

Advocate

MICHIGAN CHRISTIAN

The Newsmagazine of Michigan United Methodists

OCTOBER 11, 1973



Celebrating
One Hundred
Years of Service
1873 - 1973

Only Adam had said,
"the buck stops here!"

From Harte-Rowe. IN OUR IMAGE

Christian Liberation and Women's Liberation

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Accent on Living

By Hoover Rupert



Dreams Shattered and Otherwise

IN THE year 1926 by a special act of Congress, 150,000 old patent models of odd inventions were declared obsolete and put up for public sale. Wallace Hamilton, in telling about it in "Horns and Halos in Human Nature" (Revel), calls it perhaps the most weird auction sale in history. The models had accumulated since 1800 in the United States Patent Office. Some of them had been approved by Thomas Jefferson when he served as Patent Commissioner. One man present at the sale was deeply impressed by the dramatic undertone he sensed there. He wrote about it in a poignant story, "The Shattered Dreams of a Century." He reports that as he looked over the curious conglomeration of sticks, wheels, glued wood and iron contraptions, the first thought that came to his mind was, "How fertile is the imagination of man!"

The auctioneer sold the items one by one. Some were clever, others clumsy, and still others amusing. There was an automatic bed-bug buster. (Could have used that at times!) There was an illuminated cat with which to scare the mice away. One woman had invented a gadget which enabled a mother to churn the butter and rock the baby in one operation. There was a device to prevent snoring. That should have sold heavily, to hear some folks talk! It consisted of a trumpet which reached from the mouth to the ear. It was designed to waken the poor fellow who was doing the snoring rather than the poorer fellow who was being kept awake by it. Another fellow had invented a tube with a mouthpiece so arranged that it warmed his feet while he slept. (I can remember heating a brick for the same purpose.) I was especially interested in the adjustable pulpit for short preachers which was operated by a release spring lifting it up and down. The auctioneer added to the interest of those at the auction by including in his sales pitch on this item a reference to an Ohio preacher who was using the adjustable pulpit while preaching a sermon on the subject, "Where will you spend eternity?" He happened to touch the spring at the wrong moment and down he went!

The man who watched the auction and then wrote the story reported that he couldn't laugh, even though there were hundreds of laughable items offered for sale to the highest bidder. When he heard the auctioneers chant, "Going, going, gone," he thought of the broken dreams that had just been finally shattered. He was thinking of the long days and nights of tedious toil of these folks whose imagination led them to make their brain-child and then wait in vain for that elusive fortune which they dreamed as theirs because of their invention.

Yes, many dreams are shattered. Much that resides in our imaginations never gets into reality. Yet, we should never give up dreaming of a better day, of a time when we shall become responsible citizens through a worthy use of our Christian stewardship.

Many dreams can come true. Wisdom lies in knowing where to put our efforts. That is where Christian faith can give real guidance.

Two Ohio Seminaries Step Closer to Union

DAYTON, Ohio (UMC) — Significant steps toward uniting the two United Methodist seminaries in Ohio were taken here Sept. 8 by the boards of trustees of the two institutions. Involved are United Theological Seminary in Dayton and Methodist Theological School in Ohio near Delaware.

Trustees of the two seminaries, meeting on the Dayton campus, voted to set "no later than" September, 1974, the deadline for the boards to vote on a Plan of Union, a name, corporate and administrative structure, unified budget and joint academic programs. They set the effective date of the new corporation as July 1, 1975.

The boards also established two top interim administrative offices and named the acting officers. They are: acting chancellor, Dr. John W. Dickhaut, president of the Methodist Theological School in Ohio since its inception in 1958; and acting provost, Dr. John R. Knecht, president of United Theological Seminary since 1965. The officers are to serve during the transition period and at the same time oversee the operations of their respective institutions.

The acting chancellor, a new position, is to serve as the chief executive officer of the theological school charged with policy and other matters. The acting provost is to be the principal academic officer charged with general supervision of the academic program, and responsible to the chancellor. The trustees also approved a new name for the united school — "United Theological School," with corporate headquarters in Delaware, Ohio.

Union of the two schools has been long in the planning stages. As early as 1966 the faculties and administrative staffs of the two institutions discussed the possibility of merger. In 1972 at Atlanta, Ga., the General Conference, highest law-making body of The United Methodist Church, directed the two schools in Ohio to unite. That fall, the two boards of trustees began meetings and set the stage for an eventual union.

United Theological Seminary on Dayton's north side celebrated its centennial this past year. It was previously known as Bonebrake Methodist Theological School was founded in the late 1950s to fill an urgent need for a seminary in this area, the greatest concentration of Methodists in the nation.

Trustees explained that facilities of both campuses, together with other educational contexts which both schools use will be utilized "for the foreseeable future" inasmuch as both seminaries are filled to capacity, approximately 500 students at both schools.

"Free to be, free to be you and me." This is the essence of women's liberation, which also translates into men's liberation. It's the human liberation which comes in the Christ who "has set us free."

Christian Liberation and Women's Liberation: Partners in Witness to Human Freedom

By Caroline Kinsler Jonah

THE message of the Gospel of Jesus Christ is a message of liberation for all people: "For freedom Christ has set us free." (Gal. 5:1) Through God's love, as we see it in Jesus' life and as we find it reflected in our own and others' lives, we have been given the power to truly live our lives, and not to just exist through them. This incredible experience of the freeing of the human spirit is both answer and challenge. It is answer to the yearning which all people have for freedom, and challenge to accept the gift and live. For all people want to be free, and yet all people are bound. We are bound by our past lives and by our positions in our communities. Even more, we are bound by our own fears and rigidities and by our acceptance of societal expectations and stereotypes from realizing the possibilities which God sets before us.

One of the archetypal societal stereotypes is that of proper male/female relationships, which are defined as male-over-female relationships. This stereotype models the oldest form of oppression of one class of

human beings by another, having been present in almost all the societal structures we can dissect. Based on a combination of physical strength and size, biologically caused periodic weakness, and ancient blood taboos (as blood was seen as the essence of life), women were regarded as inferior beings, possessions of their men and objects of fear. Such attitudes were present in the Hebrew and Greek cultures from which Christianity descended. They are still dominant in Western culture today, in spite of the irrelevance of all their bases to modern life.

This can be seen both by direct observation of our society and by examination of major theories of people's behavior which are contained in the literature of psychology and sociology. Here, for example, more modern schools in general echo Freud's verdict: "Women are different beings — we will not say lesser, rather the opposite — from men . . . long before the age at which a man can earn a position in society, Nature has determined woman's destiny through beauty, charm and sweetness." And sociologists point

to boys' overcoming, in late high school days, of girls' early academic superiority as though it were evidence of some biological decree ignoring the ensuing ten or so years of acculturation.

In our society direct evidence of the oppression of women can be seen in our lack of concern for the woman of forty-five or so who is widowed and who, typically, is without resources until she is "old enough" for a pension plan (if any) and Social Security to rescue her. It is seen in our contempt for people who have to go on welfare (witness the continuing attempts to decrease their benefits and force mothers to go to work, coupled with continuing attempts to cut off funds for Day Care Centers. Who will watch their kids if they *can* find a job?) It includes the expectation that if a woman answers when we call the doctor's office, she's the secretary; the difficulty which women experience in getting credit based on their own earnings; the expectation that a woman who works will still be responsible for all of the housework; the exploitation of women in the media.

It is perpetuated in textbooks which portray women only as mothers and teachers. One of its more vicious results is the ridicule which we direct against the victims of the only crime in which the victim must both prove that a crime has been committed and that she is guiltless, the crime of rape. (Imagine allowing a thief to go free because the jewelry store owner tempted him by displaying rings in the store window, or the clerk didn't resist handing them over forcefully enough. Such is our preference for money over people!)

In Christianity our oppression of women is seen in our continued reliance upon male symbols: Whenever we sing "Men and Children Everywhere" or "Faith of our Fathers"; whenever we look at our United Methodist Deacon's or Elder's Orders and read, "Let It Be Known to All Men That..." These symbols are important for, as Paul Tillich points out, symbols participate in the reality which they portray. Thus the exclusion of women from religious language points to the reality that at some levels, women are excluded in Christian thought from full participation in humanity, and so from full participation in humanity and total relationship with God. God is our Father. But she is also our Mother, for God is our sole Creator. Male and female we were created, in God's own image, all of us. And if created in God's image, then created to live, to love, to be powerful and to create.

Christian oppression of women occurs in more tangible form in our exclusion of women from the ordained ministry, in some denominations by canon law, in others by referring to "women's lack of interest in the ministry" and "congregational unwillingness to be served by women." It is also involved in the scarcity of lay women in positions of power on the supra-congregational levels.

"For freedom Christ has set you free," said Paul. Patrick Henry cried, "Give me liberty or give me death!" Church and society tell us to prize freedom, and at the same time they say, "Freedom is for men only." But the catch is that if we are held down there's someone doing the holding who would be a lot freer to do his thing if he didn't have to spend all his energy making sure we stayed down there. Who might find life a lot happier if he could spend time laughing and loving and crying instead of bottling it all up inside until he dies of a heart attack? Who might prefer to not always have to be brave; to be able to stay home and be the homemaker and child raiser while his wife is the breadwinner for a while? Who might, if he were allowed to integrate his rational mind and his ability to

The Author

Rev. Caroline Alice Kinsler Jonah was ordained Deacon last June in the Detroit Annual Conference. She is presently serving Highland Park Trinity as assistant pastor and continuing her seminary education in the Detroit area. She expects to graduate from United Theological Seminary, Dayton, Ohio, in 1975, and intends to continue in the parish ministry. Rev. Mrs. Jonah is a member of the Detroit Annual Conference's Commission on the Status and Role of Women, where her major concern has been opening greater opportunities for women to enter the ordained ministry.

Entering the ministry represented a shift in goals for her. Previously she had been a graduate student and instructor in engineering. She did her undergraduate work at Purdue University, and graduate work at Cornell University and Wayne State University, from which she received a master's degree in mechanical engineering sciences. She has been involved over the years in Civil Rights and Peace work. Mrs. Jonah's husband, David, teaches mathematics at Wayne. They have three children, James, Jean and Jonathan.



love people, be able to perceive that there is something inherently illogical about killing people to save them from anything, and that countries are primarily people, not governmental and economic systems? Who might occasionally prefer the joy of sharing with other human beings to the excitement of competing against them?

So the message of the Women's Movement is not the feared message of *Women-Over-Men* but is rather the very Christian message of *Freedom for All People*. It is the challenge to return from the oppressing word, "Wives, be subject to your husbands," to the liberating Word, "Jesus the Christ." It is the challenge to examine his life, as it is recorded in the Gospels. There we can see Jesus teaching women in a society which forbade women to learn. We can see him talking to women in public in a society which called this a sin. We can see him forgiving women of ill repute in a society which would have stoned them. And, in a society in which women were forbidden to bear witness, he chose a woman to be the first witness to his Resurrection.

So Jesus was free to reject the demands which his society made about how he was to act towards women. We who are his followers are also free to reject our society's expectations about male and female roles. We are free to risk new concepts of what it means to be a woman, of what it means to be a man. In this we proclaim that God is still at work in our world, and that we are co-creators with him of a new world. We must create together a world where people can live together in love and dignity, where nobody is hungry and nobody is ill-clothed or ill-housed, where nobody is oppressed and where everybody is free to choose how to live their lives.

We must be very clear that we are

talking about being free to choose new roles, and that we are not talking about being forced to choose new roles. It is not the roles which we choose that matters, but rather the freedom to make the choice.

This work of creating a new world is not something which any of us can do alone. It is the work of the entire community of Christians, and indeed of all people. There is much risk in it. For many people have a great investment in the present order, both economically and emotionally, and persecution is the inevitable result of working to alter its structure. Yet if we will accept this task if we will begin to create this new world, we are assured that we will not work alone.

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth . . . nor abyss of the present, nor masculine structures and definitions of me, nor limits of the Church itself which is absurdly called she, nor anything else in all creation, will be able to separate me from the love of God in Christ Jesus our Lord.

—Whom I would serve as a full human being

—in whose name I would speak prophetic words

—in whose ongoing Creation I would govern with the kings

—in whose Presence I would be a priest

in whom,
there is neither Jew nor Greek,
male nor female."¹

"For freedom Christ has set us free." Let us accept his gift and rejoice in our freedom and in our common humanity.

¹From the sermon, "You Are Not My God, Jehovah," by the Reverend Peggy Way.



Servus Servorum Dei

Another Dimension

Your New and Prejudiced Editor

AT THE last session of the West Michigan Annual Conference the Board of Christian Social Concerns presented a resolution favoring amnesty for those who because of conscience would not participate in the Vietnam war. As one would expect a great deal of debate was raised over such items as "full amnesty" vs. "conditional amnesty," "conscientious objectors" vs. "draft evaders" vs. "deserters," etc., etc.

It wasn't until near the end of the debate that one of the conference members arose to question what to some was a minor point, but for me a substantive criticism of major importance. The resolution began with these words: "That in light of the historic position of the United States. . ." In essence the writers of the motion were establishing their position for amnesty on the grounds of precedence in American history. **The critic rightly reminded us that the grounds for our stand on amnesty, for or against, or on any controversial issue, are not created out of our country's traditions, but out of the moral imperatives of the Christian gospel.** Right on! Amen!

Now that I have been given the mantle of the *Advocate's* editor I pray that I will not forget the obvious, that as a Christian I am called to live and write from the prejudiced position of my faith in Jesus Christ, that the ethical standard of right and wrong is not my family lineage, my patriotic ardor, my cultural conditioning, or my ethnic heritage, but an informed conscience anchored in the life and teachings of the Nazarene I call Lord.

Now you are probably saying, "What's so new and profound about that. Such a glittering generality can encompass a full 360 degree circle. You got to be much more specific than that!" True, so I'll be more specific.

When I preached my final sermon at my last appointment, I suggested that every Protestant Christian should periodically write out his or her faith affirmation. Such a confession would not intend to be a systematic theological treatise or a comprehensive doctrinal position, but a private effort to be personally aware of one's faith stance. I shared what I had written:

- I believe that beliefs are true only when confirmed in the life-style and behavior of the believer.
- I believe that God is Spirit; His Spirit is Power; His Power is Love.
- I believe His Love was made real to me in the person and teachings of Jesus.
- I believe that in accepting God's love for me through Jesus, my life has taken on meaning and purpose, which bring a sense of joy deeper than any human reward.
- I believe that living in the style of the Christ means that I be a person for others, which summons me to have a concern for persons and for justice in society.
- I believe that being a Christian challenges me to especially care for those of God's children for whom my culture cares the least.

I believe in the Church as the community of supportive people, who mutually encourage each other in living out their Christian beliefs.

In the passing of this year I would return to underline that ethical demand of the gospel which pulls us toward a Church that serves as a voice for those who cannot be heard, a champion for those who have known only defeat, a power block for the forgotten and oppressed. Indeed, I believe that every person, every corporate entity, every socio-political-economic system, and certainly every nation is to be held morally responsible in light of its treatment of the poor and the victims of adversity. Humankind in individual isolation and in structural social organization is judged by what is done and is not done on behalf of the "least of these, my brothers and sisters."

Some will say, "Who are you to judge? 'Judge not, that you be not judged!'" I doubt if I will avoid being judged here as well as in the hereafter. And, I trust that I will not be so presumptuous to assume that I can sit as judge upon another's ultimate destiny. However I will not become a pawn of silence in the face of demonic powers that shout from every corner of our society. For I believe that Jesus has called his followers "to preach good news to the poor . . . proclaim release to the captives. . . set at liberty those who are oppressed." Indeed, Edmund Burke was right. "The only thing necessary for the triumph of evil is for good men to do nothing."

"Ah, but that's a big task," you say. "What makes you think you can do it?" I can't, alone. And perhaps, not even with help. There will be those in the stands who are sure that they can carry the ball better than I. And, they might be right. But I'm on the field, and Providence in wisdom or foolishness has given me the ball. I intend neither to punt nor lateral, but to run the best I know how. To do anything other is sure folly and sin.

If I live up to half of the kind remarks written by Dr. Marvin and Bishop Loder last week, the Lord and his angels will rejoice. But I have no ego illusions. I will err in the eyes of some nearly always; I will anger many on occasion and others frequently. Yet, I hope that I never become guilty of being unthinking or insensitive. And when I err in judgment, I pray that it is on the side of those whom we push into ghettos, psychiatric wards, prisons, poor farms, reservations, colonial apartheid, serfdoms, bombing targets and kitchens.

These are the prejudices of your new editor. **I invite all the *Advocate* readers to be my brothers and sisters in Christ, and yet be my critics as well.** If what I write fails to be built upon the soundness of scripture, the interpretative tradition of the Church fathers and reformers, and the contemporary witness of our best theologians, set me right in love and patience. ■

Keith I. Pohl

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.

An Intercepted Letter To President Nixon

Dear President Nixon:

This is to express a deep concern over the military take-over in Chile. The dimensions of human suffering is a tragedy that is unconscionable.

May I strongly urge you to insure that recognition is not given to this military government which seized power by illegal means and inhuman violence? If human life has value how can we give sanction to such reprehensible acts? Such military expression is an enemy of freedom and not its friend. If this nation still supports the concepts of freedom, how can we in good conscience support this military coup?

In addition, there is an opinion commonly held here and abroad that your government has had an interest in or a part of such a military take over. To refuse recognition is the clear way to allay such suspicions and criticism.

If we wish to strengthen the concept of government by constitutional means we should not give recognition to those who have destroyed the constitutional process in Chile.

Furthermore, some reports have suggested the military coup was necessary to counteract the infiltration of foreign personnel. Would you call on the United Nations to investigate such charges?—James W. Bristah, chairman, Michigan United Methodist Peace Fellowship.

Want Thieu's Funds Cut Off

To the Editor:

Have you heard that:

"One high school student tried to kill herself by cutting both wrists on the metal water taps in the washroom but she failed. They had tortured her by putting some kind of thick rubber band around her head to squeeze it. It made her eyes swell out and gave her unbearable headaches." (New York Times, August 13, 1972)

People were thrown into a narrow cage, each "having about two hand-breadths of space in which to lie and live. The legs were shackled and held high day and night . . . Even when the latrine barrel was open and leaking all over so the floor had a pasty covering, we still had to lie quietly and endure it . . . They throw girls and women prisoners into these places." (Report of five students released from Con Son Island)

"Prisoners with advanced stages of tetanus, tuberculosis, dysentery have been mixed with other prisoners so that the contagious maladies spread . . . authorities incarcerate political prisoners with common law criminals and incite the latter to provoke, sometimes to kill political prisoners." (Committee Campaigning for the Improvement of the Prison System in South Vietnam)

These prisoners are civilians in South Vietnam, many arrested under the U.S. sponsored Phoenix program, others by Thieu's decree which actuated the arrest of any people "considered dangerous to the national defense and public security." Their crimes: demonstrating for peace; speaking out against the Thieu regime, though perhaps also opposing the NLF; even those related to such "criminals" have been imprisoned "including close relatives of those who were recently arrested for opposition to the rigid presidential election in October 1971. The greatest abuse of this order was committed in central Vietnam where many pregnant women, old people of more than 60 or children of less than 10 were arrested and all sent off to Con Son Prison Island." (Quote from above committee)

We write because these atrocities you and

Religious Group's Campaign Calls for Release of Political Prisoners

WASHINGTON, D.C. (RNS) — A campaign to push for the release of an alleged 200,000 civilian political prisoners in South Vietnam has been endorsed by more than 25 U.S. religious figures, most of whom were active in the anti-war movement.

The campaign was publicly launched during the week of Sept. 16, with Sept. 23 set as International Day of Concern for the prisoners. Coordinated here by Don Luce, who disclosed Saigon's "tiger cages," the effort was expected to continue until the prisoners are released.

Among the endorsers are Episcopal Bishop Paul Moore, Jr. of New York, United Methodist Bishop James Armstrong of the Dakotas, theologian Dr. John C. Bennett, Father J. Bryan Hehir of the Justice and Peace Division of the U.S. Catholic Conference and Rabbi Balfour Brickner, director of interreligious affairs for the Union of American Hebrew Congregations.

Sponsors charge that a major stumbling block to a genuine peace settlement in Vietnam is the refusal of the Saigon government of President Nguyen Van Thieu to release some 200,000 jailed civilians.

A memorandum from a campaign organizing committee charged that President Thieu is violating the Paris Agreement on Ending the War, not only by continuing to hold prisoners seized prior to January but also by arresting hundreds more and refusing to "allow even a semblance of the democratic liberties and freedom of movement called for in the Agreement." The committee said such a charge has been "well documented" by Amnesty International.

Objectives of the campaign, described as "A Call to Conscience," include efforts to spur Congressional attention to the situation of the prisoners, organizing special worship services and vigils and encouraging the media to draw public attention to the prisoners.

"The U.S. government bears grave responsibility for the fate of these prisoners," according to campaign literature. "It has funded the prisons and advised the (South Vietnam) police — and continues to do so."

Other religious figures endorsing the cam-

aign include Dr. Eugene Carson Blake, retired general secretary of the World Council of Churches; Catholic Auxiliary Bishop Thomas Gumbleton of Detroit, Retired United Methodist Bishop John Wesley Lord; United Methodist Bishop Charles Golden of San Francisco, Mrs. Coretta Scott King, Father Malcolm Boyd and Sister Mary Luke Tobin of the Leadership Conference of Women.

What can you do? Telegraph your senator today to support the Abourezk amendment to the Foreign Economic Aid Bill. The amendment would cut funds to Thieu's police and prisons. We do not want one penny of our money going to any government where political prisoners are held and treated as described above. — Royal J. Synwolt, on behalf of the Bishops' Call to Peace and Self-Development of Peoples, Detroit Conference.

Methodists Express Concern for Political Refugees in Chile

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NEW YORK (RNS) — Two groups of United Methodist leaders have expressed to U.S. government officials their concern for political refugees in Chile following the overthrow of the Allende government. The Latin American staff of the World Division, United Methodist Board of Global Ministries, in a wire to the Senate, said several efforts have been made to reach Chile — where there are some 25 U.S. Methodist missionaries and 8,000 Methodist Church members. There has been no contact since Sept. 14, the staff reported.

In a telegram to Secretary of State designate Henry Kissinger, the denomination's Panel on International Affairs asked that the U.S. explore "all possible ways of assuring the safety, well-being and freedom of those who are refugees from oppressive governments in their own countries and are now living in Chile." The panel is composed of staff and/or elected members from several United Methodist agencies. Leaders of both the Panel and the Latin American staff said they spoke only for themselves in the telegrams.

In its telegram, the Panel urged "great restraint in United States relations with the Chilean military government." It advised "strongly against any early recognition of the new military government, or any shift toward a more favorable policy than that maintained toward President Salvador Allende's government." The overthrow of the Allende government was called "a serious blow to freedom and democracy, especially in Latin America where many military dictatorships have emerged in recent years."

Churchmen Urge Canada: Go Slowly in Considering New Chilean Regime

TORONTO, Ont. (RNS) — Leaders of the Anglican, Roman Catholic and United Churches of Canada have warned the Canadian government against "precipitous recognition" of the "unconstitutional regime" in Chile.

"One thing is clear," they said in a wire to Mitchell Sharp, secretary of state for external affairs, "a democratically-elected government has been violently overthrown."

It was signed by the Rt. Rev. N. Bruce McLeod, moderator of the General Council, United Church of Canada; the Most Rev. E. W. Scott, Primate of the Anglican Church of Canada; and the Most Rev. William E. Power, Roman Catholic Bishop of Antigonish, N.S., who is president of the Canadian Catholic Conference.

The churchmen said it is important that people understand and appreciate that social justice and brotherhood tie all men together in every part of the world.

The awareness of this, they said, prompted them to speak of the recent unrest in Chile and the reported suicide of its president, Salvador Allende. They added that they could only hope and pray that violence would not generate further violence.

HAVOC CAUSED BY FLOOD

IRAPUATO, Mexico — Destitution follows a flood in Irapuato, Guanajuato, Mexico, where 200,000 were left homeless. These pictures show the scope of the flood which left 50 dead, 300 missing. Residents of Irapuato search through piles of rubble to find salvageable clothing. These pictures were provided by the Episcopal Church in the U.S. An emergency grant from the Presiding Bishop's Fund for World Relief helped Bishop Jose G. Saucedo of the Diocese of Central and South Mexico to purchase and distribute food packages and blankets. —rns photo.



"We request the Canadian government to do its utmost so that constitutional government be restored as soon as possible," their message said.

"A particular aspect in the Chilean situation is of special concern. Many refugees are presently living in that country. We strongly urge the Canadian government to offer safe conduct and assistance to those refugees and any Chileans who may wish to come to Canada."

Mexican Methodist Bishop Warns of Indifference Among Members

NASHVILLE (RNS) — Bishop Obispo Alejandro Ruiz, head of the autonomous Methodist Church of Mexico, said here that the greatest barrier to the advancement of his denomination is the indifference of its members. "Our difficulties in advancement of the goals of Christianity are often within our Methodist people who are not fully concerned with the Christian experience," he stated in an interview.

Bishop Ruiz added that many Mexican Methodists, who number about 50,000, "feel that religion is an individual experience and not something to share with their fellow man." The 52-year-old churchman was here to speak at Scarrit College and other local centers of the United Methodist Church.

He said that most members of his church are fourth and fifth generation Methodists. Mexico is predominantly Roman Catholic. According to the bishop, the Methodist Church carries out evangelism programs through personal communications, Bible distribution and mass meetings. He said television and radio broadcasts for evangelistic purposes are not permitted under Mexican law.

Bishop Ruiz lives in Mexico City. He presides over two annual (regional) conferences made up of 350 congregations. He has been a bishop since 1962. The Methodist Church of Mexico is 100 years old.

Religious Freedom In America Issued By Interchurch Center

NEW YORK (RNS) — A folio-sized study guide, including historic documents and photographs, on *Religious Freedom in America* has been issued here by the Interchurch Center as a part of the celebration of the nation's bicentennial. The 40-page publication reproduces 18 posters on the theme. Five hundred sets of the panels are being distributed free of charge in a traveling exhibition.

Dr. Francis Stuart Harmon, former vice-president of the Motion Picture Association of America and a vice-president of the Interchurch Center, prepared the material. The Interchurch Center, located in Manhattan's Morningside Heights, is the home of numerous ecumenical and denominational offices, including the National Council of Churches. It operates under its own board of directors.

A wide range of documentation is pro-



CHURCHMEN HIT BRAZIL

WASHINGTON, D.C. — Officials of the National Council of Churches and the U.S. Catholic Conference hold a conference to issue a "strong demand" for justice in Brazil, where, they charge, human rights have been violated by the current government. They charged torture had been used against a peasant leader and expressed concern "about the persecution the Brazilian church has been suffering." Addressing newsmen in Washington are Rev. William Wipfler, director of the Latin American Group of the NCC in New York; Thomas Quigley of the U.S. Catholic Conference, and Father J. Bryan Hehir, director of the USCC Division for Justice and Peace. —rns photo.

vided in *Religious Freedom in America*. It moves from a layout on architects and proponents of religious freedom to evaluations of contemporary "civil religion." Protestant groups, Roman Catholics, Jews, Eastern Orthodox, Mormons, Christian Scientists and Black Muslims are among those covered in the study guide.

The role of the U.S. Supreme Court in helping to protect religious freedom is highlighted, as is the civil rights movement and the contributions of Presidents to pluralistic life in the nation. In an introduction, Dr. Harmon states that the approaching bicentennial provides an opportunity for Americans "with genuine spiritual motivation to recall with gratitude the heroic struggle of our forefathers for religious liberty and the other basic freedoms in the American Bill of Rights."

He added that there is need for "alert and unflinching action: to maintain those freedoms against 'encroachments of bureaucracy and the maneuverings of special interests.'" *Religious Freedom in America* was published for The Interchurch Center by Friendship Press, an agency of the National Council. The National Conference of Christians and Jews is distributing 4,000 copies of the guide through its 75 regional offices and chapters.

Dr. Harmon personally contributed \$10,000 to launch the project that produced the posters and the guide. The original exhibition, including some of the actual documents, was premiered at the Interchurch Center. Dr. Harmon is former chairman of the National Council's budget committee and former head of the deacons at New York's interdenominational Riverside Church.

Two Methodist Bishops Urge Congress to Shun Abortion Issue

WASHINGTON, D.C. (RNS) — Two United Methodist bishops, acting in official capacities, have asked Congress to stay out of the abortion issue. "The state should neither force abortions nor child-bearing on unwilling women," they said in a joint letter sent in response to efforts to persuade Congress to pass an anti-abortion amendment to the Constitution.

Bishop James Armstrong of the Dakotas and Bishop W.Y. Choy of Seattle said their denomination feels "the proper role of government in so private a matter as abortion is one of non-interference." They quoted from the 1972 United Methodist General Con-

ference, the highest law-making unit in the 10.3 million-member Church.

Both bishops have special denominational responsibilities for social issues. Bishop Armstrong is president of the Washington-based Board of Church and Society. Bishop Choy is chairman of that agency's Decision of General Welfare. They said that judgments involved in so complex a question as abortion should be "humanized, not rigidly codified."

Cited in the letter was a section from the United Methodist Statement of Social Principles. "Our belief in the sanctity of unborn human life makes us reluctant to approve abortion," the Principles say, "But we are equally bound to respect the sacredness of the life and well-being of the mother." The bishops' statement said abortion should be removed from the criminal code.

Catholic Agency Urges Congress Act On Amendment Protecting the Unborn

WASHINGTON, D.C. (RNS) — The Administrative Committee of the U.S. Catholic bishops' conference has called on Congress to take "prompt and positive" action on pending constitutional amendments to protect the unborn.

Urging "early hearings" in both the Senate and House, the 37-member committee of the National Conference of Catholic Bishops (NCCB) also urged an "effective, united, long-term effort" by grassroots pro-life organizations throughout the country in behalf of such amendment proposals.

Elaborating at a meeting here on its June 20 statement in support of a constitutional amendment to reverse the U.S. Supreme Court's Jan. 22 ruling on abortion, the NCCB body declared that abortion "transcends legal and constitutional issues and involves fundamental questions of individual and social morality. . . ." It added that "a constitutional amendment is now the only viable means to correct the disastrous legal situation created by the Supreme Court's rulings on abortion."

Urging the pro-life supporters to contact senators and congressmen, the bishops' committee said "we are strongly encouraged by the fact that numerous pro-life amendments have been introduced in both Houses of Congress. We commend the many members of Congress who have sponsored such amendments. The bishops' committee went on to note that in view of broad popular and congressional support for an amendment, "we feel that prompt and positive congressional consideration is in order."

Commenting on the need for grassroots pro-life support, the committee said local action can provide "essential service," including public information programs and encouragement to state legislatures to petition Congress. "Men and women of good will, regardless of creed, who support the cause of human life must prepare now to make an effective, united, long-term effort," it asserted.

Explaining that the complex legal issues of human life amendments are now under study by the bishops' legal counsel, the committee said that "at present we do not single

out any specific pending amendment." But the prelates promised "detailed views regarding the wording of an amendment" at an early date, and likely given in the context of a congressional hearing or other public forum.

"Our immediate concern, however, is that Congress take action to insure prompt and favorable consideration of this urgent matter and that pro-life individuals and groups prepare now for the supportive action which will be necessary to win congressional approval and ultimate ratification of the amendment," the committee stated.

(A Human Life Amendment introduced by Sen. James L. Buckley (C-R-N.Y.), would guarantee that protection of the right to life granted "persons" by the Constitution would be extended to include "unborn offspring at every stage of their biological development. . . .")

Pope John, Dr. King Named In Lutheran Calendar

NEW YORK (RNS) — Pope John XXIII and Dr. Martin Luther King, Jr., are among the figures listed in a calendar of "lesser festivals" appearing in "Contemporary Worship 6," a new lectionary and calendar published for four Lutheran denominations by the Inter-Lutheran Commission on Worship.

As in the previous five volumes, the 220-page book contains prayers for each Sunday and festival day, an explanation of the liturgical seasons, and Scripture readings for public worship.

Among the Christians listed for commemoration under "lesser festivals," besides Pope John and Dr. King, are Quaker George Fox, Methodist founder John Wesley, Monica, the mother of St. Augustine, and diplomat Dag Hammarskjöld. In introducing this feature, the publication says, "The calendar of the church year should present something of the breadth of Christian history, remembering a richly assorted variety of persons — young and old, learned and ignorant, people of action and hermits — whose common denominator is simply that the grace of God worked mightily within them."

R.C. Theologian Continues To Challenge Doctrine Of Papal Infallibility

Hans Kung, whose book, *Infallible? An Inquiry*, started heated debate in theological circles several years ago, has stated that, "according to the latest research it is not classical medieval theology and canon law but a Franciscan accused and condemned for heresy who must be looked upon as the 'inventor' of the Roman ideology of infallibility, which is to be carefully distinguished from a Catholic affirmation of the authority of office and of the Councils."

In a recent editorial in the *Journal of Ecumenical Studies* (Vol. 10, No. 2, Spring 1973), the Tubingen scholar states that the most recent book on the subject, *Fallible? A Summing Up*, indicates that "the question mark remains and is in fact strengthened rather than weakened."

