet, but they don't. Perhaps they don't know about vitamins and minerals, or they don't believe what they've been told. No one is trying to teach them.

Twenty-five yards away an endless procession of young women carries battered jerry-can water buckets on shoulder sticks, placing the buckets in the mud near the well. They gossip as they patiently await their turns to drop muddied buckets into the shallow hand-dug well to replenish family drinking water supplies.

They like its taste, even though it isn't clean. Some boil their water before drinking it (at least when they have visitors from the outside), in unbelieving deference to the strange customs of visitors from outside their village. They don't believe these stories of an unseen "evil" lurking in their water, and they know that the village guardian spirit is looking out for their interests.

Lance Woodruff is an American Christian journalist who lived in Thailand for many years.

A half-mile distant, in the very middle of the little village (and much more convenient to their houses), is an efficient tubewell and pump. It brings up water, clear, cool—and clean—from deep beneath the centuries-old village.

Uncontaminated, it has an *unfamiliar* taste. The villagers don't like it, so they use it for washing clothes. They wash themselves in the more familiar buffalo pond—where they wash their prized animals. Or sometimes near the drinking water well.

In the heart of the village is the temple, a few steps away from the tubewell. All of the villagers, except for a few members of one family, are Buddhist. For most families life is regular, ordered, following the planting and harvest seasons, a few temple festivals, and the joyous occasions when young men shave their heads and become monks for a few weeks or months to make merit for parents or deceased relatives.

Making merit is the central focus of their belief. And the idea of reincarnation. Men accumulate merit by doing good deeds, and if they have been sufficiently good they believe they will go to heaven when they die.

Those who haven't been good must spend their time after death in less than heavenly circumstances, and they are doomed to rebirth as humans in less happy circumstances—as lepers, mentally ill people, robbers, murderers and prostitutes, to name just a few. Worse yet, they may return as lowly animals—such as dogs or snakes.

Fate deals out what is deserved by men's previous actions.

But the village guardian spirit—and the multitude of other spirits, good spirits, evil spirits, wise spirits,

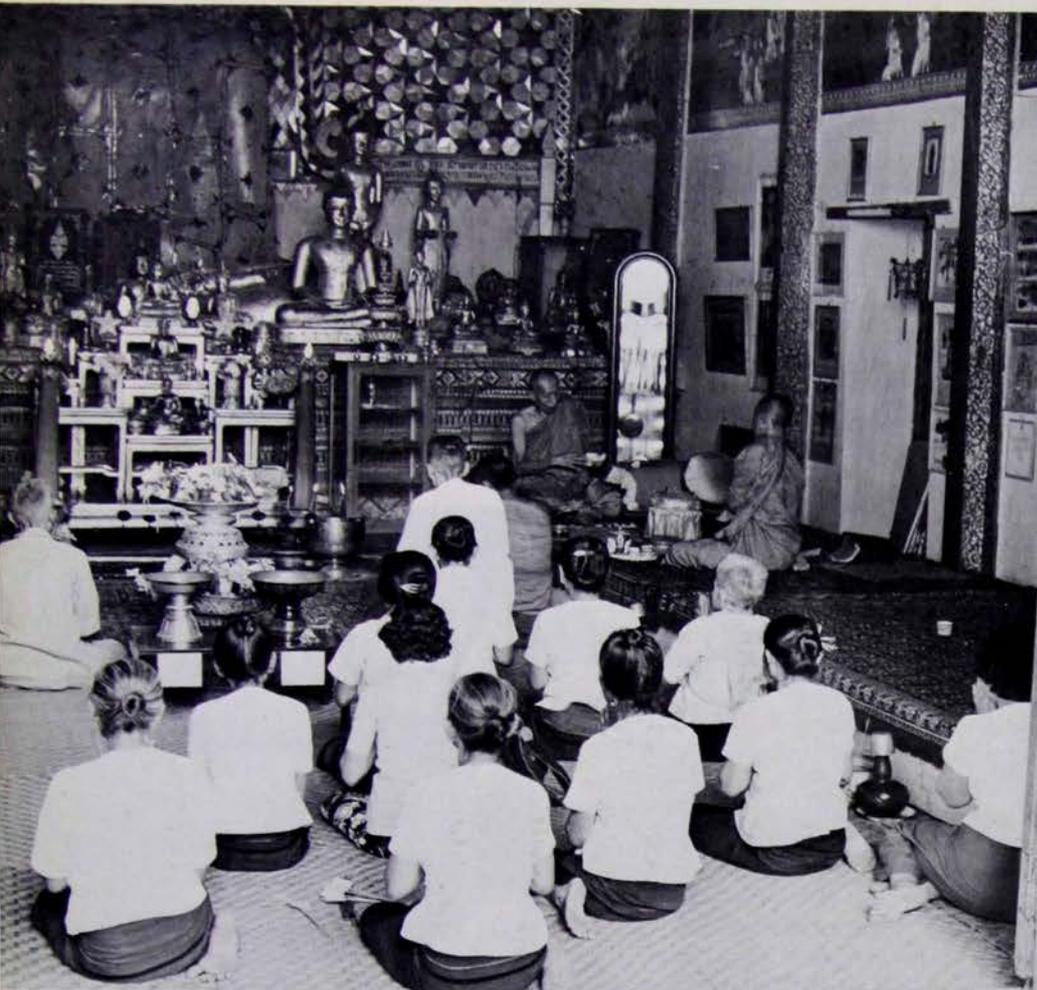


A child care class on the steps of a temple. (Opposite page) Well-off Thais distribute food to the poor outside a Buddhist shrine.

foolish spirits, spirits of aged women who practiced witchcraft, and spirits of young beautiful women with unnatural sexual appetites, as well as the troubled souls of infants who died by starvation or drowning or in childbirth—all these and more enter the life circle of the living, enveloping their present lives and future dreams. And *dreads*.

Too Many Mouths to Feed

For the land is crowded. There are too many mouths to feed. They are all farmers, and more than half of the village doesn't have enough land, enough *productive* land, to provide minimum food for themselves. Very few have surplus rice to sell.



Their soil is not fertile; their crops are small. They don't have irrigation water and they don't have the new high yield seeds and fertilizers. These things cost money. And they require influence.

While a reservoir was built nearby on land the government took away from them for an irrigation system, few farmers here receive any benefit from it (unless the channels run through their land). Only the large landowners have water—those who live in the towns and have political influence and money to gain favors.

When the government took away land to build the irrigation system the farmers were promised payment at rates set by the government. The farmers didn't like that. They wanted their land. It was all they had.

But they liked it less when government officials forgot about compensation. Because the farmers had no money, no influence, and no education they didn't know how to approach the central government to resolve their problem.

It took nearly 10 years and a personal petition to the prime minister by the only villager who had more

than a fourth grade education (he had to leave the village to get it) before the farmers received their money.

They still don't have water, and they are forbidden to dig their own irrigation channels to the water supply that was once a *community* water supply.

Development and Corruption

Development has come to the village. Railroads and highways, built with western money by western experts, have given traders, merchants, bankers and government officials access to the heart of the village. But the villagers think these benefits have helped those who exploit their resources rather than helping them.

Development means taxes and corrupt officials. Officials who demand money for services, and forget to provide the services. It means merchants selling motorcycles and transistor radios on long-term installment plans at high interest. All too often farmers lose their land to smiling creditors who advanced them money for seed and fertilizer—at 40 percent per year. Many farmers have crops mortgaged for five years.

Illiterate, poor farmers don't know how to approach the farm-credit institutions set up by government. These institutions generally serve enterprising farmers—enterprising because they own land and machinery and can afford to invest in seed and chemical fertilizers for higher yielding crops.

Government economists say it is "uneconomic" to deal with family farmers because their basic resources are too small. And while the farmers own their land they have no deeds to prove ownership, so they are denied access to credit. They have no recognized security.

If they get credit, it is from a wealthy neighbor—at loan shark rates. In the end they pay the ultimate price, because the wealthy neighbor, with good connections in local and provincial government, is trying to buy their land anyway. He wants to become a bigger and better entrepreneur.

Poor family farmers, tenant farmers and landless agricultural workers (accounting for up to 90 percent of the total population in Thailand and other Asian countries) generally have very low agricultural productivity. (continued on page 12)

THE CHRISTIAN CHURCH IN THAILAND

When we consider the future of the Christian church in Thailand and in other Southeast Asian countries, what we are essentially asking—once we drop the euphemisms—is how the churches will bear up under the Communist regimes which are on the way.

The record is clear: in Asian Communist countries the churches have either been actively persecuted, or they have been restricted by policies designed to let them "wither on the vine." At the same time, the church confronts the threat to religious liberty from rightist regimes in such Christian-influenced countries as South Korea, the Philippines and Taiwan.

Many churches in Asia see themselves caught in a crossfire of social pressures from both left and right.

What does this mean for the Thai churches?

Catholics and Protestants together number less than 300,000 in a population of some 45 million. Neither group is growing as fast as the national population, which means that for every Christian Thai, each day brings increasing numbers of Buddhist Thais. The Catholic church began missionary work in Siam in the mid-17th century, while Protestants—mainly Presbyterian and Baptist—came little more than 150 years ago.

Today there are 100,000 Protestants, who, like the Catholics, are often from Chinese or hill tribe ethnic backgrounds rather than mainstream Thai Buddhist society.

During the nine years that I've been asking Thai Christians and foreign missionaries about the meaning and impact of the church, I have often been told that Christian ideas and ideals have permeated and inspired Thailand's ruling elite in government, business and education through the impact of Christian educational institutions.

Likewise, basic medical services and then hospitals and social services, designed to reach the common people were first advanced by the churches.

Some missionaries say that the church has put a Christian face on the still-Buddhist society of Thailand.

But when one sees the enormous economic burden of the rural masses, the festering slums of Bangkok, the rapid growth of officially-condoned prostitution, the expansion of the opium and heroin trade (Thailand being next to Mexico as the current major producer of deadly drugs on a world basis), and when one realizes that government could do something about it—if it wished to—one cannot share this platitudinous view.

The church is perceived as a foreign institution backed by American money. This is one reason why

government has resented social and political initiatives by the Church of Christ in Thailand, which in 1970 was warned not to meddle when it tried to aid hill tribe refugees seeking government protection from Communist insurgents.

Formerly the church, as with nearly all religious institutions in Thailand, was steadfastly unwilling to confront political problems and developments. It largely reacted to, rather than trying to understand and move with, political developments.

The church today is actively confronting the problems of food and hunger—both in the countryside and in the cities where growing numbers of uneducated rural landless unsuccessfully seek work. In the final analysis, however, overcoming the problems of poverty and injustice is the function of government. ■

This Christian church at Chiangmai faces a Buddhist temple. (Opposite page) Women come to a Buddhist temple to pray.



They don't know about modern techniques, because, contrary to the general impression given by the United Nations, the U.S. Agency for International Development and other development assistance organizations, agricultural extension workers are almost never seen in the village. The extension workers, city born and bred, devote their attention to those people who can show results—the entrepreneurs, the capitalists, who own large tracts of land and farm them from comfortable offices in the provincial towns or Bangkok itself.

So the small farmer, the family farmer, plods along with his buffalo and his children, caring for his crops as best he can. And when drought comes, he hungers.

Frustration Is Growing

During the peak seasons of planting and harvesting there is a shortage of labor in the village, but in the long off-season there is nothing to do. And often nothing to eat. The villagers search the nearby forests—even the area believed to be inhabited by a dangerous spirit—for roots, leaves and insects to vary their simple diet.

The villagers complain about poor or nonexistent health services (there are more Thai medical doctors in New York City than in all of Thailand outside of Bangkok). They say they want to know more about family planning and nutrition, and they want education for their children (who get a basic, but inadequate, education from the monks in the temple).

Schools are inadequate, they say. But some are uncertain. Schools are places where children might learn to disregard their traditional way of life. They can learn to desire other things—other goals, interests and values. They lose contact with the traditional values of their parents and their village society.

Frustration is growing in the village, both among the young and the old.

Fathers drift to the cities in search of jobs. They work as taxi or pedicab drivers. And they lose their way in the cities, in the urban jungle which is far more deadly and terrifying than the shaded forests at home.

Parents are tempted to raise income by other means. In one month working as a prostitute in Bangkok

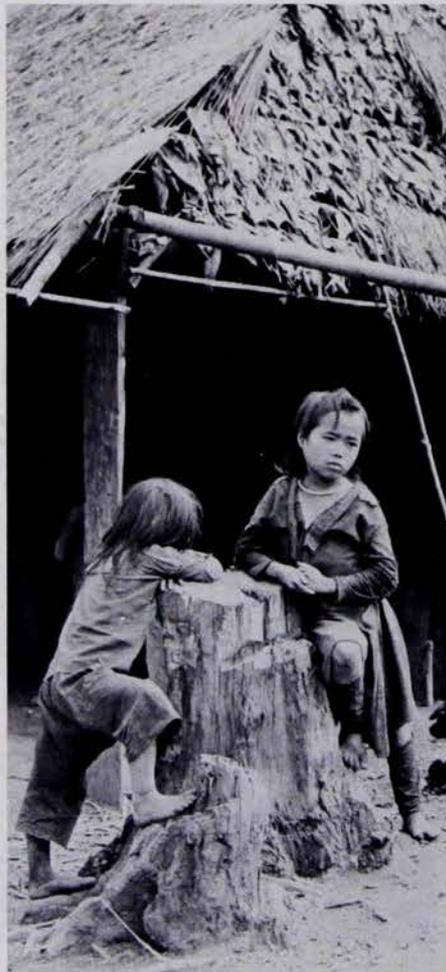
an average peasant girl can earn—and send home—more money than her father makes in an entire year as a farmer. Increasingly, parents sell their daughters, or wives leave home to provide for their families with their bodies.

Tourism has been promoted to major industry status in Thailand, and while the tours to temples, the floating markets and traditional classical dances still attract well-deserved attention, the biggest recent boost has come with highly-organized, well-advertised sex holidays promoted (in Germany and Japan), with the end result that at least two fully-loaded 747s arrive at Bangkok's Don Muang Airport every week, delivering another thousand foreign men eager to have sexual intercourse with Thai women. They do, and they tell their friends, and the planes keep coming.

Crime in the Countryside

Temptation also means more crime in the countryside. Villagers

Hill tribal people in Northern Thailand.



are often robbed by outsiders today. It rarely happened in the past, but now the villagers look into the night with fear. Nighttime formerly meant a peaceful interlude, rest, and companionship with neighbors, but now the villagers know that some of their neighbors in distant villages will steal what they cannot earn. The villagers understand, because some from their own village leave at night to do the same thing elsewhere. And they can understand why.

They also understand why some of their sons and brothers have joined with anti-government forces in the nearby forest. They may not agree, but they understand. They know why their sons don't believe that justice will come peacefully to the village.

In Thailand many of the same people who encourage the peasants, the students, the discontented urban workers, and the growing numbers of unemployed to fight for a free, non-communist society are deeply involved in commercial sex, drugs and other forms of corruption.

The people of Thailand are hungry. What is especially significant, and disturbing, is that Thailand is the only country in Asia which exports food, consistently and in large volume. It is literally the rice bowl of Asia, the country with the highest standard of rural living of any country in South or Southeast Asia. It has traditionally been a land with "rice in the fields and fish in the streams." A land where fruit grew in abundance and whose happy people were never known to hunger.

But the government wants to export more rice, more foodstuffs, and those who are already hungry become more hungry.

The basic problem of Thailand today is poverty—the scarcity of food. Those who are powerful and rich continue to control production, processing and distribution of food resources.

And the majority who are poor and who have been poor and powerless, will continue to be poor. This is a political question which may only be settled by revolution—unless government is willing to exercise courage and foresight in dealing with the problems in more than a cosmetic fashion.

Thailand has been popularized as the Land of Smiles, but now that smile is fading. ■

THE POLITICS OF STARVATION IN ERITREA

Donald S. Will

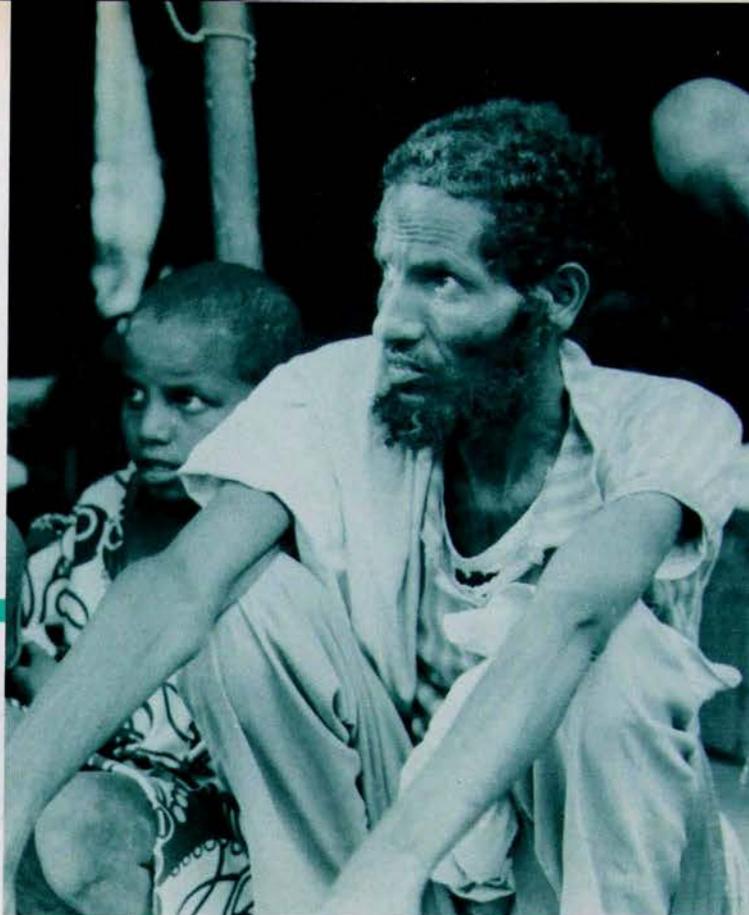
In 1973 drought swept across north-central Africa bringing disease, ruin and starvation to the peoples of that area. Of the millions affected, among the worst hit were the Eritreans. While emergency relief programs proved drastically insufficient throughout the region struck by drought, the situation in Eritrea was rendered more disastrous by several unique and compounding factors. These same factors continue to bring hardship to the Eritrean people and greatly hinder recovery from the drought.

Eritrea lies on the southwest coast of the Red Sea and is part of what has been called the "Horn of Africa." It has a population of about 3.5 million persons of whom almost one-fifth are displaced, some living as refugees. Eritrea's proximity to world trade routes, both ancient and modern, has caused it to be an object of political manipulation by stronger countries throughout most of its history. Since 1962 Eritrea has nominally been a "province" of Ethiopia, but for still longer the people of Eritrea have waged a struggle for national liberation. The consequences of that struggle have greatly complicated international relief efforts.

The Unknown Famine

Most of the world is unaware of the drastic severity of the famine which struck Ethiopia and Eritrea. We have heard of the drought in the West Sahel for which international relief was organized on a large (if

Donald S. Will is Resource Coordinator for Middle East and International Economics, United Methodist Office for the U.N.



The effects of the politics of starvation is shown in the faces of this Eritrean man and children waiting for relief supplies to be distributed.



