

new world outlook

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**Praying for
Christian Unity**

new world outlook

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COVER

Interior of the Erol Beker Chapel of the Good Shepherd
St. Peter's Church, New York City
Designed by Louise Nevelson
Photograph by Hans Namuth

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

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MISSION MEMO

News and Analysis of Developments in Christian Mission

January, 1978

South Africa. The recent exoneration of South Africa's security police in the death of Stephen Biko, the country's foremost young black leader, has led the executive of the World Division of BOGM to renew a call for sanctions against that country. Lois C. Miller, associate general secretary for the Division, issued a statement saying, "We call upon our government and people of good will around the world to institute all sanctions, material and moral, that will hasten the end of one of the world's strongest racist societies. This commitment will be the greatest tribute that we can give to Stephen Biko and the hundreds who have died in South Africa as they sought to stand for human freedom.".... In a Christmas letter from Cape Town, Helen Kotze told of the effects of banning on her husband, the Rev. Theo Kotze, and other officials of the Christian Institute. Mentioning only some of the restrictions, she pointed out that he is prohibited from attending any gathering of more than two people. "As far as we are able to ascertain, this includes family, so that Theo and I cannot meet together with one of our children (this would not apply if there were children living with us at the time of banning)." He is prohibited from attending any social gathering, any political gathering, any gathering of scholars or students and any gathering having a common purpose. He may not teach any one besides his own children, including his grandchildren. Church attendance and preaching would seem to fall within the forbidden categories but as a Methodist minister, Mr. Kotze has preached but been unable to greet members of the congregation. She concludes that "With the love and support of so many friends we feel we can transcend all these circumstances and remain free people."

Vietnam. The first direct shipment of food from the United States to Vietnam since the war will be sent by Church World Service, the international development and relief arm of the National Council of Churches. The consignment of 10,000 metric tons of wheat is part of a planned two million dollar contribution in donated wheat and funds to help offset a severe food shortage in Vietnam. CWS must receive special permission for the shipment, because of U.S. government trade embargo against Vietnam. Much of the wheat is expected to be donated by U.S. farmers through CROP, the community hunger appeal of CWS. CWS executive director Paul McCleary, a United Methodist, says the shipment will be the largest in the 10 year history of CWS assistance to Vietnam.

Thailand. Dr. Koson Srisang, general secretary of the Church of Christ in Thailand, has resigned his post and left the country. Dr. Srisang, one of the

most articulate Christian leaders in Asia, had raised several questions with the Prime Minister of the country regarding the trial of 18 students growing out of disturbances at the Thammasat University last August. Dr. Srisang said he welcomed the trial but felt it would be better to try it in a civilian rather than a military court. The Church of Christ in Thailand was upset about this action and several local churches held protest meetings, and as a result Dr. Srisang resigned.

Kentucky. The Red Bird Mission Schools in Beverly, Kentucky have developed an Appalachian Studies Program which has attracted the attention of the Kentucky State Department of Education. The Department has sent teachers from other schools to study the new program. There is a 25% increase in enrollment at the elementary school at Red Bird and a 9% increase in the high school, which reflects a shift in the population pattern for the surrounding Appalachian counties. There are now more people moving in than moving out.

Unions. In an election that will have meaning for virtually all the staffs at the Interchurch Center in New York, the employees of the National Council of Churches, by 107 to 61, turned back the AFL-CIO-related Community and Social Agency Employees Union in favor of an in-house Staff Association as their representatives for the purposes of collective bargaining. Three staff members voted "neither", another option on the ballot.

Albania. Charging that Albania has become a land "without churches and without mosques," Cardinal Humberto Medeiros of Boston and Bishop Mark Lipa, head of the Albanian Orthodox Church in America, have appealed for an end to "systematic persecution" in the tiny Communist-ruled country on Greece's northwest border. The prelates declared that Albanian people are denied "inalienable God-given rights."

Deaths. The Rev. Paul Calvin Payne, a pioneer in religious education and former general secretary of the United Presbyterian Board of Christian Education died in Swarthmore, Pa., December 2 at the age of 87. He was instrumental in developing the denomination's Faith and Life curriculum, considered one of the most successful Christian education programs. Dr. Payne was also an early advocate of social action and civil rights and was among the first religious leaders to speak out against the late Sen. Joseph R. McCarthy....Lois B. Dixon, the wife of Bishop Ernest P. Dixon of the Kansas Area of the UMC, died of cancer at the age of 57 on Dec. 1. A native of Texas, she was the mother of four children.

Personalia. In a shift in job responsibilities in BOGM's World Division Ruth Harris has become executive secretary for urban/rural development and university/young adult ministries and L.M. McCoy is now assistant general secretary for Research and Planning. The change took place after the October board meeting. ...A district superintendent and former missionary to Costa Rica, the Rev. Rene O. Bideaux, will become the director of Hinton Rural Life Center in Hayesville, N.C. Presently superintendent of the Connecticut Valley District in Southern

New England Conference, Mr. Bideaux also has a degree in forest management and began his ministry as pastor of four rural churches in North Carolina....Ken-
nard B. Copeland, administrator of the Methodist Home in Waco, Texas, the
largest Methodist-related facility for children in the nation, will retire by
June 30....Jerry McAfee, chairman of the board and chief executive officer of
the Gulf Oil Corporation, has agreed to head the United Presbyterian Major Mis-
sion Fund Leadership Gifts Committee. He will head a committee seeking gifts
of \$25,000 or more towards the Fund's goal of \$60 million. The first gift of
\$1 million to the Fund was recently pledged by an anonymous donor.

Gulf and Western. Agreements between Gulf and Western Industries, Inc., and
the National Council of Churches and three Roman Catholic Orders have resulted
in the withdrawal of two stockholder resolutions filed by the religious groups.
One resolution had requested reports on Gulf and Western operations in the
Dominican Republic, where the company has heavy investments and where it has
been charged that its sugar workers were receiving inadequate wages. G&W has
agreed to publish an updated and expanded report on these operations. The other
resolution, dealing with South Africa, had charged G&W with "becoming a de facto
partner in apartheid" through its one-third ownership of Quebec Iron and Ti-
tanium Corporation which is a partner in a mining venture with the South Afri-
can government. In a statement, G&W said that its total investment in South
Africa was small, that it had declined a number of opportunities to invest
there, and that it has no intention of expanding its investments in that coun-
try in the future.

Abortion Statement. A United Methodist minister who teaches at a Roman Cath-
olic college for women in St. Paul, Minn., has been rebuked by the college's
Board of Trustees for signing a statement supporting Medicaid funding of
abortions for poor women. The trustees of St. Catherine's College objected
particularly to the statement's claim about the "involvement of Roman Catholic
bishops in a campaign to enact religiously based anti-abortion commitments into
law." The Rev. Dwight Culver, professor of sociology, said that he did not
feel academic freedom at St. Catherine's is seriously threatened by the action
"although there are questions of due process which I hope will be resolved."
The statement, A Call to Concern, was released through the American Society of
Christian Ethics and signed by a number of academics.

Women Clergy. The United Methodist Church has a total of 766 women clergy in
all categories, according to statistics from the Division of Ordained Ministry
of the Board of Higher Education. There are 319 women considered in full con-
nection and thus entitled to appointment and 264 elders in full connection, an
increase of 62 over the previous year. Last fall the 13 UM seminaries reported
that from 26 to 47 percent of their entering freshmen classes were women.

India Cyclone. The United Methodist Committee on Relief is seeking \$300,000
to aid the millions of people left destitute through recent cyclone-produced
flooding in southeast India. Stressing that this was not a formal church-wide
appeal, the letter to bishops and conference officials noted that this was "an
immediate opportunity to respond to human need in India." The tidal waves in

November have been termed India's "worst natural calamity in this century." They have killed an estimated twenty to twenty-five thousand people, left two million homeless and produced crop losses estimated at \$353 million.

Catholic-Methodist Dialogue. A new series of Roman Catholic-United Methodist dialogues began in Washington, D.C., in early December and will continue for the next three years. Centering on beliefs and practices concerning the Eucharist, there were hopes expressed that the explorations will reveal "to what extent essential agreement exists between the two churches on the central doctrine of the Eucharist." The two churches have many similarities in beliefs and practices, both are of considerable size in the U.S. and are "uniquely ubiquitous" in reaching into most of the nation's communities.

Television. The life of one of the most remarkable Christian missionaries of the nineteenth century, Belgian-born Father Damien, famed for his devotion to Hanson's Disease (leprosy) victims on the Hawaiian island of Molokai, will be recreated in a 90 minute drama to be shown January 24th on PBS stations nationwide. Fr. Damien, who is portrayed by Shakespearean actor Terence Knapp in the one-character performance, eventually contracted the disease and was buried in Hawaii, but his body was exhumed years later and brought back to Belgium with royal honors. The leprosarium at Kalaupapa which Fr. Damien founded still exists, but there are fewer and fewer incidents of Hanson's Disease among native Hawaiians and early treatment prevents contagion. The brutal isolation of the past has been replaced by more enlightened policies and there is a campaign to have the leprosarium declared a national park.

Cuba. The first official delegation from the National Council of Churches to the churches of Cuba returned in early December saying that they were "challenged and inspired...by the determination and the success of the Cuban people to build...a society characterized by economic equity, justice and human dignity." They also said they were convinced Cuban churches "enjoy full freedom of worship and suffer no persecution" and they urged immediate lifting of the U.S. embargo against Cuba. One of the 10 persons in the delegation was Rev. Peter Chen, of BOGM's National Division.

Washington. A United Methodist-initiated Churches' Center for Theology and Public Policy in Washington, D.C. is now under way and has attracted ecumenical support. The project started as a result of a proposal of the Bishops' Call for Peace and Self-Development of Peoples. It is not a "think tank" nor an aid to the "personal piety of politicians" or their personal morality, but an effort "to mix technical issues with the humanistic issues raised by theology and ethics," according to its United Methodist director, Dr. Alan Geyer.

Political Prisoners. There have been substantial releases of political prisoners in some countries, such as India, but overall around the world conditions are worse than they were this time last year, according to Amnesty International, the Nobel Prize winning organization which works for the release of persons imprisoned for their beliefs.

EDITORIALS

Sinners and Celebrities

The current boom in evangelical Christianity continues to produce a steady stream of well-publicized conversions. "Porno" publisher Larry Flynt is the latest to be "born again," joining such previous unbelievers as former Nixon aide Charles Colson, former Black militant Eldridge Cleaver and a host of show business and sports figures too numerous to mention.

Startling as any one of these person's change of heart may seem at first, we would not presume to judge their sincerity. The church after all is a community of sinners, albeit forgiven ones, and our response to any one's announcement of faith can only be joy.

Nonetheless, we confess to a certain uneasiness about the public—and public relations—aspects of a number of these roads to Damascus.

It is not simply that many of these experiences seem to follow a pattern where, faced with a reversal of fortunes (jail sentence, sagging career, etc.), one begins to doubt one's previously held convictions and lifestyle and sees the light. After all, as Dr. Johnson said, "If a man knows he faces the certainty of hanging within a fortnight, it concentrates his mind wonderfully."

What troubles us more is the manner in which a notorious sinner's conversion seems to guarantee him or her a new career based as much upon notoriety as upon changed heart. The lecture circuits, the television talk shows, the religious conventions, all compete to welcome the prodigal.

We think the pattern established by St. Paul might be instructive here. For that pattern, we turn to Paul's own account in his Letter to the Galatians, chapters 1 and 2, rather than to the story of his conversion in Acts. According to Paul, "When that (his conversion experience) happened, without consulting any human being, without going up to Jerusalem to see those who were apostles before me, I went off at once to Arabia, and afterwards returned to Damascus." He goes on to say that it was three years before he did go to Jerusalem and 14 years later before he returned to Jerusalem. During that time, he was "unknown by sight" to the

congregations in Judea.

Paul's removing himself to Arabia is reminiscent of Our Lord's stay in the desert after his baptism. We should remember that one of His temptations there was to be offered "all the kingdoms of the world, in all their glory." And we know who made that offer.

Sexism and the Bible

One of the most emotional and complex issues facing the Church this year and in the near future is that which is commonly though incorrectly, known as the sexism of the Bible. The Bible, of course, does not have sex; people do. What it does have though is a bias in the use of the masculine gender. This is especially true in pronouns referring to the deity.

Increasingly, Christians who identify with the feminist movement—which includes both women and men—are uneasy over the Bible. They do not care for the idea that the woman must be subject to the man as Christ is head of the Church, nor that it often is only the *men* who are counted while the women are counted with the children.

The committee for the Revised Standard Version of the Bible is currently working on another revision which will pay particular attention to blatant mistranslations which have introduced masculine biased language where none exists in the Hebrew and Greek. Thus there are many instances in the New Testament where the word *tis* has been translated "any man" when it really means "any one." Revelation 3:20, for instance, should read, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door. . . ." This is a more accurate translation than "if any man" and is also less "sexist." There are even some instances where feminine imagery for God has actually been twisted in translation into masculine language. The most famous instance of this is Deuteronomy 32:18, where the Hebrew definitely suggests "You were unmindful of the Rock that bore you." The RSV at least put "bore" in a footnote, but translated it "the Rock that begot you." The New English Bible says "the creator who begot you."

As important and necessary as these

changes are, they are not enough to satisfy some of the more zealous feminists. They want all God-talk to be "non-sexist" and they would like the Bible to reflect our modern understanding of these things. At some seminary chapel services these days prayers are often said to "Our father and mother God," a la Mary Baker Eddy. And someone recently proposed that we drop Father, Son, and Holy Spirit in favor of Creator, Redeemer and Sustainer.

At a certain point, the suggestions begin to sound simplistic and mechanical.