According to Dr. Kung, the main thesis of the new book, which is the work of fifteen scholars, is "the preservation of the church in the truth of the gospel of Jesus Christ despite all the errors of humanity, a humanity which includes, besides pastors and theologians, also bishops and popes."

Dr. Kung believes that with this view "we can be much more free to serve the always expanding truth of God so that in the future we can much more easily shed our errors and thus make even our errors turn out for the best."

Dr. Kung says that, to date, not one theologian has brought forth proof of infallibility. In fact, he states, at a Tubingen infalli-



GOV. HONORS CHURCHMAN
JACKSON, Miss. — Dr. L. Venchael Booth, president of the Progressive National Baptist Convention, is shown as he was honored by Gov. William Waller of Mississippi. The governor, citing Dr. Booth's "international leadership" in the field of religion, presented the Governor's Outstanding Mississippian Award to the churchman. Dr. Booth is one of 12 vice-presidents of the Baptist World Alliance. A native of Mississippi, he is pastor of Zion Baptist church in Cincinnati. —ms photo.

... seminar "there was universal agreement among the participants that no one had been able to produce the desired proof. Even the Roman Congregation of the Doctrine of the Faith has until now provided no answer to the decisive question which I again formulated with all possible clarity in my last letter to them almost exactly a year ago," he said.

Governor Gets Bill On Right to Refuse To Perform Abortions

HARRISBURG, Pa. (RNS) — Legislation designed to protect the right of a hospital or physician to refuse to perform abortions on moral or ethical grounds has been passed by the Pennsylvania Senate and sent to Gov. Milton J. Shapp. The measure, approved

Protestant Theologian Sees "Tide" Turning to Oppose Abortion

NEW YORK (RNS) — A new compilation of essays under the general title, "Abortion and Social Justice," published here, is described by a prominent Protestant church historian as a "full-range of argumentation against abortion... without resort to religious, ecclesiastical or theological sanctions."

In his foreword to the book containing 19 essays on the medical, legal and social ramifications of abortion, Dr. George H. Williams, Phillips Professor of Divinity at Harvard, said that while the arguments against abortion are terms acceptable to humanists and theists alike, religious values are present because "religion itself can never be construed as irrelevant to current social and moral issues."

The new book, published by Sheed and Ward, also includes an epilogue entitled "Abortion and the Supreme Court: Death Becomes a Way of Life," which challenges the Jan. 22, 1973, rulings on abortion by the Court. Contributors to the volume include lawyers, teachers, physicians, nurses, a member of British Parliament, housewives and a student, who indicate that despite the Supreme Court decision abortion remains one of the foremost medical, moral and social questions of the times.

Dr. Williams, a clergyman of the United Church of Christ, noted in his foreword that on the great issue which has summoned the contributors to this volume... from all walks of life and from diverse religious and cultural backgrounds, the espousal of abortion as a "right" is perceived by us as in fact grave "regression." But, he added, some of the essays reflect a "tide" against abortion that "seem to have begun to turn in our favor."

Dr. Williams, who is chairman of American United for Life, said the fact is that "the deep-seated moral recoil from abortion, embedded in our very being, is finding in many quarters fresh articulation, and we dare now to express some confidence that the worst that we feared may not come to pass and that some of the worst developments — for example, New York — can be rectified." The Protestant scholar confirmed what, he said, the Roman Catholic legal scholar, Dr.

earlier by the House, would prohibit a hospital staff member from being penalized for refusing to perform abortions.

Backers of the legislation said it was designed to protect Roman Catholic institutions which feared legal action if they refused to perform abortions. The bill also bans any type of discrimination against institutions or persons involved in abortion operations. It provides that physicians, nurses or other hospital staff members, cannot be required to work as part of an abortion team if they state in writing their objections on moral, religious or professional grounds.

Also, no medical or nursing school could deny admission to anyone who objects to abortions. Nor could any hospital or health care facility be denied public funds because of objection of abortion.

John Noonan of the University of California, "a near constant" in history," namely, opposition to abortion.

Declaring that this "near constant" had in the past been largely articulated by religious and professional scholars, Dr. Williams said he was encouraged to see today a "laicization" of the religious insight, noting that doctors and lawyers are "carrying the charge" formerly held by churchmen.

"Instead of being pessimistic, we should be optimistic. . . for we who know that abortion is wrong and not a right have been summoned to no less a role in the evolution of the conscience of society than to make the doctrine of the professional elites the interiorized code of all," he said.

While Dr. Williams noted that "much of the Protestant theological, ethical ministerial and organizational leadership has, alas, temporarily joined the other (pro-abortion) side," he also pointed out that "opposition to abortion has been historically as intense on the Protestant and Jewish as on the Catholic side. . . " "I do not believe that among faithful Protestant Christians as distinguished from some of the more articulate clerical leadership there is any substantial shift in the inherited repugnance to abortion. . ."

Admitting that the "full recognition" of women's rights leaves much to be desired in law, culture and custom, Dr. Williams denied, however, the claim that the law against abortion is simply a "relic of male moral chauvinism," imposed by celibates and perpetuated by unthinking men in various professions. ". . . the simple unalterable biological fact that every person comes into the world as a result of the genetic conjunction of two other persons does not make of that generating couple or of the mother alone an absolute sovereign over the new human being up to the moment of its birth," he asserted.

"The truth defended by us in this book," he declared, "is surely destined to become the conviction and practice of ordinary people in society at large. . . not only because of the sanctions of law and religion.

Just as we now take for granted. . . that indeed all men and women, black and white, are created free and equal, so we will see emerge in our time the legal constitutional principle of plenary humane rights accorded the fetus." With regard to "imposing" moral standard on others, Dr. Williams observed, "let us again be reminded that it is those who would lift society's protection from its most helpless wards who may be incipient totalitarians."

Relating reverence for life within the womb to the fashionable ecological concern of the day, he declared: "But surely we will never be able to marshal the moral energy and self-discipline on the international scale to save some of the wilderness areas and to protect the myriad species of life now threatened with extinction if we do not have the ethical discernment and moral courage to oppose every facile acquiescence in individual and institutional violence against the mysterious sanctuaries of human life itself."

The new book was edited by Dr. Thomas W. Hilgers of the Mayo Graduate School of Medicine, Rochester, Minn., and Dennis J. Horan, a Chicago attorney and lecturer at the University of Chicago Law School.

Among the contributors are: Rev. Charles Carroll of the Episcopal Diocese of California and currently attached to the Institute of Ecumenical and Cultural Research, Collegeville, Minn.; Prof. Arthur Dyck of Harvard's Center for Population Studies; Jill Knight, a member of British Parliament; Prof. David W. Louisell of the University of California Law School; Dr. Marshall McLuhan, director of the Center for Culture and Technology, University of Toronto; and Dr. Victor Rosenblum, professor of political science and law at Northwestern University, Evanston, Ill. ■

"Laymen Sunday," Now Called "Laity Day," Set for Oct. 14

NASHVILLE, Tenn. (UMC) — "Called Together" will be the theme for the newly designated "Laity Day" to be observed by United Methodist churches October 14.

Formerly United Methodists along with many other Protestant denominations observed Laymen's Day but Dr. David Self, associate general secretary of the Board of Discipleship's Division of Lay Life and Work, said the new name was chosen to emphasize the fact that laity includes men and women, children, youth and adults.

The theme is based on passages from Ephesians and First Peter emphasizing the common ministry of clergy and laity in the life of the local congregation and focusing attention on the unity of all Christians.

A brochure with suggestions for the observance has been sent to all United Methodist pastors, lay leaders, district superintendents, and conference and district leaders of the laity through the Division of Lay Life and Work.

The Laity Day observance is coordinated interdenominationally in the U.S. and Canada through the North American Conference of Men's Work Secretaries, an organization representing 20 Protestant groups.

No Privileged, No Oppressed in USSR Russian Patriarch Tells WCC Group

GENEVA (RNS) — Patriarch Pimen, head of the Russian Orthodox Church, said here that there are "no privileged and no oppressed" persons in the Soviet Union. "Each citizen has wide and equal rights with all other citizens and our society requires from them... an honest discharge of civil duties," the 63-year-old churchman told a public meeting during his first visit to the headquarters of the World Council of Churches.

His comments on Soviet society came during an explanation of why the Russian Orthodox Church and Churches in other Communist countries do not want the World Council or Western Churches to address themselves to "social problems" in Eastern Europe. He responded rather directly to those who claim the World Council too often fails to speak out on issues such as dissenters in the Soviet Union.

In August, this issue came up at a meeting of the World Council's policy-making Central Committee. Delegates from Churches in Communist countries beat back an attempt to list Eastern Europe as an area where "Christians agonize over questions of violence today."

Some churchmen attending that Central Committee meeting felt they should protest alleged restrictions on Alexander Solzhenitsyn, the Russian novelist, and other Soviet citizens.

An ad hoc group sent a protest telegram to the Kremlin. Among the American signers was Presiding Bishop John Hines of the Episcopal Church; Dr. Robert V. Moss, president of the United Church of Christ, and Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church. Other signers were Rev. Albert van den Heuvel, head of the Netherlands Reformed Church; Lutheran Bishop Hans Lilje of Hannover, and Dr. Edmont Perrett, general secretary of the World Alliance of Reformed Churches.

Patriarch Pimen, in his address here, said members of the World Council — his Church joined in 1961 — should develop "fraternal relationship and confidence in each other. 'In the course of our ecumenical discussions... the representatives of the Churches from the Soviet Union as well as our brothers from other Socialist countries are rather often coming across misunderstanding of our position by our Western brothers and sometimes their direct distrust in us.'"

He attributed the "misunderstanding" in part to Western "propaganda which is inimical to our society." The Patriarch defended socialism, saying it "corresponds to a large extent to the Christian ideals."

The Patriarch implied that the Soviet Union is free of the kind of social problems Western Churches often criticize in their own societies. "Our opponents are overlooking the fact that the criteria of a capitalistic society cannot be applied to our qualitatively different society," he said, continuing: "The social evils so typical for the life of many people today just cannot occur within our social structure. We have no rich, no poor.

The material level of our 250 million people is high enough and its growth depends exclusively on us, on our conscientious work. . . .

"That is why on the question of our western brothers, 'Don't you have any defects to be condemned as we do. . . ?' we reply, 'Yes, we have defects. But they are not antagonistic. Our citizens are not alienated from the society and the society is not alienated from them. We have nothing to condemn before anybody. We have to work ourselves to correct our defects and to improve our society.'"

Patriarch Pimen said that in relations with other churches, the Russian Orthodox Church proceeds from "the only possible and correct prerequisites in mutual contacts and approaches." Cooperation, he added, is not possible without confidence.

The Patriarch said he is "full of Christian hope for the good development of our future relationship. The experience of the church teaches us not to forget the words said by our Lord to St. Paul: 'My grace is sufficient for you. . . .' (II Corinthians 12:9), he concluded. ■



PATRIARCH AT W.C. SERVICE

GENEVA — The Patriarch of Moscow and All Russia speaks at a service attended by executives and staff members of the World Council of Churches in Geneva. Patriarch Pimen visited the WCC in mid-September. —rns photo.