**world
hunger:**



**some problems
and solutions**

This peasant village in the Eritrean highlands, near Asmara, was destroyed by the Ethiopian air force (using American-supplied planes). The destruction was in retaliation for a mass demonstration held in the village seeking to end the split between the two factions of Eritrean liberation forces.

still inadequate) scale. Yet the magnitude of the disaster in the Horn of Africa dwarfs that of the Sahel. Jack Shepherd, a journalist and researcher for the Carnegie Endowment for International Peace, wrote a year ago in his book *The Politics of Starvation* that, "When a final tally is made by the end of 1975, perhaps as many as 500,000 people will have starved to death in Africa's Horn, five times the number of Africans who starved in all of West Africa's Sahel." Shepherd proceeds to document how the Imperial Ethiopian Government, in an attempt to spare itself political embarrassment, silenced news of the famine. He explains how international relief agencies, paralyzed by the politics of the situation, could not press the issue, and the result was the unnecessary starvation of thousands. The Ethiopian regime was negligent to the needs of its people. However, in Eritrea the regime pursued policies deliberately aimed at crushing the



liberation movement there. Although famine proved a key factor in the disintegration and overthrow of the Imperial Government, the problem of starvation did not vanish with the former regime. Today, famine in Ethiopia to a degree is being dealt with, yet starvation continues to be used as a weapon against the populace of Eritrea. To comprehend the implications of the famine in Eritrea demands an understanding of the roots and course of the Eritrean struggle for an independent state.

Nationhood Thwarted

Throughout Africa, the years following World War II brought the beginning of nationhood to many former colonies. Italian colonies such as Libya and Somalia eventually gained their freedom and became independent nations. In Eritrea, however, things took a different course. The future of Eritrea was left to the United Nations to resolve. The resolution of the problem reflected certain strategic interests of the West during these early years of the Cold War, and even though several nations in the U.N. advocated independence for Eritrea—either immediately or after a transition period—the majority finally approved, against the wishes of the Eritrean people, a plan initiated by the U.S. which called for the federation of Eritrea with Ethiopia while guaranteeing the former complete autonomy over its domestic affairs. The division of governmental responsibility left the Eritreans with legislative, executive, and judicial powers in the domestic sphere as well as the power to maintain internal police, levy taxes, and adopt their own budget. The federal government was to assume jurisdiction in the areas of defense, foreign affairs, foreign and interstate commerce, and external and interstate communications. Provisions were made for the drafting of an Eritrean constitution and the creation of an Eritrean assembly.

The Federation went into effect on September 11, 1952, and was supposed to continue for 10 years, at which time a plebiscite would determine whether Eritreans favored total union with Ethiopia, full independence, or an intermediate status. These 10 years involved a gradual usurpation of Eritrean political rights by the Ethiopian government, cul-



minating in a unilateral decree by Emperor Haile Selassie on November 14, 1962, which annexed Eritrea as Ethiopia's fourteenth province.

But these developments were not acceded to passively by the people of Eritrea. As early as 1953, the General Union of Labor Syndicates was formed in Eritrea. The Ethiopian government promptly banned it and set about crushing the workers' movement from which it sprang. The latter 1950s saw demonstrations and strikes by both students and workers, culminating in the formation of the Eritrean Liberation Front in 1961. In September of that year, the armed struggle for national liberation from Ethiopian rule was launched.

Colonial History

The colonial history of Eritrea actually goes back centuries. During ancient times Eritrea was under successive control of what is now Yemen, then Egypt, and was eventually the site of the Axumite Kingdom. By 1557 the Ottoman Empire had brought coastal Eritrea under its rule, while the western lowlands fell under the control of one of the kingdoms of the Sudan. In 1865 the Egyptian Khedevites gained control of both the coastline and those territories which had been held by the Sudan. Egyptian attempts to expand further south led to conflict with one of the Ethiopian kingdoms. The

Members of the Eritrean Popular Liberation Front talk with bombed-out villagers about resettlement.

ensuing Egyptian defeat allowed the Ethiopians to expand into the Eritrean highlands although the Egyptians maintained their hold on the coast. This situation, however, only lasted from 1880 to 1889, when Eritrea was brought under Italian rule.

The Italian colonization of Eritrea was to last fifty years. As with other European colonies, Eritrea became a pawn of intra-European politics. At the time Italian colonization was looked upon favorably by the British who saw it as a counter-balance to the French presence in Djibouti. As the Second World War drew closer, alliances shifted. The fascist regime in Italy realigned itself with Nazi Germany and proceeded upon an expansionist course in the Horn of Africa. This led to its 1936 invasion of Ethiopia. It is noteworthy that when Haile Selassie appeared before the League of Nations to protest the Italian invasion of his country, he was *not* protesting the 50-year Italian colonization of Eritrea, but rather their expansion into Ethiopia itself.

Many African countries and some progressive movements have hesitated to support the Eritreans because of a concern for national unity in Africa. The existing borders of most African states are the product of their colonial administrations and were generally drawn with little consideration of the African peoples themselves. Since many African nations are comprised of a number of linguistic and ethnic groups, which often span the borders between two countries, conditions are ripe for irredentist movements. The susceptibility of so many states to this potential strife and dismemberment

These Eritreans are displaced persons, standing outside a temporary hut while in the process of resettlement.



has led to a reluctance on the part of the Organization of African Unity (O.A.U.) to involve itself in matters resembling "internal disputes."

A Brutal Struggle

So far the war for national liberation has been quite brutal for the Eritreans. There have been many incidents of the Ethiopian army massacring civilians, using napalm and destroying crops in this famine-stricken region. The evidence is weighty that the Military Administrative Council of Ethiopia ("DERG") has deliberately hindered famine relief work in Eritrea as another means to defeat the Eritrean revolution. Since the beginning of the war there have been over 200 villages destroyed, half a million persons or more made homeless and more than 40,000 persons killed.

The liberation forces, however, control 95 percent of the country with only the large cities remaining in the hands of the Ethiopian troops. They have been carrying out literacy programs, building roads and constructing field hospitals and clinics. In 1975 alone, the Eritrean People's Liberation Forces built two large field hospitals (with over 200 beds each) as well as six clinics.

Need for Relief

The combination of famine and warfare has produced a crisis in Eritrea. Malnutrition, malaria, parasites and general infection are widespread. Tuberculosis, the common partner of malnutrition, is also prevalent. A recent report by Erika Märke of the German relief agency ASME/HUMANITAS concluded that "immediate humanitarian aid is

necessary."

The report goes on to explain that it is unlikely that relief goods would be misused. There is no black market and corruption is avoided because money is not used in trade—goods are exchanged through the barter system. The report notes that there exists cooperation and mutual support between the people and the liberation forces. Most importantly the report makes clear that the Ethiopian government is not a feasible channel for humanitarian aid. Not only does it divert relief supplies but it has prevented representatives of both the press and relief organizations from entering Eritrea.

Relief Committees

The most effective way to get aid into the country and to insure its distribution is through cooperation with the liberation forces. The Eritrean Relief Association (E.R.A.) has been set up as a strictly humanitarian organization to distribute aid to the people still within the country and also to the refugee camps in the Sudan. Its board of directors are all civilian volunteers and none have ever been part of the liberation forces.

Although aid from international agencies is channelled through the E.R.A., groups around the world have set up Eritrean Relief Committees to generate further assistance. The Eritrean Relief Committee for North America is based in New York but has branches in numerous other cities. Currently in demand are medical supplies (antibiotics, multivitamins, dressing materials, etc.), food (milkpowder, nutrient compounds), clothing (especially warm items for the people in the highlands), shelter (canvas or tents), and transport (trucks, landrovers).

Presently the United States government is sending millions of dollars worth of arms to the Ethiopian Derg, despite the desperate need of such funds for humanitarian relief. Such priorities should be reversed. Yet it is also crucial that relief aid not be completely subject to distribution by the Ethiopian government which may be expected to persist in its policy of diverting assistance from Eritrea. In this, as in other politically compounded cases of disaster relief, a means must be found to get food, medicine, and clothing to those who need it. ■

A NEW LOOK FOR AN OLD MISSION

Edward L. Rada

U. S. Methodist missionary work in India goes back to 1856 when the Reverend William Butler of the New England Conference was dispatched by the Missionary Society to establish its first mission in India. Butler selected Bareilly as the place to begin. Much has transpired here and in India since 1856.

With independence from Great Britain in 1947, India has aspired to go it alone, including aid from abroad, but internal circumstances have not allowed her to become completely self-sufficient. Throughout their 120-year association, India Methodists have retained their organic association with the (now) United Methodist Church in the United States. There have been frequent suggestions that India's 600,000 Methodists ought to go autonomous and sever their financial and organizational ties with the mother body in the U.S. The 1976 General Conference in Portland urged foreign Methodist churches and conferences still attached to the U.S. Methodist Church to become autonomous as soon as possible, and the Central Conference in India voted to proceed to that goal by 1980.

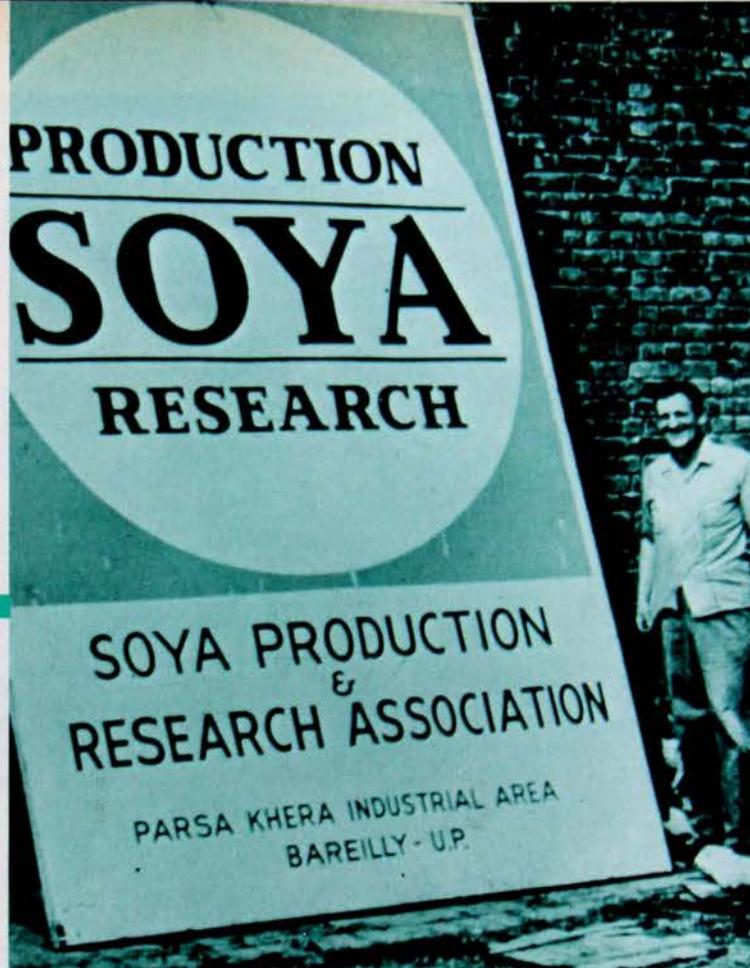
The Board of Global Ministries some time ago began encouraging Methodist churches around the world to seek autonomy, and to become financially self-reliant as well. The latter is a challenging assignment in view of the disparity of incomes between U.S. and Indian

Edward L. Rada is professor of economics, School of Public Health, UCLA, and a member of Holliston UMC, Pasadena, California.

PRODUCTION
SOYA
RESEARCH

SOYA PRODUCTION
&
RESEARCH ASSOCIATION

PARSA KHERA INDUSTRIAL AREA
BAREILLY - U.P.



**world
hunger:**



**some problems
and solutions**



Before the project could get under way, local farmers had to be convinced that soybeans would be a profitable crop. About 210 farmers took part in SPRA's program last year.

Methodists, and the fact that schools, hospitals, and churches built to American specifications, are costly to maintain, even for Americans. Methodists in India are trying, however.

Venture in Self-Support

One of the Methodist assisted enterprises, the Nave Technical Institute, under the leadership of India-born, U.S.-educated, missionary Bob Nave (and his wife, Jeanne), is struggling to make itself self-supporting. The Institute trains needy young Indian males and females (who were admitted in Fall 1976 for the first time in its 100-year history) in crafts including machine shop, electrical, tailoring, printing, and more recently refrigeration technology and construction. Students learn their trades by manufacturing saleable items; the monies earned go toward support of the Institute. Another more unique and daring venture, brought into being by the Naves and the World Division of the Board of Global Ministries in 1970, is the Soya Production and Research Association which is the enterprise

that brought me in touch with the Naves and where my wife, son, and I visited in 1976.

My sabbatical leave research dealt with the topic of new blended foods and their uses and acceptability in feeding the hungry peoples of the world, especially in India. My university is the University of California, Los Angeles, where I am Professor of Health Economics and teach a popular course entitled The World's Population and Food. I have been particularly intrigued with the development and use of multi-purpose foods in meeting the nutrition and hunger needs of low-income consumers ever since the first one was assembled in 1954 by Dr. Henry Borsook in his Cal-Tech laboratory. (The food became the foundation on which Meals for Millions was built.) Since then, many such blended foods have been created and experimented with in various parts of the world and most use the staple food of the area as the base, such as corn, peanuts, soybeans, and wheat. The main purpose of the blending is to improve the protein value of the base food, and to allow for fortify-

ing with minerals and vitamins to the extent necessary. In so doing, the value of the final product is increased and it is produced at less cost than if the ingredient nutrients were shipped, sold, and fed independently of each other.

Promoting Soya Blends

The blended foods that the U.S. AID program is promoting are mainly corn-soya and wheat-soya blends. They are donated by the U.S. government and distributed by UMCOR, Church World Service, Catholic Relief Services, CARE and others, wherever food deficits exist and the agencies are allowed to operate. The World Food Program of the United Nations may distribute such foods as well. In India, CARE, CRS, and the Protestant-organized and supported CASA (Christian Agencies for Social Action) and WFP are the main food-distributing agencies.

The Soya Production and Research Association enterprise is an indigenous, grassroots operation begun by the Naves with four major objectives in mind: (1) to provide income for the Nave Technical Institute; (2) to provide employment opportunities for NTI students and graduates; (3) to provide more nutritious foods, especially to hungry children and lactating mothers; and, (4) to provide local farmers with another and more profitable cash crop.

None of the foods handled by the Soya factory is a foreign-donated food. The funds that purchase the foods from the factory come in part from UMCOR, some directly from U.S. Methodists, some from local and State governments and agencies, and some from commercial sales. I was pleased and impressed with what I saw taking place at SPRA headquarters in Bareilly. The inspiration for the soya-blended foods came from a University of Illinois agricultural team, contracted for by U.S. AID to help the G. B. Pant University of Agricultural Technology, near Bareilly, develop along the lines of our U.S. land-grant agricultural colleges in which experimental stations, and extension workers team together to help progressive-minded farmers move forward. It was the U. of I. team that introduced soybeans to Bareilly, as it is prone to do wherever it serves if the climate is appropriate.

The beans wind up as five basic food products, which are packed in cartons or in bulk for distribution throughout India, but mostly in North India near the factory.



Advantages of Soybeans

The soybean is a relatively new crop in India, which has traditionally lived off rice in the South, wheat in the North, and sorghum in between, and for which there had been no immediate use either as an industrial oil, animal or human food. Most Indians are vegetarians—by religious choice for some and by necessity for others—so that soybeans are readily welcome in their diets, especially for the hungry, if the beans can be made tasty and palatable. Uncooked soybeans are not palatable. They may be cooked in the same way as other beans but take a long time to cook. They lend themselves to a wide variety of processing techniques, however. In addition to being a good source of oil, they have traditionally been prepared into milk, curds, soy sauce, and so forth. Relatively new processes include texturizing into meat-like structures, combining them with other foods, etc. The processing improves their usefulness and palatability.

It is at this juncture that the extruder entered the picture and made SPRA possible. The extruder has made possible many new types of low-cost blended foods and textured-vegetable protein products. Extruders, which have been long in use for preparing animal feed, have only recently been used for producing human foods.

With apologies to extruder manufacturers and experts for this simple description, the extruder is a continuous pressure-cooker into which raw materials such as grains, dried potatoes, beans, and so forth, are fed in a powdered form and from which the cooked product is "shot out" or extruded through an orifice at the other end. The design of these orifices allows many different shapes of products to be extruded. During the cooking and extruding process, other foods, minerals, vitamins, flavoring and seasoning can be added, and water added or removed. The process has become so refined that food manufacturers can make organic vegetable products resemble meat in texture and flavor.

Extrusion Cooking

SPRA acquired a large Wenger extruder from the Wenger Manufacturing Company of Sabetha,

Kansas, a gift after Mr. Joe Wenger became aware of SPRA's need and convinced that a project based on extrusion cooking would go far toward feeding the hungry and providing support for the Nave Technical Institute. While a large and meaningful gift such as the Wenger extruder does not appear in the financial accounts of the Board of Global Ministries, it accomplishes more, in many ways, than would an equivalent amount in cash.

Maintenance of the extrusion cooker has posed a number of problems because it is not easy or inexpensive to import replacement parts. Skill, persistence, and ingenuity, however, on the part of the factory manager and the mechanics (mostly trained at Nave Technical Institute), and the blacksmith, have made it possible to repair and replace almost all parts as needed. For instance, when a crucial sleeve wore out no suitable cylinder could be located from which to make a new sleeve. Finally, a flat piece of high carbon steel about 1¼" thick was bent into a cylinder by hand by the blacksmith and the two edges welded together. After being machined in the SPRA maintenance shop, the new sleeve was hardened by a neighboring factory as a favor to SPRA. Fortunately, this homemade sleeve worked very well.

The production statistics from the Soya factory and its one extruder are most impressive. Starting with a production of 40 tons of final product in 1973, output increased to more than 200 tons in 1975. At the present rate of growth, demand will soon exhaust unused capacity (operating on three shifts daily) and plans are being made to accommodate another and larger extruder which will more than quadruple output.

What is the output and what happens to it?

Popularity of Products

After some preliminary experimentation, and with the help of two trained nutritionists, SPRA has settled on the production of five basic products, which are packaged in cartons or in bulk for distribution throughout India but mostly near the factory in Northern India.

The products are: *Nutri Nugget*—texturized, defatted soy; comple-

ments vegetables.

Protesnac—defatted soy and rice; snack food.

Protein Plus—soy, corn, fortified with vitamins and minerals; used as baby food.

Shaktihaar—whole soybeans, used as additive to other foods; sold in bulk and cartons.

Paustikahar—balanced food of full-fat soy, corn, sweetened with brown sugar and fortified with vitamins and minerals; sold only in bulk for welfare feeding programs.

The *Nutri Nugget* and *Protesnac* blends are especially popular in the commercial market, which is the best of tests of a new product's acceptability. Commercial sales have accounted for about 60 percent of the output. The Naves, however, true to the missionary heritage, believe that most of the output from the factory should go to feed the hungry, especially children in schools, hospitals and child care centers. These users mostly depend on free food from the Soya factory or from charitable organizations. UMCOR purchases substantial quantities of these foods for "free" distribution, largely in Methodist hostels. Others, such as a loyal supporter in San Diego, send monthly contributions to the Naves for foods to be given to the needy. The Women's Association of the Westminster Presbyterian Church, San Diego, have contributed funds for two jeeps.

The government of the State of Uttar Pradesh in which SPRA is located, purchases a large quantity of the foods in bulk for feeding in state-operated schools. The foods have gained such popularity in these few years that profit-making commercial producers are now starting to produce soy-blended foods for sale. The Association has developed a market which now can be exploited by others for the benefit of the general Indian population. The Naves are receiving more and more inquiries from abroad about their soya plant.

Impact on Agriculture

By venturing into this enterprise, the Naves have had a most beneficial impact on the improvement of local agriculture. Before SPRA could get underway, local farmers had to be convinced that soybeans would be a profitable crop. SPRA assigned

an extension agent to work with farmers in villages which are nearby and generally close to macadamized roads—dirt roads become impassable during India's summer monsoons when soybeans grow—and the Association signed up several producers on a fixed-price contract. About 210 small farmers took part in SPRA's program in 1976. Not only do soybeans fit nicely into their regular crop rotation but crops which follow the leguminous, nitrogen-fixing soy crop produce more than were the same crop to follow corn or rice.

So far, no suitable wholesale or retail market exists for soybeans such as exist for wheat, rice, and other traditional farm crops. Therefore, anyone wanting to be assured of a supply of soybeans throughout the year must buy and store anticipated needs during the harvest season. Consequently, SPRA is building a silo storage complex with an initial capacity of 2,400 tons and planning for expansion to 6,000 tons. This facility will be ready in 1977.

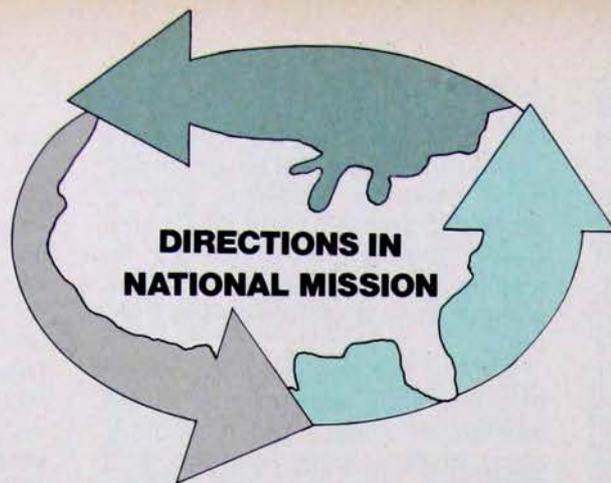
As the project and its factory grow, more hungry people will be fed, more graduates from the Nave Technical Institute will be employed, more beneficial soybeans will be produced, and India will take a step closer toward self-sufficiency in feeding her own growing population without the aid of foreign-food imports.

SPRA is but one shining example of a new look appearing in an old mission. As science and technology come to developing countries, it is likely that our Methodist missionaries will be at the forefront of applying the new ways to solving some old problems. The developing countries are calling for "modern missionaries" of the type represented by the Naves, and many, including India, are excluding strictly evangelical types.

John Wesley preached that all revelations, whether natural or scientific, were of divine origin. He would approve of the Nave enterprise as being within theological and Methodist perspectives. ■



Missionaries Bob and Jeanne Nave (left) began SPRA as an offshoot of the Nave Technical Institute. The factory (top, left) processes soybeans into food products, which are both sold and distributed free to groups such as hungry children (top, right) and lactating mothers.



4: GRAIN RESERVES

Robert McClean

In the fall of 1960, while living in the flint hills of Kansas, my wife and I took guests to see one of the world's largest grain elevators, the massive, half-mile long, cooperatively owned plant in Hutchinson.

Beginning the tour we were shown a chalkboard map of the elevator, its many six-sided tanks pictured like a very long chemical formula. Written in each hexagon was a code: "W52" or "B58" or perhaps "M57", and some smaller letters and numbers. The letter defined the grain in the tank (wheat, barley, maize) and its year of production. The other figures gave test weight, moisture content, protein, etc. The elevator was almost full, mostly with wheat, some 10 years old.

Mechanization was always in evidence. Railroad cars were picked up and tipped to unload. Taken to the top by an elevator we saw large, rapidly moving belts, over one mile long, moving grain from tank to tank. Each tank had electronic sensors to register trouble; in this case damp grain which begins to become warm. Operators are signaled to rotate that tank, mixing damp with dry grain to keep spoilage from occurring.

Grain may be stored indefinitely in facilities such as these. Indeed, grain in some tanks was covered with deep layers of dust, quietly awaiting the time it would be needed.

Mr. McClean is associate director of the United Methodist UN office.

Grain Reserve

We were looking at a "grain reserve." In 1960 the federal government had purchased surplus production of previous years from farmers. Although the market through the commodity exchanges continued to operate, the government price was advantageous and therefore, the government became owner of grain.

Storage of that grain was expensive. In the past, small round bins holding under 100 tons had been erected near producing fields. These were government owned. Now, large skyscraper elevators were being built across the grain-belt. Owned by larger cooperatives or by private grain buyers, they were built on the assumption that payments for storing government owned grain would pay for their mortgages. Controlled surpluses not only filled new facilities, but provided subsidized storage facilities for the future.

The Scenario

After those bumper years of 1960, grain was moved from those massive facilities. World Carryover (grain transferred unused from one production year to the next) decreased from 166 million metric tons in 1960 to 122 million metric tons in 1975.

The present situation is this: Bumper crops in 1976-77 followed good '75-76 production and eased tight supplies of the past three or four years. United States Department of Agriculture forecasts show present 1976-77 carryover to be 171 mil-

lion metric tons, the largest in recent history.

In the 16-year period between 1960-1976 world grain production increased from 241 million metric tons to 401 million metric tons. Consumption rose a similar amount. The ratio between production and carryover is more significant than either figure taken separately. The UN's Food and Agriculture Organization considers a minimum carryover to be 18 percent of total production. Carryover after the bumper 1976 crop is estimated to be less than 13 percent. Although production increase has kept ahead of consumption, the margin of safety to deal with emergencies is still not adequate.

Production was raised when without government stocks to buffer prices, high prices of lean years encouraged farmers to increase grain acreage. US acreage allotments were abolished. Conservation incentives from dust bowl years were no longer available. Grain was planted fence-row to fence-row.

Much of last year's US-produced grain is still owned by farmers. In times of low prices only enough grain is sold to pay debts for machinery, fertilizer, fuel and mortgage. In this situation farmers are not anxious to add further storage costs and continue to lower prices by raising another bumper crop.

Analysts predict dire consequences for coming years. Depressed prices mean less '77-78 production. Drought in the grainbelt

adds to decreased acreage planted. The situation of 1974 could only be a small indication of things to come.

But this tragedy need not happen! The balancing act between fluctuating prices and uncertain supplies will most certainly continue until a plan is put into being which connects production with need.

An internationally controlled buffer stock of grain designed to establish world food security would insure against the traumas of low production years and emergencies. Without such a stock, over-production becomes over-consumption, benefiting traders and suppliers but leaving the world unprepared to care for its needs.

Changing Carryover into Reserve

The United Nations' World Food Council recommended establishment of an internationally controlled reserve of one half million metric tons to meet emergency needs. It also called for a thirty million metric ton "world food security" to stabilize production and prices. Basic assumptions for this plan were given by the World Food Conference in November 1974. By April 1976 sixty-nine governments had adopted the plan. However, the United States, the Federal Republic of Germany (West), Canada and Japan are not included.

In this United Nations plan, stocks would be held by individual governments. Control would be by internationally agreed upon policy. Although stocks would necessarily be built by nations producing grain, a large part of the undertaking, coupled with the recently established International Fund for Agricultural Development, is designed to help developing countries become grain producers.

Advantages to an international plan are obvious. According to World Food Council documents, it would be impartial, distributing food on need rather than political expediency. It would be able to meet emergencies more rapidly than by other means. It would cost only one third as much as would nationally controlled stocks.

Dangers and Opportunities of Reserves

Historically, reserves have had many effects, some helpful, some dangerous. Both must be analyzed.

1. *Reserves have depressed prices.* Short supplies mean higher prices. The reverse is also true. Producers do not like depressed prices, cutting back production if price is not an incentive to production.

Consumers generally applaud lower prices. However, although analysts generally say rises in farm prices will be felt in consumers' pocketbooks, there is little actual relationship between basic foodstuffs and finished products. For instance: Wheat at February's prices brought farmers 3 $\frac{3}{4}$ th cents per pound. Add to this the price of milling, transport, baking, packaging, promotion and sales. Consumers pay from 40 to 70 cents per pound for bread made from 3 $\frac{3}{4}$ th cents worth of wheat. Doubling the price of wheat would not alone have noticeable effect on the consumer.

2. *Reserves have stabilized prices.* When the US government owned large amounts of grain, prices did not fluctuate. Farmers were promised a specific price if certain rules were followed, including not planting all available land. However, stocks were depleted with the Soviet grain sale in 1973. Prices became more fluid, often going the limit of 20¢ per day.

Those who trade in grain generally like price fluctuations. (Traders include the extremely large private corporations such as Cargill and Continental Grain, the grain cooperatives such as Far-Mar-Co, and smaller receivers, shippers and commission houses.) Trading in the Futures market attracts not only those who wish to plan ahead on prices and needs but speculators. For speculation to be profitable prices must fluctuate. The chance to buy cheap and sell dear keeps the market active. Traders, then, are generally against plans which control price fluctuations. One exchange president put it: "If prices do not fluctuate, people no longer want to do the things they do here."

Producers and consumers generally appreciate stability but neither has control to bring it about. Little grain is presently government-owned in the US. Farmers are unorganized, getting their market information from trader-supported media. Therefore, prices presently fluctuate rapidly, attracting speculators. When, as in the case of the 1973 Soviet sale inside information is available to some traders but not to others, the market can hardly be called speculation.

3. *Reserves have acted to cut future*



production. The United Nations discussion calls this effect a "disincentive to production." In the United States, farmers simply choose crops which they feel will yield more profit (assuming weather conditions give them that option).

Developing countries have a different problem. Cheap grain during the time of US surpluses misled world leaders to look here for grain, shifting internal production to export crops. Rapidly rising prices in '73-74 made grain unavailable to many. US planners escaped high labor costs by shifting away from labor intensive crops such as vegetables. These crops were shifted to nations, such as Mexico or the Philippines, with lower wages. Much of the discussion at the United Nations Food Conference pointed out that post-World War II programs designed to dispose of US surpluses had been a primary cause of decreasing grain production in developing countries.

4. Reserves have been used to enslave peoples. The Biblical account of Joseph is often quoted, and rightly so, to show why grain reserves should be built in time of plenty. But it also shows a contemporary danger. Pharaoh acquired a total grain monopoly. We are not told how he arranged this coup. He probably bought cheap. He certainly sold dear!

When the drought began, all Egypt's people came to government granaries for their year's grain supply. The price demanded was their money and jewelry. When they returned the second year the price was all their cattle. The third year's supply was paid for with their land. On the fourth year they had nothing left but themselves, so in order to live they sold themselves to become Pharaoh's slaves. Pharaoh enslaved not only all the land and peoples of Egypt, but neighboring peoples as well, including the family of Joseph, the one who designed the scheme.

Why International Control?

Remember, problems exist with privately controlled or nationally controlled reserves (such as Pharaoh's). International controls are designed to escape them. But our own recent history is not pleasant to recount. Grain surpluses in the United States, seen as a problem by planners of the '50's and '60's, were

discarded in ways which placed many less economically powerful nations in continuing need.

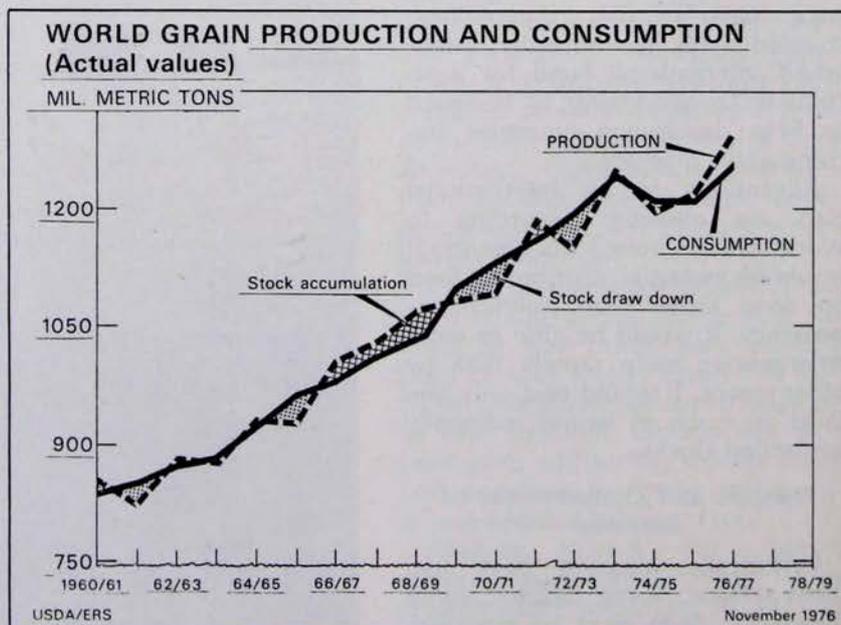
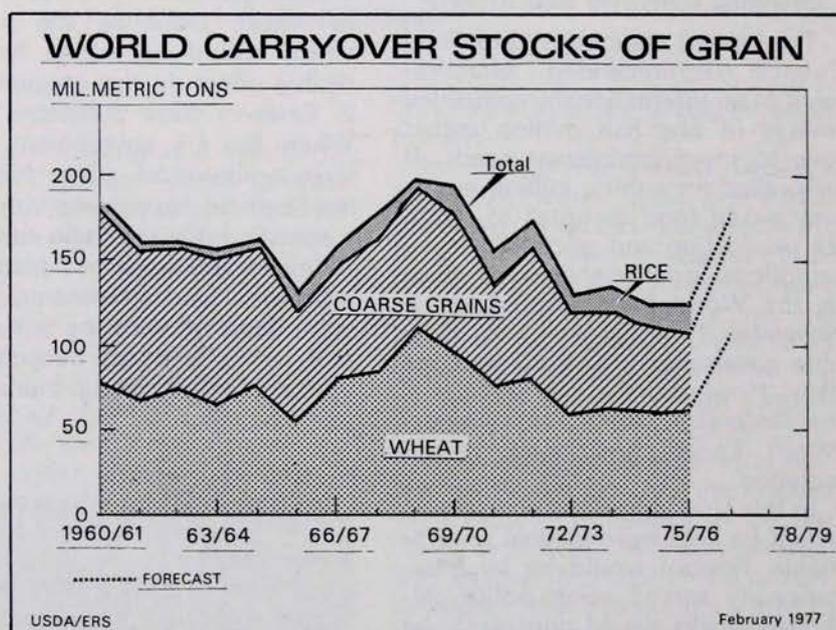
The United States rejected participation in a World Food Board in 1946. This board would have formed *internationally controlled* food stocks and would have given favorable treatment to needy countries. Instead, the Marshall Plan between the United States and recipient nations, was formed "to save sixteen European nations and Western Germany from economic collapse and Communist domination." Because US policy makers insisted on using surplus stocks for purely political purposes, Fiorello H. LaGuardia,

former New York Mayor, resigned as director of the United Nations Relief and Rehabilitation Administration (UNRRA). He refused to carry out US policies as the international Joseph of the 20th century.

Present Possibilities

Thirty years have passed since Mayor LaGuardia lost his battle to de-politicize food surpluses. Little has changed. Foot dragging by western industrialized nations kept both internationally controlled emergency stocks and stabilization stocks from being formed.

It is prime time to switch those policies, to cease seeing food as a



weapon and to take control of stocks away from the groups which see food production primarily as a means of capital production.

It is time because:

1. A new US administration is not so adamant against federally held reserves. There is evidence of renewed support for conservation practices to control U.S. production and for incentives for on-farm storage.

2. Present carryover of grain in both northern and southern hemispheres is larger than since 1970. Argentina and India, among developing nations, have grain surpluses which could be purchased, easing unbearable burdens on their national

treasuries. If this carryover is not diverted to world food security, today's glut will again produce tomorrow's famine.

3. Weather conditions as well as limited planting indicate next year's carryover will diminish. Without reserves, a low carryover of under 125 million metric tons could force prices so high most seriously affected nations could not buy food.

4. United Nations Food and Agriculture Organization mechanisms coupled with those of the World Food Council are in place, with recommended plans for forming the emergency reserve and the stabilizing stock.

5. Many nations again see the advisability of producing food for their own people rather than for export. A world food security would be added incentive for this self development to happen.

If grain reserves are to be used as a means of doing justice and not to replay the starvation and enslavement tragedies of the past, they *must* be internationally controlled. Neither nations nor private corporations must be allowed to play Joseph and Pharaoh. Access to food is a basic human right of all people. Now is the time to implement an international system designed to meet that right. ■

The Grain Belt Consultation, held in December, 1976, was sponsored by the Council of Bishops and the Board of Global Ministries of The United Methodist Church. Made up of 300 church members, two-thirds farm people and one-third clergy, from 24 grain-producing states, it issued no official policy document but did discuss various topics in 20 sub-groups. These are representative statements of the varying opinions from those groups on grain reserves:

"We affirm the need and demand for world-wide grain reserves to be used for humanitarian purposes, particularly emergency situations. This includes the possibility of need within the United States due to crop shortages. We do not agree on how these reserves should be used, where they should be stored, how paid for, and what groups or group should maintain control."

"We suggest that any grain reserve be isolated from world markets and be used as aid rather than trade. We realize the overall effect may be that of creating economic pressure on the world market."

"We suggest that the cost of storing (certain) grain reserves be shared by all people, internationally, including the OPEC nations, and that distribution be done internationally and at no cost, possibly by relief agencies."

"We suggest it may be appropriate to have a variety of patterns for storage and control of grain reserves. Storage and control by the producer is one pattern, but the concept of grain reserves should not be limited to that. There should be

patterns of national and international control, including the possibility of a church-sponsored and controlled grain reserve."

"We recommend government legislation to provide a tax credit to those who contribute to a grain reserve to be controlled by a church-sponsored corporation for storage and distribution."

"We encourage the use of tax funds to purchase grains from U.S. stores for countries with grain needs which have requested help."

"We are cautious about positions on grain reserves which may seem to support acreage control or price stabilization."

"We suggest that United Methodist Church support for the following reforms of the P.L. 480 law in the 95th Congress as follows:

—To get food aid to the poor who need it.

—Avoid use of food for political purposes.

—To insure that food aid not serve as a disincentive to receiving countries.

—The inclusion of a 15% 'forgiveness' clause in Title I aid if funds are channeled into agricultural self-development."

"We advocate the development of international food reserve management systems. These should make possible the mobilization and maintenance of food stocks to deal with production gaps and emergency needs. The systems should attempt to prevent use and development of these stocks for the political or economic advantage of governments, corporations and individuals. Such systems must also guard against

practices which serve as disincentives for food production capacities in developing nations, and must encourage sound, ecological practices."

"We recommend consideration of a flexible world-wide monetary food fund to be used in food crises. This should be internationally funded and administered. It is seen as more flexible than a created grain reserve in meeting urgent food needs. We feel it is very important that the fund be protected from politically manipulative use."

"We suggest that a reserve fund, such as that described above, be established as a required United Nations fund and as a contribution fund with participation by churches and other groups. We urge the churches to move toward this as rapidly as possible, providing leadership and representing a truly human conscience."

Other UMC statements include:

1976 *General Conference*—"Human Hunger and the World Food Crisis"

Our country must become a major partner in a responsible international system of food reserves and an early warning system to alert the world community to impending famine in any country or region. To this end the United States should cooperate fully with the world food reserve and warning system recommendations of the World Food Conference. U. S. food reserves should be administered in accord with an internationally agreed upon plan.

Modern Pilgrims in the Sinai

Charles E. Brewster



C
row
de
ho
Hu
tha
for
be
nig
tra
wa
an
ba

th
to
w
p
th
ri
Y
th
in
fi
g
co
be
ju
fi
M
ha
in
sh

fu
de
w
pr
de
pl
ni
se
ti
ly
se
th
w
p
th
a

c

M
sp
ir

On the night before the American election that would narrowly choose Jimmy Carter as President, I stood alone for almost an hour some place in the Sinai desert. Huge grey hulks, somewhat more than hills but less than mountains, formed the walls of the dry river bed, or wadi, that was campsite that night for me and 34 fellow Sinai travellers. A full moon caressed the wadi, lending definition to the hills and the few bush-trees. There was barely a breeze.

Walking about a mile away from the rest of the group, I endeavored to drink in the silences and feel what Edwin Markham called "the passion of eternity," but all I could think was that it had been a long ride and this was not exactly New York. My body was in the desert but the rhythms of my mind were still in "civilization." (In the following five days almost everyone in the group, myself included, would discover how little the rhythms of their *bodies* had made the necessary adjustments, too.) The lesson of my first day in the desert was plain: Moses and Elijah, Jesus and Mohammed knew there was little point in going away to the desert just for short periods of time.

Still, after six days of very carefully planned wanderings in the wilderness there were few of us who would ever again wonder why prophets and ascetics went into the desert in the first place. The uncomplicated environment has an undeniable attraction. Sinai strikes the soul with the elemental mysteries of time and space. The sun rises quickly, dominates the cloudless sky, and sets quickly, neatly dividing time; the mountains rise abruptly from the wasteland, giving grandeur and purpose to open space. Human life in this perspective is both more fragile and more precious.

Throughout these days we would come upon numerous reminders of

the march of human life through the times and spaces of Sinai. A 5,000-year-old settlement made of unhewn stone stands today much as it did then. Two thousand-year-old Nabatean graffiti, written by the same people who built the city of Petra in the Jordanian desert, announce prosaically, "Hello, so-and-so was here." Sixth century Hebrew and Greek inscriptions on a large rock just at the entrance to a most depressing part of the desert, say "(God) Bless and guard so-and-so, son of so-and-so." Tiny crusader crosses carved on rocks leading to Mt. Sinai testify to the devotion of European pilgrims in the twelfth century. These and countless others who left no mark came this way.

Almost everyone in our group had more than a tourist's curiosity about Sinai. We included several Old Testament professors and their wives, a Chinese pastor from Hong Kong, a Scripture professor from New Zealand and his wife, six students from United Methodist-related Garrett Evangelical Seminary in Evanston, Illinois, six students from St. Olaf College in Minnesota, a Lutheran pastor and his wife from Minneapolis, a Roman Catholic expert on Talmudic studies from Germany, two young Jews from California, the nine-year-old son of one of the Old Testament professors, and four theological students from Sweden who spent most of the time underlining sections in the Book of Exodus. We were led into the wilderness by Ora Lipschitz, who teaches at Hebrew University, has led 95 trips to Sinai, and had somehow persuaded us that the best way to see the Sinai was not in an air-conditioned van, but in an open Mercedes kibbutz truck. Instead of excursions out of fancy hotels in Eilat, we camped out under the stars.

A Ton of Fuel and 500 Eggs

However, for a twentieth century group something more than manna or the hope that we would be fed by ravens is required. The logistics of our campaign would have im-

pressed the quartermaster of Patton's Army: a ton of fuel, 500 litres of water, two tons of food, including 500 eggs, 200 loaves of bread, 60 bottles of milk, and about 30 huge tins of biscuits. Ms. Lipschitz does not believe modern travellers should eat lightly in the desert. A typical lunch consisted of baked beans, artichoke hearts, sardines, asparagus spears, melon cubes, fried eggplant, stuffed grape leaves, green olives and hot bouillion. Dinners were four course affairs; our tablecloth spread out on the sand. Ms. Lipschitz buys all the food herself in a local supermarket because she could not have a variety if she bought it wholesale. The milk is sterilized, so it lasts easily for six days. The eggs are not refrigerated after she buys them, so they are still fresh by the last day, but by then the bread is beginning to mold.

We were divided into five teams for meal preparation, with each team's shift beginning with the evening meal. (On the second night I made a Western Sinai omelette out of 66 eggs.) This pattern not only worked well, but it corresponded to the nomadic practice of counting the days from sunset to sunset.

Rules of the Road

The first rule of travel in the desert is to leave no refuse. Even ordinarily bio-degradable objects such as orange rinds must be taken out because they will not decompose in the dry air. The partner of toilet tissue is matches.

The second rule is that the body is a poor judge of what it needs. We are accustomed to drinking only when thirsty or perspiring, but one doesn't perspire in the desert. The major cause of diarrhea is not the food but dehydration, therefore, "drink more water" was Ms. Lipschitz nearly constant advice. The antiphon of this was "eat more biscuits" because that would make us thirsty.

Our route took us down the eastern flank of the peninsula to Sharm el-Sheikh and Ras Mohammed. There we went diving among the

Managing Editor Charles E. Brewster spent part of his recent sabbatical visiting the Sinai.



"Man's encounter with God the Western World

multi-colored fish and coral whose extraordinary beauty is known to underwater enthusiasts the world over. Then up the western flank to a place called Hammam Sidna Musa for a welcome dip in a pool fed by hot springs. The local residents claim that when Moses and the children of Israel passed this way, Moses requested a drink of water from a woman. She did not wish to help him so she told him the water was hot and brackish, whereupon the angel of the Lord immediately made the water that way. Moses evidently stayed thirsty.

By the second night we were camped in Wadi Feiran. Christian pilgrims in the fifth and sixth centuries identified this as the site where Moses struck a rock so that water poured forth. The Bedouin today know that water can frequently be found in the rocks at the point where the igneous and the sedimentary rock meet. The water has seeped through the sandstone but is blocked by granite and calcium deposits; a sharp crack with a stick at the right spot will release the water. A large group of Bedouin was living in the wadi. They had more pickup



The monastery of St. Catherine (top) houses a collection of ancient manuscripts. The mosaics in its church date from the Sixth Century. These tombs (center) are even older, dating back five thousand years to a Bronze Age people about whom little is known. The present-day inhabitants, the Bedouin (right), are friendly people, some of whom seem interested in modern gadgetry.



There has had an incalculable effect on down through the centuries."

trucks than a small town in Texas and are reputed to be excellent mechanics.

The Ways of the Bedouin

Through the next three days we were to meet Bedouin often. Several times we accepted their hospitality to have tea. While in Wadi Feiran, I walked alone down the road of the oasis and sat in the shade of the tall palm trees. Two boys came along and promptly squatted down next to me. They were clearly bright and inquisitive. The younger wanted to take a picture with my camera. I couldn't refuse, and before I realize what had happened he accidentally ripped the film. The elder offered me some bubble gum.

Twice we ate our lunches in the *medabehs* provided by Bedouin for travellers. These are shelters stocked with charcoal for a fire, cups, a pitcher, tea, sugar, bread, and perhaps dried dates, and a blanket. A person may sleep there if not invited to someone's home (as in the story of the two angels and Lot in Genesis 19). We did not use any of the supplies, because we had brought our own, but we shared our meals with little children who shyly joined us.

Sharing seems to be a basic law of survival in the desert. At several stops Ora and a professor's wife who is a nurse were asked for emergency treatment of cuts and bruises. We frequently gave Bedouin a lift. In turn, we asked a man for permission to take water from his well. The Bedouin rule is that no permission is needed to drink from any well but only to take water with you.

The Bedouin hang their possessions on acacia trees for safe keeping. These are the same prickly trees from which the Ark of the Tabernacle was constructed (Exodus 25). Evidently, a Bedu can leave something there and come back a year

later and expect to pick it up. However, if something is left on the ground it is assumed to have been discarded by the owner. The needles of the tree serve as sewing needles for Bedouin women.

"Give Thanks to the Lord"

On the fourth day we arose at 2:30 a.m. for a three-hour climb to the 7,500-foot summit of Mt. Sinai. The previous day we had hiked for about two hours along the route traversed by pilgrims for centuries. That hike was supposed to condition us for the next day's climb. Led by two Bedouin boys, we finally reached the top, utterly exhausted and cold, and were amply rewarded with an unforgettable sunrise. The authenticity of this particular mount as Mt. Sinai is disputed (early Christian monks grouped the sites of the burning bush and Mt. Sinai for the convenience of pilgrims). Still, we had shared in a pilgrimage hallowed by ages, beholding the awesome beauty of what a nineteenth century traveller in Sinai called "the convulsed forms" of these mountains in their "bald and awful abruptness."

We sang the Hebrew verse of Psalm 136:1 which the Swedish students had taught us: "Give thanks to the Lord for he is good, for his loving kindness endures forever." And thought of the incalculable effect man's encounter with God here had on the western world down through the centuries.

There was time left for only a short prayer before we started our descent down the other side of the mountain to the monastery of St. Catherine. Here a dozen Orthodox monks maintain a church whose gorgeous mosaics date from the sixth century. There is a remarkable library of ancient manuscripts of the Bible (the most famous of which, Codex Sinaiticus, is now in the British Museum, much to the monks' displeasure) and a fine collection of

ancient icons. One has constantly to remind oneself that this beautiful art and rare collection is not in a large city but in the middle of the desert. Unfortunately, the monks must contend daily with hordes of curiosity seekers and tourists, who appear to have little appreciation for the monastery. The monks will probably give up in a few years and close the site to all but a few scholars.

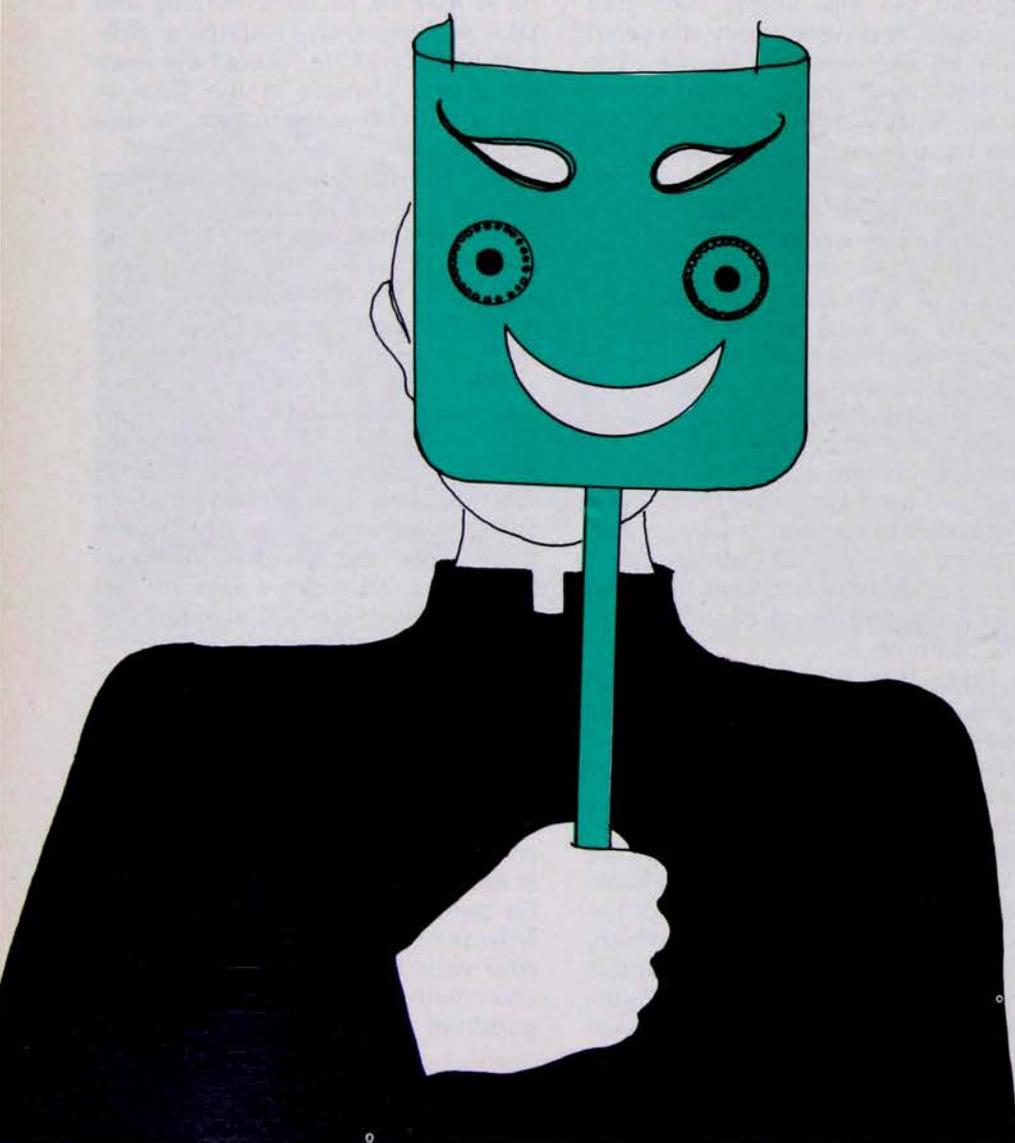
This brash intrusion of the modern world on a small group of dedicated people with their own mission in life is symbolic of the larger problem of Sinai itself. For every group entering Sinai, no matter how careful it may be to leave nothing and take nothing away, disturbs a delicate balance of life. There have been no drastic changes in the Sinai in the last 10,000 years, but what about the next 50?

On the fifth day we visited a plain on which stand about 40 small, circular buildings, about 13 feet in diameter, which the Arabs call *nawamis*. The name means "mosquitos" and relates to a local legend that when the Lord punished the Israelites by sending a plague of mosquitos, Moses built round houses to confuse them. The *nawamis* are actually tombs built in the Chalcolithic or early bronze period, some 5,000 years ago. Thus, they were there when the Children of Israel passed by. Although a few are destroyed, most are still standing today just as they were then.

For me the *nawamis* were wonderful, but they will have to vie with all the other images of Sinai in my memory. In their own way, they put to the pilgrim the age-old questions: What is real and lasting in life and what is transient? In what ways is the glory of the Lord revealed to his people? What is significant and what is of no purpose? The traveller who visits Sinai and does not come away with a new interest in those questions has not visited the desert. ■

THE CHURCH MOVES ON STAGE

Beverly Boche



"I believe that the purpose of the theatre is to show mankind to himself and thereby to show to man God's image"—Tyrone Guthrie.

With this philosophy in mind, it is not too surprising to learn that the call, "Is there a chaplain in the house?" given at the Guthrie Theatre in Minneapolis, Minnesota, will result in one promptly arriving on the scene. Last year it was Paul Stambaugh, a third-year student at United Theological Seminary in New Brighton, Minnesota, serving an internship at the theater named after the noted English director.

Stambaugh has had a long standing interest in the theater. As an English teacher for several years before entering seminary, he led his students to an appreciation of drama, often taking them on field trips for performances of the nationally-renowned repertory company in nearby Minneapolis.

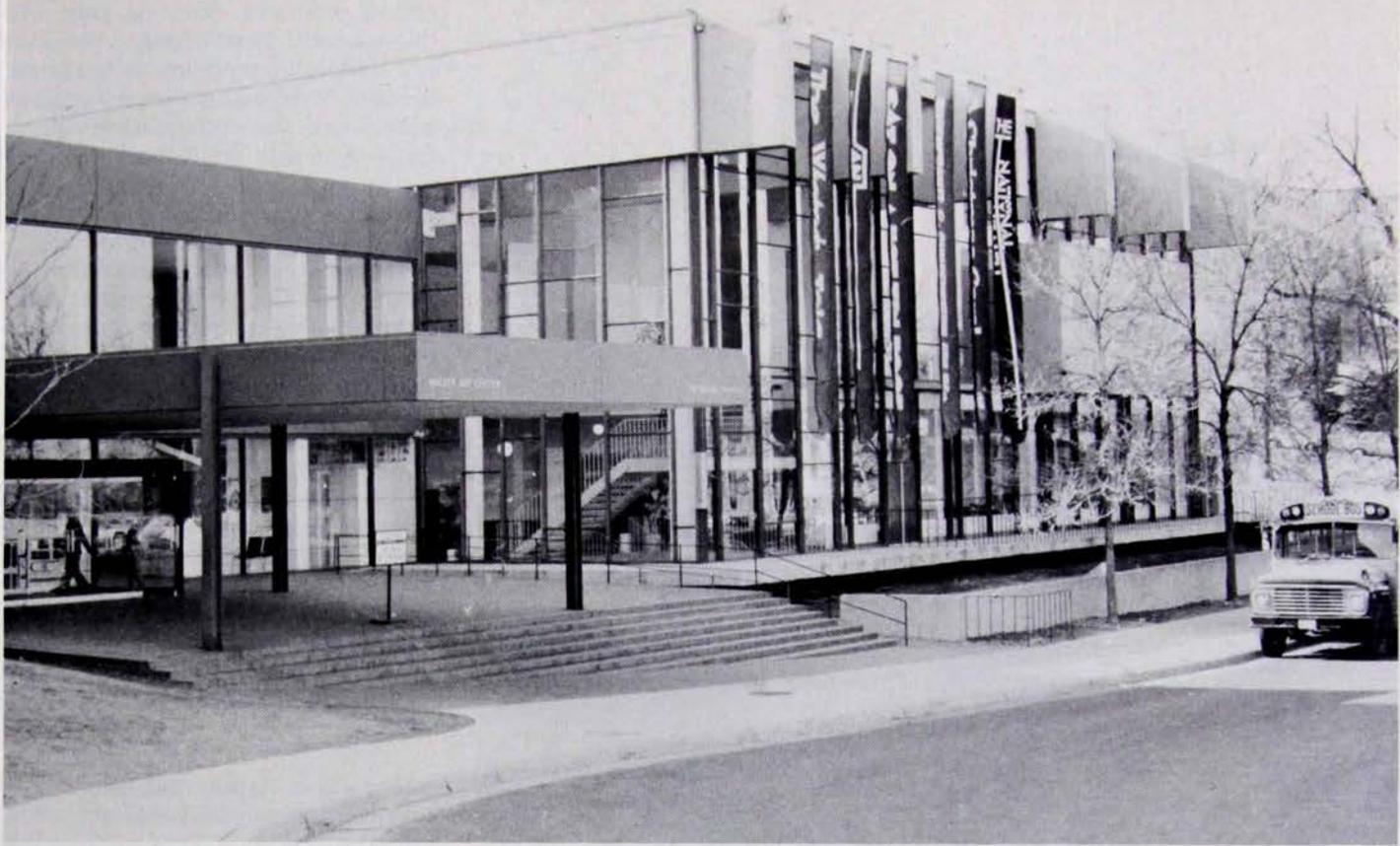
When it came time for him to design an internship project, it seemed perfectly natural to decide on a program which would bring his two interests, the church and the theater, together. The fact that a professional theater company had, undoubtedly, never had an in-residence clergyman before didn't cause him much concern. He sold the idea to his professor and then to the director of the Guthrie.

Paul feels strongly that the church and the theater have been in the past, and should be now, closer than they are. They have, he asserts, common goals and can work in partnership to better the human condition. One result of his experience has been a deepening of his conviction that "the church and theater have the means to enhance the worth of each other."

Internship at Guthrie

Since he began his internship in the summer of 1975, student chaplains have made it possible for hundreds of Minnesota church members to visit the Guthrie for a performance and to stay for discussions with the actors and others involved in the production. This, Stambaugh believes, is necessary to help each group better understand the other

Beverly Boche is editor of the Minnesota United Methodist Reporter.



The internationally renowned Tyrone Guthrie Theatre in Minneapolis, Minnesota, is noted for its creative and artistic approach to the plays it produces.

and to break down the mutual distrust which often exists.

How was he received when he arrived at the theater? Stambaugh says, "Just as a minister would be wherever his congregation was." Some of the personnel went out of their way to welcome him. Others ignored him and one was openly antagonistic. The latter, he feels, came to appreciate what he was trying to accomplish and has become a supporter of the project.

Paul did not intend to serve as a chaplain for the company. His aim was to establish dialogue between church people and theater people. However, emphasizing again that actors are as varied as any other group of people, he found that some of them wanted and needed the kind of counselling and understanding that a minister could provide. A number of occasions arose in which an individual sought him out with a personal problem and so, quickly, he became "chaplain," too.

This season the seminary intern is John Slothower, also a third-year student at Union Theological Seminary.

Slothower feels that the church and the theater are natural allies. "The theater," he says, "needs an audience and the church needs to be an audience. The word needs to be spoken where people are, with the need to be spoken so people can understand it. By holding up segments of society through the plays it performs theater can show the church where people are. Then," he adds, "it is imperative that the church be involved not in just so-called religious drama, but to encounter all drama as a way of understanding its relationship with the world." To be involved with drama which says only what it wants it to say, Slothower feels, isolates the church from the world and what others are experiencing. The church has a responsibility to the world as a whole, not just to the Christian community.

