

new world outlook

JULY-AUGUST 1977

A man in a yellow jacket is seated in a radio broadcast booth, operating a console with various buttons and a microphone. A turntable is visible in the foreground.

Christian Third World Media . . .
Circus Tent Ministry . . .
Edgehill Church . . .
Hillcrest Family Services . . .

new world outlook

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MISSION MEMO

News and Analysis of Developments in Christian Mission

July-August, 1977

Church Development. Annual conferences and BOGM's National Division church extension staff are wrestling with the high costs of church development. Some annual conferences estimate costs, including pastor subsidy, of as much as \$400,000 over a five-year period for a new church. "If we are going to build many new churches as a denomination, it will require a much greater investment by the church for land and materials," says George F. Williams, head of the National Division's congregational development program unit. While the Division has never loaned or granted more than 10 percent of the indebtedness of denomination-wide local church extension projects, the division's new church development loan fund of \$2.5 million is presently overcommitted by \$67,000. At the Spring meeting of the Board of Global Ministries, the National Division made 12 loans to churches totalling \$672,702 and donations to seven churches amounting to \$34,000. The division currently has all available funds--about \$60 million--out in all types of church extension loans or grants, including those through the United Methodist Development Fund, which provides first mortgage loans for missional building programs. Using funds from a special \$500,000 appropriation for ethnic minority churches in 1977, the division is helping to repair black United Methodist churches in New Haven, Conn., and Deland, Fla., and to renovate and expand a black church in Kellyton, Ala....In another development, the National Division has sent \$100,000 to the West Virginia Conference to assist church buildings damaged by floods in the Bluefield district. The money is part of a \$300,000 fund authorized by the division.

Vietnam. On an intensive 11-day visit to Vietnam, Dr. J. Harry Haines, chief executive of the United Methodist Committee on Relief, found problems in the South "enormous": declining agriculture production, highly overpopulated urban centers, an inflated economy, unemployment aggravated by demobilization of more than a million soldiers and industrial recession, dislocation of a population that had become dependent on U.S. economic support, high incidence of malaria, venereal disease and other infectious diseases exacerbated by severe shortages of medicines. In contrast, "the vast physical damage created by the bombing of the North has been almost repaired," Dr. Haines reports, although "considerable austerity" characterizes the society. Vietnamese government officials told Haines and his two Church World Service companions that they sought from the churches not funds but technical assistance and equipment for food production and fisheries. The World Council of Churches' Fund for Reconciliation and Reconstruction in Indochina has contributed since 1972 \$7,368,933 for a series of projects in Vietnam and Laos, the most recent being a \$2 million hospital in Hai Hong. While in Vietnam, the U.S. delegation visited a re-education camp

for former South Vietnamese army officers, the first American group to visit one of these camps in recent times. Haines said that an estimated 60,000 officers remain in the camps. The U.S. group had what they termed "important contacts" with Vietnamese Christian and Buddhist leaders. Haines said the questions facing Christians of Vietnam differ from those in other countries. "Unlike China, North Korea and parts of Eastern Europe, the church can and does function with well-attended services in which a large percentage of worshippers are young people," he notes. "Both Catholic and Protestant churches have a very conservative background with the Catholics in the past taking a strong anti-communist line and the Protestants conditioned by their colleagues of the Christian and Missionary Alliance, both strongly anti-communist and anti-ecumenical. Now they must find their place in the new Vietnam."

Japan. The continuing polarization that exists in Japanese church and school circles has been pointed up by two recent developments. The Theological Department of Aoyama Gakuin University was officially discontinued on March 30 by action of the Board of Trustees. The decision is related to a long-standing dispute between Chancellor Oki Kinjoro and faculty members of the department over the attitude to take towards student protests in the late 1960s and early 70s. The status of the four remaining faculty members of the department is still uncertain. Over 4,000 persons signed a petition asking guarantee of faculty status for the teachers. In another development, the newly-formed Federation of Kyodan Evangelical Churches held its inaugural assembly in Tokyo in late April. The Federation, composed of traditionally conservative factions and several former executive committee members of the Kyodan (United Church of Christ in Japan), is critical of the current leadership of the Kyodan. The dispute has split the church over the last ten years. The stated aim of the new Federation is to renew the Kyodan from within. Its general secretary is Rev. Hanabusa Joji, former Kyodan general secretary.

Christian Unity. The general secretary of the World Methodist Council told representatives of world confessional bodies meeting in Rome that Christian unity may one day "unexpectedly burst upon us as a fait accompli." Rev. Joe Hale said that "if the movement toward organic union in the church has slowed, it is not because the quest for unity has lessened, but rather because it has found alternate avenues of expression." Speaking to representatives of Roman Catholic, Orthodox, Lutheran, Baptist, Anglican, Mennonite, Reformed and Methodist bodies, Hale said that "Inter-communion between Christians is happening; mutual recognition of members is occurring; basic goodwill between Christians is replacing suspicion, condemnation of others and even competition between churches...."

Zaire. The two United Methodist missionaries who had been missing in the recent fighting in Shaba province turned up alive and well in Luanda, Angola, and have returned to the United States. The Rev. Frank H. Anderson, 47, and Carleton Stanley Maughlin, 43, had remained at Sandoa when their families were evacuated March 13, and were not heard from again until June 6...Mrs. Lena Eschtruth, widow of slain United Methodist missionary Dr. Glen Eschtruth (see p. 50), returned to the U.S. on June 5, saying that her husband "really lived his faith and was willing to die for it." According to Mrs. Eschtruth,

when the invading Katangese reached Kapanga on March 8 they said they were there to liberate Zaire "and they took all our radios." The officer with the soldiers "did his best to help out and be kind to us," but all this changed on April 15 when a new political officer took over and guards were posted 24 hours a day. On April 18 guards took Dr. Eschtruth to the hospital for a day-long interrogation. When he returned he declined to tell her what happened, except that he would be taken to Angola for trial. He never said what the charges were. On April 19, four soldiers escorted him out of Kapanga and he was evidently killed that same day, 43 kilometers from the mission station. Mrs. Eschtruth did not learn of his death until late May. She explained there were rumors he was accused of "concealing radios," but she was unable to confirm the allegation. She also said she knew of no missionaries who had worked for the American Central Intelligence Agency. Dr. Eschtruth left his wife a message on the front of the family Bible, the verse Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Caribbean. The 70,000-member Methodist Church of the Caribbean and the Americas (MCCA) has formally agreed to enter a closer working relationship with the 10-million-member United Methodist Church in the U.S. Delegates to the MCCA's 11th annual conference in Antigua in May voted to adopt a Concordat drafted 18 months ago by the churches. The United Methodist Church approved the agreement at its 1976 General Conference. Concerns to be worked out between the two churches include the existence of two Methodist Churches side by side and reportedly at times in rivalry in Panama and the U.S. Virgin Islands; patterns of communication, funding and missionary sending between the churches, and responsibility for MCCA members who migrate to the U.S. but do not join UMC congregations. Dr. Donald Henry, a native of Antigua, is new president of the MCCA, which ministers to more than 300,000 people throughout the region.

People. Ruth Prudente, a Filipina who has been an executive secretary of the Ecumenical and Interreligious Concerns Division of BOGM since 1973, will become resources development officer for the U.S. Conference for the World Council of Churches beginning August 1. . . . Trinidad Herrera, a Filipina who has been active in church-supported community organization efforts in Manila, has been freed after several weeks of detention. She plans to lodge a formal complaint against the Philippines government for severe torture she says she suffered while in prison. . . . Dr. Glenn A. Olds, president of Kent State University in Ohio, has been elected president of Alaska Methodist University in Anchorage effective July 1. Financially troubled AMU has been closed for a year of "re-assessment and reorganization" but will reopen this fall with a student body of about 250 persons. Asked why he accepted the presidency of AMU, Dr. Olds, an ordained United Methodist minister who assumed the presidency of Kent State shortly after the student riots there in 1970, replied, "I thrive on challenge and I am extremely optimistic about the unlimited educational opportunities it will provide for Alaskans."

Hunger. A one-day church sponsored Media Consultation on Hunger in New York City in June drew leading figures from the mass media as well as communicators from all the major Protestant denominations and Roman Catholic orders. Melissa

Wells, new U.S. Ambassador to the U.N. Economic and Social Council, told the consultation that "hunger and famine are the ugliest manifestations of the basic problem, which is poverty." Senator George McGovern, in a speech delivered by an aide, said the U.S. "should provide no assistance to those societies abroad who use our aid to fatten their elites at the expense of the small farmer and the poor villager." McGovern and other speakers voiced the conviction that an increase in food supply will have to come primarily from increased production in developing countries themselves. Participants differed on the benefits and drawbacks to developing countries of the "green revolution."

Thirty interpreters for the UMC's missional priority on world hunger took part in a three-day training session in Chicago in June. Professor Justo Gonzales of Atlanta, who recently resigned from the faculty of Emory University's Candler School of Theology, told the group there is no biblical basis for our current concept of charity--the giving from a surplus to the needy "out of the goodness of our hearts." Said Gonzalez: "We also tend to feel people are the worthier the farther they are from us."

New Internship Program. Twenty young Americans recruited primarily through campus ministry and seminary networks begin training August 21 for a Mission Intern Program designed to provide leadership for the 1979 mission study on human rights. After three months of orientation-research and a sending service at the Fall meeting of the Board of Global Ministries in Atlanta, the interns will move overseas for 15 months of work-study. By April 1979 they will be back in the U.S. for a year's work in mission international affairs education.

Korea. Some American missionaries in South Korea have written to certain members of Congress, President Carter and the U.S. State Department reporting stepped-up activity by the Korean Central Intelligence Agency and listing 24 of more than 100 recently arrested Koreans. A number are Christian student leaders, seminarians and mission workers. "As concerned foreigners residing in the Republic of Korea," the missionaries wrote, "we cannot in good conscience sit quietly by and view the ongoing brutal suppression of democratic and patriotic people by their own government."

Uganda. Representatives of Christian Churches in Uganda have evidently been prohibited by President Idi Amin from attending meetings outside the country. The ban applies particularly to Christian leaders who would like to visit Tanzania and Kenya.

Here, Here. Old North Church in Boston, from whose steeple the "one if by land and two if by sea" signal was given of the impending British march on Lexington and Concord in 1775, was the scene of a service honoring the Silver Jubilee of Queen Elizabeth II. The congregation sang "God Save the Queen" and participants included folk dancers and bagpipers. The scripture lessons were the same as those read in St. Paul's Cathedral in London and were read by British subjects. The church's walls include plaques commemorating early American leaders, some with uncomplimentary things to say about British rule.

EDITORIALS

Help for the Handicapped

In Oxford, England, there are no curbs at the crosswalks to aid persons in wheelchairs. When the "Walk" sign goes on it is accompanied by a persistent "bleep-bleep" to aid blind pedestrians.

More and more churches in this country are being built at ground level with wider doors for wheelchairs. The architecture department of the Board of Global Ministries' National Division estimates that 75 percent of United Methodist Churches constructed in the last four years have made special provisions for the handicapped. Older, multi-floored downtown churches are installing chair lifts and elevators. Some churches, such as Metropolitan-Duane United Methodist in New York, have the Communion Service "signed" for the deaf. One of this year's petitions to the United Presbyterian General Assembly called for a wide range of church actions to improve the Church's relations with handicapped individuals.

These are positive examples of things which can be done and of the growing concern for handicapped persons, but they are just the beginning. Perhaps the most hopeful development is the signing in April of Section 504 of the Rehabilitation Act of 1973 which prohibits discrimination solely on the basis of handicap in programs receiving federal financial help. As a result, public institutions receiving funds from the Department of Health, Education and Welfare must be readily accessible to handicapped people, must not segregate handicapped children, must provide for full participation of handicapped persons, and in general recognize the civil rights of America's handicapped citizens.

The number of citizens involved is not inconsiderable. For instance, at least 475,000 Americans are legally blind and approximately two million lack sufficient hearing to understand speech. Fifty-nine percent of handicapped persons have combined family incomes of less than \$3,000 a year and only 10 percent earn over \$10,000. Altogether, there are more than 35 million physically and mentally handicapped people in the United States.

At the recent week-long White House Conference on the Handicapped some 350 resolutions were passed, most of which sought an end to the federal government's "patronizing" attitude and an end to programs "for" the handicapped and more

programs "with" the handicapped. One of the resolutions concerned religion and the handicapped and it requested that handicapped persons be integrated into active participation in church life at all levels, that they be aggressively recruited into leadership positions, that programs "aimed at overcoming attitudinal barriers" toward the handicapped be started, that architectural barriers in churches be overcome, and that special attention be paid to disabled ethnic minorities.

Said the Rev. Harold H. Wilke, a United Church of Christ minister who is armless, "the religious community will be out of the picture if we don't do something for the handicapped." He teaches a course at New York's Union Seminary on "Ministry to and with the Physically Disabled" (thought to be the only seminary course of its kind in the country) and is preparing a list of clergymen of various faith groups who have disabilities.

Clearly, we are entering a period of another newly militant minority group. Essentially, its message is the same as all the others: we don't want to be treated as something special or to be ostracized, we want instead to be part of the group. Unfortunately, it appears to be human nature to shun those who are severely disabled, or at least to patronize them. Here the Church, the followers of Him who had such an affinity for the disabled, can play a particular role. For an essential part of the Church's message is that in one way or another we are all handicapped persons in need of the grace of God and the communion of the saints.

Public Policy and Private Morality

The difficulties that Americans have in relating public policy and private conduct is being well illustrated at the moment by the varying public fortunes of Ambassador Andrew Young and his comments on racism and singer Anita Bryant and her crusade against homosexual civil rights ordinances. Both are functioning to a degree as preachers, instructing governments and peoples on their moral duties. At first glance, it might appear that Ambassador Young is in some difficulty and that Ms. Bryant is riding high. Nevertheless, we believe Mr. Young has chosen the wiser approach, both in political and in religious terms.

If one were only to read the headlines, one would get the idea that the Ambassador has engaged in a series of increasingly widening

accusations against individuals and nations as "racist." For those who trouble to read the context, the result is rather different. What Mr. Young is trying to do is point out how pervasive thinking about and treatment of people in racial terms really is and has been for centuries. It is by this form of consciousness raising that we can honestly deal with the problem, he feels. In traditional religious terms, he is more concerned about the sin than the sinner; in political terms, he is engaged in an ultimately reconciling process aimed at a wider and more inclusive society.

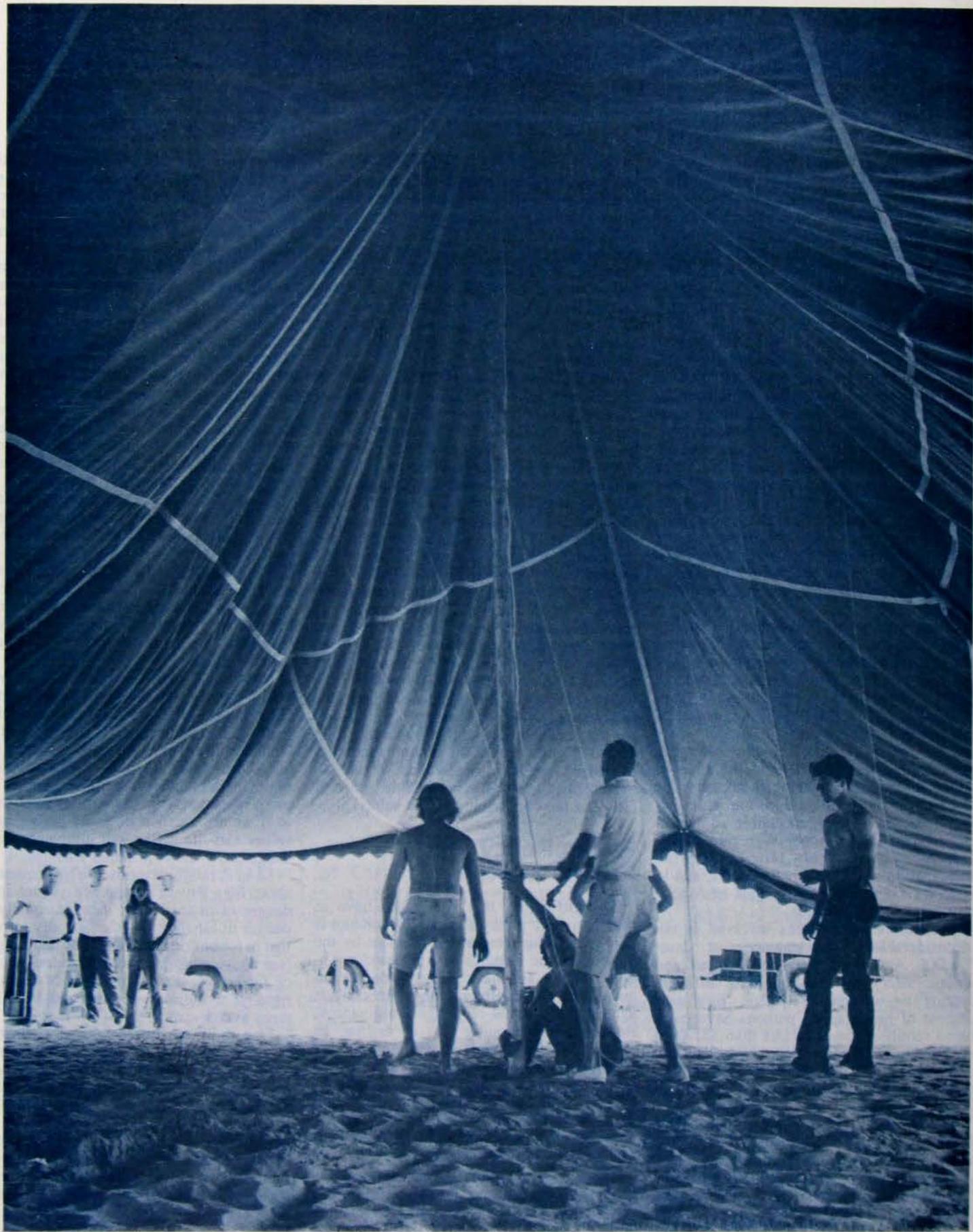
Ms. Bryant, by contrast, is concerned to protect society from what she regards as moral infection. By definition, her aim is exclusive rather than inclusive. In her terms, one can join fully in society only by submitting to the standards of the majority or, preferably, by a conversion experience which causes the minority to embrace the majority mores.