Those most ideological on this theme want to excise completely anything they find "sexist" in the Bible. Besides raising serious questions about understanding of the authority of Scripture, this attitude shows a lack of historical sense. In the nineteenth century this was the approach suggested by some abolitionists who objected to statements in the Bible which seemed to support slavery. Cooler heads said that the Bible's view of slavery must be seen in the context of its time and not as an endorsement for all time. In our own time some have wanted to excise the New Testament's alleged anti-Semitism, especially in the Gospel of John. Now we understand that it is far preferable to come to a proper understanding of the context of these passages too.

In the nineteenth century a certain Thomas Bowdler wanted to "edit" Shakespeare to take out all the erotic and offensive passages. These days the only persons who want a Bowdlerized edition of Shakespeare are collectors.

Let us have translations of Scripture which are fully faithful to the original texts, which make an effort to use non-gender biased language wherever legitimate, and which in certain cases, such as Paul's references to women, add explanatory footnotes if necessary. Let us recognize that we have problems with the word "man" but that not every substitution of "humankind" or "a human being" is automatically progress if felicity is lost. And let us not approach Scripture with the idea that in the 20th century we are wisest of all people who ever lived and that this gives us the right to go at the Bible with scissors and paste.

Ecumenical Worship: What Do We Say to the Father?

CHARLES FAUL

In those first "spring-time" days of ecumenical dialogue that followed soon after the Second Vatican Council, I became involved with an inter-faith discussion group in my hometown. We knew little about each other and the tone of our discussions, while friendly, was also a good deal defensive. Most of us, in the beginning, felt the need to defend the rituals and doctrines of our particular segment of Christianity. This was natural enough, since we had been raised to believe that our way came closest to what Christ had ordered for His Church.

Due no doubt to the breath of God's Spirit, we gradually came to understand each other better and moved toward the vision of the faith we held in common. Certainly, some favored a Church centered on sacramental life and hierarchical order, while others favored the primacy of Word and less structure, but we also learned that words like "Father," "Lord," "Spirit," "Baptism" and "Gospel" had much the same meaning for all of us. Most important, we came to this understanding as we learned to pray with one another. When our lips spoke the words of faith that sprang from our hearts, the commonality of our beliefs became apparent to us all.

Some Remarkable Convergences

Ten years or so have passed since that time, and the historians, liturgists and theologians of Western Christianity have confirmed in their speeches and writings what we discovered in our grass-roots dialogue during the 1960's: the faith that we share as Christians, whatever our denomination, is monumental. Our common bonds reach back to the faith of the New Testament and the Fathers of the early Church. Our traditions vary, of course, but our willingness to rethink our positions has led to some remarkable convergences.

The Roman Catholic Church, for example, has centered much of its renewal on the need to rediscover the importance of the Word for liturgical and doctrinal formulations, while, at the same time, the more evangelical churches have developed an ever-increasing awareness of the importance of sacramental life and, in particular, the centrality of the Lord's Supper in the expression of Christian life and witness. Dialogue between the theologians of major church bodies has produced statements affirming one another's ministry and expressing a common view of Eucharist and Church order.



What It Means For Average Christian

Truly it has been a remarkable decade, but what does all of this mean for the personal and congregational level? We live, work and celebrate not with theologians or liturgists, but with each other. Each of us is that most enigmatic of figures "the average Christian." The average Christian, however, *is* the Church of Christ in miniature. The summation of our faith is the faith of the Church, and our worship, its prayer. How then in our joint worship can we express this valuable new insight?

The theme selected for this year's Week of Prayer for Christian Unity is "No Longer Strangers" (Ephesians 2:19). It describes the feeling, mentioned at the beginning, that is experienced by those who have



come to know that Christians outside one's own tradition are not competitors, but rather brothers and sisters in the journey of God's Pilgrim People. The question, then, is how might our prayer reflect this point of view?

Prayer Unites Us

First of all, we must understand that *all* Christian prayer is ecumenical, since we pray to the one Father, in the name of the Lord Jesus, through His Spirit. This is the basis of prayer for all Christians. Thus, whether we pray privately or in a body, with our own congregation or in an ecumenical setting, we are praying with and for the Church of Christ. We, in fact, come to a deeper sense of the universality of Christ's Church.

ABOUT OUR COVER

As a symbol of the desire for Christian Unity, our cover this month shows part of the interior of the Erol Beker Chapel of the Good Shepherd at St. Peter's Church, New York City. St. Peter's is a congregation of the Lutheran Church of America, located in midtown Manhattan. In 1971 the church, which had been in its present location since 1903, agreed to sell its property to Citicorp under a condominium arrangement by which a new church building would share the site with the corporation's new skyscraper. This new building was dedicated in December. Among its features is the Chapel of the Good Shepherd, designed by the noted sculptor Louise Nevelson. This is the first permanent "environment" done by Ms. Nevelson in the United States and the only chapel in the country done entirely by one artist. It is entirely in white with the exception of an abstract Cross of the Good Shepherd (foreground in our cover picture) with a gold background. Other elements, done in an abstract way using the "found wood" so central to Nevelson's work, include the Trinity, the apostles, priestly vestments, wheat and grapes and a Cross of the Resurrection.

The chapel, which was donated by Erol Beker, a member of the congregation who is a Turkish immigrant, and executed by Ms. Nevelson, who is of Jewish background, symbolizes St. Peter's urban ministry and its interest in the contemporary arts. The church is probably best known for its jazz ministry. The new church building will include a theater, music room and studio among its facilities. Ecumenical preachers and lecturers are prominent in its program.



"We all suffer from brokenness and division, not only as a Church but also as individuals and communities."

Second, at those times when we engage in specifically ecumenical worship, that is, when Christians of various traditions come together to pray, we need to recognize the bonds which join us together. We all suffer from brokenness and division, not only as a Church, but also as individuals and communities. However, our hope is found in the redemption won for us by Christ, won for all of us, and in the grace of His Spirit poured out freely on each of us. This is the source of any healing that might stem from our common worship. We share the belief that the dying and rising of the Lord is the model of Christian life for each of us. We must die each day to sin, in order to rise, through the grace of God, to a new life. Realizing we need each other's prayer and

support in order that God's action in our lives might be fruitful, we come to a deeper sense of the unity of Christ's Church.

Common Inheritance of Worship

Finally, when we examine the liturgical heritage of the Christian faith, we can find the practical elements of ecumenical worship. Christians can pray together, not only for eight days in January, but on any and every day, using the sources common to Christian believers in every age, namely: 1) the words of Scripture and the early church writers; 2) prayers of praise, thanksgiving and intercession; 3) the church creeds, especially those commonly known as Apostle's and Nicene; and finally and most important, 4) The Lord's Prayer which is the model for

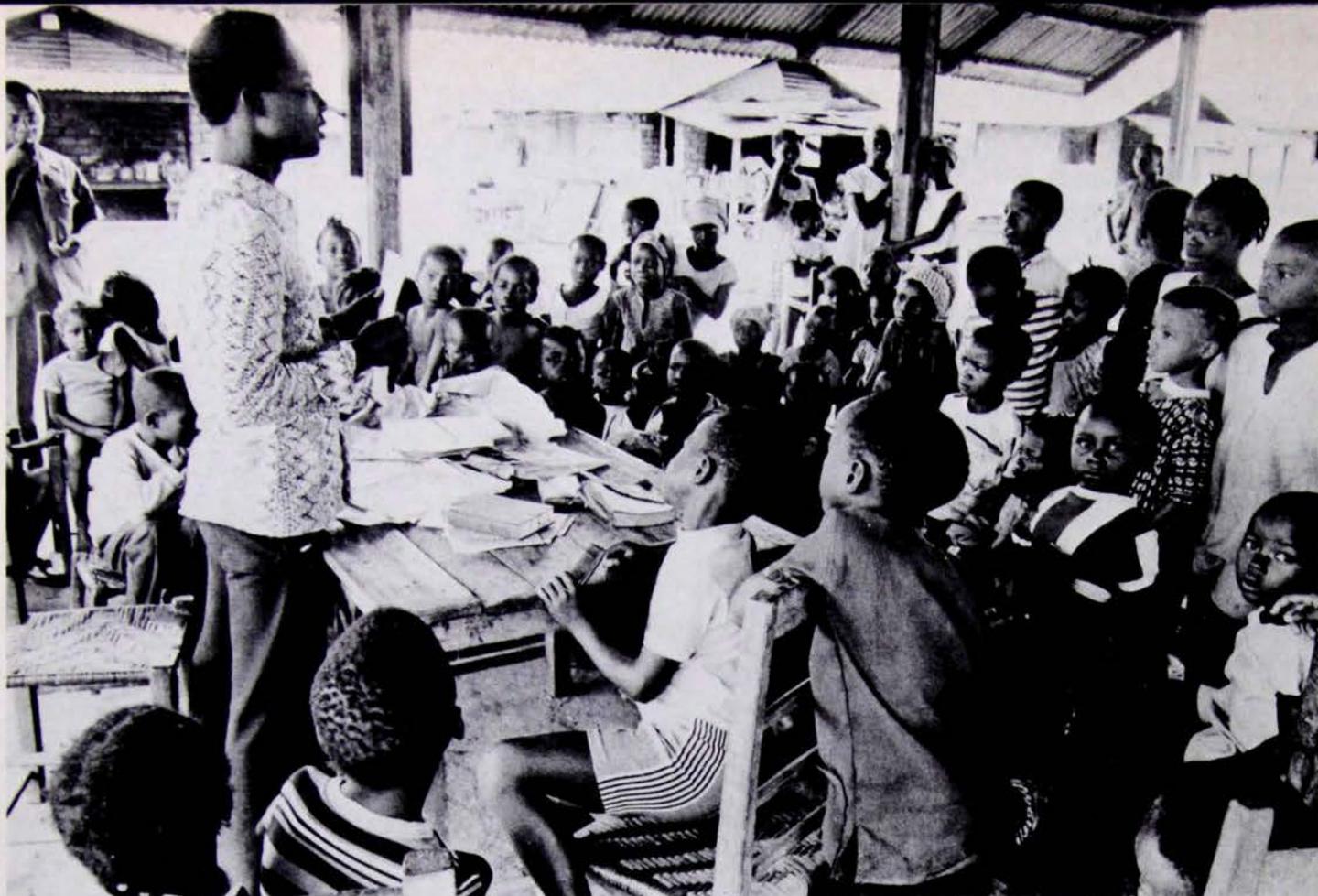
all Christian prayer. None of these elements is the possession of any one denomination. They are the liturgical inheritance of all Christians. In their usage we come to a deeper sense of the holiness and apostolic foundations of Christ's Church.

In coming together to pray for Christian unity, one group might want to follow the formats suggested for Morning Prayer (Lauds) or Evening Prayer (Vespers) in the revised Roman, Anglican or Lutheran Prayer Books. Another group might wish to use a more flexible structure, such as has developed in the many prayer communities which have sprung up recently. It is not the format that matters, but rather the act of Christians praying together. We must remember that Christ did not organize a discussion group. He *prayed* "that all may be one" (John 17:21). Mutual dialogue is vital to the future of ecumenism. We must discern, however, that the most important, fruitful dialogue is the exchange between God and the community of believers in Christ Jesus. If we are able to worship together in "Spirit and in Truth" (John 4:24), we will have advanced the cause of Christian unity, for we will have come not to lament our divisions, but rather to realize our need for one another as sisters and brothers, "no longer strangers." ■

Brother Faul is a Roman Catholic theological student at Atonement Seminary, Washington, D.C.



"However, our hope is found in the redemption won for us by Christ, won for all of us, and in the grace of His Spirit poured out freely on each of us."



BAREFOOT BIBLICAL SCHOLARS

HANS-RUEDI WEBER

"I had no idea that the World Council of Churches has such an interest in the Bible!" This astonished exclamation I have now heard in five or six continents. It comes from people in training courses for Bible study enablers which over the last few years have been organized in countries all over the world and where I act as the major resource person.

How it all began

As far back as 1954 the need for such courses impressed itself upon me. Working then as a missionary in Indonesia I had become painfully aware that the insights of biblical scholarship have little or no impact on decision making in the churches and on the everyday attitudes of

Christians.

Biblical scholars write first of all for their colleagues. Whatever biblical training the pastors received is either simply translated into the monologues of sermons or quickly forgotten.

Laymen and lay women have usually to live with the little they received in Sunday schools. Some of them acquire a remarkable biblical knowledge but many more become "biblical illiterates."

Moreover, among both pastors and lay people only a few can think biblically, that is, not simply quote texts but respond to new questions with decisions and acts which are truly informed by the whole biblical message. The link between the Bible and the everyday life of Christians is

missing.

Troubled by these observations I wrote in 1954 to my great teacher, Professor Hendrik Kraemer, who was then director of the Ecumenical Institute at Bossey. I suggested that an ecumenical organization should take the initiative for organizing world training courses for Bible study enablers.

In 1971 this suggestion was taken up. A Portfolio for Biblical Studies was created at the World Council of Churches. Its director was asked to explore what is already happening in this field, to test ways of training Bible study enablers and to experiment with some such training.

Dr. Weber is director for Biblical Studies, World Council of Churches.



“How can biblical illiterates be trained to think and act biblically in their everyday life?”

Aims and hopes

French Catholics, among whom a great renewal of Bible study can be observed, employ what they call “*biblistes à pieds nus*,” literally “barefoot biblical scholars.” In China “barefoot doctors” have become the key figures, mobile persons who live in villages and have enough medical knowledge to stimulate basic health care. Similarly the churches desperately need “barefoot biblical scholars.” These are persons who keep intimate contact with local churches and the questions which laymen and lay women face; yet have enough biblical scholarship and training in Bible study methods to help Christians think and act biblically.