Drama and Church Audiences

Because of this belief it is necessary for Christians to see drama which challenges their faith as well as that which confirms it. The chaplain encourages some sort of theater



THAT'S ENTERTAINMENT

Sixteen United Methodist ministers taking a special course on "The Use of Voice and Movement in Worship" is the latest and most highly specialized by-product of the internship program at the Guthrie Theater. The four two-hour weekly classes, held early this year, were taught by Fran Bennett, the theater's voice and movement director. The class was instigated by Paul Stambaugh, former intern at the Guthrie and now an associate pastor in a Minneapolis suburb.

Other community resources are more general and are mostly conducted by John Slothower, this year's Intern in Church-Theater Relations. They include: theological perspectives on each of five plays from the repertory; discussion leaders' guides, to be used outside the theater; discussion groups, after performances; seminars, with members of the acting company; training sessions for clergy and lay leaders; a class for the general public on theological perspectives.

experience for all church adult education programs. This, he says, fills three needs. First, those who want just entertainment are entertained. Second, it is a short-term religious experience for others and third, those who will study before seeing a play and discuss it after the performance may obtain new insights and greater understanding.

To promote the use of the Guthrie in this manner, Slothower has used denominational channels of communication to get the word around that he is ready to assist church groups in a theater experience. At present, he has more than 70 churches on a mailing list and 20 which have come to the Guthrie for one or more plays. The majority come from United Methodist, United Presbyterian, Roman Catholic and United Church of Christ congregations in the Twin Cities. Some, however, come from outside the metro area and from Wisconsin.

New Insight into Plays

The Rev. James Schneider has taken a group from his Grace UMC congregation four times to see plays at the Guthrie. Some had never seen a professional production before and some who had been play-goers thought of the experience as purely entertainment. Now, he says, people are beginning to see that God can speak to us through the theater. "It helped," he feels, "our people see that when you are in Christ, He's apt to pop out at you from anywhere."

It took a while, the minister concedes, for Grace members to reach this point. After viewing Tennessee Williams' "Cat on a Hot Tin Roof," for example, some had difficulty seeing any value for a Christian in the play. John Slothower, also recalls that this was a particularly difficult play for church groups. Questions about the language and whether it was "good" for a Christian to hear were frequent.

Other plays church groups saw and discussed this season were William Shakespeare's "The Winter's Tale," Henrik Ibsen's "An Enemy of the People" and Tom Stoppard's "Rosencrantz and Guildenstern Are Dead." The most frequent comment occasioned by all four, says the chaplain, is "This is not the way the world is" or as one woman put it more personally, "This is not the

way my world is!" Slothower tries to turn this type of comment to the realization that this is the way the world is for *some* people. Then he often asks, "What would you like to say to these people to share your life with them?"

Relating to Theater People

Slothower knows he is the presence of the church at the Guthrie. Most of the acting company he sees as "deeply religious people, but not in ways which fit into Sunday morning liturgies." Theater people are more sensitive to feelings and needs. He feels a great amount of support from both the administrative and creative portions of the Guthrie. "This theater," he says, "has generally an open atmosphere of support." Working with the people there, he runs into the same problems a local church pastor might encounter. His predecessor, Paul Stambaugh, is still counselling with two people several months after his internship was ended.

Working with the groups coming to the theater, Slothower sees himself as a servant. "Instead of offering programs, I want to work out what the groups need. I'm not selling a theological viewpoint. It is very freeing. I can work with a wide variety of faiths. I try to raise questions and let a person give the answers from their own faith."

A year and a half after the theater internship program began, Paul Stambaugh has been ordained and is serving as assistant pastor of Excelsior United Methodist Church in a suburb of Minneapolis. He does not intend to pursue a career as a chaplain and maintains that his experience with the Guthrie will be of value to him in the parish ministry.

John Slothower, who will be with the theater until the season ends this spring, is hoping to find a permanent position with a theater company. His hopes may come true in the near future, for even before his internship is completed there are indications that the Tyrone Guthrie Theatre has recognized the place for the service the two young men have provided and are looking for funds to provide a fulltime, in residence, chaplain for their staff.

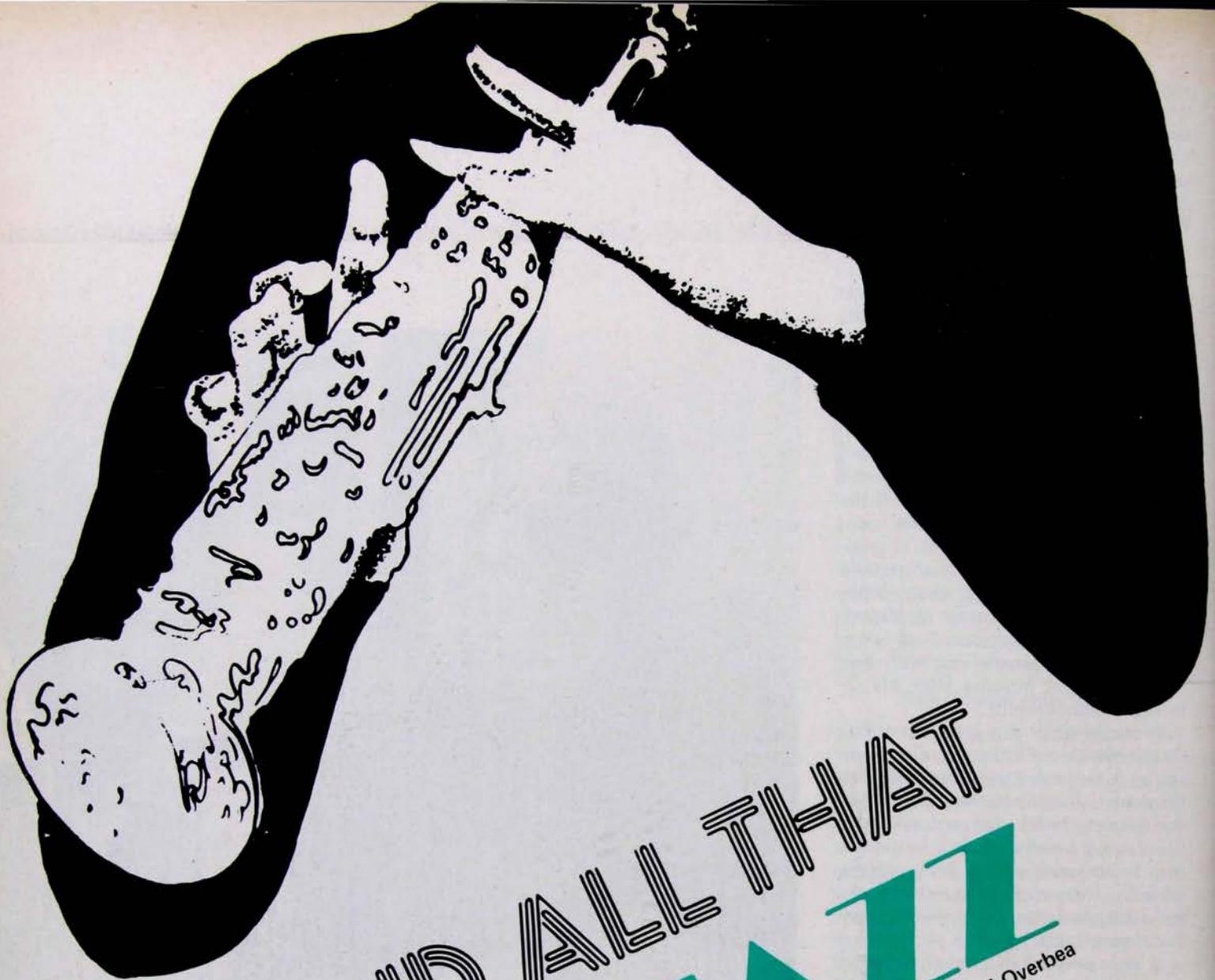
A young man's dream of bringing the church and the theater together again is becoming a reality in Minneapolis. ■



Barbara Field, Guthrie Artistic Director, supervises the written work which intern John Slothower produces.

(Above) She advises him on one of the theological perspectives he writes for each of the Guthrie's plays and which are given to church groups to use as a basis for discussion.

(Opposite page) John Slothower watches as Fran Bennett, Director of Voice and Movement, helps a fledgling actress with her dance practice.



AND ALL THAT
JAZZ
Luix Virgil Overbea

po
A
ma
on
the
jaz

elo
of
mu
po
the
Cl
tor
he
off
pr
co

on
sa
hi
Re
co
Cl
h
pi
a
m

Cr
5:5
Ch
thi
thi
tio
ter
acr
see
ver
the
ma
N
acc
Ch
out
"O
wit
sho
enc
ing
N
star
fess
wer
he
"
life
in
sur
Ma

Luix
Chr

Mark Harvey is a musician, composer, and arranger who digs jazz. A frail 29-year-old in blue jeans, he may tote a Bible or a trumpet under one arm, carry music notebooks in the other, and talk about plans for a jazz concert.

An ordained United Methodist elder, the Rev. Mr. Harvey is director of the Ministry with the Arts Community in Boston, a program supported by the National Division of the United Methodist Board of Global Ministries. In downtown Boston's Emmanuel Episcopal Church, he conducts his business from an office plastered with notices, posters, programs and announcements about contemporary music.

"I was ordained into the ministry on the basis of my interest in jazz," said Mr. Harvey as he talked about his work in Boston. "I have visited Rev. John Gensel [pastor of the jazz community at St. Peter's Lutheran Church] in New York and seen what he is doing, what he has accomplished. My goal is to ratify jazz as a significant expression of God's mission."

Harvey calls his mission the "New Creation," based on II Corinthians 5:17: "Therefore, if any man be in Christ, he is a new creation; old things are passed away, behold all things are become new." In promotional language, his ministry is termed "an ecumenical outreach across our pluralistic society which seeks to build bridges between diverse peoples through celebration of the arts and concern for the humanity of the artistic community."

Nevertheless, not all churchgoers accept his ministry. "Well-meaning Christians still look upon me with outright hostility," said Mr. Harvey. "Of course, I have learned to roll with the punches. No problem nor show of resistance is significant enough to make me feel like throwing in the towel."

Neither does the jazz clan understand Harvey, although he is a professional musician who often plays weekend gigs or jazz concerts, and he performs with street dudes.

"Among the harsher realities of life to me is this," he said. "People in the artistic community are not sure of what I am about either. Many of my fellow artists could not

care less about church and my mission. They are often turned off."

Holder of an undergraduate degree from Syracuse University, Harvey entered the community jazz service while earning a master of theology degree from the Boston University School of Theology. For four years he worked in the jazz area as an intern on the staff of Boston's historic Old West United Methodist Church.

After graduation he chose to teach rather than pastor a church. After a year of teaching he was commissioned to take up the jazz ministry. He is now working toward a doctorate in social ethics at the Boston University Graduate School.

"Some day," he said, "I hope people see my ministry as serious work, not just a ministry of the arts. This is a theological probing and breakdown of the identification of Christian values in relation to so-called cultural norms. My work includes counselling—I have dealt with everything from suicide, police brawls, and legal problems to conducting marriages, baptisms and holiday services through the arts."

Despite resistance from some churchgoers, Harvey survives because his ministry is quartered downtown in the Back Bay of Boston where most of the jazz action, entertainment and night life is found. The Emmanuel Church has presented Ruth St. Denis and her dancers, the Duke Ellington Orchestra and the Duke's sacred music, the Chamber Orchestra and Chorus, drama, puppets, mime, poetry readings, and a variety of arts.

Harvey views the church as a positive force that can bring artists into its midst as human beings. "We can raise the image of the artist and change notions in the eyes of society," he said.

"Lest we forget, Jesus' ministry was to reprobates, to marginal people who fitted into nothing. Today, artists do not seem to fit, but they really are no different from anyone else. We must try to break down false notions and moral attitudes."

Perhaps Mr. Harvey has become best known as a jazz minister through the celebration and liturgical exploration of his program. Goals in these areas are to praise God and affirm the talents of artists "through events which speak to the soul of our common humanity, perform-

2 Ministries in the Arts

Luix Virgil Overbea is a reporter for the Christian Science Monitor.

"I WANT TO RATIFY JAZZ AS AN EXPRESSION OF GOD'S MISSION."

ances, presentations, festivals," and to develop new expressions of worship and meditation with the arts and encourage artists to create at this level.

Through this effort Jazz Celebrations, the Jazz Coalition, the Jazzline (a telephone information service on events), Jazz Week, and all night festivals have emerged.

Jazz Celebrations brings weekly concerts to Emmanuel Church at 6 p.m. each Sunday, November through May. Now in its sixth year, the program seeks to provide various facets of jazz—first Sunday, voices old and new; second Sunday, mixed media jazz; third Sunday, jazz cabaret; and fourth Sunday, avant-garde.

Although the setting may feature dim lights and an intimate atmosphere, these programs are presented free of distractions. Not even soft drinks are permitted. Goals are to provide a proper environment for the jazz art form, an informal format (without commercial trappings), a gathering point for the Boston jazz community, and to expand the jazz audience among the general public.

Patrons donate \$2 a head to see the program. This year's series is subsidized through financial assistance from the Massachusetts Council on the Arts and Humanities. Last year Polaroid Foundation aided the celebrations.

Audiences do not overflow Emmanuel Church, but they come each week regardless of weather or performers. Sometimes the musicians turn people off. "Well, this group is not my style," said one patron leaving early, "but I'll be back to see what they have to offer. Coming

here is an adventure."

Through the Jazz Coalition Mr. Harvey has been involved in two big productions, semiannual all night concerts—the latest on the frigid night of February 9. More than 100 musicians and hundreds of singers (gospel choirs and groups as well as secular) entertained more than 1,000 people throughout the marathon.

"This has become such a tradition here that people are calling it an urban festival," said Harvey. "Church people have assumed a watch night attitude. And it has assumed religious overtones although most of the musicians may not be religious. Participants and supporters alike revel in the feeling and spirit of the program." Free breakfast is given to those who survive the lengthy effort.

Even more elaborate is the Jazz Week, a mobile musical circus that travels around Boston—day, afternoon, and evening. Some performances are free. Some activities are seminars, films, and discussions as well as performances. Settings may be churches, community centers, schools, night spots, concert halls, and outdoors in such places as the City Hall Plaza and Copley Square Plaza.

Boston Jazz Week is run on a shoestring, says Harvey, "but it carries our message to the prisons, hospitals, public schools, and all kinds of neighborhoods."

A small group works with Mr. Harvey in producing Jazz Celebrations. To carry out big productions Mr. Harvey has organized the Jazz Coalition, which has an ecumenical advisory board. Through the Jazz Coalition, musicians performed a benefit concert to help 80 artists (not musicians) who were burned out of their homes by a big apartment fire last year. "Other agencies were not able to help these people, but we were," says Harvey.

A spinoff of the coalition is Jazz Ed, a program that has brought jazz to public schools. This program is now conducting its third pilot project financed by the Massachusetts Department of Education to improve race relations in schools. For example this program has paired a suburban school of Acton, Mass. with the inner city Martin Luther King Jr. middle school in Boston.

Arnie Cheatham, a black musician, designed the curriculum for Jazz Ed. He and Harvey teach a class five days

a week, presenting films, guests and discussions about jazz. The class is divided into nine special activities—music in daily lives, rhythm sections of bands, famous musicians, radio transmission, seeing a live concert, utilizing homemade instruments, reading music, special projects, and making homemade instruments.

Harvey and Cheatham have developed a workbook on jazz designed to help the classroom teacher as well as the student. Included is a system of creating melodies based on the names of the children. They run classes in a relaxed manner through talks, films, and field activity. This field activity includes a visit to a recording studio.

The "Mark and Arnie" team sets a good living example of positive race relations. Both are accepted as good performers.

"This is a real breakthrough at the proper level," said Mr. Cheatham. "We are containing the kids. They are accepting us without tearing up the classroom and still learning about jazz."

In addition to fighting the stereotypes of musicians, Mr. Harvey has discovered racism in dealing with jazz.

"Boston's night spots are racist," said Mr. Harvey. "Children are willing to deal with the race issue," he said, "but too often adults prefer a subtle form of escapism and let things alone."

Although individual churches are not responding as enthusiastically as he would like, Harvey says the Christian church is supporting the idea of a jazz ministry more than ever before. The United Church of Christ and the Religious Communities for the Arts have helped him in his work.

"And the United Methodist hierarchy looks favorably on this program as far as I can tell," Harvey said. "A bishop has ordained me, and the Board of Global Ministries has chosen to help me. This means they are willing to tolerate me and my work."

One day, says Mr. Harvey, he hopes to establish a center for religion and the arts. "I hope to see a growing awareness and a larger sense of the fine arts as a field with religious involvement, not as merely ornamental. Jazz has a deep relationship to the collective culture and to the realm of the spirit." ■

AFRICA REMEMBERED

Photo and Text by Roy S. Smyres

The pictures which follow are for the most part copies of glass "stereopticon" slides made back in the 1920's.

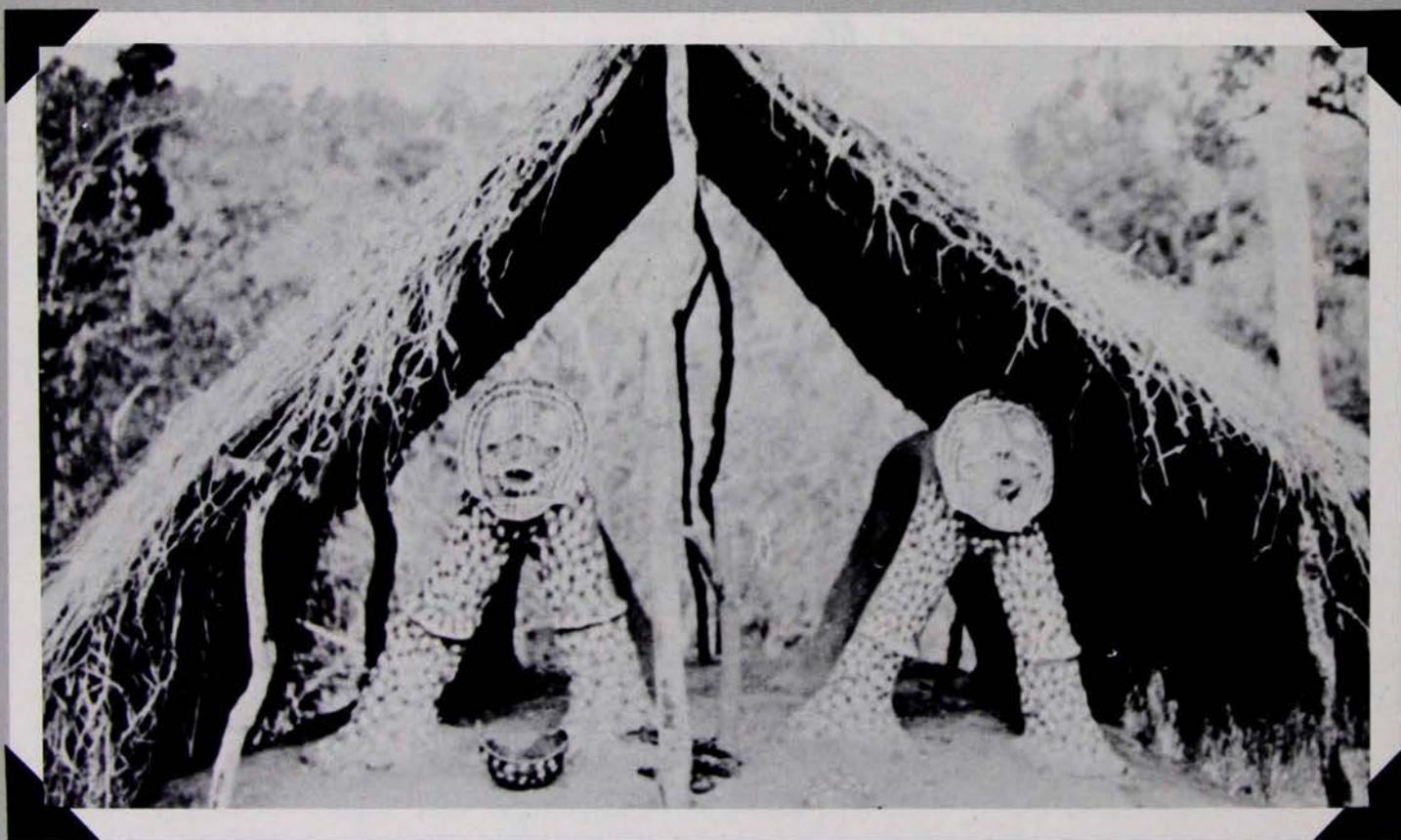


Paramount chief Kabongo (in hat and skirt) had the power of life and death over his subjects before the advent of white rule. Here he is seen with his subchiefs and the head Munganga (witch doctor), decked out with white clay (pemba). These people are Baluba, a large Bantu tribe of south central Zaire. Photo in 1917.