We are not arguing here the pros and cons of "Gay Rights" ordinances. We refer our readers to the statement of the 1976 United Methodist General Conference (*Book of Discipline*, P. 71) for the official position of the denomination.

In political terms, however, it is worth noting (as was well done by Bruce Morton of CBS News) that the Bryant approach is really a theocratic one. It implies that the United States is really a religious state. It is not, despite the wish of many people to return to what they regard as simpler and more wholesome times. Any attempt to act as if we are a nation of easily homogenized values and life styles will ultimately fail or dangerously increase social tensions.

Even in religious terms, we have questions about Ms. Bryant's approach. There is the danger of moral laxity; there is equally the danger of fanaticism. One has only to recall that in former times many of the handicapped (see above editorial) were considered cursed of God. We should be wary of too great rigidity in defining sinners and in calling them to repentance.

One thing we do feel sure of—that the Christian commandment is a commandment to love. How to square this with the demands of justice in the social order has always been complex and demanding. Woe unto us if we try to ignore that complexity and fail to look at ourselves first before casting stones at our brothers and sisters. This kind of Christian morality we think Andrew Young understands and seeks to exemplify. Perhaps we had better stop there.



GOOD NEWS Under the Tent

by S. T. Guthrie

Christianity in a tent is neither new nor is it news. Revivals in tents, prayer meetings in tents; these movable "churches" have been part of the American scene throughout our history. But what of a permanent ministry in a tent? New, and news indeed.

The Circus Tent Christian Ministry in Kill Devil Hills, North Carolina, will be celebrating its tenth anniversary this year. Located one half mile south of the Wright Brothers Memorial, the Circus Tent is living proof that history is still in the making along the fabled Outer Banks.

The "hows", "whos", and "whens" of such an undertaking are easily discovered, but the "whys" are often elusive. Recently I spoke with Mrs. Phyllis Stick, president of the board of directors of the Circus Tent, and one of the prime movers of the Ministry. "The main 'why' is quite simple," she told me. "This area is a tourist mecca, and whole families come here from everywhere, but there seemed to be a need for something for young people to do at night. Life doesn't stop when the sun goes down. Then a local congregation took up this proposed project as an outreach mission program, with emphasis on wholesome recreation for the young. In fact, in our articles of incorporation we state that one of the primary purposes of the Circus Tent is: 'to provide activities and entertainment for all persons, with a special emphasis on young people in demonstrating that Christianity gives joy, excitement and purpose to life.'"

Ice Cream and Hermeneutics

Now where you have youth, you should have food. This basic concept resulted in the Ice Cream Parlor, handsomely decorated with circus posters, where glorious concoctions are served at nominal prices together with soft drinks. The openness and freedom of a tent pitched on the sand produced a feeling of holiday and relaxation. Food and atmosphere taken care of, the next step was music; so a group of five young people was formed, each of whom not only sang but played an instrument as well. This group, called the New Hermeneutics, changes from year to year, but there is always music.

"The name," explained Mrs. Stick, "is from the Greek, and signifies 'new meanings or interpretations'. We feel that our group gives new meanings to the Gospel through their music."

Under the Big Top there are, traditionally, three rings. While this is not true physically at the Circus Tent, there are three invisible rings which might be said to be the basis of the Ministry's success. Call them faith, hope and charity.

The response during the first year, 1968, was so overwhelming that the following season the Circus Tent was incorporated as a non-profit, non-stock, interdenominational religious organization. An eleven member board of directors was formed, and these Christian denominations are represented: United Methodist, Baptist, Presbyterian, Episcopal, Catholic, and other, non-denominational groups.

A permanent tent ministry demonstrates that Christianity gives "excitement and purpose to life."

The Garden and Bookshop

In 1970 a new addition appeared, when the Circus Tent, Inc., together with the Dunes of Dare Garden Club cooperated in establishing the garden at the Circus Tent. The underlying theme of the garden is expressed as: God in creation—man in response. The plantings (tended now by a garden committee), the architecture, and various sculptures all lend themselves to this theme, creating an oasis of peace where one's response is that of self-renewal. On a practical level, it also demonstrates to gardeners the many uses of plants which will survive and thrive under beach conditions. Comfortable benches, a reflecting pool, and a prayer nook are other features of the garden.

Growth and expansion seem to follow on the heels of success, and three very good years later another branch of the ministry came along in the form of the Manna Christian Bookshop. During the ten-week summer season, June into August, it is located in the garden, and for the rest of the year it is housed in the town of Manteo, on historic Roanoke Island.

But how would it be possible in a short ten weeks to reach out to many people and to many places? The answer was a mobile arm of the Circus Tent which could operate on a year-round basis, and in 1975 the Showboat Ministry was introduced. Originally planned as an honest-to-goodness waterborne ministry, it was found that this would be too impractical, so the Showboat is now a successful land-lubber . . . in a van.

In the summer season, a talented five-person team is hard at work with two puppet shows a week under the tent, primarily for children; and it also takes the Showboat Van with the puppets as well as video tapes and special services to motels, campgrounds, nursing homes, hospitals, churches and other groups. Winter finds the van on the road with the general manager and volunteers from among local high school students, giving church and Sunday school services and workshops on how to set up puppet ministries.

Involvement is very high; it is estimated that total yearly participation of volunteers is several hundred! Volunteers do all the work in the tent: cleaning tables, dipping ice cream, working in the bookshop, and as hostesses and cashiers. During the winter

months, special prayer breakfasts are held once a week, before school, for high school students. Then there are visiting youth groups who help to set up the tent in the late spring, work in the summer, and send choirs; all of which services are their Christian missions from their individual congregations. Of course, all participation is not restricted to the young—many local and visiting citizens serve every year, and local ministers and priests act as hosts every night of the season.

Two Near-Disasters

Don't think, however, that everything has been a combination of smooth sailing and beds of roses. Far from it. Near-disaster has reared its ugly head twice.

The first time was in July of 1974, when an unseasonal storm flattened the Tent. How to finish the season? With faith, hope and charity, of course. All the volunteers turned to and cleared the debris, and a tent and awning maker in Norfolk, Virginia, was so kind as to loan the Ministry three smaller tents. Coincidence plays a part in everyone's life. At their morning devotions on the day of the storm, the New Hermeneutics had as their text the Scripture in James, Chapter 1, verses 2 and 3: "Consider it all joy, my brethren, when you encounter various trials, knowing the testing of your faith produces endurance." When calm was restored, the musical director composed a song, "Consider It All Joy," which was also the title of that year's album, lending proof once more to the proverb concerning ill winds.

Then again, in June of 1976, the tent was blown down—this time by hurricane-force winds that seemed to appear from nowhere. One of the smaller tents had been donated to the Ministry by the Norfolk dealer, and he immediately offered the other two on loan a second time.

"It was amazing and gratifying to see how people came to our help," recalled Mrs. Stick. "Not only our own staff and volunteers, but tourists just passing by on the highway, who would stop, look, and pitch in. That year, we didn't miss a single performance!"

I know; by now you're thinking that this is all very exciting, but what about finances? None of these things could exist without money. Well, here is where faith, hope and charity team up once again. Faith in the project, hope for a meaningful future, and charity to make it all come true.



Where the Money Comes From

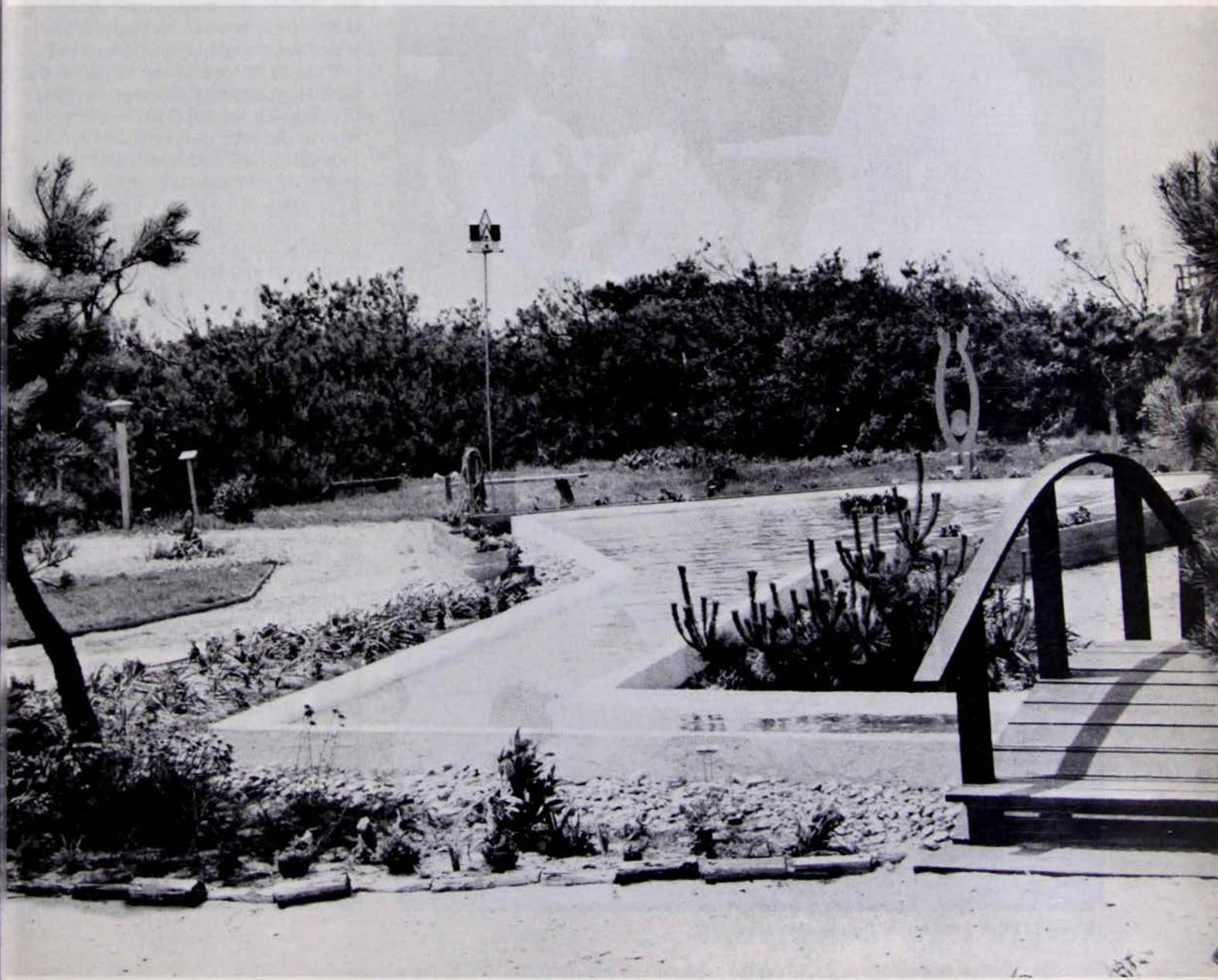
The breakdown is simple, and even surprising. Some 47.8 percent of the funds comes from donations alone, and 30.4 percent from the Ice Cream Parlor. The sale of the New Hermeneutics recordings provides 10.4 percent, and another 2.8 percent is realized from selling books, T-shirts, bumper stickers, and puppet show kits designed to assist anyone interested in forming puppet ministries, as well as the sales of other Christian records. One wonderful boon: the land on which the tent and the garden are located belongs to the North Carolina Conference Division of Missions of The United Methodist Church, and is leased to the Circus Tent at a fee of \$1.00 a month—that's right, one dollar. This same Division also provides a grant each year, as does the Division of Evangelism and the Circus

Tent is a Conference Advance Special. The North Carolina Baptist State Convention supplies one salary a year; and two North Carolina Baptist congregations, one in Elizabeth City and one in Manteo, do the same. This year, a Presbyterian congregation in Williamsburg, Virginia, will also supply one salary. There is only one year-round salary, which is provided for a general manager and comes from monies received.

The two major firms supplying the ice cream and soft drinks offer other help. A milk company installed and maintains five freezers, and a soft drink company does the same with two dispensing machines—free.

Visiting professional Christian singing groups also appear, but they reap only love offerings for the music, message and beauty that they sow.

Multi-faceted Circus Tent ministry in North Carolina includes an ice cream parlor and a sculpture garden. Puppet shows (next page) have inspired income-producing kits.





Some of the Whys

So now we have some "hows", some "whens", and some "whos". But the "whys" remain rather elusive.

In a society that claims it is disillusioned and distrustful, why does the Circus Tent Ministry bring in 60,000 people in a ten-week season? Why do not only local volunteers turn up, but others from all over the country? Why is the Showboat Ministry now stretching out to include visits to Virginia, Delaware, West Virginia, and Kentucky?

It could be due to the music of the New Hermeneutics. Their performance of "Jesus Christ, Superstar" packed the tent, as did their own original Christian musical "The Third Day", and as their yearly presentation of "Christmas in July" does. It could be the feeling of open air, warmth and welcome. It could be the ice cream. It could be the dedication and faith of all who participate. Perhaps it is, as Phyllis Stick puts it, "the simplicity of our motto: God loves you and we love you, and the absence of the formality of service and sermon. The Circus Tent Ministry is *not* in competition with the churches. Instead, we strive to present a picture of Christianity at work, and the ways in which this working Christianity can improve and enrich your life, and all the lives that touch you."

Or maybe it can be best summed up by the prayer which is given to each new volunteer who comes to work at the tent. "Lord, I thank You for the opportunities You are giving me to serve in Your ministries of the Circus Tent, knowing that I am receiving many more blessings than I could possibly be giving! Because I know You love *me*, I can love any impatient customer or critical fellow worker I might be with; and I can smile, and demonstrate Your Spirit in all that I do or say! Thank You for Your perfect love, Amen." ■

Ms. Guthrie is a free lance writer in Manteo, North Carolina.

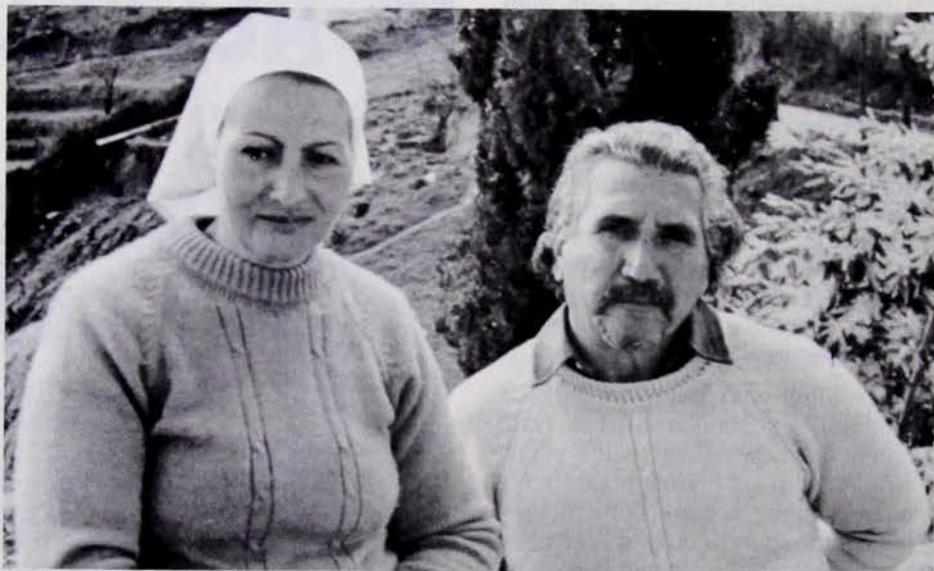
In his translation of the 96th Psalm Leslie Brandt uses the line "Let us discover new ways of proclaiming His greatness and glory." A very real manifestation of "new ways" is quite visible in Algeria—always through people. Take a glimpse at these means of proclamation:

NEW WAYS OF PROCLAMATION IN ALGERIA

by Lois C. Miller

- A large group of women with their babies gather in the yard of the maternity clinic and health care clinic in Quadhia, awaiting their turn to feel the tender concern of Sister Ruth Lang. One is aware that the night before she has been involved in Bible study and prayer with two women in her home and that at this moment Christian witness to Muslim women is evidenced equally in her love and mercy expressed through her professional skill as a nurse.
- Once filled with boys, the Mission Methodiste school at L'Arbaa Nath Iraten is now alive with young women who are finding hope for the future as they acquire skills in sewing, embroidery, cooking and child care in a three-year training program. Until recently this experience was located in crowded conditions in another locale but now the Catholic White Sisters, working through the governmental-approved voluntary organization, the Red Crescent, have found their ministry effective in Protestant-owned property. At the same time relationships are maintained with young men in a hostel ministry through the able director, Mr. Areski Le Klou, who witnesses through his vigor and enthusiasm to the total community.
- The inside of the Catholic church, remodelled now to accommodate a workshop of training and occupation for young women, is silent in spite of the fact that 20 women are busy sewing, cutting patterns, measuring material and weaving on commercial looms. The silence makes sense when one notices the young women reading the lips of the trainers and talking with their hands among themselves. Watching the director,





Top, the author, far right, with United Methodist European missionaries Ruth Lang, left, and Herta Schreck. Bottom, Mr. and Mrs. Areski Le Klou, Algerian Christians who direct hostel ministry. Preceding page, United Methodist missionary Mary Sue Robinson teaches at the University of Constantine.

