

Michigan Christian Advocate

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the
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Michigan
United
Methodists



RNS PHOTO

to the snow He says,
'Fall on the earth' "
(Job 37:6 RSV)

The Wedding at Cana

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Minister Figures in Kidnap Case While Meeting Needs on Route 66

NEEDLES, Calif.—Bishop Gerald Kennedy thought he appointed Rev. Roland Brammeier to The United Methodist Church in the Mojave Desert community of Needles, Calif.

And that was the way Mr. Brammeier understood it, too.

But what neither realized was how much of the young pastor's ministry would be to the here-today-gone-tomorrow travelers on busy U.S. Route 66.

The significance and meaning of Mr. Brammeier's ministry to persons who have no direct connection or relationship to his permanent congregation was pointed up a few days before Thanksgiving when he found that a three-year-old girl whom he took into his home temporarily was the object of a nationwide kidnaping search.

The child, Brenda Ann Maquar of New Orleans, was kidnaped from her stroller and, according to police, was driven toward California by 39-year-old Frank W. Castile of Fresno, Calif. Twenty miles east of Needles, Castile fell asleep at the wheel of the car and it crashed, seriously injuring the driver. Brenda, however, was not injured and attendants at Needles Municipal Hospital asked Mr. Brammeier to take care of the child.

After Brenda repeatedly told hospital officials that the man with whom she was riding was not her father, the FBI was called in and her connection to the kidnaping search became known.

Within hours, Mrs. Brammeier took child back to New Orleans by plane.

Mr. Brammeier reports that he has an average of 25 to 30 calls for help each week because Route 66—the famous cago-to-Los Angeles highway—goes by his church. The United Methodist Church of Needles, with 250 members, is the largest congregation in this town of 1,000 persons.

Many of the down-and-outers who come to him for assistance are referred by the hospital, but most of them are in off the highway which passes through his church. Many have stories of being victimized by unscrupulous automobile mechanics who charge \$75 for a \$25 repair. A few admit that they were fortunate that they expected at the gaming tables of Las Vegas, 109 miles to the north.

"One of the most frequent stories I hear," he says, "is the one about a man from California to start a chicken ranch. For some reason, nearly every prospective chicken rancher says his ranch was located at La Jolla, Calif."

But for the most part, Mr. Brammeier does not question the veracity of the stories. He is more concerned with the real needs of the person telling the story.

The Women's Society of his church recently voted to give him \$300 a year as a discretionary fund to assist travelers. He also has limited access to a travel relief fund established by the community. But Mr. Brammeier devotes his week and funeral fees to helping the travelers.

Most persons whom he assists pay to pay back any money he lends. About half of them do. Mr. Brammeier took a calculated risk recently by lending one man \$300. He got it all back.

He looks upon his work with unfortunate travelers as being a vital part of his ministry. It is time-consuming, he feels that this is part of what he has been called to do in Needles.

"The more involved we are, the more meaningful my ministry becomes, because one of the main thrusts of my ministry is being involved in the needs of and being humane to our fellow men who are in need," he explains.

In addition to serving the church in Needles and serving the needs of humanity on Route 66, Mr. Brammeier is pastor of the United Methodist Church at Davis Dam, Ariz., a retirement community, where he finds his ministry on a totally different dimension.

Mr. Brammeier expects that he will be the center of such national publicity as he was in the kidnaping case. He finds that human needs are just great in each case, regardless of the situation or the problem.

Debate on Aid to Biafra



rns photo

NEW YORK — Nigeria's Ambassador to the United Nations, Edwin Ogebe Ogbu (left) accused religious relief agencies of siding with Biafra and prolonging the Nigerian-Biafran war through their aid to refugees in the area circled by the Nigerian army. The ambassador's charge was made in a confrontation with a missionary active in Biafra relief, Father Dermot Doran, C.S.Sp. (right) on CBS Radio's "The World of Religion" program. CBS Correspondent Robert Schakne (center) was moderator. Father Doran insisted that the only interest of the relief agencies is in saving lives.

A wedding that almost flopped, suddenly became the finest wedding of all because of Jesus' presence in Cana of Galilee. His presence at today's weddings can also make a difference.

The Wedding at Cana

By **FREDERICK BUECHNER**

On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.—John 2:1-11.

LIKE so much of the Gospel of John, the story of the wedding at Cana has a curious luminousness about it, the quality almost of a dream where every gesture, every detail, suggests the presence of meaning beneath meaning, where people move with a kind of ritual stateliness, faces melting into other faces, voices speaking words of elusive but inexhaustible significance. It is on the third day that the wedding takes place, the third day that Jesus comes to change the water into wine, and in the way of dreams the number 3 calls up that other third day when just at day-break, in another way and toward

another end, Jesus came and changed despair into rejoicing. There are the six stone jars, and you wonder why six — some echo half-heard of the six days of creation perhaps, the six days that preceded the seventh and holiest day, God's day. And the cryptic words that Jesus speaks to his mother with their inexplicable sharpness, their foreshadowings of an hour beyond this hour in Cana of astonished gladness and feasting, of a final hour that was yet not final. But beyond the mystery of what it means, detail by detail, level beneath level, maybe the most important part of a dream is the part that stays with you when you wake up from it.

It can be a sense of revulsion at some hidden ugliness laid bare. It can be a kind of aching homesickness for some beauty that existed only in the dream. There are dreams which it is impossible to remember anything about at all except that they were good dreams and that we are somehow the better for having dreamed them. But taking this

About the Writer

The writer of this article has written four outstanding novels and is one of America's distinguished younger novelists. He is a Presbyterian clergyman. The article is a chapter from *The Hungering Dark*, by Frederick Buechner, copyright 1969 by the Seabury Press, New York. The book is to be published this month.

story in John as a dream, I think that what we carry from it most powerfully is simply a feeling for the joy of it — a wedding that almost flopped except that then this strange, stern guest came and worked a miracle and it turned out to be the best wedding of all. Certainly it is because of the joy of it that it is remembered in the marriage service.

But joy or no joy, people also cry at weddings. It is part of the tradition. Women are said to cry especially, all dressed up in their white gloves and their best hats with the tears running down, but I have known grown men to cry too and sometimes even the minister forgets to worry about whether his robe is straight and whether the best man has remembered the ring and has to hold tight to his prayer book to keep down the lump in his own throat. Sometimes the tears are good tears, tears as a response to the mystery not only of human love but of human finitude, the transience of things; but more often than not, I suspect, the tears that are shed at weddings are not to be taken too seriously because they are mainly sentimental tears, and although I suppose that they do little harm, I would be surprised to hear that they ever did much good. To be sentimental is to react not so much to something that is happening as to your own reaction to something that is happening, so that when a person cries sentimentally, what he is really crying at very often is the pathos of his own tears. When we shed

tears at a wedding, our tears are likely to have a great deal less to do with the bride and groom than with all the old dreams or regrets that the bride and groom have occasioned in us. In our sentimentality, we think, "How wonderful that they are going to live happily ever after," or "How terrible that they are never going to be so happy again," and then we relate it all to our own happiness or our own lost happiness and weep eloquently at ourselves. It is all innocent enough, surely, except that it keeps us just one step further than we already are, and God knows, that is far enough, from the reality of what is going on outside our own skins; and the reality of what is going on outside our own skins is the reality of other people with all their dreams and regrets, their happiness, the pathos not of ourselves for once but of them.

The reality of the bride and groom, which is also their joy, is of course that they love each other; but whereas sentimentality tends to stop right there and have a good cry, candor has to move on with eyes at least dry enough to see through. They love each other indeed, and in a grim world their love is a delight to behold, but love as a response of the heart to loveliness, love as primarily an emotion, is only part of what a Christian wedding celebrates, and beyond it are levels that sentimentality cannot see. Because the promises that are given are not just promises to love the other for better or worse, for richer or for poorer, in sickness and in health, and that means to love the other even at half-past three in the morning when the baby is crying and to love each other with a terrible cold in the head and when the bills have to be paid. The love that is affirmed at a wedding is not just a condition of the heart but an act of the will, and the promise that love makes it to will the other's good even at the expense sometimes of its own good—and that is quite a promise.

Whether the bride and groom are to live happily ever after or never to be so happy again depends entirely on how faithfully, by God's grace, they are able to keep that promise,

just as the happiness of us all depends on how faithfully we also are able to keep such promises, and not just to a husband or a wife, because even selfless love when it is limited to that can become finally just another kind of self-centeredness with two selves in the center instead of one and all the more impregnable for that reason.

Dostoevski describes Alexei Kar-amazov falling asleep and dreaming about the wedding at Cana, and for



rns photo

There is mystery in every Christian wedding and part of the mystery is that Christ is there.

him too it is a dream of indescribable joy, but when he wakes from it he does a curious thing. He throws himself down on the earth and embraces it. He kisses the earth and among tears that are in no way sentimental because they are turned not inward but outward he forgives the earth and begs its forgiveness and vows to love it forever. And that is the heart of it, after all, and matrimony is called holy because this brave and fateful promise of a man and a woman to love and honor and serve each other through thick and thin looks beyond itself to more fateful promises still and speaks mightily of what human life at its most human and its most alive and most holy must always be.

A dream is a compression of time where the dreamer can live through a whole constellation of events in no more time than it takes a curtain to rustle in the room where he sleeps.

In dreams time does not flow much as it flows up, like water a deep spring. And in this way every wedding is a dream, and a word that is spoken there is more than it says, and every gesture—the clasping of hands, the giving of rings—is rich with mystery. Of the mystery is that Christ is as he was in Cana once, and that of a wedding, and maybe even sometimes the tears, are a miracle he works. But when the wedding feast was over, he set his face toward Jerusalem and started on the hour that had not yet come was to come soon enough, the when he too was to embrace the whole earth and water it with more than his tears.

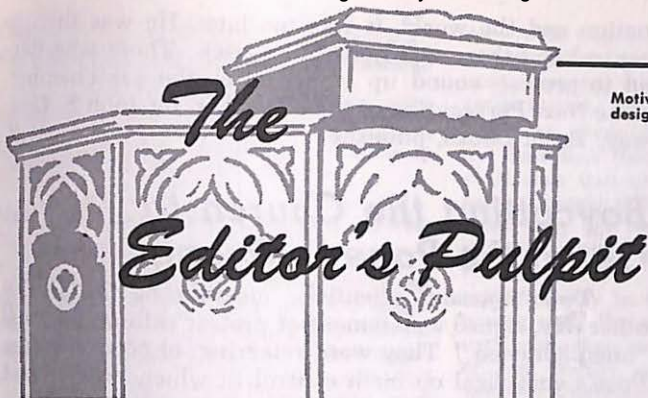
And so it was also, we hope, the bride and groom at Cana with every bride and groom—the love they bear one another, the joy they take in one another help them grow in love for the whole troubled world where their final joy lies, and that the children we pray for them may open to the knowledge that all men their children even as we are children and as they also are Holy Lord God,

Thine is the fair world in its splendor, but ours is the freedom to destroy thy world. Thine is the beginning and the end of all our lives but ours are our lives themselves to hoard in misery or to give away in joy. Thine is the kingdom of power and the glory, but ours is the ear that is deaf, the tongue that is mute, the eye that is blind. It is the Christ, but ours is the one who he died upon.

Have mercy upon us. Have mercy upon all to whom we ourselves owe a little mercy—the unloving and the unlovely, the bitter and the bitter, the very slow, the very old.

Have mercy upon those who are and who in their love are beautiful for they too are often forgotten, us, their joy itself a barrier between their lives and ours.

O Lord, in sorrow and in joy thou our lives to one another we may live. Open thou our eyes to thee that even in dying we never die.



Motivated by the freedom inherent in the Methodist tradition, The Editor's Pulpit is designed to stimulate thought, provoke discussion and achieve a constructive result.

Charles gave impetus to the early Methodist movement which later grew into a church and John came to be thought of as its founder. His mother, because of her strong influence upon him, has appropriately come to be thought of as the mother of Methodism.

Jews Criticize UN Action

Spokesmen for Jewish agencies were quick to criticize the UN Security Council for condemning the Israeli commando raid on the Lebanese international airport. The raid was in retaliation for an Arab attack on an Israeli commercial airliner in Athens which resulted in the death of one person. The Security Council's action was one of the rare times when the Soviet Union and the United States were in agreement on a Middle East issue. The action came as the result of an emergency session called to consider the critical situation.

The Jewish spokesmen criticized the United States for joining in the condemnation. One claimed that the statement was in "strange contrast" to the "murderous attack against American citizens and other innocent passengers aboard an El Al plane in Athens." Another spokesman wired President Johnson calling the U.S. position "unfair." The American Jewish Committee expressed regret at the statement and pointed out that whenever Israel had brought a complaint about a cease-fire violation to the Security Council, the Soviet Union vetoed it. The Committee felt the U.S. position should be more balanced.

Despite Jewish protests and admitting the incident is not without complications, the Security Council's position was well taken. The U.S. held that "retaliation does not bring a halt to terrorism" which is another way of saying two wrongs don't make a right. Ambassador J. R. Wiggins, speaking before the Council, said Israel's raid was disproportionate in the "degree of destruction" when compared to the two-man attack on the plane in Athens. Although no lives were lost in the Israeli attack, 13 Lebanese civil aircraft were destroyed with damage estimated at \$44 million. There was no damage to non-Lebanese aircraft.

There can be no doubt that Israel's carefully planned and highly destructive raid has damaged that country's image in the U.S. and throughout the world. It was a brazen, arrogant attack which could only add fuel to the Middle East fires already burning. As a step toward a war that could involve the United States, this country acted wisely in denouncing Israel and siding with the Soviet government. It is regrettable that Russia has not been as well balanced on the side of justice when the Arabs have been in the wrong, but that cannot be an excuse for this country not siding against the Israelis when they are wrong. We can't afford to let our otherwise good feeling toward Israel blind us to its mistakes. Such blindness is what produces wars. If

300th Birthday Anniversary

Three hundred years ago on January 20, 1669, a baby girl was born to Rev. and Mrs. Samuel Annesley of London, England. It was in the day of large families and the girl, named Susanna, was the 25th child. Mothers are frequently remembered for their children who become famous. This is why Susanna is remembered today. She grew to womanhood and married Rev. Samuel Wesley and to their marriage was born 19 children, among them John who became the founder of the Methodist Church.

Susanna was a remarkable girl. Brought up in the Puritan faith, she early became familiar with the religious controversies of the day. She later denounced dissent and entered the Established Church but took with her a Puritan independence which characterized her life. Her husband, Samuel, became rector of the Church of St. Andrew at Epworth and it was there the family grew up. In raising so large a family it was necessary that things be well organized and follow a prescribed method. Susanna saw to this and the passion for method instilled in her children, especially John and Charles, was responsible for their methodical practices while attending Oxford. It was these practices that caused them and their colleagues to be called Methodists, a name that continues to this day.

Her Puritan background gave Susanna a strong will and an unwavering spirit of independence. She frequently disagreed with her husband and refused to say "amen" to his prayers for the king. But when he was jailed for failure to pay a debt of 30 pounds, she gave him her rings to sell which he refused to do, preferring to remain in prison for three months. Times were hard and Samuel's parishioners came to hate him. They set fire to the rectory one night and it was a miracle that the family escaped death. John, not quite six at the time, escaped through a window seconds before the flaming roof fell in. Samuel, who thought John was surely burned to death, was greatly relieved to find him safe in his mother's arms. This experience led Susanna to feel that for a special reason John had been spared and she resolved to do everything in her power to see that he was brought up properly. It is probable he received more than usual attention and training, although no mother could have done more for all her children than she did. John and his brother

our government had been as discerning in the Vietnam situation, we might have been spared that conflict. Objecting American Jews would enhance their position by trying a little harder to love their enemies and by putting less emphasis on the Old Testament version of an eye for an eye and a tooth for a tooth.

The Church in Hitler's Time

A Canadian historian claims that the real lessons of the German churches' struggle with Nazism have not been fully learned and he has just written a book to tell what those lessons are. The author, John S. Conway, went through hundreds of documents captured from Nazi archives to tell the story as it was more than 30 years ago. He is concerned about the persecution the churches suffered under Hitler but is equally concerned about the question of guilt.

The book claims, what is really not a new conclusion, that the church in Germany put up only meager resistance to Nazism because of an ingrained tradition of pietism and the narrow goal of personal redemption. There was no attempt to relate Christian principles to political life. This resulted in the German people accepting the existing political situation without criticism. The author claims another element "was the churches' basically conservative outlook, which led them to accept without question the claim of Nazism to be the alternative to Communism."

Citing Lutheran Bishop Otto Dibelius as an example, the author describes how the Bishop defended a Hitler-organized boycott of Jewish merchants and defended Hitler's party as a heroic movement "saving Germany from Bolshevism." Bishop Dibelius later saw the light and turned against Nazism and Hitler and was subsequently imprisoned.

The book shows the duplicity of Hitler who said in 1933 that his government would "seek firmly to protect Christianity as the basic of our whole morality . . ." Later, however, Hitler is quoted as saying to an associate that "neither of the denominations — Catholic or Protestant, they are both the same — has any future left . . . One is either a Christian or a German. You can't be both."

Although there were some strong protests made by clergymen, the cases were relatively isolated. For the most part churchmen were silent on the treatment of Jews. Feelings of guilt by the church "has led to a new awareness of Christianity's indissoluble bond with the Chosen People of Israel," says the author.

The book reveals a tragic moment in the history of the German church with lessons for our day. While the threat of dictatorship in America is remote, Americans must be forever vigilant in preserving the democratic processes. Only by so doing can the threat of dictatorship continue to be remote. The sad story of the German church shows how gradually and innocently it came to take the side of Hitler. When it discovered what Hitler really was and where he was taking the

nation and the world, it was too late. He was then in control and there was no turning back. Those who dared to protest wound up in prison or the gas chamber (*The Nazi Persecution of the Churches*, by John S. Conway, Basic Books, publisher.)

Boycotting the Church to Get at the Pope Is Wrong

Two thousand scientists, meeting at Dallas the other day, signed a statement of protest calling the Pope "unenlightened." They were referring, of course, to the Pope's encyclical on birth control in which he deplorable artificial contraception. The scientists called attention to the world population growth and the need for controlling it in order to prevent starvation and death. They declared the Pope's position as "repugnant to mankind."

The scientists said what a great many others have been saying, including some in the Roman Catholic Church. The unenlightened Pope has done irreparable harm to the prestige of the church he heads and he indeed, made himself ridiculous in the sight of those whose convictions on the subject are more consistent with reality. The statement of the scientists was largely the brain child of a visiting professor from Puerto Rico by the name of Jeffrey J. Baker. Having made an excellent statement, Professor Baker should have let it go at that. But he went further by calling for a boycott by Catholics of their church. He proposed that the boycott be made next July 27 since that is the Sunday nearest the anniversary of the Pope's encyclical. The boycott would be in the form of withholding money from the collection plate.

In making such a proposal Professor Baker comes close to demonstrating the kind of unenlightenment which he accuses the Pope. His proposal makes about as much sense as withholding a portion of our tax because we don't like what the president of the United States said. Why take it out on the whole church because of what one person in the church says? Money given to the church are spent on many worthy causes in addition to keeping the religious establishment operating. If the Catholic Church is anything like the United Methodist Church in the way it spends its money, as we suspect it is, then some portion of the Sunday offerings goes to support hospitals for the sick, homes for the aged and institutions for orphans, not to mention numerous other causes. Are these to be deprived of support because the Pope missed the boat? Of course not. The Pope hasn't got the message through all the criticism he has received, financially boycotting the Catholic Church won't make any difference and could work the detriment of a lot of innocent people. Such a proposal convinces us that the Pope is not the only one needing enlightenment.

By
John E. Marvin



What They Write

Comments for this column should be written briefly and bear the signature and address of the writer, which the editor reserves the right to print. What appears here does not necessarily represent the Advocate's point of view.

Mrs. Houlding Replies to Mrs. O'Hair To the Editor:

Where is everybody? After the great accomplishment of science and our astronauts when all the world made known its interest, and America stood tall-though-humble in victory, it would seem the greatest moment came when they read from Genesis and offered that wonderful prayer from outer space. To the multitude listening it truly was "silent night, holy night" and Christmas in the heart of America as the nation, with the world, listened.

Then followed the sour note, the protest of Mrs. Madalyn Murray O'Hair who proposes to register her protest concerning prayer in Space Flight and the news that she had signed a contract with a Texas radio station to give a series of programs on "Atheism" to be heard for a period of 12 months. First she worked to abolish all prayer and/or Bible reading in our public schools, now this! So I ask again, Where is everybody?

Let our voices of praise and our convictions be heard from our churches, on TV and radio, from our pulpits, our *Advocate* and other Christian papers. Let all proclaim our belief IN prayer on space flights. Let the world know America, and the voice of our faith, stand for it! Let it be known we ARE a Christian nation "under God" who guided the great space flight as much as He guided our forefathers across the ocean to establish a new nation where God could be worshiped.

Again I ask: Where IS everybody? I hope you all answer at once, "Here we are," loud and clear until the voice of Mrs. O'Hair is drowned out once and for all.

Let it never be said of America "And He could there do no mighty work"; "And He marveled because of their unbelief."—Mrs. Inez Houlding, Grand Rapids.

Our Unconscious Racism

To the Editor:

White people tend to resent blanket accusations that would include them among the "racists." They often point to words and deeds where they sought to overcome racial injustice, and can truthfully say they have never intentionally been guilty of racial antagonism.

When racists try to stampede us with the question, "How would you like to have grandchildren with Negro ancestors and appearance?", have whites not answered that they cannot be stampeded by such "red herring" questions? Perhaps in the privacy of their own meditations whites ought to face that question again. It may well be that the fear of having grandchil-

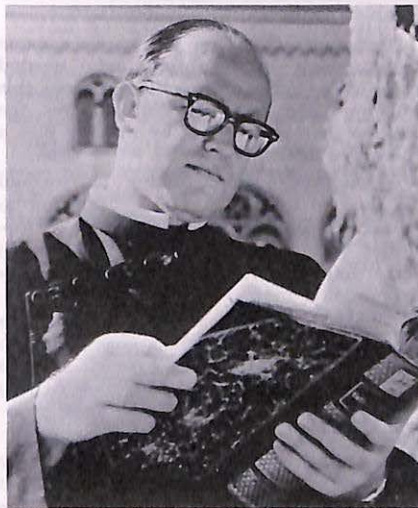
dren with Negro ancestors would not set us crusading against school integration, open housing, and other efforts toward racial justice.

But on closer examination, might they not find that their composure is due to confidence that such an occurrence seems only remotely probable, rather than because they are certain they could accept without resentment grandchildren with Negro faces?

Whites may be mentally convinced that having some Negro ancestry would not of itself make their grandchildren less lovable or less worthy as persons. But would whites not have some reluctance due to the well-grounded fear that such faces would deprive their grandchildren of some of the "liberty and justice" that would have been theirs if they had white faces? This is an unconscious racism born of fear rather than racial antagonism, but its results, far from being harmless, are driving many Negroes to desperation, to a feeling that white people are all hypocrites when they speak of ours being "one nation under God, indivisible, with liberty and justice for all?"

I do not raise this question merely as a form of breast-beating to prove freedom from racial hypocrisy. I raise it to help

History-Making Book on Luther



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MINNEAPOLIS — Father Harry J. McSorley, C.S.P., a recognized Luther scholar, is the author of a new book, "Luther: Right or Wrong?" which has made publishing history. The volume by the Roman Catholic priest is an ecumenical-theological study of Martin Luther's major work, "The Bondage of the Will," and was the first joint publishing venture of the Augsburg Publishing House (Lutheran) in Minneapolis and the Newman Press (Catholic) in New York. The book also marks the first time a Catholic scholar has dealt in such depth with what Luther explicitly stated was the heart of his protest against the Church of Rome.

each white person have greater understanding of the feelings of those who know their grandchildren will have Negro faces.

What are some of the denials of "liberty and justice" that Negro faces might bring upon our grandchildren?

I have served about 38 years in Methodist churches in western Michigan. I am confident that the overwhelming majority of my parishioners would not consciously harm or humiliate people because they belong to another race. But I would be less than candid if I did not also say that I fear that my family and I would have been received with much less enthusiasm in these various churches and communities if we had come there with Negro faces, but in all other respects had been exactly the same kind of persons we were. Many might have said that they had no objections to a Negro pastor and family but they feared the church and community were not ready for such an innovation. This would have constituted racial deprivation of "liberty and justice."

Does it irk us that our denomination, its leaders and publications, and ministers keep "harping" on the subject of racial injustice? If so, does not that irked feeling arise from our knowing we have done so little to bring to actual reality what we so glibly say in pledging our allegiance to "one nation under God, indivisible, with liberty and justice for all" regardless of race?

Think about it a bit!—Marcius E. Taber, Mendon.

Anti-Smut Film Too Smutty For Showing in Minneapolis

MINNEAPOLIS (RNS) — A film showing the evils of smut is "too smutty" for local audiences, members of a Twin Cities' clean-literature group have decided.

The group, Citizens for Youth Protection (CYP) received the film, "Target Smut," from a clean-literature organization in Los Angeles and showed it twice before deciding it is unfit for public consumption.

"Target Smut" is too obscene for showing to the general public," according to the citizen group's December newsletter. "It has been shown in the Knights of Columbus Hall in Hopkins and the Holy Rosary Catholic church, Minneapolis, and in both cases, the speakers who have worked in the CYP for over two years and who shouldn't be shocked at anything, were."

The newsletter's article, written by Mrs. Marion Olson, said the film has been ruled "not obscene" by the U.S. Supreme Court, but is "indeed too obscene for our CYP speakers to continue to show."

She suggested that the film which she said was originally used in a presentation to the U.S. Senate, should be kept "for a few more weeks. Maybe it can be used in the same manner at the Minnesota Legislature to help get some strong legislation passed," she said.

A rebellious Negro minister becomes a Black Power crusader in Philadelphia and wins the respect and support of the Ford Foundation for a unique job-training center.

From Rebel To Crusader

By ERNEST BOYNTON

SIX years ago, Leon Sullivan, minister of Zion Baptist Church in Philadelphia, was labeled a dangerous radical for stirring up the blacks against the business establishment through his selective buying campaign.

Today, he is not only the most honored Black Power spokesman in Philadelphia; he is fast becoming the all-American black.

Recently the Ford Foundation took a look at the rebel-turned-sensible Black Power crusader. As a result it purchased \$300,000 of non-voting common stock in Progress Enterprises, Inc., which was organized by Mr. Sullivan.

The company is the investment arm of a program for economic development and job training. Its capital was pooled from \$10 monthly contributions by members of the congregation of Zion Baptist Church.

Currently completing a \$1.7 million Progress Plaza Shopping Center in Philadelphia, the church corporation contemplates similar shopping centers in 12 other cities. The Ford Foundation said the stock purchase was to provide additional capital for this goal. Ford's investment in Progress Enterprises is part of a venture in which the Foundation will place a portion of its investment portfolio in projects promising a "high social yield."

Mr. Sullivan grew up in poverty in Charleston, West Virginia; was ordained a Baptist minister at 17, and won an athletic scholarship to West Virginia State College. He played basketball and football before a knee injury forced him off the athletic field and into a night shift job in a steel mill while he finished his education.

In 1942, Adam Clayton Powell on a visit to West Virginia persuaded Mr. Sullivan to attend Union Theological Seminary in New York, and later made him assistant pastor at his church.

The late fifties found Mr. Sullivan making his presence felt in Philadelphia through his efforts to organize a group

of black clergymen, known as "The 400 Ministers," in a campaign of selective patronage against firms they felt discriminated against blacks.

While this campaign got almost no publicity in the white community, it did bring results. Blacks were employed in considerable numbers.

But even when the job barriers came down, many of the blacks who needed jobs were simply not qualified. It was this dilemma that set Mr. Sullivan on the course that was to end by making him a hero in Philadelphia.

"I realized in the beginning that we had to do two things," he said. "We had to break down discrimination against Negroes, and train ourselves to be able to take the jobs. We decided to go after discrimination first.

"We'd put on a campaign of selective patronage against one company and then another. That's the way you have to build. Brick by brick. Then we had to start training. Integration without preparation is frustration."

Mr. Sullivan's first job-training center got underway in 1963. He envisioned it



Rev. Leon Sullivan escorts President Lyndon B. Johnson through Philadelphia's first Opportunities Industrialization Center, where blacks receive training to qualify for jobs.

as a movement of pride, of blacks working with blacks to make their place an integrated society of black and white. His group raised \$100,000 in seed money from small business and individual contributions.

The Ford Foundation gave \$200,000. Philadelphia corporations came through with \$250,000 more, in addition to offering advice and equipment for this bold enterprise. The first center — Opportunities Industrialization Center — was established in an abandoned North Philadelphia jail house.

Philadelphia's OIC now has five centers operating on an annual budget of \$3 million, about 80 per cent of which comes from the Office of Economic Opportunities. Similar OIC's have been launched in other cities.

The Labor Department estimates Philadelphia's OIC has added \$8 million to the city's economy, as well as relieving the state of an estimated \$1.5 million in welfare payments. And in a tight labor market, the potential of the black labor force is appreciated.

DISMISSAL OF CAMPUS CHAPLAINS STIRS CONTROVERSY

CHAPEL HILL, N. C. (RNS) — Dismissal of two Episcopal Church chaplains from University of North Carolina campus work has spurred protests.

The Rev. William Coats and the Rev. William Tucker were notified recently that their work had been found "ineffective" by a commission studying campus ministries of the Episcopal Diocese of North Carolina, and that their services would be terminated June 1.

Mr. Coats was active in the Democratic gubernatorial campaign of Reginald D. Hawkins, a Charlotte Negro, was involved in the Chapel Hill community's first housing case, delivered a controversial high school baccalaureate, and participated in a "disorientation" program conducted by a student group for freshmen on campus this fall.

Mr. Tucker has not been a political activist. Both men have served as chaplains here for about three years.

Parishioners of the Chapel of the Cross (Episcopal) here circulated petitions pressing "dismay over the sudden arbitrary dismissal" of the clergymen.

The petitions said, "This is a time of deep uncertainty in our society. We face seemingly insoluble conflicts: race and white, rich and poor, young and old, and war both hot and cold. It is a time when the church's mission is seriously doubted as having any relevance for our common agonies."

One of our concerns in addressing this petition to you (Bishop Thomas A. F. of the N.S. Diocese) is that we thought the Episcopal Church under the temper of our time, and that is

High School Science Students Show Strong Interest in Religion

RELIGION is playing an important part in the minds of most of the nation's top high school science students who gathered in Chicago for the Tenth Annual National Youth Conference on the Atom. Basically, science and religion are similar, they say.

A survey taken at the conference, November 21-23, indicated about 90 per cent of the delegates are church members, and about half of these youngsters are active in various church sponsored activities.

Each year a selection of the brightest and most promising teenagers is brought to Chicago from across the nation by their local investor-owned electric power companies to hear eminent spokesmen from universities, government laboratories and industry present a picture of research being carried on today on the peaceful use of the atom.

This year, 750 students and their teachers heard 13 scientific experts explore "The Power in Combining Scientific Disciplines." Greetings were sent to the conference from President Lyndon B. Johnson and Harold Howe II, U. S. Commissioner of Education. Special scientific consultant was Dr. R. Christian Anderson, assistant director of Brookhaven National Laboratory and Associated Uni-

sponse was a fresh, innovative style of campus ministry," the petition said.

"The Episcopal ministers on this campus have witnessed to the vital meaning of the Christian message for our day, they have faced the hard questions with courage and integrity, and they have helped gain a new respect for the Christian faith."

The petitions were sent to Bishop Fraser and to the Rev. Martin Caldwell of Southern Pines, chairman of the diocesan Commission on Campus Ministry.

Similar petitions signed by other campus ministers, Episcopal students, members of the YMCA and others asked reinstatement of the chaplains.

The Rev. Robert Johnson of the campus Wesley Foundation, a Methodist student organization, said letters are being sent to the bishop by persons of several faith groups "expressing their appreciation of Coats and Tucker, and to the commission informing them of their effectiveness."

He claimed that Bishop Fraser has shown "a lack of compassion and made incredibly callous remarks" in dismissing the two chaplains, saying the bishop had acted without consulting other campus clergymen or the university's religion department.

During a protest meeting, Dr. John W. Dixon, a university professor, was named to select members of a committee which will "serve as a focal point for action in the matter." Dr. Dixon said, however, "We don't see much chance of getting the bishop to change his mind."

versities, Inc., and co-sponsor was the National Science Teachers Assn.

When questioned about their religious beliefs, the students answered that their religious studies aid them in science interests and that religious and science training have much in common. "Contrary to the opinion of some, I feel there is no conflict between science and religion—basically, because they are striving for the same goal, the betterment of mankind," Frank Campbell, Athens, Pa., said.

"Religious philosophy gives meaning to scientific research," Robert Rolla of Chicago; "Basically, they are both about the same things," Gary Schupska of Geneva, Ohio; "One says why something happened, the other says how it happened."

"Religious studies give science a purpose," Michael Steinberger, Kennett Square, Pa.

And, according to Stanford J. Stewart, Big Spring, Texas, "Both religious and scientific studies are the study of God."

For Edward Hinshaw, Dayton, Ohio, "Religion and science both build a strong will to do what is best." And, Larry Yeager, Wichita Falls, Texas, said, "They help me have singleness of purpose."

John Yantosca, East Boston, Mass., believes "Science is the study of God's art; religion, the study of God. By learning about both, I can get a better understanding of God and the universe."

"They both make me realize the presence of a tremendous power beyond human control," said Jack Zippay, Charleroi, Pa.; and Debora Gilliland, Corry, Pa., "The study of science makes me more aware of God, just as the study of religion makes me more aware of scientific wonders"; "Both lead to explanations

and reasons for existence," Frank Orson, Midland, Texas; Anthony Pecha, Soudan, Minn., "I have a deep interest and devotion to both."

To Dana Roberts, New Canaan, Conn., "They are one and the same — both lead to the discovery of reality." And for Dennis Petry, New Paris, Ohio, "Both, to me, are the search for truth."

To qualify for the trip, many students had entered and won awards at local, state and national science fairs or received some other recognition of outstanding scientific achievement.

The conference is designed as both a reward for achievement and a stimulus to greater effort in later years.

Law Change Gives New Benefits to Children of Deceased Mothers

EVANSTON, Ill.—A provision in federal Social Security legislation that can mean substantial benefits for children of deceased, retired or disabled women with work credits has recently come to the attention of The United Methodist Church's General Board of Pensions here.

The benefits vary in accordance with the mother's credits. In the case that came to the board's attention—and described by Social Security officials as fairly typical—children aged 5 and 1 at the time of their mother's death will receive a total of \$24,452 by age 18.

If the children go on to college, their benefits will continue to age 22 and the total amount paid over the years exceed \$33,000.

The benefits are made possible through a 1967 change in the law whereby no longer is it necessary that the mother have worked recently under Social Security.



Attention of delegates is high at the Atom Conference in Chicago as new, challenging ideas fill the General Session auditorium.

This is the story of a business executive, a firm believer in God, who exemplifies this faith in the way he lives. You might say this is a portrait of a gentleman.

What Would Happen If God Got Mad at Me?

By CHARLES SCULLY

RECENTLY, at a private party marking the 80th birthday of one of America's top business leaders, I asked the guest of honor about his constant composure, even under stress. The question, as I remember it, was: "Don't you ever get angry at anyone?" The immediate response without hesitation from this 80-year-old gentleman was: "What would happen if God got mad at me? We're all His children, you know, and He's mighty good to us." I shall never forget that moment nor that instantaneous answer for it has greatly influenced my life ever since. How true it is and yet how often we forget. We "lose our tempers" simply because someone else has, in our opinion, faltered or erred. Are we not equally guilty of faltering in the eyes of God? Don't we ever stop to wonder what might happen if He "lost His temper" with us?

That powerful acknowledgment to a basically simple question was given by one of the outstanding men of our age, Paul Heinecke, founder and president of SESAC, INC., today one of the world's foremost music licensing organizations. Here is a man who, while heading this internationally recognized business, has always found time to remember that he is God's child, as are we all, and that everything we have or will have, we owe to Him.

Paul Heinecke is a man among men—a true God-living man whose business dealings are more often than not simply a firm handshake and a look "square in the eye." He is a gentleman in a world that we sometimes feel has forgotten what the very word "gentleman" means.

Perhaps there are those who would think that he is of another age—"from the old school"—and that his way of life is no longer possible in today's busy, callous world. But is today's world any different from the world of, let's say, the early 1930's when he founded SESAC. I think not! And if that is true, Paul Heinecke's philosophy is as applicable to today's society as it was then. Certainly, it's worth a try, and, I might add, it is working for him in our modern society just as it has all his life.

We might begin modestly by remembering some of the oft-forgotten simple rules of courtesy. Today a man rarely offers a lady his seat on a bus or other public conveyance. We find members of the "male set" pushing, shoving and elbowing their way to the head of a line without regard for their feminine counterparts. And yet, are not the girls just as guilty as the men in this regard? Many times, a man holds a door for a lady to enter only to have her pass through without so much as even a nod of thanks. He retrieves a dropped coin or paper and, again, there is very often little or no acknowledgment. Isn't it time that the world began a "rebirth of courtesy"—a return to the "lady and gentleman" status rather than the "guys and gals" of today.

Paul Heinecke built a highly successful business and a very happy life on this philosophy. He constantly displays courtesy to all, both young and old,

Pastor Believes In "Immortality"

MINNEAPOLIS (RNS) — The advertisement for Edgewater Baptist church here in the Minneapolis Star said the Rev. Ellis E. Eklof, Jr., pastor, would preach on the topic, "I Believe in Immortality."

"There were a lot of laughs over it, but the error didn't fill the church," Pastor Eklof reported later. Attendance was good but many regulars were missing because of flu.

The actual sermon topic, "I Believe in Immortality," was the last in a series on the Apostles' Creed.

Pastor Eklof said he had foreseen the possibility of a typographical blooper in his topic and had taken pains to see that "immortality" was spelled correctly in his ad copy.

Now he wishes he had changed his theme to "I Believe in Everlasting Life."

rich and poor, mighty and meek. is an understanding executive . . . firm businessman with a gentle and an appreciation of his fellow man beings. I remember well one of first contacts with this outstanding gentleman: I was a relatively new member of his staff, working in the collection department. My assignment was to obtain payment from an account that had not replied to numerous letters or forwarded any monies for several months. My initial reaction was to write what I termed a "Pay Up Else" letter—and I did just that. Paul Heinecke read the letter before it was posted and, in his own quiet way, asked me: "What do we know about this man? Perhaps he is ill. Why not phone first and find out if we can help in some way." I followed his advice, phoned and found that the delinquency and failure to acknowledge our letters was indeed caused by a serious illness in the man's family. I offered to take the balance in abeyance for 90 days and our firm gained not only payment in full before the appointed time but a more important, a friend. As Paul Heinecke has so often said, "Compassion and understanding of the other fellow is in many instances nothing more than good business practice."

We all appreciate the interests others in our own private world and its day-to-day problems. Isn't it bad that so many businesses today have forgotten that personal service, personal interest and pride, and an awareness of our purpose in life as a part of God's family can and will not only bring success but make our personal lives so much more enjoyable.

I have never known a man quite like Paul Heinecke but the world can only hope that there are and will always be many others. I, for one, cannot imagine a world devoid of character and understanding—a "dog eat dog" society where each of us would think only of himself and his personal gain. There are those among us who feel that we have already reached that point but I will refuse to accept this as fact so long as men like Paul Heinecke exist. He has built a world on "Doing unto others as

would have them do unto you." It works for him and it can for all humanity. Give it a try. You might be surprised at how contagious and how effective it can be.

Who knows, if each of us in his own little way, begins to practice this philosophy in his daily life, it could well be infectious enough to spread to nations around the world and thereby promote greater understanding among all peoples and the eventual cessation of all hostilities.

"What WOULD happen if God got mad at me?" Even today—especially today — an interesting question, isn't it?

Ford Contributes \$9,871,910 for Birth Control Studies

NEW YORK (RNS) — The Ford Foundation announced 28 grants totaling \$9,871,910 for research, information and action programs in population control.

Largest grants, \$1.5 million each, went to the University of Michigan's Center for Population Planning and the Carolina Population Center at the University of North Carolina, Chapel Hill.

The Michigan facility prepares students for careers in family planning, studies the relation of population to health and gives technical assistance to international organizations concerned with population problems.

A multi-disciplinary approach is taken at the North Carolina center to population research, training, service and field consultation.

A \$929,995 grant went to the University of Chicago for partial support of a five-year program of training in reproductive biology and research in ovulation, conception and implantation directly relevant to fertility control. Chicago U. also received two other grants totaling more than \$600,000.

The Mount Sinai School of Medicine, New York, the Albany (N.Y.) Medical College and the University of Lund, Sweden, received grants for the study of reproductive biology leading to improved birth-control methods.

The National Urban League received \$350,000 to test a new approach to family planning programs in Los Angeles, Philadelphia, and St. Louis. The program will attempt to increase family planning service through improved community organization. It will operate largely among Negro families and involve person-to-person and group information.

The Population Council was granted \$200,000 to provide information to family planning administrators who need up-to-date data. Planned Parenthood Federation of America, Inc., received \$450,000 to continue technical assistance to community agencies desiring to make applications to the federal government for family planning.

On a Wide Circuit

By W. W. Reid



Need to Guard Against "Compassion Fatigue"

WHILE the Christian churches of the world are becoming more and more conscious of the continuing and growing need of people for material relief, there are signs of a dangerous "compassion fatigue," Dr. Bruno K. Muetzelfeldt, director of the Lutheran World Federation department of world service, reports from Europe. And this "weariness in well-doing," he notes, grows out of the fact that despite increasing relief programs and growing personal commitment of millions of church people, the grand total of resources given does not begin to care for the increasing levels of world hunger, want, the widening cleavage between rich and poor, and the political instability (which always results in need) of many of the struggling nations. In a word, population and hunger are growing faster than food and care can be given.

"While the lofty ideals of the rights of man are propounded in the forums of the world," Dr. Muetzelfeldt warns, "the wrongs of man are perpetrating one atrocity greater than the other, heaping misery upon misery on the already staggering dimensions of human deprivation and all but nullifying every constructive effort."

The Doctor called attention to the "current complex theological, ecclesiastical and procedural issues"—within the "giving" churches and groups—that are also sources of concern. "The development of contemporary concepts of social ethics has made it clear that compassion expressed in remedial acts of love must not and cannot be a legitimate substitute for a passion for justice," he says. "In fact, within the concept of the 'theology of revolution,' the concern for justice has been given such predominance that other Christian concerns, which also have their validity, are in danger of being disregarded.

Dr. Muetzelfeldt also notes that "there are strong pressures which would introduce into the assessment of the needs and the nature of service projects, ecclesiastical considerations quite irrelevant to the needs themselves. A valid concern for ecumenical policy for the strengthening of the social responsibility of the local church and for a Christian testimony, when falsely applied to a given situation of human need can frustrate a speedy and effective response.

"Unless coordinating efforts are counter-balanced by keeping alive the spirit of Christian spontaneity and direct responsibility in response to human needs," he says, "these tendencies, if allowed to mushroom, can have a debilitating effect which will inevitably lead to 'weariness in well-doing'."

The director cautions further that while there is increasing expression that "only the tremendous resources of governments" can meet the tremendous needs of the world, "taxes cannot replace compassion."

In this regard, Dr. Muetzelfeldt says that "it is the Christians who constitute the predominant portion of the affluent section of our world" and asks: "Have we failed to let the governments know that as citizens we demand a more responsible policy of aid and trade assistance for the predominantly non-Christian sector of our human family who live in fear of famine and disease? Here a whole area of Christian service needs more intensive exploration."

The program, he says, does not merely consist of millions of pounds of relief goods, hundreds of thousands of refugees who look to us for help, tens of thousands of sick who queue up to our clinics or hundreds of congregations who plead for our fellowship and help . . . "It is also the small project, insignificant as it may appear, which might be a signpost in the wasteland of human distress, a ray of hope in the darkness of man's loneliness and a footprint which leads two human beings, one rich, one poor, to the recognition that they are brothers, because they are both the children of their heavenly Father.

News From the Churches

Students Assist With Worship Service

Jim Nielsen of Ferris State College and Vera Carey of MSU assisted the pastor, Rev. Forest Crum, in the service on Student Recognition Sunday at Faith Church in Coleman.

The Sunday school Christmas program was held December 22 under the direction of Mrs. Ethyl Acker. The teachers assisted and each class participated. The concluding candlelight service was very impressive as angels lighted the first candle and each one attending lighted a candle from the one next to him until the whole church was aglow. Mrs. Ethyl Oberdorf assisted with the costumes and Keith Berk was the organist.

Two young men from the church left for the service this month. Bill Baker joined the Marines and Glenn Sprenger, the Air Force.

Retiring Choir Director Honored at Highland Park

Roy M. Parsons was honored at Highland Park First Church by a host of friends including members of the choirs who have sung under his direction. A reception on Sunday afternoon, December 29, in the Fellowship room marked his retirement after 31 years as Minister of Music and baritone soloist. It also marked a second retirement for the man often called with affection, Highland Park's "Mr. Music," at the High School in 1955. Mr. Parsons graduated in 1915 with honors from the University of Michigan where he was a member of the University's combined Glee Club and Mandolin Club; and a baritone soloist, singing lead roles in several operas on campus. He has studied under Hollis Dann at New York University, Oscar Sanges of the Chicago Musical College and Thaddeus Wronski of Detroit. For many years he directed mixed choirs for the Lenten services at the Fox theatre.

A past president of the Highland Park Rotary club, he directs group singing at weekly meetings and is a member of Highland Park Commandery 53, Knights Templar, a past president of the Supervisors Club of Detroit, a member of the Phi Delta Kappa honor society and was elected to the National Music Fraternity, Sinfonia.

The Worship Commission of the church, under the leadership of Miss Mary Lou McGregor, prepared the service of retirement which included special numbers by the choir under the direction of Thelma Boomhower, organist.

Appreciation was expressed by John Bowden, Jack Rowe, James Gilson, Miss McGregor and the pastor, Rev. Robert E. McLean. Mrs. James Thomas led congregational singing and a quartet render-

ed a special number. Francis Thomas, lay leader, presented a check to Mr. Parsons and indicated how much the church would miss his leadership. Mrs. Parsons was presented with a corsage and both were presented with gifts by the choir. Refreshments were served with Mrs. McLean and Mrs. John Rowe, pouring.

Student Recognition Day was observed



Francis D. Thomas, lay leader, right, presents a check to Roy Parsons who retired as choir director at First Church, Highland Park, after 31 years' service as the pastor, Rev. Robert E. McLean, left, looks on.

at the morning worship hour. The church's two young men home from Garrett Theological Seminary took charge of the service. Douglas Bowden assisted in the worship portion including the pastoral prayer and Maurice Sharai, Jr., a freshman, spoke concerning activities at the Seminary. Mrs. Molly Kinney was soloist and the Chancel Choir sang two anthems with Miss Kathy Merena, associate professor of music at Stevens Point, Wis., and a member of First Church, playing a piano accompaniment in conjunction with the organist for the first anthem.

Several students and servicemen were present. The congregation enjoyed a coffee hour in the fellowship room following the service.

A confirmation class and others were received into the church in December by Rev. Byron Hatch, whose family is associated with the church, in the absence of the pastor, Rev. Robert McLean, who was confined at home for several days with the flu. Mr. Hatch is associate director of the Detroit Conference Board of Christian Education.

WCSA Presents Program On Christian Symbols

A highlight of the Christmas season at Trinity United Methodist Church in Allen Park was the trimming of a 7-foot lighted tree with handmade white styrofoam Christian symbols. The gold decorated symbols were explained by WCSA members as they hung them on the tree.

The program and symbols were planned by Mrs. Harold Gloyd assisted by Mr. Donald Miller, Mrs. Roger Curavo, Mrs. Mel Hartman, Mrs. Earl Osborne, Mrs. William Guilder, Mrs. Earl Pratt and Mrs. Bruce Wangen.

The other tree in the sanctuary was decorated with typical Christmas ornaments during a hanging of the green program. Candles and greens were placed on the window sills and the Commission on Missions had ribbons hanging at the entrance where members of the congregation placed a Christmas card from their family to the entire church family. The third tree stood in the educational building.

Ann Arbor First Launches Ambitious Mission Program

First United Methodist Church, Ann Arbor, has launched an ambitious program with the general theme of FEED IN and SPEAK-OUT. Designed to enable every member of the church to share in the current structure study being carried on by the Committee of Seven and its auxiliary Committee of Fifty, the program has three phases—the Mission Study Program, the Sunday Morning Pulpit, and the neighborhood SPEAK-OUT sessions scheduled for three successive weeks. Members of the Committee of Seven are: Robert S. Fox, Mr. Hayden K. Carruth, Mrs. David Pons, Thomas Riggs, William Mays, Robert Lehker, Harold McKercher.

Sunday mornings at 10:15 a.m. in the Social Hall, members will have opportunity to listen in, to look, and to talk back: to a panel of First Churchmen; a speaker familiar with the critical social needs of Ann Arbor; a minister identified with church renewal and urban ministry; and to a special movie produced by the Presbyterian Church. This will provide some of the "feed-in" in terms of information, ideas, new developments and unique local challenges, which will reflect itself in the neighborhood discussion groups during the week-nights following.

All adult classes and youth classes will combine with this annual "School of Missions" which is geared to helping members know something of the task of the church in our modern society.

Plans are completed for more than neighborhood SPEAK-OUT sessions in parish homes. Discussion periods will be scheduled for every evening of three successive weeks. Members are invited to attend the one most convenient to them in terms of the night of the week and the geographical location. Members of the Committee of Fifty, augmented by other local church leaders, will serve

discussion leaders. All those attending will have an opportunity to express themselves on what they think about the Church and how it can meet its task in our day.

Dr. Hoover Rupert, preaching minister, has scheduled the pulpit plans to gear into the special parish-wide effort to study and discuss the role of the Church in our time and in our community. He will deal with the three areas of this role and responsibility on the first three Sunday mornings.

On February 2, four lay members Mrs. Hayden K. Carruth, Mrs. Roland Lehker, James A. Crippen and Thomas F. Hagerty, under the leadership of Dr. Robert Fox, chairman of the Administrative Board, will give the composite lay sermon on "What I Feel the Church Should Be and Do."

On February 9, the pulpit guest will be Dr. Arthur Flemming, president of the National Council of Churches. He will speak on the topic: "The Ecumenical Emphasis in Today's Church."

The final pulpit presentation of this series will come on Sunday, February 16, when Dr. Rupert celebrates the tenth anniversary of his occupancy of the First Church pulpit. He will preach on the theme, "A New Church for a New Day."

Henderson Settlement Grateful For Five Barrels of Articles

A group of ladies at Trinity Church, Lapeer, decided to make Christmas for Henderson Settlement, a Kentucky mountain mission at Frakes, Ky., after hearing Mr. Roy Severance, assistant director, tell of the workings of the settlement which is mission supported. Mr. Severance spoke at the church last fall.

The group collected clothing of all kinds, bedding, draperies, and many odds and ends that could be used there. Five barrels were collected and a total of 528 lbs. was sent by REA Express.

A portion of Mr. Severance's letter read:

"We have your note and the packages at hand. What a wonderful gift it is. The clothing is forever needed here—and the goodies tucked in here and there have helped to make Christmas come to life for others. The evening before the things arrived, some young men who have been terrorizing the community with thefts broke into our shop and took every tool from bench and truck. We didn't even have a screwdriver to begin the next day's work. You can imagine our great joy at finding the tools among the things from Lapeer. On the same day, almost as if by cue, a man from Oak Harbor, Ohio, came with some power tools. Do you think God takes care of His own? We do!"

A look into one's clothes closet may

reveal some items there that have not been used in a while, such as clothing, curtains and linens of all kinds. Anyone wishing to help this Mission may write to Mr. Roy Severance, Assistant Director, Henderson Settlement, Frakes, Kentucky 40940.

Church School Sends Mittens to Korea

A Christmas cantata, "Night of Miracles," by John Peterson was presented by the senior choir of the Harrisville church as part of the holiday activities. Mrs. Edwin Holmes was the director and organist. Pat Kerr was the reader and soloists were: Mrs. E. Atchinson, Otto Klein and Bruce LaMarts. Members of the choir included Mrs. R. MacNeill, Mrs. J. Somers, Mrs. L. Haley, Mrs. P. Effrick, Mrs. R. Edwards, Mrs. J. Kerr and Mrs. D. Dawson. David Green and Beth Schroeder played organ and piano duets and Mr. Green, organ numbers.

More than 65 attended the church school Christmas party when mittens were hung on a tree in lieu of exchanging gifts. Seventy-four pairs were mailed to the Christian Union Hospital, Wonju, Korea. Breaking a pinata was a highlight of the party.

The annual Birthday Party for Christ was held on a Sunday evening with a potluck supper at 6 o'clock. The pastor, Rev. Don Bates, dedicated the birthday cake with one candle on it, which centered the table and was flanked by 12 large candles, representing the months of the year. Mrs. Holmes was chosen to light the candles in appreciation of her work in the Sunday school and church, especially that of choir director and organist. As the candles were lighted those

with birthdays in the corresponding month contributed to a "World Service" fund. About 60 attended the event.

Church Aids Stranded Motorists

Probably one of the most unorganized New Year's Eve parties held on December 31, 1968, was assembled at First Church, Watervliet.

Sub-zero temperatures with blowing snow and slippery roads forced I-94 motorists off the expressway to seek accommodations in the town. Public sleeping quarters were soon exhausted and the churches were alerted to the pressing need of shelter for the travelers, some from as far away as Cameroon, West Africa, and others as near as Stevensville.

Members of First Church and the pastor, Rev. Laurence R. Grubaugh, quickly responded to the emergency and cots, blankets, sleeping bags, etc., were taken to the church. Hot chocolate, coffee, milk and rolls were served as some had been stranded on the highway for as long as four hours and arrivals continued until 3:30 a.m.

Restaurants being closed because of the holiday prompted the manager of a local food store to assist with available groceries. Appreciation was extended to him as well as all others who responded to the emergency.

The church was host to about 50 people and provided breakfast for them New Year's Day before they continued on their way. Members agreed they had really ended the old year right and truly enjoyed being helpful to many new-found friends.

New Choir Robes Dedicated



The DeWitt Junior Choir members display new robes which were dedicated at a special service December 22 as were new hymnals and a baptismal font. The font was given in memory of James Warden Peltier by his parents, Mr. and Mrs. A. B. Peltier, and the hymnals and robes were purchased from memorial gifts and special offerings.

Evangelistic Mission to Latin America Reveals Conditions on That Continent

By Morris E. Bauman

SHORTLY before his untimely death President John F. Kennedy said, "Latin America is the most critical area of the world today." Whatever he may have meant by that, here is a vast complex continent of eight million square miles, 22 independent nations, and 200 million people that we must try to understand.

Rev. Morris E. Bauman, pastor of Calvary United Methodist Church, Lansing, and Rev. Gaylord D. Howell, pastor at Battle Creek Urbandale, along with 20 other United Methodist clergymen and one layman from across the United States, recently had a unique experience to move toward a better understanding of much of South America and to make a definite contribution to the people of that great "Land of the Future — of Tomorrow," that "Land of Contrasts, Change, and Decision."

Responding to the request of the Argentina United Methodist Board of Missions, the General Boards of Evangelism and Missions of the United Methodist Church in the United States invited this group of churchmen to conduct a month-long mission in South America. The purpose of the mission as stated by the Argentina Board of Missions was:

To strengthen fraternal ties between The Methodist Church in the United States and The Methodist Church in Argentina;

To help train churchmen in Argentina for their task of evangelism through the fraternal sharing of methods and experiences;

Through visiting the congregations and preaching in Argentina churches, to proclaim the Gospel to persons who do not yet know Jesus Christ in a personal way and provide the opportunity for these persons to acknowledge Him as Lord and Saviour;

To enable visiting ministers to have a firsthand contact with national authorities, universities, schools and clubs, as well as with Argentine homes;

To enable the visiting churchmen from the United States to return to their congregations with an enlarged vision of the Christian world mission.

After a brief orientation at Miami, the group traveled over 15,000 miles visiting: Panama City, Panama; Guayaquil, Ecuador; LaPaz, Bolivia; Santiago, Chile; Montevideo, Uruguay; Buenos Aires, Argentina; Rio de Janeiro, Brazil; and Caracas, Venezuela.

Upon arriving in Buenos Aires where the actual mission was to take place, Bishop Sante U. Barbieri of the Argentina Methodist Church greeted the group with these words: "You are here at a moment

of crises between the United States and Latin America. While here you will have an opportunity to see the U.S. from the outside. As Christians we welcome you as brethren in Christ. We are just one people. There are no Jews or Greeks, male or female in Christ."

There is some evidence of a growing anti-Americanism in South America. The death of Martin Luther King was widely publicized in their papers and portrayed the U.S. in a very bad light. Of course, the assassination of President John F. Kennedy and his brother, Senator Robert Kennedy, did not help our image there. John F. Kennedy has become something of a legend in Latin America.



Pictured at a press interview during an Evangelistic Mission conducted in Latin America by the United Methodist Church, left to right, are: Rev. Julio Sabanes, interpreter; Rev. Morris E. Bauman of Lansing; Rev. E. V. Pak, host pastor; and Rev. Howard T. Lipps of Vicksburg, Miss.

His pictures are still seen in many public places today. In several places, signs crudely painted on walls are to be seen saying "Yankee, go home." Some call our Alliance for Progress an "Alliance that Stops Progress." We are criticized for interfering too much in Latin American affairs. For the most part, however, the group was received with open arms and hearts. A great and genuine interest was found there in the U.S. The signs were recognized as the work of a few radicals. They were assured too, that only a few of the youth in the U.S. were responsible for the bad image that they have of our youth in that country. It was found that faith does bridge the barriers of misunderstanding.

The people of South America are no different than anywhere else. They have a great sense of humor. They do not like "long-play pastors" any better than people do here. They too blow the car horn in tunnels and call bad coffee "umbrella juice." They say that the first man on the moon is bound to find a Coca Cola plant there. They laugh and cry and respond like people do everywhere.

The group arrived in Panama City on the evening of the day when President

Arnulfo was inaugurated. Their streets were filled with people celebrating the event. A few days later he was removed from office.

The group arrived in Lima, Peru, a day after the military take-over there. Soldiers with fixed bayonets and arm vehicles were everywhere. The presidential palace was ringed with many tanks. The day before, tear gas had been used to disburse the crowds. Windows had been broken, cars overturned and burned. Restrictions on group gatherings on the streets made it necessary for a special religious procession at St. Francis, the Cathedral of Peru, to be held inside rather than on the streets as usual. Barred windows and doors, and wall enclosures impressed the churchmen. It was a new experience to be in a country under military rule. Student unrest

the university of Uruguay in Montevideo had caused the military government to take over the institution, including the English-speaking Methodist Church located in the middle of the campus. Students had resorted to cutting down trees and building fires in the streets to block traffic and to express their hostilities.

The slums of Lima, Peru, were visited where infant mortality is 40%. Here some 500,000 "squatters" who apparently receive no government subsidy. The birth rate is so high that the schools cannot possibly keep up. The Colegio of America was established by the Methodist Church in 1896 to meet the need for education. Many of the highly respected and leading citizens in Callao and Lima are former students of this pioneer educational institution. A hot lunch program for children at Central Methodist Church, Lima, provides many children with one good hot meal a day using Church World Service food.

The Church is doing much in the way of social ministry. It provides "hostels" to house students. Most universities in Latin America have no dormitories and students find it very difficult to find housing. The church is involved in the Goodwill Industry program with a view

fine center in Montevideo. Here various skills are taught so the people can supplement their incomes. Day Care Centers are doing a great work. Sweet Memorial Day Care Center in Santiago, Chile, is recognized as a model institution and is widely visited by university, medical and nursing students, and by professional groups. The founder of this Methodist center received the highest civilian award given by the Chilean government. One-half of the population of Chile lives in Santiago which, next to Los Angeles, is the smoggiest city in the world. It is a beautiful city and Chile enjoys the most stable democracy in all of Latin America. There is a growing middle class there which now includes about 30% of the population. This is a new thing for Latin America.

The ecumenical spirit prevails in much of Latin America. Union Theological Seminary of Buenos Aires is supported jointly by Disciples of Christ, United Presbyterians, The Waldensians and others besides the United Methodists. Pastor Elias V. Pak of the Methodist Church of Mar Del Plata, Argentina, was invited to teach a course on personal evangelism at the Catholic University of that city. Pastor Bauman and his team-mate, Pastor Howard Lipps of Vicksburg, Miss., were interviewed with their interpreter, Superintendent Julio Sabanes, by the local TV station. The questions asked were, "Was part of your purpose for coming to draw closer to the Roman Catholic Church? What are the relations between the Roman Catholic Church and the Protestant Church in the U.S.? What is the United Methodist Church in the U.S. doing in response to the Vatican Council's call to Christian unity?"

Religious freedom is quite universal in Latin America. Although the Roman Catholic Church has state support in Argentina, and both the president and vice-president must belong to that faith, other creeds are tolerated and freedom of conscience prevails and is enforced by legal guarantees. The radio and press are free.

Inflation is a real problem in South America. Twenty years ago in Argentina, for example, the rate of exchange was 4 pesos to \$1.00. Now it is 350 pesos to \$1.00. Thirty per cent inflation in one year is not uncommon. In Brazil the tip for a dinner for five was made with a 5000 cruzeiros bank note which was about \$1.50.

The Methodist Church in Argentina is soon to be autonomous. In Brazil, that great Portuguese-speaking nation of 70 million people, it already is autonomous. This means that it is neither cut off nor secessionist, but standing side by side with American Methodists and other Methodist bodies in the world. It implies self-direction, but in cooperation rather than isolation. It implies independence, not divorced from responsibility. All projects in the Brazilian Methodist church are the

initiative of this church. Their execution cannot depend upon American gifts and will never, never be entirely supported by them, but the spiritual and financial cooperation of American Methodism is asked and given for the most strategic programs of Brazilian Methodism. Being autonomous implies fraternity and mutual respect. Most of all it implies common allegiance to the one head of the Church, the Lord Jesus Christ.

A spirit of stewardship prevails in Argentina. Even the poorest and humblest learn to give in sacrificial measure. After the Chilean earthquake of 1960, a single church made an offering of 42,000 pesos for Chile — an amount equivalent to two-thirds of the pastor's salary. All the church schools have missionary offerings. The pastor's salary is paid from a common fund on an equalized basis and averages about \$1600 a year. Even this is possible only because the churches have increased their giving from 30% to 100% each year during recent years of inflation.

Seeing the church on mission in South America and being a part of the 1968 Evangelistic Mission in Argentina was indeed a great experience!

Scott Memorial Members Honored in Detroit

Cohen W. White, Sr., chairman of the Administrative Board of Scott Memorial Church, Detroit, was honored at the 37th annual banquet of the Detroit Real Estate Brokers Association. Founder and president emeritus of the organization, Mr. White was presented with a gold engraved plaque in recognition of his contribution to the community.

Mrs. Elizabeth Wilson, who is very active in the church's Wesleyan Service Guild, was chosen Detroit's "Teacher of



Mr. Cohen W. White, right, and Dr. Clarence T. R. Nelson, pastor of Scott Memorial Church, Detroit.

the Month" in November and honored at a reception in the Detroit Historical Museum. A remedial reading specialist, she now instructs teachers as a language arts



Mrs. Elizabeth M. Wilson

demonstrator for 30 elementary schools in Detroit's Region 3. Previous to this new assignment this year, Mrs. Wilson spent 24 years as a reading and language expert in the inner-city schools. Born in Birmingham, Ala., she received her elementary and secondary education in Detroit schools and earned her bachelor's and master's degrees at Wayne State University.

For the past four years she has worked in Operation Head Start. She also has served as team leader in a three-school basic reading demonstration project, was a member of a textbook selection committee, and served as school representative of the Detroit Education Association. She is a past president of the Pi Lambda Theta Alumnae Chapter and has done volunteer work at Children's Hospital.

Appropriation for Saint's Day Festival Hit By Legislator

MAYAGUEZ, P.R. (RNS) — An \$18,075 public appropriation to cover expenses of the annual patron saint festivities in Mayaguez, Puerto Rico's third largest city has been sharply criticized by Municipal Assemblyman Juan Ramirez Ledesma.

"There are other necessities urgently needed in Mayaguez," the assemblyman said in rapping the expenditure. The money, he said, was appropriated to cover "representation expenses" to pay "show business people" to entertain visitors to the festivities.

Patron saint festivities are a tradition in Puerto Rico and are held in each of its 76 cities and towns. In recent years, however, some fiestas have come under fire from civic and religious leaders.

Mr. Ramirez Ledesma said Mayaguez could have used the funds to improve refuse collection.

Meanwhile, a spokesman for the city's Public Works Department said the refuse collection equipment is "not in the best shape, but there are no funds available for repairs."

About Persons

DR. AND MRS. WILLIAM H. HELRIG-EL of Hastings plan to fly from New York City, January 29, to Paris on the first leg of a trip that will take them to South Africa, then up the eastern coast of Africa and finally to Addis Ababa. On their homeward bound trip they will visit Athens. Dr. Helrigel is a retired minister of the West Michigan Conference.

REV. AND MRS. A. F. NIEMANN of Harrison are spending the winter at 45 Detroit Avenue, Lakeland, Florida 33801. Mr. Niemann, a retired member of the Detroit Conference, preached 10 times during the summer, including twice at the Harrison Congregational Church, once each at the Walled Lake and Henderson United Methodist churches, and six times at Lake George Community Church.

CHAPLAIN DONALD J. ROBINSON, member of the West Michigan Conference, who has been serving in Germany the last two and a half years, expects to return to the United States in February before going to Vietnam. Chaplain and Mrs. Robinson have been keeping up with



Chaplain Robinson

Michigan Methodism through the pages of the MCA. Mrs. Robinson will stay with her family in Wyandotte while her husband is in Vietnam.

MISS SOOKJA LIM of Korea and **CHARLES MINOR** of Liberia are among 162 students from 30 countries studying in the United States during the 1968-69 academic year under an international scholarship program of The United Methodist Church. Known as Crusade Scholars,

both are at Michigan State University, East Lansing—Miss Lim majoring in home economics; and Mr. Minor, in industrial relations.

MRS. W. EARL PRICE of Dearborn Heights, president of the Detroit Con-



Mrs. Price

ference WSCS, has been elected a member-at-large of the executive committee of the North Central Regional Council of The United Methodist Church for the 1968-72 quadrennium.

BISHOP JAMES ARMSTRONG of the North and South Dakota Area will be the keynote speaker at the state assembly of Christian Churches (Disciples of Christ) April 17-19 at the Indiana State Fairgrounds in Indianapolis. Some 2000 persons are expected to attend. Pastor of an Indianapolis congregation previous to his election in July as one of Methodism's youngest bishops, he also served as lecturer in the Disciples' Christian Theological Seminary.

BISHOP SANTE UBERTO BARBIERI, episcopal leader of the Buenos Aires Area of the United Methodist Church since 1949, has been awarded Bolivia's highest award, the Order of the Condor. A native of Italy, he was educated in the United States and was co-president of the World Council of Churches, 1954-61. The bishop has written 30 books in five languages and is a member of the Academy of Letters of Rio Grande do Sul state in Brazil. The award, bestowed personally by



Bishop Barbieri

Bolivian President Rene Barrientos Ortune during the Bolivia Annual Conference November 24 in Cochabamba, the 10th such national decoration to be conferred on a United Methodist leader or institution by the Bolivian government. Bishop Barbieri is scheduled to retire at the quadrennial session of the Latin America Methodist Central Conference this month in Santiago, Chile.

Obituaries

MRS. FLOYD CRAMER of Jackson wife of Rev. Floyd Cramer, a retired member of the West Michigan Conference, died in Foote Hospital November 30, 1968. She was a dedicated wife and fulfilled her role as a minister's wife with dignity and consecration. The Cramers served pastorates at Trowbridge, Augusta, Stanton, Remus, Lake Odessa, St. Louis, Jackson Beatrice Isbell, Belding Shepherd, Grand Rapids Valley Avenue Battle Creek Maple and Jackson First Church as minister to Home Friends Survivors include her husband; two sons Keith of Jackson and Rex of Petoskey two daughters, Teresa Newhiney of Alma and Betty Colegrove of Midland several grandchildren and great-grand-

New Senate Chaplain



WASHINGTON, D.C. — Dr. Edward R. Elson, pastor of Washington's National Presbyterian church, is the Senate's new chaplain succeeding Frederick Brown Harris, 83, who held the post for 24 years. Dr. Elson was chosen by Senate Democrats in a caucus vote, 28-20, over United Methodist pastor, Dr. Edward B. Lewis, who had frequently substituted for the tired Dr. Harris. The Presbyterian clergyman has been a strong defender of U.S. policy in Vietnam.

MICHIGAN CHRISTIAN ADVOCATE

LINER ADS

FOR RENT — Fifty-five ft. Mobile Home beginning March 1. Quiet community, good fishing. \$100.00 per month. Write or see R. C. Puffer, Cor. Arlington and Warren, El Jobean, Florida 33927.

FOR SALE — The former Methodist Church buildings and property located in Hanover and Horton. Bids are now being accepted and will be opened Feb. 10. The church reserves the right to accept or reject any bid. Contact the Hillside United Methodist Church, Horton, Mich. for further information. Phone: 563-8920.

children. Memorial services were held in Jackson First Church December 2 with burial in Fulton.

REV. PAUL W. SCHANZLIN died in the Community Hospital of Eaton Rapids on January 4 following a heart attack while operating a snow plow at his home. Funeral services were conducted in the Eaton Rapids United Methodist Church the following Tuesday with Rev. Clarence Hutchins of Grace Church, Lansing, giving the sermon; Rev. Leslie Nevins (retired) of Eaton Rapids, giving the prayer;



Mr. Schanzlin

and Rev. Robert Murray of the Eaton Rapids Congregational Church reading the scriptures. Dr. Harold A. Jayne, superintendent of the Lansing District, was in charge. The representation of ministers and wives joined in singing one of Mr. Schanzlin's favorite hymns, "Strong Son of God." He was born June 3, 1911, near Saginaw, a son of the parsonage, graduated from Hopkins High School and Albion College, and attended Garrett Theological Seminary. Pastorates included Lee Center-Charlesworth, Homer-Clarendon, Cassopolis, Kalamazoo Simpson, Muskegon Wood Ave. (now Crestwood), Three Rivers First, and was appointed to Eaton Rapids in June 1968. Responsibilities to the conference included the Boards of Missions, Evangelism, and Education; for a time he was Biographical Secretary of the Conference. He participated in the district responsibilities of the church, in the Councils of Churches in each community, local service clubs and Community Chests. He is survived by his wife, Ruth, and four children: Mrs. Elise Woods of Ann Arbor, Mrs. Carole Proebstle of Mt. Prospect, Ill., James and Marie at home; two sisters, Mrs. Mary Lietzke of DeWitt and Mrs. John Poole of Ft. Lauderdale, Fla. Burial was in the Rose Hill Cemetery in Eaton Rapids.

MRS. JENNIE M. WRIGHT, 91, of Morrice died December 7 at the home of her daughter, Mrs. Ruth Cassady of Fowlerville, where she had been residing. Funeral services were held at the Bancroft United Methodist Church Dec. 10 with Rev. Lawrence Brooks officiating. Burial was at the Glass River Cemetery. Mrs. Wright was born in Antrim Township Jan. 25, 1878, the daughter of Mr. and Mrs. David L. Lewis. She married John L.

Wright in Antrim Township Feb. 5, 1896. He died in 1925. Mrs. Wright attended the Antrim M.E. Church from childhood and until it closed in 1930. Then she took her membership to the Bancroft Church. She was a member of the Women's Society of Christian Service, the Farm Bureau and the Woman's Christian Temperance Union. She often told that her first reading book was the Holy Bible and what disappointed her most in her later years was that she was unable to go to church. Surviving are two daughters, Mrs. Cassady and Mrs. Cynthia Townsend of Fowlerville; two sons, Walter L. and John V. of Morrice; 10 grandchildren; and 12 great-grandchildren.

MARY ESTELLE OTIS, 90, a resident of Shepherd for many years and a long-time member of the United Methodist Church, died December 8 at the Medical Facility Hospital in Mt. Pleasant. She had many interests in sewing and especially enjoyed making crib quilts for the Methodist Community House in Grand Rapids. She was busy with this work until about three months before her death. Interment was at Oxford, her former home, on December 10.

REV. ROLLIE POE, retired member of the West Michigan Conference, died December 16 in the Manor Nursing Center of the M. J. Clark Memorial Home in Grand Rapids. He was born in Falmouth, Ky., on May 4, 1893. In 1917 Mr. Poe went to Japan as a missionary under the OMS but after one year of rugged service his health forced him to return home where he continued his preparation for the ministry. On April 30, 1919, he married Mildred Anderson in Fremont, Neb., and three children blessed this marriage. His wife, Mildred, and son, Dr. Wesley A. Poe, preceded him in death. Mr. Poe became a member of the Nebraska Con-

Artist-Nun Leaves Religious Order



BOSTON — Sister Mary Corita, the well-known Roman Catholic artist whose serigraphs have been widely acclaimed, has resigned from the Sisters of the Immaculate Heart of Mary. The 50-year-old nun, shown here in her habit (left) and in civilian clothes, said in Boston where she is spending a sabbatical from Immaculate Heart College in Los Angeles that she would resume her family name of Corita Kent. She plans to return as a faculty member to the college.

A Helping Hand



rns photo

NEW YORK — Evangelist Billy Graham helps President Richard M. Nixon put on his coat in front of the Fifth Avenue Presbyterian church where they attended worship together. At right is Rev. Bryant Kirkland, pastor of the church. During the sermon, Mr. Kirkland assured Mr. Nixon of his prayers.

ference where he served a number of years before transferring to the Michigan Conference. He served as pastor at Lake City, Burr Oak, Elsie and Banfield, until ill health forced him to retire in June of 1958; however, as health permitted, he continued to render service to his Master. Survivors include his present wife, Beulah Patton Poe of Alto; two sons, Everett C., of Cleveland, Ohio, and David R., of Albion College; two daughters, Mrs. Dwight Richardson of Temple, Texas, and B. Pearl Poe of Alto; one brother, Claude Poe of Cincinnati, Ohio; eight grandchildren, and several nieces and nephews. Funeral services were held in the First United Methodist Church of Lowell, Rev. Robert Webber presiding, assisted by Rev. Leslie Nevins and Rev. William Wiltse. Mr. Carl Peterson sang "How Great Thou Art," and at the close of the service the congregation joined the ministers of the district in singing "Rise Up, O Men of God." Interment was made in the Bowne Center Cemetery of Alto. Money received in lieu of flowers was given to the Muscular Dystrophy Foundation.

ALASKA-BRITISH COLUMBIA CRUISES & TOURS

TWO LUXURIOUS 20-DAY Spring & Autumn Tours and Cruises to Alaska, British Columbia, Canadian Rockies, featuring a 9-day cruise on the C.N.R.'s palatial passenger ship, S.S. Prince George will be directed by Rev. Clarkson Smith. Spring Tour originates Toronto, May 25th. Autumn Tour originates Toronto, September 26th. C.N.R.'s Super Continental, Vancouver and return. Cruise Vancouver to Skagway, Alaska, and return; calls made Prince Rupert, B.C.; Ketchikan, Wrangell, Juneau, Alaska. Travel "Trail of '98" via White Pass & Yukon Railway to Lake Bennett, B.C. Visit Vancouver, Victoria, Jasper. Tour price \$659 U.S. funds. Write: Midnight Sun Tours, Box 894, Chatham, Ontario, Canada. Phone: 352-1467.

The Methodist World Parish

Pastors Receive Booklet On Ministering to Those In Military Service

The Commission on Chaplains and Related Ministers, Washington, D.C., is distributing to some 25,000 pastors and 700 chaplains the booklet "Ministry to the Armed Forces," according to Dr. John R. McLaughlin, executive secretary. Produced by the interdenominational General Commission on Chaplains and Armed Forces Personnel, the publication is being used also by several other denominations and in cooperation with agencies of the U.S. Catholic Conference.

Although called "a guide to clergymen, counselors and congregations who minister to those in or entering military service," the information goes beyond those limits, noting that this ministry "doesn't involve just those in uniform." Others whom the church is called upon to serve, because of the military situation, include those contemplating their future related to the military, the families of those in uniform and those who are "civilians again."

Laymen Join Methodist Hall of Fame

EVANSTON, Ill. — An attorney from Indiana and a physician from Tennessee have been named to membership in the United Methodist Hall of Fame in Philanthropy.

Selection of Francis H. Hughes of Indianapolis, Ind., and Dr. Carroll H. Long of Johnson City, Tenn., for the honor was announced here by Dr. Roger Burgess, general secretary of the General Board of Health and Welfare Ministries of The United Methodist Church.

The two men were to be inducted into the Hall of Fame January 15 during the annual convention of the National Association of Methodist Hospitals and Homes in New Orleans, La. The honorary memberships are presented annually to persons chosen because of outstanding service to the health and welfare ministries of The United Methodist Church.

MIDNIGHT SUN TOURS

FIVE IDENTICAL 22-DAY Midnight Sun Tours will be directed by Rev. Clarkson Smith, originating Toronto, June 14th, July 1st, July 19th, August 5th, August 24th. Canadian National to Edmonton, "North to Alaska" by motor-coach via Alaska Highway, visiting Peace River country; Whitehorse and Dawson City, Yukon; Fairbanks, Alaska; "Trail of '98". Ferryliner, Skagway to Prince Rupert. Cariboo Trail; Vancouver, Victoria, Canadian Rockies, Roger's Pass, Lake Louise, Banff, Calgary, Edmonton and C.N. to Toronto. Exploration, adventure and excitement. Tour price: \$659.00 U.S. funds. Write: Midnight Sun Tours, Box 894, Chatham, Ontario, Canada.



Mr. Hughes and Dr. Long

Mr. Hughes, son of the late Methodist Bishop Edwin Holt Hughes, has practiced law in Indianapolis since his graduation from the University of Michigan in 1934. He is a past president of the Indianapolis Bar Association and has been active in the state and national bar association.

His selection for the Hall of Fame honor is in recognition of many years of service to the Methodist Hospital of Indiana in Indianapolis, including four years as president of the board of trustees. During these years the two largest contributions ever made to the hospital were received — one for \$3,000,000 and the other for \$800,000.

Dr. Long, a member of First United Methodist Church in Johnson City since early youth, is being recognized for his service to church-related health and welfare ministries through the Holston Conference Board of Hospitals and Homes.

Elected a member of the board in 1950, Dr. Long immediately was made chairman and served in this capacity for eight years. During this time the work of the conference's child care program was expanded and modernized, work was started on a home for the retired opened in 1960, and the Oak Ridge (Tenn.) Hospital of The Methodist Church became a reality. The institutions now have a combined property evaluation of more than \$5,000,000.

Methodist Minister Named To Puerto Rican Cabinet

SAN JUAN, P.R. (RNS) — Gov. Luis A. Ferre has appointed a Protestant minister to head his Social Services Department, a new cabinet-level government agency.

The appointee is the Rev. Efrain Santiago, 38, of Comerio, P.R. For the past 10 years he has been pastor of Methodist Wesleyan church in San Juan.

Mr. Santiago, who took over his new duties Jan. 2, 1969, said he hopes to develop a policy that will help public welfare beneficiaries "learn to work for aid."

"People," Mr. Santiago said, "should not be given for the sake of giving. This destroys the individual's personality."

He pledged to formulate programs designed to train and educate children in Commonwealth institutions, as well as other welfare beneficiaries.

The new cabinet member will head an

agency that was created by the last Commonwealth Legislature to incorporate services formerly provided by six agencies into one.

During the 1968 election campaign, the Methodist clergyman Santiago campaigned for Mr. Ferre and Carlos Romero Barcelo, mayor-elect of San Juan—both members of the pro-statehood New Progressive Party. Mr. Santiago made several speeches defending Mr. Romero Barcelo, a Catholic, against charges that he was anti-Protestant.

Sign Brings Pastor's Daughter Inaugural Invitation

DESHLER, Ohio — A sign which the 13-year-old daughter of the United Methodist pastor here carried during a campaign stop by Richard M. Nixon won nationwide publicity and an invitation to his inauguration as President.

Vickie Cole said she found the sign reading "Bring Us Together Again" after she had lost her own in the crowd swirling around the campaign train. Mr. Nixon spotted the sign and later wove it into his campaign theme, "forward together." Vickie is the daughter of Rev. and Mrs. David P. Cole. Both parents have been busy helping her answer the hundreds of letters she has received since her sign appeared in newspapers across the nation.

Call for Missionaries Issued

NEW YORK—Missionaries and concessions represent the scope and concern of "a church for others," says the Board of Missions of The United Methodist Church in making its annual announcement of needs for career missionary personnel.

The board has announced a wide variety of personnel needs for the mission of the church in the United States and 24 other countries in 1969. The openings range from traditional and continuing needs such as teachers, pastors, doctors and agriculturists to the unusual such as a community center group worker in the Watts area of Los Angeles, Calif., a construction-maintenance worker in Sierra Leone and a counselor for hippie communities in India and Nepal.

Black Methodists To Hold Second Conference in Atlanta

ATLANTA, Ga. — Black Methodists Church Renewal, the "black power" group of clergy and laity within United Methodism, will hold its second annual conference, at Gammon Theological Seminary in Atlanta, Feb. 20-23.

More than 600 black Methodists, who will develop techniques and strategies to deal with the role of the black Christian in the Church today, are expected to attend.

The Rev. James M. Lawson, Jr.,
MICHIGAN CHRISTIAN ADVOCATE

Memphis, Tenn., chairman of BMCR, said this year's working meeting will focus on what the "style of black Christians should be for a world like ours," and what the Gospel says about the "whole business of black awareness" in the social revolution.

BMCR was organized in February, 1968, in Cincinnati, Ohio.

Keynote speaker at the conference will be the Rev. Dr. Earnest A. Smith, of Washington, D.C., associate general secretary of the United Methodist Board of Christian Social Concerns. Speaking on "Where Is the Black Christian in America Today?" will be Dr. Vincent Hardin, historian, of Atlanta's Spelman College.

Local hosts are Earl Wilson, M.D.; the Rev. Dr. Joseph Lowery, pastor of Central United Methodist Church; and the Rev. Dr. Major J. Jones, president of the seminary.

A BMCR board meeting will be held the evening of Feb. 19.

McIntire Station Upheld By FCC'S Examiner

MEDIA, Pa. (RNS) — A radio station here owned by Faith Theological Seminary is entitled to renewal of its license despite the attempts of 19 religious, labor and civic groups in the Philadelphia area to stop it, a Federal Communications Commission examiner has ruled.

The decision on station WXUR, (AM and FM), was released in Washington, D.C., after months of hearings and study. President of the seminary holding the license is Dr. Carl McIntire, leader of the

A Boy and His Toy Gun



rns photo

SAIGON — A Vietnamese boy aims his toy M-16 rifle, whose real version has been supplied to most troops of the South Vietnamese militia and regular divisions. The youngster is living at the government resettlement center of Paris Tan Qui, 20 miles north of Saigon.

ultra-fundamentalist International Council of Christian Churches.

Re-licensing of the broadcast facility was opposed by groups including the Greater Philadelphia Council of Churches, the American Jewish Congress, the NAACP and the AFL-CIO of Pennsylvania.

The issue came before FCC examiner H. Gifford Irion in October 1967. He has ruled that the station was entitled to its license under the guarantee of freedom of speech.

Dr. McIntire said: "The decision is an answer to prayer and it is a Christmas gift by the Lord to all of His people . . . Radio can be used to reach the public with information which they are entitled to have."

The ruling still must be acted upon by the FCC itself, but Washington sources said the federal agency usually upholds its examiners.

Appeals from the opponents could delay a final decision. The 19 groups charged that the station's programming was unfair, unbalanced and bigoted.

WXUR was called by its opponents a "forum for anti-Negro, anti-Semitic and anti-Catholic" points of view. It was also charged with failing to comply with the FCC "fair practice" code of providing time for reply to those criticized.

License for the station was purchased in 1964 by Faith Theological Seminary, with ownership being held through Brandywine-Main Line Radio, Inc. John Norris is president of WXUR.

It was indicated that one of the reasons for the purchase was to provide an outlet for Dr. McIntire's 20th Century Reformation Hour broadcast.

Dr. McIntire is a foe of the National and World Councils of Churches and an ardent anti-Communist. At times he reportedly makes strong anti-Catholic statements.

He has recently been in conflict with leaders in the American Council of Christian Churches (ACCC), which he founded, over what some consider his unilateral approach to the management of the fundamentalist movement.

Church Related Agencies Share In Mott Grants

NEW YORK (RNS) — The Judson Memorial church here and church-related agencies in Las Vegas and San Francisco were included in grants totalling \$82,000 made by Stewart R. Mott, heir to a General Motors fortune.

Recipients were announced by the Spectemur Agendo Foundation, named after the Mott family's Latin motto meaning "Let us be known by our deeds."

Judson Memorial, which serves Greenwich Village, was given \$5,000 for discre-

tionary use in outreach to hippies. An equal sum went to the Glide Foundation in San Francisco, an organization with extensive church ties in California.

A clergy Consultation Service on abortion, which has its headquarters at Judson Memorial received \$10,000. The agency is composed of 30 city clergymen who offer counseling on abortion to women.

The Judson-based service will use the grant to stimulate similar counseling units in other cities. Abortion counseling is a major concern of the Rev. Howard Moody, pastor.

The Unitarian Universalist Fellowship of Las Vegas was allocated \$10,000 for education and counseling on abortion.

Mr. Mott, 31, is known for his generosity to unconventional social causes. The sum of \$25,000 went for a three-year study of extrasensory perception by the Psychiatric Research Foundation at Rockland State Hospital, N.Y.

Planned Parenthood Federation of America was given \$20,000 for a study of biology and psychology of human sexual response, and \$10,000 was stipulated for the Association for the Study of Abortion.

Smaller grants were made to the Council on Foundations and the Foundation Library Center.

Mr. Mott is the son of a Flint, Michigan, man who made a fortune in General Motors. The foundation was set up in 1965 and has, to date, given away \$217,000.

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Scholar Says World Holds Jews To Higher Standards of Morality

By Joseph McLellan

Religious News Service Staff Writer

NEW YORK (RNS) — The world holds Jews to higher moral standards than Arabs and other peoples, Msgr. John M. Oesterreicher, head of the Institute of Judaean-Christian Studies at Seton Hall University, South Orange, New Jersey, said in an interview.

Reacting to criticism of Israel's raid on the Beirut International Airport, the monsignor said that one reason for the widespread negative reaction was "the unconscious image that the average Gentile has of the Jew." Long centuries of history have conditioned people, including many Jews in the past, to "expect the Jew to be passive, not to fight back or defend his rights," Msgr. Oesterreicher said.

"The Jew is expected to live by the Sermon on the Mount; we are not. Jews are almost by definition people who avoid getting into a fight. Now, this image has been destroyed, not only in Israel but elsewhere. People don't like to readjust their images, to re-think an issue over and over again. There is resentment against activities that force such a change of images with all the mental and emotional effort involved."

He added that he believes some statements criticizing Israel also are saying, in effect, "How dare you to be so successful."

Israel's raid on the Beirut airport, conducted without bloodshed but involving the destruction of 13 civilian airliners, can be considered an act of self-defense rather than of retaliation, Msgr. Oesterreicher insisted.

"I am assuming," he said, "that Israeli intelligence is correct, that there are terrorist groups with headquarters and training camps in Lebanon and that the attack on the Israeli plane (Dec. 26 in the Athens airport) was carried out by people who came from Lebanon.

"If this is so, then I would like to say the following: There are those who maintain that Israel's raid on airplanes at the Lebanese airport in Beirut is much worse than the attack of Arab terrorists on the El Al plane at Athens. I do not think that is so. The Israeli act catches the eye; it attracts attention because it was done with a great deal of precision and carried out just as planned so that everyone thinks it was a great deal worse than the first.

"A man who takes this attitude seems to be guided by quantity rather than quality — 13 airplanes destroyed as against one passenger killed. Here the emphasis is on numbers, but if the accent is put on where it belongs — airplanes as against human life — then it seems clear to me that the wanton attack on an innocent passenger is evil while the attack on airplanes — which are, after all, things —

was not, since the attack was carried out so methodically that no human life was taken."

While it "may create some difficulties," he said, the latest controversy "will not kill the dialogue" between Jews and Christians. "I think these difficulties and misunderstandings lead to a greater effort on the part of all of us."

Msgr. Oesterreicher said that the incident demonstrates that new ways of Jewish-Christian communication must be found "particularly by Jews to Christians and specially to the Vatican."

"Jews must find a way to interpret their dreams, hopes and fears to the Christian world — to the Vatican as well — and above all in such a way that they will be understood."

The burden, however, is not only on the Jews but "on all of us who know the situation — and that means Christians," he said.

The only way to achieve peace in the Middle East, Msgr. Oesterreicher said, is for the great powers to "demand that the terrorist attacks be stopped completely and that the Arab and Israeli governments start negotiations toward a settlement of all pertinent questions." He added that "an imposed solution" would do no good because it would not last.

"Only if all the governments concerned sit down together and agree on the future," he said, "can prosperity and peace come to the Middle East."

SCLC Leader Says Negroes Should Pay Powell's Fine

WASHINGTON, D.C. (RNS) — The Washington representative of the Southern Christian Leadership Conference, known as a critic of Rep. Adam Clayton Powell (D.-N.Y.), said American Negroes nonetheless should raise the \$25,000 assessed against the Harlem clergyman-politician by Congress.

The Rev. Jefferson P. Rogers, pastor of the Presbyterian Church of the Redeemer, said he is not approving Rep. Powell's "escapades," but he feels a principle is involved if the legislator pays the bill himself.

"It is the black people against whom it is assessed," he told the congregation.

After the congressman had been voted out of the house where he once headed the powerful Education and Labor Committee — the funnel through which much anti-poverty legislation must pass — his colleagues voted to let him take his seat but with the fine and loss of his seniority. Twice since his ouster two years ago he has been reelected by wide margins only to be rejected at the swearing-in ceremonies. Mr. Powell is pastor of the Abyssinian Baptist church in Harlem.

Historic Moment — Israel Condemned at UN



UNITED NATIONS, N.Y. — Members of the United Nations Security Council raise their hands in support of a resolution condemning Israel for its reprisal command raid on Lebanon's Beirut International Airport Dec. 28. The Security Council, unanimous vote, approved condemnation of Israel and declared that Lebanon was entitled to "appropriate redress" for the destruction of 13 airliners. Fouad Boutros (left at round table) of Lebanon, and Israeli Ambassador to the U.N., Joseph Tekou (to Mr. Boutros' left at other side of table) did not participate in the vote.

Church Board Backs Religious Displays On Public Property

The Administrative Board of Flint Oak Park United Methodist Church in regular meeting December 10, made a statement of position on the public display of Christian symbols which was unanimously passed, reading as follows:

"We stand on the position that the United States of America is basically a Christian nation. It was settled by groups who ventured their all 'For the glory of God and the advancement of the Christian faith.' Most of our major colleges were started by Christian churches whose founders were motivated by such precepts as expressed in the motto over the gates of Harvard, 'For Christ and the Church.'

"Many state constitutions resound with such phrases as 'grateful to Almighty God,' and with 'reliance in Christ,' etc. Our President takes the oath of office with his hand on the Holy Bible. Our coins still say 'in God we trust.' But that, too, is under challenge in our courts at this moment.

"The Bible says 'Blessed is the nation whose God is the Lord,' 'When a nation turns its face from God the people perish,' 'Whoever will acknowledge me before men, I will acknowledge before my Father in Heaven, and whoever denies me before men, him will I deny before my Father in Heaven.'

"Christmas is the Mass or celebration of Christ's birth. The Christian Church, including its leadership, has stood almost silently by while non-believers press determinedly to remove Christ from public observance of Christmas and reshape the Holy Day around secular figures. We who call ourselves Christians mount no effective challenge to those who would strip the influence of Christ from the life of our God blessed nation. But Christmas with Christ removed becomes something else. It is no longer Christmas!

"We, therefore, state our support for the public display of nativity scenes and other Christian symbols particularly at Christmas, and urge our fellow citizens of this great nation to place Christ again in his rightful place at the center of this historic celebration!"

The Old Timer



"A sharp person rarely resorts to blunt statements."

The Youthful Accent

By Hoover Rupert



THE LOUDEST DON'T ALWAYS WIN

THERE'S a screwball notion abroad which needs to be slapped down. It holds that while proverbially "good guys always end up in last place" (a fact which has been recently refuted by a good many of our soft-spoken, quiet men of morality in various sports), the loudest guy always wins in the end. Just be loud long enough, longer than the other guy, and you are in with Flynn and any others on the winning combination! As one loudmouth to another, I dispute that statement. To be loudest longer means just one thing: that you are louder longer. And if that is what you are looking for in life, then I suppose it is a kind of victory — noisy, but hollow.

That boast always sends me back to the old legend about the elephant and the thrush. You remember — the big old elephant who could push the rest of the animal kingdom (most of them anyway) around, would lift up his trunk and let out an elephantine bellow which could knock down trees and bushes at twenty paces. Then he would proclaim that he was the loudest and therefore could be heard the farthest in the forest. In fact, this lung-operated trumpeteer of the forest challenged any and all to a contest. The thrush, of all people, accepted the challenge.

Confidently, the elephant raised his trunk and sent forth a piercing blast of sound. Then the little thrush sang her song ever so quietly. The judges scattered through the forest to find out from the animals how far the contestants had been heard. "Did you hear the elephant's trumpet?" they asked. "Yes," came the answer, "ever so loudly." Then they asked, "Did you hear the thrush's song?" And the answer: "Yes, but ever so quietly." And on through the forest the judges went with their inquiries. Finally, they met animals who had not heard the elephant. And they asked, "Well, did you hear the thrush?" "Yes, but ever so quietly." So the thrush won. But how could this be. It's song was not nearly so abundant in decibels as the elephant's. But it carried further. And a bird explained, "The thrush family has sentinels throughout the forest. When one sings, another takes up the song. So they pass it along until it is carried everywhere."

So you think that's not quite fair to the elephant? The contest was who could make himself heard the farthest in the forest. And when the elephants out there heard the bellow of their kinsmen, they went on with whatever they were doing with a kind of "Ho hum, so he's sounding off again. What else is new?"

There are times when the loudest does seem to win. If you can shout down your opposition in an argument he may wander away and you may assume your loudness spells victory. But do you think you convinced him — if you did it was further to convince him you were wrong.

Now there are times when we need a PA system, or a bullhorn or even a cheerleader's megaphone to get our jobs done. But, I speak here of the guy who always figures that loudness of voice and volume of tone is always the key to victory. One of the fathers of prophecy in the Old Testament is a good pattern for all of us. He expected the Lord God to speak to him in an earthquake, in a tornado, or in a raging thunderstorm. But you remember, don't you? Old Elijah heard God when he listened to "the still small voice." Heard any elephants lately?

SPONSOR YULETIDE ACTIVITIES

December activities sponsored by the Elsie MYF groups included a hanging of the greens party to which the whole church was invited early in the month when classes decorated their classrooms and the youth hung greens and placed trees in the sanctuary and Fellowship Hall in preparation for the yuletide season. The younger children decorated the trees with ornaments signifying Christian symbolism and a carol sing closed the evening.

An outdoor nativity, with figures made by John Hibbler, was a new project of the Senior MYF this year. A Christmas Eve candlelight communion was planned and carried out by the youth groups, using contemporary music, "Do You Hear What I Hear?" and "Mary's Little Boy Child," also a rhythmic interpretation of "O Holy Night."

Student Recognition Day on Dec. 29 featured a panel discussion by the college students relating to their preparation for college days and the voice of the church speaking both in traditional and contemporary forms of worship. Students participating in the service were Dottie Bloomer and Janice Kelley of CMU; Sharon Dunham of Adrian College; Pam Loznak of MSU; Sharon Stewart of Bronson Hospital School of Nursing; Myron Tethal of the Coast Guard Academy; and David Showers of Asbury College, Wilmore, Ky. Mr. and Mrs. H. C. Sills, Mr. and Mrs. Charles Kridner and Mrs. Kelly Carter hosted a coffee hour following the service. Open House for the college students was held at the home of Mr. and Mrs. Stanley Loznak on Friday evening, Dec. 27.



Speaking Of Books

By Allan G. Gray

AMONG THIEVES

By George Cuomo

YOU will not find this a very pleasant book. Its toughness comes naturally from the medium dealt with. You may then wonder why review a book filled with much vulgar language and unpleasant circumstances. Besides being a good story, well told, there is a great moral to it all, "when we misunderstand each other we fall among thieves." You will get a realistic view into prison life not only from the side of the prisoner but the administrators and guards as well.

The so called hero of the book, Mel, has been a prisoner and is free trying to make a good life for himself, wife and little boy. He has difficulty finding a job and when he does, though it is surprisingly satisfying, he still is compelled to rob a gas station which he sees as a perfect setup. When he is picked up it is not for the robbery but for stealing a car which he only temporarily borrowed to suit his needs.

Prior to this robbery and arrest, he had been interviewed by Johnny Msancino who was trying to build a reputation as a television commentator and explore the world of the returned convict. As well as Mel, Johnny had interviewed "Flash," the assistant warden at the prison. These three all became involved in a prison riot: Mel, though not actually one of the rioters, having to go along with them; Flash, from the standpoint of prison administration; and Johnny as the outsider whom the prisoners felt could abet their cause. The interesting and tragic outcome makes the story. We get an inside view of the minds and actions of these three protagonists and their followers.

Let me emphasize again that this is not a pretty book, though not necessarily offensive. People involved in this slice of life talk as you would expect they might. If the author could have written this without actual experience, it is a marvel of research and imagination. If you want to see it as a parable you will be able to draw many conclusions but this is dangerous indeed — better take it for what would seem to be the real meaning — just a good story.

("Among Thieves," Cuomo. Doubleday, \$5.95. This book may be secured from Cokesbury Bookstore, 2101 Woodward Avenue, Detroit, Mich. 48201.)

Filmscores

Prepared by the Protestant Motion Picture Council. AUDIENCE SUITABILITY RATINGS represent suggested audience classification rather than recommendation. Key: A—Adults, over 18 years; F—Family, all ages; M—Mature Young People; Y—Young People, over 12 years; C—Children (unaccompanied by adults). A star (*) indicates an outstanding film of its type.

WEST SIDE STORY (A Robert Wise Production. United Artists Release). A throbbing drama of New York City streets, as timely, if not more so, than it was at its original appearances, on stage and screen. Two rival street gangs of teenagers in a tenement area are at war: The Puerto Rican group, The Sharks, and the American group, the Jets. They practice hatred and violence, fanned by misunderstandings and ignorance. Never do they meet in peace and never is a girl from one gang to look at a boy from the other. Turbulence and frenzy, strife and confusion, continuous feuds constitute the plot which has some aspects of the ROMEO AND JULIET theme. Beautifully choreographed and well sustained in development with outstanding music, featuring a succession of memorable, appropriate songs, with lyrics telling the true story, and excellent dancing. The city furnishes appropriate backgrounds and one feels the dark cloud of hatred mounting against the skyline, while real love emerges from this evil, in true operatic fashion. **A, M.Y.**

ICE STATION ZEBRA (Filmways Production. MGM Release). Ice Station Zebra at the extreme Arctic North calls for help. Unable to reach the strategic base by plane, because of foul weather, a submarine is sent out to reach the base by running under and through the ice. The submarine captain knows his destination but not the reason for the expedition. With him go three men about whom he has limited information — an Intelligence officer, aware of the mission's purpose; A Russian pretending to have defected to join anti-communist forces, and a Negro U.S. Marine Captain. All have their own purpose to reach Zebra. The submarine breaks through the ice, the Americans arrive at the Station before the Russians. The mystery of the precious object to recover, the goal and purpose of the operation are remaining outwardly secret while some violent actions take place. This dramatic, suspenseful spy story, based on Alistair MacLean's novel depicts most realistically the compact life aboard a nuclear submarine. The entire, all-male cast is good and fulfills the demands of the exacting plot. The photography is beautiful, effectively describing the arctic region, the obstacles and protection of the ice, the activities under glacial waters and planes flying in the northern, frigid skies. It is easy to forget the action while being absorbed in the scenery. **F.**

OEDIPUS THE KING (Crossroads Production for Universal Release). Adapted from the Sophocles version of the Oedipus tragedy, the film opens with sketchy paintings of the story's plot, face flashing onto the screen with background music and without speech. Then, the saga starts with the dialogue in poetry from a new translation from the Greek. Oedipus (Christopher Plummer) is King of Thebes with beloved Jocasta (Lilli Palmer) as Queen. Thebes is suffering from plague and disasters; it seems that the gods have cursed the city. The representatives of the people, the Chorus, come to King, pleading for his help. A messenger is sent to the oracle of Apollo at Pythia, asking guidance and is told that the former King, Laius, had been murdered and the guilty one must be found and punished. Oedipus sends

Next Week in History

By Wm. Cardwell Prout

January 26 (1959)—Following statehood on Jan. 3, 1959, the members of the first session of the first Alaska state legislature met in Juneau.

January 27 (1936)—Death of John Thomas Stocking, Congregational clergyman and author. He wrote the hymn "O Master Workman of the race" in 1912, while observing carpenters at work, when he was on a sheep-spring vacation in the Adirondacks.

January 28 (1714)—John Wesley, who about eleven years of age, entered the Charterhouse boys' school in London as a foundation scholar. He had been nominated by the Duke of Buckingham.

January 29 (1791)—Birth of James Richardson at Kingston, Upper Canada (Ontario), fourth bishop of the Methodist Episcopal Church in Canada from 1858 to 1875, following the Canadian separation from American Methodism in 1828.

January 30 (1868)—Conversion of Christian Golder in Columbus, Indiana, one of the leaders of German Methodism in America.

January 31 (1798)—Birth of John Summerfield at Preston, England, one of Methodism's most eloquent preachers. He died in America when only 27 years of age.

February 1 (1791)—John Wesley's letter to America was sent to Ezekiel Cooper. The first sentence read: "Those that desire to write or say anything to me have no time to lose; anything to me have no time to lose; time has shaken me by the hand and death is not far behind." John Wesley

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the Tiresias (Orson Welles), the blind prophet, who reluctantly tells him, "I say you murdered the man whose murderer you require . . . I say that you and your most dearly loved are wrapped together in a hideous sin, blind to the horror of it." The Queen cannot comfort Oedipus when he realizes the truth of the prophecy: He is the murderer of his father, Laius, and married to his mother, Jocasta. She goes to her bedchamber and hangs herself. Oedipus finds his wife-mother dead and tears out his eyes. Before the blind Oedipus is led away in exile into the wilderness, he asks to say farewell to his two small daughters, one of whom is Antigone. The classical story of an ancient Greek myth is masterfully presented in impressive Technicolor. Action is necessarily leisurely to conform to the plot and the rhythm of the dialogue. The final scenes of the gouging of the eyes and the cruelty of Oedipus' banishment are painful to witness. The inflexible journey of Oedipus toward truth and tragedy is well portrayed and superbly acted by an excellent cast.

A, MY.

FINIAN'S RAINBOW (Warner Bros. Seven Arts). It is a long journey from Ireland to Rainbow Valley, U.S.A., but like all who dream of a better place, Finian tells his daughter Sharon, as they trip along on smooth and stony paths, through fields abloom, on the edge of hills and along valleys, that it is "the hill beyond yon hill". Tucked under his arm is a crock of gold given him by a leprechaun, in Ireland. He wants to plant it near Fort Knox and watch it grow. After looking to the rainbow, they arrive on a witching night at a place where envious people would appropriate his treasure, but Finian saves it from seizure. "That Old Devil Moon" seems to draw Sharon to the arms of easy-come, easy-go Woody, owner of the property where the pot of gold is buried. She still thinks of Glocca Mora and wonders if this is love. Trouble is not over. Woody's friend, a research botanist, is trying to grow a mentholated tobacco plant which refuses to burn. The local Southern Judge wants the land, badly enough to cause trouble, but the leprechaun reminds Finian and Sharon that three wishes can be made on the gold. They come true instantly, erasing all troubles. This charming fable, lively with dancing, fantasy and superb acting is greatly enhanced by its excellent musical score, songs beautifully rendered, the grandeur of its scenery, realistic and dreamlike in turn. Most of the action takes place outdoors, nature in many moods, as it is caught by the selective eye of the camera. Petula Clark as Sharon is effervescent, in fine voice. Don Franks is Woody, the determined man with a sentimental disposition. Og, the leprechaun, is more realistic than elusive as a goblin. Fred Astaire is the mainstay of the tale, the perfect embodiment of Finian McLonergan who seeks, finds, and goes on longing for the next place. F.



The Bible for Today

Lesson commentary, based on "International Sunday School Lessons: the International Bible Lesson for Christian Teaching." Biblical quotations are from the Revised Standard Version. Both Lessons and RSV are copyrighted by the National Council of Churches of the U.S.A.

By Robert C. Brubaker

Sunday, February 2

The Kingdom of God is . . .

Mark 4:1-34

WILLIAM and Mary, the oldest college in the United States, was closed in 1881. The story is told of how its president, Benjamin Ewell, rang the college bell every morning for seven years afterwards. He had the hope that the college would reopen, that it had a future. True enough, that hope later became a reality.

Mark takes us to the lakeside. Jesus is sitting in a boat just off the shore because of the huge crowd of people eager to share with him. Perhaps as he speaks, he looks out to a sower who is occupied with sowing seeds in a field. He shapes a parable in his mind and tells the people about it.

This story is not so much about the sower or the seed, for they are the same in the four situations. The point concerns the reception to the seed, the response to what is sown. The first kind of ground receiving the seed is hard. Fields in Palestine contained long, narrow strips, which were divided by paths. Since many people would be walking on them, they could be as hard as cement. What kind of chance would seed have to grow there? Very little, and the birds would come and gobble it up. What are the forces operating in our lives that trample down the ground in us, so that the creative Word of God never gets through? We may be involved in work that is so impersonal that the power of the personal seldom breaks through. Or we may be so accustomed to the old paths, the ancient ways of doing things, that we have lost the explosive grace of wonder.

Other seed fell on rocky ground. It had little depth of soil, and when the sun rose, it was scorched. Without proper rootage, it withered away. In much of Galilee, there was a narrow skin of earth over limestone rock. Seeds would germinate all right, but could not stand long before the sun. How many people make the great decision to follow Christ. You share with them in a membership class, and you sense the fires of faith bright within them. A few months later and the lively fire has degenerated into a few cold cinders. What in the world has happened? Here is a man tremendously excited about integration *elsewhere*, and then the issue of open housing comes to the fore in his own neighborhood. His tongue sticks to his throat, and this out-

spoken fellow develops a strange case of laryngitis.

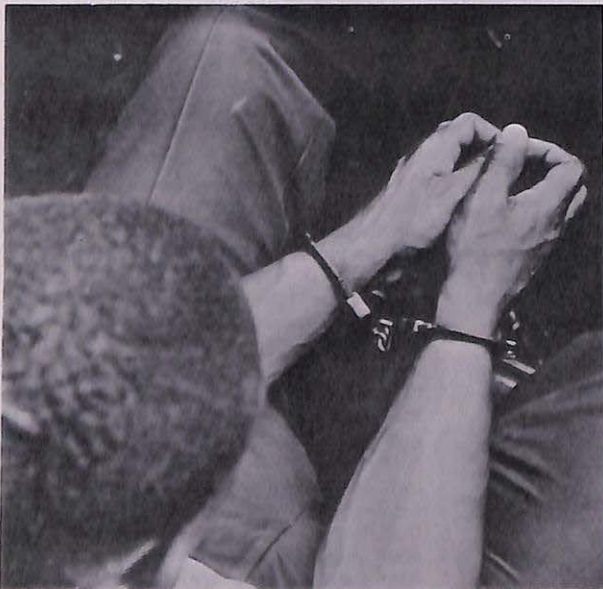
Other seed fell among thistles, but the thistles shot up and choked out the corn. Again, no crop. Is it not puzzling that we have more TV sets, more swimming pools, and more cars than the whole rest of the world combined? And yet we probably buy as many books on peace of mind as other countries combined. Most of us are bombarded with alternatives when we consider how we will use our time and what we can get with our resources. But so few of us seem to discover a strong center around which we can make sense out of this feverish life. What is the "one thing needful," and how can it get choked out?

But some of the seed fell on good soil and it bore much fruit. Pastors and active laymen are often discouraged because so few people formally connected with the local church share in any visible kind of sacrifice for the life of the mission. They are obviously without a significant commitment to the service of humankind. Perhaps this parable helps the dedicated to stop worrying about the indifference of the majority, and to thank God for the few who care and run with them. A saving remnant has always existed, and the church within the church is cause for celebration. The alternative is despair. *Jesus went on sowing despite the poor response from the vast majority, and it is hard to see why we should not do likewise.*

Mark has a strange idea on the purpose of Jesus' parables. He feels they are given to the outsiders so that they may see and not perceive, hear and not understand. That concept must have come from bitter experience. I think of John Ruskin saying that the "greatest thing a human soul ever does in this world is to see something, and then to tell what it saw in a plain way." But the parables were told not to darken men's minds but to illuminate them. And Jesus came to seek and save the lost, not to entangle them in puzzling riddles. Do we say things so clearly that none will fail to understand our plain meaning, and do we support those words with an authentic life-style that boldly communicates?

Jesus says we do not bring in a lamp and place it under a bucket or bed. It is to be set on a lampstand. It was Nietzsche who said he might believe in Christ if Christians looked more re-deemed. Do we?

Challenges to the New Administration



WASHINGTON, D.C. — A new Administration takes office this month when President-elect Richard M. Nixon is inaugurated. The nation will watch closely to find what direction the Republican Administration takes fighting domestic problems. The most discussed areas among churchmen include: (upper left) Urban Renewal — to eradicate slum housing in big city ghettos; (upper right) Generation Gap — to reopen lines of communication with the alienated youth of the country; (lower left) Law and Order — to reduce the growing concern about crime in the streets; (lower right) Aging — to fight inflation, protect pensions and handle social welfare programs. — rns photo.