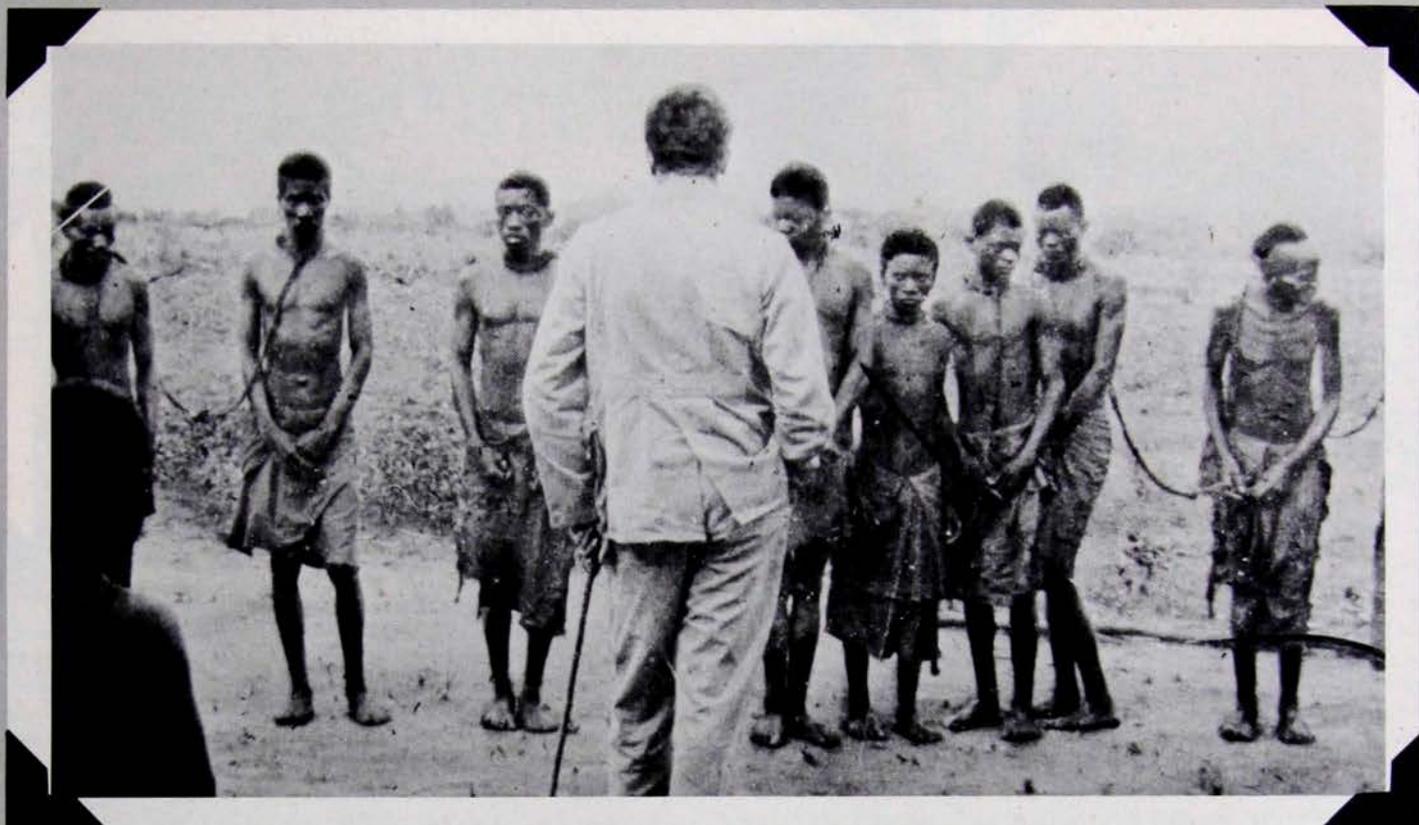
I took most of the original pictures. At the age of 21, I interrupted my college course (Northwestern University) to go with the Reverend (later Bishop) John M. Springer as his secretary. He had founded the Congo Mission of the Methodist Episcopal Church about 1911.

It was entirely in the Katanga Province, and should not be confused with another mission of the Methodist Church, South, among the Otetela people far to the north, founded about the same time by Bishop Walter R. Lambuth. On December 23, 1916, Mr. and Mrs. Springer, the Reverend and Mrs. Coleman C. Hartzler and baby Jimmy, and I set sail from New York to Cape Town. A number of other missionaries were already at work in our Congo Mission, but I believe only three who were there at that time are still living—Mrs. Arthur L. Piper (Maude), Mrs. Thomas B. Brinton (Anna) and the writer. Of course a number of the missionary children are still alive and active.

A witch doctor plying his trade. Both he and his patient are smeared with pemba—white clay with religious significance. The munganga is “cupping”—bleeding—the patient. After making an incision, he uses a small deer horn with the larger end surrounding the cut while he sucks out the air, and then stops up the smaller end with mud, so creating a vacuum. The process is also used to produce raised scars—cicatrization marks, used for decoration and also for tribal marks. Early photograph—photographer unknown.



The Bantu people were animists—that is, they believed there was a spirit in practically everything, most of them to be feared. The munganga (the ng is pronounced as in spring), or witch doctor, who conversed with the spirits, was extremely powerful. Here are pictured the gods guarding the entrance to Mwata Yamvo's village—he was the paramount chief of the Lunda tribe. These gods were to prevent evil spirits from entering the village. Photo about 1915—photographer probably John M. Springer.



This was white man's Africa. A Belgian Administrator is here seen talking with a group of Baluba whom he had just arrested for cannibalism, near Kabongo's village. The prisoners are tied together with ropes—they had no jails—and required to work in gangs. What appears to be a cane in the administrator's hand is rather a sjambok, a whip carved out of solid hippopotamus hide.

The white man represented, to the African, power, crazy laws, and fear. Photo in 1917 by Roy S. Smyres.



In 1919 Bishop Eben S. Johnson, then in charge of the Methodist Episcopal work in Africa, crossed the western half of the subcontinent of Africa, from Loanda, Angola to Sandoa, Belgian Congo (now Zaire), Kapanga and Bukama, then the head of the Cape-to-Cairo Railroad. His secretary, Roy S. Smyres, traveled with him; about 800 miles were done on foot. Here is Bishop Johnson as he was entering a village. Photo by Roy S. Smyres, 1919.



In the early days there were few roads, fewer railroads and of course no airplanes. The common mode of travel was to walk—or, as in this instance, to use a bicycle—along a narrow, winding path. Since there were no hotels either, nor grocery stores, supplies had to be carried. Here the Reverend (later Bishop) John M. Springer, founder of "The Congo Mission of the Methodist Episcopal Church" (as it was called in those days), Mrs. Springer and Mr. Springer's secretary, Roy S. Smyres, are ready with their carriers to start the trek to Kabongo in 1917.

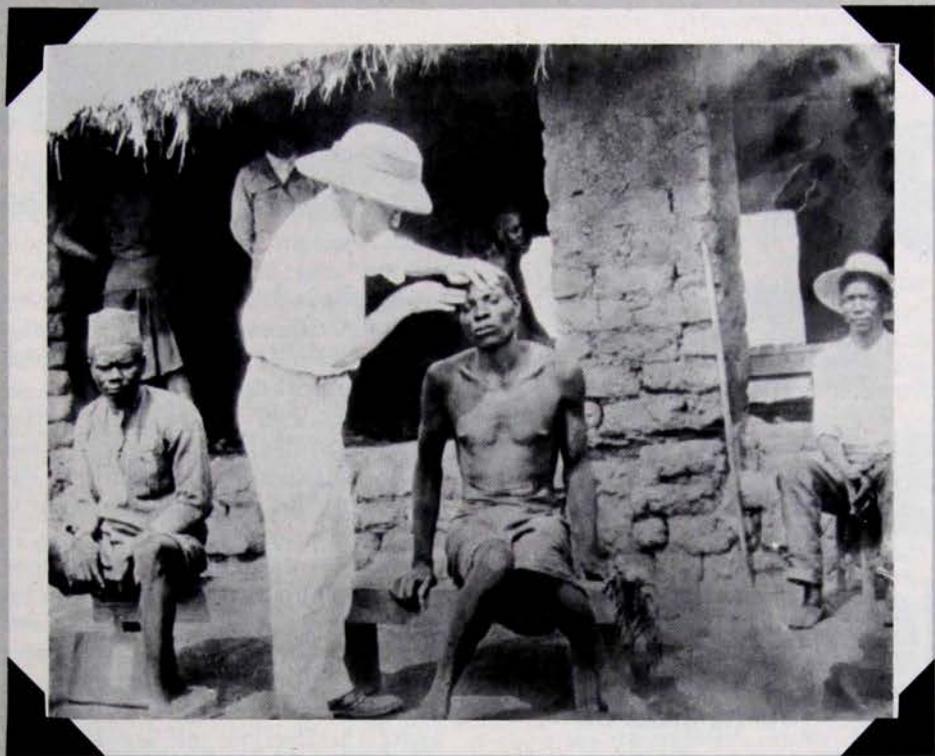


After founding the mission in Kabongo in early 1917, the Springers traveled west to visit Sandoa and Kapanga, stations they had previously founded and where other missionaries were working. Then they returned to Elisabethville (now Lubumbashi). Under the leadership of several African Christians (Presbyterians) from Uganda, especially Joseph Jutu, a church and night school were being conducted in a rented corrugated iron building. These fine laymen gladly brought their group into the Methodist mission. The Reverend Roger S. Guptill and Mrs. Guptill were brought from a station called Kambove to take charge here. Mr. Guptill built the church-and-school building seen here and it was used for many years; later torn down after a much larger plant was built. Photo in 1917 by Roy S. Smyres.



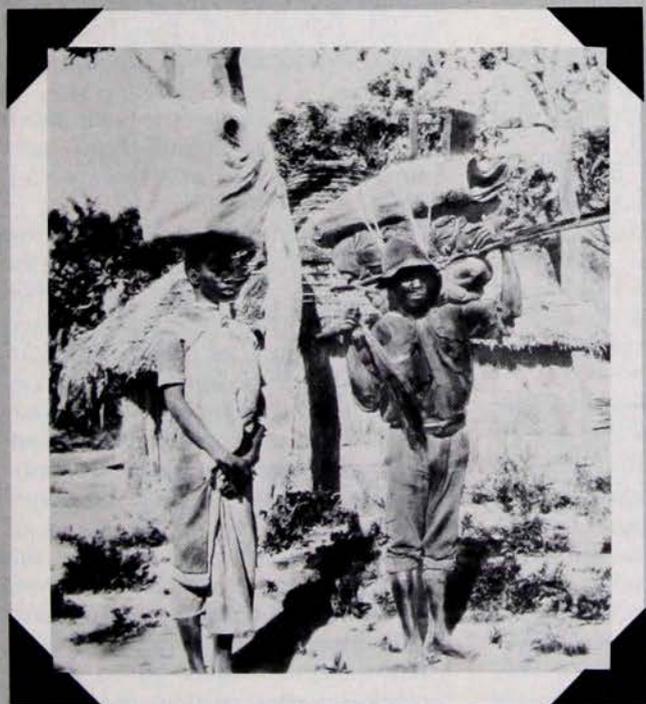
Here the Reverend Mr. Springer is preaching in the building shown, with the Reverend Mr. Guptill interpreting into the Chibemba language. Photo in 1918 by Roy S. Smyres.

Missionaries have always been concerned with medical needs. Here is Dr. Arthur L. Piper at Kapanga, among the Lunda people. When he and Mrs. Piper came, about 1914, they had to trek about 500 miles, and once had to wade through a wide marsh with water up to their chins. A fine Memorial Hospital in Kapanga is now dedicated to the Pipers. Photographer unknown.



After returning to America in 1919, I completed my undergraduate work, did some graduate work, and, with my first wife, the former Esther Montgomery and our first child, Robert, returned to the Congo in 1924 and remained until 1929, the beginning of the great depression. Then I preached or taught school until 1945, when I became a staff member of the World Division of what is now the Board of Global Ministries, retiring in 1964.

Many enormous changes have occurred in the intervening 60 years since I first went to Africa. Two in particular are worthy of special note: first, it took me 37 days of actual travel time to travel from New York to Elisabethville (now Lubumbashi, Zaire); it now takes 17 hours—1/52nd of the time. Second, in 1926 only two black countries of Africa had their freedom: Liberia and Ethiopia. Now only three lack it: Rhodesia, Southwest Africa and the Union of South Africa. And as everyone knows, it is a question of but a few years or even less until these three are governed by blacks.



In the early days, there were a great many "pastor-teachers" who supplemented the work of the missionaries. Here are Saul and Vita, pastor-teacher and wife, prepared to trek to their appointment. The major change in Christian work in Africa between 1917 and 1976 is that it is the missionaries who supplement the work of the indigenous pastors, teachers, district superintendents and bishops. Photo, 1917, by Roy S. Smyres.

giving life back to teenagers in uruguay

Violeta Briata

Goodwill Industries in Montevideo has undergone transformation. The shops and training for the handicapped—the hallmark of Goodwill—go on. But now 45 teenage boys and girls are beginning new activities in the same building in the Cerro neighborhood.

These young people can be seen working at modern industrial machines . . . going to classes . . . playing sports in the gymnasium . . . participating in the Methodist Church of Cerro. They talk to the chaplain about their personal problems and their search for God.

What has happened? The Church has had a renewed vision of its possibilities in this heavily populated neighborhood. Its glance has fallen upon the young. Young people who lack the guidance of a person worthy of the title of father or mother. Persons who have dropped out of school after one or two years. Young people who have wandered

through the streets alone. Occasionally young people who have been in homes for abandoned children but who escaped from them.

These young people have challenged the Church to put love into practice. To equip them to take their place in society, the Methodist Church of the Cerro and Goodwill Industries established a center of training and nurture for young people between 15 and 18.

The basic part is, without a doubt, the nurture. Carrying out this part of the program are dedicated personnel. First, the social worker tries to discover the young person's history, a history that is always painful. Then a special education teacher determines the adolescent's educational needs and classes are begun. Analyzing the psychological needs of the young people is also very necessary and personal work.

The chaplain, the pastor of the Methodist Church, uses a low-key approach to build personal relationships and confidence in the young people.

The second part of the program is the training. It is imperative that

each teenager not only have an adequate educational base but also a livelihood. This is where the shops come in.

An industrial sewing shop has the most modern machines for upholstering and for making trousers, shirts, sheets and other clothing to fill large commercial orders. In the mechanics shop, radio and television parts are produced for city businesses as well as parts for other factories in the city. Both shops have highly qualified instructors and supervisors who maintain quality production control.

These two shops generate economic resources which subsidize the education of each participant and provide them with stipends for their personal expenses. Some income is plowed back into the institution to assist it to become self-supporting—a not-yet-realized goal. (The United Methodist Church, through the World Division of the Board of Global Ministries, has contributed \$5,000.)

Participants in the program work six hours a day in the shops, and have three hours of regular class work.

Undergirding everything is the spiritual and personal attention for each person. One must remember that the 45 teenagers do not have a family as such, or friends who can help them. They have no resources and little education. They are aware they are not part of society and feel the injustice of the situation. Problems occur at unexpected moments.

A temporary home for some of the teenagers has been set up in the Friendship House which has served the Methodist Church in the Cerro for many years as a social center.

As these teenagers go to neighborhood parties, participate in sports events and attend church activities, they are well received and are sought out as friends.

The center of training and nurture for youth not only fulfills a social need, it is giving life back to teenagers who had decided life had no meaning.

Ms. Briata is director of public relations of the Evangelical Methodist Church in Uruguay. The article was translated from Spanish by Joyce Hill.



BOOKS

ON BEING A CHRISTIAN, by Hans Kung. Garden City, N.Y., 1976: Doubleday and Co., 720 pages, \$12.95.

It says a good deal about the relationship between theologians and ordinary church members that this book should seem so singular. That a well-known theologian should write a book so wide-ranging and so popular in style is startling to us. But not unwelcome; Kung's book has even made some best seller lists.

Such popularity is richly deserved. To mince no words about it, this is a marvelous book. It may look formidable—a 720 page book written by a (Swiss) German theologian can easily seem intimidating. But press on—the style is designed for the lay reader and the format is handy (almost 120 of those pages are footnotes, tucked away at the back in order not to interrupt the flow of the book).

And the content! Kung might almost be termed foolhardy in his willingness to tackle so many subjects. The over-worked joke title "Everything you always wanted to know about . . . but were afraid to ask" is very nearly accurate in this case. Who Christ was is of course the central theme of the book but everything from relations with other world faiths to ecology, from the nature of the Church to liberation theology, is dealt with.

Naturally, this involves taking positions and certainly not everyone will agree with everything in this book. Kung has described himself as a "middle-of-the-road" theologian and the term is apt. Neither biblical literalists nor uncritical adherents of liberation theology will be entirely happy with his approach.

In truth, the book has flaws. No one can take on so many topics without skimming over the surface of some of them.

Nonetheless, what a joy it is to read a committed, intelligent Christian who is setting out to proclaim the faith and who is doing it so well.

A.J.M.

WHAT NEW CREATION?, The Agony of Church Restructure, by Paul A. Mickey and Robert L. Wilson. Nashville, 1977: Abingdon, 192 pages, \$5.95, paper.

The passion for reorganization that swept the mainline Protestant churches in the 1960s has now died down somewhat and the time for a cool, clear look around would seem to be at hand. Popularly written religious sociology can be invaluable in showing societies and institutions what they really do in contrast to what they say and even think they do.

It is ostensibly to meet this need that Paul A. Mickey and Robert L. Wilson, professors at Duke University, have written this book. Unfortunately, the need is still unfulfilled since in terms of its professed aims this book is a grievous disappointment.

Let us skip for a moment over the first chapter in which the authors describe what they think the institutional crisis to be, glib and superficial though that chapter may be. It is in the second chapter, *The Theological Crisis of Belief*, that serious doubts begin to arise. Not only does the capsuling of thought become polemical in an unfortunate way (to say that a "theology of let the world set the agenda" equals "let the world's ideology and politics become the church's theology" is either stupidity or dishonesty) but their methodology is equally bad. What they have done is to select articles from *The Christian Century* as illustrations of the theological crisis of the denominations without any indication whether they were even read or not. Their rationale for this selection is that a *Christian Science Monitor* survey of seminarians showed the *Century* to be high on their reading lists! This is not a crisis in belief but a crisis in scholarship.

One thinks longingly of John Fry's *The Trivialization of the United Presbyterian Church* in which he traces the concepts embodied in the 1967 Confession of the UPUSA and shows how they were related to developments in the life of the denomination. One can argue with Fry, whose book is a polemic in the best sense of the term, but the argument is about something concrete, not his idea of what someone wrote somewhere else which might have been read by someone who did something somewhere.