Elsy Wendle, a Swiss missionary of the United Methodist Church, minister in Christian love and understanding among these deaf and dumb girls, one soon discovers the glint of hope that is shared as a sweater takes form on the loom or a hospital uniform is completed to fulfill a contract agreement. In addition a new way of working together has been discovered when the city of Constantine, the Red Crescent (like our United Fund activities), the Jesuits, the local association of the deaf, and the United Methodist Church all join in an effort to relate to an almost-forgotten sector of their society.

- Towards meeting the Algerian government's major priority of an educated people, huge universities are being established in major cities. In an academic setting, Mary Sue Robinson witnesses out of her commitment to the Christian faith as she teaches English to several hundred

Muslim young people. Not only there, but along the narrow streets or in the market place, as she speaks Arabic or French to the people, a familiar question is raised, "Why are you here? Why do you care?", and open dialogue can begin.

In a socialist society where the major faith is Muslim and the Protestant Church of Algeria is small, the Christian faith, as expressed in a few people, is discovering "new ways of proclaiming His greatness and glory." The few samples given above could be expanded. What is important is that the people of the country have a sense of new movement identified as theirs, not imposed from outside, and it is not strange to find Christians in the midst of that movement. ■

Dr. Miller is associate general secretary, World Division, United Methodist Board of Global Ministries. She recently visited Algeria.



*Tracy Early
interviews
Marc Schreiber,
outgoing director
of the UN's
Human Rights
Division*

Whether the world today suffers more or less torture than in years past, more or less racial oppression, whether in total there is more or less violation of human rights, Marc Schreiber does not attempt to judge.

"But there certainly is greater concern about human rights everywhere in the world today," he says.

In April, Marc Schreiber retired after serving 11 years as director of the United Nations Human Rights Commission—a retirement delayed two years beyond the UN's usual age 60. He was interviewed on his last day at a Commission office in the New York Secretariat building, just before returning to wind things up at the main office in Geneva.

A reporter at a farewell press conference had accused him of trying to paint a rosy picture, he recalled.

"I didn't say the situation was rosy," Mr. Schreiber declared. "There are too many situations where prisoners are tortured, where people disappear and so on."

"But the difference," he continued, "is that in the past there was no international action on these issues, no forum, no way for the international

community to have an impact. Now we have at least made governments promise to respect human rights, and we have machinery for examining their performance."

Mr. Schreiber has been able to watch the situation develop from the UN's beginning. A Belgian, he escaped to Britain after Hitler's takeover of his country, and during the war served with Belgium's government-in-exile.

At the end of the war, holding a doctorate in law, he was seconded to do legal work for a commission preparing the UN machinery. From there he moved onto the regular UN staff, serving mostly in a legal capacity until his appointment as director of the Human Rights Commission.

"For about the first twenty years, the UN was involved in defining what human rights are," he recalled as he summarized the history. "Under the charter, members of the UN pledged that they would promote human rights. But people asked us, just what are these human rights to which everyone can aspire?"

They were first spelled out in the 1948 Universal Declaration on Human Rights, a document that expressed a

Assessing Human Rights Today

general commitment but carried no force in international law. Then in 1966 the UN General Assembly adopted two covenants, one dealing with civil and political rights, the other with economic and social rights.

"I had just been appointed as director of the Commission, and my first job was seeing these two covenants through the General Assembly," Mr. Schreiber said.

Both sets of rights are important, in his view. Defenders of Indira Gandhi's dictatorial rule in India sometimes argued that "the man who is starving does not care about freedom of speech." On the contrary, Mr. Schreiber says, such rights concern the dignity of the person, and even people who are starving want recognition of their human dignity.

The UN had also written texts defining rights for such groups as stateless persons and refugees, a document on racial discrimination and others—all carrying legal obligation for governments that ratify them.

"Now we have a code," Mr. Schreiber said. "We have a book, and you can open it and find out what the UN means when it talks about human rights."

The UN does not yet have a legal statement on religious freedom, however. A proposed document, called a declaration against religious intolerance, has been under discussion for some time, but Mr. Schreiber said work on it was proceeding "very slowly."

He predicted that it would eventually gain approval, but not in the near future. Religions disagree among themselves on the meaning of religious freedom, he said, and some governments for one reason or another simply give the declaration low priority.

Mr. Schreiber said, however, that in defining human rights the UN was drawing on traditions derived from all the great religions and the world's greatest philosophers, a kind of universal moral capital.

Though the "common heritage of mankind" concept is more often used to designate ocean resources, particularly in Law of the Sea talks, he believes it applies as well to the heritage of world convictions on human rights.

"But after we defined human rights," he said, "people asked, what are you going to do about it to see that those rights are respected?"

"The UN charter did not clearly provide for that," he said. "But it was a natural question. So we created a system under which we would first of

all monitor what was happening."

In its charter the UN was prohibited from intervening in matters of domestic jurisdiction, and for a time, he said, that kept the UN from doing much on human rights. But as the charter was reexamined, lawyers concluded that although sending armed forces or imposing economic sanctions would be intervention, discussing and acting by resolution would not.

"But it was not just the lawyers who brought the movement," he continued. "There was a desire among the new states especially to do something about apartheid in South Africa and abuses in the colonial system. First they were told, there is nothing the UN can do. But they said, that is impossible; that's what we came here for."

"International law had to bend," Mr. Schreiber said. And now, he said, there is general acceptance of international action on these issues. "President Carter expressed that view clearly in his speech at the UN."

After documents defining human rights were written, Mr. Schreiber said, committees of respected individuals were set up to monitor performance. So governments began submitting material on how they dealt with human rights, sending representatives who were subjected to cross examination and finding themselves the object of complaints by other governments.

All of this has been "fruitful," Mr. Schreiber said. Obviously he would not pretend that human rights have gained absolute security. But his UN experience convinced him that the force of international opinion does carry weight.

Mr. Schreiber, medium short, medium heavy and a bit more than medium bald, is a gentle, grandfatherly man with a quick smile. He speaks softly and his UN position never enabled him to carry a stick of any size. But he finds that the activities of the Human Rights Commission have had effect on the men with the big sticks. "Governments don't want to be labeled as violators of human rights," he said.

The UN, he said, has carried out special studies of the human rights situation in five areas—South Africa, Rhodesia, Namibia (South-West Africa), Chile and the territories occupied by Israel.

A career diplomat, Mr. Schreiber diplomatically sidesteps questions about double standards operating at the UN, or reasons why certain areas are spotlighted while others perhaps as bad or worse get no attention.

"Even people who are starving want recognition of their human dignity"

But he stresses the fact that precedents have been established for inquiry into the behavior of particular countries, and that in the future these precedents can lead to UN action elsewhere. Of course, progress will not come automatically, he recognizes, but will require effort.

Another step forward in UN procedures, he said, has been in handling appeals from individuals. "When I came to this job, I saw fifty or sixty letters on my desk every day from people asking for help—on anything from torture to social security checks," he said. "I asked, what do we do with these? And I was told that the Commission had no power to deal with individual complaints. But now in the last ten years we have worked out a procedure, which is far from perfect but at least it is something."

"All letters are acknowledged," he said, "and a small working group looks through them for patterns of gross and persistent violation. Then five or six situations are singled out every year for investigation."

International interest is important, Mr. Schreiber said, not only for its influence on governments but also for the encouragement it gives people who are suffering and wonder if anybody cares. During the inquiry on Chile, he said, UN investigators heard from hundreds of Chileans who had recently come from prison. They all testified, he said, that news of inquiry by the UN, churches and other groups reached them inside the prisons, and that the awareness of concern by people outside overcame a sense of isolation that was harder to bear than the torture itself.

"Chileans also confirmed to us that because of our inquiry, hundreds of lives were saved and thousands of people escaped torture," he said. "And those who were mentioned in UN reports did better than others."

"A few years ago such an investigation would have been inconceivable," he said. "And if we can investigate Chile, we can investigate other countries." ■

Tracy Early is a frequent contributor.

As the UN Human Rights Commission convened in Geneva, Switzerland, Ambassador Aleksander Bozavic of Yugoslavia, right, met with Marc Schreiber, center, and Pierre J. Sanon, deputy-director of UN Division of Human Rights.



more than food...

two churches' nutrition programs

Text by Connie Myer/Photos by Archie Hamilton

Each noon about 275 elderly persons eat hot meals in the church basement of St. Paul and St. Andrew. Another 175 are reached by "meals on heels and wheels" and 150 eat breakfast at the church. St. Paul and St. Andrew is one of the largest senior citizen nutrition programs in New York City.



New York City has an estimated 945,000 senior citizens, many of them living alone in apartments in dilapidated buildings or in cheerless single rooms in hotels.

For many of these people meal preparation is difficult. For hotel residents, it's impossible and restaurant meal costs are prohibitive. Even if the single elderly person is able to cook a meal, he or she faces the dismal daily prospect of eating it without companionship.

Churches are among the social institutions in New York City which open their facilities every day of the week to provide hot nutritious noon meals for

the elderly. Among those in Manhattan are St. Paul and St. Andrew and Salem United Methodist Churches which together serve about 900 meals each day.

Both of these church programs offer the senior citizens much more than mere food. There are crafts, sewing, health services (at St. Paul and St. Andrew), games, music, occasional outings and most important of all, good fellowship. The two churches' meal programs provide a sense of security and a feeling of belonging at a time of life when these are very necessary.

Through its Salem Senior Friendship Club, Salem UMC in Harlem serves hot meals to about 150 elderly. People come early to talk and to listen to music. About 160 more people receive meals at two satellite centers or in their homes. Both churches' programs are primarily federally funded and are administered by the city of New York. Voluntary contributions are accepted for the meals, but no one is turned away if unable to pay.



Salem Church, with 2,600 members, was founded by Rev. F. A. Cullen, father of black poet Countee Cullen. The church's pastor is Rev. F. Herbert Skeete. It has the largest budget and program of any church in the New York Annual Conference. Senior Citizens display gigantic quilt they made for sale to benefit the Friendship Club's outings.





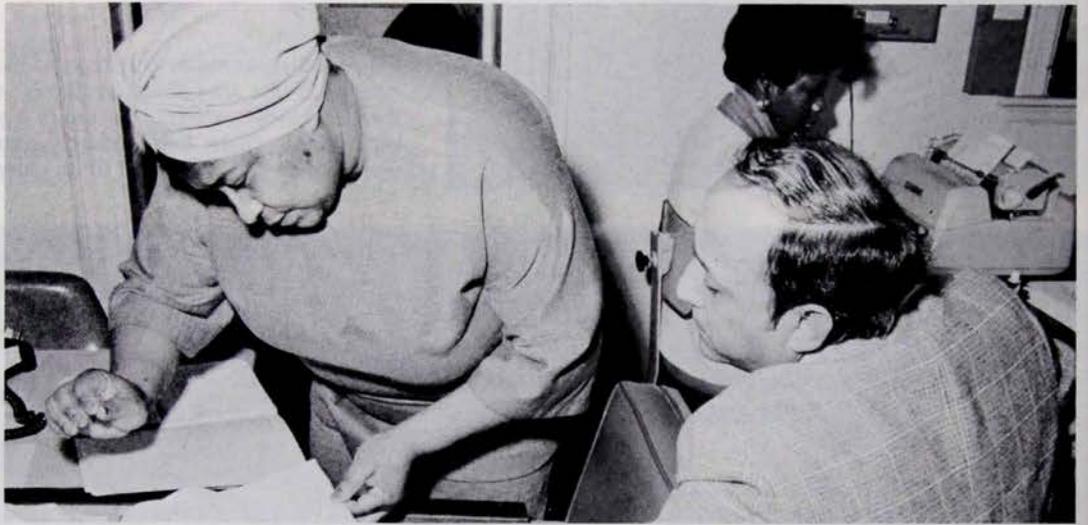
more than food...

Below, outgoing meals are prepared in the kitchen of St. Paul and St. Andrew. Some are carried on "heels" to nearby apartment or hotel dwellers; others are transported in a van donated by a local supermarket chain. Left, a church nutrition and health center worker delivers a hot meal to an elderly shut-in woman.



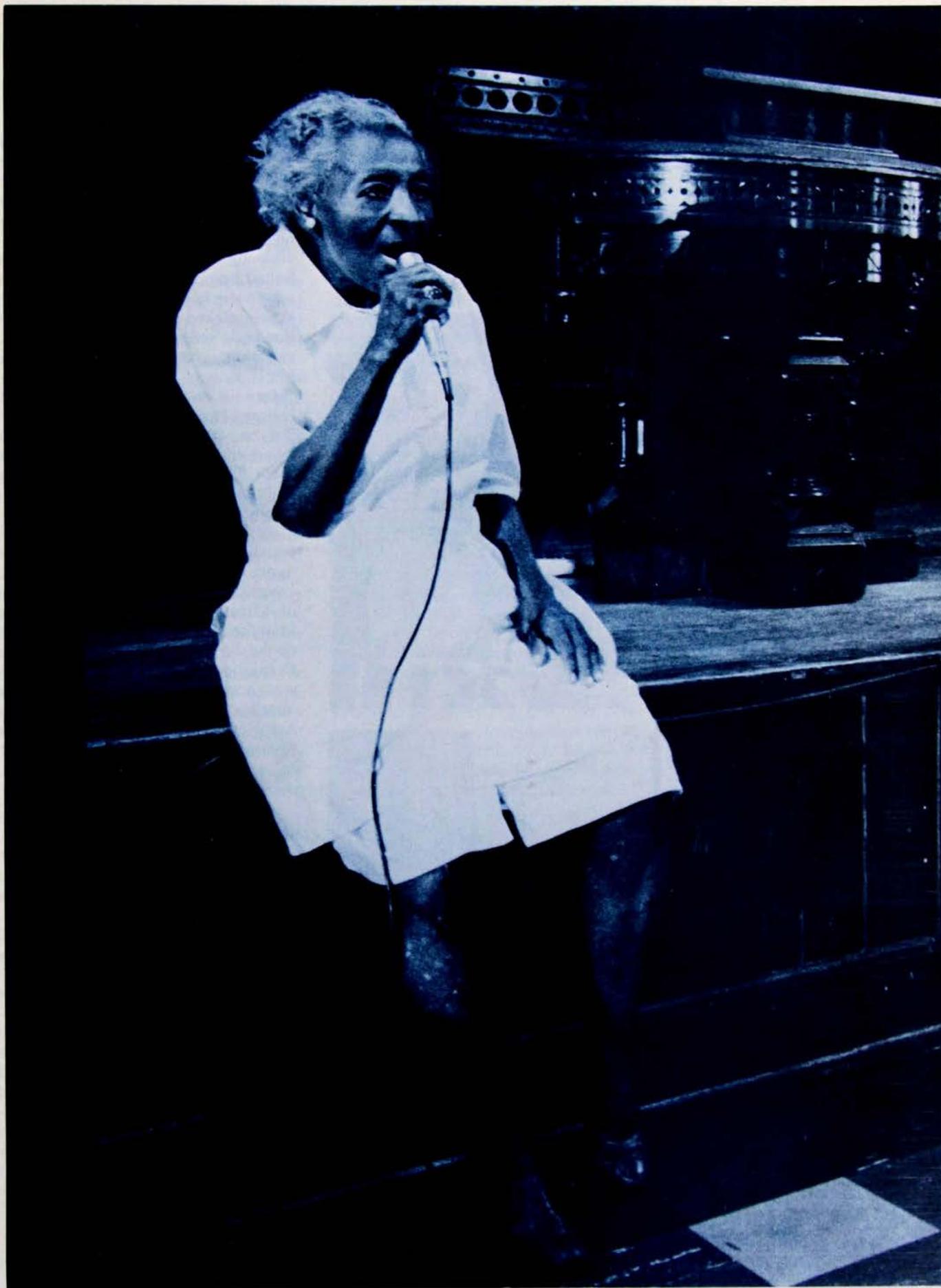
more than food...

A student public health nurse from nearby Columbia University checks a woman's blood pressure at St. Paul and St. Andrew, a weekly service. If medical problems are detected, people are referred to their doctors or a hospital. The Rev. Edwin J. Arthur, right, assistant director of the St. Paul and St. Andrew program, confers with employee.



Checkers absorb men at Salem Church. Opposite page, Sadie McGill, show business veteran and one of more than 100 volunteers in the Salem Senior Friendship Club, leads gospel music session.





HILLCREST—

A Friend In Deed

by Eleanor Freiburger

Fourteen-year-old Jane, a failure in eight previous foster home placements, was terrified at the prospect of yet another "wipe out" in her impending ninth effort. So she cried for help in the only way she knew—violently. Leading four other girls, she bolted from the group treatment home where she had lived for almost a year. When picked up by the police one hundred miles away, kicking and swearing, she had to be subdued forcefully.

Jane is now in a mental hospital. Hillcrest House can help her no further. But the other girls were returned there, where the concerned staff had already spent all of Sunday morning comforting and quieting the eleven distraught girls who stayed behind.

It is precisely because of such staff, vouches Donald R. Osborne, executive director of Hillcrest Family Services, "motivated by the values and teachings of Christ," and Christian leadership from the board of directors "that grants us the license to be creative" that the Dubuque, Iowa, family service agency was acclaimed 1977 Agency of the Year by the United Methodist National Association of Health and Welfare Ministries.

"The Women's Rescue Society of Dubuque"

A combined ministry of the United Methodist Church (Iowa Conference) and the United Presbyterian Church (Synod of Lakes and Prairies), Hillcrest Family Services has operated under various titles for more than 80 years. Begun in 1896 by Dr. Nancy M. Hill, Dubuque's first woman doctor, as "The Women's Rescue Society of Dubuque" for the purpose of providing care for infants and a rehabilitative environment for unwed mothers, Hillcrest came under the sponsorship of the United Methodist Church in 1914, and was joined in 1968 by the United Presbyterian Church. But whether Hillcrest Baby Fold, Hillcrest Children's Services, or the current Hillcrest Family Services, Osborne emphasizes that "as a church-related agency, our concern has always been for the *whole person*."