Methodists Call Watergate "Serious Moral Outrage"

WASHINGTON, D.C. (UMC) — Court access to "pertinent" White House tapes, plus reform of American politics and presidential powers, were urged here by a United Methodist agency as a response to the "serious moral crisis" of Watergate.

The executive committee of the Board of Church and Society said it cannot agree with the Watergate events "as normal and traditional political exercises." It expressed its "moral outrage over the Watergate break-in, its cover-up, and other illegal or unethical campaign-related activities."

The statement gained nearly unanimous approval from the two-thirds of the committee who responded to a mail vote. The possibility that the entire board would consider the situation again, at its Oct. 18-21 meeting here, was voiced by Bishop James Armstrong of Aberdeen, S.D., the president.

The statement admitted "our common guilt for what is currently ailing the body politic" and tolerance of an electoral process that "places candidates for high office under compromising obligation to special interests."

It urged President Nixon to "provide access to the pertinent papers and tapes, with appropriate safeguards for any necessary confidentiality," in the belief that the "separation of powers" doctrine cannot "rightfully be invoked" when criminal acts may be involved.

Holding that "the overwhelming majority of our citizens respect and honor the office of President and want to be able to have confidence in the incumbent," the statement

urged that "maintenance of that confidence will be determined largely by the continuing conduct, accessibility and accountability of the President."

Not only the President needs to assume responsibility for reform, it held, but "all American citizens must become more deeply involved in the electoral process."

The national governmental reforms called for are in the political system — controls on campaign financing, independent monitoring of election laws, elimination of wiretapping without court authority, effective oversight of the FBI and CIA; in presidential accessibility — monthly press conferences, meetings with representatives of segments of society, regular appearances before Congress by cabinet and agency heads; in powers of the presidency — making White House staff subject to laws of the country, preventing the use of bureaucratic means to silence criticism or compel support, barring the use of surreptitious entry justified "on the basis of some vague doctrine of national security."

The statement expressed dismay with "the use of language to minimize the full character of many illegal or immoral acts," as shown in the Watergate hearings, and with euphemisms, such as "where breaking and entering becomes 'intelligence-gathering operations'."

Admitting that there still are several questions unanswered, such as what the President knew of the Watergate cover-up before March 21, 1973, the statement asserted that "we do know that the Watergate cover-up was effective. . . until well after the election

in November, 1972," that the President's political associates "became deeply involved" in the Watergate break-in and other "deplorable activities" and that presidential aides attempted "to keep the information on the cover-up from the American public." It called for prosecution of those "responsible for such flagrant wrongdoing." ■

Brooks Hays On Watergate: "Institution Of Presidency Impregnable"

RUSSELLVILLE, Ark. (RNS) — Brooks Hays, former Arkansas congressman, Presidential adviser and head of the Southern Baptist Convention, expressed the belief here that the church can supply leadership in the healing of the world's wounds and the perfecting of its processes in righteousness without impairing church functions in evangelism and enlistment.

Mr. Hays, now in retirement in Washington, D.C., was a guest speaker for the special centennial worship services at the First Baptist church, his home church during boyhood and youth. "If the church works out a bold program of dealing with governmental and social issues, the world will see in this new concern not a lessening of evangelism and enlistment, but a new outreach for the church," he said.

The former Southern Baptist leader told the 1,200 attending the service that social redemption must be thought of as "the conditioning of the world's total life, not merely the reordering of its physical environment."

In an interview, Mr. Hays predicted that the hearings of the special Senate committee on the Watergate affair would continue until completed and expressed the opinion that the Presidency itself, as an institution of government, would come through the Watergate crisis unscathed. "The Presidency," he said, "as an institution is impregnable no matter how shocking the revelations are."

Brooks Hays Joins United Methodist Local Church Staff

WASHINGTON, D.C. (UMC) — The newest staff member at Capitol Hill United Methodist Church here is one of the nation's best-known Baptists.

Brooks Hays, former member of Congress from Arkansas and a former president of the Southern Baptist Convention, will become "lay minister in residence." He plans to work "in my own neighborhood (he has lived on Capitol Hill for 27 years), primarily with people in my own age group (he is 75)."

But Rev. James P. Archibald, pastor, said Dr. Hays is to "try out some of the innovative ideas for which he is so well known." He will work without remuneration and is not leaving the Baptist Church but taking a "leave of absence." Dr. Hays, well-known as a speaker, has been a presidential adviser and on the faculty of several colleges since his "retirement" in 1958.

The church has another unsalaried associate pastor already, Rev. John P. Adams, whose regular work is on the staff of the General Board of Church and Society. His assignment is in the area of community relations.

Soviet Physicist Nominated for U.N. Human Rights Award

NEW YORK (RNS) — Dr. Andrei D. Sakharov, 52, the noted Soviet physicist and human rights leader, has been nominated for the United Nations Human Rights Prize by the International League for the Rights of Man.

In nominating Dr. Sakharov, who was a co-founder of the Moscow Human Rights Committee in 1970 and whose theoretical work contributed to the Soviet Union's first hydrogen bomb in 1953, the League said: "Dr. Sakharov has interceded and spoken out on numerous occasions on behalf of individuals whose human rights were threatened within and outside the Soviet Union.

"These efforts have involved critical issues of human rights, among them the right to due process of law, to freedom of information and expression, to choose one's place of residence, to leave from and return to one's country, and to manifest one's religious belief."

Other international organizations endorsing the League's nomination of Dr. Sakharov were the Coordinating Board of Jewish Organization International Federation of Women Lawyers, International Humanist & Ethical Union, World Conference of Religions for Peace, International Center of Studies for the Protection of Human Rights, World Assembly of Youth, and Catholic International Education Office.

Worth Quoting

The Christian religion says men are Divine, not in the actual but in the potential.

"We are the temple of the living God; as God said: 'I will live in them and move among them, and I will be their God, and they shall be my people.'" (II Cor. 6:16)

We are Nobility! The code of the Nobel is Loyalty and Honor. The Love of God is Loyalty. How do you know when a man is loyal? When unperceived, he could do otherwise but refuses.

Love of Man is Honor. How do you know when a man is honorable? When with regard to his fellowmen, he could do otherwise but refuses.

When no one would know.

He lives by Inward Principle.

John S. Jury

Fourth National Exhibition Of Prints Opens at Albion

Albion College's fourth national exhibition of prints opened September 30 in the Visual Arts department galleries. It will continue through Sunday, October 21, Vernon Bobbitt, chairman of the visual arts department announced.

Eight artists were invited to send three works each for this exhibition which

attempts to show the great degree of quality and experimentation being achieved by contemporary printmakers in America.

The artists are John Formicola and Merle Spandorfer, Philadelphia; Marvin Lowe, Bloomington, Ind.; Jules Olitski, New York and Shaftsbury, Vermont. The other four are all from New York: Elaine Breiger, Agnes Denes, Leonel Gongora and Ann Youkeles.

The Media included are intaglio in color, aesthetograph, a form of light printing, serigraph, and lithograph. An unusual print is one 17 feet long made by Agnes Denes.

Council of Bishops' Agenda Set for Fall Meeting

DES PLAINES, Ill. (UMC) — Plans for an open session of the United Methodist Council of Bishops in Nashville, Tenn., Nov. 14, were announced here Sept. 21 following a two-day meeting of the Council's Executive Committee.

Bishop Charles F. Golden of Los Angeles, president of the Council of Bishops, presided at the Des Plaines meeting and will be in charge of the Council's fall meeting in Nashville. The host in Nashville will be Bishop H. Ellis Finger, Jr., episcopal leader of that area.

Plans for the November meeting were announced by Bishop Ralph T. Alton of Indianapolis, Ind., secretary of the Council.

Bishop Alton said that the morning session on Wednesday, Nov. 14, "will be open to the press and to anyone desiring to observe the meeting of the Council, as space allows." The session will be held at the Holiday Inn-Vanderbilt, 2613 West End Avenue.

Agenda items for the open session include a report of the Council's Urban Study Committee, headed by Bishop Thomas M. Pryor of Sarasota, Fla.; a report on the vote on constitutional amendments, by Bishop Alton; a presentation by the Commission on the Status and Role of Women; a presentation of the Bishops' Call for Peace and Self-Development of Peoples, by Bishop John Wesley Lord of Washington, D. C., and Bishop A. James Armstrong of Aberdeen, South Dakota; and a progress report by committee of bishops which has conferred with the parties concerned in the strike-bound Pikeville (Ky.) hospital situation. Bishop Lloyd C. Wicke of Fort Myers, Fla., heads the latter committee.

The Council of Bishops held its first open session in connection with the spring meeting in Washington, D. C., last April. News media personnel and others who attended the meeting were favorably impressed by the open meeting.

The Nashville meeting of the Council will open Monday evening, Nov. 12, at 5 o'clock with a service of holy communion in the Upper Room Chapel for bishops and their wives. This service will be led by officers of the Council and Bishop Finger and will be followed by dinner at Meharry Medical College.

The Council will be in session in Nashville Nov. 12-15. With the exception of the open meeting on Wednesday morning, Nov. 14, the other sessions will be closed.

"Many Gifts, One Spirit" Theme For 1,000 United Methodist Women

By Mrs. Myron Kelsey
Reporter, West Michigan Conference
United Methodist Women

ONE thousand women are expected to attend the first annual meeting of West Michigan Conference United Methodist Women on Saturday, October 20. Members of the Women's Society of Christian Service and Wesleyan Service Guild will gather to celebrate and worship as they join together to become United Methodist Women.

The meeting will be held at the Fine Arts Center Auditorium at Calvin College, Grand Rapids. This is the first time the conference meeting has been held on a Saturday and will allow employed women to attend. Coffee hour and registration begin at 9 a.m., with the program from 9:45 a.m. to 3 p.m.

Theme of the meeting is "Many Gifts, One Spirit." This was also the theme for the six district annual meetings in September and the conference meeting is planned as a climax to them. All district officers, elected at their district meeting, will be installed along with the women elected as conference officers at this meeting.

The meeting will open with a colorful parade of banners, representing all the groups attending. Each local society has been asked to make a banner to be carried by its president. Only maximum dimensions and background color, identifying which district it is in, have been specified, so every society will be expressing itself differently. Each district and the conference WSCS and WSG will also have banners.

Featured speaker for the program will be Margaret L. Sonnenday of St. Louis, Mo. She is national vice-president of Church Women United and the North American representative on the International Committee for World Day of Prayer. A member of the planning committee for the UMW Assembly in October, she had special responsibility for the Ecumenical Day. She has served as a member of the Board of Missions of the



Margaret L. Sonnenday

United Methodist Church for eight years and has written a program on missions which appears in the new program book, *A Call to Churches*.

Another highlight of the day will be lighting a candle made of bits and pieces of candles which have been used at meaningful local society meetings. The large candle will remind the members of UMW how our past is a part of us as we form the new organization.

The candle will be made by women from Clark Home in Grand Rapids and women from the Home will be special guests at the meeting that day.

Installation of the district and conference officers will be led by Miss Doris Garrett, missionary in the Philippines who is home for four months. She is visiting her parents, Rev. and Mrs. Dorr Garrett of Stockbridge, during part of this time.



Doris Garrett

Nursery care will be provided at the meeting, but no cribs will be available. Advance registration of children is necessary but there is no cost. Mothers should bring a sack lunch for each child. Milk will be furnished.

Cost of registration and luncheon is \$2.50. Deadline for registrations is October 10. Reservations can be made by sending a list of all who will be attending, including first and last names, plus \$2.50 per person, to Mrs. Robert Stockreef, 3483 Yellowstone Drive, Grandville, Mich. 49418. Please be sure to give names and address of person sending in the list, plus name of church, town and district, and number and ages of children for the nursery. Name tags and tickets will be filed under the society and district name, and one person may pick up all of them. Registration will be in the hall outside the auditorium. Checks should be made out to West Michigan Conference United Methodist Women.

On Oct. 20 the campus entrance at Bellline

Ave. will be closed. Directions to the Fine Arts Center will be given at both the Lake Drive and Burton St. entrances.

All local presidents have received information about the meeting, with a map giving directions to the campus and instructions about making the banner for her local society.

Plans for the annual meeting are being made by Mrs. James Crosby, conference president, Mrs. John Stretton, conference vice-president, and the Program Committee. Members of several Grand Rapids churches are assisting with local arrangements and will serve as hostesses.

Scarritt College to Host Nashville Tours

NASHVILLE, Tenn. (UMC) — Planning to tour United Methodist agencies and other spots of interest in Nashville? A new service has been launched by Scarritt College for Christian Workers to coordinate tours of all United Methodist agencies in the city.

Each year, particularly during the summer months, dozens of groups visit Nashville to see the offices of the Board of Discipleship and Board of Higher Education and Ministry, the United Methodist Publishing House, the Upper Room Chapel and Museum, United Methodist Communications, Scarritt College, Meharry Medical College, and Tennessee Conference agencies.

Several local United Methodist churches are cooperating in the coordinated effort by providing free accommodations for sleeping bags and some kitchen and washing facilities.

Tour scheduling of other Nashville points of interest can also be arranged upon request including the Parthenon, Tennessee State Capitol, The Hermitage, Country Music Hall of Fame, and Opryland. Tickets for the Grand Ole Opry should be purchased well in advance by the group itself.

Additional information can be obtained by writing: Tours, Scarritt College, Nashville, Tenn., 37203.

Humbard Sells Girdle Factory, Seeks Buyer For Mackinac College

AKRON (RNS) — Evangelist Rex Humbard has sold his girdle factory and is attempting to find a buyer for Mackinac College to ease his financial problems.

At the beginning of 1973, the television minister's famed Cathedral of Tomorrow enterprise had a mortgage debt of more than \$6.7 million. It has been undergoing court-ordered reorganization as a result of a charge by the Ohio Commerce Department that the enterprise had sold several million dollars of unregistered securities.

Real Form Girdle Company in Brooklyn, N.Y., was acquired by the Humbard enterprises in 1965. It has now been sold to VTR, Inc., of New York for an undisclosed sum. Mr. Humbard was quoted in *The New York Times* as having said of the sale, "I wasn't saving any souls directly with Real Form Girdle."

It is reported that the Cathedral of Tomorrow is asking \$6.5 million for Mackinac Col-

lege, the northern Michigan school that was purchased from Moral Rearmament in 1971 for \$1.7 million plus a \$249,000 real-estate commission.

In other financial transactions "Humbard's organization also bought a mansion for his occasional use along with 184 acres of woodland near the campus, mortgaging it for \$376,000. (More recently the Cathedral paid \$225,000 in cash to purchase an Akron-area parsonage for Humbard.)"

Adrian Reverses Enrollment Trend

AFTER two years of painfully large enrollment declines, Adrian College officials announced 1973-74 statistics that include a student body numbering 1,126.

That figure is impressive when one considers that last spring Adrian anticipated an opening fall enrollment of less than 1,000 students. It was based on administrative projections of senior class size, the expected number of new freshmen and a normal amount of attrition.

What has happened since, while not completely unexpected, was at the upper end of the college's hopes. The number of students in every classification — freshmen, sophomores, juniors, seniors, and part-time — that reported to campus was higher than expected. In some cases, much higher.

Dr. Darrell H. Pollard, vice-president for academic affairs, said, "We have apparently reached the turning point. Although our total enrollment is not quite up to last year's September level, this is primarily due to an exceptionally large graduating class. Internal ratios between classes are now back in proper order.

"We have experienced a broad-based increase over what we had expected. Continuation of this improvement will result in a general climb in overall enrollment beginning next year."

In 1970-71 Adrian enrolled its largest student body, 1,542 students were on the campus. During the next two years, the college dropped almost 400 students. The effect of this loss was dramatic. There were reductions in faculty and staff; buildings were closed; no salary increases were given in one year; and a host of other economies were instituted.

Reasons for the decline were apparent: A dwindling number of students were coming to college age, the end of the Vietnamese War took many male students out of the collegiate environment; general economic conditions were bleak; many high school seniors were starting to look at other forms of education.

Some of these trends prevail. They continue to present a difficult environment for higher education, especially private colleges. What to do in the face of such difficulties was

and is a problem of some magnitude.

Adrian's solution might be described as an "all college" approach to enrollment. The admissions staff was bolstered; more money was put into the recruitment effort and support of it. To do this, economies were realized in many areas and the college entered a major funding campaign. An athletic staff, already working hard to recruit student-athletes, worked harder.

These are the kinds of actions one might expect. Others were unusual. Faculty and staff were involved in the admissions task. Staff members represented Adrian at high school college nights during the course of their travels throughout the state and the Midwest. Professors wrote letters to prospective students, toured the campus with them, explained programs to them. Parents of Adrian students as well as alumni presented special Adrian College programs.

They continue in their efforts even while enrollment figures for this year are being tabulated. Those figures reflect increases in every interpretable way. The number of new freshmen, 390, is some 75 more than expected. There are also increases in the number of transfer students and students who previously attended Adrian. Attrition is below normal and, perhaps most promising of all, the number of students who selected Adrian as their "first-choice" college is up. Dr. Pollard: "Most of our students are here because they want to be here, not because they couldn't get in somewhere else. ■"

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News from the Churches



AWARDED CERTIFICATES

Rev. Walter Damberg, minister of United Methodist Church at Manchester, presents certificates of appreciation to Mrs. Jane Korth and Mrs. Shirley Carpenter in recognition of their volunteer work to Chelsea United Methodist Home during the year 1972.

Outdoor Bible School Meets With Enthusiasm

The Linden Church had a pleasant experience this year when a Daily Vacation Bible School was held in the local county park. About 50 children from kindergarten through sixth grade spent 2½ hours each morning in worship and sharing under the trees.

Playtime for the kindergarten group also included some ecology learning with the litter bags they had made. In addition to Bible studies and dramatic acting, the first and second graders went on hikes. Third and fourth grade children took a field trip and visited a Jewish synagogue in Flint. "Freedom" was the word used by one of the fifth and sixth grade teachers to express their park activities. They appreciated the extra space for dramatic skits, etc.

All the classes made good use of the wide open space for games and many found the playground equipment convenient. The eight teachers were very enthusiastic about the outdoor school.

Deerfield, Petersburg Mark 100 Years as a Charge

The Petersburg and Deerfield United Methodist churches observed 100 years as a charge in a joint service and fellowship dinner Sept. 9 held at Deerfield. Special music was presented by the two combined choirs at the 11 a.m. worship service with Mrs. Lemoyne Shier, organist.

Dr. John E. Marvin, Editor of *Michigan Christian Advocate*, gave the morning message which included the early history of the settling of these areas, the forming of two towns and the hardships as well as the joys of earlier pioneers.

The pastor, Rev. Donald Bates, read letters congratulating the charge on its 100th anniversary from Bishop Dwight E. Loder and former pastors of the two churches, Rev. Phillip Miles of Marine City, pastor prior to

Mr. Bates, and Mrs. Miles were guests at the dinner.

Mrs. Ivan Crist, assisted by Mr. Bates, named the 50-year members of both churches which included nine from Petersburg and seventeen from Deerfield. Those present were received at the altar, and given a red or white carnation, and an ovation from the congregation. The group included Ivan Crist, Hopel Diver, Carl Lanz, Percy Keinath, and Alice Keinath Buckles of Deerfield and Mrs. Gertrude Elder from Petersburg.

History of the past 100 years of the two churches show that 48 ministers have served the charge and that this union is the oldest in the Detroit Conference, possibly in the United States?

After the service, 78 attended the cooperative dinner served in the Fellowship Hall and many remained to reminisce.

50 Attend Planning Retreat

Over 50 members of the Niles Wesley Church, including 16 youth, joined in a planning retreat at Crystal Springs September 7-8, sponsored by the Council on Ministries.



Ron Keller of the West Michigan Conference leads members of the Niles Wesley Church in a planning retreat at Crystal Springs, September 7-8.

Enthusiastic participation on the part of all resulted in the establishment of priorities for the program of the year 1974. Leading the retreat, called "A Mission Possible," was Rev. Ron Keller of the Conference Staff, and Marianne and Ralph Bower of Coloma who assisted by leading the youth sessions.

Approximately six hours were spent in work sessions with the balance of time spent in recreation and devotions. The following Sunday the council reported to the congregation and successfully passed on a great part of their enthusiasm. Plans are already being made for a follow-up session next June. Rev. Robert W. Trenery is the pastor.

Shelby Women Celebrate 75th Golden Age Dinner

The Shelby United Methodist Women's annual golden age dinner, celebrating the 75th anniversary, was held September 20 with 122 guests who had attained the age of 70 and over attending.

Ruth Fox and Joan Alexander and a committee made corsages and boutonnieres;

Beverly Partridge's Circle made the favors, and Jean Amstutz and Fran Ritchie had charge of the kitchen.

Alice Baker, president of the society, welcomed the guests and introduced Rev. Merlin K. Delo, pastor of the Ferry and Hesperia churches, who gave the invocation and benediction. Virginia Smith led group singing, accompanied on the piano by Marian Oberlin, and later she and Virginia Manke sang a duet. Peter Reames of Muskegon played several selections on an old-fashioned Dulcimer which he has owned for seventy years. He also played several pieces on an old-fashioned accordion. The pastor, Rev. James Fox, gave an interesting talk entitled "Jewels."

Those honored with gifts included Mrs. Lena Heeg, 96, oldest guest; Mr. Ira Gifford, 92; and Mrs. Harley Christman, whose 75th birthday was the day before the dinner.

Lay Witness Mission Is Held at Mancelona

A successful Lay Witness Mission was held at Mancelona, September 14-16, when many were re-consecrated to God and the work of the church.

About 125 attended the Friday and Saturday evening potluck dinners and the group meetings which followed. An impressive candlelight service was held Saturday evening.

Robert Bailey of Mancelona was the soloist at the Sunday morning service which was conducted by 27 witnesses who attended from various cities in Michigan and Wabash, Ind. An evaluation meeting was held Sunday afternoon.

Mrs. Don Johnson was general chairman of the event. Other chairmen included: housing, Mrs. Gary Curths; visitation, Mrs. Phyllis Starkey; coffee hostess, Mrs. Bruce Cran; food, Mrs. Cleo Eckland, Mrs. Alma DePeel, and Mr. and Mrs. Allen Lytle; attendance, Mrs. Lucius Fuller; welcome and transportation, Mrs. Elizabeth Johnson; prayer, Mrs. Alvin Bengston; publicity, Mrs. Edmond Mueller; literature and correspondence, Mr. and Mrs. Leo Wessman; follow-up, Mr. Paul Graham; nursery, Mrs. Clyde Troyer; children, Mrs. Elton Armstrong; youth, Mr. Ralph Miller and Mr. Don Wilks. Rev. George Gierman is the pastor.



Lay Witnesses from Michigan and Indiana who conducted services at Mancelona.

With Our Youth



FOUR COMPLETE COURSE
Four youth were received into membership at the Hayes Church on the Bay Port Charge by the pastor, Rev. Louis Reyner, after completing a course of study under the leadership of Mrs. Paul Leipprandt. From the left, they are: Keith Leipprandt, Dean Smith, Kurt Anderson, Larry Leipprandt and Mr. Reyner.



NEW MEMBERS
Fourteen youth have been received into membership at the Sand Lake United Methodist Church. The group includes, left to right: stand-in for James Berry, David Turpening, Terry Northrup, Brian Amacher, Darlene Boss, David Groner, Ruth Ann Sluijter, Henry Glover, Scott Hayden, John D. Smith, Fenetta Musser, Gerry Hamp, Gail Hayden, Laurie Helms and Rev. Gordon Turpening, pastor.

Baptized by Immersion

As a result of a mighty working of God's Spirit in the Oshtemo-Northwest Parish in the last five months, thirteen young people requested and received baptism by immersion from the pastor, Rev. Linda D. Stoddard. The group of nine baptized at Lake Michigan on September 8 all attend the Northwest United Methodist Church near Kalamazoo.

Four young people from the Oshtemo Church baptized by immersion at other times during the summer were: Cheryl Aukerman, Teri Morford, Tracy Morford and Wilma Ludlow.

One UMYF program was spent discussing the meaning of Christian baptism. The young people then took their baptismal vows in front of their congregations before receiving the sacrament.



Youth baptized by immersion at Lake Michigan by Rev. Linda Stoddard, left, front row, were: Jon Weeldreyer, Joe Hilliard, John Latterner, Cathy Brown, Tracy Bussema, youth advisors Peggy Travis and Nancy Pridgeon, Margie Brown and Sue Frederick.

Youth Aid Michigan Indians

Senior high youth at Detroit Metropolitan Church recently completed a work mission to the Indians of the Oscoda area. Twelve youth and three counselors combined talent with hard work to bring the medical/dental clinic there one step nearer completion. The



group invested more than 300 hours of labor and \$900 in enclosing a new addition to the existing building. Funds for the mission were earned by the young people during the past year. Some donations from adult classes at Metropolitan also were received.

The mission camped at Harrisville State Park, and commuted to the job daily, using Metropolitan's church bus. The group also interacted with the local Indian congregation, shared with the youth group in Oscoda, and enjoyed a canoe float on the AuSable.

Those who participated in the mission were (from the left in the accompanying picture): Mary and Herm Kuhn, Rick Muir, Marshall Dunlap, Carol Eager, Martha and Elizabeth Davenport, Tim Gass, Rev. Carter Preston, Randy Frank, Elizabeth Hatkow, Mrs. Patricia Davenport, Debra Preston and Christine Young. Mission photographer, Ray Culver, is not shown.

You're invited to visit

Burcham Hills



Burcham Hills, the retirement residence on Burcham Drive at Park Lake Road in East Lansing, invites you to tour its buildings any Saturday or Sunday afternoon from 1 til 5. Visit this modern full-service center and see why it will be the finest and most complete retirement residence in central Michigan. If you like, you can obtain information about apartments, services, costs — without obliga-

tion — from a member of the staff. To drive to the parking area, please use the entrance off Burcham drive to the front entrance.

For information about Burcham Hills, call (517) 351-8377. Or visit The Center's information office at 5539 Park Lake Road Monday through Friday, 10AM-4PM.

About Persons

REV. CAROLYN JONAH will be the leader of a seminar on "Christian Liberation and Women's Liberation" at the Flint District Conference on Christian Mission at the Flint Court Street United Methodist Church on Sunday, October 14, from 3 to 9 p.m.

EARL SORENSEN, a layman at Ganges and former chairman of the West Michigan Conference Board of Education, is recovering from injuries suffered to his back and chest when he jumped off a garage roof while trying to cut a tree. He is at home but in a brace.

BISHOP MARSHALL R. REED was memorialized in a resolution approved at a district convention of Kiwanis International in Ann Arbor, August 24. The late Bishop of the Michigan Area of the United Methodist Church served the Michigan District of the organization as its Governor in 1940. Composed by Past Governor and Past District Secretary Frank O. Staiger of Port Huron, the resolution praised Bishop Reed for his "wise and inspired leadership" and noted that he was an "exceptionally forceful speaker." Copies of the resolution were sent to Mrs. Mary Esther Reed, the Bishop's beloved partner for nearly 56 years, and the *Advocate*.

MRS. DANIEL L. REEDY, wife of Rev. Daniel L. Reedy, suffered a severe stroke September 23. Plans to go to Florida have been cancelled and they will remain at Clark Home, Grand Rapids, where they reside.

REV. AND MRS. WILSON TENNANT returned September 21 from a 15-day trip to Europe and the Holy Land. They were hosts to a group of 20 travelers including Mrs.

Viola Culver, Mrs. Margaret Ziegler and Miss Dorothy Groesser from Traverse City, Mrs. Louise Gain of Suttons Bay, and Mr. and Mrs. Willard Treadway of Kalkaska. Their itinerary included time spent in London, Paris, Rome, Madrid and Israel. Mr. Tennant is pastor of the Traverse City Asbury and the Williamsburg churches.



SUGAR QUEEN

Debbie Richmond, daughter of Mr. and Mrs. Ralph Richmond, Jr., of Pigeon and a member of the Hayes church, was crowned Miss Michigan Sugar Queen at the Sugar Festival held in Sebewaug. She also was named Queen of Queens at the Huron County Fair and was a finalist in the Miss Michigan State Fair contest. A graduate of Laker High School, she is now a junior at Michigan State University where she is majoring in special education for the emotionally disturbed.

NEW OFFICERS elected at a meeting of the Detroit Conference Board of Health and Welfare Ministries held at the Children's Village on September 20, were: Rev. William N. Mertz of Monroe St. Paul's, president; Mrs. Lloyd D. Geyer, Livonia, vice-president, and Rev. Herman R. Whiting of Pontiac First Church, secretary-treasurer.

DR. GLENN L. ARCHER, executive director of Americans United for Separation of Church and state since 1948, announced here that he will retire on or before Sept. 1, 1974. A former dean of the Washburn University School of Law, Topeka, Kans., Dr. Archer assumed his post with Americans

United shortly after it was founded 25 years ago. He had previously served as congressional liaison for the National Education Association. He was also an administrative assistant to Kansas Gov. Payne Ratner.

REV. RICHARD FERNANDEZ has resigned as director of Clergy and Laity Concerned the interreligious peace organization. A United Church of Christ clergyman, he had headed the organization since its founding in 1966. His resignation was accepted with "regret and appreciation" by the Clergy and Laity steering committee, which has named Rev. Richard Van Voorhis, also a United Church of Christ minister, as administrative director.

FATHER JAMES E. GROPP, the Roman Catholic priest who gained national attention through his civil rights protests, has taken a part-time job as a cab driver in Milwaukee, Wis., to earn money for his law school tuition and to be near his aging mother. He said his expenses at Antioch Law School in Washington, D.C., are about \$3,000 a year, but that he does not want to use his "assets" which are going to be used to establish and support a storefront church that will "practice the social doctrine of Christianity." The priest, now in his second year at the Washington law school, said he returns to Milwaukee every other week to be with his 83-year-old mother who is in "frail" health. The youngest of 10 children, he explained that it is the family tradition to take care of parents and not send them off to a home.

OBITUARIES

C. ROYAL CRESSY, 64, St. Clair Shores, died September 2 at St. Joseph Hospital, Mt. Clemens, after a brief illness. Born February 27, 1909, in Mt. Clemens, the son of the late Alden E. and Anna Hart Cressy, he was married September 30, 1950, to the former Mildred Hovis Cressy who survives. Mr. Cressy was a retired artist with the Palmer-Wilson & Wardon Advertising Agency of Detroit, retiring in 1968. A life member of Mt. Clemens First Church and the Men's Club, he served for over 48 years as an usher and former church treasurer. Funeral Services were September 6 at the Harold W. Vick Funeral Home, Mt. Clemens, with his pastor, Rev. James R. Balfour, officiating. Burial was in the Clinton Grove Cemetery, Clinton Township.

MRS. HETTIE HOCKING, 85, of Mount Clemens, died at the Abbey Nursing Home in Warren. She was born in Ishpeming, June 26, 1888, a daughter of the late James and Catherine Spargo Sibley and was united in marriage with Rev. Edward Hocking in England, December 26, 1908. The couple settled in the United States in 1912 and served several congregations throughout Michigan. Mr. Hocking died in May 1942 at Reese. Since 1954 Mrs. Hocking had made her home with her daughter, Mrs. Millicent Kaster, in Mount Clemens where she was a member of the First United Methodist Church and the WSCS. She also was a life member of Eastern Star No. 456 of Kingston; a member of the Macomb County White Shrine No. 48; and the Mount Clemens Court of Amaranth No.

LINER ADS

WANTED — Chaplain for Boulevard Temple United Methodist Home in Detroit. 12-15 hours per week. Call Paul Closson, Administrator. (313) 895-5340.

FOR SALE—Four class room dividers, available at nominal cost. In good condition, need painting. Hardy Church, Howell. 517-546-0793.

FOR SALE—Manual A-B Dick mimeograph 418 in good condition. Inquire Portland United Methodist Church, 310 Bridge St., Portland, Michigan 48875. 517-647-8841

CHRISTIAN BUMPER STICKERS — We have 20 beautiful 2 color stickers — individuals or groups can purchase these — resell at 100% profit — good money making project. Write for free information to George L. Coseboon & Co., Box 566, Morgantown, Ind. 46160.

PASTORS' NOTICE! UNCLE DICK'S GOSPEL MAGIC — Available for Halloween parties, Father & Son Banquets, Magic & Message, evening service, youth rallies, etc. Write or call for Testimonial Brochure. 8507 Woodside, Temperance, Michigan. Telephone 313-847-7504.

THE BEST THING I've read on the subject, writes Rev. Wm. Anderson of New Braunfels, Texas: Rev. Anderson was referring to "Confessions of a Patriot" written by a former Methodist pastor, H. L. Lane. Rev. Anderson ordered 10 copies. Price 50 cents. Lane Bookshop, Jerome, Mich. 49249.

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



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Got Any "Diotrephes" In Your Church?

By Raymond R. Lamb
Marquette District Superintendent

MY FIRST appointment was a five-point student charge in Southern Indiana.



Raymond R. Lamb

There I faced my first exposure to the frustration of seeing the program of a local church side-tracked, if not stopped, by the domination of a small minority. Sharing this concern with my district superintendent, I was shocked to hear him say,

"The only thing that will solve the problems of that church is two or three good funerals."

Though I had been perturbed about the sweet, little old lady who carried the piano stool home each Sunday after church in her determination to control the music program, my piety forced me to reject his statement as too harsh and his solution as a bit drastic. Four pastorates and four years as a D.S. later, I have enough piety left to still disclaim his solution, but not enough to deny my understanding of his making such a statement.

It may be only one or two individuals, often just a few families, or a "clique," but their power and influence far outweigh their number or vision. The "power" may be derived from wealth, years of membership, position of influence or just loquacity. Sometimes the "influence" is subtle or behind the scenes; often it is blatant and obvious.

They are usually "good" people . . . "well-meaning." Sometimes they are selfish and self-serving. Whatever the motive, no matter the good intentions, when a small minority of persons dominate and manipulate the life of a congregation, usually circumscribing its program and narrowing its mission, they are doing a disservice to the Kingdom.

The problem is not new. The New Testament relates in III John 9,10 (Phillips Translation) the account of Diotrephes, "who wants to be the head of everything" and of whom it is said, "Although he wants to be leader he refuses the duty of welcoming the brothers himself, and stops those who would like to do so." Only God knows how many "Diotrephes" have dismayed the clergy, disrupted congregations, and been a detriment to meaningful mission since then.

Does not the shame and the blame rest with us of the ministry and laity who allow such situations to continue to exist? Lacking the skill to circumvent, the courage to confront, or the faith to face such persons with the meaning of Christian community and the value of group process, we "cop out."

So by default we wait, without saying so, for the solution suggested by my D.S. years ago. But what if the church dies before "they" do? ■



Residents who are ready for the October 14 open house at Chelsea Retirement Community, left to right, are: Mrs. Eva Ruskin, Mrs. Florence Nichols, Mrs. Jemima Purdom, Mr. L.E. Appling, and Mrs. Anna Quakenbush.

CHELSEA HOME NEWS

Chelsea United Methodist Retirement Community will open wide its doors on Sunday, October 14, from 2-4 p.m. to welcome friends and guests to the 26th annual open house, sponsored by the Retirement Homes Friends, assisted by residents.

A Hawaiian celebration will be featured, with displays, styles and refreshments depicting the Islands.

Hostesses will direct visitors to the various points of interest including the Chelsea Village Garden Apartment Complex with the Crippen Memorial Building; the Heritage Room with historical and antique display; craft and hobby shop; nursing facilities and chapel, as well as individual rooms.

Everyone is invited to attend the open house and visit the facilities.



Chelsea Home's prize-winning float.

Chelsea United Methodist Retirement Community entered a float in the Chelsea fair parade on September 1 which won first prize. It was decorated to represent a garden filled with flowers, shrubs and trees in which birds were perched. The wrought iron benches seated the king and queen of the parade, Rev. and Mrs. George Spitzer, and their companions, Mr. and Mrs. Bert Pearson.

The theme of the float, "God Is Love," was displayed on the sides and on the rear upright section the verse of Scripture, "For the beauty of the earth," was placed beneath huge golden praying hands. This is the third year in succession for the Home's recognition and winning of the highest award.

5. Surviving besides her daughter are two grandchildren, Richard C. Kaster of Mount Clemens and Mrs. Dale Webb of Arizona; five great-grandchildren; and two brothers, J. Byron Sibley of Dearborn and William H. Sibley of Lake Orion. A brother, Richard, predeceased her. Funeral services were held August 27 at the Will and Schwarzkoff Funeral Home, with Rev. James Balfour officiating. Burial was in Willow Grove Cemetery, Armada.

DR. ERIC W. BAKER, chief administrative officer of the British Methodist Conference for 19 years prior to his retirement in 1970, died in London on Sept. 19. He had been honorary president of the World Methodist Council since 1971. From 1950 until retirement, the clergyman was secretary of the British Methodist Conference. As such, he was the denomination's highest executive.

DR. CHARLES HAROLD DODD, 89, the most influential British biblical scholar of this century, died Sept. 22 in Oxford, England. He was a minister of the Congregational Church and had taught at both Oxford and Cambridge. The crowning achievement of his long career came three years ago with the publication of the complete New English Bible. Dr. Dodd was head of the committee, organized in 1946, that prepared the translation.

MRS. ROSALIND MERRITT, widow of the late Morris A. Merritt and sister of Dr. Richard D. Wearne of Clark Home, Grand Rapids, died at the Immanuel Christian Nursing Home in Charlotte on Sept. 8 after an illness of six months. Besides her brother, she is survived by a son, Floyd; a daughter, Mrs. Jack Morris; seven grandchildren; and one great-grandchild, all of Charlotte. Funeral services were conducted at the Pray Funeral Home in Charlotte on Sept. 11 with Rev. Albert Bytwork of the Christian Reformed Church of Portage officiating. Mrs. Merritt had long been an active member of the Lawrence Avenue United Methodist Church, but with advancing years, found the neighborhood church much more convenient. Her devotion to the church was evidenced by a gift of a beautiful Baldwin Electric Organ in 1970.

Former Advocate Editor To Address Methodist Union

Dr. John E. Marvin will address the 54th annual meeting and dinner of the United Methodist Union of Greater Detroit when the delegates to the Union gather at Clarenceville United Methodist Church at 6:30 p.m. on October 18. Election of officers for the coming year will be held as well as election of trustees for the class of 1976 and to fill vacancies in other classes.

It is very fitting that Dr. Marvin should address this group as he has covered the meeting for the *Michigan Christian Advocate* for all of the years he has served as editor. Voting delegates are the ministers and two laymen from each of the churches on the Detroit East and West Districts.

Others are invited and it is suggested that if the churches do not have their reservations in as yet, they do so immediately.



Speaking Of Books

By Allan G. Gray

BIBLE STORIES: GOD AT WORK WITH MAN

By Mary Alice Jones

EVERYONE knows of the wonderful books for children Dr. Jones has written. This is a new one that tells the biographical stories of men and women who have accomplished things for God. There is Abraham, Moses, Amos, Josiah, Dorcas, Priscilla, Simon Peter, and many others.

They are simply and charmingly told for children between the ages of six and nine in order to give them the understanding that God does not always work alone but has people to help Him.

ARMED WITH LOVE

By Gerald Battle

THE Disciples have always been an intriguing set of characters. Much has been written about them and of many little or nothing is known. Gerald Battle has likewise been fascinated by these men and has studied the historical records of their times as well as the Bible stories.

He has written a wonderful book about their lives for the early teen-ager — the age group that is so impressed by human endeavor. He flashes out the Biblical narrative and makes these people really live in their home setting. He does not canonize them but presents them as men overcome by human emotions and temptations and yet in spite of their faults, they do reveal the qualities which Jesus saw in them and go out into the world armed with love to transform it — and they did.

These books belong in every church library and should circulate widely. It is not too early to be thinking about good Christmas presents for children and youth. What better choice could you make than a good book, and these are exceptional. A little expensive, perhaps, but good books well printed and bound do not come cheap these days and these are treasures that will endure for the recipient to pass on to their children. What better heritage could they give them than their own faith and a book that helps produce it.

("Bible Stories: God at Work With Man," Jones. Abingdon, \$3.95. "Armed With Love," Battle. Abingdon, \$4.95. These books may be secured through Cokesbury Bookstore, 2101 Woodward Avenue, Detroit, MI. 48201.)

You never stub your toe standing still. The faster you go, the more chance there is of stubbing your toe, but the more chance you have of getting somewhere. — Kettering.



By Robert C. Brubaker

The Bible for Today

Freedom and Its Temptations

Sunday, October 21

Romans 6:1 through 7:25

A MINISTER was preaching on that event in the book of Acts when Paul was temporarily blinded on his way to Damascus. And Ananias was told in a dream by the Lord to go to his old enemy Saul, and put his hands on him, and Ananias did just that. In fact, when he saw his old enemy, he said, "Brother Saul. . ." The sermon was about this kind of forgiveness.

When the preacher sat down, a man who was in the chair and sat near him, a fellow who had been alienated from his pastor for some reason, turned to him with tears in his cheeks, took his hands and squeezed them fiercely, and whispered, "Brother Bob!" The pastor said he would never forget that experience, a time for the coming of grace.

We will be dealing specifically with Romans 6:12-14, and we note that although grace is the great reality for Paul, he also takes sin very seriously. We are not to let sin reign in our mortal bodies. Sin seems to be a power that looks for words and attitudes and human beings who will be subservient to it. Sin is on the loose in this world searching out some wide-open channels. God and sin are locked in combat with each other for the spirits and bodies of persons, and there is a sense in which we have to choose each day whether we will serve God or sin.

Many of us stand for high ideals. We believe in truth, beauty, love, integrity, peace. But while we give God a chance with our ideals, we often give sin an opportunity to express itself in how we carry out these ideals in our homes. Sometimes the people who are the most selfless in their service to others away from home are opinionated, stubborn and short-tempered in their relationships with their husbands, wives and children. Do you give sin a hold on you in your family life?

Sin can also come through, not in overt violence but in gigantic apathy to the victims of violence. A man for some reason decided to cross the Santa Ana Freeway in Los Angeles County on foot. The man was struck by a total of five cars. Only one of the cars stopped. There is only a difference in degree, as Warren Blanding points out, between the person who smashes an elderly woman with a club and leaves her for dead (something that happened recently in the streets of New York) and the

person who sees the atrocity and does nothing about it. When was the last time you saw a person in real trouble? What did you do for that fellow human being?

Paul affirms that sin will have no dominion over the Christian, for that person is under grace, not under the law. In *The Interpreter's Bible*, John Knox lifts us a helpful image. We are heirs in principle, though not yet in fact. Consider a will that has been declared legal. We have been pronounced the rightful heirs and a token payment has actually been paid to us already. And in only a brief time the bulk of the estate will be in our possession. So for Paul the future is already present. The Spirit has been given, and the life of the Spirit is already manifest right here in our midst. But the new age, the age of the Spirit is also ahead of us.

John Knox also writes that we are now not under law in the sense that our acceptance with God is not conditional upon our perfect obedience to the law, but rather upon our faith in Christ. Here too is one of the clear differences between ordinary religion and Christian faith. Religion says something like this to us: "God expects something from you. If you just do this and this and this, then you will feel O.K. about yourself, then you will be right with him and feel good about yourself." But Christian faith says, "Your Father loves you and accepts you with an incredible grace. You don't have to earn that love; he shares it with you here and now and you are accepted just as you are. And along with that acceptance, he gives you the power to live out a truly Christian life." Are you giving yourself to religion that keeps your nose to the ground, or to grace that bids you to stand tall with the open sky over your head? What is the difference?

Louis Evelyn writes:

"For us, a 'penitent' is an austere being who is mindful of his faults at every waking moment and who cultivates a feeling of his own unworthiness, who punishes himself in order to purify himself of his sins. In the Gospels, however, a penitent is a man who is filled with joy at his liberation, who discovers with astonishment the degree to which he is loved, and who is mindful of his past degradation only in terms of his merciful deliverance."

The only environment in which a man can flower and gain the true stature of his Creator is one of freedom. — Fagg.

Lesson commentary based on "International Sunday School Lesson: 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.

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