The comparison with Fry's book is instructive. As has been said, Fry's book is a straightforward, impassioned polemic about his own denomination. As one gets further into Mickey and Wilson's book, one wishes that they had been so straightforward. Although this book professes to deal with five denominations, its real focus is on one division of one board of one denomination.

Both authors are United Methodists, both close to the Good News evangelical movement in that denomination, and Wilson is a former staff executive of the National Division of the Board of Global Ministries of the UMC. Although individual names and denominations are largely unidentified, it is clear that much of their material comes from the United Methodist Church and a great deal of that from Mr. Wilson's former employers.

Now, there is certainly nothing wrong with polemics or even with unsympathetic former bureaucrats (see John Dean, to whom this country owes much). But confusion is only compounded when argument is passed off as social science and talk about unidentified persons and institutions become a higher form of gossip.

Mickey and Wilson do not like much of what has been going on in their church in the last ten or fifteen years. They are not alone in that dislike but it is difficult to relate what they do not like to church restructure, *Christian Century* or no.

Some of the problems are persistent. The personnel policies of church agencies is one of these. They cite a number of "horror stories," most notably the dismissal of Paul A. Stauffer by the National Division of UMC. (As usual, they do not name names but it's very clear whom they mean.) Now, church firing practices often are beyond defense but, alas, they always have been. The late Ralph Diffendorfer, one of the most creative and beloved mission executives Methodism ever had, used to send executives off on overseas trips from which they would return to find someone else had their jobs. The problem is serious but it is not new and it is not a result of new theology. One of the questions implicit in Dr. Stauffer's firing (although only one, in a generally deplorable situation) was his replacement by an Asian-American. This brings us to the most serious and delicate problem in the entire work.

The authors are set against the use of what they call "quotas" for the hiring of ethnics and women. This is an arguable question, and the arguments are going on even now. What is not so arguable is their stereotyping of groups and questioning of motives. A quote: "You used to have a bishop as chairman of your departmental committees. Now you may get a Chicano or a housewife who have not had any experience and don't have the foggiest idea of what they are to do."

One does not have to know too many bishops, Chicanos or housewives to recognize that as stereotyping. But this is a quote (as usual, unattributed) and there is worse in the authors' own words.

In a discussion of ethnic and feminist demands and strategy, we have this: "Relevancy was being shifted rapidly from programs to 'being itself.' Being the bureaucracy was enough—that, plus a healthy travel and entertainment budget. The tasks and functions that the bureaucracy is to perform for the church-in-general were either being curtailed or done less effectively or not at all. They were a smoke screen or down payment on the 'rent' so that the hallways, offices, banquet rooms, and airplane seats could be occupied—and reversal of roles and oppression continue!" One's eyes pop open in amazement—racism and sexism are seldom

so freely expressed these days. And this is not the only such passage in the book.

And so it goes from subject to subject. On the subject of how restructure was accomplished, they are frequently factually wrong as well as consistently snide. Important changes were made in the UM restructure during the 1972 General Conference, not all "the battle had been won before the delegates left home."

This is all a great pity. There are important issues about why restructure became so fashionable, what happened during its course and what are its results. Has restructure resulted in a more

impersonal and even alienating style of work, reinforcing the very dubious corporate model for churches? Will the bureaucratic backlash lead to super agencies to "coordinate" and thus to even more centralization?

There are many of these serious questions that the churches should be talking about. Unfortunately, they will have to wait until we get serious authors to raise them.

A.J.M.

Faces of the Future



Boys now, but fast becoming men. What happens in their lives today shapes the adults they will be tomorrow. Over the past forty-five years, hundreds of youngsters have had their lives touched with love and concern at the Sarah D. Murphy Home, Cedartown, Georgia. The only home for Black children maintained by the

National Division of the Board of Global Ministries, it began in 1932 when "Mama Sarah" brought six motherless children into her home. Boys and girls now come from all parts of Georgia. They are orphans or from broken homes. Your support will help sustain a ministry begun by a Black woman who opened her heart and home to the homeless.



Clip this coupon and mail with your check to:
National Division
Room 1439
475 Riverside Dr.
New York, NY 10027

The United Methodist Child Support Program is a part of the worldwide ministry of the Board of Global Ministries with all child care institutions approved as Advance Specials

Send your generous check today

711761-1

Name _____

Address _____

City _____ State _____ Zip _____

Church _____ Annual Conf _____

NOTED IN BRIEF

CORRYMEELA: Hill of Harmony in Northern Ireland, by Alf McCleary. New York, 1976: Hawthorn Books, Inc., 144 pages, \$6.95.

Many people in the United States are familiar with the civil warfare in Northern Ireland without being aware of the attempts by the churches and others to build community and trust in that country. Corrymeela is a small Christian community that ministers to both Catholics and Protestants. Located in a beautiful house on the dramatic Northeast Irish coast, it specializes in retreats in which children, youth and adults from the affected communities can learn to begin to trust and work with each other.

PRAISE GOD, Common Prayer at Taize. New York, 1977: Oxford University Press, 318 pages, \$10.95.

One of the communities used by the founders of Corrymeela as a model was the Taize Community in France. Readers of this magazine have recently read about it in our March issue. One of the features of life there is the common worship, which grows out of a common life but is open to adaptation. Now, a new translation of morning and evening prayers for the year has been published and it should be of great value.

ON JORDAN'S STORMY BANKS, Religion in the South. Chapel Hill, North Carolina, 1976: Institute for Southern Studies, 120 pages, \$2.50, paper.

This is an issue of *Southern Exposure*, a quarterly devoted to examining the South. Here is a good look at religion in most of its aspects, from the personal to the corporate. That should be enough said, to interest readers. Well-done, particularly the interviews.

A.J.M.



LETTERS

COMMENT ON EDITORIAL

Thanks for your editorial in the March issue ("Bad Law Is Bad Morality"), which showed that Christianity and libertarianism are not incompatible.

What most of the people who support Larry Flynt's prison sentence fail to realize is that a dangerous principle is being established if we impose legal penalties on those who publish materials that are offensive to some. It is not necessary to support publications like *Hustler* to recognize a threat to freedom in a case like this.

I wonder how many of the critics of *Hustler* were ever forced to read it against their will. There are many periodicals that I find offensive, but I don't demand that their publishers be jailed. I simply don't read them.

Darrell J. Turner
Maspeth, New York

EVIDENCE OF RACISM IN SEATTLE

This is in response to "Seattle, All the Joys, Some of the Problems" (by Charley Lerrigo, February issue). Overall, you report Seattle as a city with hope and I believe this is the prevailing attitude.

The following conditions refute the subtle message underlying your reporting after quoting me that I "was shocked by the racism exposed in a 'church racial audit' done two years ago." You report, "Yet Seattle has the only United Methodist Asian-American bishop, Bishop Wilbur Choy, and its new district superintendent, the Rev. Stanley DePano, is a Filipino-American" and so on. I interpret this to say that I (Mr., not Rev. Ikeda) have no grounds to complain.

Yet the Seattle public schools and the majority of the citizenry are having a difficult time voluntarily transferring 1,000 Caucasian students to schools with greater numbers of Black and Asian-American students. This has been a "problem" for the majority throughout the history of Seattle. Although the Supreme Court ruled that bilingual education is required, very limited progress has been accomplished.

Our Asian elderly are in greater poverty than other minorities which is deplorable enough. Due to cultural and language difficulties, few social service agencies, public and private, currently provide basic services.

A study of the six-year operation of Commerce Department's Office of Minority Business Enterprise indicated two loans to Asian Americans as reported in the Washington Post, March 16, 1975.

The 1970 census indicated that Japanese, Chinese and Filipino families received lower social security income benefits than other races in California. Projections for 1980 indicate they will continue to receive lower

average public assistance and social security incomes.

As for health, Filipinos had a TB rate slightly over four times that of the general population; the Chinese, two times greater; Blacks about the same and Japanese slightly below the general population, according to San Francisco city and county statistics.

I strongly object to this message that Asians and Asian Americans have no major problems.

Tsuguo Ikeda
Seattle, Washington

Mr. Ikeda is executive director, Atlantic Street Center.

MISSIONARIES TO JAPAN

"Missionaries to Japan: Welcome Gadflies" (November *New World Outlook*) is causing considerable comment among missionaries here, more comment than articles on missionaries in Japan usually cause. That is probably because it is straightforward and touches reality so closely.

One opinion I have often heard is that the article comes out positive in the end but people have held their breath at points along the way. Someone said that she certainly hopes that people read it all the way to the end and don't get called to the telephone in the middle. You may join me in smiling at this kind of concern. At the same time, it isn't funny. It reflects an anxiety about the degree of support and understanding we have from our sending churches in North America.

I am concerned about the third paragraph which talks about the overwhelmingly white nature of the missionary community. The first two sentences are both true when taken separately, but if put together they may give a false impression. It reads, "Furthermore, at a time when 'affirmative action' in missionary employment has become a key goal, the United Methodist missionary community in Japan is conspicuously white—a small number of Japanese spouses and Nissei missionaries giving it its only color. In fact, out of the 267 missionaries working with the United Church of Christ in Japan (Kyodan), all but one—a Filipino—are Westerners." A hasty reading gives some people the impression that you are saying that, except for a small number of Japanese spouses and Nissei and the one Filipino all the missionaries working with the United Church of Christ are white. It is true that when the article was written there were no Black missionaries sent out by the UMC; however, there were, and are, some here under other boards (also under UMC now).

Even as I write this, however, I feel a certain reluctance to raise the issue because it makes such people sound like something being used to salve our consciences rather than people here in the mission of Christ. There have been Black missionaries working with the Kyodan over the years, though not many. I would have to check the old personnel files, and perhaps call upon people who remember such things to get an accurate count. In other words, they were not sent to represent any color so they are not remembered in that way. They were the people available and willing to serve in mission in Japan when the church here was looking for someone with their abilities and commitment.

Anyhow, my overall impression is that

the article is alive and interesting. It presents a good picture of the missionary in Japan and of the attitude toward missionary work here.

Bill Elder
Tokyo, Japan

I would note that at present there are at least three black missionaries in Japan: Myron Ross, United Church Board for World Ministries, who has served in Japan since 1954; David Thompson, a joint appointee of 5-6 Japan-North American Commission on Cooperative Mission (JNAC) boards including the UMC World Division; and most recently, Douglas MacArthur (UMC). There are others who have served in more recent years, and only the lack of applicants has made it impossible to increase the number of black appointees. A new Kyodan-related missionary from Asia, although she works under the National Christian Council of Japan, is Miss Mercedes Cruz y Cruz. There are a number of others who though of different nationality or ethnic background are appointed through JNAC-related boards: Rudolf Kuytens (Reformed Church of America—from the Netherlands) is one example.

Robert W. Northup
New York City
He is JNAC secretary.

I have read with interest the good article by Ellen Clark about "Missionaries to Japan." There is a misleading statement to the effect that all but one of the 267 missionaries working with the Kyodan are Westerners. We are one of about 20 couples among the career missionaries here whose marriage is "international" in that either husband or wife are Japanese by birth and upbringing. Most have United States citizenship, but they do not by any means consider themselves Westerners. I believe that these international marriages among the missionaries are themselves an important witness and through the post-war years have helped to deepen the bond of love and understanding between the Christians and non-Christians of Japan and the missionary community.

Jack and Hatsumi Moss
Niigata, Japan

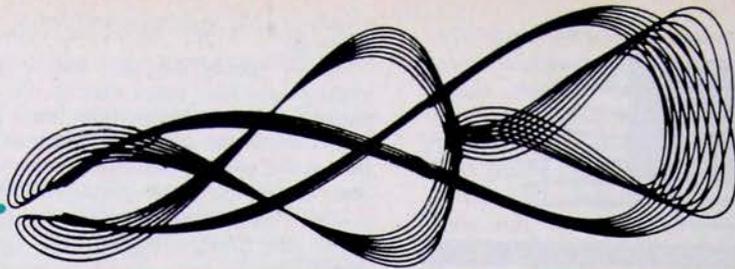
A REFRESHING INTERVIEW

I thoroughly enjoyed reading the refreshing interview with Dr. Noboru Iwamura in the December *New World Outlook*, "Japan Doesn't Wear a Halo in Asia." Dr. Iwamura's revealing interview has many things for Christians, as "change agents," to remember. They are especially important for those of us who are outwardly committed to being "change agents" as ministers, church executives and missionaries: 1) work within the natural rhythm of life around you; 2) work at the level of local people; 3) be like a grain of seed that fell into the soil.

As pointed out by Dr. Iwamura in his interview, we must constantly be concerned as to who we are and what we are about and not lulled into the trap of believing that material success is a divine blessing. One day Jesus will confront us with the question posed by Dr. Iwamura, "How is it that you who were supposed to be last have gotten ahead?"

Norma Kehrberg
Honolulu, Hawaii
She is a United Methodist missionary to Nepal.

THE MOVING FINGER WRITES



UGANDAN BISHOP BLAMES SITUATION ON MERCENARIES

An Anglican bishop who fled for his life from Uganda described the situation in his country as chaotic.

"Archbishop Janani Luwum died a martyr's death by violent hands," declared Bishop Festo Kivengere who, with his wife, escaped Uganda two days after the death of the Anglican leader.

"I was the target of some of the same forces responsible for Archbishop Luwum's death," he said at a press conference called in the Episcopal Center offices in New York. The March 11 session was his first public appearance since leaving his homeland on Feb. 19.

"Violence is a vicious cycle. It's hard to break that cycle," said the bishop of the Diocese of Kigezi. With Archbishop Luwum and others he had made futile entreaties to Uganda's President-for-life Idi Amin Dada to control his security forces, accused of torture and brutalities.

Bishop Kivengere stressed that as a Christian he was doing everything possible to bring about reconciliation within Uganda.

He blamed the current situation on mercenaries from countries neighboring Uganda. "They have surrounded President Amin and have made him alien to us," he maintained.

Bishop Kivengere recounted the circumstances of Archbishop Luwum's death in the following manner:

He said that on Feb. 7, church officials met and drafted a document asking for an audience with President Amin. "We wanted to present our grievances."

On Feb. 10 President Amin met with Archbishop Luwum. Their photographs were taken together to show the public that everything was normal. Several days later church officials and government officials were summoned to a conference center in Kampala where about 1,000 soldiers were present. There were also prisoners facing charges of subversion.

The church officials were invited to hear Amin address the gathering. Shortly before the president spoke, the church leaders were put into a room by themselves where they waited for over an hour. Following the meeting, Archbishop Luwum was asked to go into



RNS Photo

UGANDA BISHOP IN U.S.

An Anglican bishop who escaped on foot from his native Uganda, the Rt. Rev. Festo Kivengere, Bishop of Kigezi, (right) and Bishop John M. Allin, Presiding Bishop of the Episcopal Church in the U.S., are shown at a New York press conference where the Ugandan situation was discussed.

In depicting the death of Archbishop Janani Luwum, Bishop Kivengere said that "Luwum died a martyr's death at violent hands, at authorities' hands." But he refused to make a direct accusation against Amin, saying, ". . . I am condemning evil because evil is bigger than Amin."

another room for a discussion with President Amin. The other church officials left the building.

"At 6:30 p.m. the radio news announced that Archbishop Luwum and two cabinet members had been arrested," Bishop Kivengere said.

The following morning the Voice of Uganda newspaper announced their deaths, saying that they had died in a car accident. "Nobody believed the story," the bishop said here.

"The truth is the archbishop died a martyr," he said. "I wish Amin would have the courage to face the embarrassing truth."

Bishop Kivengere said that on Feb. 18 church leaders went to claim the body of the archbishop at the hospital, but

were denied entrance. They were told that the archbishop would be buried in a small village near the Sudan border.

Asked how the situation in Uganda should be changed, Bishop Kivengere replied, "by the law and not by the gun."

He said he believed the church would survive as a spiritual force regardless of the circumstances.

Bishop Kivengere said the conflict was not a religious battle between Christians and Muslims. It was, rather, he said, abuse of state power.

He was vague on the circumstances of how he left Uganda, but he did say he and his wife had to hide occasionally in the bush for fear of their lives.

(RNS)

STOCKHOLDER ACTIONS PANNED AND PRAISED

Over the past seven years, United Methodist Board of Global Ministries' divisions have filed about 50 stockholder resolutions on a variety of corporate issues.

But none of the resolutions resulted in significant numbers of letters or telephone calls from United Methodist Church members to the Board, even though some resolutions involved such controversial proposals as asking for corporations to withdraw from white-ruled African countries.

This pattern of little reaction changed dramatically, however, when the World Division recently joined in a challenge to J. P. Stevens & Co., the nation's second largest textile firm, over its equal employment and labor relations policies.

Also drawing much response was the World Division's decision to divest its shares of Coca Cola Co. when that corporation merges with Taylor Wine Co. This action was based on long-standing United Methodist policy of not investing in alcoholic beverage firms.

An overwhelming majority of the letters received so far have opposed the J. P. Stevens action. On the other hand, all but one letter writer praised the division's action regarding Coca Cola.

Florence Little, World Division treasurer, on whose desk all the letters eventually end up, attributed the larger reaction to the fact that the "scene is the U.S.A. and people are personally involved. Africa is 'over there,' not close to us." In regard to Stevens, she said the "concern is the entry of labor unions into an area of the country which is largely not organized."

Most of J. P. Stevens' 85 mills are in North and South Carolina, among the least unionized states in the country. Currently the Amalgamated Clothing and Textile Workers Union is leading an organizing attempt at these Stevens' plants. The union, in cooperation with the American Federation of Labor and the Congress of Industrial Organizations, also has launched a nationwide boycott of Stevens' products which include fabrics, sheets, blankets and women's hosiery.

The World Division, which owns 22,000 Stevens shares, and four Roman Catholic orders filed two resolutions at the Stevens' annual meeting March 1 in New York asking the company to disclose its labor policies and practices and to reveal information on placement of minorities in its work force over the past three years.

Citing National Labor Relations Board adverse findings in 15 cases involving Stevens, the church group state that "Stevens' labor practices violate mainstream American business ethics and



RNS Photo

NOMINATED FOR UCC PRESIDENCY

The nominating committee of the United Church of Christ has unanimously chosen Dr. Avery D. Post, 52, to become president of the denomination.

Election to the presidency will take place July 4, during the UCC's Eleventh General Synod in Washington, D.C.

Dr. Post succeeds the late Dr. Robert V. Moss, whose unexpired term is being filled by Dr. Joseph H. Evans, formerly secretary of the denomination.

the resulting isolation endangers the company."

In a statement to stockholders in response to the resolutions, Stevens' management said its labor policies were based on the fact that the "overwhelming majority" of its employees have consistently been opposed to the union's attempt to represent them.

Both resolutions were overwhelmingly defeated at the annual meeting, with the equal employment disclosure request getting 5.6 percent and the labor policies resolution receiving 5.8 percent of all shareholders' votes cast. A majority vote is required for adoption of resolutions.

Even so, the challengers did receive more than 3 percent of the votes which means they can repeat their challenges sometime in the future.

Some letter writers who were critical of the World Division's action in regard to Stevens have accused the division of being used by the union, Ms. Little said. "This is not true," she declared. "The support of the union is not our basic concern. We're concerned about the right of J. P. Stevens' employees to engage in collective bargaining without harassment, as included in our United Methodist Church social principles."

The division is not participating in

the labor union boycott of Stevens' products, Ms. Little added.

The publicity about the J. P. Stevens and Coca Cola issues have also caused some United Methodists to question why the Board of Global Ministries and other church agencies have such large quantities of stock in the first place.

Rev. C. J. Lupo, Jr., Greenwood, S.C., chairperson of the World Division Investment Committee, says the stocks are investments of special gifts or bequests to the board which have been given in trust for specific mission projects or for general support. In most cases, he said, donors direct that the body of the gift be invested and only the earnings be used.