Eleanor Freiburger is a free lance writer in Dubuque, Iowa.

Patricia Beck, lead resident counselor at Fenelon Home, with one of the boys. Below, girls at Hillcrest House enjoy a quiet evening.



As the name changed, so has the thrust of Hillcrest's ministry over the years. Osborne, who has been director since 1965, claims no personal credit. "The key to our success is the Board," he insists, because they have given him the means to attract and keep good staff. And the Board and staff constantly work together to upgrade and reassess long-range planning in the light of developing trends and the community's unmet needs.

Meeting Diverse Needs

While still providing adoption services and aid to single parents, Hillcrest has added six other major programs to answer the diverse needs of more than 6800 Iowans during 1976. (They limit their work to Iowa because of licensing.) With a professed belief in the family as the keystone of all personal development and self-fulfillment of its members, Hillcrest Family Services now operates seven residential treatment and group homes; offers individual and family counseling; family life education; family planning; foster care; and community services and consultation.

Hillcrest's adoption activities center on "special needs" children—those with mental or physical handicaps or past pre-school age—and foreign children. So few children are available for adoption that what used to be the agency's nursery is now Osborne's office. All children waiting adoption, however, are placed in Hillcrest-approved Foster Family Homes, as are some adolescents and unwed mothers.

Likewise, their service to unwed parents has evolved from the original rehabilitative emphasis to providing direct medical care, counseling, education and legal aid to help them achieve satisfactory personal and social resolutions to their problems.

The Family Planning program, funded by the Department of Health, Education and Welfare, covers three northeast Iowa counties, providing medical services for the detection of venereal disease, prescriptions of medically approved contraceptives, pap smears and counseling services. In addition, Hillcrest's professional staff provides outreach-type family, marriage, and individual counseling for 250 families monthly throughout the state.

One of the most popular endeavors undertaken by Hillcrest is its Family Life Education program. Through this they have conducted Parent Education classes for 15,000 people since 1972. These classes operate on the premise that "all parents want to be good parents," but the great demand for this program attests to the increasingly difficult task parents face today, Osborne asserts. And through these classes, "we help them put together a better set of tools for the work cut out for them." In addition the staff conducts discussions and study sessions for such varied interest groups as engaged couples, widowed and divorced persons, assertiveness training and retreat workshops for pastors—all to the end of examining "common sense ways to handle normal life situations."

The Rev. Lewis Furda, chaplain, chats with three Hillcrest House girls.



The Hillcrest professional staff is also available for consultation to clergy, probation departments, schools and other public and private agencies under its Community Services and Consultation program.

Group Treatment Homes

But perhaps the most dramatic and intensive care extended by this agency is in the seven group treatment homes it operates throughout Iowa. As the demand for maternity homes disappeared in the early seventies, the already established Hillcrest House in Dubuque opened its compassionate doors to meet the emerging needs of disturbed girls. At any one time it houses sixteen "highly distressed" girls with an average age of 15, according to Osborne.

Within two years the agency added Wesley Place for boys (average age, 15) and Fenelon Home, for girls aged 16-17—all in Dubuque. In addition it has a home in Newton, Iowa, for less severely disturbed girls, and an emergency shelter-care facility, also in Dubuque, for housing abused or neglected youth and runaways. The two other homes are not for adolescents but for adult women in Cedar Rapids and Iowa City. These homes are "half-way houses" for women with persistent psychiatric problems returning from state institutions.

"No Self-Esteem"

While Hillcrest's residents come from all varieties of homes and social situations, by far most of them are the unhappy products of an extremely difficult family life, most of them juvenile offenders. They can be referred to Hillcrest by clergy and even family, but usually it is by probation departments or the county social services departments that have temporary custody of them.

"When the kids come here," Osborne explains, "they have a very poor self-image, no self-esteem. They don't even know how to care for their own property. Our goal is to teach them how to use appropriate behavior for any life situation (rather than for any single problem area)." The average stay is from 10 to 14 months, during which time they are expected to adhere to a deliberately structured setting. Each resident is responsible for the day-by-day condition and decor of her room (usually shared with another), certain rotation of larger household duties, and helping with meals.

As many of these adolescents have serious learning disabilities, Hillcrest provides four part-time tutors to help

them overcome this handicap. This has proven effective to the point where many of them are soon able to rejoin the mainstream school system, "always the sooner the better," Osborne asserts. The counseling staff also helps these youngsters explore vocational goals, learn how to use their leisure time well, and resolve their emotional problems within themselves or their family. "Where the family is involved in the child's problem, we require the family to come for counseling, too," he explains.

Adding a Chaplain

Within the past year Hillcrest has added the services of a chaplain to the Dubuque residences, in the person of the Rev. Lewis Furda, a Presbyterian minister. Generally, Mr. Furda conducts discussion groups and songfests with the youths, deliberately keeping a low profile while still being visible. "Many of these kids come from very un-religious homes," Osborne observes. "We don't force any brand of dogma on them here, but we make them aware that Lew is available for counseling. Usually within two months they will seek him out. And he has been extremely effective in helping some of them handle certain depressions."

Running an operation the size and scope of Hillcrest requires a tremendously dedicated staff, as well as a million dollar budget. Each resident home requires a team leader (social worker), resident counselors, night attendants, as well as a general staff of tutors, an activities co-ordinator, chaplain, cooks, office staff, and often student interns, summer mission volunteers, and Foster Grandparents (for teaching crafts, sewing, etc.). Funding for these services, offered without regard for the individual's ability to pay for them, comes from many sources including the United Methodist and United Presbyterian churches, the United Way, contributions and bequests, and state or federal funding through the Social Service agencies for treatment for youths in their charge.

How does the executive director see his role in all this? "I like to see myself as a facilitator and enabler," says Don Osborne. After 27 years in social work, he is justifiably proud of his ability "to hire very sharp people and to motivate them to work together." He reiterates again that it is the Board of Trustees that gives him the tools to do all this. "And," he adds thoughtfully, "there is a tremendous amount of satisfaction in being the catalyst for good things." ■

Below, Dr. George H. West, president of Hillcrest board of trustees, and Donald R. Osborne, director, with Agency of the Year award. Bottom, Boys living at Wesley Place set the table.



A Community Development Case Study

APPALACHIA, APPALACHIA

by Kyle Vance

In what is left of Appalachia, Virginia, among the remains of a Main Street that obviously has seen a better day, there is a hum of activity by an unusual group dedicated to creating opportunities where none exist—like starting a community newspaper.

The newspaper is off and running, losing money every week as it was expected to do in the beginning, and the little dream factory keeps moving ahead toward other objectives measured both for profit potential and a better way of life for the people.

The dreamers and doers are known in the old coal town, by the few who know them at all, simply as the "the CDC." Ask a native for directions to the Appalachia Community Development Corporation and odds are that you will get a blank stare.

But that's the way the CDC staff and directors prefer it. Unlike many other people programs, this one minds its own business, neither condemning nor praising the establishment.

In Appalachia, the establishment is coal—the same coal that has stirred storms of protest elsewhere for making waste of pretty mountains and ruining public roads with overloaded trucks. A redeeming plus for coal with the CDC is that it provides jobs locally and is a vital source of energy for the rest of the nation.

"Without coal," said Ray Hensley, CDC's project officer, "we would be wasting our time trying for economic development."

This kind of local understanding, made possible in part by the evolution of an organization that is now directed and staffed by local people, serves the CDC quite well. The CDC even borrows from the local bank.

Kathy Hudson, Community Services staff person, visits a family needing fuel. Kathy works with other community groups who raised funds for the Emergency Fuel Program.





Lucille Herndon, advertising manager, and David Allio, production manager, prepare an ad layout for Mountain Community News, a development project.

Appalachia, like many another mining town in the Appalachian region, suffered unhealable economic wounds when coal production was automated many years ago and wiped out mining jobs by the hundreds. A coal boom in 1974 was a shot in the arm for the industry, but not for the older former miners.

"Coal production is back to where it used to be, and employment is up," said Hensley, who was born in one of the six surrounding coal camps. "The new jobs have gone mostly to educated young people, including some outsiders. Those who were unemployed before the boom remain unemployed today. The unemployment rate in Appalachia is hard to believe, officially around 30 percent."

Neither has coal's resurgence done much to revitalize the town. An average of one out of five downtown business buildings stands unoccupied in the town of 3,000.

The CDC was started six years ago under a concept that certain small businesses could operate profitably if given a chance, and that perhaps some form of community spirit might result.

The founders didn't even consider asking financial help from the community's financial giant, coal.

"Coal doesn't even know we are here," Hensley said.

Those who do know the CDC is there in the shadow of Big Black Mountain, in the southwestern "orphan corner" of the Old Dominion, are a few outside church groups and foundations who have funded the \$38,000 annual operating budget and kept alive ambitions for such otherwise unthinkable amenities as the newspaper.

The Mountain Community News has been going out to about 1,600 readers since last October, offering an interesting series of feature type stories, illustrated attractively with photos and art work.

Editor Silas Young, 28 and not long out of journalism school, and his youthful staff produce the paper in offices of the CDC's own three-story building. It is printed on modern presses at nearby Kingsport, Tenn.

The News lost \$2,400 on its first edition, but progress has been made. The deficit was down to about \$350 on a printing in late winter.

Hensley and David Allio, production manager, said they believe the paper will become a money-maker before the end of the year, and Hensley projected that the first year's losses will be

recovered and forgotten in four years.

Advertising, of course, is the means of survival for any profit-minded publication. Early difficulties of *The News* trace straight to a reluctance of local advertisers to buy space in the new and different tabloid, but there is encouragement that this is about to change.

A recent 12-page issue contained 23 percent advertising, a good start toward a goal of 40 to 50 percent in 16 pages.

"Advertising is getting easier to sell," according to Lucille Herndon, the advertising manager. "It picks up a little each week. We don't give up easily. I called back today to a place that turned me down last week, and the man told me, 'Hey, you won't take no, will you? Come on by.'"

She said she has also learned that a respectable newspaper must be selective in the advertising it will accept, no matter how desperate the need for revenue.

"We received copy on two ads the other day, one from Weber City, Virginia, and one from Blountville, Tennessee, and checks were enclosed for payment in advance," she said. "We learned they were massage parlors and sent their checks back."

The newspaper venture—the CDC's first full-scale project to be activated—has been funded by \$20,000 from the

National Committee on the Self Development of People (United Presbyterian Church); \$13,730 from the National Division of the Board of Global Ministries (United Methodist Church), and \$3,684 from the Commission on Religion in Appalachia (the region instead of the town), a multi-church organization in Knoxville, Tennessee.

Hensley asks no credit for the newspaper. It was conceived and launched before he arrived on the CDC scene, a restless and imaginative retiree after 20 years in the U.S. Air Force. He is looking farther down the road.

The next stop down the road, if dreams come true, will be a garage—not your everyday type of garage, but a three-in-one operation with (1) an auto parts store, (2) space for nine mechanics to work on cars, and (3) bays that can be rented to those who want to work on their own cars with rented tools.

Hensley has the operation planned down to a penny. As an example, he took the case of an owner of a 1970 Chevrolet needing new brake shoes. At local rates, he would have to pay \$64.95 for the job—\$29.95 for parts and \$35 for labor.

At the CDC garage, the same owner could get the job done for \$48.50—\$16.50 for parts and \$32 for labor. Or he could buy the shoes for \$16.50, pay

\$2 an hour for space and tools, and do his own work for a total \$25.50.

Such savings are desperately needed by many in Appalachia. And so are the machinist jobs, which would be offered on a priority basis to handicapped persons with the proper skills and training.

"We are \$67,220.15 away from getting the garage off the ground, which is to say we have \$10,000 in the bank and a pretty sure commitment for a \$140,000 loan from the bank," Hensley said.

He said the CDC has taken its need for the money to the Campaign for Human Development, a Catholic Church poverty program which has been one of the CDC's more generous supporters, and to the Commission on Religion in Appalachia.

Hensley and the CDC also have some other long-range goals, such as a housing project for the elderly, but this is not to say that the organization, surviving on the good will and generosity of others, has any thought of "empire building."

Conversely, the newspaper, the garage and other businesses eventually would become the property of the workers, after profit bases and management skills have been developed.

Hensley, to get the record straight, doesn't run the CDC. He is only its

Allan Cookenour, art director, and Silas Young lay out front page for the weekly paper.





Bill Cole, Board chairman, right, and Ray Hensley, Garage manager, discuss the cooperative garage at the proposed site.

most willing talker. Sharing the job—they call it co-administrators—is Kathy Hudson, the only non-native on the present staff.

For practical considerations, Ms. Hudson, a native of South Bend, Indiana, could be no more useful if she had been born in one of the many surrounding coal camps.

As a student at St. Louis University 15 years ago, she made her first visit to Appalachia and Wise County on a Bible study field trip, and, as she says, "got interested in the area."

She returned with a mind set on helping helpless people, especially the trainable handicapped children. She has worked in the school systems of Southwest Virginia, mostly as a speech therapist, but she has also found time to work with retarded adults.

She is the "social worker" arm of the CDC, carrying on its most demanding occupation.

Back in January, with the hills and hollows all but paralyzed by the ice and snow, Kathy was out day and night, hustling fuel, chinking cracks and finding ways to repair doors and windows that let the cold air into many of the old coal-shack homes.

She was lining up some homes for special winterizing work with \$7,000 to \$10,000 worth of insulation material expected from the government. The CDC has its own insulation blower, but a problem remained. The agency was without funds for labor to do the

winterizing, and Kathy didn't know where it might come from.

She called the project "Operation Fuel" and said it consumed half of her long days. The other half was devoted to developing and operating a day care center which opened last fall with \$7,000 raised locally. But crisis followed crisis, topped off by frozen water lines that forced the center to close for one month and then to reopen in a church.

The day care center was the first to be licensed in Virginia west of Abingdon, some 60 miles away.

While regional and national church organizations have helped mightily in keeping the CDC alive and active, the local church community has been chiefly involved in selected projects.

"The churches wouldn't be involved in our economic efforts," Kathy explained. "The Presbyterians have helped with the day care center, and the Baptist and Methodist ministers—they have the biggest congregations in the area—worked with us in Operation Fuel. Beyond that, we haven't bothered them or sought any kind of recognition from them."

One of the few cut-rate accountants in any part of Virginia is Charles Slem, the Appalachia CDC's purveyor of fiscal favors, and its only source of earned revenue at present.

Slem took accounting courses at Oral Roberts University and Carson-Newman College, became a partner of

a certified public accountant at Jonesville, Virginia, and was induced to set up his own office, rent-free, in the Appalachia CDC building.

To get the office, Slem was required to make some commitments, too. He would have to offer his expertise in tax, legal and accounting matters to small business people, as well as large ones, and at a price they could afford to pay.

He is guaranteed \$650 a month. When his income exceeds that amount, the CDC keeps 80 percent of the excess to \$800; 85 percent of the excess over \$800 to \$1,000, and 90 percent of the excess over \$1,000.

Slem provides some extraordinary bargains for his services to churches, other social agencies, small craft clubs and low-volume businesses. One client, however, is a cooperative grocery grossing \$750,000 a year.

Last year, the CDC's accounting service cleared \$11,000.

Organizationally, the Appalachia CDC is "owned" by a 15-member board of directors, including a college professor, an attorney, an editor (Young), a social worker (Ms. Hudson), an Air Force retiree (Hensley) and a National Guard sergeant, but also including the widow of a coal miner, the wife of a railroad worker, the co-owner of a restaurant, and a grocery worker.

The staff controls the CDC's destinies, however, and usually decides which project to tackle next. A hardwood mill? A restaurant? A movie theatre?

There is no indication that the imaginative organization ever will run out of ideas for enterprises that would make Appalachia and its environs a more worthwhile place to call home.

Concern that the CDC itself will survive occasional financial and emotional stresses will linger, however.

"We live the life of the proverbial beggar," Hensley said. "We are working toward self-sufficiency, and I believe we can achieve it in five years if all goes well."

"Of course we will always need outside seed money for new projects. We badly need \$5,000 right now for the newspaper, to get it to the end of the year."

"There are critical times when we could easily give up," Kathy added. "We have got to be a partnership of values. Each of us is trying to develop ways." ■

Kyle Vance is a former state reporter for the Louisville, Ky., Courier-Journal.

CHRISTIAN MEDIA

IN THE THIRD WORLD

by Elliott Wright



Literacy class in a church in Bambur, Nigeria. Reading remains the most established form of mass communication.

Ganta News is a four-page mimeographed newsletter serving a small area along the Guinea border in Nimbia County, Liberia. *Wantok* is the only national weekly publication in Papua-New Guinea, the new Melanesian nation covering 185,000 square miles.

Multimedia Zambia produces a daily television commentary, a Sunday show and seasonal specials for use in several African countries. It prepares 2,400 radio programs annually; publishes books, pamphlets and a monthly newspaper; makes and distributes films, slides and audio tapes, and runs its own typesetting shop. The Communications and Publication Fund in Lima is a modest effort to train Peruvian journalists.

While *Ganta News*, *Wantok*, Multimedia Zambia and the training fund in

Peru differ greatly in style, scope and resources, they have something significant in common. Each is part of the growing church-related communications media in the Third World. That media is increasingly important in general communication and to the Christian mission in much of Africa, Asia and Latin America. Its social importance is based in large part on its commitment to train and utilize indigenous editors, journalists and technicians. The strength of its witness depends, in some areas, on ecumenical cooperation far closer than anything found in American Christian communication.

"The Christian church is leading much of what is happening in Third World communication," says Dr. Doris Hess, executive for mass communications and non-formal education of the World Division, United Methodist

Board of Global Ministries. Dr. Hess' office is a major source of information on world Christian communication. Through it the Board of Global Ministries coordinates United Methodist mission support for scores of media projects, either in direct partnership with churches abroad, or through the World Association of Christian Communication (WACC), an ecumenical channel for funding, consultation and analysis. At any given time, Dr. Hess has on her desk a dozen—maybe two dozen—reports on traditional and experimental communications projects.

