



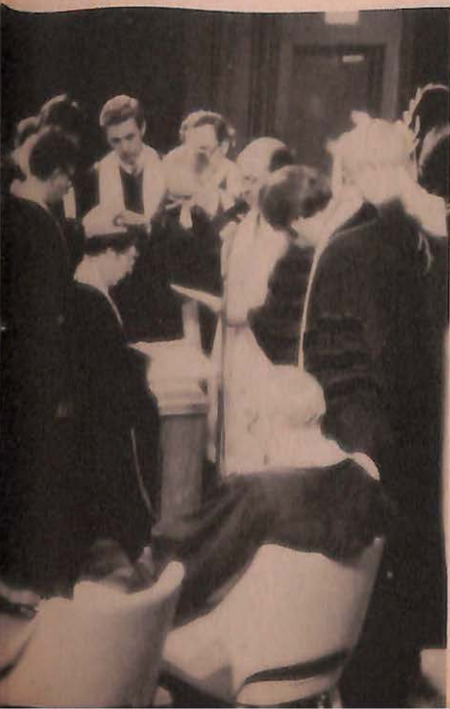
136th
Session
of the



Michigan Christian

Advocate

June 23, 1977



**Detroit
Annual
Conference**

*Adrian College
June 8-11, 1977*



Out Of My Experience EXPERIENCE EXPERIENCE EXPERIENCE

Singing the Blues

"In my distress, I cry to the Lord . . ."
Psalms 120:1

IN NEW ORLEANS' French Quarter there is a place where music of bygone times is played for the many persons who visit this mecca of Dixieland. Preservation Hall, as it is called, is dedicated to the preservation of the old-time, New Orleans style of Dixieland music. At Preservation Hall everything is elemental. A few benches and nail kegs provide all the furniture that is needed since most of the visitors stand around or sit on the floor as they tap their feet.

The music of Preservation Hall is simple and spontaneous. It combines old time gospel tunes with the feeling of the blues. The combination comes off as entirely appropriate and intensely powerful. The message of the old hymns is given added depth by the flavor of the blues which combines major and minor modes in a way that speaks at once of both the pain and the joy of human experience. The result is a means of communication that comes from the soul and speaks to the soul.

My first encounter with Preservation Hall came one evening while I was on tour with the Seminary Singers. We had come to New Orleans to sing at Dillard University and had an evening free for sight-seeing. Preservation Hall, I was told, is a must; so I went. That evening I witnessed a depth of expression of faith that has remained with me through the years. As I entered Preservation Hall the band was just gathering to begin their evening performance. I took a seat on the floor and waited for the music to begin. Then one of the members of the band stepped forward and called the audience's attention to one of the several large deep-toned portraits of Dixieland musicians that lined one side of the room. He identified the person pictured there and told us with his voice full of sorrow that that person, a good friend and longtime member of their band, had died that morning. The audience, who, after all, had simply come to be entertained, did not absorb the meaning of his words at first. As he looked into our blank faces he seemed to realize that he needed to be more direct. "He's dead! Gone!" he emphasized. He went on to tell of something of the meaning that their departed brother had in their lives and the contribution he had made to Dixieland music. The evening, he told us, was to be a memorial to their departed brother.



Roger Parker

The strains of music began with the old hymn, "Where He Leads Me I Will Follow," unlike I had ever heard it in church. It had a feeling of soul, a style of blues. As the evening went along the audience discovered that we were sharing in something more than a musical performance. We had come as spectators, to look and listen and to be entertained, but suddenly we were participants. The music of that evening all had the flavor of the blues, not sad music, but a music that recognized both pain and joy; a music that would suddenly break out of the wistful and the melancholy into ecstatic statements of joy and triumph. We found ourselves, that evening, sharing in an intimate way in a most profound expression of faith-singing joy in the midst of sorrow, proclaiming triumph in the face of grief.

I went away from Preservation Hall that night with more than I had bargained for. I went with a joy that can only come from sharing in singing the blues.

I have often thought of that night and pondered on what was happening there. I think about it when I see persons overwhelmed by sorrow or bitterness who can see no hope or joy in life. I think about it when I encounter persons who are so determined to look only on the bright side of life that they refuse to acknowledge the painful realities of their existence. It is then that I am reminded of the power of daring to sing the blues. For me, the blues is a witness that human beings can face the way life really is, agonize over its pain, struggle with its ambiguities, and still dare to sing a song of triumph. Here, in its own way, is a testimony to the fact that behind the often brutal facts of human existence is One Who, in the shadows, is keeping watch and bringing victory out of defeat.

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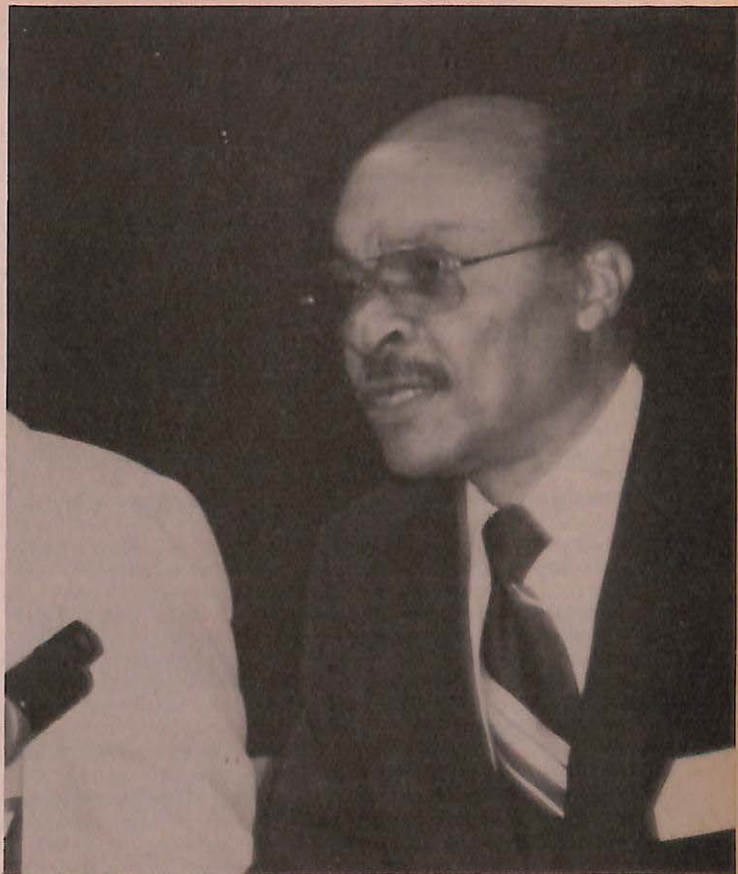
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Report on the proceedings by
Richard O. Griffith, Managing Editor

**Tone set for the
136th Session of the
Detroit Annual
Conference**



**"We Are
A Gentle People . . ."**

... said Bishop Edsel A. Ammons in opening the 136th Detroit Annual Conference. Affirming that God calls, equips, and sustains the Conference and its people, they were asked to affirm, love, and be open with each other and their gifts; and when fault is found, to talk and

pray with others about it.

Perhaps because this was the tone set from the opening moment, this was a gentle conference. And perhaps this tone was set; one member of the Conference said, "This is the best Conference I have been to in thirty years."

Special Programs and Services Are Conference Highlights

Annual Conference is more than the plenary sessions according to the many members who took advantage of the special worship services and informational programs. Among the sources of inspiration and challenge this year were Rev. Robert Witthoef, Rev. Janice Riggle Huie, the Miss-A-Meal program, and the Celebration Eucharist.

White Footprints . . . Red Earth is the title of the forthcoming book by Rev. Robert Witthoef, for the past seven years a worker on the Rosebud Sioux Indian Reservation and a Lutheran pastor who operates the House of Friendship there.

Speaking of the problems of Native Americans in the United States during the Division of Church and Society lunch, he was clear as to his position:

"Let no one accuse me of being objective for this is not an Indian problem, it is a white problem!"

As a new worker with the Indians seven years ago, his only goal was to teach the Indian children English, so they could understand, assimilate, and accept the "benefits" of our American culture. But he discovered that people cannot listen when no one listens to them and when they also face daily deprivation of basic necessities. In the Rosebud Reservation itself, there is 70% unemployment and the average income per family is only \$1,500 a year. Even more alarming, he reported, is the murder rate: 17 murders in the past three years, among a population of 950.

"The treatment of the Indian is a national disgrace, and the Church must bear the burden for this," said Mr. Witthoef, who cited grisly examples of past American Army massacres in violation of treaties of friendship and co-operation still in force. He claimed the Church bears the burden because of its insistence in changing Indian lifestyles through support of government policy

and a history of feeding only the "converts" under their care. Indeed, from the standpoint of the Native American, the introduction of a foreign religion which destroyed traditional family relationships and forced new lifestyles because of indoctrination is not too different from what Rev. Moon is accused of doing with American Christians. Even today, according to Witthoef, the Indian religion is outlawed by legislation (which is not currently enforced).

"We must look in the mirror," he said, "and examine our racism, church, and attitudes, which have caused destruction, hurt, and sorrow. They (the Indians) can't solve our racism; we must ourselves, with God's help. Then, the Indian will be free, for we will be off their backs."

Rev. Janice Riggle Huie was the Conference Preacher this year. Ms. Huie is co-pastor, with her husband, Bob, of St. Mark's United Methodist Church in Austin, Texas, and serves in several capacities in the Southwest Texas Conference and throughout the church at large.

"Who are the children of God?", she asked in her message of Saturday morning. The children of God have at least four characteristics, according to Ms. Huie: they are "becomers in Christ"; will be seeking clarity about the Christian story; will seek Servant lifestyles, and will be rooted in a worshipping community.

There is a great hunger for meaning here in the United States, she believes, and people are trying all kinds of movements in a desperate attempt to recapture a sense of purpose to their lives. She finds this ferment is encouraging, but asks, "are we willing to give up the status quo for the Gospel?" "Are we willing to give up the American Dream for God's Global Dream?" We cannot



Ms. Huie addressing the Conference.

force the faith down to "I'm OK, you're OK" she claims, but must maintain the Transcendent and Immanent when we search for God.

"Eternity is erupting in our own history, and all you have is your own faith to face the renewed anxieties of the new day," says Mortimer Arias. That means, she believes, that the communion of faith must equip people, rather than the clergy doing all the work while the people are all in the church but not in the world, resulting in the "overburdening of the clergy and the churchification of the Bible."