—Connie Myer (IS)

UNITED METHODISTS HELP GIs IN ASIA FACE TOUGH ISSUES

Five United Methodists—two interracial couples and a black single woman—are working with the National Council of Churches in a reoriented program of ministry to U.S. service personnel in Asia.

They were recruited by the Committee on Personnel in Mission of the United Methodist Board of Global Ministries to meet the specific needs of the new approach.

The NCC has conducted a program

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES,

1977 This indispensable reference book offers a wealth of up-to-date information on the major faiths and their related organizations in both America and Canada. It features four major areas: a comprehensive calendar of religious observances; a directory of national cooperative organizations, religious bodies, seminaries, ecumenical agencies, etc.; a complete statistical and historical section; and an index. Ideal for ministers, researchers, and anyone else who needs reference material on the churches! Edited by Constant H. Jacquet, Jr. \$12.95 (t), paper

The standard reference source for over sixty-two years!

at your cokesbury bookstore



the book publishing department of the united methodist publishing house

FOR ALL UNITED METHODISTS!



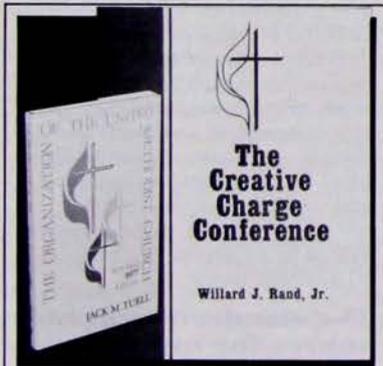
The Organization of The United Methodist Church Revised 1977 Edition

Completely revised and up-dated, this edition contains all the legislative changes adopted at the 1976 General Conference of The United Methodist Church. It uses the 1976 **Book of Discipline** to cover the entire United Methodist organization from the local church to the General Conference. It discusses the structure and organization of the church; presents a rationale for the structure; and comments on its strengths and weaknesses.

Jack M. Tuell. \$4.95, paper

The Creative Charge Conference

Prepared in cooperation with the Division of Lay Life and Work of the Board of Discipleship, this book helps make the charge conference livelier, more interesting, educational, creative, and productive. The book defines the work of the charge conference, and tells how to plan, prepare, and conduct it more effectively. Willard J. Rand, Jr. \$2.95, paper



at your cokesbury bookstore

abingdon

the book publishing department of
the united methodist publishing house

for GIs in East Asia since the 1950s, and it currently operates four centers—in South Korea at Seoul and Tong du Chon, in Japan at Iwakuni and Ishikawa, the latter in Okinawa.

Through the years these centers have provided Bible study, worship, counseling, recreation, opportunities for intercultural understanding and various other services. Now they are broadening their scope.

"It was primarily a personal ministry in the past, but now it deals with both the public and the private dimensions of faith as they relate to U.S. personnel in Asia," says John Collins, director of the sponsoring office of the NCC.

The traditional activities continue, but the centers now also help service personnel think about such issues as:

—Why the United States still maintains armed forces in Asia more than 30 years after the end of World War II

—What is the impact of this continuing U.S. military presence on Asian societies

—How the stationing of U.S. troops in South Korea relates to that country's dictatorship

While the staff of the centers help U.S. military personnel raise questions about the meaning of their presence in Asia, they do not neglect issues affecting the welfare of service personnel while they are there.

One current issue, reports Mr. Collins, is the U.S. policy against bringing wives to South Korea along with their GI husbands.

Some wives go to South Korea on their own, but they are not given the PX and other privileges available at bases such as those in Germany, where military wives can go under official sponsorship.

At Tong du Chon, Mr. Collins says, a serviceman may be allowed off the base to stay with his wife only one night a week, and prostitutes are regularly admitted to the base.

This situation causes deep resentment among the wives, he reports, and the center, together with the NCC, provides a channel for their protest.

Another aspect of the new thrust concerns race relations. Basing American forces in Asia brings whites and blacks, along with Hispanics, a few Asian-Americans and others, into close contact with each other and with Asians. And the percentage of non-whites in the service is growing.

"In order to deal with this situation, we say it was necessary to have an interracial staff," says Mr. Collins, director of the Office of International Congregations and Lay Ministry, a unit of the NCC Division of Overseas Ministry. "None of the centers had ever had a non-white staff member before."

"We worked out the new format in

1973, but it wasn't until last year that we got the personnel in place."

Among the new staff members now working in Japan is a black United Methodist with a name that gets attention—Douglas MacArthur.

He and his wife, Robin, who is white, formerly worked under the National Division of the Board of Global Ministries at a community center in Utica, N.Y. Now they operate Serendipity, the center at Iwakuni, not far from Hiroshima.

In South Korea, three United Methodists have been assigned to the center at Tong du Chon—Shalom House.

Donald Sansom, who is white, and his Filipino wife, Julie, had been serving in South Korea in a World Division program before they were transferred to this center.

Veronica Jackson, who is black, previously worked in a National Division school serving blacks in Camden, S.C.—Boylan Haven Mather Academy.

Since American military personnel in Asia often marry Asians, an interracial staff at the centers can be particularly useful in dealing with the problems of interracial marriage, Mr. Collins points out.

In Iwakuni, he says, the center was originally established by Japanese church women. And though Americans started the center in Ishikawa, Okinawa, the churches there later began helping with it—despite their lack of enthusiasm for hosting a foreign military establishment.

"They want the military out," Mr. Collins says, "but they want reconciliation with American service personnel."

—Tracy Early (IS)

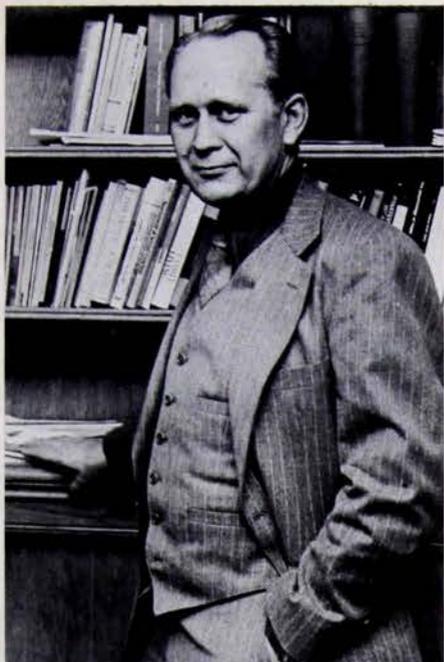
EVANGELISM IN ASIA IS STILL A PRIORITY

The criticism is often heard that the churches in Asia, like churches elsewhere, are no longer committed to evangelism as they used to be.

This, however, is not borne out by facts, according to the CCA News, published by the Christian Conference of Asia.

The concern for evangelism is still strong among Asian churches, says CCA News. So is the zeal of evangelicalism. The difference between the two lies largely in the methods employed.

Old methods continue to be popular in most places. Revival meetings still attract large crowds. Street preaching and tract distribution are still in vogue—where these have not been rendered impossible by governmental restrictions. Peripatetic preachers and itinerant healers still go their rounds, but theirs is no longer an exclusively white and western brotherhood. Today they come not only from Europe and America but



NEW THEOLOGY DEAN

A United Methodist pastor of Lincoln, Nebraska, Dr. Richard Nesmith, was named dean of the Boston University School of Theology.

Members of the university community are hopeful that his appointment will alleviate some of the internal conflicts that have been evident since the forced resignation of Dr. J. Robert Nelson from the deanship in 1974.

Upon accepting the appointment, Dr. Nesmith said, "I am looking forward both to working with the university and the Church in building on the school of theology's rich tradition toward a future of greater excellence and service."

also from Korea, India and the Philippines.

Wurmbrand, of "Tortured for Christ" fame, was in Asia some weeks ago. Billy Graham is scheduled to visit the Philippines.

This year's Maramon Convention has recently concluded. It is a week-long series of meetings organized annually by the Mar Thoma Church in Kerala, India. Crowds of 50,000 are commonplace and preachers come from all over the world.

Expressions like crusade and campaign are still widely used. But along with all these, there is a good deal of rethinking of the meaning and goal of evangelism, CCA News reports.

Christians in Taiwan have planned a big evangelistic project for 1977 called "knowing Jesus." The first phase of the project, "Tell the Good Tidings," began in October, 1976. The object was to bring the message of Christ to millions in the country who have not accepted him as their Saviour. The campaign included a multi-media approach, with daily and weekly radio programs and three weekly television shows,

newspaper articles, stickers and posters, and spot announcements on radio and TV.

There was also an ecumenical thrust as it brought together many Protestant confessional groups and the Roman Catholic Church.

Thirdly, the campaign provided for participation at the grass-roots level. Some 2,000 Protestant and 400 Roman Catholic congregations were encouraged to be involved.

**ISRAELI ARABS PROTEST
IN NORTHERN GALILEE**

Some 10,000 Arabs, joined by scores of Jewish supporters, staged a peaceful rally in the village of Arraba in north-

ern Galilee to protest the Israeli government's policy of expropriating Arab-owned lands.

The rally, in the village school yard, was in sharp contrast with what was called a "land day" protest a year ago, when six Israeli Arabs were killed and scores injured in clashes with Israeli security forces.

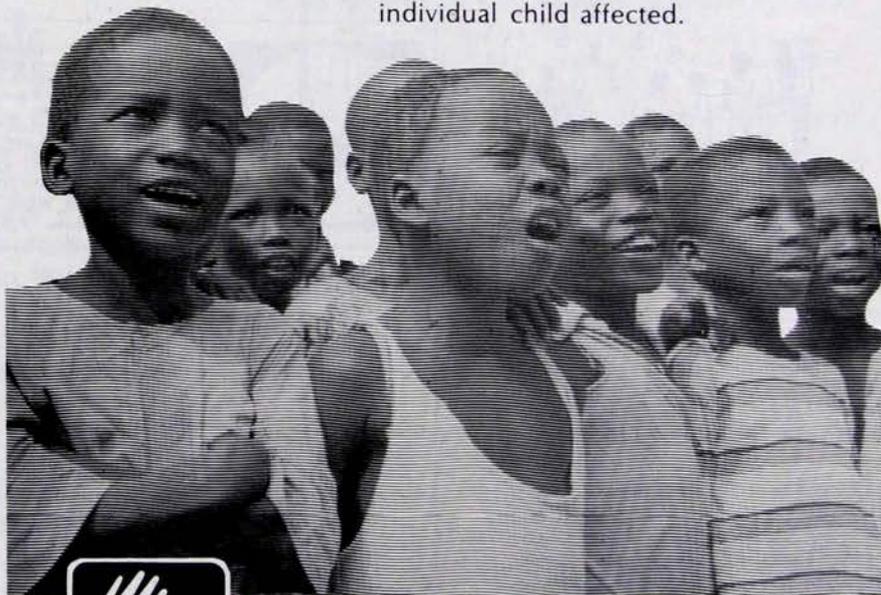
However sympathy protests supporting the Arraba rally by Palestinian Arabs in a number of towns in the Israeli-occupied West Bank of the Jordan River broke into violence.

Israeli forces used tear gas to break up demonstrations by Palestinian Arab youths in Hebron and in the vicinity of Ramallah. (RNS)

Suffer Little Children

Jesus said: "Let the children come to me, and do not stop them, because the kingdom of heaven belongs to such as these."

In the name and spirit of Christ, UMCOR's Child Support Programs minister to the needs of poor children in seven African countries with clothing, food, medical assistance and school fees. Gifts sent for child support in Africa will help provide a variety of programs — all with loving concern for the individual child affected.



Clip this coupon and mail with your check to:
UMCOR
Room 1439
475 Riverside Dr.
New York, NY 10027

Send your gift today to help a child to know the love of Christ.

101225-3

Name _____

Address _____

City _____ State _____ Zip _____

Church _____ Annual Conf _____

The United Methodist Child Support Program is a part of the worldwide ministry of the Board of Global Ministries with all child care institutions approved as Advance Specials.

ANGLICAN EVANGELICAL CITES CHALLENGE OF WORLD MISSION

World mission today requires a "common market of charisma," according to the Rev. John Stott, Anglican vicar emeritus of All Souls' Church in London and one of Britain's most prominent evangelicals.

He addressed the 125th anniversary of the Bible and Medical Missionary Fellowship, which was founded in 1852 and is an interdenominational, evangelical missionary society working in South and West Asia.

Mr. Stott condemned some missionaries for failing to move with the times. "Too many are still empire-building on their own," he said. "They must repent of their evangelical individualism and work together as a team."

Channels for Response



Your United Methodist Church provides the channels for response to any need that can be met through Christian giving.

Through the focus of the church a major portion of every dollar does reach and help people in this and 60 other nations. These benevolence funds direct your gifts of love:

- World Service • General Administration
- Ministerial Education • Black Colleges
- Missional Priorities • Episcopal Fund • Temporary General Aid • Mass Communications
- Youth Service • The Advance • Conscience Fund • Special Offerings • Interdenominational Cooperation

More than \$83,000,000 annually has been set aside by General Conference as the minimum support for these ministries. For more information on how your church is a channel for God's love, write:



United Methodist Communications
1200 Davis Street
Evanston, Ill. 60201

He placed this failure in the same category with nationalism, racism and tribalism—all sins of pride and totally unbiblical. He stressed the need for a global responsibility and a holistic mission.

The church, Mr. Stott added, should reflect the colorful diversity of many cultures rather than a common imposition of western culture over all.

MADALYN MURRAY O'HAIR DID NOT—REPEAT NOT—PETITION F.C.C.

Over the last two years the Federal Communications Commission has received more than 5 million letters opposing a non-existent petition supposedly submitted to the FCC to ban religious programs and stations. The letters still come in—at the rate of about 8000 a day—asking the FCC to keep this "atheist, Madalyn Murray O'Hair" from her allegedly "devious scheme" of eliminating religion from America's airwaves.

Mrs. O'Hair has not—repeat, not—done any such thing. But the letters keep coming in despite numerous efforts by the agency to debunk the rumor.

At first the FCC responded with a form letter, but it has long since ceased doing that. The mail is simply boxed up and set aside, but it causes such a bottleneck in the mailroom that regular correspondence is not gotten to for days or even longer.

John Wayne, Honorary Crusade Chairman.



Maybe we'll cure cancer without your help, but don't bet your life on it.

The way it stands today, one American out of four will someday have cancer. That means it will strike some member in two out of three American families.

To change those statistics we have to bring the promise of research to everyday reality. And to expand our detection program and techniques. And that takes money. Lots of money. Money we won't have—unless you help us.

The American Cancer Society will never give up the fight. Maybe we'll find the answers even without your help. But don't bet your life on it.

American Cancer Society

This space contributed by the publisher as a public service.



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

FERRELL'S ART WARE
Appomattox, Virginia 24522

UNDERSTANDING THROUGH TRAVEL

BRYAN WORLD TOURS

A most unique travel adventure series sponsored by The Council on Intercultural Relations, Inc. For 28 years the President, Dr. David Bryan, has personally accompanied every group. We offer some very unusual advantages. Before you make any plans, see our folders. Check your interest and write:

- Around - the - World Adventure**—July 12-Aug. 15, 1977 Return via Holy Land or U.S.S.R.
- Siberia-Mongolia Adventure**—Sept. 7-Oct. 6, 1977 Cross U.S.S.R. to Japan by Trans-Siberian R.R.
- Africa Adventure**—Nov. 8-29, 1977
- Central America Adventure & New Year's Party**—Dec. 28-Jan. 5, 1978
- South America Adventure**—Feb. 4-25, 1978

Write: Dr. David M. Bryan
P.O. Box 4551-F, Topeka, Kansas 66604



June will bring a special issue on the mission study theme, "The Local Church in God's Mission." Articles include:

God's Colony—The Congregation in Mission

by W. Richey Hogg

Looking at the Lifestyles of Communities in Mission

by Thomas Wieser

What the Black Church Ought to be Doing

by James A. Forbes, Jr.

Missionaries Working With the Local Church

by Dean S. Gilliland

The Local Church and the Denomination in Mission

by Kathleen V. Bellamy

Can the Local Church be in Mission Without Being Ecumenical?

by James C. Blackburn

Plus a portfolio of churches in mission in Argentina, Japan, Illinois, Michigan, North Carolina, South Africa, Zaire, and elsewhere.

Don't miss it. You may want to order extra copies. Single copies 50 cents. Special rates for bulk orders.

new world outlook

In today's complex world, there are many different ways of looking at the changing scene; ways of seeing things that the informed Christian needs to know about.

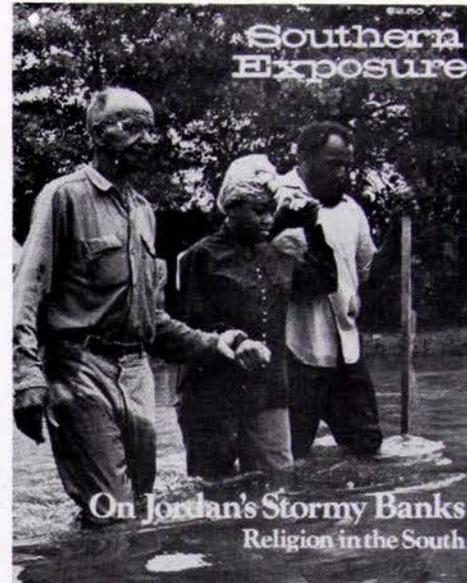
NEW WORLD OUTLOOK brings you these global perspectives from the United States and around the world but at the same time places them in the context of Christian mission.

Articles, late news, editorials, letters from overseas, book and film reviews—all help to interpret the present scene in world and church. Shouldn't you be a subscriber? Eleven issues for only \$4.00.

- _____ One year subscription to *New World Outlook* (\$4.00)
- _____ Combination subscription with response (\$7.00)
- _____ Three year subscription special rate \$10.00
(Combination with response \$20.00)

Name _____
 Address _____
 City or Town _____ State _____ Zip Code _____

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



On Jordan's Stormy Banks

An alternative to the simplistic notions about Southern religion. A book-length collection of articles and interviews exploring the relationship between religion and Southern politics and culture. Including:

- Thelma Stevens on women in the church.*
- John Lewis: religion and the civilrights movement.*
- Will Campbell on receiving "The Call."*
- Billy Graham as 'Superstar': a look at evangelism.*
- Growing up Southern Baptist*
- A Mighty Fortress: Protestant Power in the South.*
- Country Music goes back to church singing.*
- Being Catholic and Jewish in the Bible Belt.*
- Granny Reed: The Holiness Experience.*
- Cecil Cone on black liberation theology.*

"I know of no other source which is so up-to-date and so readable."

— William G. McLoughlin, co-author,
 Religion in America

"This impressive volume contributes substantially to our continuing effort to plumb the black experience in religion."

— C. Eric Lincoln, author,
 The Black Experience in Religion

Enclosed is \$2.50 for *On Jordan's Stormy Banks* and a brochure describing other issues of the quarterly journal, *Southern Exposure*.

My name is _____
 Address _____
 City _____ State _____ Zip _____

(Make checks payable to Southern Exposure and mail with this coupon to Box 230, Chapel Hill, NC 27514)



HOW MANY WAYS CAN YOU VIEW THE WORLD?



new world outlook

In today's complex world, there are many different ways of looking at the changing scene; ways of seeing things that the informed Christian needs to know about.

NEW WORLD OUTLOOK brings you these global perspectives from the United States and around the world but at the same time places them in the context of Christian mission.

Articles, late news, editorials, letters from overseas, book and film reviews—all help to interpret the present scene in world and church. Shouldn't you be a subscriber? Eleven issues for only \$4.00.

One year subscription to New World Outlook (\$4.00)

Combination subscription with response (\$7.00)

Three year subscription special rate \$10.00
(Combination with response \$20.00)

Name _____

Address _____

City or Town _____ State _____ Zip Code _____

Send to:

Service Center, 7820 Reading Road, Cincinnati, Ohio 45237