"Let me tell you about Papua-New Guinea," she said one day recently. "*Wantok*—it's in pidgin—is the only national weekly in the country. It was started by Roman Catholics but now is ecumenical. The World Division has ties with the United Church of Papua-

Woman assembles pages at the Methodist Press in Sao Paulo, Brazil, and buyer browses in church bookstore in Lima, Peru.



New Guinea. *Wantok* is a real 'peoples paper', and was recently praised by the government finance minister for its contributions to rural development, human development, spiritual development; its commitment to literacy and social justice."

In Papua-New Guinea, like much of the Third World, "communications" means both more and less than in the United States. Media may not be confined to printing presses because illiteracy rates—85 percent in Papua-New Guinea—are high. Electronic systems are limited. Papua-New Guinea has no television. The channels of information in pre- or partial-literate societies with little technology are quite different from *Time*, CBS and the United Methodist Publishing House.

American mass media may not be the best model for developing countries. "The World Association for Chris-

tian Communication is exploring what we call 'group media,'" Dr. Hess explained. "'Group media' is small media—using film, cassettes, posters, drama, dance and other folk arts with specific groups." Multimedia Zambia is using some "group media" techniques, and easily transportable films and tapes are a boon to Christian education and communication throughout Latin America.

Still, no one is abandoning the goal of world literacy. Literacy work is basic to all Christian communication work in the Third World, according to Dr. Hess. Despite the efforts of governments, churches and educational institutions over the past half-century, illiteracy declines slowly: Some 800 million of the world's people are today unable to read and write.

"Here's a new literacy project that is definitely communication," Dr. Hess said, reaching for a thick blue book. The script in the book looked strange to American eyes. "That's Nepali; it's a syllabus for teaching women of Nepal about nutrition and basic baby care while they learn to read. Norma Kehrberg, one of our United Methodist persons in mission with the United Mission to Nepal, had the idea."

The literacy rate among Nepalese women is as low as three percent and infant mortality as high as 50 percent. The figures are extreme but matched in some other parts of the Third World. Illiteracy is epidemic among women in developing countries, a fact more than incidental in WACC attempts to involve more women in communications of all forms.

As literacy increases, so do Christian newspapers and general church publishing. Most Methodist churches in Africa, Asia and Latin America have newspapers, many of them long-established and well-known in the church at large. The *Expositor* in Brazil, the *Witness* in India and the *Messenger* in Singapore, to cite only three examples, reach significant audiences.

Since Angola gained independence, *O Estandarte*, suppressed by the former Portuguese colonial government, has been reestablished as part of a comprehensive communications program of the United Methodist Church in Angola. The trend, however, is for new church-related newspapers in the Third World to be ecumenical in scope. Examples include *Wantok* in Papua-New Guinea, the *Mirror* in Zambia, *Target-Lengo* in Kenya and *Caribbean Contact*.

Umbowo of Rhodesia represents a special case. Founded and published for more than 50 years by the (now) United Methodist Church in Rhodesia, *Umbowo* recently became the newspaper of the Rhodesian Christian Council. However, in January, 1977, the Smith regime banned the weekly as "contrary to the interests of public safety and security." The action was shocking but hardly surprising. *Umbowo* was considered to be the voice of Bishop Abel T. Muzorewa, a leading opponent of the white minority regime.

Dr. Hess reported that plans are underway to resume publication of *Umbowo* within the narrow limits of what the Smith government thinks a religious periodical should be. Until Rhodesia achieves black majority rule, a revived *Umbowo* can print nothing political; a severe limitation but one the Rhodesian church is willing to accept temporarily for the sake of continuity in publication.

For a church newspaper or magazine devoted to human rights and justice to fall afoul of a repressive government is nothing unusual. Governments also sometimes hamper the introduction of new Christian journals they fear will preach justice. The white government

of South Africa has repeatedly thwarted plans for a comprehensive black press initiated by Christian groups. Last Spring there were hopeful signs that *The Voice*, a black paper linked to the South African Council of Churches, might become reality.

Most denominational and ecumenical publications in Africa, Asia and Latin America are managed, edited, written and distributed by indigenous personnel. The United Methodist Church, along with other American denominations, have for many years helped to train Christian communicators for the Third World. Dr. Hess believes an increase of funds for such training is one of the most creative mission opportunities open to American Christians.

Dr. Hess is convinced the Church over the next decade should put special emphasis on training African media personnel. Africa, in her estimation and that of other keen observers, may well become the new stronghold of Christianity. "The African churches are in a communications explosion and we ought to support it," she said.

Training programs in Hong Kong for Asians and in Brazil for Latin Americans are high on Dr. Hess' list of

priorities. The World Division worked for three years with WACC to establish the Center for Communication at Chinese University, Hong Kong. Along with academic and technical instruction, the center publishes *Asian Messenger*.

The Institute for Higher Education, San Paulo, Brazil, includes among its seven departments the only Protestant academic program in journalism and broadcast found in Latin America. Founded by B. P. Bittencourt, a Brazilian Methodist, the institute recently obtained new equipment for training in television. It is open to seminary students as well as laity. To date, more support has come from Germany than from the U.S. Dr. Hess anticipates increased funding through the Board of Global Ministries, and she hopes an exchange program between the institute and an American school of journalism is in the offing.

The more grassroots the better in Christian communication, according to Dr. Hess, and the church in the Third World has more grassroots than virtually any other institution. Its responsibility for shaping sound communications is, therefore, unparalleled. ■

Elliott Wright is a frequent contributor.



Students make masks at arts festival at Methodist Institute in Sao Paulo, which has the only Protestant journalism program in Latin America.

To most people Nashville means the nasal twang of country music. But long before the Grand Ole Opry and a billion dollar recording industry made it the country music capital, Nashville was the religious capitol.

Headquarters of the Southern Baptist Convention and residence of major United Methodist and Presbyterian boards and agencies, it is the publishing headquarters of six denominations representing a 100 million dollar religious literature industry that feeds reading matter to half the Protestant churches in the nation. Besides all this, Nashville also boasts religious training institutions (including Scarritt College) that send into the world every year hundreds of church and mission leaders.

And then there's Edgehill Church.

Located in a moderately shoddy, mostly black neighborhood, in an equally shoddy brick house, it uses the garage as a sanctuary. "We wanted a wide open place that everybody could see—that's why we took the garage and put a glass window across the front so everybody who walks along can see what's inside. We feel we have a real investment here in what we seem to be, a neighborhood house where everybody can come, everybody can be at home."

That's how Alice Cobb explained it. A diminutive woman with a slightly but perpetually bewildered air, Alice is a retired professor of sociology from Scarritt. One of the original group who started Edgehill, she remembered the night the first Board of Trustees met to sign the papers. One of the members was an elderly black minister, Brother Julius Cesar Johnson.

"Brother Johnson couldn't see very well and he parked in a 'no parking' place. And we went out after our important meeting of signing the papers and found Brother Johnson's car had been towed away. So we went over to redeem it—the first expense that came out of our Edgehill budget was getting that car out of tow."

If that is a story typical of Alice's understated and whimsical sense of humor, it is also expressive of the warm appreciation for human detail that colors every part of Edgehill's life. Edgehill is self-consciously a church for people—all kinds—black and white, professors and lawyers, gas station attendants and welfare recipients.



A CHURCH FOR PEOPLE

A Profile of Edgehill United Methodist Church

by Elaine Magalis

A Controversial Minister

At the center of the church's life from its beginning is its only fulltime minister, Bill Barnes. A big, slow-spoken man, Bill was born four blocks from where the brick house now stands. He grew up in Nashville and graduated from Vanderbilt University before going on to Yale Divinity School.

But much of his education took place in urban and industrial mission projects in Chicago, New Haven, East Harlem and the slums of London. Applying to the Tennessee Conference on the basis of 10 years of experiences in the inner city, he was assigned instead to a

circuit of five rural churches. Not until three years later was he given a church in Nashville.

From 1962 to 1966, Bill became controversial. The church was one whose membership had moved to the suburbs but continued to commute; it was isolated from the neighborhood around it. Bill immediately set out "to do another East Harlem," creating one neighborhood program after another. "The better those programs went the more I seemed to alienate the old, hardcore leadership of that congregation." When he got caught up in the civil rights movement, his congregation

"Edgehill is self-consciously a church for people—all kinds—black and white, professors and lawyers, gas station attendants and welfare recipients."

The Rev. Bill Barnes, pastor, socializes with member of "Slowpokes," organization of elderly people. Ministerial student James Roberson, opposite page, directs church's programs for children.



had had enough.

Bill Barnes left with a handful of sympathetic members, and with a few other interested people set about creating Edgehill—a church whose ministry was to the inner city. They were an interracial group in the midst of exploding racial hatreds. Alice Cobb's civil rights associations caused so much agitation that she offered to resign from Scarritt. (To its credit, the school refused her resignation.) Bill worked with a group of black parents who, in response to white demonstrations against the bussing in of black children, met the buses bringing black children to the Edgehill neighborhood with

boxes of new pencils and a welcoming letter. During the riots after the death of Martin Luther King, Jr., according to Roy Campbelle, a black lawyer, "when everybody else was running home, we all came to the church. And we intervened with the National Guard here in the community. People knew they could come here and be safe. And that to me is what the church should mean."

Dream of Integrated Church

One member of the congregation joined Edgehill after his church refused membership to Abel Muzorewa and his wife when the now Bishop from Zim-

babwe was a student at Scarritt. But more than a decade and many programs later, he and others at Edgehill are aware that many of their dreams of an integrated church and community have remained dreams. They had hoped more white people would move into the neighborhood—it's now almost entirely black; they had hoped more blacks would join the church—it remains, as it has for years, about 20 percent black.

James Roberson, the charming and often exuberant ministerial student in charge of Edgehill's programs for children, explained that it is difficult for many blacks to speak up in church

**"It is said
that 7,000
people are
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each month
by Edgehill's
ministry."**



meetings, partly because of past cultural training and expectations. Most of the white members are middle class and intellectual; most of the black members are not.

"There's a constant barrage of words, a tendency to speak long and meet long. Blacks are not as verbal and usually act sooner with less dialogue. A lot of gut-level issues are not articulated by blacks, simply because if I say that something is wrong, then I have to explain.

"In some ways people from Edgehill feel that they're so much in touch with issues such as racism and sexism that it's a barrier to communicating on a deeper level. It's hard to communicate to someone if they feel they're already there and know how you feel . . . But I think there is an effort to deal with things like this."

Despite the remaining problems, both black and white members of the congregation feel privileged. As one white member put it, "There's a great lack here, but I hasten to say there's so much more here than I would know anywhere else, than I could find anywhere else—the potential of relationship, and the actuality of relationship, of blacks and whites actually working together within a congregation, that you can't fault it."

Plethora of Programs

There are more than 40 programs going on within the church and in the broader community, and probably more than 90 percent of the congregation is involved beyond the Sunday morning worship. It is said that 7,000 people are reached each month by Edgehill's ministry.

What are called "small groups" and "house groups" meet together during the week for everything from social action to Bible study. Like many of the activities revolving around Edgehill, house groups include people outside of the congregation. Slowpokes, for example, is an organization of elderly people in a nearby housing project who sing and pray together, socialize, and work, for example, at getting a traffic light changed.

Two of the most important issues for Edgehill currently are hunger and the criminal justice system. For several years the church has had a summer feeding program that serves 5,000 hot lunches to 140 six- to twelve-year olds, plus breakfasts and snacks. Twice a month the church bus takes senior citizens from the neighboring housing project to a grocery store, and efforts are being made to bring a chain store into the community. But the main work of the church on the hunger issue

began about two years ago.

It started with a series of educational seminars on hunger at Dialogue House. Related to Edgehill but owned by Scarritt College, the house is one door away from the church; its educational program, coordinated by James Roberson, brings often-antagonistic groups together to talk about community problems. In this instance it brought people together who created a city-wide coalition of Nashville churches and others called MANNA. The organization has one poorly paid staff person, Janet Christianson, who works out of a cluttered room at Edgehill.

Janet is not a member of the church, but her feelings about it are clear. "Edgehill is an amazing church and people will come here before they'll go to government or other agencies for help. I think that people would not be coming to MANNA unless it were associated with Edgehill Church because the church has a credibility that it would take the organization a long time to get."

A Working Hunger Coalition

Although individuals come for help, and MANNA works to assist them in getting food aid and even helps them to find the means to pay rent and electric bills, its most important work is directed towards the feeding programs of city, state and federal government. For example, it fought to get a contract with the U.S. Department of Agriculture to work in outreach—informing hungry people about the Food Stamp Program and getting them enrolled. MANNA believes that only about one third of

those eligible in Nashville are actually getting the stamps.

The organization has become a highly credible resource center and consultant for city officials and civic groups on problems of hunger. The "Recipe of the Month," posters and hand-outs placed in chain stores, and a newly launched advertising campaign are educating people about their own hungry neighbors and about hunger generally.

About a year and a half ago Bill Barnes preached a sermon on Matthew's account of the feeding of the multitude. He emphasized Jesus' words to his disciples: "You give them something to eat." Since then nearly all the congregation have faithfully given up one meal a week and contributed the money to hunger programs. Half goes to the local program; the other half goes to world hunger. Last year MANNA also raised the money to dig a well in India.

Ministry to Prisoners

The people at Edgehill are also intensely involved in working around the issue of criminal justice. That means that anyone may walk in on a Saturday morning and discover a group of prison inmates sitting in the front parlor talking, or find several of them worshipping with the congregation on the following morning. Less unexpectedly, it means that members of the congregation regularly visit the local prisons.

One of those who visits inmates in Nashville's correctional institutions is David Rainey, Edgehill's "worker-

Alice Cobb, below left, was a founder of the church. Janet Christianson, opposite page, staffs the church's far-reaching hunger program, below.



priest." David, a freckled, curly-haired young man with slightly over-size ears, supports himself full-time as a carpenter while also serving the church. He started his ministry to prisoners about three years when he became involved with a family with a jailed son. Although that particular individual has since been released, David's work continues: "Release from prison doesn't mean the end of problems; it means a whole new set of walls and things to be dealt with."

Visiting prison has meant that David and others in the congregation spend time testifying before parole boards, answering late night phone calls, and looking for jobs. They also run into "a lot of disappointments." As Bill Barnes put it, "We win some and lose a lot. We're not very naive anymore." One ex-convict Edgehill befriended "ripped off" the church three times in one week, and another stole the church bus. But there have also been success stories.

Prison visitation helped lead Bill Barnes and others into work with an ecumenical citizens' group on prisons, Citizens in Corrections. The group has since been enlarged and renamed Tennesseans in Corrections. The people involved include past and present prison administrators, lawyers, politicians, and college professors struggling

together to influence legislation and policy in ways that will result in real rehabilitation for prisoners.

Worship Is the Core

At the very core of Edgehill and all its activity is its Sunday worship. "On Sunday morning," Roy Campbelle laughed, "we'd come to church and never know what was going to happen—we still don't."

From the beginning the service has been notable for its lack of formality—in dress and in liturgy. The congregation has created its own "paperback hymnal." Though one of the three ministers at the church may speak (Bill Barnes, David Rainey or Vince McCutcheon, a Black Baptist who heads the church's education programs), women are included along with other lay persons in every part of the service. The major problem has been that the whole service keeps getting longer and longer, and can last as late as two or two-thirty in the afternoon.

It has especially become a time for sharing concerns and joys. That can and always does mean that social issues are brought up during a part of the service called "the life of the Church in the world." According to David Rainey, "These things are inherently part of the people of God—they're confessional—they speak of the brokenness of our lives and of the world. But they're also part of our responsibility and it's a call to respond to that."

For many the worship service is a source of strength—it's where they get the courage and the hope to go out and tackle another of the world's problems—or just their own. Edgehill is very much a supportive community, a "family," said one young man: A new divorcee begins planning a ritual for the worship service to help her share the change in her life with the congregation and with God; a convict explains that though he has no truck with churches as a rule, he feels comfortable at Edgehill; and a black mother with a son imprisoned for drugs exclaims: "And to know that I can come here and I can talk about it, and feel uplifted because I have felt that—felt there was a time last June, last July when I first realized that my son was on drugs, I can't even describe what my feelings were—and I believe if I was anywhere other than here I couldn't have made that first week." ■

Ms. Magalis is a free lance writer and regular contributor

Edgehill Church in Nashville is located in a house, with the garage used as the sanctuary.





5: FOOD AS A TOOL FOR FOREIGN POLICY

by Raymond R. Casey



"The U.S. has something more powerful than the atomic bomb—it has soya."

"Agri-power has to be more important than petro-power."

"We have the food, and the hell with the rest of the world."

These types of statements, although effective in demonstrating a point in a speech, add little to rational analysis of the options available to the United States in developing export policies for food today and the years ahead. In the same category, but the opposite end of the ideological spectrum, are the calls for the people of the United States to consume less so more can be available in the needy nations, the assumption that if less grain is fed to livestock, more food would be available for human consumption, and the belief that "cheap" food benefits consumers at home and abroad.

Like most myths, these contain an element of truth. In the short run, one production season or at best a few production seasons, both the advocates of "food is power" and the advocates of "less is more" can prove their points. In the short run, both the producers and consumers are committed.