A Eucharist of Celebration kept Herrick Chapel busy into the evening Friday while the new deacons and elders presided at a service of praise and thanksgiving the likes of which few attending had experienced before. Started several years ago by a few ordinands this service has grown over the years. With the chapel three-fourths filled, banners flying, the ordinands presided at Holy Communion, after inspirational talks by several participants, including Bishop Ammons.

The Ammons Are Here! Was Theme of Thursday Evening Celebration

The Conference expressed its official welcome for Bishop and Mrs. Edsel A. Ammons and their family on Thursday evening. Since the bishop's father was a jazz musician, The Leroy Brown Trio opened the celebration. Later in the program, Lila Ammons, their daughter who is receiving music training at The University of Michigan, sang selections from "Samson and Delilah." State Representative Jackie Vaughn III, representing the State Legislature, presented Bishop Ammons with a copy of Concurrent Resolution Number 710, praising his ministry and his arrival in the state. The evening concluded with the districts introducing themselves to their bishop by means of slide presentations.



Some of the worshipers at the Miss-A-Meal-For-Hunger Service.

Issues of Amnesty and Alcohol Raise Conference Social Consciousness

The Detroit Conference has experienced many hours of intense debate on Church and Society issues, but this year was an exception, for only a few resolutions were debated, usually without the intensity and rancor that is typical of such disagreements.

In light of the traditional United Methodist position on alcoholic beverages and other drugs, including those which can be sold over the counter and misused, and considering the increased problem Michigan is having with teen drunkenness in public places and private motor vehicles, and being mindful that Minnesota has already taken steps to raise the drinking age, the Conference went on record as favoring an **increase in the legal drinking age** to twenty-one, to be implemented in yearly increments. There was no discussion.

There was discussion with the **amnesty issue**, however, which called upon President Carter to "Lay aside those articles of the Uniform Code of Military Justice which pertain to desertion and Absence Without Leave, by granting men and women of the Vietnam-Era generation full amnesty . . . (This request) does not include judicial relief for any acts a person may have taken against persons or property."

Those arguing in favor of amnesty pointed out the discriminatory nature of the draft, and cited an example of a woman in favor of total amnesty, even though her son, a former refugee in Canada, was killed in a noncombatant role in Vietnam.

Those opposed to amnesty reminded the conference of those who *did* serve their country with honor, and died for it, even though they didn't want to die or even be in the Service. One respected lay member of the Conference, who had three sons serve in Vietnam, asked the Conference who would be here to defend them during the next war, if this were enacted.

This year however, full amnesty was voted by the Conference.

Capital Punishment was also debated vigorously, with those in favor being very mindful of the problem of escaped murderers, and the traditional understanding of an apparent law of life—those who live by the sword shall die by the sword.

Members desiring to retain Michigan's historic position as a leader against capital punishment argued that eradication of the causes of crime, rather than executing its criminal victims is more appropriate and redemptive. They also attempted to convince the Conference

that the history of executions is highly discriminatory. This was the position which prevailed.

Other than that, the Church and Society resolutions passed with little dissention, the Conference desiring a national **ban on the private ownership of handguns**, and resolving that Sunday, January 15, 1978, be observed in the congregations of the Detroit Conference as **Martin Luther King, Jr. Day**, " . . . and that suitable memorial services be held or sermons preached in each church of

the conference, lifting up the contributions of Dr. King to inspire all to continue his work."

Other resolutions which passed were ones supporting **peace education** in the public schools, termination of the **B-1 bomber program** (it was said that if that much money was going to be spent, more jobs would be created through health, education, welfare, or housing programs, rather than the manufacture of the B-1), support of **food programs** for the elderly poor, both in the city and remote urban areas, and a call for the revitalization of local church work areas or commissions on Christian Social Concerns.

Good News and Bad News Reported By Conference Finance Agencies

Dr. Garfield Kellermann reported that 1976 was a fine year for stewardship of Conference funds, with short-term investments doing well, and an extra \$100,000 being available from the defeated eighth district proposal. In fact, the receipts were so good that the payout to Conference agencies averaged over 95%.

But according to Dr. Kellermann, the receipts for 1977 are not nearly as good, with both total dollars and percentage being less than last year. Inflation and increased travel and insurance costs have put an additional squeeze on the budget even to the extent that the average

payout might be as low as 80%, with some projects receiving considerably less.

The Conference also adopted the report of the **Stewardship Task Force**, which believes it has identified several indications of a successful stewardship in a local church, including: pastoral commitment and involvement, involvement of many people in the church program, good communication within the congregation, a strong emphasis on tithing, and stewardship emphasis by the congregation throughout the year. The Conference also mandated a stewardship emphasis throughout the Conference for



RETIREES RECOGNIZED

Ministers retiring at the Detroit Annual Conference this year, left to right, front row, were: W. E. Teague, Charles R. Fox, Donald E. Morris, Sr., and Dudley C. Mosure. Back row: Harold R. Brown, Kearney Kirkby, Milton H. Bank, Ellis A. Hart, Robert J. Hudgins, D.D., and J. Harold Wallis. Those not present for the picture, were: Harold E. Bremer, Herbert F. Hausser, Bernard Hearl, Maynard Q. Kent, Robert K. Townley, Elizabeth R. Welsh and Ferris S. Woodruff.

the remainder of the quadrennium.

In a related development, the **Board of Pensions** reported that the Conference had experienced a better return on the money invested with the General Board of Pensions than originally planned, thus putting the program in better fiscal position than expected. As a result, they recommended (and the Conference ac-

cepted) that some of the extra funds would be distributed so as to accelerate the repayment schedule on past service indebtedness, while the remainder will be applied to a higher annuity rate, making the Detroit Conference Annuity rate \$124 per year of service.

The **Retirement Homes** reported over \$800,000 had been raised in their capital

funds campaign, and that there is a waiting list for residency at Chelsea while the space available at Boulevard Temple is filling fast. However, inflation and escalating licensing requirements necessitate that the campaign be extended another two years, with a goal of an additional \$2½ million. The extension was passed without debate.

Deacons and Elders Ordained at Adrian

Deacons

Steven
Buck



Martha
Hatcher
Cargo



Kenneth
Lloyd
Christler



Anne
Louise
Cowick



Randall
Craig
Dennis



William
Richard
Donahue
Jr.



Audrey
May
Dunlap



Edwin
Clair
Hingelberg



Thomas
Ray
Kinney



Patricia
Ann
Meyers



Timothy
Ray
Queen



Keith
Allen
Rasey



Dana
Ray
Strall



Deborah
Ann
Thompson



Max
Lester
Gibbs

(no picture
available)

MINISTERS TRANSFERRED INTO CONFERENCE

Thomas J. Krauehkow
Edmond Millet
George E. Rice
Leon D. Smith
John Tatgenhorst
Robert E. Watson
Harold Weemhoff

John
Robert
Walters



Stephen
Edward
Wenzel



Elders



**Andrew
Amandu
Allie**

Age 32, married—one child. Home church—EUB Mission, Sierra Leone, West Africa. Sierra Leone Conference. Graduate of Westmar College, Le Mars, Iowa, 1970. B.A. degree—Seminary, Garrett-Evangelical, 1970-74. M.Div. Present appointment: People's Church, Detroit West District.

1971, B.S. degree—Seminary, Methodist Theological School in Ohio, 1973-1976, M.Div. degree—Present appointment: Jeddo, Central-Lakeport, Port Huron District.



**James
Douglas
Jacobs**



**Wayne
Carter
Ferrigan**

Age 29, married. Home church—Flint Park, Flint District. Graduate of Adrian College, Adrian, Michigan, 1971, A.B. degree—Seminary, Methodist Theological School in Ohio, 1972-1975, M.Div.—Present appointment: Manchester Sharon, Ann Arbor District.



**Dwayne
Lee
Kelsey**

Age 39, married. Home church—Pontiac Central, Detroit East District. Graduate of Asbury College, Wilmore, Kentucky, 1959, A.B. degree; Scarritt College, Nashville, Tenn., 1968, M.A. degree—Seminary, Methodist Theological School in Ohio, 1975-1976. M.Div. degree—Present appointment: Associate, Plymouth First, Ann Arbor District.

**Susan
Kathryn
DeFoe**



Age 25, single. Home church—Berkley, Detroit East District. Graduate of Albion College, Albion, Michigan, 1973, B.A. degree—Seminary, Boston University School of Theology, 1973-1976, M.Div.—Present appointment: Denton, Ann Arbor District.



**John
Clair
Ferris**

Age 27, married—one child. Home church—Adrian First United Methodist Church—Adrian, Ann Arbor District. Graduate of Adrian College, Adrian, Michigan, 1971, A.B. degree—Seminary, Garrett-Evangelical Theological Seminary, 1972-1976, M. Div.—Present appointment: Associate, Newburg United Methodist Church, Detroit West District.

**Willard
Arthur
King**



Age 43, married—four children. Home church—Marlette, Port Huron District. Graduate of University of Michigan, Ann Arbor, Michigan, 1974, B.S. degree—Seminary, Methodist Theological School in Ohio, 1976, M.Div.—Present appointment: Peck, Port Huron District.

**Daniel
Roy
Fenton**



Age 32, married—two children. Home church—Linden, Flint District. Graduate of Michigan State University, Lansing, Michigan,

Age 30, married—three children. Home church—Chesaning, Flint District. Graduate of Asbury College, Wilmore, Kentucky, 1969, A.B. degree—Seminary, Asbury (69-70); Pittsburgh Theological Seminary (73-75), M.Div. degree—Present appointment: Brown City, Port Huron District.



**Janice
Irene
Martineau**

Age 36, single. Home church—Chesaning Trinity, Flint District. Graduate of University of Minnesota, Minneapolis, Minnesota, 1968, A.B. degree—Seminary, Garrett-Theological Seminary, 1972-1976. M.Div. degree—Present appointment: Akron, Unionville, Saginaw Bay District.

M.Div. degree—Present appointment: Lakeville-Leonard, Port Huron District.



**Wayne
Anthony
Rhodes**

Age 29, married—two children. Home church—Manton, West Michigan Conference. Graduate of Northern Michigan University, Marquette, Michigan, 1969, A.B. degree—Seminary, Asbury (70-72); Iliff, (73-76). M.Div. degree—Present appointment: Henderson-Chapin, Flint District.

Age 27, married—one child. Home church—Franklin Community United Methodist Church, Detroit West District. Graduate of Central Michigan University, Mt. Pleasant, Michigan, 1972, B.S. degree—Seminary, Methodist Theological School in Ohio, 1973-1976. M.Div. degree—Present appointment: Davison, Flint District.



**Robert
Lee
Wolfe
Jr.**

Age 25, single. Home church—Central United Methodist Church, Detroit East District. Graduate of University of Michigan, Ann Arbor, Michigan, 1973, A.B. degree—Seminary, Gammon Theological Seminary, 1973-1974; Boston University School of Theology, 1974-1976. M.Div. degree—Present appointment: Edward L. Gordon, Sr. Memorial United Methodist Church, Flint District.

**Larry
James
Peacock**



Age 28, married. Home church—Flint Emmanuel, Flint District. Graduate of North Central College, 1971, A.B. degree—Seminary, Garrett-Theological Seminary, 1971-1976. M.Div. degree—Present appointment: Whitmore Lake, Ann Arbor District.



**John
Chester
Stubbs**

Age 27, single. Home church—St. Clair, Port Huron District. Graduate of Olivet College, 1972, A.B. degree—Seminary, Garrett-Theological Seminary, 1972-1976. M.Div. degree—Present appointment: Associate, Franklin Community United Methodist Church, Detroit West District.



**Jeffery
David
Regan**

Age 27, married. Home church—Lexington, Port Huron District. Graduate of Eastern Michigan University, Ypsilanti, Michigan, 1971, B.S. degree—Seminary, United Theological Seminary, 1974-1976.

**Brent
Lane
Webster**



DIACONAL MINISTERS CONSECRATED

The Conference's first group of Diaconal Ministers, a category of lay workers approved by the 1976 General Conference, were consecrated Friday evening. Pictured here are, left to right: Pam Mathieu, Daphna Smith, and Thelma Childress. Not pictured are Janet Lee and Janice Closson.

Selected Short Subjects

During the Executive Session (the meeting of clergy who are empowered to decide on matters of ordination and Conference membership) a report came from the Board of Ordained Ministry suggesting that after the 1978 session of Conference, at least two years' Probationary Membership under full-time appointment would be required before the candidate would be eligible for ordination as Elder.

The United Methodist Church, following the Episcopal tradition, recognizes two Orders of ministry: Deacon and Elder, with only the Elders having full authorization to administer the Sacraments. It has also been the policy of the United Methodist Church that men and women must serve at least two years as Probationary Members before being allowed to become Full Members, but full-time pastoral service is not a uniform requirement. The *Discipline* permits each Annual Conference to set more stringent standards than the rules of the denomination require, however.

It was argued that by increasing the time under supervision of the district superintendent, more support and guidance would be available to the minister. Others pointed out that many new full-time ministers have had extensive parish experience, and that to extend their probation, with the resulting lower minimum salary, was not fair.

By a margin of two votes, the proposal was referred back to the Board of the Ordained Ministry and the Board of Equitable Salaries.

The District Superintendents' Report was presented by Rev. Norbert Smith, chairperson of the cabinet, who had just completed his sixth and final year. Sharing hopes and concerns for the future, the report affirmed the pluralistic nature of the Church and the need for

mutual trust and working with one another.

Evangelism was identified as a major thrust for the future, now that the Congress on Evangelism and Worship has provided the Conference with the tools for greater effectiveness in this field. Also affirmed was a renewed emphasis on the Church school and movement toward full racial inclusiveness. The pastor should be a teacher, they state, and the Church School "must be the major training unit for evangelism and church membership."

Conference Objectives For 1978 and Beyond were discussed and approved with little debate. Whether this means that there is a broad consensus about them or rather that there is little interest in them will soon be seen. For additional details, see the *Advocate* of June 9—pages 14-16.

The Corporate Session, under the chairmanship of Rev. Donald Joiner, decided to deed the conference property on Plainview, in Detroit, to Faith-Bethany United Methodist Church, one of the new black congregations in the area, and experiencing tremendous growth under their pastoral and lay leadership. On another property matter, the conference property on Rosemont, also in Detroit, was approved as an Area house. It is currently occupied by Dr. Royal Synwolt, Assistant to the Bishop, who moved there when he was appointed to the Conference staff.

A Resolution on Hunger was approved which will mean that **meetings of Conference boards and agencies will be simpler**, with more inexpensive and frugal meals being provided. The money saved will be sent to various hunger ministries supported by various agencies of the denomination, including the hunger program of the Women's Division

of the Board of Global Ministries.

Mr. James Ennis, of Cokesbury, presented the **Conference a check for \$8,005.24**, representing the Conference's share of the proceeds of the Publishing House, which will be applied to the pension program. Application of the "profits" of the Publishing House for the pensions has been a tradition in United Methodistism.

Greetings were sent to *Dr. John Marvin*, editor emeritus of the *Advocate* who is recovering from a heart attack, *Mrs. Lena Eschtruth* during her sudden bereavement in the death of her missionary husband in Zaire, and *Mrs. Marshall R. Reed*, who attended her 60th consecutive Annual Conference, beginning with the ordination of her late husband, Bishop Marshall R. Reed, in 1917.

Conference Votes Additional Staff

Ever since the Detroit Conference voted to reduce the size of Conference staff, there has been controversy concerning the wisdom and effect of that action, with the congregations, boards, and agencies previously served by staff wanting to continue to receive assistance, while additional groups, such as district councils on ministries, have been seeking additional help through staff because of increasing programming. The latest proposal for modification was presented by the Conference Council on Ministries Personnel Committee, which proposed that in light of the increasing number of requests from all segments of the Conference, and the increased awareness of needs in the areas of evangelism and stewardship, an additional staffperson be employed. It was also envisioned that if this position were approved he/she would live in the Saginaw area.

During debate, those in favor of the addition argued that with the current reduced staffing, the demands on the already active volunteers were too great, meaning that there were an increasing number of unmet needs within the Conference, especially in the area of youth ministries (now being served by a volunteer staffperson). It was also argued that stewardship and evangelism were clearly identified, unmet needs and that the employment of a person in this area would provide an additional emphasis.

Those who opposed the recommendation argued that the Conference has been without total authorized staff for the past fifteen months, with deaths, a resignation, and a study leave taking people away from their responsibilities at crucial times. Therefore, they claimed the Conference hadn't fully implemented the decision of two years ago, and couldn't



The United Methodist Youth Choir in Oxford led in worship on Saturday morning. They are shown here preparing to sing their next selection.

say there were unmet needs until the whole staff has been functioning. It was also claimed that a more efficient utilization of staff would be by the district part-time staff, which has been successful in the Ann Arbor district, and will be implemented in several other districts in the near future.

After the Conference amended the report so that Youth responsibility would be added to the stewardship and evangelism responsibilities the position was approved, at a cost of over \$27,000 a year. How the Personnel Committee will arrange the job description so youth ministry and Saginaw Bay responsibilities can be implemented in addition to stewardship and evangelism is yet to be decided.

Controversy Referred to U.M. Judicial Council

Referred to the Judicial Council of the United Methodist Church was the issue of the power of the Annual Conference to control the ministry of a constituent congregation receiving Conference support by threatening to withhold appropriate funds until certain conditions were met.

At issue was the resolution referred to a special committee by the 1976 Conference mandating the withholding of Conference funds to Trinity United Methodist Church in Highland Park until the Metropolitan Community Church (a Christian denomination with a predominantly homosexual membership) along with presumed Communist groups were excluded from building use. On a vote of seven to six, the special committee voted to support the original motion.

On motion from Jim Bristah, district superintendent of the church, the Conference referred this matter to the Judicial Council for a decision as to the constitutionality of such a proposed exclusion.

According to Dr. Hoover Rupert, pastor of First United Methodist Church, Kalamazoo, and secretary of the Judicial Council, if an authenticated copy of the Conference Minutes making the referral is received in time for inclusion in the docket notices to be published in *Interpreter* magazine, the issue will be considered during the October meeting of the Council, scheduled for Williamsburg, Virginia.

According to the rules of the Council, the meetings are private unless one of the parties requests a public hearing. Briefs can be filed by persons who believe they have an interest in the matter under discussion, and are due by no later than September 1 for the October meeting.

A decision normally would be announced at the hearings.



HARD AT WORK

Some Conference members can do two things at once, such as this one who is actively attentive to the proceedings while minding her knitting.

Hunger Worship and Workshop Held in Herrick Chapel

Under the leadership of Rev. Terry Allen, Rev. Alan George, Rev. Kenneth Colton, Bishop Edsel Ammons, and members of the Detroit Conference Hunger Task Force, the Miss-A-Meal-for-Hunger worship and workshop netted \$1,797.20 for the Planned Parenthood Project of Church World Service, with 457 Conference members sacrificing their lunch for the day, along with additional donations from the participants and the Retirees' Luncheon. This was in addition to the \$216,719 already given by Detroit Conference congregations in 1976 to hunger-related ministries.

Bishop Ammons keyed the service with his observation that since we are committed to justice in the world, what they were doing there is involved in what the Church is called to be for the glory of God. Indeed, all the missional priorities, hunger along with ethnic minority congregations and evangelism priority, are involved in issues of lifestyles.

Mr. Colton, recently a consultant on world hunger to the General Board of Global Ministries, stated that the answer to the world hunger problem is not more food, less people, or weather manipulation. The problem is us, he claims, and states that we are called in repentance to changed lifestyles as the key to moving toward a permanent solution.

The service was concluded with a service of commitment, with the worshippers being invited to ponder their repentance and resolution for a change in lifestyle, while also being invited to deposit their meal tickets, and money at the altar of the Chapel.

Revival Of Religion Foreseen By U.S. Sociologist

LONDON (RNS)—A widespread revival of religion in all classes of society is on its way, according to Prof. Daniel Bell, an American sociologist who is on sabbatical leave in Britain from Harvard University. He said the revival will be marked by simple piety, a deep sense of community and concern for both fellow man and the environment.

Dr. Bell made these points in delivering the L. T. Hobhouse Memorial Lecture at the London School of Economics in central London, marking the 70th anniversary of the school's establishment of its first chairs in sociology. He said he discerned the beginnings of a religious awakening in the rapid growth of fundamentalist churches around the world and people's desperate hunger for wonder and mystery. Abstract science is continually failing to meet people's



PROVOCATIVE EXHIBIT ON TEN COMMANDMENTS

NEW YORK—John Taylor [upper left, chief of visual arts for the World Council of Churches [WCC], is shown viewing provocative exhibition on the Ten Commandments Today at New York's Union Theological Seminary, with Oswald Grannum [upper center], supervisor of general offices at the seminary. The display, a collection of 75 color photographs by some of the world's greatest photographers, was created by Photokina, Cologne, Germany. Dr. Fritz Gruber, head of Photokina and originator of the exhibit, donated it to the WCC. Commenting on the exhibit, he said, "We are not trying to moralize. While you cannot photograph the Ten Commandments, photographers and writers through their skills can ask, 'Are they valid today?'" — rns photo.

deepest needs and now they are beginning to look again at the "simple pieties."

The theme of Dr. Bell's Lecture was "The Return of the Sacred? The Argument on the Future of Religion," and he made two references to the growth of fundamentalist churches in the United States where, he said, they had the largest growth of membership in voluntary associations.

"In the United States," he said, "in recent years the largest growing voluntary associations have been the fundamentalist churches. To some extent this is an aggressive reaction on the part of the 'silent majority,' so to speak, against the carryover of modernist impulses into politics—especially the claims of complete personal freedom in sexual areas (for example, gay rights), morals, abortion and the like . . .

"Will there be a return of the sacred, the rise of new religious modes? Of that I have no doubt. Religion is not an ideology or a regulative or integrative feature of society, though in its institutional form it has, at different times, functioned in this way. It is a constitutive part of human experience because it is a response to existential predicaments (in human culture."

Dr. Bell also made the point that on the double level of social structure, the world had been secularized and profaned. The secularization derived from the rationalization of life, the profanation from the imperious self of modernity. Religion was no longer the "collective conscience" of society . . . because society was radically disjointed . . ."

He also recalled that from the end of the 18th to the middle of the 19th century, almost every enlightened thinker expected religion to disappear in the 20th century, while from the end of the 19th century to the middle of the 20th most sociological thinkers expected religion to die by the end of the 21st century.

But recently, he said, he had noticed a return to genuine religion, not just in the

West but also in Eastern Europe and the Soviet Union.

In the United States there is "a fest of introspection." Social groups such as farmers, artisans and those from small towns are fast becoming the leaders of the religious upsurge, he said. They would be joined by the professional and intellectual classes, who are becoming much more aware of the past and their dependence on other groups in society.

Still Untapped Potential for Sacrifice

Archbishop Sheen: Church Has Gone From Individual to Social Extremism

WASHINGTON, D.C. (RNS)—Subscribers to *Christianity Today*, the evangelical fortnightly, may be surprised to see a photograph of Archbishop Fulton J. Sheen on the cover of the June 3 issue. As editor Harold Lindsell writes, "Listening to Archbishop Fulton J. Sheen on the radio years ago, I little dreamed that someday I would be the editor of an evangelical magazine that would feature an interview with that impressive Roman Catholic man of God. But here I am, and here he is."

In the interview with Senior Editor David Kucharsky, Archbishop Sheen said that the Roman Catholic Church has "gone from one extreme to another, from a concern for the individual soul to an extreme of social concern. None of us who were in the confessional twenty or thirty years ago will recall many social sins being confessed. Imagine a repent-

ing of his failure to pay a living wage!"

Today, the prelate said, "salvation has become almost social. Many feel that if they carry a banner for social justice they need not be concerned about their personal morality. They become like David, who waxed angry when Nathan presented him with a social problem but whose conscience was not troubled about his adultery." According to Archbishop Sheen, "there is a potential for sacrifice among the young that has not been tapped. The reason is a lack of leaders who make sacrifices and who meditate in the shadow of the Cross."

Asked what spiritual burdens weigh most heavily on the Pope, the prelate replied, "I would think that it would be the same burden that also weighed heavily on Paul when he wrote to Timothy: correct doctrine. He wants a firm and absolute adherence to the divinity of Christ, the communication of the Word through preaching and through the sacraments, and the absoluteness of the moral law."

Commenting on the theology of Father Hans Kueng, Archbishop Sheen said, "A professor at Yale doubts that Hans Kueng is Catholic. For one thing, he denies that Christ is a mediator, then there is not theology. I read Kueng's last book and it seems to me like nothing but Twentieth-Century Arianism."

Asked to react to "all the talk about being 'born again' in the last year," the prelate stated, "I feel it smacks too much of journalism and politics. Being born again implies that our weak human nature can be regenerated and supernaturalized through the merits of Christ. A person in the state of grace differs from a modern pagan as life differs from marble."

Archbishop Sheen remarked, "It used to be that we Catholics were the only ones in the world who believed in the immaculate conception of the Virgin Mary. Today every American believes he is immaculately conceived. He is not a sinner; he is sick. If people will not accept sin, maybe we will have to talk of



PRAYER CURES STRICKEN WOMAN



LONDON—Marie Mills, of London, Eng., left panel who was struck with multiple sclerosis four years ago, is shown taking her first faltering steps after she had been prayed for at a revival meeting conducted by Dutch Evangelist Hans Koornstra. A few days after her cure, Ms. Mills is seen walking unaided in front of her home. "After I got home, I was too scared to sleep, in case the miracle vanished," Ms. Mills said, "Now, I'm going around telling everyone how I recovered in a matter of minutes."—rns photo.

judgment in terms of nuclear destruction. When people are put in the mood of desperation, they begin to do their ultimate thinking."

With regard to the charismatic movement, the prelate said, "The pejorative sense of charismatic is that it implies it belongs only to an elite or special group. Searching for an immediate experience of the emotion can only short-circuit Calvary, Scriptures, and asceticism. It is not always true that everything that happens is due to the Holy Spirit." He added that "sometimes, too, the supra-confessional character of some charismatic movements can so water down

other essential Christian truths as to make little contribution to true ecumenism."

Asked how a scholar like himself could succeed in creating such a vast appeal to television audiences as Archbishop Sheen has done, he replied, "The reconciliation is through the distinction between the intelligentsia and the intellectuals. The intelligentsia are those who are educated beyond their intelligence. The intelligentsia are always separated from the masses, but a true intellectual is never separated from the masses. The Word became flesh and talked in parables." □

Testify Before President's Environment Council

Canadian Churches Urge Moratorium on Pipeline

WASHINGTON, D.C. (RNS)—Six Canadian church bodies, "anxious to inform the President and people of the United States" of their position, have reiterated their plea for an "open-ended moratorium" on the proposed construction of an oil/gas pipeline from Alaska across Western Canada to the "lower 48" states.

The interchurch project was formed in 1975 by the Anglican Church of Canada; the Lutheran Churches in Canada (Lutheran Church in America, Canada Section, and Evangelical Lutheran Church in Canada), Mennonite Central Committee (Canada), Presbyterian Church in Canada, Canadian Conference of Catholic Bishops and the United Church of Canada. Goal of the project is to "help them (the six church bodies) address the moral and ethical issues of Northern development and to support the creative activities of Native people (Indians and Eskimos) engaged in land claim negotiations."

The statement said Project North "recognizes that the multinational oil and gas industry has been given many opportunities to present its case for an immediate decision on the transportation of natural gas across Canada and that they have mounted a large and sophisticated lobby to substantiate their case that social and environmental damage to the Native people and their land will be minimal."

"We are here to state that this position, which has also been supported by certain representatives of the Government of Canada, is not the position of many Canadians," they affirmed.

The six Churches, they continued, have been calling for a moratorium since 1975 on all major Northern Canada resource development projects until "certain very specific conditions can be met." The length of the Moratorium is

"open-ended." These conditions are:

— "That land claims be settled and implemented before any pipeline application is approved . . .

— "That Native peoples' programs for regional economic development, which is another way of describing self-determination, must be developed before resource projects are started . . .

— "That adequate safeguards to deal with environmental problems like oil spills, well blowouts, damage to the terrain and the living-creatures be developed before major construction projects are initiated and that legislation guaranteeing this protection be passed by (Canada's) Parliament."

— "That during the moratorium period, the government and people of Canada engage together in developing a rational energy policy for Canada based on the principles of conservation rather than consumption and including the serious development of nonnuclear alternative and renewable sources of energy."

People have asked why the churches have involved themselves in what appears to be "essentially a political and economic issue." They responded as follows:

"It is our fundamental belief that questions of justice and human rights are as important, indeed more important, than economic questions and that the churches must hold up the Biblical and Evangelical tradition where to know God is to seek justice, human dignity and fulfillment for every human being.

"In the past," they continued, "the churches have had a long missionary association with the people of the North and too often have found themselves part of the colonial experience where the traditional spiritual and religious values of the Native people were denied. Too often the Gospel was indistinguishable from Western culture and assimilation

was the goal," they observed. Project North "rejects the concept of assimilation and turns to the Biblical imperatives of justice and liberation for the poor, the dispossessed and the minorities of this world," the spokesmen said.

"We recall the story of the Good Samaritan and suggest that to pass by on the other side means to fail to deal squarely with the issues of justice in respect to Native land claims and the cultural, political and economic survival of the Native peoples of the Northwest Territories and the Yukon; that it means irresponsible stewardship with respect to the exploitation of energy and mineral resources north of the 60th parallel; that it means to denigrate our human and natural resources; and above all, that it is to deny justice, dignity and human fulfillment for all God's people."

The churches have indicated in all their evidence, the statement continues, "that the decisions about natural gas pipelines must be considered along the moral and ethical grounds of justice and liberation as equally as political and economic considerations and we believe the American people would want to consider and support these same values in particular, respect for human rights."

Addressing themselves specifically to the decision facing President Carter regarding the transportation of northern Alaska gas, the churches "must respectfully but clearly support the position of the Dene ("all the people") of the Northwest Territories and the Indians of the Yukon that no pipelines be constructed across their land until their claims are settled and implemented. "The Dene have said this will take a minimum of 20 years and the Yukon Indians from seven to ten years," the churchmen noted.

This means, they said, that "no pipelines should cross northern Canada, either the Mackenzie Valley route in northern Yukon and the Northwest Territories, or the so-called Alcan of Alaska Highway route in southern Yukon until the rights of self-determination and self-realization with the Confederation of Canada have been achieved and implemented by the Native people."

In concluding their seven-page report, the Project North Representatives said, "We urge as strongly as we can that the President and the American people reflect seriously on this position of the Canadian churches."

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Proctor & Gamble, Pillsbury Take Initiative

Two Major Companies Withdraw Sponsorship of TV Violence

NEW YORK, N.Y. (UMC)—“We are hopeful that the amount of violence on television will be markedly reduced in the 1977-78 season,” said Nelson Price, director of the Public Media Division of United Methodist Communications. The United Methodist executive based his hope on meetings with Proctor & Gamble and the Pillsbury Co. and actions taken by other companies in recent weeks.

“We have decided to withdraw our stockholder resolutions in which we urged these two companies not to advertise on programs containing excessive or gratuitous violence,” Mr. Price said. “We came to this decision because of the policies they have adopted and the instructions they have given their advertising agencies.”

He spoke on behalf of filers of two stockholder resolutions. They included United Methodist Communications, the Church of the Brethren and three East Coast Roman Catholic women's orders who joined only in the Proctor & Gamble challenge. They are the Sisters of Charity of New York, Sisters of St. Joseph of Peace and Franciscan Sisters of Stella Niagara. The Interfaith Center for Corporate Responsibility (ICCR) coordinated

the anti-violence effort.

In a conversation with the soap manufacturer in Cincinnati on May 27, Mr. Price said company executives explained their longstanding policy on violence and the progress they follow in screening prospective programs.

According to the UMC executive, the flour manufacturer recently drafted new guidelines and instructed its advertising agencies on implementation. It listed specific programs it refuses to sponsor. The church delegation met with company officials in Minneapolis on May 20. Pillsbury's action was in part a response to being listed by the National Citizens' Committee for Broadcasting as among the top 25 companies sponsoring violence on TV.

At the same time, Mr. Price and those appearing with him commended Proctor & Gamble for sponsoring the controversial two-part program “Jesus of Nazareth.”

“We urged both corporations to adopt positive policies of support for programs that present controversial ideas and issues on television,” Mr. Price told United Methodist Communications.

“Television needs to be a free marketplace of ideas. If corporations back off from controversial programs, the American people will not have the vital information they need to make survival decisions for themselves and the country.”

The United Methodist media expert continued: “We recognize it is not appropriate to remove all violence from TV, e.g. ‘Roots’ and ‘Jesus of Nazareth.’ It is a matter of judgment.” Pressed as to the criteria for deciding, Mr. Price replied, “We must ask the question: Is violence presented as an appropriate way to resolve conflict, or is it shown as an aberration?”

“It is not simply whether violence is shown in context, but whether the preponderance of violence on TV presupposes we are a violent people and violence is normal,” he stated. He cited the Surgeon General's Study showing that children learn violent actions and values from television. “Recent research by George Gerbner has shown that adults are affected as well, even becoming paranoid about society,” he said. “As people live in a climate of fear they may come to believe they need better protection through stronger and larger police and military forces.”

The communicator expressed his belief that it is better for the private sector to act responsibly rather than wait for government censorship. It is in the interest of individuals, churches, advertisers, businesses and the networks to reduce violence on TV, he said. □

Bobby Jones, NBA's Most Consistent, Gives \$10,000 To Religion, Charity

CHARLOTTE, N.C. (RNS)—Bobby Jones, who doesn't drink, was cited by a major distilling company as being “the most consistent and most productive player” in professional basketball. The prize was worth \$10,000 in cash, all of which he has contributed to religious and charitable projects. Jones, star forward of the National Basketball Association's Denver Nuggets, says “I am definitely against liquor of any kind and I just felt like God gave me this money, not for me to keep, but to use somehow.”

“The basic reason,” he adds, “is I feel that God gave me my talents and abilities. I felt like I ought to give it back to Him,” he said. “God uses things in many different ways. And this is one of the strangest. I get money from people who sell whiskey and it goes for something entirely different.”

Bobby, 25, distributed his award in this fashion:

—Grants to eight Christian organizations in his home area. He is a native of Charlotte and played at the University of



EPISCOPAL BISHOP'S WARTIME HEROISM RECALLED

NEW YORK—Episcopal Bishop Paul Moore of New York, left, won the Navy Cross during World War II for heroism on Guadalcanal, Solomon Islands while serving with the U.S. Marines. The bishop's courage in battle is discussed in the new McGraw-Hill book, “The U.S. Marine Corps Story,” by prize-winning journalist J. Robert Moskin. In what is regarded as the most extensive unofficial history of the Corps ever written, Mr. Moskin tells how the Marines had run into main Japanese resistance at the base of Point Cruz, on the western side of the enemy pocket. “Second Lt. Paul Moore, Jr., [later to become the Episcopal Bishop of New York] won the Navy Cross and was shot through the chest leading his F Company Platoon in driving the enemy into the sea.” The statue of the Iwo Jima Flag raising, right, in Washington, D.C., symbolizes for Americans the gallantry of the 200-year-old Marine Corps.—rns photo.



North Carolina. Two of the grants went to Charlotte Baptist churches.

—A grant to a trust fund set up for Athletes in Action, which is affiliated with the Campus Crusade for Christ.

—Aid to Brad Huffman, a college teammate who now plays for Athletes in Action. It will help Mr. Huffman pay the heavy medical bills of his wife, who gave birth in February to premature twins, one of whom has since died.

The \$10,000 prize was awarded by Seagram's Distilleries.

Amnesty Internat'l Reveals Modern Forms of Torture

NEW YORK (RNS)—A new medical study published by Amnesty International (AI) describes the disturbing mental and psychological effects of modern forms of torture, many of which do not leave visible physical traces. The study by a pilot medical team in Denmark revealed that the most frequently inflicted forms of torture on two groups of victims were electric shock and *falanga* (beating on the soles of the feet). Beating of the genitals was common in both groups.

Examined in the research project were 32 Chilean refugees in Denmark and 35 Greek political prisoners. Evidence of *falanga* was found in 83 per cent of Greek victims and electric shock in 85 per cent of Chileans.

The Danish Medical Group was formed in 1974 following Amnesty International's 1973 Conference for the Abolition of Torture to discuss how to confirm that torture had taken place and how to

abolish the practice. "One of the main reasons for forming the group was the recurring evidence that in many countries doctors collaborate in torture," the report said.

The medical group was formed to help "dissuade colleagues from collaborating in torture" and also to verify professionally allegations of torture when sophisticated techniques had been used. Members of the Danish medical team examined Chilean refugees who began to arrive in Denmark in 1973 and reported they had been tortured. A group of doctors traveled to Greece to examine ex-prisoners held by the junta's security forces.

The study revealed, AI said, that "virtually all the victims had been beaten, and in two-thirds of the cases, the beatings had included trauma to the head." Other forms of torture were used, including cigarette burns, threats of execution, tearing of nails.

The doctors reported that the worst effects of torture on the victims are psychological and neurological—resulting in anxiety, irritability, depression, loss of memory, impaired powers of concentration, sleep disturbance and headaches. About 60 per cent of both refugee groups exhibited mental disturbances.

The 40-page report of the Danish Medical Group also included examinations of three Uruguayans, a woman and two men, who had been subject to torture in Uruguay and Argentina. Medical and neurological studies were made four and 12 weeks after they were freed following seven days of torture in Argentina. They were political activists who fled Uruguay and were in Argentina as refugees registered with the United

Nations office for refugees. The doctors said examinations confirmed the victims reports that they were subject to blows, cigarette burns, electrical torture, supplemented with other forms of treatment.

Amnesty International reported that one of the electrical instruments reportedly used in some countries during and before 1974 is the so-called "shock baton" made in the U.S. to be used as a police truncheon. It is patterned on cattle prods. "The efforts are painful and distressing, and sometimes effective in extracting confessions," the medical report said. "The method seldom leaves traces, and requires little effort on the part of the torturer."

The Danish Medical Group includes sub-groups concerned with research, psychiatry, traveling, and letter writing. The latter is the largest group, comprised of about 100 doctors whose main task is to exert pressure on medical authorities and colleagues in countries where torture is used.

Only 72 Guns Turned In During "Survival Days," Still Called Success

WASHINGTON, D.C. (UMC)—While only 72 handguns were surrendered, the participation of churches and synagogues in the May 20-22 "Survival Days" was considered highly rewarding by sponsors.

More than 1,200 congregations in four cities shared in the educational efforts designed to encourage members and others to turn in handguns. It was sponsored by the National Coalition to Ban Handguns, a project of the United Methodist Church's Board of Church and Society.

No difficulties were reported in any of the cities. Almost all of the weapons—65—were handed over in Chicago, while five appeared in Atlanta, two in San Francisco and none in New York. Police departments in all the cities cooperated by receiving the guns from the churches.

The effort was almost set back at the last minute, according to Mike Beard, coalition director, when the Treasury Department's Bureau of Alcohol, Tobacco and Firearms was ordered not to participate as the final collection agent, as it had earlier agreed to serve.

Mr. Beard said "Survival Days" were conducted on the weekend before Memorial Day to dramatize the fact that almost 2½ times as many Americans have been killed by firearms as have died in all the nation's foreign wars, according to Department of Health, Education and Welfare statistics. He said it was coincidental that the event coincided with the convention of the National Rifle Association, a major opponent of gun control.



MONUMENT TO ATROCITY

ORADOUR-SUR-CLANE, France—The remains of the ravaged village of Oradour-Sur-Clane, France, stand as a monument to the entire population of the village massacred by Nazi SS troops on June 10, 1944. Winston Churchill said, "It was one of the most bewildering events of World War II." Posters among the village's skeleton remind visitors that even women and children were burned alive in the atrocity.—rns photo.

Our Churches

Port Huron District Youth Meeting at Lake Huron Camp

The Port Huron District Youth Rally was held at Lake Huron Camp on Sunday, May 22, with 150 youth and their counselors attending. The theme was "Intimacy" in which the group saw the film "Close-Feelings" and then broke into small groups by ages and discussed the movie. The District Youth Council, Penny Moran, president, led the retreat. Marilyn Burgess of Brown City was in charge of the get-acquainted game. After the study and discussion session a supper was served by the Jim Ragland crew of the camp and then worship was led by a Marysville singing group, "New Versions." Under the direction of Joan Post, they sang the musical, "Tell It Like It Is," in the camp chapel.

The next Port Huron District Youth Rally will be held on October 2 at the same place. The theme will be "Celebration" and the council is asking all youth choirs of the district to prepare two numbers to present. Mr. Leo Wilson of the Oxford United Methodist Church will lead the choirs in three mass numbers: "The Greatest Gift" by Phil Perkins, "He Lives Today" by Lanny Allen and "Pass It On" by Kurt Kaiser. Also at the rally, Ron Moore will present a worship and musical celebration. Registrations will go out this month and the deadline is September 15. Information can be secured from the district youth coordinator, Rev. Doug Trebilcock of St. Clair. The District Youth Council will be enlarged at that time.

The 4th annual Port Huron District Youth Retreat will be held at Adrian College on January 28-29, 1978, and the topic will be "TA and the Christian Faith." It will be led by Rev. Ed Duncan and the Lake Orion UMYF. Registrations will be available at the October 2 district rally.

The District Youth Council meets about four times a year, once at the fall and spring rallies, the retreat, and at the District Mission Rally. Its meetings are open to any interested person and suggestions for resources and programs are always taken seriously.

New Bell Tower Is Dedicated at Coloma

The recently installed Carter Memorial Bell Tower was dedicated at the Coloma United Methodist Church on May 29. The tower is the gift of Roger and Bertha Carter, long-time members of the church, given in memory of Mr. Carter's grandfather, Thornton Carter, and his great-grandfather, Elknah Carter, who

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SODUS CHAPEL HILLS PLANS TO BUILD, RECEIVES MEMBERS

The Sodus Chapel Hill Church, Rev. George Fleming, pastor, broke ground for its new church building on June 12 following the 10:30 a.m. worship service. Construction is to begin immediately by Martin Associates of Caledonia who have served as designers. The estimated cost is \$300,000. The church will have a hexagon sanctuary seating over 300 persons, a fellowship center seating over 200 persons, a pastor's study, secretary's office, lounge, and classrooms. New members received recently, back row, left to right, were: June Howard, John Howard, Freda Jensen, Frieda Frank. Front row: Roy Masters, Shirley Masters, Michele Bennett, and Edith Nimtz.

were instrumental in organizing the first Methodist church in the area around 1850.

The bell, cast in copper by the McShane Bell Foundry at Baltimore, Md., and inscribed with the date 1879, originally hung in a steeple at the present church. Late in the 1930s, it was taken down because the supports had weakened and there was fear that the bell might fall and damage the church. The bell was stored in a barn, and then, through error, was sold for scrap and disappeared.

Mr. Carter spent over two years

searching for the bell. He finally located it in a scrap yard. He made arrangements to purchase it and had it refinished. He then designed an aluminum steeple which would house the bell, and planned for electrical controls to ring the bell.

The steeple drawing was done by W. Wesley Bexson, a member of the church, and former owner and president of Modern Light Metals, Inc., of Coloma, the firm that fabricated and built the steeple. Pearson Construction of Benton Harbor provided the crane to lift the tower in place. Dlouhy Electric of Coloma installed the electrical controls.



The Coloma United Methodist Church after the installation of the new Carter Memorial Bell Tower.

Complete with cross, the polished aluminum steeple rises approximately 30 feet above the peak of the church.

Both Mr. and Mrs. Carter have been active members of the church, serving in many capacities throughout the years. Mr. Carter is still an active member of the adult choir. Before his retirement, he was a prominent businessman in Coloma, and for many years served as supervisor of Coloma Township. The dedication service, conducted by Rev. Carl L.

Hausermann, was attended by many of Mr. Carter's brothers and sisters, and several of his children and their families.

Flag-Raising Ceremony Held at Chelsea Home On Memorial Day

Chelsea United Methodist Retirement Home was the scene of an impressive Memorial Day Service, May 30. The occasion was the presentation and

raising of a flag that was given to the Home by Mr. and Mrs. Robert Hollowell, residents of the Home, in honor of their departed son, Robert G. Hollowell, who died in January after having given 22 years of his life in efficient and honorable spiritual and medical service to his country.

Bob was buried with full military honors and the flag that covered his casket was presented to his wife, Mrs. Linda Hollowell. She, in turn, presented it to Bob's father. Because of Bob's great love for older people and Linda's desire to have her husband's flag fly over Chelsea Home for older people, as he, too, had wished, Mr. Hollowell presented it to the Home at the chapel service which preceded the flag-raising ceremony on the Home grounds.

The service closed with all joining in repeating the Pledge of Allegiance to the flag.

Fairgrove to Build Educational Unit

One hundred and twenty members of the Fairgrove United Methodist Church participated in ground-breaking ceremonies, May 22, at the site of the proposed \$100,000 educational building



CONFIRMATION CLASSES

Confirmation classes from the Gwinn and Ishpeming Salisbury churches were received into the membership of their respective churches on May 15 by the pastor, Rev. Bruce Pierce, in top picture with members of the Salisbury class. Left to right, front row, are: Mary Laitinen, Kathy Erickson, Kathy Binoniemi, Nadine Hatch. Back row: Scott Swanson, Tod Binoniemi, Jim Kent, Dennis Novak and Bill Wood. Those joining at Gwinn, seated in the front pew, lower picture, left to right, are: Tina Mann, Sue Mussatto, Lori Kevern, Lisa Lawrence, Joni Luxford, Terri Hansen, Paul Couture, Ron Pelkie and Tim Wakkuri.



CHAIR LIFT AT SAGINAW AMES

Chester H. Dobson of the Ames United Methodist Church in Saginaw uses a chair lift which he gave to the church in memory of his wife, Arlie. The chair lift building enclosure was funded by many separate donations and memorials. The dedication ceremony was held on May 29 at the 11:00 a. m. service.

to be constructed adjacent to the church. Each person, from age two to 93, took part by forming a human wall around the outline of the building. As the litany was read, the shovels were passed around so that everyone had an opportunity to turn a shovelful of earth.

The 40- by 80-foot addition will house six classrooms, a large meeting room with kitchenette, pastor's study, secretary's office and rest rooms and will connect to the church via a breezeway.

Completion is expected in late fall. Rev. Donald Haskell is the pastor.

Georgetown Church Has Two Honor Students

Georgetown United Methodist Church has two honor students, Karen Kiel and Randy Utting, both valedictorians of the 1977 graduating class at Jenison High School.

Karen is planning to attend the University of Michigan. She is a member of the National Honor Society, played on the golf team and went to Belgium as a

participant in the Youth for Understanding program. She is president of the Georgetown United Methodist Youth Fellowship.

Randy is a member of the National Honor Society and will attend Western Michigan University this fall. He was a member of the cross country team, the baseball team, served on the Student Council and belonged to the Varsity Club.

Rev. and Mrs. Robert Hinklin hosted a breakfast in honor of all 17 graduating students of the church, followed by a worship service of recognition.



MISSIONARIES-IN-RESIDENCE

Among the several missionaries-in-residence at the West Michigan Conference Schools of Christian Mission this year will be Dr. William and Mrs. Rosemary Bauer who are serving at Lucknow Christian College in India. Dr. Bauer is head of the chemistry department there and also a basketball coach and referee. Mrs. Bauer is a public health nurse at the college. They have three children. The Bauers will be in-residence at all three schools: Weekend—July 22-24, Weekday—July 25-28, and Drive-In-Day—July 25.



TAKE MEMBERSHIP VOWS AT GARDEN CITY

New members joining the First United Methodist Church, Garden City, on Sunday, May 29, left to right, back row, are: David Cavin, Michael Buxton, Ed Young, Nan Young, Roger Rechlin, Susan Swartz, Yvonne Bowling. Middle row: Beverly Buxton, Virginia Pahl, Mary Beth Niemann, Chris Benton, Nancy Terry, Pam McKenzie, Cecelia Rechlin. Front row: Rev. Robert Grigereit, Jim Clark, Bruce Clark, Genevieve Clark, Judy Clark, Connie Eisenhart, Howard Eisenhart, David Kerstetter.



MOTHERS HONORED AND CHILDREN PRESENT PROGRAM AT REPUBLIC

The oldest mothers were recognized at the Republic United Methodist Church on May 8 including Florence LaForais, 86; Olive Whinnen, 93; Carolyn Peterson, 92; and Vera Johnson, 79. Ellen Francis and Frances Lundahl were not present for the picture. Cathy Wininger read a tribute to mothers and the response was given by her daughter, Elizabeth. Andy Larsen,



five years old, sang a solo as a tribute to his mother. Carnations were presented to all the mothers. At the Easter sunrise service, the Primary Department dramatized "The Open Tomb." Soldiers were Kurt and Kevin Vadnais; angel, Ryan Wininger; women, Nicole Valenti and Beth Wininger. Breakfast was served following the service.



PENTWATER CENTENARY PLANS FOR NEW PARSONAGE

Approximately 100 members of the Pentwater Centenary United Methodist Church gathered at the site of the new parsonage to witness the turning of the first shovel of sod on May 15. The congregation voted to accept the building plans at a Charge Conference, May 4, conducted by Dr. Marjorie Matthews, superintendent of the Grand Traverse District. Participating in the ground breaking, left to right, are: Francis Mills, Mrs. O. Grant Schafer, A. E. Cutler, Brice Bennett, Rev. Clyde Miller, and Herbert Lanfer.

Brown City Dedicates Renewed Sanctuary

After installing new pews and carpeting the Brown City First Church, Rev. James Jacobs, pastor, dedicated its renewed sanctuary on Sunday, May 22. The dedication speaker was Rev. Warren Pettis, former pastor, now in Caseville. His topic was "Church and Cathedrals."

Special music was presented by Luella McAllister (84), harmonica solo; Beth Warren, cello solo; and a vocal trio composed of Ronald Campbell, Linda Campbell and Phyllis Liebler. Averille Shoultz was organist and Ruth Carman, worship chairman.

A cooperative dinner was held at noon followed by a short program.

Named Salutatorian at Sandusky Community Schools

Suzanne K. Wait, daughter of Mr. and Mrs. Clare Wait of Sandusky and a member of First United Methodist Church, was named salutatorian of Sandusky Community Schools and is enrolled at Adrian College where she will pursue a math curriculum.

She has been very active in her church serving as a member of the Senior Choir, church school teacher, Council on Ministries and Administrative Board member, and has participated in the evening youth fellowship.



ROCHESTER ST. PAUL'S CONFIRMATION CLASS

The St. Paul's United Methodist Church in Rochester received this class into its membership. The group includes, front row, left to right: Mrs. Thelma Childress, educator, Michael Nedrow, Dean Twaddle, Patricia Kavulich, Patricia Smith, Brian Cruciger, Anthony Wynn, Brian Nienhaus, Jeffrey Ludlow, Marc Howell, Leslie Boughner, Michelle DeSteiger, Lori Pilarski, Susan Riggs, Karen Bergstrom, Mark Dentz. Second row: Todd Howard, Wayne Dickerson, Peter Ehrnstrom, Jerry Williams, Rose Langedger, Janis Zink, Cynthia

Beerer, Lisa Wright, Cheryl Pettypiece, Andrea Roberts, Christopher Fischer, Carol Tranzow, Wesley Allinger, Kurt Fischer and Mrs. Barbara DeVoe, administrative board chairperson. Third row: Rev. Ronald Brunger, associate minister; Lynda Damoth, Robin Dobat, Todd Wells, Martin Segal, Dale Pratt, Dean Smith, Patrick Friedli, Marie Boughner, Amy Phillips, Scott Wallace, Stephen Seed, David Horner, Rev. Gilson Miller, associate minister; Dr. Timothy Hickey, senior minister.

Suzanne Wait



Evidencing an ecumenical witness, she has assisted occasionally with her voice and guitar in services at St. Joseph's Catholic Church as well as singing in a local ladies chorus.

Her school activities have included membership in the National Honors Society, school choir, editor of the year book staff, and has been involved in a cadet teaching program.

Long-Awaited Events Take Place at Traverse City Asbury

Spring brought a burst of activity to Asbury United Methodist Church in Traverse City as several long-awaited events took place. On Good Friday 36 members rode the recently purchased church bus to the Lansing Civic Center to attend the Billy Gaither Trio in concert. Amid much singing and goodies the trip was declared a grand success, even at

3:30 a.m. Saturday when it was concluded.

The church school held its first annual Easter egg hunt on April 9. Approximately 60 children, aged two through the 6th grade, hunted candy eggs, played outdoor games, and enjoyed singing and a flannelgraph story. Refreshments were served in the fellowship hall.

On Easter Sunday the church celebrated its 15th anniversary in its present building with special meaning as the bell from the old church, formerly on Spruce St., rang for the first time in the new bell

tower. The UMYF presented a play at the outdoor sunrise service following which the UMM cooked a breakfast.

The young adult group is building and painting playground equipment. Also being built are charcoal grills for use by families preceding Wednesday evening church school this summer. The evening school will utilize the church lawn and nearby parks and beaches in an attempt for a more creative summer ministry. Asbury Church overlooks the west arm of Grand Traverse Bay. Rev. Richard E. Cobb is pastor.



Easter egg hunters at Asbury United Methodist Church, Traverse City.



NEW MEMBERS RECEIVED AT TRAVERSE CITY CENTRAL

Eight young people received the Sacrament of Baptism and 53 new members, including 16 youth and 37 adults, were received into the fellowship of the Central Church, Traverse City, on May 22. Special music was provided by the fifty-voice Chancel Choir under the direction of Robert Murphy, with guest organist, Laurence Smith, and members of the Interlochen Arts

Academy Orchestra assisting. Representatives of CBS [Columbia Broadcasting System] were present to video tape portions of the worship service to be used in a nation-wide TV program dealing with clergy couples. Dr. Robert and Rev. Ellen Brubaker are the pastors.

People

REV. HOWARD HIGGINS, who took disability at the recent session of the Detroit Annual Conference, was honored at a coffee hour, June 5, by the congregation of the West Branch United Methodist Church and presented with a check for \$1,848 and a director's chair with "The Rev." printed on the back.

DAVID JOHN SNYDER, son of Rev. and Mrs. E. J. Snyder, graduated June 4 from the Oakland University School of Education cum laude and with departmental honors. His father recently retired from the ministry in the Detroit Conference and his mother is teaching elementary music in the Pontiac Schools. David plans to become an elementary teacher.

REV. AND MRS. EMERALD E. PRICE have sold their rural home near Howard City and have moved to a condominium at 673 Blue Ash Dr., S.E., Grand Rapids, 49508.

BORN: To Rev. and Mrs. Michael L. Peterlin of Manistique a boy, Aaron Mathias, on May 17. The mother is the

former Anne Carlyon of Marquette and Mr. Peterlin is pastor of the Manistique First Church.

"My Peace I Give to You . . ."

MRS. ELIZABETH [BETTY] PAULSON, mother of Rev. Dennis Paulson of Reading who was ordained this month at the West Michigan Conference, was killed May 25 in an auto mishap in Pontiac. For most of the past 25 years she had been very active in the Magnolia United Methodist Church in Southfield, notably as a Sunday school teacher and a member of the choir. In addition to her ministerial son, she leaves her husband, Norman; sons, Michael and Charles; and a daughter, Norma Lee. Funeral services were held in the church, May 28, with her pastor, Dr. David A. Spieler, officiating. Interment was in Glen Eden Memorial Park, Livonia. Contributions are being made to a memorial fund at the church.

National Training Event To Be Held At Delaware, Ohio

The North Central Jurisdiction Leadership Development Committee of the United Methodist Church is sponsoring a National Training Center event, July 17-23, at the Methodist Theological School in Delaware, Ohio. Excellent leadership has been arranged for six different sections.

1) "Taking Charge of Me," to be led by Jim Moore, focuses on the individual, affirms the self, helps one to develop power to enrich relationships, clarifies values and conflict options based on biblical and theological foundations.

2) "Personal Growth and . . ." will focus on growth in the areas in which the participants now live and will help them

to develop optional responses within their respective relationships.

3) Bryce Kramer will lead a section on "Leader Behavior and Group Effectiveness" which will help participants deal with elements of effective leadership that enables groups to function in productive ways.

4) "Continuing Personal Growth" will be led by Lydia Savasten. This will be an intensive focus on personal and interpersonal issues using guided fantasy, gestalt, body awareness and creative movement methods. Previous training is recommended.

5) "Black Liberation Theology and the Future" will be led by Charles W. Jordan. The purpose of this section will be to explore the roots of faith and the power of fellowship with emphasis on the future. Black liberation within and outside the church will be explored.

6) Nancy Grissom Self and Sharon Z. Rader will lead "Women and the Church" which deals with developing potential, discovering power and building supportive networks.

This experience is for persons of all denominations and faiths. It will be particularly useful to the professional and volunteer leaders of the church. Applications by teams of two or more from one organization are encouraged. Each person would attend only one section.

The cost of \$195 per person includes tuition, room and board. Some scholarship help may be available through Conference Continuing Education or Lay Scholarship funds.

Those wishing to register should send \$50 registration fee (payable to James N. Moore, registrar) by July 5 to James N. Moore, 77 W. Washington, Suite 1800, Chicago, Ill. 60602. Phone—(312) 364-8752. For additional information contact Mr. Moore or Mark Stocklager at the Detroit Conference Office.

LINER ADS

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Advocate ads bring results. Liner ads cost only \$1.00 per line or part thereof, 80 cents per line for identical ads after the first entry. Display ads begin at \$7.50 a column inch. Write the Advocate at 316 Springbrook, Adrian 49221 for more information.

FOR SALE—28 beige choir robes, reversible collars and stoles, all sizes. Clarkston United Methodist Church, Clarkston, MI. (313-625-1611).

LAKE LOUISE COTTAGE—Available July 30 to Aug. 20. All conveniences. Sleeps five. Call R. J. Synwold, 313-535-2827, or write 16855 Rosemont, Detroit, 48219.

FOR RENT—Lakefront, clean, all modern summer home, quiet area, on spacious lot, Chippewa Lake, Mecosta County, to refined, responsible people. Two bedrooms down. Three-bed loft. Good fishing, skiing. Heat, boat, beautiful beach. Also neat mobile home on lot next door. Sleeps four. H. J. Roethlisberger, Evert, MI 49631. Phone—616-734-5717.

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RENT LAKEFRONT COTTAGE—Townline Lake, Lakeview, MI. Clean, heated, two bedrooms, nice beach, raft, boat. June-Sept. \$80 wk., July-Aug. \$110 wk. Ed Winter, Lakeview, MI 48850. Ph. 517-352-6310.

BALDWIN CHURCH ORGAN—Model 5A. Beautiful walnut console, speaker cabinet, cable, 32 pedal Clavier, 35 stops. Private owner. For large sanctuary or home. Mrs. Dorothy Lite, 176 East Cross St., Clarksville, MI. 48815 (616-693-2348).

A CHRISTIAN STEWARD provides for Christian caused far into future years through annuity and bequests, administered by the United Methodist Foundation of Michigan. Remember the agencies and institutions of the Michigan Area in your will. For assistance, write: United Methodist Foundation of Michigan, Bernard Shashagway, secretary, P. O. Box 6247, Grand Rapids, Michigan 49506. (Formerly Methodist Foundation of Michigan, Detroit, Michigan.)

Announcing . . .

. . . the First Annual Michigan Christian Advocate Summer Poetry Contest! Send your unpublished poetry on any subject of religious significance, 16 lines or less [limit three poems, please]. Type each poem on a separate 8½" x 11" paper, excluding your name. [Include your name on a separate sheet.] Material should be received by the Advocate by August 15, 1977, and will be evaluated by an independent judge not on the Advocate staff. Winners will be announced and published in forthcoming issues of the Advocate.

Services Held June 9

Dr. Eschtruth "Lived His Faith and Was Willing to Die . . ." Says Widow

The widow of slain United Methodist missionary Dr. Glen Eschtruth Jr., expressing confidence her husband had done his best to serve the people of Kapanga, Zaire, said "he really lived his faith and was willing to die for it." Mrs. Lena Eschtruth, who returned to the United States on June 5, spoke quietly but firmly at a press conference in Roseville, Michigan, June 7 of events surrounding the mission station of Kapanga following the invasion of rebel forces last March 8.

"On March 8, soldiers came to our front porch. They said they were there to liberate Zaire, and they took all our radios," Mrs. Eschtruth said. According to Mrs. Eschtruth, the 10 missionaries on the station were placed under temporary house arrest but the officer with the soldiers "did his best to help out and be kind to us."

On April 15, however, "everything changed," she recalled. A new political officer took over and guards were posted 24 hours a day. Three days later—April 18, the guards took Dr. Eschtruth to the hospital where he was interrogated throughout the day. He returned home that night but declined to discuss what had transpired other than to tell her he was to be taken to Angola for trial and

had been told he would be gone about a week.

Mrs. Eschtruth said her husband never told her what he was charged with. There were rumors later he was accused of "concealing radios," but she was unable to confirm the allegation. Dr. Eschtruth did, however, leave a message—written in the front of the family Bible. It was a passage from the Letter to the Romans, the eighth chapter, verse 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

According to Mrs. Eschtruth, the couple spent the following day until mid-afternoon in their living room under armed guard. Then at 3 p.m., on April 19, four soldiers escorted her husband out of Kapanga, taking him toward Sandoa. As far as Mrs. Eschtruth said she knows, Dr. Eschtruth was killed later the same day, 43 kilometers (about 25 miles) from the mission station.

Queried about reports her husband was allegedly working for the CIA, Mrs. Eschtruth said she knew of no missionaries who had worked for the intelligence agency. Asked whether the invaders included any Angolans, Mrs. Eschtruth said they "called themselves 'Congolese rebels,'" and as far as she knew, she never met any Angolans.

Although Dr. Eschtruth was killed April 19, Mrs. Eschtruth did not learn of his death until late May.

About May 20 the Zaire government forces began bombing the area and on May 21 the "town crier" told people to leave Kapanga. The missionaries remained at the mission station, however. Then on May 27, she reported, Catholic priest Pere Joseph took a white flag, tied it to a pole, rode out to meet the troops entering the village and brought them into the station.

With the arrival of the government troops the African doctor, Dr. Mbuya, was able to leave the station to check on his family in a nearby village. It was Dr. Mbuya who first learned of Dr. Eschtruth's death. The doctor returned to the station and got a missionary, Rev. Marvin Wolford. The two men then headed toward Sandoa later on May 27 and found Dr. Eschtruth's body buried in a shallow grave. The following day, missionary Kenneth Enright obtained permission to fly into Kapanga. Four planes evacuated all missionaries, both Protestant and Catholic, plus 16 students.

Dr. Eschtruth was buried "by the church people and the students at the mission station" in services led by Bishop Ngoyi Wakadilo, episcopal leader of the Shaba Area in Zaire.

Asked about her future, Mrs. Eschtruth replied that it depends on her children's feelings, whether Dr. Mbuya returns to the hospital in Kapanga and wants help and "answers to prayers." She would not be opposed to returning to Zaire "if needed." She was a nutritionist at the mission station. Mrs. Eschtruth said if she could say one thing to United Methodists about her recent experiences, it would be that "the power of prayer performs miracles—miracles were happening every day."

Memorial services were conducted in New York, June 3, at the Interchurch Center, headquarters of the United Methodist Board of Global Ministries, and on June 9 at the First United Methodist Church, St. Clair Shores, Michigan. □

Bishop Muzorewa Appeals To West for Black Rhodesian Help

EVANSTON, III. (UMC)—A call to the Western world to support black Rhodesians in their struggle against the white regime of Prime Minister Ian Smith was reiterated here June 3 by United Methodist Bishop Abel T. Muzorewa, one of the four most prominent leaders in the majority rule effort.

Making what he called a "last appeal" in a commencement address at Garrett-Evangelical Theological Seminary, Bishop Muzorewa urged the West to "please come to us with material aid before it is too late." Before delivering the address, the African leader received an honorary Doctor of Divinity degree from the seminary.

Earlier, in a statement released at a news conference, Bishop Muzorewa said "it is most unfortunate, disgraceful and disgusting to know that the black civilians of Zimbabwe are suffering, being maimed and massacred by mercenaries from countries that claim to be democratic and believe in majority rule."

"It is such a shame," he continued, "that when Zimbabwe (the blacks' name for Rhodesia) finally becomes free the West would be counted on the side of those who destroyed life of Zimbabweans to prevent them from becoming free."

Both in his commencement address and in the news conference, the churchman stressed again that the "war being fought in Zimbabwe is a war of resistance, of self-defense." He reiterated earlier suggestions that study of the root causes of the American revolution would give insight into the Rhodesian



PRESENTED TO CONFERENCE

Randy Vincent, who had just escaped from Zaire with the other survivors at the Samuteb Memorial Hospital, where Dr. Eschtruth was the doctor, was presented to the Detroit Annual Conference. He told the Conference that Dr. Eschtruth was a hard worker who had great faith in Christ, and who gave his life for the mission and the people to whom he was ministering.

struggle.

"The armed struggle will go on until power is transferred from the minority to the majority," he declared. He told the Garrett-Evangelical graduates that "the black people of Zimbabwe are fighting an evil system, not white people."

Bishop Muzorewa also urged the class to be "prophets of action," saying people "who are oppressed especially need our help." Christians, he continued, "must be engaged in turning the world right side up."

The bishop received two standing ovations from the 75 graduates and several hundred parents, friends and faculty who filled Alice Millar Chapel on the Northwestern University campus here, one when the honorary degree was presented, and another when he concluded his 50-minute address.

Majority Rule Inevitable, Say Methodist Leaders

MADISON, N.J. (RNS)—Two Christian leaders from South Africa said here that although majority rule in their country is inevitable, it will not come about in the near future. Bishop Manas Buthelezi of the Evangelical Lutheran Church in Southern Africa and Dr. Alex Boraine, a Progressive Party member of Parliament and past president of the Methodist Church of Southern Africa, also indicat-

ed that armed revolution does not appear likely in their country.

Both men earned Ph.D. degrees from United Methodist-related Drew University here in the late 1960s. They took part in the school's 1977 commencement exercises here, and later met with reporters.

Bishop Buthelezi said that despite criticisms of Andrew Young, the U.S. Ambassador to the United Nations, "black people admire him as a world statesman. They feel that for the first time there is someone who tries to look at the problem from our side."

Dr. Boraine declared that "America's proper role is to bring unremitting pressure on the white minority to realize that they can't continue the way they've been going without causing more strife and violence. I'm very encouraged by what the U.S. is doing now, and I hope it can go beyond occasional talk and develop into a very rigorous, consistent, and definite program."

But neither the black bishop nor the white legislator supported Ambassador Young's view that nonviolent resistance will work in South Africa as it worked in the civil rights struggle in the U.S. They pointed out that the U.S. practices "a rule of law with a court system and federal government willing to uphold it," and said this is not the case in South Africa.

Looking to the future, Dr. Boraine asserted that "the harsh reality is that we must at least think of the possibility of (Prime Minister John) Vorster or his successors remaining in power for very much longer than five years."

Scarritt College Passes Goal of \$3,000,000

NASHVILLE, Tenn. (UMC)—Three days before a May 31 deadline, Scarritt College President J. Richard Palmer announced the school had reached its goal of \$3 million to match a challenge grant of \$2 million given last December by an anonymous donor. "I join with the Scarritt community in expressing my gratitude to the entire church for the prayerful support that has enabled us to accomplish our goal," Dr. Palmer said.

By May 26, campaign workers had raised \$1,568,297 in cash; \$242,652 in future cash pledges; and \$1,279,549 in deferred gifts, bringing the total to more than \$90,000 above the \$3 million goal. Dr. Palmer reported 25 per cent of the alumni of the school contributed a total of \$138,112.

Scarritt graduated 109 students May 7, the largest class in its history. Despite the increase in students, Dr. Palmer said Scarritt is unable to fill all the requests being made by local churches for Christian educators, church musicians, church and community workers and others. "The support that the church has evidenced during this challenge period, however, will enable us to continue our commitment to serve by preparing lay professionals and volunteers to meet the church's needs," he said.

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EXPERIMENTAL ELECTRIC CAR

NEW ORLEANS, La.—General Motors' latest experimental electric car, designated the XP 512E, is shown with Gay Pugh, of New Orleans, posing behind the wheel. The vehicle shown in front of the Superdome, has a range of 50 miles, and a top speed of 40-miles-per-hour. General Motors' goal is for a 100-mile range, a top speed of 50, and a competitive price tag. —rns photo.

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Bible For Today

Sunday, July 3

Called Into Covenant

Exodus 19:2-9; Deuteronomy 11:8-9,
18-19

Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples, for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation.

Exodus 19:5-6

IN DELIVERING Israel from Egypt God gave them freedom. They knew that God's power had protected them from the plagues and Pharaoh and his army and had allowed them to walk dry-footed through the sea and had guided them to Sinai. All this was freely given, because God remembered a promise given to Abraham. God gave the Israelites freedom, but freedom is the opportunity to make choices. Then God asked them to choose whether they would invest their freedom in covenant with the one who had delivered them.

Egypt no longer enslaved them; their service to Pharaoh was ended. God was asking them to choose the new life they had been given, to become participants, not only recipients, to share the responsibility. To be God's own possession among all peoples sounded like quite an honor, and being, as they were, dependent in the wilderness, the people said yes, "All that the Lord has spoken, we will do."

It was obviously a setup. When they found out how it felt to approach God, when they heard God speak, being a kingdom of priests and a holy nation took on a different appearance. Holiness was more than they had bargained for, now they wanted distance. Let Moses talk to God; let the priests approach the altar; let the minister pray for us; only let us keep a safe distance. God was beyond their understanding, a mystery, terrible, yet fascinating, more than they felt they

could bear.

Holiness is contagious, God fills us when we get close enough. Persons so filled appear larger than life, they are honored. Hear the sighs of those who wish they could be like Moses. Of course Moses was unique, so was Jesus, but he said that we, his followers, can do greater things than he did. It's a matter of holiness, of letting go of Egypt and trusting God in the wilderness. You know the wilderness, that's where nothing is quite right and disaster waits behind every choice; where the road back looks inviting because you've been there once.

By mighty acts of power God took the people out of Egypt, taking Egypt out of the people is what the rest of the Bible is about. We just don't learn very fast. "A kingdom of priests, a holy nation," God's will is clear. Access to holiness is not limited to a few special souls. It is, rather, the calling of all God's people. To obey God's voice and keep God's covenant is not a legal effort but a life effort. The effort involved is not running back to Egypt every time God calls. The effort is putting the brakes on our fear long enough to let the fascination of holiness take hold of us. It is effort. It isn't easy. But that's all right because once into a covenant, God just doesn't let go. The Israelites said yes at Sinai and immediately started to hedge and qualify their consent. They wandered more ways than through the wilderness and God still hasn't given them up. We also wander and are pursued.

O Yahweh, let us turn from our frightened flight into the embrace of your grace which fills us with holiness, freeing us to trust and serve you in all things. Amen.

By Diane E. Vale