The aim of the earlier mentioned training courses is to bring together people who have already some experience in enabling others to do Bible study so that they can learn from one another. Obviously in a five to eight day course no full training can be given. What can be done, however, is to introduce various methods of Bible study and to explore some basic questions:

How can academic biblical scholarship be used in a pastoral way so that the faith of the church will be strengthened? Which Bible study methods appeal not only to the intellect but to the whole personality, imagination and search for a new style of life? Which methods foster participation without simply leading to a sharing of ignorance? How can

“biblical illiterates” not only be given some biblical knowledge but also be trained to think and act biblically in their everyday life?

The most important aim is to discover in each course one or two people who have the necessary gifts to become “barefoot biblical scholars.” The presence of such gifted persons does of course not yet mean that churches and Christian movements in their areas will actually free them for the much-needed ministry. Yet through these courses the need for such a ministry becomes apparent.

Our hope is therefore that more and more “barefoot biblical scholars” will be appointed by the churches and that their ministry will help believers grow into the maturity

"It is above all the rediscovery of biblical faith which helps Christians stand firm in their battles of faith." This is true, whether of a home study group in Reading, Pa. (opposite page), on a rubber plantation in Liberia (page 12), or at the Galilee Church in Seoul, South Korea (below), whose members include victims of government repression such as the wife of former presidential candidate Kim Dae Jong (page 13).

of faith. This would truly foster the main purpose of the World Council of Churches which, according to its official basis, desires to be "a fellowship of churches which confess the Lord Jesus as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of One God, Father, Son and Holy Spirit."

Profile of a course

In South Korea and Uganda, in Finland and Dahomey, in New Zealand and East Germany, in Kenya, Peru, Canada and other countries one-week residential courses for Bible study enablers have now been conducted. Those who participated were essentially multipliers: teachers of Christian education, leaders of lay training institutes, those responsible for training in Christian women's and youth organizations, program directors for Christian broadcasting, ministers and lay members of local parishes which have many Bible study groups.

The course usually starts with a session on "What is Bible study?" which leads to an exchange of experiences, joys and frustrations. During the following days each morning is spent in Bible study according to a different method.

We would for instance study a psalm, a good way to get a feel of the evocative nature of biblical language and the liturgical milieu of many biblical texts. Such a study may lead to the re-enactment of the psalm, reading it dramatically and actually performing the liturgical movements and gestures which many psalms suggest. On another morning a saying of Jesus may be studied with the tools of historic-literary analysis.

On still another morning a healing story will be studied through the means of a confrontation play: the participants are divided into small groups and each group assigned the role of one person or group of persons in the text. They then have to identify themselves as deeply as they can with their particular role and afterwards the groups are confronted with one another. This usually leads to deep controversy, for instance between the "pharisees" and the friends of the paralytic who has been healed.

Through such confrontation plays a text is not only studied intellectually but also appropriated emotionally.



"It is very revealing to see which methods seem most congenial to a given culture."



In the de-briefing session the things which were felt and said during the confrontation are discussed and verified on the basis of the biblical text.

During the afternoons of the course the participants usually make exercises in new methods, for instance reading the passion story with divided voices and recording this dramatic reading. Listening to such recorded texts usually leads to a discussion on the importance of the oral tradition in biblical times and in many cultures today.

On another afternoon the medium of the mime (symbolic body movements) is introduced. After having discovered the possibilities of the human body as a means of communication the group will attempt to

mime a biblical text. Such exercises usually lead to a discussion on the significance of meditation.

Still other exercises are the use of visual arts for the study of a text and the transformation of a biblical text into a worship service.

During the evenings of the course we usually reflect about what has happened that particular day. What are the possibilities and dangers of the methods used? Can these methods be better adapted to a particular culture? Which theological questions have arisen? How did the Bible show itself authoritative in the studies made?

It is very revealing to see which methods seem most congenial to a given culture. During the first training course in South Korea mime was

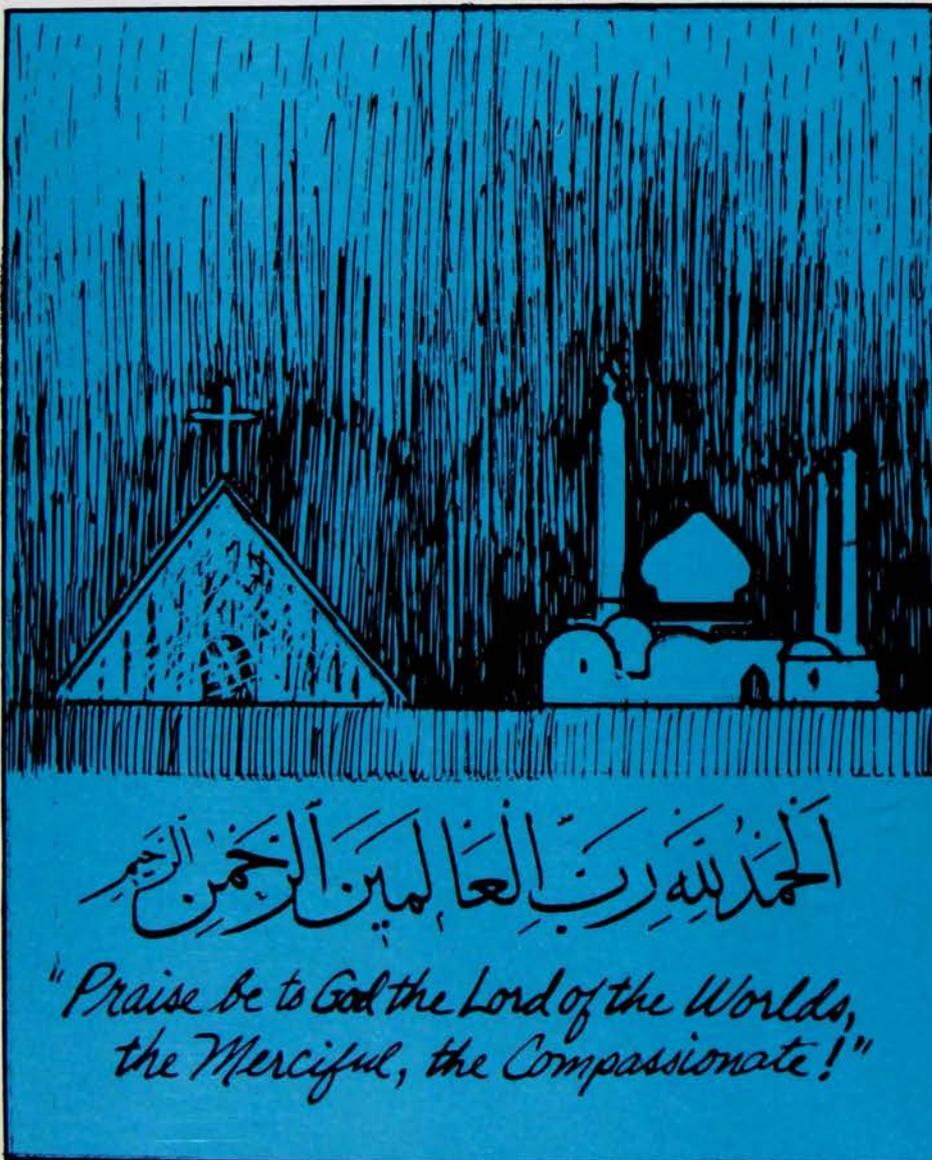
introduced. Although none of the participants had ever used this method, miming was felt to be particularly meaningful for biblical meditation. Since that course the mime has been widely used in Korea and it has even become an important medium in protests against the regime.

Yet not only biblical ways of communication spill over into everyday life. It is above all the rediscovery of biblical faith which helps Christians stand firm in their battles of faith. In the ancient church Bible study was often in the first place a preparation for martyrdom. The courses held in Uganda and Ethiopia in 1975 and 1976 may have been exactly this: a preparation for martyrdom. ■

Tracy Early

CHRISTIANS & MUSLIMS in the U.S.

EXPLORING NEW RELATIONSHIPS



Christian relations with Muslims have been mostly bad from the beginning.

Islam exploded out of the Arabian peninsula as a movement of conquest that overran regions of Christendom all the way to Gaul, where Charles Martel stopped the tide finally in 732.

Later the Christian West retaliated in crusades that won the Holy Land for a time, but created Muslim resentments lingering till now.

Then Muslim Turks turned the Eastern Orthodox patriarchal city of Constantinople into Istanbul, and twice reached the outskirts of Vienna before Christian armies could stop their advance. The legacy of this history remains visible in tensions over the Ecumenical Patriarchate and over Cyprus.

A different kind of resentment has grown from the modern missionary movement in which churches sent their forces to Muslim lands while Western governments were using their military forces to establish and maintain colonial domination.

"The Muslim doesn't oppose direct evangelism," says Byron Lee Haines. "He has that emphasis in Islam."

"He objects," Dr. Haines continues, "to the pretense of Christian missionaries going into the Muslim world to work in hospitals and other institutions, and using the human need of Muslims for an ulterior motive. Muslims charge that the

Christian missionary movement has tried to catch the Muslim in an unfair way when he's down."

Dr. Haines is a United Presbyterian minister who has devoted himself to the task of overcoming this historical legacy of soured Christian-Muslim relations, and building something better.

A Minister Pursues Reconciliation

He went to Pakistan in 1957 as a missionary, teaching chemistry and serving as chaplain at Forman Christian College in Lahore. Then he began reading Christian theological treatments of Islam, particularly the books of Kenneth Cragg and Hendrik Kraemer, and found his own interests centering in this area.

After a period back in the United States to get a Harvard doctorate in Old Testament and languages, he returned to Pakistan and in 1967 organized a Christian Study Center in Rawalpindi as an agency for promoting Christian-Muslim relations—conducting seminars, publishing a journal, providing speakers for conferences and so on. Several other people served with Dr. Haines as staff members, and a Pakistani headed the Center. Nonetheless, Haines decided the missionary presence kept Pakistani Christians from taking full responsibility for a program that ultimately had to be theirs, so this past summer he returned to the United States.

NCC Task Force Organizes

Here, the National Council of Churches, through its Faith and Order Commission, had been holding a few conferences and trying to work out a program in American Christian-Muslim relations. The return of Dr. Haines fit like a glove, and effective September 1 the United Presbyterian Church seconded him for the NCC program—initially to serve one year but with the possibility of extensions.

In September representatives of seven denominations held the initial meeting of the NCC Task Force on Christian-Muslim Relations, choosing Robert L. Turnipseed of the

United Methodist Division of Ecumenical and Interreligious Affairs, Board of Global Ministries, as chairman. In addition to the United Methodist Church, these denominations were the United Presbyterian Church, the Reformed Church in America, the Lutheran Church in America, the American Baptist Church and two denominations not members of the NCC—the Southern Baptist Convention and the Mennonite Church. Some other denominations had indicated they would send representatives to subsequent meetings.

Though the Task Force began with a relatively small membership, not all of them sure of continuing, with only one staff member, guaranteed for only one year, and with only the most limited prospects for raising a program budget, its formation nonetheless represented a historic step. It was the first time a group of denominations had ever initiated a concerted, ongoing program for relations with Muslims in the U.S.

American Christians have been involved with Muslims of other countries, and with the World Council of Churches Commission on Dialogue with Living Faiths and Ideologies. But Muslims in the U.S. have been so few that they received relatively little attention.

Through immigration, student enrollment from Islamic countries and other developments, including emergence of the Black Muslims, their numbers have recently grown significantly. Haines says that nobody knows the exact figure, but the common estimate is two million. The Black Muslims led by the late Elijah Muhammed, and now by his son Wallace, a group formally calling itself the World Community of Islam, appears to feel itself increasingly a part of the international Muslim community, Dr. Haines says, and he hopes the task force will be able to work with them.

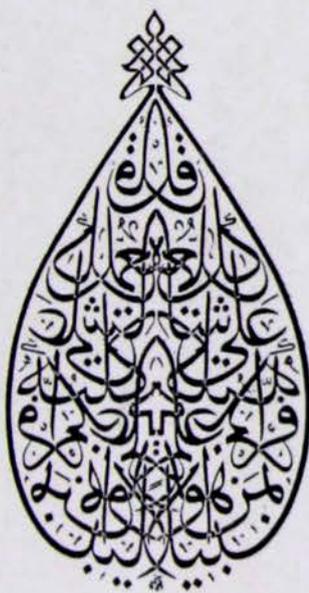
Relations Affect Church Work

How Christian relations develop with the American Muslim communi-



"How Christian relations develop with the American Muslim community as a whole will do much to determine whether American churches can continue to work in Muslim countries."

"All Muslims would insist that Christians treat their faith with respect and not disparage it as paganism."



ty as a whole will do much to determine whether American churches can continue to work in Muslim countries, Dr. Haines says. And though his work will focus on the American scene, he recognizes that any relationship will necessarily require taking account of the world Muslim community and issues affecting it.

"The Muslim world is not deliberately forcing missionaries out," he says. "But you become much aware that you are not acceptable if you perpetuate the colonial pattern. And there is a renewal of religion in the Muslim as well as Buddhist and Hindu worlds, a reassertion of their own religion and in some cases it is a reactionary movement like Christian Fundamentalism that wants to revert back to what it considers pure."

But at the same time, he says, some more liberal Muslims are recognizing a need to develop more positive relations with the modern world, particularly the secular world of the West. This group would presumably show most openness to conversation and cooperation with Christians, but all Muslims would insist that Christians treat their faith with respect, and not disparage it as paganism according to the pattern of some Christians in the past.

Beginning work with the NCC Task Force, Dr. Haines saw his first task as finding out who and where American Muslims were, and establishing relationships with their principal representatives. Few Christians seem to know much about the American Muslim community, but Haines had the advantage of working with the Macdonald Center in Hartford, Conn. Islamics has long been a specialty of the Hartford Theological Seminary, and when the seminary ended its regular degree programs and sold most of its library, the Islamic library was kept so that the Macdonald Center could continue the Islamic program in conjunction with McGill University in Montreal.

Because of the value such an association could offer, the NCC Task Force set up its program in

cooperation with the Center, which wanted to enlarge the non-academic dimension of its work and provided Dr. Haines with office space. Center Director Willem Bijlefeld, a Dutch Reformed minister born in the Muslim country of Indonesia, attended the first Task Force meeting to emphasize the desire of himself and his staff to cooperate with the NCC program.

In outlining possible activities for the Task Force, Dr. Haines suggests cooperation with Muslims in service projects, reviewing the portrayal of Islam in Christian educational materials and helping with the development of local church programs in areas where Muslims are living. The Task Force, he emphasizes, is not a tool to convert Muslims. "But ultimately we will be involved in sharing convictions, focusing on the faith each of us has as believing peoples," he says.

Politics To Be Avoided

What he hopes to avoid as much as possible are political controversies, though he acknowledges that a program in Christian-Muslim relations likely cannot escape them entirely. He notes that the Middle East represents only about a fourth of the world Muslim community, and therefore should not overly preoccupy the Task Force.

The NCC established an office of Christian-Jewish relations in 1974, and Haines expresses a desire to avoid any appearance of rivalry, or any sense that the two offices might function as champions of the opposing sides in Middle East issues. William Weiler, director of the Jewish relations office, participated in the first meeting of the Muslim relations Task Force, and, at the request of Haines, was named to its five-member standing committee.

"We'll seek reconciliation," Dr. Haines says, "We're interested in people becoming open to hear the other side." ■

Tracy Early is a frequent contributor.



Ecumenical activities run the gamut from interfaith dialogues to coalitions to enact the ERA.

In Mission Together

ELLEN CLARK

Following are three lesser known examples which United Methodists support through the Board of Global Ministries. Like thousands of such projects, they demonstrate that Christians and others working together for the fruition of God's will need be "no longer strangers."

Christian Service Committee (CSC), Malawi

A long, narrow country, Malawi lies between Zambia, Mozambique and Tanzania. Most of its 5.1 million people live in rural areas, grow their own food and some cash crops.

At least 40 percent of the population professes Christianity. Largest Protestant denomination is the Church of Central Africa, Presby-

terian, founded by missionaries from Scotland. A tiny denomination is the African Methodist Episcopal Church, the only Methodist church.

Most Malawian churches work through the Christian Service Committee to assist in development of the country and training of its people. CSC's small-scale, self-help projects foster water and agricultural development, health care, educa-

tion, urban and welfare services. Churches provide 40 percent of Malawi's health care, an indication of their importance to Malawi's development.

Since Malawi is very poor, the bulk of CSC's funds come from overseas donors. The United Methodist Committee on Relief provides about \$50,000 annually to CSC's \$1 million budget. Though dependent on outside aid, CSC cultivates self-reliance

Tamils, resented by the less-prosperous and less-educated Sinhalese. Most Tamils are Hindus and most Sinhalese are Buddhist, but religion did not motivate the clashes.

Inter-faith tolerance and commitment to service were manifest before the troubles, in the Sri Lanka Women's Conference. The conference brings together 30 groups of concerned women working in social outreach in the capital, Colombo.

been to bring Christians together for theological reflection, exposure to community issues and needs, and development of ministries. Over the past decade consultations initiated by the National Division of the Board of Global Ministries have taken place in more than 30 cities.

"The idea is to pull people out of the pews and involve them more fully in the life and ministry of the church," explains the Rev. Cecil P. Pottieger, National Division executive. The division's office of urban ministries provides about \$10,000 a year for the consultations, primarily for resource persons.

Planning is done locally, by a broad-based steering committee, over a period of nine months or more. It culminates in a couple of intensive weekend consultations to which the community is invited and hundreds generally come.

Although United Methodist-initiated, the consultations emphasize ecumenical cooperation to insure effectiveness. A good example is the consultation in Grand Rapids, Michigan last year, which involved 12 denominations, including the large Christian Reformed Church and Reformed Church in America, and the Roman Catholic Church. The Black Clergy Association backed the consultation and many black pastors and laity participated, leading to new bonds of trust.

Apart from increased sensitivity to mission and strengthened ecumenical bonds, the consultations have produced tangible results, like permanent "metro" ministries. The Grand Rapids consultation, says Mr. Pottieger, among other things, "endorsed the black church community's desire to employ a black chaplain at the Kent County jail, drafted a letter to the mayor to deal with neighborhood development, and set the wheels in motion for the construction of a senior citizen high-rise building."

As proof that the momentum continues, note what happened as a result of a consultation in Alexandria/Arlington in 1974. Out of concern voiced at the consultation for the housing needs of the poor grew the Wesley Housing Development Corporation, a federation of 99 United Methodist churches in northern Virginia. Today it is a partner in creation of 128 subsidized rental housing units in Alexandria. ■

"The idea is to pull people out of the pews and involve them more fully in the life and ministry of the church."

and the spirit of sharing among Malawian Christians.

According to Dr. J. Harry Haines, UMCOR chief executive, CSC deserves high marks for inter-church cooperation and development successes. "It's almost the only Christian council in Africa with the complete participation of the Roman Catholic Church," he says, "and it enjoys the confidence of all the churches.

"CSC has done invaluable work in developing new crops, pioneering in many ways to employ people on the land and stop the drift to the cities. Malawi has gone from minimal agricultural production to self-sufficiency in feeding its people and CSC can take considerable credit."

Shanty Town Project of Sri Lanka Women's Conference

In the latter half of 1977 Sri Lanka (formerly Ceylon) experienced upheaval. A faltering economy and unemployment led to defeat at the polls in July for the island nation's 12-year-old socialist-oriented government. Ethnic tensions were aggravated by the election and shortly afterward, violence broke out between the Sinhalese majority and the Tamil minority.

Small groups of Buddhist, Hindu, Muslim and Christian representatives came together to give refuge to some of the thousands of homeless people and to work for peace. Most victims of violence and looting were

Groups include the Muslim Ladies Social League and the YWCA as well as "mixed" women's agencies like the Domestic Science Teachers Association. Barbara Chase, executive of the World Division of the Board of Global Ministries who recently met with the group, describes the women as "dynamic, vocal and resourceful."

One of the conference groups is the Women's Fellowship of the Methodist Church. The fellowship is principal outlet for Methodist women's church participation, since the church has not yet ordained women or used them very fully in its structures. The autonomous Methodist Church of Sri Lanka has over 14,000 members and a total community of 25,000.

The Sri Lanka Women's Conference has identified a shanty town area of Colombo and developed an aid project which will draw upon the expertise of its member groups. The project will train young girls who have dropped out of school in child and health care, housekeeping, cooking, dressmaking, gardening and nutrition. The World Division, employing Call to Prayer funds, has sent \$4,000 to the project.

Urban Consultations, USA

Drugs, crime, poverty, family instability and other problems plague American cities. How do Christians respond?

A United Methodist response has



WIPE THE BLOOD OFF THE TREATIES

Indians of the Americas
Voice their Grievances

PEGGY BILLINGS

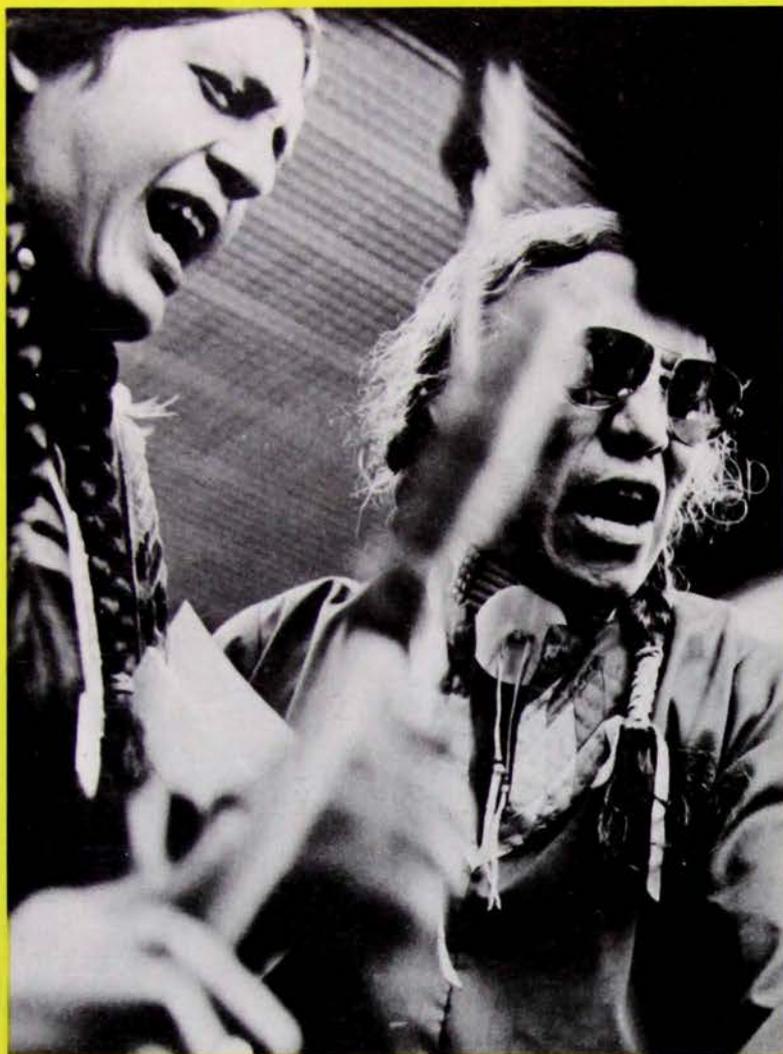


Native Americans past and present. A group of Indians assemble for a ritual dance before the massacre at Wounded Knee, South Dakota, in 1890 (above). Celebrating the centennial of the Battle of the Little Bighorn in Montana, Rev. John Adams walks with a group of Sioux Indians (below). An Indian in traditional regalia during occupation of the Bureau of Indian Affairs office in 1968 (left).

The International Non-Governmental Organizations Conference on Discrimination Against Indigenous Populations in the Americas was held in Geneva, Switzerland, in the United Nations building (Palais des Nations) from September 20 to September 23, 1977. There were more than 250 delegates, observers and guests at the history-making conference, including representatives from more than 50 international non-governmental organizations (NGO's, in United Nations parlance). For the first time, a large and united group of indigenous people and nations were present, active in the conference from its inception to its conclusion. They came from Argentina, Bolivia, Canada, Chile, Costa Rica, Guatemala, Ecuador, Mexico, Nicaragua, Panama, Paraguay, Peru, Surinam, the United States of America, and Venezuela.

They came from differing conditions—some in exile, others fearing





what would happen from vengeful governments upon their return. Some delegates were prevented by their governments from coming to Geneva at all. Some were traveling on passports issued by the nation in which their own nation is contained. Others carried passports issued by their own tribal government. One family came with a months-old baby. The oldest person was a 104-year-old Hopi chief.

But the halls of the Palais des Nations were buzzing because of them. Staid Swiss guards and unflappable international civil servants actually turned to stare as chiefs in full regalia or medicine men in beads and feathers sought their way through the maze of corridors and elevators. One veteran newsman was elated. "I've walked these corridors so often," he said, "and I've always felt them haunted with so many people's broken dreams . . . the League of Nations and all of that. But this is real! These people are exciting. I didn't know all of this."

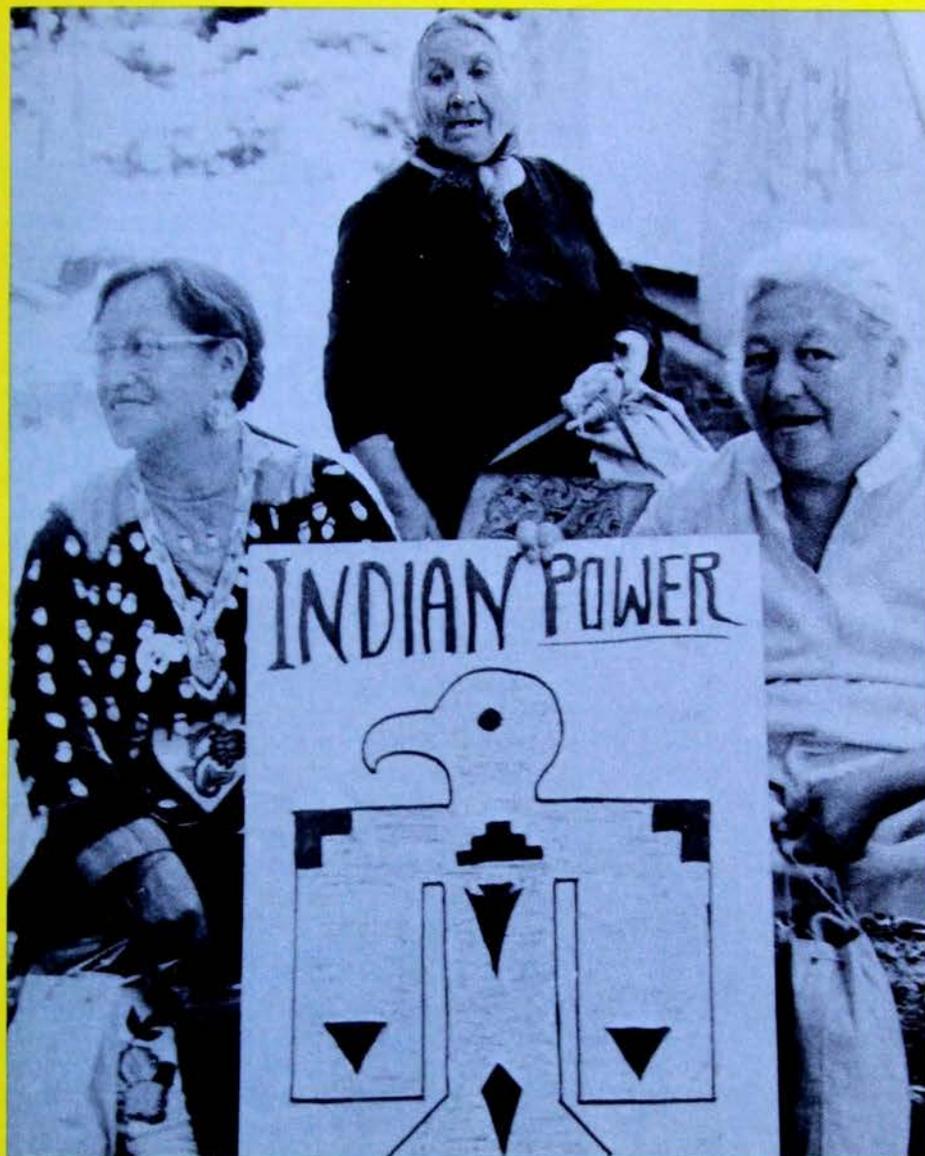
An Attempt to Embarrass the U.S.?

There were criticisms. Some felt that it was inappropriate for facilities of the United Nations to be used by non-governmental organizations for a conference that would deal with issues which placed member-states in a difficult light. Others felt the conference was an attempt to embarrass the U.S. on the eve of the Helsinki Conference.

The debate at the conference identified questions on which experts on international law are not agreed, and raised serious issues which are in conflict with the United Nations Charter. Far from being a ploy to embarrass the United States or any other power, the Conference provided information which can arouse world opinion on a subject which has too long been ignored.

The Conference did its work in three commissions: the legal commission, the economic commission, and the social and cultural commission. The subject given the most consideration by the legal commission was self-determination; all representatives of indigenous nations and peoples argued for it. Delegates from the Six Nation Confederacy and the Lakota Nation, within the United States and partially in Canada, demanded recognition under interna-





"We have come here not to claim our rights, but to demand that the rights we have always had be respected."



tional law of their status as nations, based upon treaties which clearly recognized their status as sovereign nations. The legal situation varies from place to place, and all indigenous people may not wish to claim independence as states, but to exist as nations within a state.

The "Territorial Integrity" Issue

The demand for recognition as sovereign states appears to be in conflict with the principle of "territorial integrity" and "political unity" embodied in the United Nations Charter, that is, that member-states are sworn to respect the boundaries of other member-states. It is also problematic because the extent of the right to self-determination, which is contained in the International Covenants on Human Rights, has never been authoritatively de-

fined by international law experts. Therefore, it could not be stated with certainty how the right would apply to the situation of the indigenous nations and peoples.

It was at this point that the representatives of indigenous groups presented their own document, drawn up by themselves and signed by all the groups present. The document, entitled "Draft Declaration of Principles for the Defense of the Indigenous Nations and Peoples of the Western Hemisphere," spelled out the meaning and content which they themselves give to the question of self-determination. It calls for legal recognition and for self-determination, and contains provisions relating to land, treaties, cultural and economic survival, questions of jurisdiction, and environmental protection.

Separation from the Land

The question of land was central to all the discussion. Delegates heard testimony from native people in Canada, the United States, Central and Latin America regarding their special relationship to the land and its basic position in their culture and religion. A relationship based on harmony with the land, "Mother Earth" and all creatures occupying the earth was explained by many delegates. The native religion depends on this correct relationship to nature. To be separated from the land is a tragedy of the highest order for traditional beliefs, culture and life, the delegates stated.

Land Use and Abuse

The main discussion of the economic commission focused on the

"To be separated from the land is a tragedy of the highest order for traditional beliefs, culture and life."

dominance of multi-national corporations in cooperation with governments as the main source of oppression of the Indian people. Land-use patterns and land abuse again came up as a basic source of alienation between the indigenous people and the governments and other groups seeking to use the same land. This commission discussed the pattern of colonialism and neo-colonialism and examined the way in which Indians have suffered from racism, slavery and peonage. They stated that the facts were there for all to see: that in each situation, it is the indigenous population which has

- the highest unemployment
- lowest life-expectancy
- highest infant mortality rate
- highest incidence of certain diseases.

It was also pointed out that indigenous peoples also have been able in some situations to exercise power to change the attitude of the surrounding community toward their claims, or to prevent certain actions which were regarded by them as contrary to their best interest. The ability of the Deni Nation in Canada to halt the building of a gas pipeline through their land in the McKenzie Valley was cited as one positive example.

It was reported that the multinational corporations, however, especially in North America, are making a renewed effort to gain control of Indian lands and the natural resources they contain. For example, 30 percent of the coal reserves, 90 percent of the uranium and 50 percent of energy supplies in the United States are on Indian lands. Acceleration of exploitation of these resources is currently underway, much of it without consultation and without consent of the tribes concerned. It was stated that currently 42 additional power plants are being contemplated without consultation, utilizing non-renewable resources such as water. Agribusiness and industry are also usurping water, saying that their efforts are essential for the survival of the nation. However, Indian cultures and peoples are on the brink of extermination through such processes, it was claimed.

Involuntary Sterilization and Coercion

In the social and cultural commission, reports were heard on practices which amount to ethnocide and

genocide, the systematic destruction of a people, according to case histories prepared and delivered by delegates. One such case history dealt with the involuntary sterilization of Indian women, or in other cases sterilization without their informed consent. Women were threatened with various coercive measures if they did not agree to sterilization, or they were told false information about the nature of the operation itself. This same pattern has been documented in other minority communities in the United States.

Some Criticism of the Churches

There was also testimony on other methods which to the indigenous peoples constituted deliberate efforts to destroy their traditional communal community structure and family system. The Church, both Catholic and Protestant, came in for criticism as having made Indian people ashamed of their traditions and culture. The Christian faith was not criticized per se, for they maintain that they respect all religions. What was objected to was the manner in which Indian language, culture and traditional religion was looked down on and held up for ridicule by those teaching another religion. They protested against the policies of boarding-schools, wherein churches removed Indian children from their families, forbade the use of tribal languages and forced on the children an alien culture without the consent of their family and their tribe. They also criticized the continuing practice of placing Indian children with non-Indian foster parents or adoptive parents, ignoring the communal extended-family life-style of their people. Harrassment, intimidation and false arrests and illegal detention were also cited as crimes committed against them, as well as murder and assassination, especially of more vocal Indian leaders.

They were also highly critical of the way the governments of the various countries pit one group of Indians against another, using Indians as their surrogates in tribal governments which do not have the full consent of the indigenous people and which allow government and multinational corporations alike to pursue their goals on Indian lands without hindrance. It was stated that this is a mark of colonialism and has



been observed as a practice everywhere the colonial powers have gone.

Rhodesian Refugees in Bolivia?

Another issue which is causing great concern, and came up in all three Commissions, is the reported resettlement of white refugees from Rhodesia and Namibia on Indian lands in Bolivia and possibly other countries in Latin America. The question was asked whether the Inter-governmental Committee for European Migration (ICEM) had actually cooperated in this resettlement effort. Although facts have been difficult to come by, it has been established that such a program does indeed exist with the cooperation of ICEM, and the conference in its final resolution agreed to express its concern to ICEM and urge that its resources should not be used in support of such immigrants.

Representatives from certain Latin countries explained the difficulty they had encountered in securing any information on this resettlement program from their own governments. They were concerned that the racist ideology which such settlers had followed in their previous lands would be put into practice again as they worked their way into prominence in the new place. They cited the influence of Nazis who came to their countries after World War II and who now participate actively in discrimination and mistreatment of Indian populations. Whatever the cause for the need to resettle white people, they said, immigration patterns and practices have always worked against the best interest of Indian people. "It is always our land that is taken, our people who are displaced, our culture that is destroyed," they said.

What Next?

What will happen now? The Conference has ended and the halls of the Palais des Nations have been returned to the exclusive exercise of proper diplomatic procedure. To be realistic, one cannot expect too much, certainly not immediately. The Conference agreed to ask that the United Nations Special Committee on Decolonization hold a hearing on the issues raised at the conference; and that the United Nations Committee on Trans-National Corporations conduct an investigation



Native Americans of such Latin American countries as Mexico (opposite page), Bolivia (below), Peru (above), and Brazil (next page) all suffer from the legacy of colonialism.



into the role of MNC's in the "plunder and exploitation of native lands, resources and peoples in the Americas." There was also a strong expression that all the organizations participating in the Conference should promote the ratification of United Nations Conventions on human rights, the Genocide Convention, the Anti-Slavery Convention, Convention on the Elimination of all forms of Racial Discrimination, the International Convention on Economic, Social and Cultural Rights, International Convention on Civil and Political Rights and the American Convention on Human Rights. Although the United States government has *signed* all of these Conventions, none of them have been *ratified* by the United States Senate, and it is ratification which makes them law. President Carter has announced his intention to introduce at least some of these for ratification. The Genocide Convention has been collecting dust in the U.S. Senate since 1928.

But the most significant outlook of the Conference will probably be the spirit of unity which grew among the indigenous people. One delegate expressed it this way: "The terrible experience of repression has been a bond between us." There were tears as they expressed kinship and pledged support, especially for those who faced uncertainty upon their return. They asked the non-governmental organizations who, they said, may not have understood them until now, or even now, and some of whom do not agree, that they "make no compromise with the genocide that is being practiced against us." They offered the gift of "the grace of friendship" which

Indian people have learned through proper love of nature.

One delegate seemed to express the feeling of all the indigenous people there when he said, "We have shown that there is discrimination against us . . . We have documented the loss of our lands. We have come here not to claim our rights, but to demand that the rights which we have always had be respected.

"We do not know if we will come here again next year, or if we will have to come again in another 100 years. What we do know is that we will maintain our unity in defense of our territories. We will not give up our land, whether you recognize us as nations or not. For the land is ours."

The closing ceremony was to be concluded with the smoking of the pipe, the sacred object which in traditional religion represents the Creation. The young man who was to conduct the ceremony closed with these words: "Our elders told us, 'You go the conference with the pipe. Present it to the world community. Tell them the treaties we have are good treaties, but they have blood on them. With the pipe, wipe the blood off the treaty.'"

"But we have talked together and know that we cannot smoke the pipe now. But we will show you the pipe, and we will pray for understanding. This is just a beginning. If you understand us, we will come again. We will bring our chiefs, the representatives of our governments. We will smoke the pipe someday." ■

Peggy Billings is assistant general secretary, Section of Christian Social Relations, Women's Division.

Of approximately 800,000 Indians in the United States only about 12,000 are United Methodists. They form the smallest of the United Methodist Church's four major ethnic minorities, comprising 0.1 percent. (In the United Presbyterian Church there are 6,242 Indians for a slightly higher percentage.) Yet this minority may well constitute the crucial test of the church's ability and will to honor diversity and to overcome racial injustice in ministries and structures.

Thirty-three percent of the Indian families live in poverty, compared to 11 percent of the total population. Educational opportunities are often limited and of poor quality. Indian health services are "inferior . . . haphazard . . . unreliable . . . (and) underfunded," according to a report of the American Indian Policy Review Committee. Twenty-eight percent of all Indians live on the 115 largest reservations and are therefore under more governmental control and patronage than any other segment of the population.

More than three quarters of the Native American members of the United Methodist Church are concentrated in the Oklahoma Indian Missionary Conference (OIMC), which includes congregations in Texas and Kansas. OIMC has some 8,000 members in 113 local churches served by 60 pastors. All pastors and four district superintendents are Indian. Native languages are used in worship. As a missionary conference, OIMC qualifies for support through the Advance ("second mile" mission giving) and appropriations from the National Division, Board of Global Ministries.

Outside OIMC, Native American local churches exist in 12 annual conferences. Many of those churches are part of circuits served by white pastors. The second largest group of United Methodist Indian congregations, 11 with 1,732 members, is in North Carolina, in and around Robeson County. Nine churches, several of them quite small, function in Michigan. The denomination maintains the Navajo Methodist Mission School in Farmington, New Mexico, a facility with 179 day and boarding students in grades six through 12.

NATIVE AMERICANS:

HAS THE CHURCH STOPPED BEING A COLONIZER?

ELLIOTT WRIGHT INTERVIEWS
BILLIE NOWABBI



Faces of Native Americans, at an Oklahoma Indian Mission Conference training session. Thomas Roughface (top), Louise Amos (bottom, left), and Sampson Parish (bottom, right)



Levi Biggoose (bottom),
Jacob Tsoitigh (top),
and a worship service at
the Navajo Methodist
Mission in Farmington,
New Mexico.



The United Methodist Church has very little work among the Aleuts and Eskimos in Alaska. One congregation in Nome is 65 percent Eskimo and shares its building with a 100 percent Eskimo group affiliated with the United Presbyterian Church.

That portion of the UM ethnic minority local church priority concerned with Native Americans is organized around five objectives covering leadership development, evangelism, lay and youth ministries and social service institutions. Church growth is a central motivation. An overriding goal is to make possible a greater Native American voice in planning and conducting all forms of ministry. Specific proposals for consideration include recruitment of 400 certified lay workers, establishment of a Native American study or school to train professional leaders and establishment of an orphanage and a rest home.

"We can help the whole church rethink value systems and reexamine life styles in the light of the Christian faith."

Billie Nowabbi



As part of the priority, General Conference authorized a quadrennial Study Commission of Native American Ministries. With 75 percent of its 20 voting members themselves Natives, the panel is to report to the 1980 General Conference on a broad range of issues. Its mandate includes investigation of the past development and support of Indian ministries, description of the present network of ministries and assessment of the role of the nine-year-old Native American caucus (now named

the Native American International Caucus) in the life of the Church.

To fund the entire ethnic minority priority, General Conference called for \$5 million each year through 1980: \$1.5 million annually from an apportioned Missional Priority Fund and \$3.5 million hoped for through the Advance ("second mile" mission giving). In the first six months of 1977, contributions to ethnic concerns ran just above a pittance, \$50,000 compared to \$600,000 for world hunger, another priority.

Billie Nowabbi is a member of the Choctaw tribe in Oklahoma and a staff member of the office of ethnic and language ministries in the National Division of the United Methodist Board of Global Ministries.

"How serious is the Church about strengthening the ethnic minority local church? I'm not sure," she said in an interview. "I hope we are serious. As it involves Native Americans, we've gotten a slow, a very slow start. For example, take the proposed Study Commission of Native American Ministries. Even getting the members named has been slow and we really need to get the study underway now."

She expects some money will eventually trickle in, perhaps enough to undertake part of the Native American programs outlined at the 1976 General Conference. But she worries that the voice of Indians may not be heard in implementing proposals aimed at making them more self-reliant and self-determining within the Church. Do the objectives and accompanying strategies set forth last year go far enough in addressing the entire Native American situation, a situation dramatically affecting present and potential United Methodist Native Americans?





One task of the commission is to study how the United Methodist Church has related to Indians in the past. That study will provide the Church beyond 1980 with clues on how to reverse its approach so that Native American ministries are *of* rather than *to* Natives. "Great," said Ms. Nowabbi. "But what about right now? What about the Native American role in whatever is started in 1978 or 1979?"

"I would say," she continued, "the International School for Native American Ministries should get equal consideration along with the study commission, which has a prior claim on funds. But will this school be given equal status with others within the denomination? Will the curriculum be based upon Native experiences and needs rather than those of the majority's cultural expectations? We don't need a school for Native Ministries organized upon the values and attitudes found in white seminaries."

Native American ministerial orders and qualifications sharply focus the question of the Church's capacity for respecting cultural diversity. United Methodist educational standards for ordination are alien to Native peoples, past and present, according to Ms. Nowabbi. Yet the adoption of standards more applicable to Native experience causes snags in the transfer of pastors to congregations outside OIMC and leads some whites to look upon Native ordination as "second class." OIMC, as a missionary conference, has some latitude in the adaptation of provisions on ministerial qualifications but significant de-

parture from Anglo norms is complicated and risky.

"Adjustment" of Native clergy orders is an objective of the ethnic minority missional priority. "Does 'adjustment' mean forcing all Native ministers into the white mold?" Ms. Nowabbi asked. "Will leadership be developed to perpetuate denominational structures or to empower Native people to determine their destiny within the United Methodist Church?"

Billie Nowabbi thinks it is fine that the denomination says it wants to help Indians strengthen church schools, evangelism programs and social institutions. But is that enough? Given the facts of U.S. history, does the Church not have responsibility to work for justice and liberation beyond the ecclesiastical framework, to support the concerns of Natives content with their traditional, tribal religion? In order to be able to determine their own destinies, Native Americans must work through complicated relations with the government, overcome economic and social disadvantage and deal with the contemporary implications of tribal realities. Are such issues outside the scope of mission?

Ms. Nowabbi sometimes find a heavy dose of ecclesiasticism in the ethnic minority missional priority. "I keep wondering if the United Methodist Church will get involved in helping protect western Native land from strip miners and in the struggle to return tribal governments to the tribes. Many young Natives, including some preachers' kids, don't consider the Christian Church rele-

vant to our people. Some of them resent the Church for what it has done to Natives and what it hasn't done for them. They don't see the Church as offering a future.

"Even not-so-hostile young Natives have doubts about the Church's intentions. They wonder whether the United Methodist Church is willing to let itself be enriched by Native American values and theology. We have values, such as respect for the land and the environment, which can make important contributions to Christianity. We can help the whole Church rethink value systems and reexamine life styles in the light of the Christian faith."

Ms. Nowabbi fears the Church may let a surge of charitable feelings blind it to Native Americans as they really are. "We're not a monolithic people, you know," she said. "We have different languages and customs and there are a lot of different situations among United Methodist Natives in Oklahoma, Florida, the Southwest, Michigan, New York, North Carolina. We share a common heritage as a colonized people but we don't like to be stereotyped as 'the Indians.'"

"In 1924, citizenship was forced upon the Natives without their consent. In 1934, the electoral system of government was forced upon many tribes without their consent. We're tired of having white ways forced on us, even by the Church. For over 200 years, Christian churches let themselves be used as agent of the federal government's policies for Natives.

"I hope the United Methodist Church has learned better. I hope the Church is big enough for more than one culture or language or style of praising God. I hope the Church has stopped being a colonizer."

There is no doubt the United Methodist Church is currently being tested on whether its professed love of justice and racial inclusiveness is genuine. For years the Church has prided itself on its ethnic mix and has projected a goal of non-racist pluralism. That goal figures prominently in the missional priority aimed at strengthening the ethnic minority local churches. The manner in which this priority is pursued will say much about United Methodist sincerity. And it will say whether the white majority really wants minority partners in the work of the Lord. ■

Elliott Wright is a frequent contributor.



AFRICAN REFUGEES IN THE MIDST OF TURMOIL

J. HARRY HAINES



On Easter Sunday morning in Nairobi, Kenya, I met 18 young Africans who had walked from South Africa through five African nations, looking for a place to go to school. No country would take them. The United Methodist Committee on Relief airlifted them to West Africa where they were able to get an education. These young men epitomize a problem almost indigenous to Africa, that of educational refugees.

It is estimated that there are two million refugees on the African continent. No one really knows how many, because almost daily new refugees swell the already steady stream of Africans seeking asylum. Who are the African refugees? Why are they homeless? What is the Church doing to ease the problem?

The Roots of the Problem

1. Colonial and Racist Oppression

Two years ago more than half of Africa's refugees were persons who had fled the harsh oppression of colonial or racist regimes. From Angola alone, hundreds of thousands trekked dangerously through the forest to the safety of Zaire. Large numbers of Mozambicans were befriended by Tanzania. A much smaller number for whom life had become impossible in South Africa and Rhodesia managed to make their way to independent African countries.

With the independence of Mozambique and Angola, many who had fled this sort of oppression may be able to return home. Refugees continue to flee Namibia (Southwest Africa), South Africa and Zimbabwe (Rhodesia).

2. Tribalism

The majority of African refugees today come not from white-ruled nations like South Africa but from independent ones. The underlying reason is the unresolved problem of tribalism.

When in 1962 the Belgian Trust Territories of Rwanda-Burundi became independent, social and political problems quickly arose. In Rwanda the Hutu tribal majority, which made up 85 percent of the population, did not accept the domination of the Tutsi minority elite. After a bitter civil war more than 100,000 Tutsis were forced to leave Rwanda, half of them crossing to Burundi. In 1972, tribal violence in Burundi led to an exodus of about 50,000 Burundis.

3. Political Unrest

In Zaire, then the Congo, turbulent events following independence in 1960 created many refugees. Even today, refugees from Zaire are to be found in Sudan and other countries bordering Zaire.

Civil war which followed Angola's independence and continuing problems there have created refugees, many of them in Botswana. Some Angolan refugees in Zaire who might return to their homeland fear to do so for political, tribal and other reasons.

Since Idi Amin came to power in 1971, Uganda has produced many refugees. Among the first were the Ugandan Asians, who made up a considerable part of the commercial and professional class. With pressure from General Amin's government for "Africanization", they were expelled in 1972. In the past few years many political scores have been

settled violently and thousands have fled Uganda, including intellectuals sorely needed for leadership.

4. Economic Deprivation

Under almost every refugee situation there is the fact, or the feeling, of economic deprivation, though it is often expressed in other ways.

The long civil war which ended in Sudan in 1971 was at times described as a racial war and a religious war. But a significant cause of it was the feeling among southern Sudanese that they were at an economic disadvantage compared to the northern part of the country and that development did not reach them. That civil war spilled thousands of refugees into Uganda, Zaire, Ethiopia and the Central African Republic.

Another kind of economic deprivation has followed the Sahel drought across the whole of the northern half of Africa. People of the Sahel whose cattle have been wiped out by the drought have been forced, by the constantly advancing Sahara Desert, into the countries further south, where they crowd the urban centers in search of food and some way of earning it.

5. Religious Strife

Even religion has caused refugees. The religious movement led by the prophetess Alice Lenshina in Zambia came into violent conflict with the new Government shortly after Zambia's independence. Thousands of the prophetess' followers fled across the border into Zaire and lived there for many years, though the reconciliation and repatriation of many of them has since taken place.

Jehovah's Witnesses, refusing to

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renounce their religion when it was banned by the Malawi government, became refugees in Zambia. Some of them, too, have since returned but others remain in exile.

The Role of the Churches

These are some of the causes of Africa's refugees. Many of those who left their native countries over the last 20 years will never return. The most fortunate have acquired land and cultivated it and have borne children in their adopted country and find it easier to stay where they are.

The churches of Africa have offered immense help to many refugees beginning life in a new country. Many churches and national Christian councils run aid and counselling agencies and education programs for the newcomers, in cooperation with the Organization of African Unity,

the United Nations High Commission for Refugees and the International University Exchange Fund.

Working through national churches and Christian councils, the United Methodist Committee on Relief has assisted refugees in Botswana; Rwandese refugees in Burundi seeking to build schools in their rural settlements; Burundi refugees in Rwanda needing food; Angolan refugees in Zaire, whose medical and educational needs are great; refugees in Uganda with educational, pastoral and social programs and small loans, and Western Sahara refugees with emergency assistance.

But these give only a partial idea of UMCOR aid. Much of the financial assistance churches supply to Africa benefits refugees primarily. For example, UMCOR has assisted the Rapsu settlement scheme in Kenya (see "Kenyan 'Promised Land'" in

the March, 1977 *New World Outlook*). All the persons served by the scheme are refugees, Somali and Boran tribespeople.

But many refugees have little security for either political or economic reasons. Uganda, which contained the highest ratio of refugees to nationals of any African country, has taken steps to reduce by repatriation the refugee population and control the border areas. About 120,000 Burundis, Sudanese and Zairois remain in Uganda but they live in anticipation of action similar to that taken against the Asians.

Botswana, surrounded as it is by still white-controlled territories, makes a natural haven for refugees but also a vulnerable target for economic and political repercussions from its mighty neighbors. Botswana does not permit refugees to work.

In Ethiopia, as in Zaire, political conflicts keep the refugee situation fluid. Sudanese refugees in Ethiopia will be resettled on land made available in the Humena area, but refugees who go to Addis Ababa encounter economic difficulties and work restrictions.

Burundi has a positive attitude toward refugees despite increasing economic difficulties. Yet its integrated rural settlement programs for refugees, successful at the outset, created serious tension with the local population which viewed the aid to refugees as privileged treatment. These problems have been partly overcome in the course of time.

For refugees with no real future where they now live, the questions "Can we return?" and "When?" are constant, touching everything they do.

Many of them have come to feel that their situation is hopeless. But it is not hopeless. Those who have the power to change their situation, however, are not the refugees themselves, but others.

That is why in 1971 the executive committee of the All African Conference of Churches, meeting in Zaire—which has sheltered so many African refugees—declared:

"We are calling on all Christians in every country of Africa to arouse the conscience of their nations on the refugees' behalf. We wish Christian churches to ask the governments of their countries how many men and women are refugees from their

Refugees may be as a result of economic deprivation, as in the Sahel (below), political warfare, as in Angola (opposite page), or tribal conflict (page 30).



countries and what stands in the way of their return. We wish them to work with their governments and, if possible, with the refugees who have fled, to remove the causes of their exile, so that they may return."

We Christians in America should join Christians in Africa in arousing the conscience of their nations on the refugees' behalf. ■

Dr. Haines is associate general secretary, United Methodist Committee on Relief.



LETTERS FROM OVERSEAS

LIBERIA

The car lurched and bounced through the narrow path. Rain had filled the hollows with water and mud stretched from side to side. Far back in the bush? No! We were on our way to Doe Juah United Methodist Church in the area of Monrovia called West Point. There in the shadow of the luxury homes and hotels thousands of people live jammed into a narrow spit of land which stretches out into the mouth of the Mesurado River. We were there for the cornerstone laying for their church building.

From a small prayer band the congregation had grown and reached out to the community around them. We met first in the house which is serving as the present church, and I thought of the "house

churches" of the early Christians. Songs and prayers were in Kru, the language of this congregation; with tambourines and clapping hands we marched to the new church building.

This is just one vignette of the spread of the church in the city today. In Gbarnga District the lay people are trained to start churches. Whenever these Kpelle and Bassa speaking people move to another town or place they begin to gather others about them into "house churches." An article in a recent UM publication talked of the high cost of beginning new churches in the United States, estimated at \$400,000 for the first five years. Do we have something to learn from Africans?

Tony and Karis Fadely
Monrovia, Liberia
West Africa

They are United Methodist missionaries.

ZAIRE

Our Annual Conference was held at Wembo Nyama July 5-12, in a relaxed and spiritual atmosphere. The Church was rejoicing that the government has returned the schools which it took over in 1975, and parents have high hopes for an improvement in the morals of teachers and students. Some revival meetings held among students have turned up amazing quantities of charms and "medicine" used by students to get good grades or protect themselves against harm. As they are moved by the evangelists' preaching and want to give themselves to Christ, they bring these objects to the altar.

The Conference Treasurer's report included gloomy news about the large chronic deficit in the Conference entertainment fund because of the high cost of transporting delegates over the vast distances from which they come. But there was humor too: in reporting on the food promised and actually contributed by the various Districts, the Reverend Mr. Djundu read at one point: "Bena Dibebe promised three goats, but one ran away, so they still owe the Conference one goat."

Dorothy R. Gilbert

She is a United Methodist missionary teaching nursing at Wembo Nyama.

NIGERIA

Since early June our new Aviation Program has again taken to the air. Our new Cessna 206 is a beautiful plane and is easy to handle. In addition it has special equipment installed so Walter can make short field landings and take offs. She has been given the same name as her predecessor, "Bishara." Bishara is Hausa for "good news."

Bishara arrived just as the rainy season began in June. Since the rains came late this year the plane began flying before the roads closed. We've flown fifty patients in the last two months plus twenty of their helpers, usually relatives, to bring them food if they are confined to bed.

We've delivered drug orders to two dispensaries across the Benue River. We made two emergency medical flights with critically ill patients. One of the patients was little six-week-old Matthew Gulley, the son of one of our missionary families. We are happy to report that he is home again and doing well.

We have many students in the Bambur area who go to school on the other side of the Benue. They, like all those traveling by foot, must walk several miles, often through stand-

ing water and swiftly running streams and rivers. Then they travel for eight hours up the Benue in a dugout canoe. One dugout tipped over containing two of our Muri Church Chairman's children. They narrowly escaped drowning. (We hadn't been contacted for a flight.) We were able to fly several of these young people, but many more had to return to school over this treacherous route.

This weekend we expect to bring 1200 baby chicks from Jos to Bambur along with a visiting Bishop from the U.S. You can see we do have a variety of passengers!

We are thankful for the blessings of support all of you give us, each in your own special way. May God, in turn, bless you.

Walter, Mona and Doug Mason

They are UM missionaries at Jos.

SIERRA LEONE

As you may or may not know, Sierra Leone went through a national election earlier this year . . . as the adventures of elections began to settle down to normalcy and regular-

ity, we were transferred to the extension work of Yonibana. Those of you who are acquainted with the work at Yonibana probably know that as a direct result of the help that has been given through your gifts and missionary efforts in that community, the church has grown in its influence and membership, the standard of life and living for many has improved and many people are educated in the realms of agriculture, mechanics, and other fields such as geography, economics and so on.

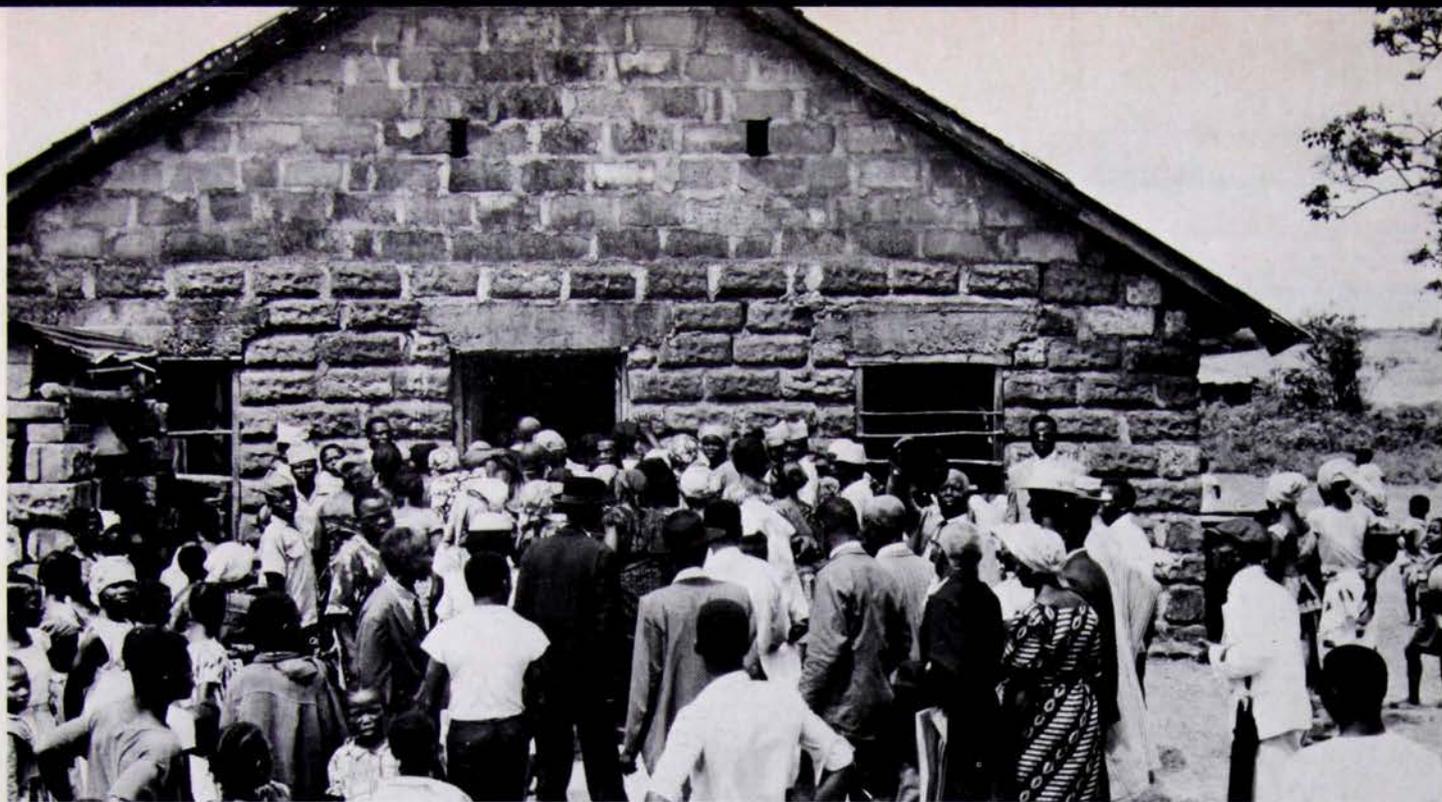
The success at Yonibana has now begun to bud on another stem of the same plant. Pa Lokkoh is in an area which has been divided and changed since World War II. The people of the area are only now returning to their homeland. Most of them are returning without skills or money. For this reason, the conference is attempting a development scheme to assist them in resettlement, health and sanitation practices, agricultural development and most importantly, spiritual development.

Percy and Estelita Brown
Yonibana, Sierra Leone

They are United Methodist missionaries working in community development.



Students at Bambur, Nigeria, some of whom travel by air with missionary. Opposite page, congregation enters Liberian United Methodist church.



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HUMAN SEXUALITY: New Directions in American Catholic Thought, by Anthony Kosnik, William Carroll, Agnes Cunningham, Ronald Modras, and James Schulte. New York, 1977: Paulist Press, 316 pages, including appendix, \$8.50.

In the 1960s the Roman Catholic Church led the Protestant churches in the area of new directions in worship and liturgy. Now, with this publication in the late 1970s, the Catholic Church provides considerable impact in another significant area of the Christian life—sexuality. This study was commissioned by the Catholic Theological Society of America and carries no official Church endorsement—in fact, it has been widely denounced by the Church hierarchy—but it is easily the most authoritative and exhaustive study of the whole area of human sexuality by any church group to date. Certainly, as more and more issues arise in relation to sexuality, including pre-marital sex, abortion, extramarital sex, homosexuality, the Church's attitude toward single persons, and others, it is inconceivable that Protestant groups working on these issues can overlook this benchmark study.

The starting point for this study and the reason it was commissioned by the Catholic Theological Society is the simple observation that there is an enormous gap between what the Catholic Church has been teaching about sex and what the faithful have been practicing. Statistically, of course, Catholics aren't much different from the rest of the population but the gap is more noticeable because the Catholic Church has been so explicit on matters of sex. From the reaction of the Church's hierarchy to this book it appears that their answer to the obvious gap between teaching and practice is to tell Catholics to get back in line. But this hasn't worked, and won't work, because fewer people each year pay any attention to what their Church says in this area. The obvious question is: can the Church come up with an approach to human sexuality which is faithful to fundamental Christian values, reasonably consistent with the findings of modern behavioral sciences, and is not a wholesale capitulation to moral license and libertinism?

The way to go about this is with a proper understanding or definition of sexuality itself. And it is here that the authors part company with the bulk of the Church's teaching down through the years. Instead of seeing sexuality as serving primarily the purposes of procreation, they see it as a force that permeates all of life and influences every act of a person's being—and they cite a recent Vatican Declaration on Sexual Ethics to support their views. "We suggest," they say, "that human sexuality must be more broadly understood than it was in much of our earlier tradition. (It is) simply the way of being in, and relating to, the world as a male or female person." This means that sexuality is not just an isolated biological phenomenon but an integral part of personal self-expression and its purpose is "to serve human relationships, not subjugate them."

The authors begin their study with an admittedly too short (they say "schematic") overview of Scripture, noting that although there are allusions to sexuality in the Bible there is no word in either Hebrew or biblical Greek for sexuality as we understand it today. If the book has one failing as far as its use among Protestants is concerned it is that the opening chapter and the subsequent Biblical references come nowhere near fulfilling the need for a thorough discussion of the biblical material. Shorter documents such as the United Presbyterian Church's Blue Book study on sexuality and the human community (1970), have a more profound biblical analysis. Among the team of five scholars which produced the Catholic study, however, none appears to have credentials in biblical studies.

The authors believe that St. Paul's ideas about sex were largely conditioned by his experience of the prevailing licentious climate in Greece and his strong belief in the immediate return of Christ in glory. But it is with the early Church fathers that the negative attitude toward sex grows and becomes entrenched, culminating especially in the rigorous views of St. Augustine. Along the way there were notable exceptions, such as St. Thomas Aquinas, who taught the natural goodness of sex, and the 16th century Thomas Sanchez, who boldly asserted that "there is no sin in spouses who intend to have intercourse simply as spouses". But overall what developed was a condemnation of sex for virtually any purposes beyond procreation. As a result Christian ethics became a "highly negative, juridical, and act-centered morality, which all too easily proclaimed moral absolutes with little regard for person-oriented values."

A lengthy section of "The Empirical Sciences and Human Sexuality" reports the most recent Kinsey, Masters and Johnson, and Yankelovich findings on sexual practices among Americans. Pre-

marital sex is "becoming increasingly common among both the educated and uneducated." This is not news. A recent study of 20,000 educated "higher middle class subjects" revealed that more than one-third of the males and one-fifth of the women had had homosexual experiences involving orgasm. This is higher than the 10 percent of the population usually quoted as "homosexually oriented." The authors note that on this subject scientific opinion is divided today on whether homosexuality "is in itself indicative of a personality defect."

It is useful to have this factual data in one place, but the greatest service of this book is its concern for a "theology of human sexuality" and its emphasis on "pastoral guidelines." Kosnik and his colleagues leave no doubt that the old method of evaluating sex acts from a Christian perspective—"Is this act moral or immoral?"—is inadequate today. It does a disservice to the complexity of the human moral enterprise and it implies a greatly oversimplified understanding of sexuality. But they also leave no doubt that they have nothing in common with moral relativism or the surrender of human values and ethical norms. Instead, they advocate person-oriented criteria by which sexual behavior may be evaluated. These values are: self-liberating, other-enriching, honest, faithful, socially responsible, life-serving, and joyous. "Where such qualities prevail, one can be reasonably sure that the sexual behavior that has brought them forth is wholesome and moral. On the contrary, where sexual conduct becomes personally frustrating and self-destructive, manipulative and enslaving of others, deceitful and dishonest, inconsistent and unstable, indiscriminate and promiscuous, irresponsible and non-life-serving, burdensome and repugnant, ungenerous and un-Christlike, it is clear that God's ingenious gift for calling us to creative and integrative growth has been seriously abused."

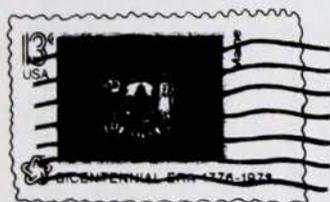
They are fully aware that the line between moral and immoral sexual behavior, especially for the unmarried, was more clearly drawn in the traditional moral code, but they also know that "if ever there was a time when the 'thou shalt not' approach to premarital sexual morality was successful, that day is over." Blanket condemnation of all premarital sexual intimacy is no longer taken seriously.

As for homosexuality, which is surely one of the more complex sexual questions faced by all the churches these days, the authors identify four basic approaches: (1) Homosexual acts are "intrinsically evil," (2) Homosexual acts are "essentially imperfect," (3) Homosexual acts are to be evaluated in terms of their relational significance, and (4) Homosexual acts are essentially good and natural. Following the criteria above, the

authors find the second and third approaches "more compatible with the understanding of human sexuality advanced in this report." Homosexuals, they say, have a right to expect understanding and acceptance from their pastors and counselors "along with a constant challenge to maturity and integration in their lives and relationships. . . . They need the supportive atmosphere of attitudes that Jesus exhibited to the despised and oppressed of his day."

Although many of the questions asked in this book, especially about such issues as contraception, sterilization, and masturbation, are of overriding concern mainly to Catholics, the entire approach to the issues of sexuality should command the interest of Protestants as well. Certainly, any church figure making statements about sex these days would be remiss not to have read this significant study.

(C.E.B.)



LETTERS

APPRECIATION FROM MOZAMBIQUE

Thank you so much for your magazine. I appreciate it very much. My present address is Caixa Postal 2640, Maputo, Mozambique.

Almeida Penicela

Maputo, Mozambique

The writer is bishop of the United Methodist Church in Mozambique.

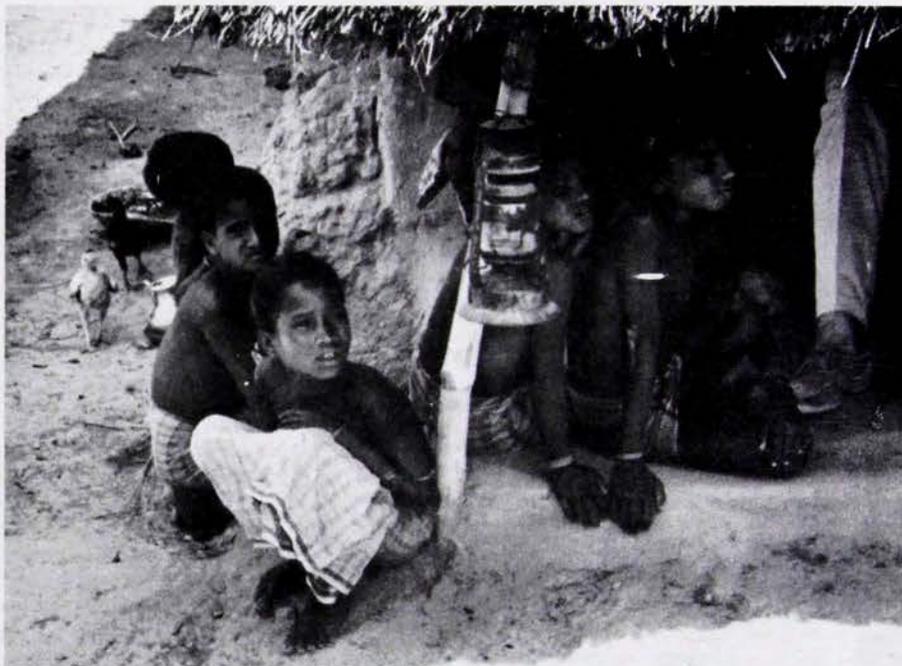
. . . AND FROM CANADA

Thank you for another outstanding issue of *New World Outlook*. The October 1977 number is up to your usual high standard and particularly useful for the current mission study theme "Caribbean Crescent." Please send us 50 copies. . . .

R. Malcolm Ransom

Secretary, Mission Education

The Presbyterian Church in Canada,
Board of World Mission
Toronto, Ontario, Canada



Wipe Away the Tears



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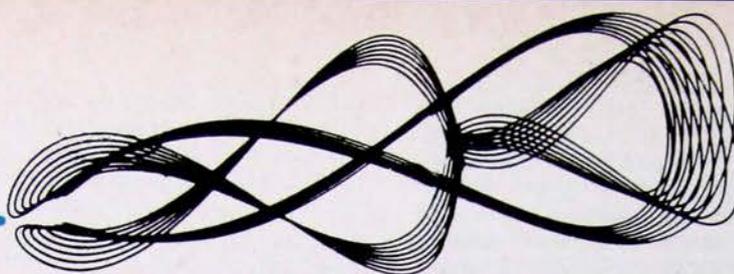
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THE MOVING FINGER WRITES



SOUTH AFRICAN CHURCH COUNCIL ELECTS BLACK ANGLICAN BISHOP

Anglican Bishop Desmond Tutu of Lesotho has been named general secretary of the South African Council of Churches.

When he takes office Jan. 1, he will be the first black person to hold the position.

Bishop Tutu had been offered the post last year, but the other Anglican bishops in South Africa wanted him to remain in his position in Lesotho, which he assumed in August 1976.

The prelate is a member of the Standing Committee on Faith and Order of the World Council of Churches. Before becoming Bishop of Lesotho, he was Dean of the Cathedral of St. Mary in Johannesburg.

He succeeds the Rev. John Thorne, former general secretary of the United Congregational Church of Southern Africa, in the Council of Churches position.

(RNS)

DOCUMENT SHOWS KOREAN CIA PLANNED TO CONVERT CLERGY

Clergy of several mainline U.S. Protestant denominations are among those mentioned in the South Korean Central Intelligence Agency document discussed by U.S. Rep. Donald M. Fraser's Sub-committee on International Organizations Nov. 29 and 30.

Although the names of all individuals were deleted in the document given to the media, it is clear the KCIA plan to strengthen its "religious foundation" in the U.S. included both Caucasian clergy and Korean American ministers.

Denominational affiliations specifically mentioned in the document were "American Methodists," Presbyterian, Southern Baptist, Presbyterian Church in the southern part of the U.S., "Baptist Church" and the Holiness Church.

A separate reference was to an individual of "the overseas Missionary Board of the National Headquarters of the American Methodist Church."

There was no indication, however, whether this phase of the plan of action conceived in late 1975 was ever carried out.

Rep. Fraser said on Nov. 30, "We will endeavor to interview all persons named in the plan. I urge all persons knowledgeable in the matters before us to come forward in a spirit of good will."

He also announced his staff will study the applicability of U.S. laws to activities described in the plan to ascertain the extent to which activities may be legally proscribed.

The document described plans to implant an intelligence network in the White House in the last year of the Ford Administration, to win over the Democratic Party's policy research committee in Congress and to create American public opinion favorable to South Korea by paying for influential U.S. journalists, academics and clergy to visit the country to convert them. In some cases the document listed sums of money authorized as "manipulation expenses."

The 1976 plan, which called for spending \$750,000 on about 140 different operations, was evidently the latest in a series of yearly plans dating back to the early 1970s, according to reports. It was another piece of evidence of the South Korean government's effort to sway American policy in favor of the Park regime.

(UMC)

BISHOP MUZOREWA WELCOMES 'ONE MAN, ONE VOTE' PLAN

United Methodist Bishop Abel Muzorewa, head of the United African National Council, has welcomed Rhodesian Prime Minister Ian Smith's proposal for universal adult suffrage as a "capitulation" to the demands of black nationalists.

Addressing a youth group of his movement, Bishop Muzorewa said, "In a way, Mr. Smith has capitulated and succumbed to our demand for the transfer of power on the basis of universal adult franchise. The intensity of our struggle has caused this capitulation."

At the same time, however, the black nationalist leader cautioned that he would still have to "ascertain that Mr. Smith is genuine in his offer to negotiate the mechanics of the transfer of power from the minority to the majority on the basis of one person, one vote, where the voting age is 18 years and above."

In another interview, Bishop Muzorewa told reporters that "we are going to test him out. We have told him very strongly and clearly that we are not interested in talks about talks. We want to insure that whatever meeting we have with him is for one purpose only, and that is to work out the mechanics of the transfer of power. If he is willing to

concede that, then we will go ahead."

(According to a report in The New York Times, "journalists who have covered the war do not seriously question that Bishop Muzorewa is the single most popular leader among "blacks.")

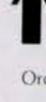
Other Rhodesian nationalist leaders also expressed optimism at the latest Smith proposal for a political settlement. A spokesman for the faction led by the Rev. Ndabaningi Sithole said, "We think we have got what we have been fighting for." And Chief Jeremiah Chirau of the Zimbabwe United Peoples Organization said, "An end to terrorism must be in sight because the fight for majority rule

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in Zimbabwe has been won."

British Foreign Secretary David Owen stressed in a statement that "the elections must be conducted in a manner which is demonstrably free and fair and all peoples and parties who intend to live in a future Zimbabwe (Rhodesia) should be free to participate if they wish to do so whether they are at present living inside or outside Rhodesia."

His statement referred implicitly to guerrilla groups which are operating from bases outside Rhodesia. Leaders of some of these groups rejected the Smith proposal, however, insisting that majority rule would only come through increased warfare rather than a political settlement.

A spokesman for the Patriotic Front, an umbrella organization of guerrilla groups, warned that black leaders who agreed to talks with the Smith government would be branded "traitors" by the guerrillas. "If they truck along with the enemy, then they are as much a target as the enemy," the spokesman said.

Upon learning of the Rhodesian Air Force bombing and strafing of two refugee camps in Mozambique, which took place from Nov. 23 through 27 Bishop Muzorewa declared a period of mourning. He said he would not attend talks with the Smith government until after December 8, when the mourning would end. The bishop said the dead were "men, women and children who fled from the land of their birth to seek asylum in Mozambique." The Rhodesian military command claimed 1,200 guerrillas, over 20 percent of the force in Mozambique, had been killed. Mozambique's defense minister said Mirage fighters had bombed and machine-gunned two camps 50 miles from the Rhodesian border but missed the senior guerrilla commanders who were in Maputo conferring with President Samora Machel.

GALLUP, EDUCATIONAL GROUP DISCUSS TEENS, YOUNG ADULTS

Teen-agers in America are "highly religious in certain key areas," but seek deeper involvement with the church than mere activities or recreation according to Dr. George Gallup, the well-known public opinion researcher, who also holds a degree in religion from Princeton University.

While teen-agers tend to turn off the church however, young adults account for the "sharpest gains" in church attendance and membership, according to Dr. Gallup. "Thus, what many religious leaders had fervently hoped would happen now may be occurring—young people, after having expressed their disenchantment in the 1960s with the Establishment including organized religion, now . . . are moving back into the ranks of church members."

The opinion researcher said interna-

tional studies show "the U.S. to be the most religious nation of the world among the advanced nations."

In the area of renewed religious interest and activity, Dr. Gallup cited evidence such as surveys, the "boom in religious books" and "evidence of young people caught up in the cults."

He suggested several factors accounting for the increased activity in the religious and spiritual climate of the U.S. Among those he cited are:

"A search for non-material values in light of the disappointment of the material world and the fading of the 'American dream'. President Carter's open discussion of his own personal religious beliefs . . . A normal upswing following a decline in religious interest and activity . . . The efforts of the nation's clergy in response to the need to make religion more appealing to young people and to satisfy their apparent spiritual hunger."

Dr. Gallup addressed a joint session of the United Methodist General Council on Finance and Administration and the General Council on Ministries in Dayton, Ohio.

Another survey, this one conducted by Educational Communications Inc. in Northbrook, Illinois for its publication "Who's Who Among American High School Students," reveals that the country's teenagers, at least as represented by nearly 24,000 high achievers, continue to have high regard for religion and traditional values and are perhaps even turning "to the right" on a number of issues.

Regular attendance at religious services has dropped slightly from 66 percent in 1973 to 64 percent last year to 60 percent in the latest survey, but religion itself appears to have become personally more meaningful. Some 50 percent of the teenagers polled said religion plays a "very significant" role in their personal moral standards and actions, as compared with 44 percent who thought so last year. Some 89 percent said they believed there is either a personal God or Supreme Being or a vital force or spirit in the world. This compares with 92 percent who expressed such a belief last year.

On the section on sex, marriage and family, 80 percent preferred a traditional marriage. Living together before marriage was unacceptable to 53 percent, but they would not condemn others who chose that lifestyle. As indication of the conservative shift, 88 percent of the top teens in the survey said they use "no drugs"—compared to 72 percent in 1973. Some 64 percent now favor censorship of certain movies, TV programs, books and magazines—compares to 21 percent in 1973. Support for the Equal Rights Amendment (ERA) has dropped from more than 70 percent in 1973 to 57 percent. Support for capital punishment

has increased from 30 percent in 1971 to 66 percent this year.

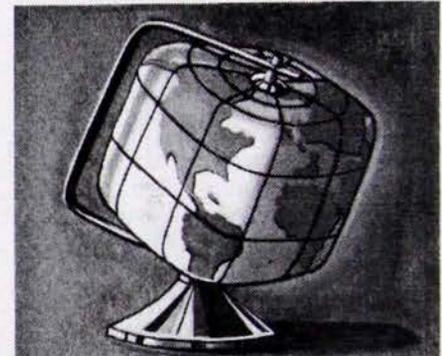
BIBLICAL ALLUSIONS NOTED IN HISTORIC SADAT JOURNEY

Egyptian President Anwar el-Sadat and Israeli Prime Minister Menachem Begin, in a finale to the Egyptian leader's historic visit to Israel, pledged that there be "no more war" between the two countries.



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The speeches of both men were laced with Biblical allusions and references to a shared belief in the one God.

"As I begin my address," said Mr. Sadat, "I wish to say, peace and all the mercy of God Almighty be upon you and may peace be with us all, God willing. . . ."

"Under God, God's teachings and commandments are: love, sincerity, security, and peace."

Mr. Begin, in his opening remarks, said, "Our blessing is sent to the President (Sadat) and to all members of the Islamic faith, in our land and everywhere, on the occasion of this special Muslim holiday of the sacrifice.

"This holiday reminds us of the sacrifice (of Abraham, revered by both Jew and Muslim). This was the first test that the Lord, the Lord of Lords, placed our father, our joint father, in his faith and Abraham passed the test."

Noting that the Biblical event was meant to indicate God's disapproval of human sacrifice and so "advance mankind," Mr. Begin said that both Jews and Muslims, by their traditions against such sacrifices, "contributed to the advancement of mankind and so do we continue to contribute to human culture until this day."

Both leaders referred to the Hebrew prophet Zechariah. Calling for a "permanent peace based on justice," Mr. Sadat

said: "I repeat with Zechariah: 'Love, right, and justice.' From the holy Koran I quote: 'We believe in God and in what was revealed to Abraham, Ishmael, Jacob, and the 13 Jewish tribes. And in the books given to Moses and Jesus and the prophets from their Lord . . .'"

Said Mr. Begin at the conclusion of his address: "We shall raise a prayer that the God of our fathers, our joint fathers, will give us the wisdom of the heart that is

necessary in order to overcome difficulties and pitfalls . . .

"And with the help of the Lord, we shall achieve, we shall reach that day for which our entire nation is praying—the day of peace.

"For verily, that day—the sweet singer of Israel, King David, wrote about the day—when justice and peace embraced. And in the words of the prophet Zechariah, peace and justice embraced."



February will feature a Lenten meditation, articles about Hispanics and the Church, including a photo feature on the Rio Grande Conference, also an article on little-known Botswana, a nation in Southern Africa. There will also be a report on Indochinese refugees in the United States, plus articles on theological education and mission in Africa.



Israeli Prime Minister Menahem Begin whispers to Egypt's President Anwar Sadat during a working dinner at the King David Hotel in Jerusalem on Nov. 20.

In a television interview, both leaders indicated that contacts between Egypt and Israel might continue after their historic meeting. "We shall continue the dialogue wherever President Sadat chooses," Mr. Begin said. President Sadat was less committal, but agreed that there could be meetings between the Egyptian and Israeli ambassadors in Washington. "As I said today, we are ready," he remarked.

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