

Michigan Christian

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ould Shape Future Clergy Training

New Landmark Study Reveals Division Between Clergy and Laity on Ministry

MINNEAPOLIS (RNS)—Chasms exist between clergy and laity over their expectations for ministry, according to a monumental study reported in a new book, *Ministry in America* (Harper & Row), whose publication was celebrated here.

and nowhere are the differences sharper than over ministry to the community and the world, particularly over clergy involvement in politics. For people, as a general rule, place far less importance than do clergy on ministries inside the congregation, the in-depth study of U.S. and Canadian denominations and

In addition to the laity-clergy contrasts, there also exist a number of contrasts between denominational families, it was revealed.

Orthodox Christians were found to value that community leadership is not an appropriate task for their clergy. "Support community causes" also draws a low rating from a cluster of evangelical denominations, mostly conservative Baptist.

Similarly, Orthodox and evangelical groups showed least interest in "active ministry for the oppressed." Showing the most concern were a "free church" group, Mennonites, and Quakers group; Jewish and Unitarian group; and the Methodist, Presbyterian-Reformed and Roman Catholic families.

Resistance to "aggressive political leadership" by clergy was found greatest among Methodist and evangelical groups while the least was greatest among the "free church" and the Jewish and Unitarian groups.

The sharpest contrast between clergy and laity over clergy political leadership surfaced in the responses of the American-Canadian Lutheran, United Methodist, Presbyterian-Reformed and United Church of Christ families.

The study also found that the laity, for the most part, neither expect nor encourage clergy to probe deeply into theological issues. They assume that what needs to be known has already been learned at seminary.

Other findings of the study include: Laity accord greater importance than do clergy to the beginning minister's ability to minister to children and youth. Laity accord less importance to a global view of one's mission responsibility.

Laity takes a harder line with respect to ethical issues should be approached. They are more laity than clergy expect the clergy to condemn, then give solutions, and to make judgments on such matters as abortion.

Despite these clergy-laity contrasts, the study found more agreement than disagreement about the characteristics which ministry should have.

Personal qualities in ministers which were most important, irrespective of denominational family, were "fidelity to God and persons," "positive approach," "flexibility of spirit."

The most detrimental were "alienating ministry," "professional immaturity" and "isolating ministry." Ministerial functions regarded by clergy as most important are "building congregational community," "relating faith to the modern world," "competent preaching and leadership," "involvement in ministry to the alienated" and "responsible staff management." However, laity accorded less importance to the last ministerial functions than did the clergy. Further indication they are less

concerned about ministries to the outside—the lonely and alienated.

The study found four models of ministry.

The first emphasizes the spiritual and this model's dimensions are given highest importance by Southern Baptists and two clusters of evangelical denominations.

The second model, which emphasizes the sacramental-liturgical, is associated with the Roman Catholic, Orthodox and Anglican-Episcopal denominations.

The third model is characterized with a social action emphasis typified by the Christian Church (Disciples of Christ), the United Church of Christ and United Church of Canada.

The fourth model combines the emphases of the first three models and can be found in the Lutheran, United Methodist and Presbyterian-Reformed church families.

The *Ministry in America* book is a "spin-off" of a six-year "readiness for ministry" project which cost more than \$1 million and involved the participation of

more than 12,000 persons.

The study, funded by the Lilly Endowment was conducted by the Association of Theological Schools, assisted by the Search Institute of Minneapolis.

The book reporting and interpreting the study was edited by Dr. David S. Schuller, associate director of the Association of Theological Schools; Dr. Merton P. Strommen, president of Search Institute, and Dr. Milo P. Brekke, principal research scientist at Search Institute. All three are Lutheran clergymen.

The editors were honored at a luncheon here coshosted by Harper and Row and Lutheran Brotherhood, Minneapolis-based fraternal benefit society, which provided both a grant and computer time for the study. The "readiness for ministry" project surveyed thousands of laypersons, parish clergy, church leaders, theological professors, seminarians in the 47 denominations to uncover what it is that the churches expect in a beginning minister.

Analyzing the results of 444-item questionnaires completed by 5,131 persons, the research team eventually found 64 clusters of responses.

Ranking at the very top was the cluster labeled "service without acclaim." This, it was explained, "describes an individual who is able to accept personal limitations and

moves to stop them.

A State Department spokesman said the 940-acre Fort Allen base in southern Puerto Rico can hold 1,000 refugees by mid-October and can house 4,500 within two months. Puerto Rican Gov. Carlos Romero Barcelo, however, said in San Juan it would take 4-6 months to rehabilitate the former Army camp, which is now a Navy facility.

White House spokeswoman Claudia Townsend said Fort Allen will be primarily used to replace the processing facilities outside Miami, where new arrivals are still converging. Some 1,500 Haitians and several

believing the gospel, is able to serve without concern for public recognition."

Reinforcing that cluster was the second highest factor, that of personal integrity, and the third factor, setting a Christian example.

Next highest clusters had to do with particular pastoral skills and leadership in community building.

The survey also revealed qualities least desired in ministers and priests. The harshest criticism centered on what people described as a self-serving ministry, from a minister who avoids intimacy and repels people with a critical, demeaning and insensitive attitude.

The next most serious criticism centered on ministers involved in illicit sexual relationships and other actions that irritate, shock or offend.

The third most serious set of problems clusters around expressions of emotional immaturity and actions that demonstrate insecurity and insensitivity under the demands of pressures of the professions.

On the basis of findings of the study, assessment tools measuring readiness of ministry have been introduced to the 200 seminaries of the Association of Theological Schools.

The resulting profiles, Dr. Strommen said, have aided students in setting educational goals, deciding where to serve, and establishing a program of continuing education.

Findings of the study are expected to influence the shape of theological education and ministry in the United States and Canada for decades to come, according to John Shopp, editor of Harper and Row.

Ministry in America sells for \$24.95 until Dec. 31, 1980, and for \$31.95 thereafter. □

U.S. to Open Camp in Puerto Rico for Refugees

WASHINGTON (RNS)—The Carter Administration has announced plans to reopen a former Army base in Puerto Rico to serve as a center for the continuing streams of Cuban and Haitian refugees.

The move was intended to reduce overcrowded and tense conditions in the Florida resettlement camps. Since last spring, some 12,000 Cubans and 6,000 Haitians have arrived in the U.S. on small boats. 150-200 people still continue to arrive daily, despite

moves to stop them. A State Department spokesman said the 940-acre Fort Allen base in southern Puerto Rico can hold 1,000 refugees by mid-October and can house 4,500 within two months. Puerto Rican Gov. Carlos Romero Barcelo, however, said in San Juan it would take 4-6 months to rehabilitate the former Army camp, which is now a Navy facility.

White House spokeswoman Claudia Townsend said Fort Allen will be primarily used to replace the processing facilities outside Miami, where new arrivals are still converging. Some 1,500 Haitians and several

hundred Cubans are temporarily housed at two abandoned missile sites outside Miami that have been converted to processing centers. Townsend said large numbers from the four major refugee centers outside Florida would not be sent to Puerto Rico.

The proposed Fort Allen refugee center is almost unanimously opposed by Puerto Ricans on the island, who fear the refugees will remain permanently. Meanwhile, the Congressional Black Caucus has charged that the administration's refugee policy continues to be "racially and ideologically biased."



MARATHON RAISES FUNDS FOR NEEDY MEXICAN CHILDREN

TIJUANA, Mexico—Teenagers from all over the U.S. walk into Tijuana, Mexico, recently, at the end of the 5th annual "Torilla Marathon"—a 10-day, 250-mile walk from Santa Barbara, Calif. to the international crossing. The more than 500 youngsters on the

bike, raised close to \$45,000 for Los Niños (The Children)—an organization that works among needy children along the U.S.-Mexican border.

—two photos

SERVING PASTORAL TIME

A Very Special Letter

"I hold all of you dear—you who, to a man, are sharers of my gracious lot when I am in prison or am summoned to defend the old grounds on which the gospel rests.... My brothers and sisters, I want you to know that the situation has worked out to the utterance of the gospel. My imprisonment for Christ's cause has become well known throughout the praetorium here, and to others as well; most of my sisters and brothers in Christ, taking courage from my chains, have been further emboldened to speak the word of God fearlessly."

—Paul to the church at Philippi

I am writing this in Richmond City Jail. Five of us are finishing a 30-day sentence imposed for an action of faith and conscience at the Pentagon. I'm afraid that I will walk out the front gate next week utterly rehabilitated. A predictable recidivist. Even the blasphemies of the nuclear arms in jail seems like an utterly proper place for Christians (including pastors) to awaken in the morning. Something in keeping with the gospel.

Our country is leading a deadly race in first strike nuclear weapons. The technology we use and deploy is indisputable testimony to our design (and the intent in our hearts). The Trident submarine, the MX missile, and the cruise are all pinpoint accuracy weapons. The kind of targeting capability is not limited to hit cities or threaten them with a terrifying deterrent response, but it is designed to hit missile silos. Missile silos are designed to be hit only if the missiles are still in them. We're talking about first strike.

On August 6 this year, the 35th anniversary of the Hiroshima bombing, our government released the news of Presidential Order 59. That directive makes public, and apparently palatable, what has in fact been the direction of our policy since 1974. This "countervailing strategy" acknowledges our willingness to "head off" Soviet threat by knocking out weapons they can be used. A politely obtuse way of saying first strike!

In the course of this year's election campaign there has been a great furor over the capabilities of our newly developed "stealth technology"—a combination of design innovations which makes it possible for our bombers and missiles to penetrate radar undetected. The politicians have gone another over whether or not these secret revelations give the Russians some sleep time in this new area. Still, no one doubts the real meaning of "stealth" and its part in a first-strike capability.

While we have been in jail, events race on, unrestrained. In Arkansas a nuclear warhead is blown off its Titan missile in an accidental explosion. Before the toxic has even settled, Iran and Iraq face off in Soviet- and American-made planes) in the Middle East warfare. It is a matter of a few years before these countries themselves have nuclear weapons capability. We must arm ourselves. And receive from us. Today we write, the Senate votes to sell enriched uranium fuel to India, despite the fact that we are converting plutonium into bombs. We are mushrooming out of control. Who will stop the first?

Whether escalation is calculated by our computerized technological logic or by our national passions or Third World religious-to-lose terrorism—the end is the same: a match to the global nuclear oven. In any case, the source of it all is the same: human sin, plain and simple.

As I understand of the intricacies of weapons technology and policy, the only way thinking becomes. It dawns on me that the only full, human turnaround of the nuclear race will come only as the fruit of repentance. Our witness at the Pentagon was not in just that: an invitation, simple and public, to repentance.

Some 20 of us from Detroit entered the Pentagon (an enclosed shopping mall inside the Pentagon). We proceeded the length of the corridor, singing a hymn, and gathered in an open circle for prayer and scripture reading on the blood of our guilt, the blood of our sinners, the blood of children. Then, in a confessional act, we covered our hands with the blood (drawn earlier from members of our community) and tried to enter deeply into the truth of our own responsibility for the arms race and the arms race. To proclaim our conviction visibly and clearly, the five of us laid our hands on the concourse floor, marking them with handprints for all

to see. Even as we were arrested and dragged away, our friends continued the prayer. There was more scripture, with a service of washing to complete the call and act of repentance.

This was only one day of a year-long campaign in which people of peace and conscience are present at the Pentagon for every working day. And it was the opening day of our Detroit group's week-long contribution to that campaign.

Because of our city's history and tradition we chose Labor Day Week. And because of our biblical faith we selected as our theme: Whom do we serve by the work of our hands? The focus of the first day was "guilt and repentance: blood on our hands." Day two was "freedom and responsibility: are our hands tied?" On the third day we spoke of "regeneration and renewal: healing hands." And finally of "celebration and service: communion in hand."

We are, as I write, very near the end of our 30 days in jail. It occurs to me that an American taxpayer spends more time than that each working year just supporting the military alone. Where do our labors go? First strike? Whom do we serve by the work of our hands?

I count being at the Pentagon, and thereby here in jail, as a service to my church. I consider this as work, as part of my vocation, as being among my pastoral duties. The pastor's hands hold aloft the blood of suffering. The pastor's hands confess personally, and on behalf of his or her congregation, the sin of nuclear murder. The pastor's hands point to and beckon from the bars. I know that is a bold hope of service. It is a hope which fosters hard struggles and tough questions (lovingly put) back home in my churches. But then, perhaps at Waterman and Preston we are wrestling up close, hand to hand, with the gospel.

I am encouraged in this work of—let's call it incarnational intercession, by the bold prayers of St. Paul from a prison cell. I am not shamed or dishonored to be here. (Neither, let it be said, am I justified by it.) I simply pray that sisters and brothers in faith take courage from these modest chains.

Let the gospel be furthered.

Let the word of God be spoken fearlessly.

—Bill Kellermann

Richmond City Jail

September 25, 1980

Very Broad American Support for C.O.s

Most American Churches Now Back Conscientious Objectors

BALTIMORE (RNS)—Conscientious objectors have never had broader backing from American clergy than they do today.

As an official of a national interdenominational counseling organization said, refusal to serve in the armed forces of the United States is "a lot more respectable than it was in the past."

Strong and widespread support for conscientious objectors is no longer the special province of historically pacifist religious groups like the Society of Friends (Quakers), but cuts across nearly all Catholic, Jewish and Protestant lines.

Shawn Perry, associate director of the National Interreligious Service Board for COs., suggested that the unpopularity of the Vietnam War should be credited—or blamed—for removal of the stigma once attached to draft resistance.

Nationally, most of the principal Christian denominations had not officially advised 19- and 20-year-olds to stay away from the post offices where they were supposed to register between July 21 and August 1.

A typical position statement was that of the American Lutheran Church which asked its pastors "to counsel with and stand by those who conscientiously object to military service as consistently as they counsel with and stand by those who for equal reasons of conscience serve in the armed forces."

Those who sought advice from their spiritual leaders were usually reminded of the heavy penalties for not registering, but they were also told if they had religious scruples barring them from fighting that a CO classification could be applied for at the time of an actual draft.

Clergy and other church synagogue counselors across the United States have compiled CO statements from individuals expressing their pacifist reservations—even while they registered—and filed character references to be used when the time comes.

A minister, Winthrop Brainerd, draft

counseling officer for the Episcopal Diocese of Maryland, said he recently helped 18 young men seeking information about alternatives to military service. Of that number, Father Brainerd said, 14 decided to apply for the CO classification and four were undecided.

Father Brainerd commented, as did the Presbyterian leader, on what was described as increasing opposition to a peacetime draft. The Episcopal priest said he had been informed by a congressman about a "confidential" Selective Service memorandum that predicted "one out of every two are going to be conscientious objectors if the draft is reinstated." Said the Presbyterian minister: "If there's a draft, there will be a lot more rebellion."

In charge of draft counseling centers throughout the Catholic Archdiocese of Baltimore is its Justice and Peace Commission headed by the Most Rev. P. Francis Murphy, auxiliary bishop, who said in a speech at the United Nations in June that "in light of the new conditions... Catholic teaching has grown increasingly sensitive to the need for concrete, pastoral guidance for individuals faced with moral choices about warfare."

Bishop Murphy added: "This has led to renewed support from church authorities for individuals who take the position of universal conscientious objectors or conscientious objectors selectively opposed to specific wars or specific forms of warfare."

However, U.S. Selective Service policy insists that conscientious objectors must be opposed to all wars, forcing many Catholic counselors to bend the traditional "just war" theology that would require a person in good conscience to fight in a war he or she considered moral.

Peace activists like Daniel Berrigan, S.J., predictably urged the roughly four million Americans covered by the registration requirement to violate the law in the name of a higher morality.

More indicative of the depth of the anti-war sentiments that have spread through the religious establishment of this country were the five prominent Catholic bishops among 36 religious leaders protesting peacetime draft registration as "a continued attempt to militarize the American conscience."

"This revival of registration is deeply symbolic of the spiritual crisis which confronts our beloved land," the Catholic bishops, who included the archbishop of Seattle, said in a signed statement.

"Indeed...almost every major religious group in America has gone on record in opposition to peacetime registration and in support of those who conscientiously object to participation in military service," D. Gerald Twigg, a United Methodist pastor in Indiana, wrote in an article widely circulated.

Twigg recalled: "As President Carter was preparing to announce the reinstatement of registration as a 'show of national will,' he called in leaders of a dozen Christian and Jewish bodies to secure their blessings on this move. To his surprise, each of the twelve voiced strong disagreement with a reinstatement of a peacetime registration and draft."

Islamic Countries Call For "Holy War" on Israel, Action Appears Delayed

FEZ, Morocco (RNS)—The world's Islamic countries have called for a "jihad," or "holy war" against Israel. They did not, however, take any concrete steps to launch such a war.

A three-day conference of 43 Islamic foreign ministers also agreed to seek the expulsion of Israel from the United Nations General Assembly and extend the Arab boycott of Israel throughout the Islamic world.

A jihad was first proposed by Saudi Arabia's Crown Prince Faisal, after the Israeli parliament's decision to proclaim a united Jerusalem "the eternal and indivisible capital" of Israel.

The Islamic war cry against Israel came just before two of the member nations—Iraq and Iran—began bombing each other's oil installations.



AFGHANS IN PAKISTAN

Afghan refugees in Pakistan, now numbering over one million have made their homes in tents scattered throughout the Miran Shah area and east of Peshawar. Aid for these refugees has come from Pakistan and Kuwait, as well as private organizations forming in the U.S. Among these is the Afghanistan Relief Committee, with offices across the country to help provide food, clothing and medical supplies for the refugees. —Photo by Jim Sheldon.

Bishop Ammons Is Elected Pres. Board of Discipleship

In an early part of the action at a long meeting of the General Board of Discipleship which was convened in Nashville, Tenn. the week of October 6, Bishop Edsel A. Ammons, of the Michigan Area, was elected president of the board for the 1980-84 quadrennium. The election occurred on the morning of October 7.

Bishop George Bashore of Boston Area was elected Vice President. Mrs. Maxine Marshall of Boulder, Colorado was elected Secretary of the board.

The Board of Discipleship is one of the basic program boards of the United Methodist Church. It is currently without an

employed Executive Secretary. Melvin Talbert who held that capacity was in July elected to be a bishop of the church. A search committee has been named and is actively seeking Talbert's successor.

The Board of Discipleship was created by the 1972 General Conference which by that action brought together several former boards and functions. These included the former Boards of Laity, Education, and Evangelism, and the United Methodist Commission on Worship.

Bishop Ammons is beginning his second quadrennium as the episcopal leader of United Methodists in Michigan.

Canterbury Assures Free Churches Of Middle Road Posture

LONDON (RNS)—Anglican Archbishop Robert Runcie of Canterbury scotched any suggestions that he leaned towards the Roman and Orthodox churches and away from the Free Churches when he addressed more than 50 Free Church leaders here.

The primate, who has been described as a moderate and has described himself as a "low church" Catholic, declared, "Any form of Christian unity for which I work or speak must have a character which can encompass the best I believe this country owes to the Free Church tradition."

Runcie has been widely perceived as being "low church" against the "high church" tendencies of his evangelical predecessor, Archbishop Donald Coggan. Throughout the century archbishops of Canterbury have had to alternate between one type and the other.

Runcie was speaking at a dinner hosted by Sir Cyril Black, one of Britain's leading Free Churches, and Lady Black under the auspices of the Free Church Federal Council, which represents all Britain's leading Free Churches.

In the contribution of the Free Churches said, "They have also a long and proud tradition in claiming the whole of Christ-stand against injustices, the poor and outcast, showing a realistic optimism about man and his worth. Building a compassionate society calls for toughness of man; hard heads as well as soft hearts. The Free Churches have shown this in this respect."

In his address, Runcie had assured

his audience that while much publicity had been given to his links with the Orthodox (he was Anglican co-chairman of the Anglican-Orthodox Discussions which are still going on) and Roman Catholic Churches, he traced the foundation of his faith to a Presbyterian grandfather and a Methodist Sunday school.

Later he said one area where the Free Churches had played a vital part was in personal evangelism. This powerful strand in the Free Church tradition was vital for Britain in the 1980s.

He declared, "The most important task for the Church today is to witness to Christ. We have become very self-conscious about conversion. But we must stand up and be counted. God has no grandchildren—faith cannot be inherited."

In his speech of welcome, Sir Cyril Black said that as the archbishop led the nation back to the God of our fathers he could look for the unflinching support of the Free Churches.

Referring to the visit scheduled for 1982 of Pope John Paul II, Sir Cyril said he had been distressed by statements from some quarters. It had been made clear, he added, that the pope planned a pastoral visit and as believers in freedom of religion they should recognize the right of his church to invite him and of his right to come. But they should welcome the pope as John Paul and not Peter.

Arthur MacArthur, moderator of the council, told Runcie, "You are showing the leadership this country needs. We are with you in this great task. You have our prayers and our confidence."

Statement From Bishop Ammons And Council of Bishops

My dear friends and co-workers:

I am sharing the following statement of the Council of Bishops of the United Methodist Church because of my concern about the potentially threatening and, indeed, dangerous climate developing across the country in relation to the November general elections. It seems absolutely necessary that we do not hesitate to speak out against the misuse of ecclesiastical privilege and authority and the circulation of venomous campaign literature which has been appearing in some of our communities. This is the United States. We are a free people in a free church protected by the Bill of Rights. Tactics of intimidation have no place in a free society. Also, resort to methods now being used by some religious groups is, at least, unseemly if not immoral. I trust that the sharing of the following statement of the Council of Bishops will enable you to know the mind of those who have been charged with setting the spiritual and temporal climate of our church and will encourage you to take your own forthright stand against any resort to the unprincipled political behavior of religious groups in your own community.

—Bishop Edsel A. Ammons

"A disturbing phenomenon is looming ever larger on the American political scene: the one-issue campaign. Office-seekers and incumbents alike are being judged on the basis of their relationship to one issue: whether the Panama Canal Treaty, abortion, Taiwan, the Equal Rights Amendment or tax relief. Persons with long histories of public service, people who have waged lonely battles and made singular contributions to the well-being of their communities and nation, are being singled out for defeat. No matter what their past involvement in peace and justice issues, tax reform, conservation and energy, food and world hunger; no matter what their ethical insight and humanitarian conviction, they are being intimidated and harassed by persons reflecting a blind devotion to a single issue.

"The United Methodist bishops in the United States respectfully call upon the members of our churches to evaluate any political candidate on the basis of his or her life-long commitments and contributions to 'the general welfare' of our beloved nation. The republic cannot be strengthened by ignorance or zealotry, but only by free debate carried on in an atmosphere of mutual respect as persons of goodwill assume their full citizenship and responsibilities."

—Council of Bishops
United Methodist Church
April 19, 1979

If Advocate readers have a question about the United Methodist Church, its program and ministries, here are ways to find answers. If the questions involve a concern outside of Michigan, call the national InfoServ toll free 1-800-251-6140. If the questions pertain to Michigan United Methodism, call or write the Michigan Christian Advocate, 316 Springbrook, Adrian, 49221 (517-285-2076).



NEW CURRICULUM PROTOTYPES BEING TESTED

PROVIDENCE, R.I.—Prototypes of the new United Methodist curriculum have been sent to 150 selected churches across the country for field testing by The United Methodist Publishing House. The churches were selected to include a range of large, medium and small congregations, ethnic churches, churches which do not use U.M. resources, and churches which use other denominational resources, according to Dr. Ewart Watts, editor of the new curriculum materials. Church school teachers, children and

parents in the test churches are being asked to respond to each lesson in the three-week period. After the responses are received by the publishing house, the editors will evaluate their plans for the new curriculum and make any changes or adjustments as needed, said Dr. Watts. Curriculum materials for The United Methodist Church are developed by The Curriculum Resources Committee staff of the Board of Discipleship and are then published by Good and Beautiful, a unit of The United Methodist Publishing House.—AMPH photo

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I Thought I'd Mention It...

A New Cadence

By Charles Swan

They announced that the first hymn on Sunday morning would be Number 487. The choir gasped; they had looked at it once before. The organist stood up and gave his warning: "It's very difficult; I've been practicing it and I know!" The choir director smiled enigmatically.

The author ventured to guess that this would be the first time any congregation in American Methodism uses it for Sunday morning worship.

Under the able director's guidance, the choir went to work on it. A little later, the youngest member of the choir said, "I like it; the rhythm really gets you!" The oldest member conceded, "It's very different, but it's good for a change."

Later the associate pastor who had chosen it was asked, "Did you ever hear this hymn sung? Perhaps in your recent seminary years?"

He confessed, "Never! But the words fit the morning's theme just right!"

So when the hymn was announced on Sunday morning, he alerted the congregation with gentle words: "This hymn is not known to any of us. But it gives us a message this morning. And it reminds us that the Church is a world-wide church with people of many lands contributing to its storehouse of devotionals. We do well to take advantage of their contributions."

The choir sang in unison and lustily. The congregation followed valiantly. One or two

Anglicans Break Silence on Action By Catholic Bishops

SAN FRANCISCO (RNS)—In a belated response to the Vatican decision to admit schismatic Episcopalians and their married priests, the bishop of the Episcopal Diocese of California said the new policy had upset many in his diocese.

In a statement read (Sept. 28) from the pulpit at Grace Cathedral, here, The Rt. Rev. William E. Swing said:

"Having built a cathedral, a seminary, numerous schools, life-care facilities, homes for the retarded, having grown to a point that we now have six dioceses in California, instead of one, having been loyal to our ecumenical longings, we are sad that this situation amplifies an internal problem and overlooks the great good that is being done."

The move to allow the dissenting Episcopalians to join the Roman Catholic Church, bringing some elements of their Anglican tradition with them, seemed to re-open the schism that followed the Episcopal Church's 1976 decision to ordain women priests and to revise the liturgy in the Book of Common Prayer.

The decision, announced by the National Conference of Catholic Bishops in August, came in response to repeated petitions to Rome from the Los Angeles-based Prodiocese of St. Augustine of Canterbury, a schismatic Episcopal group with some 1,000 members and about 70 priests.

The Catholic bishops conference president, Archbishop John R. Quinn of San Francisco, termed the Vatican move "a truly historic and precedent-setting" occasion, but added that the details of the arrangement needed to be worked out.

It is not yet clear whether the Episcopal priests would be reordained outright into the Roman Catholic Church or "conditionally" ordained in such a way that they do not have to renounce their previous priestly vows.

In early September John B. Spang, bishop of the Episcopal Diocese of Newark, suspended ecumenical talks with the Roman Catholic Archdiocese of Newark and the Diocese of Patterson, N.J. Implying that the Vatican planned to steal disaffected Episcopal sheep, he blasted the action as "an unprecedented involvement by a sister communion in the internal affairs of the Episcopal Church."

Swing's comment from San Francisco was the first from a bishop in California where many of the schismatic Episcopal groups operate.

"As to the Roman Catholic-Anglican dialogue, the statement could not have been intended as a significant gesture," he said. "We were only informed via telephone one day before, thus not invited into responsible dialogue."

smiled at our enthusiasm. The alert and eager, with some musical skills, caught the spirit. No one went woolgathering.

This time we did not use the suggested drum rhythms noted below the hymn. Next time we will have a bass drum and a tenor drum. The two-bar sequence goes like this. In the first bar, both drums go, "Bam! Bam! Bam Bam!" In the second, the two drums alternate, "Boom, Ti! Boom, Ti! Boom Ti!"

We have a wonderful hymn book. No. 487 is one of its finest treasures. I hope that in the next revision they will not leave it out. But if no one uses it, we American Methodists may lose this choice selection from Nigerian Christian Hymody.

Pamphlet by Our East Lansing Campus Staff Gets Nat'l Distribution

EAST LANSING, Mich. (RNS)—A pamphlet warning students about cults has proven to be popular beyond Michigan State University where it is being distributed by four campus ministries.

The message in the pamphlet, *Learn To Be A Questioner*, is that cults find students most susceptible to recruitment when they are feeling lonely or having trouble making decisions.

Dr. Jon Lacey, pastor of United Ministries in Higher Education, said the pamphlet was prepared because of concern about various cults operating on campus. He said ministers have received calls from parents asking about different groups and they decided to develop the pamphlet to provide students information about cults.

They encourage students to inquire about questionable meetings before attending them. Lacey said some cults

200,000 Congregations Asked to Observe Responsible Energy Sabbath

NEW YORK, Sept. 23—In an unprecedented display of religious cooperation, members of 43 Christian and Jewish organizations will set aside Oct. 17-19 to observe what they have dubbed "responsible Energy Sabbath."

During the Sabbath, every participating church and synagogue will commit itself to some kind of energy-related project for the coming year. Whether by conserving energy in its own house of worship, helping the poor deal with rising energy costs, investing funds in the development of renewable resources, or turning its parking lot into a car-pool pick-up center on weekdays, 200,000 congregations will be asked to pitch in and help solve the energy crisis.

The program is sponsored by five major organizations, representing what may be the broadest coalition of American religious groups ever to cooperate in one common effort. The five are the United States Catholic Conference, the Synagogue Council of America, the Sunday School Board of the Southern Baptist Convention, the Interfaith Coalition on Energy and the National Council of Churches, which includes 32 Protestant and Orthodox communions.

"The underlying conviction behind Responsible Energy Sabbath Weekend is that before it is anything else, energy is a religious issue," the sponsors explain in their call to the American religious community.

The statement goes on to describe the three major thrusts of the program. "The call for conservation is a call to conserve what God has given us, the call to turn away from wasteful consumption and create new ways to meet our human needs," it says.

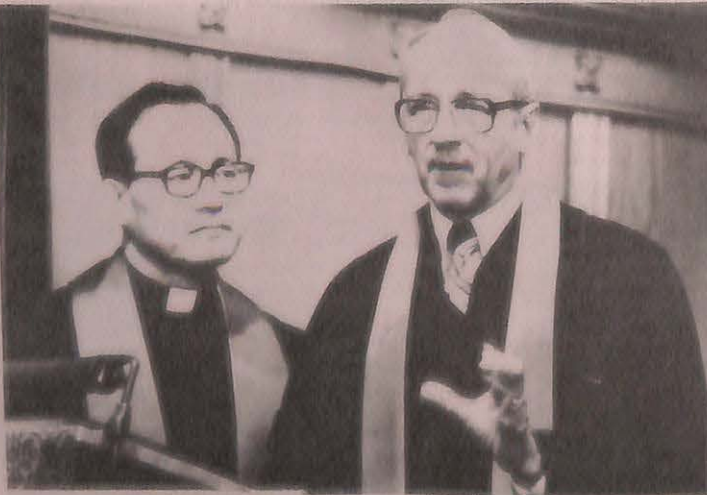
"The call to protect the poor in the midst of this latest crisis in the call of a God who consistently stands with the poor throughout history. The call to develop renewable resources is a call to be faithful to the future.

"The promise is that as we commit ourselves to act together responding to God's claim upon our society, God will sustain us."

According to NCC staff member Chris Cowap, one of the major organizers of the program, response from local congregations is coming much faster than expected. Over 250,000 brochures have been mailed out with commitment forms on which congregations can indicate what projects they plan to undertake.

"Already we've received several hundred covenant forms," said Cowap. "We weren't expecting them back until after the Responsible Energy Sabbath, but some of these congregations are already committing themselves to projects and asking for materials."

Cowap and the other planners hope the October weekend will spur regional and local workshops and community involvement culminating in a second Responsible Energy Sabbath in autumn 1981. The total project budget for the year-long effort is over \$1 million, to be raised from both the religious community and foundation grants.



BISHOP DEWITT MARKS NEW ASIAN CONGREGATION

RACINE, Wis.—United Methodist Bishop Jesse R. Dewitt, right, and the Rev. Zi Hyung Sa, are shown following a celebration of the chartering of a new Asian congregation, at a recent service in the First Methodist Church of Racine, Wis. The ceremony was one of the final official acts of Bishop Dewitt before his reassignment to the Chicago Area, Sept. 1. Bishop Dewitt was a Michigan pastor before chosen to be a bishop. The new 56-member congregation, organized as a special ministry five years ago, is one of three Asian Methodist churches in the state. Sa is the pastor.—rns photo

Three General Conference Affirmations Strategies for ERA Still Very Alive

RALEIGH, N.C. (UMNS)—Thirty-six United Methodist supporters of the Equal Rights Amendment from five southeastern states gathered here Sept. 19-21 to discuss strategy for passing the proposed 27th Amendment to the United States Constitution.

During the three-day meeting, hosted by an ERA Support Project jointly sponsored by the church's Board of Church and Society and the Board of Global Ministries Women's Division, participants from Florida, Georgia, North Carolina, South Carolina and Virginia voiced their concern that the "religious community's pro-ERA voice continues to be heard."

Legislators in each of the states that were

represented have failed to ratify the amendment. In each instance much of the opposition to its passage has come largely from segments of the religious community.

During an opening session which was jointly sponsored by the United Methodist group and the North Carolina Religious Committee for ERA, keynote speaker Dr. Thomas Langford discussed the ethical bases for supporting the controversial legislation. Determining that "human conduct is guided by divine conduct," the Duke Divinity School professor said as Christians we are challenged to relate to others as God has related to us.

He suggested that Christians should define their relationships to others primarily on the

basis of our "relationship to Christ and in terms of legal definitions."

Richard Wood, a United Methodist minister who serves as legislative director of the Illinois Council of Churches' Consortium on Governmental Affairs, told the group that it's "okay" for members of the religious community to be involved in political issues. "God creates all and God is omnipresent," said Mr. Wood, "and we can't leave out legislative halls."

Following presentations by Washington, D.C. pastor Mamie Williams, Religious Committee for the ERA head Delores Moore, ERA staffer Jane Campbell and Christian educator Marion Jones, the participants met together in state groups to formulate strategy for passing the amendment. Three more state legislatures must ratify it by the June 30, 1982, ratification deadline before it can become part of the Constitution.

State reports on the final day of the workshop called for visits with bishops' participation in ecumenical efforts to pass the amendment and continued efforts to enlist the support of legislators and church persons were among planned strategies.

"It is important that United Methodists understand that support for the amendment has been voted by three successive General Conferences," said Ellen Kirby, executive secretary in administration for the Women's Division.

Among persons attending the workshop were Virginia state legislator Evelyn Holt and North Carolina legislator William H. Creech.



Help Elect Believers Only

Moral Majority Shows Muscle In Shaping Political Future

NEW YORK (RNS)—Supporters of the so-called Christian New Right no longer speak of a "Bible Belt" stretching across a band of Southern states, but a "cloak" covering the whole country.

The cloak may still settle more securely in some places than in others. But evangelical and fundamentalist Protestants, often joined by some conservative Roman Catholics, Mormons and Jews, made a strong showing in political primaries in Florida, Minnesota, Alabama, Wisconsin and other states not normally considered strongholds of the conservative Republicans or the Southern Democrats.

Voters roused by state organizations of the Moral Majority produced surprising results in primaries in both the major parties. Many of these state coalitions started up less than a month ago with help from Moral Majority headquarters in Lynchburg, Va., where the movement's leader, broadcast evangelist Jerry Falwell, is pastor of the Thomas Road Baptist Church.

As tax exempt organizations, the Moral Majority chapters do not issue outright endorsements of politicians. Rather, they attempt to clarify the differences between competing candidates on what they designate as key moral issues. The voters are then urged to make what is often an obvious choice on the basis of fundamentalist biblical principles.

As a result, previously apathetic sectors of the electorate have been exhorted from the pulpit to let their consciences lead them to vote against abortion and the women's Equal Rights Amendment, and in favor of school prayer, "pro-family" positions and other issues defined through biblical interpretation.

As a result, in some Florida State Legislature primaries have just about sealed the doom of the Equal Rights Amendment in that state. In Wisconsin, feminists had set their campaign headquarters in Florida as a breakthrough opportunity in their attempt to gain just three more seats in the pro-E.R.A. column to ratify the amendment proposal before the June 1982 vote date.

In Jacksonville, a born-again Christian candidate upset incumbent, pro-E.R.A. Sen. Dan Scarborough in a Democratic primary.

However, a candidate's religion is not the acid test of Moral Majority support, he cautioned. The idea is to put "more people whom we would call people—not necessarily Christian—behind—and help elect people who believe what we believe in."

In Gainesville, Rev. Gene Keith got so carried up after a Moral Majority political meeting session that he jumped into the Democratic primary for the state Senate with no political experience and ran a strong campaign in a four-way race against an incumbent.

In Wisconsin, known as one of the most traditionally liberal states in the country, the Republican primary produced Bob Kasten, a former congressman and "a friend of conservatives," says Dick Shiller, a Moral Majority state organizer. In November, Kasten will oppose Democratic Sen. Gaylord Fournier, a prime target of the Moral Majority.

In the Madison area, the Moral Majority decided to throw its weight behind Republican nominee Jim Wright for U.S. Representative. Shiller said. He will run against Rep. James Kastenmeier, the subcommittee chairman accused of bottling up the proposed school prayer law within the House Judiciary Committee.

In Alabama, U.S. Rep. John Buchanan, a Baptist minister, blamed his loss in the Republican primary directly on the efforts of Moral Majority. "It was Moral Majority that very quietly, but very effectively covered the ballot like a tent," said the 16-term Democrat after losing 45 percent to 55 percent to Democrat Lee Smith, Jr., a Birmingham insurance agent.

Buchanan, backed up by helpful potshots from his opponent from Jerry Falwell at a Republican rally, hammered away the Democrat's vote to extend the proposed school prayer deadline, and to put the Panama Canal treaties into law. Buchanan was also judged at soft on military defense matters and accused of opposing school prayer. The last charge, Buchanan said,

stands refuted by his voting record. But Moral Majority organizers cited "his general attitude" against it.

Elsewhere in Alabama, Moral Majority was credited with widening the margin of victory for retired Navy Admiral Jeremiah Denton in the Republican primary for the U.S. Senate nomination. Admiral Denton, once a prisoner of war in North Vietnam, swamped his primary opponent Armistead Selden, a former Democratic congressman, by a margin of two to one.

Minnesota, the state whose powerful Democratic-Farmer-Labor Party produced the late Sen. Hubert Humphrey, former Senate dove Eugene McCarthy and Vice President Walter Mondale, yielded some primary races to Moral Majority-backed candidates. Perhaps the biggest victory there was the toppling of State Sen. David Schaaf, an abortion rights advocate considered to be one of the most liberal members of the State Legislature.

"I consider it a real blessing that he was defeated," said Sandy Singer, a Moral Majority aide in St. Paul. The winner of the Democratic nomination was Don Frank, a Roman Catholic whose views on abortion, the E.R.A. and other "pro-family" issues coincide with those of Moral Majority.

But the victory was cancelled out by the loss of State Rep. Ray Kempe, an ardent anti-abortion spokesman, to Carolyn Rodriguez, a feminist community activist. The defeat came despite Kempe's appearance at a rally last June in which he embraced the Moral Majority theme, "America, You're Too Young to Die."

In another St. Paul state assembly district, Tom Harens, a 26-year-old born-again Christian, triumphed in a six-way race for the Democratic-Farmer-Labor nomination.

In Alaska, the Republican Party has been shaped into a virtual pilot program for Moral Majority political aims. Moral Majority backers took control of the party by inundating district caucuses last February. So far, the new party management built a state political platform against abortion, and a military draft for women and in favor of a boycott of the White House Conference on Families and the elimination of welfare payments to employable persons.

Despite the tendency to find more Republicans than Democrats to its liking, the Moral Majority says it is committed to identifying members of both parties whose stands can be accepted as "moral" or "Christian." Mr. Falwell tells millions of viewers in his nation-wide television audience of their duty to vote.

To those who have not registered, he warns: "Repent of it. It is a sin." □



BAPTIST CONFERENCE STUDIES MISSION NEEDS

RICHMOND, Va.—Ted Ward, a Michigan State University educator, pauses to admire a missionary display, during a break in a recent meeting of the Southern Baptist Foreign Mission Board (SBFMB) in Richmond, Va. Mr. Ward, a Baptist layman and mission strategist, led discussions aimed at strengthening the world-wide operations of the organization.—rms photo

Right Wing Call Banal

The New Right Goes Ecumenical To Its Own Amazement

TOWSON, Md. (RNS)—The line-up at the head table was as incongruous as the mirrored Regency chandeliers under the low, flat, acoustical-tile ceiling.

Shoulder to shoulder with the two Catholic politicians, jocularly describing themselves as the "Irish Mafia," was an assortment of evangelical Protestant clergy and lay leaders with English and German names. From behind the wide table, these speakers and honored guests faced about 250 white, middle-aged diners gathered in the ballroom of a Towson shopping center.

What brought them together was the religious issue that is uniting Christians of widely divergent traditions all across the country in this presidential election year: aversion to abortion. However, there was evidence that evening in the Eudowood shopping center that the farther the new religious-political coalitions stretch themselves, the more likely they are to become tangled. The only sure bond, it appeared, is abortion.

"On some social issues I'm a conservative. On others I'm liberal," said a Protestant seminary graduate at the dinner. He was explaining why, despite his unswerving opposition to abortion as a violation of the sacredness of human life, he still is not sure he will be voting for Ronald Reagan come November.

Except for the abortion stand, he said, he has problems with "the baptized political

agenda of the right wing," with its "eccentricities, banalities, gaps in logic."

The dinner in Towson was a local example of what organizations like Moral Majority, The Roundtable, Christian Voice, Conservative Caucus and Christians for Reagan see as coast-to-coast, desperate, grass roots pleas for a new conservative political force in this country.

United in the cause are fundamentalist Protestants and conservative Roman Catholics, who together reject as too liberal the National Council of Churches, with its claimed constituency of 40 million "mainline" Protestants and Eastern Orthodox Christians. They reject equally the prevailing views of the National Conference of Catholic Bishops, which has a theoretical following of 50 million American Catholics.

Paul M. Weyrich, an Eastern Rite Catholic who is one of the principal Washington political operatives of the conservative Christian alliance, calls its organizing success to date "reverse ecumenism." Distinct from the "very liberal" ecumenical movement that flowered in the 1960s, he says, the new movement has grown out of shared conservative goals among "all kinds of people who frankly didn't speak to each other" a few years ago.

Rev. Donald E. Shea, a Catholic priest who serves as a religious advisor to the Republican National Committee, does not view the phenomenon precisely the way Mr. Weyrich does.

Shea referred to his regular meetings with fundamentalist leaders. Said the priest: "It's very interesting that 10 years ago a Roman collar would never be admitted to a group like this. Frankly, I look at it as an ecumenical outreach."

"We feel that the pro-life movement has often spoken out for the rights of the unborn at the expense of neglecting the genuine plights of women who are experiencing a crisis pregnancy," one of the organizers explained. "We hope to begin to bridge that gap."

This same organizer acknowledged that, to his dismay, the dinner turned into a right-wing political rally. "We were trying to keep the thing nonpolitical," he said.

After an emotional anti-abortion speech by Dr. Jean Gaston, founder of Lutheran for Life, the Rev. Mark E. Parr, pastor of Liberty Reformed Presbyterian Church, spoke of "a government that opposes us." And State Senator Francis X. Kelly (D-Baltimore county) denounced "situation ethics" along with legalized abortion as symptoms of America's drift from "basic moral values." Senator Kelly exhorted the audience:

"The first thing you learn in Annapolis is that you can do anything you want if you have the votes. Forget the two-party system. Vote for the candidates."



PARENTS DEBATE BUSING AS LOS ANGELES SCHOOLS OPEN

LOS ANGELES—Placard-bearing demonstrators watch as Mrs. Mary A. Embree, left, busing opponent, holds a heated exchange with advocate Lawrence Horley, right, outside a San Pedro school on Sept. 17. Parents on both sides of the issue demonstrated throughout the Los Angeles School District on the first day of court-ordered busing.—rms photo

Lights Go Out Permanently for Mich. Bible School

OSOSSO, Mich. (RNS)—The spacious campus of John Wesley College with its rolling lawns and English Tudor-styled buildings is dark and silent now. The lights went out and the 48 students left recently from the financially troubled, non-denominational college couldn't pay its electric bill.

The students had returned to college for the fall term only a few weeks ago and many of them didn't want to leave. But they had no choice when the board of trustees voted to discontinue classes. Consumers Energy Company demanded the school pay \$100,000 in back charges plus a \$14,000 penalty deposit to reinstate service. The company would not accept partial payment because the school didn't have the money to pay the entire amount.

After the power company turned the electricity off about 20 students stayed at the college hoping school officials would resolve the problem. But last weekend the trustees voted to close the 78-year old facility that was a non-denominational Bible college. Over the years it had several names but it was most often referred to as John Wesley College. Since 1970 it has officially been known as Owosso College. Just a few years ago it was flourishing with over 400 students, and its name was high.

The college owned land in California, Florida, Texas and Minnesota, a hotel and a building here and plans were afoot to build a retirement village near Disney World in Florida. Then about four years ago the troubles began and in 1976 the school filed for bankruptcy. It was placed in a federal receivership with over \$17 million in debts. Officials said the school got into the financial trouble by over-extending itself.

The school is helping students find placement in church-related schools in Michigan and Indiana and their tuition is being refunded in full. At this time no one is sure what may happen to the facility.

Some say the name should be changed if it attempts to open again because of previous poor publicity.

Many charge that the trouble began in the early 1970's when former president Kenneth Armstrong began the aggressive expansion program. Many of the land and business purchases were unrelated to the educational purpose of the college and the ventures were often financed through the sale of 90-day notes but allegedly no funds were set aside to repay those.

It has been estimated that less than half of the \$16 million raised between 1972-76 went to the campus. The expansion spree ended when state officials stopped the sale of the securities. Mr. Armstrong resigned and the school went into bankruptcy, operating under court supervision since then.

Officials said it was supposed to repay between \$3 to \$5 million to creditors over a 20-year period. That is about a third of the outstanding debt at the time bankruptcy petitions were filed. Broken down, that comes to about \$100,000 a year but college officials said no payments were made. More problems arose when the college was denied accreditation. A former official apparently failed to get the school reinstated as a candidate for accreditation.

But without accreditation or candidate status the school couldn't receive federal student loan money and it had depended on that. Officials had thought the school was on its way toward resolving its troubles earlier this year. Enrollment was up, 48 compared to 12 last year. But then, just as registration was taking place this fall they learned a check for federal student loans was being held up in Washington because of the accreditation problem. That was followed by Consumers Energy flipping the switch on the electricity. □

CENSUS FACTS

White female college graduates earn less on the average than males with only a high school education. College graduate white and minority women earned less than 70 percent of the white male average in 1975.

District and Conference Youth Coordinators Meet at Estes Park, Colorado

ESTES PARK, Colorado. A team composed of district and conference youth coordinators from the Detroit and West Michigan Conferences received a complimentary copy of the new film, "Harry Chapin on World Hunger," while attending the Forum on Youth Ministry here.

The film has just been released and comes with a leader's guide written by Dennis Benson and a cassette tape, which is designed for various ways to utilize the film. The gift of the kit as well as the production of the film itself was made possible by a grant from the Hunger and Value Formation Department of the Board of Discipleship.

The setting for the film is a concert of the popular singer Harry Chapin, who often encourages his large audiences to consider working for solutions to world hunger. A group of youth gathers backstage for autographs and begin to ask Chapin about the hunger problem and what they as youth can do to help with the problem. Harry challenges them to become involved in the process and devote their lives in meaningful

ways working to help those in need.

Singer and writer Chapin has given years of effort to this cause through numerous benefit concerts, sale of books and albums to benefit hunger-related programs, and long hours spent in Washington urging the government to respond.

Copies of the film and the kit will be available for use of conference, district, and local church groups through the conference resource center.

The youth coordinators come together biennially for the Forum on Youth Ministry to hear well-known youth leaders give major presentations and lead workshops on a wide variety of topics related to youth ministry. Some of the speakers at this year's forum include: Dennis Benson, author and media theologian; Merton Strommen, research director for the Search Institute; and David Poindexter, of the Population Institute.

One of the emphases this year has been the new UMYF Handbook and symbol. Sales of the handbook have surpassed all expectations and would seem to indicate an increased interest in youth fellowship groups across the nation. 26,000 copies have been sold since the late spring release, and a third reprint will be underway soon.



WEST MICHIGAN YOUTH COORDINATORS AT ESTES PARK, COLORADO

Left, above, back row, Susan Hay, a staff member of the general Board of Discipleship, has just presented to West Michigan Conference Coordinator of Youth Ministers Bill Johnson a copy of the new "Harry Chapin on World Hunger" film kit. All attended the recent national Forum on Youth Ministry at Estes Park, Colorado. Front row, left to right: Don Fry, Phil Friedrich, and Rebecca Neal Niese. Back row, left to right, Hay, Johnson, Rod Kalajainen, Dwight Burton, and Denny Buwalda, who served as chairperson of the week-long forum.



DETROIT CONFERENCE YOUTH COORDINATORS AT ESTES PARK, COLORADO

Bill Wolfe, left, a member of the youth staff of the general Board of Discipleship, presents to Robie Fletcher, right, and Tom Burdette, center, of the Detroit Conference, a copy of the new "Harry Chapin on World Hunger" film kit, at the recent national Forum on Youth Ministry at Estes Park, Colorado.

Crosses and McDonald's Arches

VERO BEACH, Fla. (RNS)—A new city ordinance here has lumped crosses in the same category as the golden arches atop McDonald's hamburger restaurants. But outraged clergy have secured a promise from city officials to review the law.

The ordinance says all rooftop signs must come down by the end of 1982. It applies equally to both the McDonald's sign and the cross atop First Baptist Church here.

The law was passed in 1977, but the city only recently included crosses and signs in the offending classification, said building department director Ester Rymer.

What's Happening

IN THE MICHIGAN AREA IN THE MICHIGAN

Michigan Indian Mission Trip. October 13-17. Sponsored by Detroit East District United Methodist Women. Five-day (four motel nights) tour via bus, leaving Detroit from Metropolitan UMC, Madison Heights UMC and St. Paul UMC, Bloomfield Hills. Cost varies according to accommodations, \$170-\$225. Deposit of \$50.00 and reservations by September 15 to Mrs. W.W. DaLee, 845 Pleasant, Birmingham, MI 48010, with check payable to Harold W. Diehl. For additional information, call Mrs. Lawrence, 837-6205, or Wilma Nohren, 546-7433.

West Conference UMM: Annual Men's Day Program. October 18. At Calvary UMC, 2111 Flushing Rd., Flint. Featured speaker, Bishop Edsel A. Ammons, with dinner provided by the Ralph Freeman Ministry. Cost—\$5.00 for noon meal, coffee, and cigarettes. Deadline for pre-registration October 5. Send to Paul Tungate, 6773 Pleasant, Clarkston, 48016.

West Annual Meeting of UMW, Detroit Conference. October 24, beginning at 10 a.m. at Central UMC, Pontiac. Theme—A Different Dimension. Panel discussion, dramatic presentation. Lunch reservations (\$3.00) due October 15. Send to Mary Lou Osborne, 3936 Aquarina, Drayton Plains, MI 48020.

West Church Forum October 29, 10 a.m. to 2 p.m. at Court St. UMC, Flint. Annual meeting of clergy dedicated to strengthening local church ministry. Topics: mental health, General Conference changes in local church legislation, and doing business at Annual Conference, dialogue with Town and Country. Further information call Carl Price (835-6797), Juanita Ferguson (584-0035), Philip Burdette (561-0079).

West Methodist Union Annual Banquet. October 30. At First UMC, Birmingham. Guest speaker: Dr. Ezra Earl Jones, associate general secretary, General Board of Ministries.

West Annual United Christian Ashram. October 31-November 2 at noon, at West UMC, Taylor. Ashram preacher and Bible teacher: Dr. Roberto Escamilla, general secretary of evangelism, worship, and stewardship, Board of Discipleship, Nashville. Registration \$1.00; everyone welcome. For further information call West Mound Church office, 313/287-3040.

West Meeting of Town and Rural Fellowship. November 1 from 9:30 to 11:30 with dinner. At the West Vienna United Methodist Church near Clio, at 5461 W. Wilson St., Clio. Mel Leach is host pastor. The program will deal with vital issues facing the economic and social health of town and rural Michigan, with speakers from county extension personnel.

West and Rural Caucus. November 3 from 2-5 p.m. at the Elba United Methodist Church, between Flint and Lapeer along M-21. Drivers can take the Elba exit and go about one mile. Town and Rural Caucus will meet there following the Town and Country meeting.

West Michigan Conference Men's Rally. Nov. 8 at First UMC, Grand Rapids. Guest speaker: Dr. William K. Gulck, pastor of Detroit Metropolitan. Panel discussion of contemporary issues led by Dr. Keith Pohl. Cost—\$9 in advance, or \$10 at door. Registrar: Bernie Campbell, 2553 Berwyck SE, Grand Rapids 49506. Reservations payable to West Michigan Conference Treasurer.

West District Appreciation Day sponsored by Ann Arbor District United Methodist Church, 8 at 7:30 p.m., at Oak Grove UMC. Lally of the district are encouraged to bring their pastor and spouse or guest to dinner. \$4.00 registration per person to be paid by November 1 to Marwin Steinacker, 3402 Steinacker Rd., Howell 48843.

West West District Reach-Out Retreat. January 9 and 10, 1981. At Newberg UMC in Lyons. For all junior and senior high youth. Featuring Bob Morley. Reservations information and registration forms will be sent to each church in the district by November 16.



DETROIT CONFERENCE MAINSTEE RIVER CANOE CAMP JULY 12-19

Nineteen junior high youth and four counselors spent a beautiful week canoeing, making camp, breaking camp, cooking and just living together with nature. Counselors were John Van Deusen, Joe Wolf, and Nancy Elmore. Dean was Irma Elmore.

Town and Rural Fellowship To Meet in Detroit Conference

The fall meeting of Town and Rural Fellowship will be held at the West Vienna United Methodist Church near Clio. The date is November 1, from 9:30 to 11:30 with lunch. The West Vienna Church is at 5461 W. Wilson Road, Clio. Mel Leach is host

pastor. The program will deal with vital issues affecting the economic and social health of town and rural Michigan, with programs from county extension personnel.

The purpose of the Town and Rural Fellowship is fellowship of persons from town and rural areas who are working to discover their common needs and utilize their unique abilities so that they may present the claims of Jesus Christ as they relate to all of life and society; share, enrich and strengthen persons and churches in community; raise and build self-esteem of local congregations; advocate and educate as to rural issues within the conference.

The Town and Rural Fellowship has a challenge, one that belongs to any group organized within the conference to help the local church. The programs and goals are to help the town and rural churches and the conference build their image and sense their importance in the connectational system. All persons in the conference are invited to consider being part of this group.

Town and Rural Caucus is concerned with policies and procedures of the Detroit Annual Conference as they relate to and affect the town and rural churches. Visitors can meet with the caucus and discuss these items, when the group meets on November 3 from 2-5 p.m. at the Elba United Methodist Church. The Elba Church is between Flint and Lapeer along M-21. Drivers can take the Elba exit and go north about one mile. Town and Rural Caucus will meet there following the Town and Country section meeting.

1980 Congress of Laity Held Sept. 25 in Lansing

The 1981 Congress of the Laity task force met at the home of the chairwoman Mrs. Evelyn Bailey of Lansing on September 25.

Those present in addition to the chairwoman were: Ron Keller, staff representative; Marie Finkbeiner, the witness council; Inez Delamarter, registrar; Joyce and Bob Van-Heyningan. Other members not able to be present: Carol and Harold Karnes, and Kay and Daryl Hartzler.

The 1981 Congress of the Laity will be held April 25 in Grand Rapids. The speaker for the day will be Rev. Bruce Larson and the musician will be Rev. Rick Bonfim.

Our Churches IN MICHIGAN UNITED METHODISM IN MICHIGAN UNITED METHODISM

Hemlock UMC Dedication Involves Members, Friends

Dedication of the Hemlock United Methodist Church on October 12 involved hundreds of members and friends. Former pastors, Rev. Terry Allen and Rev. Ted Halstead, joined Rev. Tom Brown II in welcoming Bishop Edsel A. Ammons. Bishop Ammons, entering his fifth year as spiritual and administrative head of United Methodists in Michigan, led the dedication service.

During an afternoon event, history committee members, led by Paul Haiderer, rehearsed highlights of the more than 100 years of the church's ministry in the Hemlock area. The first efforts of the church were in 1855 when preaching was begun by Rev. J. Tuttle. The service included a skit, historical vignettes by various persons, sharing by former pastors, including Rev. Ted Halstead, special music by Linda Zarr, and the mortgage-burning ceremony.

Mrs. William (Gladys) Campbell headed the dedication committee which prepared two services and a congregational dinner. Edwin Kilbourn, original chairman of the building committee, spoke about the steps of the construction at the first service. The progress during the past ten years and the raising of nearly \$200,000, plus the activity of many groups and individuals in the church and community, was celebrated in both services.

The report of the long-range planning committee included present efforts to complete payment for the Fritz property west of the church, the proposals from the new parsonage committee, the stained glass restoration committee's activity, and the development of the neighborhood fellowship and study groups.

Members of the church participating in the dedication rituals included: Mrs. Lloyd (Eleanor) Beebe—administrative board chairperson, Richard Redifer and Mrs. Reg (Ruth Ann) Rye—co-lay leaders, Mrs. Gary (Judy) Turner—Christian education committee, Harold Royal—trustees, Mrs. James (Kathy) Smith—ecumenical fellowship, Ray Zarr—long-range planning, Ed Claxton—"This Club," Dick Wenzel—evangelism, and Mrs. Larry (Sharon) Long—church and society.

Those who wish to send contributions to the church for the dedication and future programs may send them to Hemlock United Methodist Church, 406 W. Saginaw, