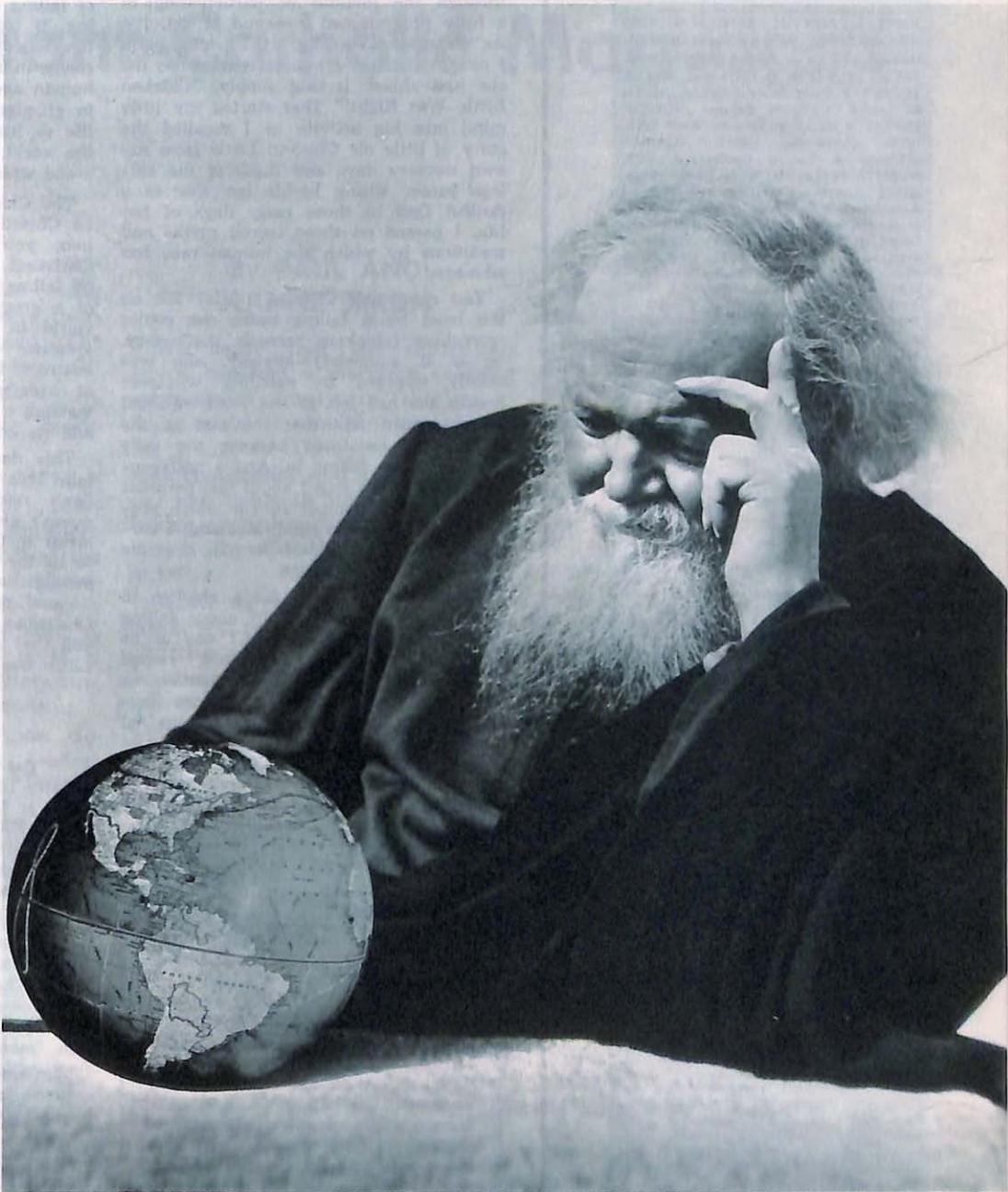


Michigan Christian Advocate

DECEMBER
23, 1971

the
news magazine
Michigan
United
Methodists



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Whither World
In 1972?

ADVENT
1971

Official Publication
of Michigan
United Methodists

Adrian, Michigan 49221
Phone 313-265-2075

Michigan Christian
Advocate

Vol. 98 December 23, 1971 No. 46

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Published 46 times a year by the Michigan Christian Advocate Publishing Company, 316 Springbrook Ave., Adrian, Michigan, for the Detroit and West Michigan Annual Conferences of The United Methodist Church. Issued weekly on Thursday but omitting the Thursday following Christmas and omitting as many alternate weeks during the summer, beginning with the first Thursday in July, as may be necessary to publish 46 issues in any calendar year. The opinions expressed by our writers are their own and do not necessarily represent the official position of The United Methodist Church. All correspondence should be sent to the Michigan Christian Advocate, Adrian, Mich. 49221.

INDIVIDUAL SUBSCRIPTION PRICE: \$5.00 per year, payable in advance. To Canada, \$6.00; Foreign Countries, \$6.50. EVERY FAMILY SUBSCRIPTION PRICE to churches: \$2.50 per year; \$3.25 per year when a church secures subscriptions equal to ten percent of its membership. Make all checks and money orders payable to the Michigan Christian Advocate.

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Advertising rates furnished upon request. The Advocate does not endorse any product or service advertised. Advertisers are responsible for their own copy.

Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918. Entered as second class matter at the post-office at Adrian, Michigan, under the Act of March 3, 1879.

The Youthful Accent

By Hoover Rupert



WAS CHICKEN LITTLE RIGHT?

RECENTLY I visited the community where the college is located which I am helping to maintain through payments for my daughter's college education. It was Dad's Day and we were going through the motions of participating in a fully programmed weekend of activity. As we came to a stop at a traffic light, I caught sight of a bumper sticker on the car just ahead. It said simply, "Chicken Little Was Right!" That started my little mind into big activity as I recalled the story of little ole Chicken Little from my own nursery days and those of the college junior sitting beside me. For as a dutiful Dad in those early days of her life, I passed on these sacred myths and traditions by which the human race has advanced.

You remember Chicken Little? Hit on the head by a falling acorn she comes screeching (chickens screech, don't they, or is it squawk?)—anyway, she was noisily engaged in exhaling whatever breath she had left as she busily warned the barnyard folk that the end of the world was imminent because the very sky itself was falling in. And a half century after I first heard about this paranoid pullet, I see a bumper sticker which proclaims that she was right. Meaning, I surmised, that the sky is falling in, that the end of the world is nigh.

Now it is one thing for a chicken in a fairy tale to get uptight about falling acorns, but today there isn't one of us who is unaware that we have created about as many bombs as God has acorns and they could rain on us as we have rained them on Vietnam. Twelve hundred tons a day is quite a pile of acorns. And who would blame a villager in Vietnam for running through the area warning people that the sky was tumbling in?

Can you just imagine what 1200 tons of bombs dropped *once* on your town would mean to it and to you?

There are many followers of Chicken Little around the world today. But they are guilty of the same fallacy—a couple of falling acorns and the sky is descending. It is so easy to keep our perspective narrowed to seeing life and ourselves solely in relation to our limited personal human area of experience. We can point to chapter and verse in our volume of life to justify our version of the end of the world. But have we lived long enough—and wide enough?

The Chicken Littles of our time cannot be Christian. If you follow the hollering hen, you cannot follow the hallowed Christ. If you believe all is lost because of falling acorns, you don't have much of a grasp on who it is who holds the world in his hand. The Christian perspective on falling skies and raining acorns is found in relation to a vast range of experience which comes into view only through a grasp of God's purpose for life and its consequent meaning in your life.

This does not mean the acorns don't fall. This does not mean that the skies don't rain destruction or that nature doesn't give us a bad time. But it does mean that we don't trust Chicken Little to be the best interpreter of what's happening. Particularly when we have in our human midst a person named Jesus. Christmas reminds us of the Incarnation and that means God is with us. Chicken Little was dead wrong.

Wealth

By Thurston S. Jenkins

Flint Layman

AN EXCESSIVE striving for material wealth does not necessarily mean that he who strives really wants above all else to be rich.

We often try hardest to obtain a thing that is merely a substitute for what we really want — and believe we cannot have. That is why wealthy people are not necessarily happy or contented people and is the real source of the expression "money isn't everything."

Man may pursue wealth because he believes he can obtain riches easier than he can attain the peace of which Jesus spoke.

It is because he truly believes he can obtain riches that he is able to do so. Somehow, he fails to realize that an equally strong belief in God's love would enable him to attain the peace which Jesus brought to us.

No Advocate Next Week

In accord with the policy of publishing 46 issues of the Advocate per year, next week no Advocate will be printed. Regular weekly publication will begin again the following week with the issue of January 6. In the meantime, the Newsmagazine of Michigan United Methodists wishes you a religiously meaningful holiday season.

This provocative article will be met with varied responses by our readers. It leaves much unsaid and a lot of unanswered questions. But for all we know perhaps that's the way the writers intended it to be.

Protestant-Catholic Marriages

By PAUL AND
JEANNE SIMON

PROTESTANT-Catholic marriages face fewer hurdles today than they did when we were married more than 11 years ago. The church has changed, and the attitudes of people have changed.

The problems have not disappeared, however.

Four years ago, we wrote a book entitled *Protestant-Catholic Marriages Can Succeed*.^{*} We knew there were other couples who shared the uncertainty and anxiety which we had faced when we decided, as a Lutheran and a Roman Catholic, to marry in 1960, against all sorts of advice from all available literature, and from relatives and friends.

We are gratified that most denominations and church leaders have found the book helpful enough to endorse and recommend it.

But more important, the large number of letters and comments we received showed that other couples trying to face the issue squarely had undergone trauma similar to ours. Many of them wrote, and continue to write, for advice, and not a few came to us looking simply for reassurance.

Our efforts to answer their questions have given us the chance to reflect again on some of our ideas, especially in light of the new climate created by rapid changes in both the church and society.

^{*}Paul and Jeanne Simon, *Protestant-Catholic Marriages Can Succeed* (New York: Association Press, 1967).

We sense that the difficulties which confront a marriage crossing confessional lines are similar in many ways to the problems facing the churches themselves as they seek cooperation and unity. Perhaps our experience in building one small bridge over this gap may help others in the churches in their own quest.

When we were married, our decision was regarded by many in both churches as a bit scandalous. Jeanne had been active in diocesan and parish activities within the Roman Catholic Church and Paul, the son and brother of Lutheran ministers, had been equally active within Lutheran circles. As late as 1968, a

About the Writers

Some years ago Paul and Jeanne Simon wrote an enormously popular book about their interfaith marriage. Now the years have passed. There are children. Is the marriage still succeeding? The article provides the answers. Perhaps interfaith marriages are no longer a pressing problem among most churchmen, Protestants, Catholics and Orthodox. But somehow, the "problem" does keep popping up in parish life. Perhaps this article will offer some insights. Paul Simon is, of course, known as the lieutenant-governor of Illinois but he's also a writer of considerable reputation.

year after the book and eight years after our wedding, a book on "Christian marriage" cautioned, "Young people, on both the Roman Catholic and the Protestant side, should be led to see clearly that, while they ought not to avoid association and possible fellowship with Christians of other denominations, at the same time they should be extremely careful in avoiding single and steady dating with them." After all, the book reasoned, such dating could lead to falling in love and ultimately to "a mixed religious marriage with all its possible tragedies."

We are happy to say we see less and less of this kind of thinking.

We take no comfort, of course, in realizing that the problem of Protestant-Catholic marriages had diminished partly because of what we sense to be growing indifference to the church. We agree wholeheartedly with the distinguished Catholic theologian Hans Kung: "Ecumenical efforts spring not from indifference, much though this might suit many in our modern age, but from a new awareness of God's desire that all might be one."

Both Protestant and Catholic churches are more open and far less defensive than they were a decade ago. The Second Vatican Council went beyond the hopes of even the most optimistic in creating a new spirit of conciliation. By concentrating on a "pilgrim church" moving toward Christ rather than de-

manding that all Christians return to the church at Rome, the bishops began to open doors that had been closed for four and a half centuries. Protestant leaders have seized on this freedom to loosen their own rigidities.

But we still receive letters from couples who are deeply troubled as they contemplate an interconfessional marriage. Those letters helped us see more clearly that it is not the formal declarations of the churches that often run counter to the churches' statements and efforts toward unity.

Family pressures, religious stereotypes, petty jealousies and failures to seek understanding are far greater threats today to the marriage than are differences in theology and dogma. This is not to discount these latter factors, for they can be real. But they are often excuses used by individuals who are not willing to make the same efforts at openmindedness as many of their leaders.

We are also struck by the fact that religious differences are sometimes blamed for the failure of marriages which were doomed from the beginning by other forces. Couples who rush too quickly into marriage, who hope that the wedding ceremony is the magic ritual to remake the defects of their partner or their relationship, who try through marriage to resolve their differences or doubts about each other, are heaping burdens on that fragile institution which it never was intended to bear.

When these difficulties are compounded by religious differences, the marriage is in trouble. And too often the religious factors become a convenient focus for squabbling, so that the more fundamental problems are not recognized and never dealt with.

Couples have written to say they intend to avoid a clash over religion by both joining a "neutral" church such as the Episcopalian or Unitarian. We feel this approach is generally a bad compromise. Such a decision should be reached cautiously.

It ignores the integrity of the Episcopal and Unitarian faiths, for one thing. Both these churches have

distinctive histories and sets of practices and beliefs.

A person should decide to join a church only after studying these elements carefully. He will never give his church a central place in his life if he regards it only as a lowest common denominator "half-way house" between two other faiths he is trying to avoid.

This lesson also applies to the churches themselves in their striving toward unity. The way to unity is not facilitated by attempts to "come together around the things we agree about and forget our differences." The distinctive forms and modes of expression which are characteristic of the various churches may have grown up as historical accidents, but they are important elements in them today.

To deny these distinctive traditions is to miss the richness of the Christian faith. Such a bland, non-controversial religion has more in common with mashed potatoes than with the Christian faith.

We hope that the churches will continue to seek unity and ways of cooperation. But we hope also that they will face frankly their differences and will come together, each bringing the best (and not merely the least offensive) of its own tradition.

Our own marriage has been enriched by our religious diversity in a way which would not have been possible had we sought a neutral compromise which belonged to neither of us. We have each come to understand our own faith a little better by discussing our differences. We would like to think the churches might profit from the same experience.

As we discussed our religious differences before our marriage and as we have continued to discuss them, we have concluded that differences in church dogma are not so great as to be destructive of our personal relationship. Though we hardly claim to be theologians, we found more in our respective churches to unite us than to drive us apart.

If that is the case, we have been asked, why didn't one of you just join the other's church? There are several reasons we didn't.

For a long time, many churches

have practiced an imperialism which demanded that one partner capitulate, admit the error of his or her ways, and join the "true" church. We wanted to make it clear that we rejected this attitude.

Second, we hoped that the example of our attempt to build bridges from within our own traditions might be more helpful to others around us than would the example of one of us giving up our church for the sake of harmony. The comments and letters we have received seem to verify this feeling. Our experience has also.

Finally, each of us feels we are part of an honorable religious tradition which has been a central part of our lives since childhood. Rather than deny this tradition, we wanted to enrich our lives together by sharing it.

We feel we can avoid divisive contentions without sacrificing the strengths and beauties of our individual heritages. We have tried to do this in our own marriage. We feel we have done the right thing when we see our children growing up with a sensitivity and appreciation of the differences they encounter.

The churches can do the same. The old imperialisms are dying away. We pray they will not return. And as the churches move toward union, we look to them too to cherish and not leap too readily to condemn and obliterate the diverse ways that people have sought to know their God.

After 11 years, our marriage is hardly without its occasional tensions. Whose is? But we feel now that we made the right decision and that we were right in seeking to bridge rather than attempt to dissolve or avoid our religious differences. We can be honest in the word of encouragement we give the couples who write us.

The future will bring an increase, we are sure, of marriages between Christians of differing confessions. We hope that those marriages will result in strengthened, rather than disintegrated, religious commitment. The marriage and the religious commitment should support, not threaten, each other.



The Editor's Pulpit

Motivated by the freedom inherent in the Methodist tradition, what appears here is the editor's point of view and not necessarily the official position of The United Methodist Church.

Hope for the New Year

A poet once said, "hope springs eternal in the breast," meaning that we all live in the hope that tomorrow will be better than today. When hope is gone, life has lost its meaning. Unfortunately, there are many people who live in a state of hopelessness. They have given up on life. Some seek to escape their dilemma through the use of drugs and alcohol.

But life need not be hopeless for anybody. Tomorrow a ray of sunshine may penetrate the clouds of despair and bring with it a new outlook. It is wise not to shut our eyes to the harsh realities of life as we enter another year, but we would be wiser if we opened our eyes to the possibilities ahead in 1972. As bad as life is on this terrestrial ball, humanity has a lot going for it.

1. *We are aware of our problems as never before in human history.* Who would have thought as little as ten years ago that overpopulation, ecology, women's lib, the generation gap, drug abuse and highway safety would be in the forefront of our thinking? There is an openness and frankness at all age levels in discussing sex, planned parenthood and abortion. Such discussions would have been unthinkable a generation ago. Besides giving a weather report, the news media in metropolitan areas are reporting the pollution index, indicative of our concern for the air we breathe. Thousands of autos have been and are being recalled to correct imperfections that might lead to accidents. Add to these more recent concerns that have been with us for a long time such as: war, racism, and poverty and we get some idea of not only the magnitude of our problems but our willingness to face up to them.

2. *We are finding solutions to our problems.* But for this humanity's plight would be hopeless. There are times when our difficulties appear to overwhelm us but for every problem solutions are being worked at or discovered. We recall the days when a smallpox quarantine sign tacked on the front of a home created a minor panic in our neighborhood. It was a sign of almost certain death. Today a report says smallpox is virtually extinct in the United States and there is greater risk from being vaccinated for it than there is in catching it. Even the present generation can recall the days of polio and the discovery of the vaccine to prevent it. Cancer remains a dreaded enemy, but the appropriation of millions of dollars to discover a cure will speed the day when it, too, will be nothing more than a record in medical history books.

Advances in the medical field are symbolic of progress in other areas of endeavor. Problems of human relationships are still our most serious. Racism in the United States continues to fester. It is encouraging, however, that both Blacks and whites are becoming

more honest and somewhat less emotional in facing up to their differences. Despite the results of recent polls, we sense a stronger desire on the part of all races in this country to work at their mutual concerns. Wrath and riots solve nothing and only compound the evil.

3. *People all over the world have a new and greater respect for themselves* and are demanding a better life from the powers that be. Those in the underdeveloped countries have seen what life can be from their contact with the more developed nations and are insisting that they share in it. They have a new dignity and importance, much of which can be credited to Christian missionary endeavors.

The underprivileged minorities in our own country are becoming more articulate. The widespread revolt against the war in Vietnam in particular, and war in general, is shaking America as never before. Youth especially are being heard and our elected representatives in government are getting the message. It's our guess that this nation psychologically is further from war than at any time in this century, notwithstanding what's going on in Vietnam but *because* of it.

4. *The Church shows signs of rejuvenation.* This is literally true in our United Methodist Church where youth are represented to a greater extent than ever before in the policy-making decisions at the highest levels. As we travel about, we discover time and again that the white-haired ladies and the balding men in our churches are among the most vigorous in support of youth taking over the reins. The Jesus Freaks and their kind symbolize an honest, if not frantic, searching for a counter drug culture to provide satisfying answers found in religion.

In a larger sense the universal Church is in the throes of radical change, interpreted by some to mean it is falling apart with a dubious future in the offing. We don't buy that interpretation! In some ways the Church is more alive now than it has been in a century. Roman Catholicism is in an upheaval long overdue. If that church splits as some think it might, so what? The Protestant Reformation split the Church and it resulted in a new birth of Christianity. Protestantism today is having its internal disruptions including The United Methodist Church. It is a sign of rejuvenation, not deterioration. There is a stronger emphasis on quality instead of quantity and other new and better criteria are being used to measure the effectiveness of Christianity.

We are in a time of radical change. There is no mistake about that. The Church may be in the process of developing a new life-style more attune to the times. Only the future can tell. In the meantime we live with great hope for the future and welcome 1972 with enthusiasm.

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.

"A Necessary Link"

To the Editor:

I hesitate to write this. In fact, I think it is the first response I have ever made to a magazine article—but here goes.

I take issue with your Editor's Pulpit item, "Religion and the Future," in the December 2 *Advocate*. I felt that it was another attack, which is a part of a constant barrage in many of our church publications, on conservative church people. It is easy to pack them all into that stereotype of looking wistfully back to "the old time religion—it's good enough for me."

First of all, I am not about to knock the religion of mother and father. Perhaps their faith was relevant for their day. If so, that stance of being relevant would not be too bad for our day. Second, conservative Christians are a people who do look back. For this they make no apology. Hopefully, most of them look back beyond the revival era to the New Testament. They believe their faith is rooted in history; thus, they are concerned that we have serious, intelligent confrontation with the written word because it is an effective witness to the Word made flesh. In fact, many of them believe that unless their roots are firmly in the past, there will be very little to say, in a redemptive fashion, to the present or the future. Christian faith is anchored to a historical event—the past—which gives insight and strength to love in the present, and hope for the future.

You see, some of them are growing a bit weary of "the religious experts who keep reminding them of what the religion of the future must be." They are quite sure that God is going to be adequate for the future and that the experts would do better to remind them that even in a technological age, or in any other age, the One who came at a certain time and in a certain place will be adequate for the future. He has come, has spoken, continues to speak to every age. He is our "eternal contemporary."

It's also true that many conservative Christians are not really overly anxious about whether the future belongs to the Church or not. In fact, they are quite convinced that the God who acts in the present is quite capable of handling the future. They really do believe that the future belongs to him and that the "New Heaven and the New Earth" will be his gift, not our achievement. Because this is so, they are the ones "who kick up their heels," understand that they can "sin boldly" (Luther's phrase), dare to make mistakes, because they are liberated from playing God.

Thus, it has been my experience that many of these "conservative church people" are those who tithe and pay the bills, including the World Service apportionments; who give time in Sunday school classes and local church leadership; who pray ministers and missionaries into the fields; who support their pastors; who seek to win others to Christ; and who subscribe to, and read, the *Advocate*.

Mr. Editor, this may be "Neanderthal," but let's not get nasty with the Neanderthal man. It could just be that he was a necessary link in helping two smart men such as you and I come to pass.—Gerald H. Fisher, Flint.

Conservative Speaks Up

To the Editor:

In the December 2 issue is an editorial entitled "Religion and the Future," in which a statement is made that "conservative church people are turned off by change. They want to get back to the old-time religion that was good enough for father and mother and is good enough for me," etc.

I would like to challenge this statement. It is grossly unfair to lump all conservative church people into the category of being opposed to change or progress. I consider myself a conservative, whatever that may mean, but I certainly do want change. The old-time religion is not good enough for me; in fact, it was not good enough for father and mother, but they were too conservative to realize it.

Many of us as "conservatives" in the congregation would like to see some drastic changes in methods of worship, and in many other areas of the life of the church. We are extremely weary of the droning of stilted unison prayers, responsive readings, the repetition of the Lord's Prayer until it is done without a thought given to the words said, and the hanging on of the exceedingly boring and meaningless programs that are carried over from year to year just because they have always been handed down from the hierarchy. Which side has the Neanderthal concept here?

The statement in the editorial then that says, "One service the Church can render is to help today's conservative Christians confront their Neanderthal concept of religion with the terrifying realities of a changed and changing world" could be turned completely around.

Conservatives are not all ignorant, they are not all uneducated (some of them even know about Tillich, Bonhoeffer, Bultmann, Kierkegaard, and even about existentialism), and they are not all senile dodos who should be quickly disposed of. There should be a place for both conservatives and liberals with a meeting place in between, where we can sing together "Onward Christian Soldiers" at

the top of our lungs and act on spreading the "Good News" together.

I resent the implications in this editorial, making us "conservative church people" look like a bunch of peasants. Our country is still a democracy, and our United Methodist Church should remain a democracy.

When changes are made, as they should be, let us be certain that the changes are for the better. Let us not make the mistakes the medieval church made, when Christianity was almost wiped out.—Vera A. Moore, Lapeer.

Likes Editorials

To the Editor:

My wife and I read almost everything in every issue of the *Advocate*. Our thinking is much like yours so we especially like your editorials. Don't let the critics scare you out. Enclosed is our renewal for three years.—Russell A. Runnells, Kalamazoo.

"Man Not a Free Moral Agent"

To the Editor:

In a letter to the Editor, Dec. 2, J. N. Brichan states, "Man is born a free moral agent and everything we have in the way of morals and religion are human ideas. That is why we have so many different religions and Christian denominations in the world."

Mr. Brichan makes an erroneous statement and follows it with an erroneous deduction.

Man is not *born* a free moral agent. Man may be free to choose between good and evil; however, being a free moral agent involves, not only the ability to make a choice but also having the power to act upon that choice. Man does not have the latter.

Adam was *made* a free moral agent, but he sinned and when he did he lost the power to do good. He became free to sin and had power to sin. Good was lost to him. Adam acquired a carnal mind (spirit) from the forbidden tree and this mind made him a slave to Satan. Adam passed this spirit on to his offspring. Unregenerate man is born to slavery. Honesty compels us to admit that we have no power against temptation. If I cannot keep myself from sinning, then I'm a slave and need a Saviour. Now if someone can get me away from sin, I have a Saviour and through the spirit of that Saviour I am able to get victory over sin. Then surely I've found salvation: freedom.

Only in Jesus Christ is there victory over sin. He alone can give the Holy Spirit which is power over sin. So my soul may choose Jesus, but Jesus must give me his spirit or I have no power to follow him. When he gives the spirit, then I have choice, PLUS POWER, this equals

a REBORN free moral agent. Unregenerate man is only a slave.

If we have established the fact that man is sin-shackled, as the Bible says he is; then we've erased the argument that man is a "free moral agent." If we are not free moral agents, then morals are not "human

ideas." Moses was a murderer; it's extremely doubtful that he made up the commandment "Thou shalt not kill." If man cannot save himself from sin-slavery and Jesus can, then the Judeo-Christian religion is not a "human idea" either.

As for Christian denominations there

are probably many reasons for them. I can think of two big ones. 1. Some men cannot submit themselves to God all the way, so they wrestle scripture. 2. Christianity went through a dark period when truth was nearly obscured. In man's attempt to find truth, he can be led down many paths.—Marcia E. Loar, Jerome.

Here is a report on a significant Church and Society Conference that faces up to the problem of human existence in the decades just ahead.

JUSTICE IN A FINITE WORLD

By CHARLES WEST

RNS Special Correspondent and Professor of Christian Ethics, Princeton Theological Seminary

developed countries need to raise their productivity at least 200%, given a stationary population, if their people are to enjoy a minimally acceptable standard of living. Now show us how much the developed nations must reduce their use of the world's resources in order to make this possible in a finite world."

Thus was the issue joined. It promises to be the central problem in social ethics for the World Council of Churches and its member communions for the next few years.

In one direction this means return to a very old question of Christian ethics after a brief two-century fling with the illusions of an ever-expanding economy: how is social justice to be achieved in a world of limited resources? There was no doubt in the minds of the conference that this must mean continued expansion in places.

"Justice and human dignity require increased economic and technological development among some people in the world and among particular groups within nations," reads one of its reports. "Such developments require changes in the appropriation of the world's resources, not as a condescending grant from some to others, but as a basic human right. They also require changes in the distribution of political and economic power."

The World Council of Churches through its Commission on Participation in Development and its Program to Combat Racism is deeply involved in promoting this kind of development and change, though its efforts can only be a pilot light to the political and economic powers of the world.

SODEPAX, the joint commission on development and peace of the World Council and the Vatican, is conducting a searching study of poverty and the means of overcoming it, with special focus on the poorest 25 per cent of selected economically underdeveloped countries.

Economic growth continues to be an

element in ecumenical social thought and action therefore, but it is development with a difference. The emphasis is on redistributing the power and wealth that science and technology are creating.

The question was even raised by one working group in the conference whether "justice will require wealthy societies to moderate, halt, or even reverse their rates of consumption and pollution in order that other societies may accelerate economic growth."

This was fiercely contested, especially by economists, but there was no doubt that the day when all problems could be solved by expanding world production and technology has gone forever. It has not brought human fulfillment; unhealthy cities, growing crime rates and youth rebellion all testify to the unhappiness of the people most benefited. It has not opened the way to new life for great masses of people; the gap between rich and poor has grown greater and life has become ever less tolerable for those torn from a subsistence economy and made dependent on a world market whose benefits they cannot share.

The problems to which the world returns therefore, as the conference saw them, are the old ones of distributive justice in a milieu where economic choices reflect moral decisions about human relations, where self-giving is creative and greed destroys, and where the poor have special favor in the eyes of God.

In another direction, however, the old problems are posed in an utterly new context. In pre-modern times the limits on human economy were set by nature itself; today they are set by the power of human beings to destroy nature.

The task of life used to be to win from a recalcitrant nature enough fruits so that future generations could live in security. Today it is so to manage our control of nature that some of it may be left for our descendants. The conference confronted this question with regard to three basic concerns: pollution, resources, and population.

"However, the paramount right of reproduction, rather than being the right to procreate, is the right of children to both a sound genetical endowment and

NEMI, Italy (RNS)—The thesis of Dr. Jorgen Randers from the Massachusetts Institute of Technology was simple and devastating as he spoke here on the future of man in an age of science-based technology to a Church and Society Conference of the World Council of Churches.

The earth's resources are finite. If population, pollution, and consumption continue to grow at present rates, there will be a disastrous collapse in a very few decades. It may come from the exhaustion of the supply of arable land. It may be the result of depleted oxygen supply in the air, dead seas, and the other consequences of pollution. It may be due to the rising heat level of the atmosphere as the result of human energy production.

Most probably it will be a combination of these things and others. But unless sharp brakes are applied soon, billions of people will die before 2060 A.D., as population seeks a level well below the present, and life for the remaining will be far more primitive than in the developed countries today.

The only way out, Dr. Randers and his MIT team suggest, is transition to a non-growth equilibrium as quickly as possible: no population increase, and no further growth of the capital—houses, roads, cars, power plants, machines, etc.—by which the human race improves its well-being.

The message was hard enough for people from the prosperous countries of Europe and North America to accept. For the rest of the world it sounded like an ideological smokescreen behind which the wealthy would freeze their advantages forever. "Dr. Randers has drawn a simplified chart of the coastline of the world's future," said an oceanographer from Indonesia, "but the islands on which the poorer people live have been conveniently left out."

"We are interested in environmental questions only as part of our struggle for economic development," declared a Nigerian scientist.

Finally an Indian member summed the matter up: "If you want the third world to listen to you, you must be more specific in your analysis. The economically under-

to an environment which gives scope to the fulfillment of their human potentialities." Thereby hangs a whole conception of what it means to be human in the finite world of the future, and of the

relation between material prosperity and spiritual progress.

Is there a destiny of man which is real and earthly, but which is not linked to a higher standard of living and the procreation of many successful children?

The success of the people of the world in coping with the narrowing limits of their environment may depend on the capacity of the churches in this and other studies, to show the direction of such a destiny.

This brief history of the radio voice of the Detroit Annual Conference recalls the efforts of one man in particular who had a dream that became a reality and rendered a service.

WMRP Signs Off

By CLYDE D. CARPENTER

AS THE darkness of night closed about the city of Flint on Saturday, December 4, an operator flipped switches and Radio Stations WMRP-A.M. and F.M., the radio voice of the Detroit Annual Conference, and the only radio voice of The United Methodist Church on the North American continent was stilled and passed into the limbo of history.

Following action of the Detroit Annual Conference last June, and approval by The Federal Communications Commission, title and operation of the stations was transferred to The Heritage Broadcasting Company, Mr. John W. Nogaj, President and General Manager, at 2 p.m. on November 22. However, the use of the call letters WMRP was continued through the close of the broadcast day of December 4.

On Sunday, December 5, at the sign on, the station became WCZN-A.M., and WWCK-F.M., thus removing the last remaining identification of the station with The United Methodist Church. The corporation, The Methodist Radio Parish, Inc., will be continued until such time as all legal obligations are discharged. And so an era draws to a close.

Radio Station WMRP and the Methodist Radio Parish came into being as a result of the dreams, hopes and labors of a young Methodist preacher beginning his ministry in one of the relatively isolated churches in the northern thumb area of Michigan, in the days when broadcasting was still in its infancy.

Drawing his thoughts of several years together, Rev. William H. Morford, presented a paper entitled, "The Church and Radio," to a Methodist preachers' meeting at Port Austin in December of 1936. The outcome, before the meeting adjourned, was to create a committee to investigate the possibility of establishing a church-owned and operated radio station. From that day, Mr. Morford has been an active spokesman for church-sponsored broadcasting.

A history of the Methodist Radio Parish, written by him several years ago, shows that the next few years were ones of

considerable struggle and frustration as a group of men worked together to secure the establishment and operation of a Methodist radio station. In this history, Mr. Morford mentions Rev. Cedric Harger as one of those who played an important part in establishing the station, but one soon comes to the conclusion that without Mr. Morford as spokesman and champion the station never would have been established.

During a decade or more, the idea and a plan for a church-sponsored radio station was presented to the Detroit Annual Conference on several different occasions with very little success. One might say that everyone liked and approved the idea but no one was interested in helping to pay for it. No doubt the depression of the 1930's was a contributing factor. In 1940, a group of ministers planned and produced a program series on the history of The Methodist Church which was aired on several stations.

Finally, the Detroit Annual Conference in 1942 authorized a campaign to raise \$35,000 to establish a station in Flint. Late in that year conference appointments were rearranged so that Mr. Morford was assigned to First Methodist Church, Chipewawa and Mary Streets, in Flint, and Mr. Harger to Davison, with the understanding that they would devote much of their time and effort to the promotion and the establishing of a church-owned radio station. The Oak Park Methodist Church made office space available for the men and eventually the membership of First Methodist Church joined the Oak Park Church, leaving First's basement facility for the studios and office of the station.

The conference campaign brought in only \$13,000 of the anticipated \$35,000. In 1944 the Board of Home Missions of The Methodist Church made a contribution and arranged a loan to provide the funds necessary to establish the station.

Further difficulties were encountered as the wartime ban on civilian use of materials made it necessary to assemble

equipment from a variety of sources, largely surplus, and the FCC freeze on the licensing of stations delayed the application for and the granting of a license to build and operate the station.

At last, on April 4, 1946, the FCC granted the necessary permission on the application which had been filed early in 1945. Construction began as soon as possible but a number of delays were again encountered, the most serious being the loss of the first antenna tower in a high wind when nearly completed.

After years of unremitting struggle and toil, the eventful day arrived, and at 7 a.m., November 11, 1946, The Methodist Church through Radio Station WMRP, began broadcasting. It was the second radio station in Flint, and became the only one to be owned by The Methodist Church in the United States, and one of two in the world, the other being in Australia.

At that time the studios were at 573 Mary Street and the transmitter site at 3217 Lapeer Rd. In 1952, studios and offices were built at the transmitter site. Later a wing was added to the building and the office of the Flint District superintendent was established there in 1958.

The record of the next few years is one of struggle with some successes, with consideration by the conference, on several occasions, given to the sale of the station. Mr. Morford was named first manager, a position he held until his retirement in 1962, at which time Rev. Ellis Fenton became the manager.

In 1964 after several years of planning the F.M. broadcast facility was added at an approximate cost of \$40,000. Mr. Niler Pyeatt became manager in November 1966 and continued until the sale of the station.

With the advance of the Fall season of 1970, it became apparent that once again, even with a change in program format and a larger listening audience than ever before, financial recession, caused by a strike of automotive workers, was slowly and inexorably bringing the day when a subsidy would be needed if the stations

were to continue to broadcast as a voice of the Church.

An appraisal of the priority of church-funded projects and the precarious financial position of the churches in general, made it apparent that such support would not be available, thus the Board of Trustees had no alternative but make a request to the Detroit Conference for approval to sell.

It is impossible at this time to make a full appraisal of the impact of Radio Stations WMRP upon the listening scene, but a quiet, lurking, nagging thought keeps reminding us that we have lost something valuable which we can never replace and that in establishing our priorities for the proclamation of the Gospel of Jesus Christ we are too often so overwhelmed by the immediate present that we fail to consider

the future and so fail to be good stewards in the use of the facilities and the media provided for our use.

So, quietly and without fanfare, a dream, for which a man gave a lifetime of service, came to an end, and it may just be that we are the losers for its ending, for through the voice of WMRP, The United Methodist Church was able to speak to many people who are not participants in the life and the programs of local Methodist churches, or of any other churches.

The Detroit Annual Conference and The United Methodist Church owes a debt of gratitude to Rev. William H. "Bill" Morford for his dream of a way of greater service to his Lord and to his Church, and for his willingness to spend himself and all that he possessed to make that dream come true.

and counseling that will facilitate the personal and moral development of each member of the family."

8. In a section on "Families in Mission," the resolution says the church helps families recognize and improve the many ways in which they witness to what God has done for them in Christ, as well as to what God can do for others and for society."

9. On communications media and value formation in the family, the statement rejects "public censorship" and calls on churches to "educate their members in such a way that they will be able to make decisions regarding film, television, magazines and books, all of which have an important influence on family living."

There was extended discussion of several matters in the resolution and accompanying actions, especially those related to homosexuality and sex stereotyping. The recommendations on homosexuality were passed about 3 to 1 on a show-of-hands vote.

Resolutions on Family Life Ready for General Conference

KANSAS CITY, Mo. (UMI) — A national unit of The United Methodist Church has adopted a resolution on the family covering such diverse topics as low-income housing in suburbs, family planning, sex education in school and moral training in the home, role of women, the place of the family in spiritual growth, homosexuality, and the need to strengthen the family.

The group adopting the statement voted to submit it as a petition to the denomination's highest body, General Conference, for possible action next April in Atlanta. The resolution is not now a position of The United Methodist Church, as it is General Conference alone that can speak for the church as a whole. Among the resolution's recommendations and positions as adopted by the General Committee on Family Life at its recent meeting at St. Paul School of Theology Methodist:

1. Congregations are urged to support and/or sponsor housing for low-income families, particularly in suburban communities, encourage racial balance in public and private schools, and work for "heterogeneous and open residential patterns for families."

2. The resolution supports sex education and family life programs in public schools while "affirming the home as a center of moral development and religious training. The church, through its varying ministries, should reinforce the meaning of commitment and fidelity as the basis for human relationships and should lead families in the study of those issues affecting the welfare of family members."

3. Each family is asked to "consider their responsibility in family planning in light of our concern for overpopulation and the quality of life, and accordingly practice an adequate form of birth control." The resolution says the decision for parenthood or for contraception is a

joint decision of husband and wife, as is selection of birth control methods, including voluntary sterilization.

4. The resolution speaks out against what it calls "sex stereotyping," especially in terms of what have traditionally been thought of as women's roles. The church, at all levels, is asked to eliminate sex stereotyping in Christian education materials, worship and liturgy, theological pronouncements, employment practices and leadership positions. The statement says the "changing consciousness of women regarding their responsibility to all of life now challenges the church to overcome not only its own limited expression of sex roles, but also to work aggressively to overcome the legal and cultural barriers which have prohibited women from full participation in church and society."

5. The central place of the family in spiritual development is stressed. The resolution points out that "the church is concerned that families provide a developmental experience in understanding God and the world. God's covenantal love, expressed through affectional and emotional ties and commitments in the family, is essential for personal stability and personality growth.

6. Local churches are asked to "extend to all persons, including those of homosexual orientation, the fellowship of the church"; to work for removal of laws "which define as a crime homosexual acts privately committed by consenting adults," and to provide "support and informed understanding to those families where a family member is facing a crisis in sexual identity." Also sought is general openness by the church.

7. The resolution declares that the ministries of the church are called to "strengthen, nurture, protect and sustain persons in marriage and family relations. This will require programs of education

Methodist University Considers Gynecological Unit for Co-eds

WASHINGTON, D.C. (RNS)—Officials at American University are considering the possibility of setting up gynecological health facilities on campus in the wake of demands by co-eds for such services.

A spokesman for the United Methodist institution—which has some 2,500 women students—said University President Dr. George Williams has asked Dr. Bernard Hodinko, a vice-president, to study the feasibility of starting a gynecological center.

President Williams also agreed to meet with two delegates from a group of women students who earlier staged a sit-in protest in his office.

Seven co-eds were suspended indefinitely, pending a hearing before the student-faculty senate, as a result of the sit-in.

The suspensions were followed by "sporadic" demonstrations, including attempts to block traffic on Massachusetts Avenue by several hundred students.

Activist women charged the university with dragging its feet on providing gynecological care. They contend that Dr. Williams should agree to allow Planned Parenthood to open an on-campus clinic where services would be inexpensive.

The university has been reluctant to allow an outside agency to offer student health care.

According to a survey of co-eds made last year by a campus women's liberation group, 592 of the 600 women who responded said they needed immediate gynecological care.

Of the 592, 302 said they had obtained birth control pills, 121 said they had gone to a doctor for pregnancy, 60 reported having abortions, and 57 said they had been treated for venereal disease.

General Conference Delegates to Receive Restructuring Plan Soon

CHICAGO, Ill. (UMI) — Long-awaited proposals for restructuring United Methodist general boards and agencies moved nearer completion here. According to Rev. Dow Kirkpatrick, Evanston, Ill., chairman of the group conducting the four-year study of agencies, final proposals will go to the 1972 General Conference.

Pending further changes, the program units are now drawn as follows:

Board of Church and Society — present functions of the Board of Christian Social Concerns;

Board of Discipleship — present functions of Board of Evangelism, Commission on Worship, divisions of Lay Life and Work and Stewardship Education of Board of Laity, divisions of Curriculum Resources and Local Church of Board of Education, and United Methodist Council on Youth Ministries;

Board of Higher Education and Ministry — present functions of the Division of Higher Education of Board of Education, Commission on Chaplaincy and Related Ministries, Joint Committee on Missionary Personnel, Committee on Deaconess Work and Home Missionaries, Interboard Committee on Enlistment for Church Occupations, and groups relating to church musicians, religious educators and church business administrators.

Board of Global Ministries — present functions of World, National and Women's divisions and the Joint Committee on Education and Cultivation of the Board of Missions, Commission on Ecumenical Affairs, Board of Health and Welfare Ministries, and United Methodist Committee on Overseas Relief.

Commission members agreed during the discussion that the focus of the proposed Board of Global Ministries would be the church's ministry in the whole world, the Board of Discipleship would center on the annual conferences and local congregations, the Board of Higher Education and Ministry would emphasize the person in mission, and the Board of Church and Society would focus on human and social issues.

It is presently proposed that the commissions on Religion and Race and on Archives and History be continued as commissions.

Included in the "support service" agencies would be finance and administration, pensions, communications and publications. Finance and administration would include the present Board of Laity section on finance and the fund promotion responsibilities of the Program Council's Division of Interpretation. Program responsibilities of the latter division would be assigned to the communications council, as would the present Division of Television, Radio and Film Communication,

United Methodist Information and the general periodicals.

The commission will consider at a later session a proposal combining publications and communications into a single unit.

Several hours of the session were devoted to organization of the proposed program boards.

A General Secretary for each board would be elected annually by the Council on Ministries. Each board would elect an Associate General Secretary for each of its divisions.

No General Secretary or Associate General Secretary could hold the same position for more than eight years under present proposals, and they could not be elected as members of the Council on Ministries.

Other actions at the meeting here included perfecting the proposed Council on Ministries and the Council on Finance and Administration.

The Council on Ministries (COM) would have power between sessions of the General Conference to "establish policies and

adopt regulations pursuant thereto, consistent with actions of the General Conference, governing the missional functions and programs of the general boards and agencies" of the denomination.

The COM could not change *Book of Discipline* provisions establishing general boards, but could make changes in the internal structure of a board subject to ratification by the next General Conference.

Basic membership of the Council on Ministries would be elected by the annual conferences on the basis of numerical membership with each conference represented by at least one member. This basic membership would be programmed in such a way as to include one-third lay men, one-third lay women, and one-third clergy.

At-large members would be elected by the COM and include five youth, five young adults, and 25 representatives of ethnic minorities.

Active bishops and members of the Council of Secretaries would be members of the COM with voice but not vote.

The Structure Study Commission expects to mail its basic proposals to General Conference delegates early in 1972.

Catholic Bishops Hail United Methodist Conference Declaration

NEW YORK (UMI) — United Methodist ecumenical leaders have received warmly a statement by the National Conference of Catholic Bishops hailing the 1970 General Conference action which sought to repair some of the denomination's historic breaches with the Roman Catholic Church.

"We welcome and rejoice in this statement by the National Conference of Catholic Bishops (to the 1970 action) and the earlier response by His Holiness Pope Paul VI," said a statement issued by Bishop Paul A. Washburn, Minneapolis, Minn., and Rev. Robert W. Huston, New York. Bishop Washburn is chairman of the United Methodist Commission on Ecumenical Affairs and Dr. Huston is its staff executive.

"The process encompassing General Conference action, Vatican comment and the bishops' statement is of major ecumenical significance. We regard the bishops' response as clearly undergirding the conversations in which the Commission on Ecumenical Affairs is now engaged with our Catholic brethren."

The statement by the Catholic bishops was adopted by a unanimous vote at their autumn meeting in Washington, D.C., November 15. It read:

"Whereas, this General Conference of The United Methodist Church has offered the heartiest expression of good will and Christian brotherhood to Roman Catholics, and

"Whereas, this General Conference

stated the intent that their standards of doctrine referring to Roman Catholics be interpreted in consonance with the best ecumenical insights and judgment, and

"Whereas the Catholic Church regards United Methodist Christians with esteem as brothers in the Lord, and

"Whereas, in keeping with the teaching of Vatican Council II we welcome dialogue with The United Methodist Church carried out in mutual fidelity to the Gospel so that we might gain 'a truer knowledge and more just appreciation of the teaching and religious life of both Communions'

"Therefore, be it hereby resolved that we express our gratification at the gracious intent expressed in our regard by the General Conference of The United Methodist Church and assure the United Methodist brothers of our continued respect and affection. Called in one hope of our common calling, one Lord, one faith, one baptism, we share with them the longing for a fuller harmony in the Christian family and a fuller recognition of the mystery of the sacred unity of the Church, flowing from the unity, in the most blessed Trinity of Persons, of one God, the Father and the Son in the Holy Spirit.

"Great is our rejoicing as His will is accomplished among us. To him be the glory and honor now and forevermore."

In late summer, Pope Paul VI expressed "deep Christian joy" for the 1970 resolution. The articles referred to relate to

such subjects as purgatory, the use in worship services of languages not understood by the congregation, a celibate priesthood, and the theological understanding of Holy Communion (the Eucharist), as well as the roles of the priest and laity in communion services.

Referring to the conversations between Catholics and United Methodists, the statement by Bishop Washburn and Dr. Huston noted that, beginning next February, five scholars from each church will be engaged in a probe of the meaning of the ministry.

"Because of Methodism's historic concern with 'Scriptural Holiness,' it should be of particular interest that the initial topic of the probe should be 'Spirituality in the Ministry,'" the statement said.

Bishop Washburn will head the United Methodist group and the Most Rev. James W. Malone, bishop of the Diocese of Youngstown, Ohio, will head the Catholic team.

The statement by Bishop Washburn and Dr. Huston concluded:

"It should be stressed that United Methodists and Roman Catholics regard dialogue as being responsible to the Holy Spirit and we agree that our fundamental obligation is to ask what God requires of us in this age.

"Both of our churches have an understanding that reconciliation in love is a solemn responsibility and we believe that the mutual actions of the past 18 months demonstrate renewal of dedication to the search for that unity which Christ wills for his Church."

Chilean Methodists Generally Approve Allende Government

NEW YORK (UMI) — The Methodist Church of Chile has issued a statement of general approval for ways the Allende government apparently is moving to implement announced goals of justice, liberation and humanity for the Chilean people. The statement supports the government's nationalization of huge copper mines owned by U.S. firms and their internationalization, but expresses hope that the nationalization will be considered only between the government and the companies" affected and will not "disturb the harmonious relationship of our country with the North American government."

Though generally commendatory of the performance of President Allende and his popularly elected, socialist-oriented government, the Methodist statement also has cautions, declaring: "We recognize the efforts of the government to carry out a process of change within the law. Nevertheless, acts of violence and belligerence persist in that country as well as in urban and industrial areas, which bring unnecessary and tragic confrontations, and

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create an atmosphere of uncertainty among the majority of the population."

The statement, called a "Public Declaration," was adopted and issued by the General Board of the 10,000-member Methodist Church of Chile. The General Board is chaired by Bishop Raimundo A. Valenzuela, head of the autonomous church, and includes the district superintendents and the principal ministerial and lay leaders in the church. The group

Urge Elimination of All Racially Constituted Annual Conferences

CINCINNATI, Ohio (UMI)—The 1972 United Methodist General Conference will be asked to approve legislation eliminating all remaining racially-constituted annual conferences and districts in the denomination by July of 1973.

If the church's top law-making body accepts the recommendations unanimously adopted by the Commission on Religion and Race here December 1, it will complete a process begun some 20 years ago in the former Methodist Church to abolish the Central Jurisdiction created in 1939 to contain most of the denomination's Negro churches and members.

The Central Jurisdiction was formally terminated in 1968 when the Methodist and Evangelical United Brethren Churches were united. Black conferences existing at that time were assigned to the appropriate geographic episcopal areas.

Mergers since that time have reduced the number of black conferences to five. There is one black district which is part of an otherwise merged annual conference. Several other conference mergers are in various stages of negotiation.

The five remaining black conferences at present are in South Carolina, Alabama, Mississippi (2), and Arkansas-Oklahoma. The district is in Georgia.

Under the proposal to General Conference adopted here, the jurisdictional conferences would draw the boundaries of its annual conferences without regard to race.

The mergers required by this provision would be effective at the close of the 1972 jurisdictional conferences, except that, where desired, the annual conferences affected could have until the conclusion of their 1973 session to merge districts, make pastoral and superintendent assignments, and complete other necessary details.

"We believe (this proposed) legislation is in harmony with the (United Methodist) Constitution, is within the authority of the General Conference, and will accomplish the goal of elimination of racial structure," the action states.

As a precaution, however, the proposal recommends the General Conference petition the Judicial Council for a declaratory decision as to its constitutionality and hopes that the decision can be handed

down during the two-weeks session in Atlanta, Ga., so that further action can be taken if necessary.

Most of the debate on the proposal in the Commission on Religion and Race centered on whether the effective date should be the close of the 1972 jurisdictional conferences, or by Jan. 1, 1973, or whether further transition time should be allowed to complete mergers of districts, the making of appointments, etc.

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It was pointed out by Bishop W. Kenneth Goodson, Birmingham, Ala., chairman of the commission, that most of the episcopal areas affected would be guided by new bishops after the close of the 1972 jurisdictional conferences because of retirements and possible reassignments. Bishop Goodson stressed that if all work had to be done immediately subsequent to July 15 of 1972 it could pose additional problems in the areas involved in the mergers.

Also discussed was the possibility of the mergers resulting in the loss of both black and white members in the areas concerned and a possible loss in power for black conferences.

Ask That New Archives Center Be Nashville

INDIANAPOLIS, Ind. (UMI)—Approval of Nashville, Tennessee, as a new center for the archives of The United Methodist Church was announced here Dec. 2 at the annual meeting of the denomination's Commission on Archives and History.

The decision was the culmination of a three-year study by a special subcommittee on the location of the archives and a mail ballot which overwhelmingly favored consolidation of the Commission's present depositories at Lake Junaluska, N.C., and Dayton, Ohio, into one central archives and history center in Nashville, Tenn. The proposal calls for leasing floor space in the present Board of Evangelism building at 1908 Grand Avenue in Nashville.

Professor Frank Baker of Duke Divinity School, Durham, N.C., headed the six-man committee which drew up criteria for the selection of a site and sifted 17 applications before recommending Nashville.

News From the Churches

Foreign Students Entertained At International Weekend

International Weekend was observed at Marshall, October 23-24, when eight foreign students from Olivet and Hillsdale colleges were guest of United Methodist families.

Saturday evening the students attended an international smorgasbord at the church. The dinner consisted of foreign main dishes, salads, and desserts prepared by church members. Scenes of Mexico, Japan, Switzerland, Scotland, South America and other countries were painted by members and used to decorate the booths in which were displayed artifacts from some 20 countries. Flags from all countries placed on the tables added festivity to the dinner.

The guests were introduced and an informal dialogue followed with each one giving a little account of his or her country and future plans. Students from Hillsdale College and their host families were: Naod Kidame of Ethiopia, Mr. and Mrs. Phillip Clissold; Chizu Tzutsumi of Japan, Mrs. Ethel Loff; Florence Pao of Hong Kong, Dr. and Mrs. Gerald George; and Saad Jallad of Jordan, Mr. and Mrs. Richard Strader. Those from Olivet College were: Rosenberg Mathews of Antigua, British West Indies, Mr. and Mrs. David Smith; and Joseph Alladesamme of Nigeria, Kulla Samba of Sierra Leone, and Daniel Solarin of Nigeria, Mr. and Mrs. Leon Brink. The guests attended the Sunday morning worship service and coffee hour with their host families.

The event was planned by members of the Mission Work Area. Rev. Ralph P. Witmer is the pastor.



Among those attending the International Weekend at Marshall were eight foreign students from Hillsdale and Olivet colleges. The honored guests, left to right, front row, were: Joseph Alladesamme, Nigeria; Kulla Samba, Sierra Leone; Saad Jallad, Jordan; Rosenberg Mathews, Antigua, West Indies; and Daniel Solarin, Nigeria. Second row, center: Naod Kidame, Ethiopia; center left: Florence Pao, Hong Kong; and center right: Chizu Tzutsumi, Japan.—Photo, Pataul Studios.

Mortgage Is Burned On Educational Wing

Saginaw Warren Avenue burned the mortgage and dedicated its educational wing November 7 in a special ceremony with the pastor, Rev. Donald W. Pinner, and former pastors, Rev. Robert P. Garrett and Rev. Orville W. Morrow, taking part. Rev. Ralph W. Janka, Saginaw Bay District superintendent, delivered the worship message and William Schuler sang "Bless This House."



Burning the mortgage on the educational wing at Saginaw Warren Avenue, left to right, are: Harmon J. Freeland, Donald Bullock, John Minnett and Manord Powell.

Lay participants included Mrs. Eugene Wiltse, Charles J. Bamberger, Mrs. Ernest Wheeler, Tim Woodward, Miss Susan Bullock, Mrs. Albert Rutter, Wesley Young, Gerald Fuller, William Dengler, Miss Betty Stevenson, Maurice Kirn, Harmon Freeland, lay leader, Donald Bullock, treasurer, John Minnett, finance chairman, and Manord Powell, member of the 1964 Building Committee.

Ground was broken for the \$90,000 educational wing, plus pastor's study, in 1964. The congregation of about 200 paid the 10-year mortgage in seven years. An 80-

foot display of church history was supplied by Mrs. Harmon Freeland, historian. The Women's Society provided a coffee hour following the service with Mrs. Charles Bamberger, Mrs. Hugh Watters and Mrs. Rutter as chairmen.

Senior Citizens Enjoy Dinner at Flint Emmanuel

Emmanuel United Methodist Church of Flint sponsored a senior citizen's dinner at the church October 28. Twenty-nine enjoyed an appetizing meal, prepared, planned and served by the WSCS. Mrs. Edna Halloran, Adult Co-ordinator, arranged for transportation and the pastor, Rev. Floyd W. Porter, was program chairman.

Slides of beautiful scenes taken in this country were shown by Ivan Kurrle, assisted by Rev. Dwight Lawson, a retired Methodist minister. General title of the presentation was "This Is My Father's World." Each picture was accompanied with an appropriate Bible verse, and each series of pictures was accompanied with a hymn that had reference to the subject matter being shown. The correlation between the picture, verse, and hymn made



Senior citizens who attended a dinner at Emmanuel Church, Flint.

the presentation unique and enjoyable.

The men gave a short account of their success in starting a Senior Citizen's Club in the neighboring city of Owosso.

Christmas Card Project Increases Mission Funds

Mission-minded Grace Church in Lansing is celebrating Christmas this year with a different approach. Funds obtained from this December Project-of-the-Month Mission will help the Holy Land Christian with its orphanage and also the Palestinian Refugees.

Since members see each other frequently, the idea of having a joint church card in the narthex rather than sending regular cards to church members was adopted when suggested by the pastor, Rev. Clarence Hutchens, and the Council on Ministries approved the Worship Work Area implementing a large card.

Helen Young, art teacher in Rose City, together with Pat Karns and Mrs. Milton Roskam, designed the cover showing a near life-size manger scene with painted faces above clothing made of foil and



This giant Christmas card at Lansing Grace was designed by Pat Karns and Mrs. Milton Roskam, assisted by Helen Young who was not present for the picture.

bled tissue. The straw of yarn makes the textured picture breath-taking.

On the inside of the card, which was created using two mattress boxes taped to the floor, is the following verse: "As we reap the countless blessings of the Star that shone above; Let the wondrous Christmas Story fill our hearts with endless love."

There is space for all who wish to sign the card and a slot to deposit the money which would have been spent for cards and stamps. Thus this church is saving many people work and will have additional funds for missions. The beautiful wood-lit picture shows through the large windows at night and sends Christmas warmth to the whole neighborhood.

Guild Prepares Symbolism Book

A Symbolism Book was presented to Dr. Neil Bintz, minister of Mt. Pleasant First Church, during a Sunday morning worship service by Mrs. Karl Howe, past president of the Wesleyan Service Guild. The book, a project of the Guild, contains illustrations and explanations of all symbols found in the chapel, sanctuary, and the exterior of the local church.

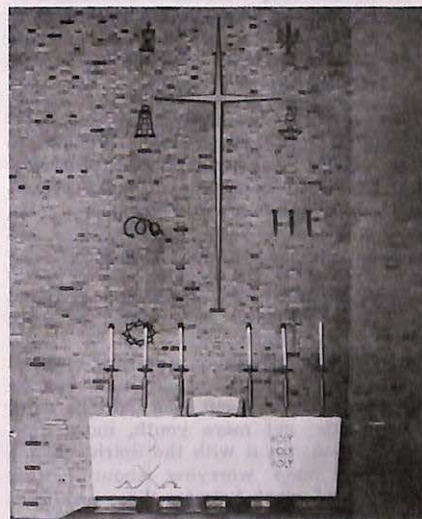
Research and script were by Mrs. Arnold Koch, a lay member; illustrations by Mr. Irving Kidd of the High School Art Department; printing by Mr. Loren Anderson of the High School Graphic Arts Department; and financial backing by Dr. Margaret Gott and Mrs. Karl Howe, Guild members.

Copies of the book will be mailed to all



JOIN AT IRONWOOD WESLEY

New members received on October 24 at Ironwood Wesley, Rev. David A. Russell, pastor, left to right, front row, were Kenneth Simmons, George Neice, Charles Keeton III, Timothy Lazowski, Scott Magdziak, Marilyn Mitchell, Peggy Brottlund, Rebecca Erickson, Bonnie Soyka and Alane Aili. Second row: Mark Neice, Melvin Simmons, Mrs. Greta Lou Simmons, Mr. Russell, Mrs. Nancy Gauvreau, Donald Gauvreau, Mrs. Jean Ogden and Raymond Ogden.



The chancel of Mt. Pleasant First Church and some of the symbols mentioned in the Wesleyan Service Guild's new Symbolism Book.

recent confirmation class members and to all member families. Anyone interested may obtain one at the church office for a donation of fifty cents.

Dr. Frank M. Field Preaches in Bethlehem

On the first Sunday of Advent Dr. Frank M. Field preached in the Christmas Church in Bethlehem. This church was dedicated Christmas Day, 1935, and provided him a pulpit for seven months in 1954 when he was American supervisor of the Holy Land Christian Mission. Bishop Marshall Reed also preached at this church.

On Thanksgiving Day Dr. Field had his own personal Thanksgiving worship in the Rose Field Memorial Prayer Chapel,

dedicated by him, May 29, 1963, in the Mission.

Although partially crippled from two operations for a broken hip, this 84-year-old retired minister of the Detroit Conference was able to travel with the Rex Humbard Holy Land Tour with help of wheel chairs, his "Frank McCoy" cane and helpful friends along the way.

Now that he is safely back home at Leisure Manor, 336 4th Avenue, N., St. Petersburg, Fla., his evaluation of the trip is "That this was the climax of ten Holy Land Tours; of seventeen years of service as a director and president of the Holy Land Christian Mission; and of his entire ministerial career."



CAST FOR WSCS PLAY

The Mason WSCS presented "The Second Coming of Mrs. C" as the final session of a study on machines at the November general meeting. Later it was presented at a church Family Night supper and also for the Mason Kiwanis Club. Members of the cast, left to right, included: Sara Stid, co-director; Lucille Silsby, Ruth Judd, Joanne Alderman, Gaynel Finney, Joanne Marlan, Marjorie Pulver and Merrie Kranz. Marilyn Coffey, also co-director, was not present for the picture.



Youth participate in a communion service during a weekend meeting at Central Church, Flint.

Youth Take a Look at Themselves, Their Church and Their Needs

By Basel W. Curtiss

LIVING the faith with all that implies is what 60 youth, ten counselors, nine resource workers see as the major problem facing our churches in the years ahead.

An evaluation check of the Detroit Conference Board of Christian Social Concerns, Drugs and Alcohol Studies Youth Weekend found youth, counselors, and resource workers united in pegging this the No. 1 difficulty during these times when some churches seem torn between stressing the inner life or social concerns.

On Friday, November 26, senior high youth (black and white) attended the opening program of the Drugs and Alcohol Studies Youth Weekend at Central Church in Flint. After a short week in school, the youth united with some adults in a communal living experience—sleeping on floors, eating, rapping, worshipping and communing together. They listened to a high school counselor and his youth assistants, an ex-convict, recruiter of ministerial students, health department counselor, minister, college student, viewed films, and audited tapes.

Flint Central gave full support of these study groups by providing recreation equipment, versatile study arrangements, and fellowship settings.

The weekend closed with a communion service in modern speech incorporating the theme of the Last Supper with a full meal immediately instituting the communion service under the ministerial leadership of Rev. Donald Brown of Armada.

The program evaluation listed the drugs and alcohol problem presented honestly; 73 per cent indicating the program caused personal examination of each person's life; 41 per cent indicated the program was not advertised well enough by the conference; and 40 per cent said their church underplayed the promotion. It was evident that some churches did not promote the program.

Dr. Hycel B. Taylor, assistant professor of church and the black experience and admissions counselor at Garrett Theological Seminary, was greeted with a standing ovation on Sunday morning when introduced for his final lecture on "Commitment as a Life-Style."

Bruce McVety, a ministerial student at Spring Arbor College, led a Fellowship Rap Circle on Friday and Saturday evening when commitments were identified with surrender of bennies, joint, cards, cigarettes, razor blades, tears; and receiving instead joy and sureness.

Sixty-one per cent listed changes desired in the local church as "bigotry; be more serious; the people are too set; have each person know Christ as a person; make it more old-style; more activities; change the people's idea about long hair; be more evangelistic; get more youth, more kids, more action; fill it with the Spirit; change priorities; stop worrying about getting money and start helping those in need; teach more about the Bible; get youth interested in UMYF as a place for spiritual, not personal, fellowship; have a better youth program; more for the kids; more honesty; people are too old-fashioned and scared of change; make it alive."

Seventy-five per cent listed arguments with their parents over "yesterday's ideas, hair, rights, drugs, going to dances and parties, school activities, dating, world problems, politics, freedom and school work."

Are these typical youth saying we average churchgoers never have realized that in our pride, our sureness about self and our goodness, we sin as much as the community hoodlum?

The weekend offered resource workers who presented the facts of life. Counselors were Rev. Troy Lemmons, co-dean; Rev. Donald Brown, registrar; Rita Stiles, nurse; Mr. and Mrs. Rothwell McVety; Mrs. Gerald Mumford; Mrs. Robert Konieczka, Bruce McVety, Miss Chris Flowers and Rev. Basel Curtiss, dean.

Racism Workshop At Pontiac

By Harold W. Diehl

"ARE you willing to test your racism?" came the query. All replied, "We are willing." Tested it was; and, as was expected, some found themselves wanting.

Some 40 persons gathered at Central United Methodist Church, Pontiac, November 19-20, for a workshop on racism under the guidance of Rev. W. Tom Robinson, Detroit Conference Urban Missioner, and Rev. Wayne W. Brookshear, pastor of St. Mark's Church, Detroit. Sponsored by the members of PUMP (Pontiac United Methodist Pastors) as an outgrowth of their experiences in the busing issue in the Pontiac community, the workshop attracted men, women, and clergymen of several faiths and races from the greater Pontiac area.

For 14 hours the group wrestled with feelings, knowledge, and assumptions about racism, Black and White. "A New White Consciousness" was the theme of the workshop, with the thrust being on white identity in race relations.

Through the playing of simulation games, which were also stimulating and stymieing, the confrontation of film and



A small group in discussion at the Pontiac workshop on racism.

discussions, the revelation of little appreciated, if not unknown, aspects of Black history, and intimate, personal, face-to-face relations in a variety of small groups, the individuals came to better know, and hopefully to better understand, themselves and their actions.

Picking up an idea from Robert W. Terry's book "For Whites Only": "Ours is a time particularly conducive to change, but we need to provide white Americans with a road map for the future. The roads on the old map seem to be dead ends. New whites will have to chart new courses." Those attending the workshop vowed to project similar experiences in their own churches and other groups in the near future.

Anyone wishing additional information about Workshops on Racism may contact Mr. Robinson, through the Area Headquarters in Detroit, or the host pastor, Rev. Edwin A. Rowe, 3882 Highland Road, Pontiac.

Congo Flying Missionaries

NEW YORK (UMI)—United Methodist flying missionaries will soon be in the skies over the Congo in three small planes, Phoenix I, II and III, which have recently completed trans-Atlantic delivery under their own power. The ferry flights were solo, by the same pilot, a laudbergh 1927.

The planes will serve as "enablers of mission," say United Methodist Board of Missions officials, by performing many needed services in the southern and central Congo. Phoenix I is based at Likasi, a copper-mining center in the southern Congo. Phoenix II is at Kapanga, center of the Lunda tribe, whose Paramount Chief is David Tshombe, brother of former Congo Premier Moise Tshombe. Phoenix III is at Luluabourg, which is the Episcopal Area headquarters for United Methodist Bishop John Wesley Lungu.

The flying missionaries will use the single-engine Cessna-180s "to do needed jobs of all kinds," says Harry Greenberg, associate treasurer of the Board's World Division, New York. Among services will be carrying the sick to hospitals; taking doctors, missionaries and other workers to field assignments; getting representatives to district and conference meetings; starting freight in and out of bush country and even standing ready for evacuation, should the need arise.

Mr. Greenberg added: "Some day newly-emerging countries will have plenty of roads and good methods of transportation, but until that day arrives, the small single-engine airplane remains

the best means of getting in and out of remote church centers which serve such a vital need."

The first plane left Curtis-Wright Airport at Caldwell, N.J., September 9 on the approximately 61-hour, 8,000-mile ferry flight to the Congo. The route took the experienced ferry pilot, Rex Damschroder, a student at Bowling Green (Ohio) State University, to Newfoundland, then to the Azores for the longest over-water flight, on to the Canary Islands and the west coast of Africa. The second plane, Phoenix II, left in late September, and Phoenix III started its journey October 9.

Methodist missionaries have used small planes in Africa, especially in the Congo, for several years; it is the method of getting them from the U.S. over to the field which is new. In the past, Mr. Greenberg explained, it has been the custom to fly planes to New Orleans, dismantle them, crate them and send them to Africa via ship. "We found the cost would be no more to fly the planes to Africa," he said, "and they arrive in better condition for not having been disassembled and subjected to ocean travel." He stated that many small planes are safely and efficiently ferried across the Atlantic each year.

President Nixon told Rex Damschroder, Fremont, Ohio, in a letter that "your generous concern for others and your willingness to contribute in such a meaningful way to these missionaries merit the admiration of every American." Mr. Damschroder is an experienced ferry pilot and a student at Bowling Green (Ohio) State University. He piloted three single-engine Cessna 180s, named Phoenix I, II and III, on 61-hour, 8,000-mile trans-Atlantic ferry flights.

Clergymen Recognized For Aid to Pontiac Busing Program

Certificates of Appreciation were awarded recently by the Pontiac PTA Council to some 40 concerned clergymen in recognition of their efforts in helping with the busing program and the start of the Pontiac public school year. Mrs. Fransile Anderson, president of the council, was especially alluditory for the hours the clergymen gave in serving as bus riders, hall monitors, and rumor control persons.

A range of emotion is expressed in the accompanying photo, left to right, by Rev.



Robert B. Secrist of St. James Church (studied interest); Rev. Otto F. Flachsman of Baldwin Avenue Church (pride of accomplishment); and Rev. Edwin A. Rowe of Central Church (unexpected delight). Onlooking members of PUMP (Pontiac United Methodist Pastors) were no help with their good-natured kidding of the subjects, while they similarly accepted their certificates.

"Have a Happy Day—LET'S MAKE IT WORK" was inscribed on pencils which Mr. Flachsman distributed in wholesale lots to students and townspeople alike. This is only further indication of the abiding concern the Pontiac clergymen of all faiths had and have in the total school and integration matter. An ongoing program involving school, community, civic, and social interests, as well as church affairs, is the prompting motive for an ecumenical, interracial group of clergymen and churches known as the "Concerned Clergy of Pontiac" in which all PUMP members are active.—H.W.D.

Albion College Receives Grant

Albion College has received grants totaling \$1,800 from the Sears Roebuck Foundation, according to President Bernard T. Lomas.

Scott Conklin, manager of the Albion Sears store, made the presentation to President Lomas. The grants are designated to support general college needs (\$1,200) and the college library (\$600).

The sturdy oak is just an acorn that held its ground.



Phoenix III, one of three Cessna-180 planes soon to be used by United Methodist flying missionaries in the Congo, stands at an airport in Caldwell, N.J., ready for take-off on a 61-hour flight across the Atlantic. With the plane are its pilot, 22-year-old Rex Damschroder (left) from Ohio, and Harry Greenberg, New York, associate treasurer of the World Division, United Methodist Board of Missions.—Photo, Gene Collerd Studio.

About Persons

APPOINTMENT: Superintendent Harold A. Jayne of the Lansing District announces the appointment by Bishop Dwight E. Loder of Edward F. Otto to the Wacousta Church, effective December 15.

APPOINTMENT: Superintendent Donald J. Scranton of the Grand Traverse District announces the appointment by Bishop Dwight E. Loder of Robert A. Doner to the Elk Rapids-Kewadin Charge, effective December 15.

APPOINTMENT: Superintendent John L. Francis of the Albion District announces the appointment by Bishop Dwight E. Loder of John Ellinger to Jackson First as associate minister, effective January 15, 1972.

REV. AND MRS. WARREN N. WARE of Midland plan to spend the holidays with a daughter and family near Utica, N.Y. After January 3 they will be with another daughter at 350 North Perkins Road, Memphis, Tenn. 38117, until after Easter.

REV. ROBERT J. SEARLS, retired member of the Detroit Conference, has returned to his home, 4632 Oak St., Cass City 48726, from the Henry Ford Hospital, Detroit, where he had been a patient for seven weeks after suffering a broken hip in a fall. His convalescence is progressing about on schedule according to attending physicians.

MISS SHIRLEY MARIE LUMSDEN, daughter of Rev. and Mrs. James Lumsden of Port Sanilac, and **RONALD MICHAEL HINKLEY**, son of Mr. and Mrs. George Hinkley of Marysville, were united in marriage November 13, in the Port Sanilac United Methodist Church. Officiating at the 2 p.m. ceremony were Rev. Clifford DeVore, pastor at Sandusky, assisted by the bride's father who also escorted his daughter down the aisle. The bride's cousin, Mrs. Wayne Brown, was the matron of honor and Mrs. Robert Lumsden



Mr. and Mrs. Ronald M. Hinkley

and Mrs. James Lumsden, her sisters-in-law, were bridesmaids. The groom was attended by Jerry Sullivan as best man and the groomsmen were Ron Barr and Don Lumsden. After a short wedding trip to western Michigan, the newlyweds are residing near New Haven.

MRS. DANIEL W. (LAURA) RYAN, whose late husband was a retired member of the Detroit Conference, has taken up residence as of December 1 at the Sunny Shores Methodist Home, 125 56th Avenue South, St. Petersburg, Fla. 33705. She would enjoy visitors at any time.

MRS. GORDON L. LUND has been appointed editor of *The Christian Home* magazine by Dr. Henry M. Bullock, general secretary of the United Methodist Board of Education's Division of Curriculum Resources. She will succeed Mrs. Harvey W. Couch who retires December 31.

MRS. FRED W. ADAMS of Grosse Pointe has been elected the first woman moderator of the 144-year-old Detroit Presbytery of the United Presbyterian Church. The wife of a retired American Motors executive who is a consultant to George Romney, U.S. Secretary of Housing and Urban Development, she succeeds George Bushnell, an attorney, as titular head of the presbytery.

DR. JAMES W. COOK, chairman of the Albion College English Department, will spend two weeks at the American University of Cairo, Egypt, as a consultant. He will help with the establishment of curricula for English language instruction, the management program and the interdisciplinary freshman program, and also will assist in the preparation of grant proposals to the National Endowment for the Humanities. After the trip to Egypt,

Dr. Cook and his family plan to spend some time in Greece before returning for the beginning of second semester classes January 17.

DR. DARRELL H. POLLARD, vice-president for academic affairs at Adrian College, has accepted an invitation from Michigan Superintendent of Public Instruction John W. Porter to serve on a commission that is part of a plan to improve the delivery of educational services to Michigan children and youth. Dr. Pollard will serve on the commission to examine instructional objectives for 12th grade students.

Obituaries

MRS. WILLIAM (JENNY) RICHARDS, SR., 89, died December 4 at the Chelsea United Methodist Home following a prolonged illness. She was born in Porthtown, Cornwall, England, November 19, 1882, and served as a Deaconess in the Fal-mouth Circuit for many years during which time she met her husband who was a local preacher in Penryn. They began their ministry together in 1907 serving many churches in the thumb area of Michigan. They closed their active ministry with pastorates of nine years each at Northville and Belleville. After their retirement in 1940 they served the Edgewater Union Church, Edgewater, Fla., for many years. Mr. Richards died in 1955. She is survived by three daughters, Mrs. William Chizmar and Mrs. Melvin Mitchell of Northville, Mrs. Charles Patterson of Belleville; one son, William J. Richards, pastor of St. Paul's United Methodist Church in Rochester; several grandchildren and great-grandchildren; a sister, Mrs. Brenda Click; and a brother, Charles Lawry. Services at the Chelsea Home Chapel were conducted by Rev. Rex Reid, husband of a niece, and Athanasius P. Rickard, who knew her in Cornwall when he was a young man. Her pastor, Rev. Gunther Branstner of Northville, officiated at the graveside service at Glen Eden Cemetery, Northville.

HERBERT M. REYNOLDS, 54, of Lowell, a member of First Church and an



Mr. Reynolds

associate in the Roth-Gerst Funeral Home, died November 21 in an automobile accident on M-21 west of Lowell. He is survived by his wife, Marjorie; a son, Spec. 4 Herbert, Jr., with the U.S. Army in Germany; two daughters, Mrs. Gary Kropf of Lowell, and Margaret at home; a brother, Glenn of Houston, Texas; and a sister, Mrs. Kenneth Wood of Grand Rapids. Born in Warman, Minnesota, he was educated in Lowell Public Schools; graduated from the University of Minnesota School of Mortuary Science; and

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FOR RENT — Mobile home from mid-March following. Two bedroom, Manatee River Village (Bradenton, Florida, area). Detailed information available. M. D. McKean, 308 Crockett St., Portage, Michigan 49081.

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, Harold R. Kinney, secretary, P.O. Box 6247, Grand Rapids, Michigan 49506. (Formerly Methodist Foundation of Michigan, Detroit, Michigan.)

Mrs. Wayne Harrington, division president; Miss Charlotte Andress, chairman of the Wesleyan Service Guild Commit-

tee, and Miss Theresa Hoover, staff executive of the division, issued a joint statement in which they described mission as entailing such "varied concerns as support of home and overseas missionary work, spiritual growth, leadership development, theology, women's liberation and a host of social justice issues."

Commission on Race Approves Grants Totaling \$1,475,000

WASHINGTON, D.C. (UMI) — A total of about \$1,000,000 in grants to minority group projects representing varied ministries and services has been announced by the United Methodist Commission on Religion and Race here. Approved by the Commission's Funding Committee, the grants bring to \$1,475,000 the amount granted to 64 projects by the Commission so far this year.

Funding of projects by the Commission was made possible through adjustment of The United Methodist Church's fiscal priorities to provide greater support for minority group projects, programs and ministries. Action by the denomination's 1970 General Conference provided that up to \$2,000,000 in 1971 and 1972 is "to be placed at the disposal of the Commission on Religion and Race to support self-determination of minority people." The money is from World Service, the denomination's basic benevolence fund. General Conference specified that, like World Service income for other agencies and programs, funds for the Commission's minority projects are dependent on the amount received for World Service.

The grants announced by the Commission are varied in nature and scope, are geographically spread (23 states and Puerto Rico), and are related to most ethnic and language minority groups in church and society.

The largest number, about 20, are in the broad category of self-help economic development, and include such projects as aid to small businesses (including factories), agricultural and industrial co-operatives, employment counseling and referral, management and technical assistance, aid to farm workers' groups, a project to encourage minority employment in construction, and non-profit food-store serving Indians.

Other types of projects include day-care centers, a United Methodist black college special program, cultural heritage and arts projects, medical and legal aid programs, narcotics education and rehabilitation, community organization-type programs, education, ecology, citizenship and political education/development, housing, welfare rights, children's services and youth work. Several projects are broad in scope, encompassing varied kinds of minority self-determination programs.

Commenting on the grants, Rev. Woodie

W. White, Commission executive secretary, stressed the range of projects funded. He noted that most minority groups (Blacks, American Indians, Asian-Americans, Hispanic-Americans) have received aid, that self-determination is a key criterion for funding, and that the grants are an integral part of the church's mission.

Because of money limitation, Mr. White pointed out, the Commission has been able to fund only a fraction of projects from which applications were received, and usually the grant has been less than the amount requested. He said the Commission has sought to "look with favor on programs in which a grant can be catalyzing of other funds, such as government or foundations," and this has been the case with some grants, such as government aid to a day-care center funded by the Commission.

erved with the 1st Army in World War I receiving a Bronze Star with a cluster and the rank of captain. Prior to returning to Lowell in 1963, he owned and operated the Reynolds Funeral Home in Columbiaville. While there he was an active member of the Columbiaville Church, serving as church school superintendent and teacher, lay delegate to the Detroit Annual Conference, and subdistrict lay leader. Mr. Reynolds was named Lowell Notarian of the Year in 1969 and was its resident at the time of his death. He was elected to the city council in 1965 and was serving as mayor pro tem. He was a past chairman of the Kent County March of Dimes and a member of the Clark-Ellis American Legion Post. Funeral services were conducted in the Roth-Gerst Funeral Home by his pastor, Rev. Dean I. Bailey, and Rev. F. Ervin Hyde of the First Congregational Church. Burial was in Oakwood Cemetery.

DR. RALPH BUNCHE, 67, former Undersecretary General of the United Nations, died in New York Dec. 9. Dr. Bunche had been hospitalized much of the time since his retirement last June. He received the 1950 Nobel Peace Prize for his role as a UN mediator in negotiating armistice settlements in Palestine. He was the first Negro to receive the award and was one of 28 persons, including President Truman and Winston Churchill, to be nominated in 1950.

Methodist Women to Unite Two Agencies

MINNEAPOLIS (RNS)—Representatives of United Methodist Women voted here to unify two denominational women's groups. The decision, made by the annual meeting of the Women's Division of the United Methodist Board of Missions, will require the approval of the Church's General Conference in April.

Plans call for bringing together in one new inclusive organization "the present Women's Society of Christian Service and the Wesleyan Service Guild. The latter is primarily for employed women.

A new name will be selected for the merged organization, which will include local groups having about 1.6 million members.

Officials of the Women's Division expressed that neither the WSCS or the Guild were being "phased out," nor is one absorbing the other.

The plan is to move toward an organization with greater flexibility and one potentially attractive to women who have taken part in either of the two groups.

The decision to propose the inclusive structure followed a year of study in which formal and ad hoc gatherings of United Methodist women made essentially the same recommendation.

Organized women's work in the de-



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Speaking Of Books

By Allan G. Gray

HOW TO TALK TO GOD WHEN YOU AREN'T FEELING RELIGIOUS

By Charles Merrill Smith

SOMETIMES a good laugh is the prelude to some real thinking. The author has capitalized on this theory with these addresses to God which he does not call prayers. They are more in the form of queries into the celestial opinion on terrestrial happenings. For instance, "What do you think of Madalyn O'Hare?" He recounts an interview on television involving Mrs. O'Hare and Bob Harrington who worked with drug addicts in New Orleans. Bob Harrington, who ascribed everything in his life to Jesus, had an atrocious theology but earned the author's respect because he truly loved the people he worked with. Mrs. O'Hare denied that Jesus ever lived and had an equally atrocious theology but she was a joyful person and seemed to have some of the qualities that only Christians are supposed to have. What did God think of her? Also, why should Pat Boone be excommunicated from a church that believed in the inerrancy of Scripture when he was only doing what the Scripture said? Mr. Smith admires the church for throwing out one of the national idols which most churches are anxious to get. Pat Boone says the Mormons and the Methodists have been hot on his trail ever since.

What should he do with his stock in National City Bank of New York (he owns four shares)? They loan money to South Africa. In a hilarious way he brings out the pretensions of the church and its income. He talks about Patricia Neal who said that after her recovery from three massive strokes she lost her faith. This isn't the way it is supposed to be. She is a happy, well-adjusted person. What does God do about such things?

He is also disturbed about a statement of Bonhoeffer, which says man must live sometimes in the world as if there isn't a God.

This, and many more such queries put him in the company of his favorite disciple, Thomas. What he accomplished with wit and dash and a touch of the wry is to make us look into ourselves and see the mirror of our own soul which so oftentimes is guilt ridden when it doesn't need to be.

Many won't like this book and may be quite shocked. Others will find real help and encouragement.

("How to Talk to God When You Aren't Feeling Religious," Smith. Word Books, \$4.95. This book may be secured from Cokesbury Bookstore, 2101 Woodward Avenue, Detroit, Mich. 48201.)

Methodist Seminary Course Under Fire; "Raw Pornography," Says One Critic

DALLAS (RNS)—Seminarisians at Southern Methodist University's Perkins School of Theology have been taking a "Church and World" course to familiarize themselves with the seamy side of life.

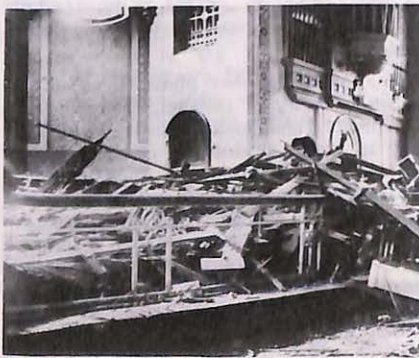
Two Methodist ministers, however, have objected to the required course which, according to one of the clergymen, contains "raw pornography" in a segment of "Human Sexuality."

Rev. Edward C. Blythe, pastor of Lake Highland Methodist Church, and Rev. Gordon Casad, superintendent of the Dallas-McKinney District, said that they had no objections to the intent of the course, but felt that two of three films used in the unit on sexuality were inappropriate.

The movies, "Unfolding," and "Vir Amat," produced by the Glide Memorial Foundation in San Francisco, an educational foundation associated with The United Methodist Church, show homosexual and heterosexual acts, according to the ministers. The third film is a documentary on homosexuals produced by a local television station.

Mr. Blythe said he questions "the value and purpose of raw pornography in equipping men and women to minister with any greater effectiveness. I seriously challenge the rationale and justification of this type of material."

Dr. Harville Hendrix, instructor in pastoral theology and coordinator of the "Church and World" course, said, "The students know of the films in advance



DAMAGED BY BOMBS

ROCHESTER, N.Y. — The Mount Vernon Baptist Church is littered with debris after an early morning bomb blast caused extensive damage to the Rochester, N.Y., church. The nearby Muhammed Muslim Mosque was also bombed at the same time. Both buildings are located in Rochester's black section, the same general area where two black churches were bombed in October 1970. — rns photo.

and do not have to attend." The films are discussed before and after each showing," he added, declaring, "they are not dug up out of porno houses. They depict the dimensions of human sexuality in a different way."

The dean of the theology school, Dr. Joseph D. Quillian, Jr., commented: "We study all kinds of sin around here, but we don't advocate any of it." He said he considered the course "very essential" to the curriculum. "When somebody from the outside raises questions, we cannot do what they want without first being sure we are working toward the best ends of our students."

Task Force Objects To New CO Forms

NASHVILLE, Tenn. (UMI) — A United Methodist Task Force on Draft Counseling has joined with other voices across the nation objecting to a proposed "Special Form for Conscientious Objectors," a proposal interpreted by many as stiffening requirements for obtaining CO status.

Reporting on the committee's objections to the proposed CO form was Dr. Richard H. Bauer, Nashville, chairman of the Task Force. Dr. Bauer said the form, to be filled out by an applicant for CO status, is considered by the committee to be "confusing, extremely complicated, and too sophisticated."

He said the form also includes several questions which the committee considers "traps."

Although the eight-member United Methodist task force took no formal action, it discussed the proposed form and instructed Rev. Randle B. Dew, New York, to write Curtis Tarr, Selective Service System director. Mr. Dew, a member of the task force, is director of an "I-W Job Information Service" which coordinates job opportunities in United Methodist agencies for CO's.

Currently, an applicant for CO status is asked four questions on "Religious Training and Belief" when he applies for draft classification. The new draft form asks only one of three questions, and adds 30 other questions and sub-questions about the applicant's beliefs.

Those questions ask proof of religious commitment, whether or not the applicant disagrees with any teachings of his denomination on conscientious objection, how he has been influenced to reach his pacifist position, and what he has done to act upon his convictions.

In his letter to Mr. Tarr, written on behalf of the task force, Mr. Dew criticized one question which asks the registrant for a demonstration that his belief is "more than a personal moral code."

"It is our opinion that there is hardly anything in human experience more valid than a personal moral code," Mr. Dew wrote. The question, he said, does not recognize the validity of "individual study and contemplation."

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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.

By Robert C. Brubaker

Sunday, January 2

Love Is . . .

Luke 6

IN A BIBLE study group, some couples were dealing with the phrase, "Love your enemies." All of a sudden one of the women in the group acted as though she had been struck with an immediate revelation. She said, "Hey, wait a minute. It just struck me who my main enemy is, who I feel more hostility toward more of the time than any other human being." She looked across the room and said, "My husband." He gulped.

When Jesus tells us to love our enemies, we usually think of people we don't come across too often. But in all honesty, the people we are the closest to are the ones who often get on our nerves the most. The word translated "love" here does not mean sentiment. This love is an active feeling of goodwill toward another person.

Floyd Filson points out the fact that in the text we are to constantly love, constantly do good, constantly bless and pray for those who oppose and mistreat us. This goodwill is steady and persevering. And this grace is contagious. Kagawa once said that he learned the meaning of Christian love when a man knocked on the door of his sickroom. "Do not come in," Kagawa said, "I have a contagious disease." But the man came in anyway. Standing by the bed, he said, "I have something more contagious than disease. I have come with the love of God."

Jesus also calls us to go the extra mile. Even sinners love those who love them. And there is nothing special about doing good to those who do good to you. But we Christians are to love our enemies and do good without hope that the recipient will return the favor. So often we want to be patted on the back, and if we do not get appreciation, we are ready to forget about helping. Can you give examples of how you have loved without hope of getting a return . . . and kept the love flowing?

And this ethic of love is based not on hope for success but on the prior action of God. We are to be compassionate even as our Father is compassionate. God loves saint and sinner alike, and his grace is not selective. Often we love so long as we think it works, or so long as we feel we are successful. But Jesus bids us to imitate the generosity of our heavenly Father. A farmer put the words, "God is love" upon his weathervane. Why? Because he wanted to show that God is love whichever way the wind blows.

Sunday, January 9

Our Compassionate Christ

Luke 5:27-32; 7:11-23; 36-50; 10:25-37

ROBERT RAINES says that Jesus appalled the good people of his day and appealed to the "bad" people. We today can do just the opposite in the church. We can appeal to the good people and appall the "bad" people. It seems that one mark of the true church is that the people who feel down and out feel at home in it. Who feels at home in the local church buildings in your community?

The scene in Luke 7:36-50 takes place in the courtyard of the house of Simon, who was a Pharisee. William Barclay tells us that the homes of the wealthy people were built around an open courtyard in the form of a hollow square. In the courtyard there might well be a garden and a fountain. It would be a fine place to eat in warm weather.

When a Rabbi was eating a meal in such a house, it was the custom for all kinds of people to come in to learn something. Jesus would have removed his sandals before entering the house. As he would recline on the couch, his feet would be stretched out away from the table.

A woman slipped in and went to the feet of Jesus. Around her neck she wore a little phial of concentrated perfume. The perfume would be very costly, but she wanted to put it on the feet of Jesus. She began to cry and the warm tears fell on his feet. Then she let down her hair and wiped his feet. Evidently she was crying with a spirit of penitence, and the grace was flowing into her life.

Jesus looked at her with warmth and affection. But Simon set his face hard against the woman. After all, she was a prostitute. And here she was touching a Rabbi.

Jesus told a story of two men who owed money to a moneylender. One owed \$500 and the other \$50. Neither could pay him back, so he cancelled both debts. Which will love him more? Obviously the one who was forgiven more. Then Jesus told Simon of all that the woman had done for him, in sharp contrast to what Simon had shared. So the great love that she had shown demonstrated that her many sins had been forgiven. But the person who was forgiven little would probably show only a little love.

Let me lift up an image: one hand reaching up to God with the grace, the forgiveness flowing in; one hand reaching out to our brothers and sisters with the love flowing out. Is it real in your life?



FAITH AND MEDICINE

PHNOM PENH — Holding a Buddha pendant in his mouth, a Cambodian Army medic treats a seriously wounded soldier during heavy fighting just 10 miles west of Phnom Penh. At that time, the fighting was the closest yet to the Cambodian capital in the current Viet Cong-North Vietnamese dry season offense. — rns photo.



CLERGY PROTEST AT SOVIET RESIDENCE

GLEN COVE, N.Y.—Jewish, Protestant and Catholic clergymen march in front of the residence of the Soviet diplomatic mission in Glen Cove, N.Y., to protest the recent arrest and sentencing of two Lithuanian Catholic priests. From left to right are: Irving Silverman, of the Long Island Committee for Soviet Jewry; Bishop Jonathan G. Sherman of the Episcopal Diocese of Long Island; Rabbi Philip Krohn, president of the Nassau-Suffolk Association of Rabbis; and Msgr. John Baikunis of the Lithuanian Catholic Church of the Transfiguration, Maspeth, N.Y. The Lithuanian priests, Father Youzas Zdbegskis and Father P. Bubnis, were sentenced to prison terms in November for giving religious instruction to children in their parishes.—rns photo.



"ECUMENICAL WITNESS" FOR PEACE

WASHINGTON, D.C. — An "ecumenical witness" for peace involving Protestant, Eastern Orthodox, Roman Catholic and Jewish leaders is initiated on the sidewalk in front of the White House with a service of prayers for peace. As Dr. Cynthia Wedel (foreground), president of the National Council of Churches, reads a prayer she had composed for all victims of the war in Vietnam, others taking part in the service listen. The ecumenical witness is an interreligious movement designed as an ongoing, nationwide attempt to "stimulate thought and action in America's religious communities with regard to the moral issues of the Indochina conflict." Churches and synagogues have been urged to include special prayers dealing with the urgency for peace in their worship services. — rns photo.



A MATTER OF APPEARANCE

NEW YORK—They say that clothes make the man—or woman. Not so in this case, for what you see is definitely not what you get. That's not a young clergyman and a young lady you see before you. They're New York City policemen and are part of a new program to deceive muggers, purse snatchers and rapists. Under the program, cops will be disguised as cab drivers, women and other ordinary citizens who fall prey to criminals. The deception works, too, as several would-be muggers have found out.—rns photo.