In the longer run, both producers and consumers have alternatives open to

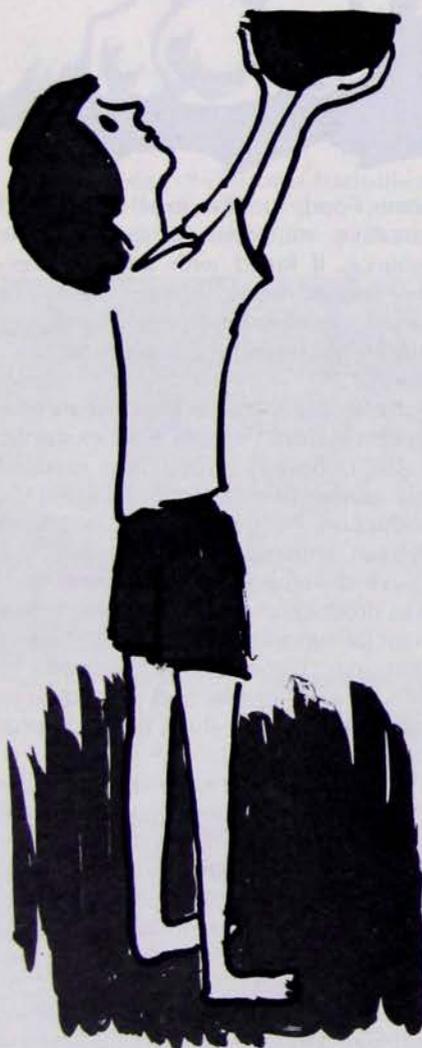
them. Food, unlike fossil fuels and extractive minerals, is a renewable resource. If faced with adverse pressure, either from foreign policy or market developments, they will develop and commit themselves to other options.

The recent increase in soybean production in Brazil is a dramatic example. In 1970, Brazil's production equaled only about five percent of the U.S. production. Following an ill-conceived soybean embargo in this country, intensive development of Brazilian soybean production took place with heavy financial support from Japan and other traditional customers for U.S. beans. In 1976, Brazil's production was equal to approximately one-third the U.S. production.

The net result is neutralization of the negative use of "food power" by the combined actions of producers and consumers, an increased supply of vegetable protein and oils for the world, and greater interdependence with less dependence among the nations of the world.

What is the proper context from which the United States should develop food and foreign policy? Whether viewed from a humanitarian, economic, or political perspective, the position

“There should be no conflict between compassion and national self-interest.”



ends up at the same place. It is illogical to assume that food policy can remain outside the foreign policy arena. The human needs and economic demand for foodstuffs worldwide are too great for it to be ignored abroad. And the humanitarian concerns of the American public and the value of foodstuffs production and marketing to the U.S. economy are too strong at home.

The vast food production capability of U.S. agriculture can be a powerful influence on world peace and prosperity. The challenge is to resist the urge to tamper for shortrun, and probably counterproductive, social or political objectives.

It is helpful to review the present situation, and some of the developments creating it. The agricultural plant of the United States is vast and increasingly productive. Its value stems from many factors. It is geographically spread over a broad area. Climatological problems impact on parts of it adversely in one year but others are favorably affected. This mitigates against anything close to a total disaster.

These natural resources are combined with advancing technology, an incentive system that encourages optimum utilization of all resources, and farmers with high levels of technical and management skills responsive to changing demand signals from the marketing system. This is linked to well developed, off-farm supply marketing, and logistic systems that efficiently and effectively service the producing and consuming sectors.

The ability of the system to respond has been graphically demonstrated in recent years of consecutive record and near record production to meet the escalating world demand. These were achieved even with drought and other weather problems in parts of the producing areas. In order to keep this plant running efficiently, the United States is dependent upon exports. Approximately two-thirds of the wheat, one-half of the soybeans, and one-fourth of the feed grains are surplus to domestic needs.

The world-wide demand situation also merits review. Several factors came together in the first half of this decade that significantly increased the effective demand for food. Per capita incomes increased in most developing and developed nations. When income increases, per capita expenditures for food increase. People with higher levels of income change the mix of foods in their diet. People with lower

incomes first increase the amount of food, and then change the mix.

A second factor is weather-induced production shortfalls in several areas of the world. This reduced reserves held by affected nations.

A third factor was two devaluations of the U.S. dollar. These made U.S. commodities cheaper, in real terms, to the importing nations. In other words, a given level of their currency would purchase more bushels or tons of U.S. grain than it would have before the devaluation.

The results were just what economic theory predicts they should be. Traditional customers increased their purchases of U.S. commodities and new customers began to buy in U.S. markets. It is interesting to note that, in the year of the "Russian grain deal," the increase in sales to Japan, traditionally the largest customer, was greater than the total purchases by the Soviet Union.

These increased exports quickly reduced the government-owned stocks of grain, which until then had been regarded as an undesirable burden to the U.S. taxpayer. Domestic prices increased to world-market levels reducing the dollars spent on agricultural subsidies and price supports. Leaders throughout the world began to reassess their own nations' food and agricultural policies. Those who had relied upon the U.S. and Canada to carry the reserve stocks began to recognize the need for some self-help efforts in their own country.

At the same time, food crisis meetings were convened, prophets of impending disasters found audiences, and headlines screamed threats of massive starvation throughout the world.

Now the headlines have moved to the center pages of the newspaper. Per capita food production in the world continues to increase, production in both food-surplus and food-deficit nations is increasing, and stocks are being rebuilt. In spite of wide annual variations in production within regions of the world, food production in the world increased nearly 70% during the two decades from the mid 1950's to the mid 1970's. The relative increase in developing countries of 75% was greater than the 65% increase in the developed nations.

Of course, these absolute increases are of little meaning until the other side of the equation—population—is taken into account. But even here, the picture is not as bleak as some would lead us to believe. During this same period, population worldwide increased approxi-

mately two percent per year, while food production was increasing 2.8 percent per year. In the developing nations, population was increasing at about 2.5 percent per year and food production was increasing at a rate of about three percent. Comparable figures for the developed nations show a population increase of one percent per year with food production increasing about three percent per year.

In other words, there is more food available today per person than there was yesterday. In the developed nations, the increase is greater than domestic consumption can absorb and even for the developing nations food supply is keeping a half-step ahead of population. No one can say with any degree of certainty how much longer these incremental gains in per capita food production can continue, but most objective studies conclude these patterns will occur through most of the balance of this century.

The challenge then becomes one of evolving policies that will more fully utilize the world's agricultural production resources and at the same time result in a narrowing of the gap between actual food supplies per capita in the food-affluent and marginal food areas of the world. The opportunity is here to develop rational food policies throughout the world. As the largest food exporter in the world, the policies developed in the United States will be a powerful influence on the policies adopted by other nations.

The United States needs coherent and consistent policies to deal with two dissimilar contingencies. The first are trade and aid policies to deal with natural disasters anywhere in the world. The second are policies to deal with continuing long-term food needs in food-deficit nations.

The disaster relief policies are the easiest to define. Our agricultural plant can produce adequate supplies and maintain adequate stocks to alleviate the food crisis caused by earthquakes, floods, droughts and even manmade disasters such as civil strife and localized wars.

Analysis of the track record of this nation and the current policy discussions indicate that both the government and private groups will be quick to respond to calls for this type of assistance. There is no indication that compassion and national self-interest conflict in these situations. The biggest problem is developing the coordination to minimize duplication of efforts by the different agencies involved and to



“Our policies need to encourage developing nations to adopt realistic internal policies that will enhance the development of their agriculture.”

insure that the aid granted is what the recipient nation wants and can effectively use.

Policies to deal with the long-term needs of food-deficit nations are more difficult to define but again, there should be no conflict between compassion and national self-interest. The United States grows more interdependent with the world every day. We need to export food commodities if we are to minimize domestic food costs in the years ahead and we need imports of both vital raw materials and consumer goods if we are to satisfy the needs of our own population.

With the developed nations, the policies needed are impartial, straightforward trade policies. We will produce and sell those commodities where we have a competitive advantage. In order to sell, we must also buy from these nations where they have a competitive advantage. No country can be only a seller or only a buyer in world trade. Foreign exchange requires mutual trade. Our policies should be designed to encourage free flows of goods across national boundaries. Nations that are interdependent for trade cannot afford political and social conflicts with each other.

With the developing nations, the policies called for are compassionate, but firm trade and aid policies. The United States cannot literally feed the world as population growth continues and the demand for food is compounded by increased standards of living in these nations. At the same time, the greatest potential for increasing food production is in these nations. Unfortunately, the greatest disincentives to increased production are also found in these nations. These take the form of controlled selling prices of the producers, controlled retail prices to the consumers, export controls, export taxes, subsidizing imports, exchange rate controls, restrictions on credit, land tenure, and farm size, and even acceptance of commodity giveaways from the United States that depress their local prices so their farmers cannot afford to upgrade their production.

Our policies need to encourage these nations to adopt realistic internal policies that will enhance the development of their own agriculture, raise the standards of living of their people, and over time release the majority of their population from a subsistence agriculture so a developed economy can evolve. This process takes time and aid will be required in the interim.

We should continue to supply food commodities but as financial credits rather than gifts. We should insist that these commodities be distributed at realistic prices and the funds generated be reinvested in their own agricultural production and distribution systems, or used to acquire appropriate technology and training that can be applied at home.

If this type of program is to be effective, we must meet one other criterion. The assistance provided must truly meet their needs and their perception of their needs. Providing assistance on the basis of what we think they ought to have will continue to be counterproductive.

The world is at a crossroads in developing food policies. If we believe the worst, it may well become self-fulfilling prophecy. On the other hand, the potential for eliminating starvation and food disasters is also here. The United States can, by its action, be a strong influence on which path the world will follow. ■

Raymond Casey is director of research and development, Ohio Farm Bureau, Inc.

Resources and Information

The following organizations have either received support from World Hunger monies or through appropriations of an ecumenical nature from the National Division. They can provide information and educational materials as well as alternative viewpoints on the issues expressed in "Food as a Tool for Foreign Policy":

Global Education Associates
522 Park Avenue
East Orange, New Jersey 07012

Boston Industrial Mission
56 Boylston Street
Cambridge, Massachusetts 02138

Agricultural Responsibility Project
Interfaith Center on Corporate
Responsibility
475 Riverside Drive
New York, New York 10027

Food Research and Action Committee
25 West 43rd Street
New York, New York 10036

National Council of Churches
110 Maryland Avenue, N.E.
Washington, D. C. 20002

JSAC Grapevine
Joint Strategy & Action Committee
475 Riverside Drive
New York, New York 10027

Bread for the World
235 East 49th Street
New York, New York 10017

Overseas Development Council
1717 Massachusetts Avenue, N.W.
Washington, D. C. 20036

NSA Food Action Center
U.S. National Student Association
2115 S. Street, N.W.
Washington, D.C. 20008

The organizations below have not received any monies from either of the above sources of funds, but do have information and educational materials on the subject and are recommended resources on this topic:

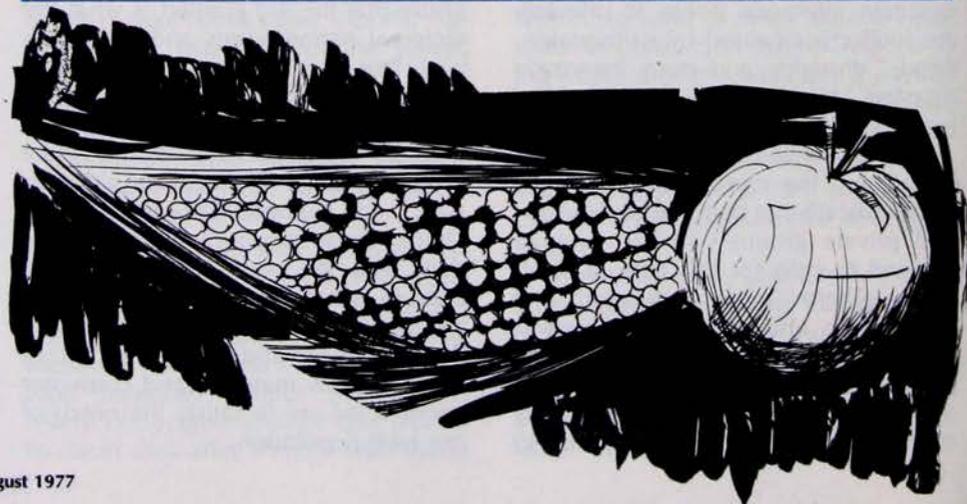
National Planning Association
1606 New Hampshire Avenue, N.W.
Washington, D. C. 20009

Board of Church and Society
United Methodist Church
100 Maryland Avenue, N.E.
Washington, D. C. 20002

World Human Needs Program
School of International Service
College of Public Affairs
The American University
Washington, D. C. 20016

Resources for the Future
1755 Massachusetts Avenue, N.W.
Washington, D. C. 20036

A useful resource is a pamphlet, "Christian Responsibilities in Meeting Agricultural and Related Rural Issues." It can be obtained from the Office of Town and Country Ministries, Room 337, 475 Riverside Drive, New York, New York 10027, at 50¢ per copy. Prepared for the Ohio Council of Churches, it includes: basic theological considerations; relationship of agriculture to the larger society; government's role in agriculture, and agriculture as an economic enterprise.



LETTERS FROM OVERSEAS

FIJI

Eleven years ago I was one of those who sat at the sideline, admiring the whole set-up here at Pacific Theological College. I can still hear the echo of the voice of Bishop John Charles Vockler standing outside the door of the main hall, knocking with the shepherd's crook and saying, "Behold, I stand at the door and knock." The gathered congregation from inside responded with voices of thanksgiving and praise. That was the beginning of it all. The College was dedicated and George Knight guided the "flock". Five years later Alan Quigley took over and saw the 100th graduate last November. Thinking back over those years, we who at present serve at PTC inherit a rich heritage that does more good to us and for us than we can ever do for the College.

This year our enrollment is 26 students resident at the college, two married students living outside campus, and many part-time students from the Pacific Regional Seminary and around Suva. We also have one girl student from Tahiti. The number of French-speaking students is growing and we urgently need a French-speaking lecturer. We continue to send our students to the University of the South Pacific to take courses relevant to their major. The proximity of the USP and Pacific Regional Seminary is an advantage to us.

This regional and ecumenical school is like an oasis to us—students and staff. We have found this spot full of many good things. Good houses, good food, good fellowship, good teaching. But at the same time we realize we have come from the "community of the poor", and after we have lived here, temporarily, we will return to our own island communities. The students will return to positions of leadership and high responsibility. We will join our people in a pilgrimage seeking to serve our Lord in whatever situations He would lead us into. We will be involved in many changes and developments. There will be failures and frustrations. Let it be our united prayer, that



Students from Fiji and Samoa at the Pacific Theological College.

our God may give us peace and grace for the "living of these days".

Sione 'Amanaki (John) Havea

A former Crusade Scholar, he is principal of Pacific Theological College.

JAPAN

Seven persons have joined Ginza Church—two by public confession of faith and five by baptism. They prepared brief statements about their individual pilgrimages to this point and these were printed in the bulletin. Three common themes run through these statements. They speak to us of the mystery of God's way of working on us, of the joy we experience when we accept Him, and of the need from that point for the supporting fellowship of the church as we attempt to live a life

of faith.

An 11th grade boy decided to make a public confession of faith because he wanted to open himself to God more completely and to know God more deeply. Although baptized as an infant he had not attended church regularly until after entering senior high school. He wrote, "From now I will be a member of Ginza Church and share in your fellowship. I'm still young and will encounter various problems and challenges. I ask you to pray for me and support me so that I may live always as a faithful Christian."

A college girl wrote of the resentment she had felt at having been baptized as an infant, raised in a Christian home, and taken to church all the time. "However, now I'm thankful for the blessing of having been raised in such an environment. My change in attitude was the result of guidance by one of my college teachers. There are still many things about Christianity which I do not understand. However, I have come to realize that it was not I who chose God but rather God who chose me. I want to

live—praying, thinking, and studying—as a Christian.”

A senior high school girl who had attended Sunday school since kindergarten days was moved to seek baptism by a talk given by the pastor at the church retreat last summer. It caused her to think more deeply about the mysterious way God works to draw us closer to him. Church on Sunday had become something she took for granted but now she discovered a new and deeper dimension to it. She wrote, “Step by step He led me to this decision. I want to be ever thankful for this blessing and to live rejoicing.”

Another senior high school girl had attended a Christian school for the past five years. In the course of those years Christianity and the Bible had become indispensable to her. The direct cause of her decision to become a Christian was the death of a dear friend this past summer. “From now on I want to walk on this straight and new way in fellowship with you and with Jesus, adoring God.”

A young woman who works in a bank wrote about her experience. “I spent eleven years in Brazil. It was a period of almost unrelieved misfortune and I lamented over my hardships asking, ‘Why me?’ It was much later that I realized that God can work even through suffering for our good. In the midst of poverty the only hope I had was education. I studied desperately, planning to enter a first class university and become an economist. However, because of the divorce of my parents who had returned to Japan ahead of me, my dream came to nothing. All that awaited me in Japan was loneliness. I wandered in a nihilistic maze unable to find any meaning in life. One day when in the very depths of despair I was led by the unseen hand of God to this church and here I met my Savior. It was a 180 degree turnabout for me. Now that I have received the peace of salvation I want to live witnessing to the Good News of God’s love to the many persons around me who do not yet know the joy of the New Life He gives to us.”

A young office worker came into contact with the faith through his wife. “My first contact with the church was on my birthday, Christmas Eve, just a year ago. My relationship with the church deepened after our wedding was held there. Although I was almost completely ignorant about Christianity I found peace and cleansing when I attended worship. In July my father-in-law gave me a Bible and I began to

study it seriously. One passage in particular caused me to think more deeply and led me to baptism. ‘Therefore, if any one is in Christ, he is a new creation; the old has passed away; behold, the new has come.’ (II Corinthians 5:17) I want to take my first steps on this new path attempting to discern the meaning of God’s Word for my daily life and to discover how to live in this chaotic age.”

The pilgrimage of an elderly lady was much longer. “I was born into a Shinto home. Nevertheless, I went to Sunday school as a child, attended a Catholic mission school, heard Bible talks at the YWCA, and had other opportunities to contact Christianity. The most profound influence on my life was my late husband who was an ardent Christian. His father was the founder of a Christian girls’ school, and his uncles, brothers, and sisters were all faithful church members. Some years ago he transferred his membership to Ginza Church, and I began attending worship

services with him here. He died this past March. In order to comfort his spirit and desiring to be with him again in heaven after my own death I started studying the Bible seriously for the first time in my life. Thus I have been granted the blessing of baptism and inclusion in the fellowship of this church.”

These stories of seven Japanese who found Christ reveal something of the unique situation in a country where only about one percent of the population is Christian. However, as we read them we cannot but recognize elements in common with our own pilgrimage to faith. These are universal—the mystery of God’s guidance step by step to faith, the joy we find there, and the support we receive in the fellowship of the Church as we proceed further on the Way.

John W. Krummel

He is a United Methodist missionary in Tokyo.

ITALY

Recently, a group of eleven men and women of various nationalities and Christian traditions met in Rome for an experimental four-month program in rural development studies. The program is historic in that it marks the first time non-Catholics have been invited to Rome specifically to study the rural situation alongside Roman Catholic priests, nuns and laypeople. Of even more importance is that it may just mark the beginning of a long-term change of consciousness for the world’s churches with regard to problems of rural communities.

The Christian Church has been urban oriented since its inception. Paul founded his churches in the cities of Asia Minor, for that is where the people were concentrated. And although we maintain this “urban myopia” even today, it is becoming increasingly more apparent that malnutrition and outright hunger in the world are due in large part to this neglect of the rural scene by churches, governments, and significant others.

What then did the program attempt

to do in response to this situation? Carried out through the Center for Social Training and Action in Developing Regions (CESTA), which is an extension of the Pontifical University of St. Thomas Aquinas, the program brought together church leaders from the Third World. The purpose was to expose these leaders to the causes and possible solutions to the growing problem of food deficit, and to promote rural community development in the food-importing countries.

The actual classes were given in large part by various experts of the Food and Agriculture Organization (whose headquarters is in Rome), and the topics covered ranged from nutrition and extension work in development to cooperatives and program proposal writing.

The program is the fruit of the dreams and labor of three people: Dr. Boavida Coutinho, executive director of CESTA, Dr. C. Dean Freudenberger, of the School of Theology at Claremont, California, and Msgr. Luigi Liguitti, founder and president of Agrimissio, a Roman Catholic organization concerned with agricultural missions.

The participants themselves, whose stay in Rome was made possible by a grant from the Lilley Endowment of Indianapolis, represented the five continents. Among them: John and Perez Nyesi from Kenya. John is an Anglican priest and the principal of St. Paul’s

United Theological College. Mrs. Nyesi is a school teacher.

David and Macrina Geconcillo from the Philippines. Both are completing studies at Wesley Seminary in Washington, D.C., and are Crusade Scholars.

Tevita Puloka from the Kingdom of Tonga, and a United Methodist minister in the Pacific and Southwest Conference.

Daniel Chetti and Salim Shariff, both of India. Daniel is a student at the School of Theology at Claremont, and Salim is a staff member of a Christian Counseling Center in South India.

Enos Baker, a black American, vice-chairman of the Ethiopian Orthodox Church in the Western Hemisphere.

Miguel Angel Cea, an agronomist from El Salvador.

Randall and Susan Hansen, United Methodist missionaries to Uruguay.

The founders envision the program continuing on a yearly basis, with the hope that some day it will include leaders from the world's non-Christian religions as well.

Just what fruits such an undertaking as this may bear will be hard to measure. Furthermore, the results may be a long time in coming, five, ten, or twenty years. For this is the estimated time that it will take for influence of church leaders knowledgeable in the causes and solutions to world hunger to filter through the structures of their respective churches. Programs and people are what need to be affected. The churches must systematically support the rural pastors who relate directly to the small farmer. Their job will be to assist the small farmer in obtaining the three essential elements to rural development: farmer justice, farmer knowledge, and farmer supplies and supports.

Whether such a vision is practical or even possible remains to be seen. Three things, however, clearly emerged from the Rome program: 1. The world-wide Church is beginning as never before to take seriously the question of hunger; 2. The focus of where problem and solution identification need to be carried out is rightly shifting to the churches of the Third World; 3. The churches of the world must begin to act in an ever-increasingly cooperative manner as they begin to act on their responsibilities in a hungry world.

Randall Hansen

He and wife Susan are presently United Methodist missionaries to Uruguay working in community development.



NAMIBIA, by Colin O'Brien Winter. Grand Rapids, 1977; Eerdmanns, paperback, 234 pages, \$4.95.

Almost incidentally, late in his book, Colin O'Brien Winter calls himself a "pilgrim of peace." The book is a record of significant encounters on his pilgrimage, which unfold the human drama that is Namibia.

Namibia is a comparatively new word in Africa's atlas. Until 1968 its name was its geographical location, South West Africa. For Black Africans and especially Namibians, that old name is freighted with concepts of colonialism, repression, bondage, and above all, apartheid, but **Namibia** spells freedom, independence, unity, equality, self-determination, justice. The Blacks of the territory are not interested in reforming South West Africa; they want to create Namibia.

In November, 1968, Winter became Bishop of the Anglican Church in Namibia, succeeding Bishop Mize, a United States citizen, who had been expelled in July of the same year. Winter's days as resident bishop were numbered as well. He would be deported in March, 1972, under the terms of the Undesirables Removal Proclamation. Suffragan Bishop Richard Wood would follow him into exile in 1975. What made these churchmen "undesirable residents"? They spoke out against the government's repression of its people and stood up for human rights.

Seventy-five to 80 percent of the total Black population of Namibia belong to the Lutheran, Catholic or Anglican communions. Winter emphasizes the ecumenical spirit among the Christians, solid then and growing still. He gives major attention to Namibia's Northern region known as Ovamboland partly because 90 percent of the Anglicans live there, but also because it is the dwelling place of over half the total Black population, most of whom are active in the liberation struggle.

Namibia does not pretend to be a chronological record of events; it is rather a series of vignettes of human encounters as they relate to those events. Its excitement and its value lie in the revelation of the characters of persons who are still active in Namibia's quest for freedom. Some of them are inside Namibia, others outside; some in prison, others in refugee camps; some are students, others freedom fighters. Wherever they are, those introduced through these episodes are people of integrity and determination. They do not deceive themselves

that there are no traitors, informers or puppets in their midst, or that foreigners who have exploited their natural resources will put people before profits, but neither will they be dissuaded from believing that justice, human rights and dignity will ultimately prevail.

Winter uses the words of those who have suffered injustices at the hands of the illegal South African racist regime to make his points. A letter from David DeBeer exposes the torment of one who is banned; a conversation with a hitchhiker reveals the inhuman torture practiced by the South African police; a visit to the aged mother of Namibia's most famous imprisoned patriot, Toivo Hermania Toivo, unfolds the calculated and calloused actions of local magistrates as they violate even the few rights which Blacks possess, in this case denying Mrs. Toivo permission to visit her son.

Winter has little hope that liberation will be achieved from outside forces, such as the UN, Western governments, churches or business enterprises. He would urge the churches of the world to keep on doing what they have been doing, such as informing their publics, applying pressure on government and corporations, supporting the humanitarian activities of the South West Africa Peoples Organization (SWAPO). But he knows the Namibians must liberate themselves.

This pilgrim of peace meets at many intersections the military representatives of SWAPO and concludes that they have integrity and courage. He sees their armed struggle as the inevitable result of repression, a counter-offensive to the violent system under which they are forced to live. He asked an exile, "Where do you see peacemakers in the system?" The answer, in part: "We have the highest admiration for men such as the black Lutheran Bishop of Ovamboland, Leonard Auala. The moral force that Auala can confront the enemy with is a hundred times more effective than any gun that is being used in the country today . . . The force that lies behind men like Bishop Auala is that which in the end, I believe, will bring the victory."

This book provides a foundation for understanding Namibia's complex situation. What the current situation is, however, will have to be gleaned from the media, denominational periodicals and Southern Africa specialists. Namibia is making history day by day within its own borders, in the Security Council of the UN, the US State Department and elsewhere. No book can keep pace with these developments, but Colin Winter's *Namibia* reveals how the illegal racist and repressive regime works and who might be trusted in building the new nation. It's not only worth the money to buy; it's worth the time to read.

Edward May

Edward C. May is the Director of the Office on World Community Issues of the U.S. Committee of the Lutheran World Federation.



LETTERS

A BEAUTIFUL IDEA

I read "The Church Moves On Stage" by Beverly Boche in the May issue of *New World Outlook* and I became very excited. I am a member of the Hyde Park United Methodist Church in Tampa, Florida and I have been rolling the idea of Christian theater around in my head.

My major in college was theater and it is such a beautiful way of expressing oneself, I just feel it would be perfect for the young and old in the church.

Sherry Taylor
Tampa, Florida

LIVE IN THE WORLD

The day after the Board of Global Ministries voted not to meet in Atlantic City in the future because of casino gambling, what a pity to read in the local paper, "Church Bids A.C. Goodbye."

During my furlough period (from the Methodist Church, Singapore) I have taken up residence in this seashore community and I have come to appreciate many aspects of life here. Certainly, God has given Atlantic City a setting which is difficult to surpass in natural beauty and in purity of air.

As one who has always been proud of my United Methodist affiliation and as one who stands behind my church's view anti gambling, the evils associated with casino gambling are very real to me. But, the very mission of the church is to go into the world and live. Gambling, sex, racism, alcohol, ERA—the whole gambit must be faced where it is.

To me, the mission of the church is presence; good people are a leaven in a sick society.

Miriam Jean Gruber
Atlantic City, New Jersey

TWO GOOD ARTICLES

Just a note though belated to thank you for two articles that I particularly appreciated. One is "Women Throw Themselves into the Brier Patch" (February, 1977). The other is "Home-staying in Zambia" (September, 1976). Both were well-written, informative and relevant. I enjoy thanking you because you have been so willing to respond to even my heated pen-in-hand's.

Karen Burroughs
Vale, Oregon

EXAMPLE OF CANDIDNESS

Thanks for having the courage to print "The Ungreening of Elaine Woodworth" (February). It does not compliment the Methodist Church or its Divisions but it may be suggestive and helpful in finding something better. It is remarkable that Elaine is still a Methodist. She is an example of the candidness and the sincerity of our young people and their courage in taking up a cause even without adequate motivation or support.

If Elaine is a "statistical oddity" it is because the majority of our youth of that age have burned out and become frustrated with themselves, with their cause and with the church.

How difficult it is to maintain hope and

enthusiasm with secular, or at best human, motivation without the touch or the call of God. A cause for the sake of a cause, the urging of church leaders or even human need by itself is inadequate motivation as has been proved over and over. The Apostle Paul said he could do all things *through Christ*.

No doubt others in the "long gray halls" are experiencing the same pain. Pain is a signal of disease. It is naive to think that nothing is wrong. On the other hand, there is a Doctor.

Lawrence Brown
Ponta Grossa, Brazil

He is a United Methodist missionary and youth pastor at the Methodist Church of Ponta Grossa.

THE OLD DAYS RELIVED

The article, "Whatever Happened To?" by Elliott Wright in the January *New World Outlook* only recently came to my attention. This letter is to express my appreciation of the article and to venture a few comments.

Mostly, I am impressed by the fact that the various agencies, organizations, etc., have faded for different reasons. Of those I know most about, I was particularly interested in Mt. Sequoyah, Stony Point and Race Relations.

Mt. Sequoyah was very useful in its day and it seems to have been transformed rather than to have died of disuse. I think Stony Point was a mistake to begin with, and the job can be done much better in other settings.

The one item that really disturbs me is "race relations." That is a job that the church gave up on before it was finished. The problem is still there and as much in need of a solution as it ever was. Where we failed was in not recognizing that "good" race relations as most white persons saw them were never really good. To most white persons race relations were "good" when the subordinated group was docile, content with their lot, and grateful for the crumbs from the tables of paternalistic white persons.

We somehow failed to help them see that such positions of dominance and subordination were not consistent with Christian principles or self-respect. Of course, blacks were not interested in relations so defined.

Our failure here is reflected in the busing controversy, the white flight to the suburbs and the opening of so-called "Christian" academies for the purpose of avoiding school integration.

The article raises some important questions and could well serve as the starting point for good group discussions. Thank you.

Ida Corinne Brown
Hermitage, Tennessee

CHANGES IN INDIA

In India we have witnessed tremendous change through the election. In our part of India we had none of the excesses of the Emergency and I believe few political prisoners so we were not aware of the extent to which things had gone. Our area voted Congress. But the rest of India where excesses were committed were jubilant in the election.

The new government has big problems on its hands. It has some very able leaders and we trust they will be able to handle the problems. Already there are recurring student agitations about exams, strikes in the gas plants, etc. We just hope it does not return to the anarchy that prevailed just before the Emergency.

These people need to find ways and power to solve their own problems and we continue to look for situations in which community development can take place.

Maude and Drew Johns
Vikarabad, India

They are United Methodist missionaries.

Don't take old age sitting down!

Right now millions of Americans are being forced to sit back and rock their lives away. Simply because they're older. Stop and think about it!

It's going to happen to you. You're going to be "older" someday.

And you're going to have to face the same problems that exist today. Unless you start changing your attitudes about aging now. Get rid of your stereotypes.

Try and imagine what you'll be like. What you'll want to do. What you'll want to contribute. That's all we ask.

But you'd better hurry.

If you don't want to take your old age sitting down, get off your rocker and separate the facts from the myths.

For more information on what you can do, write: The National Council on the Aging, Inc. Box 28503, Washington, D.C. 20005.



Get off your rocker.

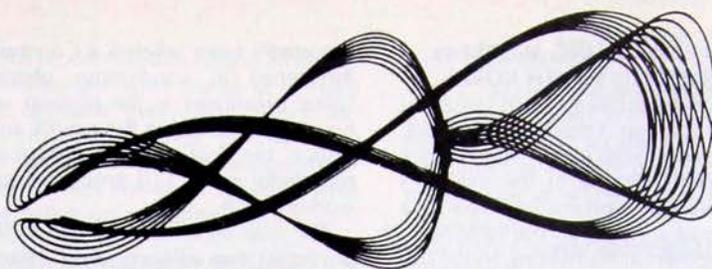
National Council
on the Aging, Inc.

NC
OA

Ad
Council

A Public Service of
The Magazine &
The Advertising Council

THE MOVING FINGER WRITES



MOST CHURCHES WOULD LIKE BETTER US-CUBA RELATIONS

If the United States ends its economic blockade of Cuba this year, as now seems possible, the move will be welcomed by most of the Churches both in this country and in Cuba.

For years, religious leaders have been urging the U.S. to normalize relations with the Communist country. Such appeals have been renewed in recent months as ecumenical delegations have returned from visits to Cuba and reported on the economic hardships that the blockade is having on the country's people.

At the same time, Christians who have been to Cuba have indicated that there have been improvements in the life of its people since the revolution in 1959. They have also reported that churches are able to function normally, although not with complete freedom for preaching.

An eight-member interdenominational delegation visited Cuba for nearly two weeks in February. After returning to the U.S., the group declared that its members "are unanimous in our conviction that the U.S. must take initiatives to normalize relations between our nation and Cuba and to change the situation that has isolated North Americans from Cubans and Cubans from North Americans."

Last year, some 25 Protestant participants in a national consultation on Cuba suggested that "the eventual restoration of relations between Cuba and the United States could facilitate the internal liberalization of the revolutionary society . . ."

According to the Cuba Resource Center, a denominationally-funded study and action group, agencies of at least six major U.S. denominations have adopted state-

ments urging the re-opening of relations between the United States and Cuba. They are the United Presbyterian Church, United Methodist Church, Christian Church (Disciples of Christ), Presbyterian Church in the U.S., U.S. Catholic Conference, and United Church of Christ. Statements opposing the blockade were also adopted in 1969 by the Roman Catholic bishops of Cuba and the World Council of Churches.

George M. Wilson, an executive of the Billy Graham Evangelistic Association, was among several Minnesotans who recently visited Cuba. After returning to the U.S., he said he expects the embargo to be lifted this year and noted that among other things, this would permit the sending of religious periodicals to Cuba from the United States.

Analysts of the Cuban scene disagree on how much freedom there is in the country today. In a 1976 report, the Inter-American Commission on Human Rights charged that the Cuban government has engaged in "cruel, inhuman and degrading treatment" of political prisoners.

The Rev. William Wipfler, the Episcopalian who is mission director for Latin America and the Caribbean for the National Council of Churches, said after a recent visit that although there may be some human-rights violations in Cuba, talks with government and church leaders led him to conclude that "Cubans are dealing seriously with the question of human rights."

Cuba's 1976 constitution guarantees "the right of each person to profess whatever religion he pleases and to practice, within the legal limits, the worship of his choice." Under the "limits," it is "illegal and punishable for faith or religious belief to oppose the Revolution, education, work, armed defense . . . respect for the country's

symbols or any other duties established by the Constitution."

How has this worked in practice? The Rev. J. Oscar McCloud of the United Presbyterian Program Agency reported that during his visit, the Cuban churches appeared "free to continue their witness through evangelistic outreach and church development."

He said that "attendance at worship services was not great but that many young people were taking part. Their participation is not escapism; they know what's going on and are very much involved in the life of the country."

David Y.K. Wong, president of the Baptist World Alliance, recently spent six days in Cuba. He told the Southern Baptist Foreign Mission Board that Baptists "are not permitted to preach outside the church, so the churches are full."

Raul Fernandez Ceballos, president of the Ecumenical Council of Cuba, told that agency's 28th annual meeting in March that the government has authorized the importation of 2,500 Bibles and 2,500 New Testaments, to be received through the Bible Society of Jamaica. He also said that 69 Cuban Protestants have received permission to attend ecclesiastical meetings outside the country.

Cuba's Jewish community numbers some 1,800, of whom 1,500 live in the Havana area. They maintain a private elementary school and two kosher butcher shops, and receive Passover foods and special needs through Jewish agencies in Canada. There are five synagogues in Havana and a Sephardic temple.

(RNS)

When trade with Cuba resumes, visiting U.S. businessmen will be treated to some new sights in Havana, including these billboards which urge children to study and men to keep fit.



MISSION SUPPORTING WORKERS IS HARASSED IN SOUTH KOREA

Offices of the Christian Urban Industrial Mission in suburban Yongdongpo, Seoul, Korea, are reportedly under surveillance and harassment because of the mission's support of women workers involved in a labor dispute at a local garment factory.

Women workers at Namyong Nylon Co. in Yongdongpo are protesting "starvation-level wages," which average about \$60 a month for a six-day work week," according to the Washington Post.

The Rev. Cho Chi-Song, a staff worker at the mission which counsels the women, said they live frugally, subsisting mostly on a diet of rice and kimchi (pickled cabbage).

He said they budget minutely and can spend only \$10 to \$17 a month on groceries. For comparison, a modest dinner in a family-style "hole-in-the-wall" Seoul restaurant costs \$4, the Post said.

Since the labor dispute at the nylon company began, the Rev. Cho Chi-Song has

reportedly been labeled a Communist and threatened in anonymous phone calls. Labor organizers at the mission work 14-hour days preaching the gospel and social justice, the Post said. The mission offices reportedly serve 110 groups of about 10 workers each.

The mission offices are said to be under physical surveillance and intermittent phone-tapping by the Korean Central Intelligence Agency. The labor dispute began when the company refused to give employees a 35 cent raise to offset inflation, the Post said. The women received an arbitration award of 25 cents—but later discovered that the raises were based on productivity rather than the accepted principle of seniority.

(RNS)

RIO GRANDE CONFERENCE TO USE HARWOOD SCHOOL

A strong urban ministry for Albuquerque, New Mexico is the long-term goal of the Rio

Grande Annual Conference as it takes over management of the controversial Harwood School facility there on July 1.

First step in the development of the ministry will be a survey of the Hispanic community, numbering roughly half the total population, to see where it is located and the potential for church extension. At present there is only one United Methodist Church for Hispanics—El Buen Samaritano across the street from Harwood.

The Rev. Dan Rodriguez, director of the conference Council on Ministry, told United Methodist Communications (UMC): "The focus of our concern is the role of the Rio Grande Conference in ministry in the New Mexico area, particularly in Albuquerque and northern New Mexico. We feel a sense of responsibility to offer ourselves in ministry in that area. Harwood presents us with the kind of opportunity we have not had heretofore."

The Harwood facility is owned by the Women's Division of the United Methodist Board of Global Ministries, and its program and funding are administered by the board's National Division. Until June 1976 it operated as a school for girls. Since the school closed the property has been used by the Chicano Communications Center, which one member of the New Mexico Annual Conference has said espoused principles and ethics "consistent with the Communist Manifesto" and advocated "the overthrow of the system." The CCC lease expires June 30.

At a meeting in Albuquerque May 7 representatives of the Rio Grande Conference, the New Mexico Conference and the National Division heard Nita Luna explain the CCC's main purpose was to teach communications skills such as printing and silk-screen production to Hispanics. As a resource center, it distributed various kinds of literature with different social philosophies. She volunteered to discuss the center's program with any church group that was interested.

Commenting on the meeting, Bishop Jesse R. DeWitt, head of the Wisconsin Area and president of the National Division, said: "The issue before us was an attempt by the National Division Board of Managers to clarify a misunderstanding or communications gap. I believe we clarified the process and procedures by which National Division and the conference become involved in and determine the directions of projects."

At issue had been the consultative role of an annual conference in programs and projects located within the boundaries of the conference but related to the church through or sponsored by national agencies.

Bishop Alsie H. Carleton, head of the Northwest Texas-New Mexico Area, told UMC that local people were by and large satisfied with the outcome of the meeting. They were pleased to learn from representatives of National Division that the lease of the CCC was expiring and the work would not be continued on United Methodist property with United Methodist money, he said. (UMC)

a question of survival



United Methodist's ethnic local churches—Black, Hispanic, Asian, Native American—are struggling to survive. If they are to continue to fulfill their Christian ministry, they need help.

They are in a crisis involving many factors: "brain drain" of leadership lack of young persons entering the ministry and other leadership positions inadequate buildings and facilities erosion of membership and lack of opportunity for young people

The strengthening of ethnic minority local churches is one of the Missional Priorities of the United Methodist Church.

This priority offers the twin opportunity to affirm the ethnic minority constituency of our denomination and to affirm our commitment to a diversity of witness and unity in Christ. The interest, prayers and financial support of every local United Methodist Church for the new missional Priorities Fund are necessary if we are to meet the challenges of the ethnic minority local church, world hunger and evangelism. **Help your church to meet the challenge.**



United Methodist Communications
1200 Davis St.,
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LOW COST FEDERAL LOANS URGED FOR MINORITY HOMES

Rev. John A. Murdock, head of BOGM's Health and Welfare Ministries Division, told a Black Congressional Caucus Forum in Washington, D.C. on May 26 that the U.S. should provide long-term, low-interest loans to enable retirement homes serving racial minorities to comply with fire and safety regulations.

In addition to saving the homes which now exist, Murdock encouraged members of Congress to consider legislation making more funds available for construction of residential and nursing facilities for ethnic minority older people owned and operated by the minorities themselves.

Two elderly black people have died, Murdock reported, since Lafon Home in New Orleans, La., was forced to close March 1 due to strict enforcement of the Life Safety Code by the U.S. Department of Health, Education and Welfare.

Only a few of Lafon's 89 residents could be placed in white-operated homes in the city. Most had to be moved far out of New Orleans, some as much as 300 miles, Murdock told the forum. Their ties with friends, families and home were destroyed.

"While no one will argue against good fire and safety standards," the United Methodist official stated, "the fact is that no one died of fire or safety problems at Lafon, but two died immediately after being moved out."

Noting that many nonprofit homes have suffered economically in order to install a sprinkler system or meet other legal requirements, Murdock said that "the costs become critical for a home that serves only low-income people. Those homes generally have no reserves or endowments to call upon for unbudgeted costs."

CZECHS REPORT ACTIVITY OF 18 RELIGIOUS GROUPS

A report by the Czech news agency, CTK, says 18 Churches and religious societies are active in the country.

The report, which covers various aspects of religion in the country, says these groups include the Roman Catholic and Greek Catholic Churches, the Orthodox Church in Czechoslovakia, the Czechoslovak Hussite Church, the Jewish religious community and the Union of Brethren.

According to the Communist government's news agency, there are 27 bishops in office and 4,860 clergymen. It says all have university educations and that their sole professional duty is to "work among believers."

The government provides financial support for all churches, pays clergymen, and invests \$1.6 million each year for repair of churches in 6,228 villages, the report says.

The CTK report states that young priests are educated at six theological facilities—two Catholic, one Orthodox, two evangelical, and one Hussite. It says they now have a total of 470 students.

The CTK report says that Prague alone has 195 churches and other places of worship open to believers every day. Czech authorities, it claims, never talk about a person's religious convictions or denomination, and citizens are never asked to state this information on any official forms.

YMCA MEMBERSHIP BOOMS 2.4 MILLION IN 5 YEARS

Business is booming for the Young Men's Christian Associations, according to Robert W. Harlan, chief staff executive of the National Council of YMCAs.

Mr. Harlan said YMCA membership in this country has just passed the 9 million mark, up 2.4 million in five years.

In line with a policy voted two years ago, the YMCA is becoming a family organization and 37.7 per cent of its members are now women and girls, Mr. Harlan said.

It is anticipated that in the future half the membership will be female, he reported.

Mr. Harlan said the move to family memberships in the YMCA probably means there will be fewer attempts to merge YMCAs with YWCAs (Young Christian Women's Associations), which are autonomous organizations. Local mergers have not been recognized by the national organization, he noted.

Besides membership, Mr. Harlan said YMCA growth also is evident in the fact that for several years now a new YMCA building or major renovation has been completed every 12 days.

A "considerable number" of campus YMCAs closed in the late 1950s and 1960s when students moved away from organized institutional religion programs, Mr. Harlan said.

Those that persisted, such as the one at the University of Minnesota, were ones that involved students in inner city and "advocacy" programs, he said. Some closed campus units have since reopened.

The YMCA has been open to people regardless of their religious faith for a number of years, with some local YMCAs having Jewish presidents, he noted. One of the issues now being debated on the world level YMCA is a proposal that would encourage YMCAs to limit their executive and key leadership positions to Christians.

Mr. Harlan said the national council of U.S. YMCAs favors keeping a more open position while still providing programs in harmony with Christian principles.

(RNS)

JAPANESE CHRISTIANS OPPOSE "KISAENG" TOURISM

According to Yamaguchi Akiko of the Japan Christian Activity News a rising issue for Japanese Christians is opposition to the growing fact of "Kisaeng" tourism—chartered tours for men seeking organized prostitution in Korea.

According to recent statistics, 2.8 million Japanese went abroad during 1976, and of

these 520,000 travelled to South Korea, 52,000 to Taiwan, and 43,000 to Hong Kong. According to *Asahi Shimbun*, a newspaper, most Japanese tourists in these countries are men in group tours and the main purpose of their tour seems to be beautiful girls.

In 1973 Church Women United in Korea began a movement opposing Japanese Kisaeng tourism and was joined by the Women's Christian Temperance Union, Japan National Council of Churches Women's Committee and other volunteer women's groups. According to Ms. Yamaguchi, "The problems of Kisaeng tours are deeply rooted in both the economic policy of the Korean government's interest in earning foreign capital and also in the moral-ethical understanding of Japanese. However, the problems in moral terms are interrelated with the economic and political issues of both countries. Some people emphasized that this problem should be dealt with as a matter of individual morals, while others understood it as an economic issue."

The church women requested the executive secretary of the Japanese Association of Travel Agencies to stop the prostitution tours and he promised at that time that the travel agencies would try to stop the Kisaeng tours. However, for the sake of sales promotions the agencies have to compete vigorously and they are taught by the company that "a customer is king."

The Japanese government has been encouraging overseas travel as a kind of Japanese "foreign aid," thus keeping the foreign currency balance sheet more favorable to Japan.

CORRECTION. In a news story in the June issue, p. 46, "Changes in Role of Bishops Urged to United Methodists," Dr. Gerald Moede was incorrectly quoted as proposing an end to the itineracy system by which bishops appoint pastors to local churches. Dr. Moede was in fact discussing the concept of a bishop as an "itinerating general superintendent." We regret this error.



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**PROFILE: BETSY EWING,
PRESIDENT OF DIAKONIA**

Tall, spare, 53 years old, with deep-set black eyes and an accent that gives away her old Kentucky home, Betsy Ewing might be termed the Number One Deaconess in the world.

Any stereotype of a Protestant deaconess, just as the Hollywood idea of a Catholic nun, has to be ditched when you talk to a real one.

Miss Ewing is president of Diakonia, the International Federation of Deaconess Associations in 28 countries on every continent except South America.

Last year when she spoke in Rome to the assembled Major Superiors of Catholic Religious Orders, she brought greetings from 22,000 deaconesses to their sisters in dedication, if not in creed.

She makes her headquarters in the Inter-church Center in New York where she is associate general secretary for administration of the Board of Global Ministries of the United Methodist Church.

As much as Catholic Sisters do, deaconesses work in a male-dominated church. Their own world-wide organization, Diakonia, founded in 1947, had men as presidents for the first 22 years. The first deaconess-president was Sister Anna Ebert of Brooklyn, a Lutheran, elected at the 1969 world conference in Tampere, Finland. Miss Ewing was elected at the next world conference held in New York in 1972. This was the first Diakonia meeting outside Europe. She was reelected at Bethel, Bielefeld, Germany, in 1975.

Determined to girdle the globe, Diakonia will hold its next conference in 1979, in Manila, the Philippines, which prides itself on being "the only Christian nation in Asia." Although 85 per cent Roman Catholic, this country has a 4 per cent Protestant population.

Miss Ewing recently returned from the Philippines where she had gone to look

over the convention site. The tall American towered over her Filipina hosts—United Methodist, United Church of Christ, Salvation Army, Episcopalian, Independent Church of the Philippines, and Baptists.

Born in 1923, Miss Ewing was graduated from the University of Louisville, Ky., and then spent 16 months active service in the Navy as a WAVE during World War II. Later she got a master's degree in Christian Education at Scarritt College, Nashville, Tenn., and stayed on for public relations work with the alumni. It was there that she came into contact with many deaconesses and missionaries.

"I found among them a fellowship and mutual respect that would give my work an added dimension," she remembered. "I had always intended to do church work all my life. So I started training to be a deaconess in 1952 and made a commitment in 1954."

In the United States at present there are deaconesses working with the United Methodist Church, United Church of Christ, Episcopal Church and with the major Lutheran denominations. In Canada, the Anglican Church of Canada, the Presbyterian and the United Church of Canada have deaconesses.

Members of these nine groups were among the 90 deaconesses who met in the first North American Conference at Racine, Wis., in 1968. Many deaconesses wore the typical aprons and German nurses' caps; others were in modern dress. Some were "Schwester," or "Sister," or "Miss."

"They were as yet 'denomination centered,'" wrote Anna Ebert. "Many groups were rooted in European and British patterns of organization. For older ones, it was their first confrontation with the pluralism and diversity of church life in America. Yet, because of their readiness to service and their common commitment to their Lord, they voted enthusiastically to continue regional meetings."

The resolution lasted. The second North American Conference, held in Valparaiso, Ind., in 1971, attracted 138 deaconesses; the third, in 1974 in Lennoxville, Que., 182. The fourth triennial North American conference is being held at Lake Junaluska, N.C. June 20 to 23.

Miss Ewing said, "We aim to provide official ways for lay women in full-time ministry. By 'lay,' we mean those not ordained to Word, Order or Sacrament. There's a bit of a semantic problem here, for the Episcopal deaconesses are ordained. But I consider myself a lay woman, although a full-time, life-long church worker.

"We work in cooperation with the World Council of Churches; and we accept the definition of faith required of WCC members: Our churches accept one Lord Jesus Christ as God and Saviour, and they try to exercise together what they are commissioned to do for the honor of God the Father, the Son and the Holy Ghost."

RNS

by Maria del Rey,
Catholic Mary Knoll Sister

DR. GLEN ESCHTRUTH SLAIN IN ZAIRE



United Methodist medical missionary Dr. Glen J. R. Eschtruth, 49, was killed in Zaire in mid-April by invading forces from Angola. He had supervised medical work at Samuteb, formerly Piper, Memorial Hospital in Kapanga.

He and his wife, Lena, had helped to establish 18 rural clinics and a United Methodist radio network connecting mission stations in Zaire.

The Eschtruths, who had been serving in Zaire since 1961, were made chiefs in the Lunda tribe primarily because of Mrs. Eschtruth's work for the advancement of women. In 1974, they became the first white people to take part in the crowning of a new tribal chief.

Mrs. Eschtruth was among nine missionaries evacuated from Kapanga to Kolwezi May 28. They had been confined to their station since early March by the invaders—Katangese forces who had fled to Angola in the mid-1960s.

At a memorial service at the Board of Global Ministries offices in New York, Dr. Lois Miller, Associate General Secretary of the World Division, Pat Rothrock, a former missionary in Zaire and now a staff member of the Division, and Dr. Isaac Bivens, Assistant General Secretary for Africa Affairs, paid tribute to the dedication and influence of Dr. Eschtruth on the mission field. Dr. Miller said that because of Dr. Eschtruth's long service in Africa, "his death is a great loss to the people in Zaire and to the United Methodist Church."

Dr. Duvon Corbitt, medical specialist for the board who has known Dr. Eschtruth since undergraduate days, spoke of his friend's fascination with electronic gadgetry and how he had built "practically every Heathkit" available and supplied scores of District Superintendents in Zaire with communications equipment.

A native of Detroit, Dr. Eschtruth was educated at Asbury College and Wayne State University.



This year is the centennial of the founding of the Japanese Christian movement in North America. The September issue will feature a historical article on them plus a contemporary look at how the Church has responded to Asian-American immigrants. There will be two articles on Methodist-related hospitals, one in India and the other in Bolivia. There will be articles about missionaries working abroad and church workers in the United States. We will have another community organization case study and a feature about the church in changing neighborhoods, plus a story about a local church in mission in Indiana.

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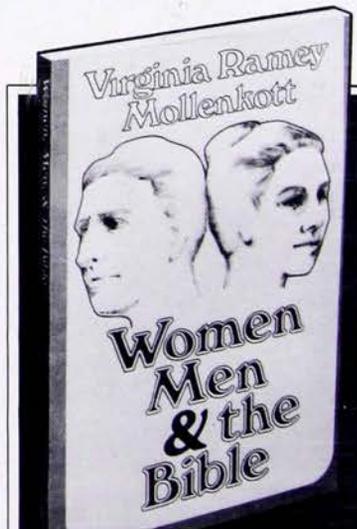
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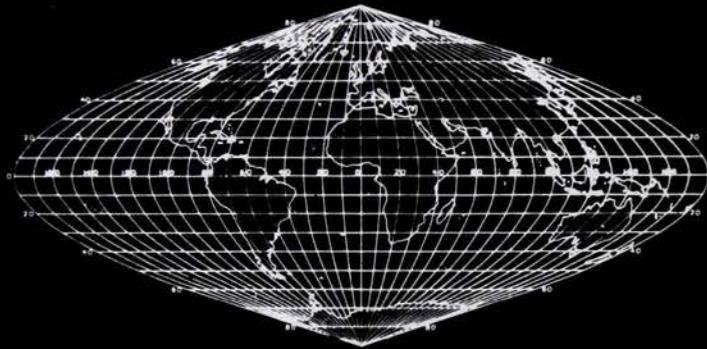
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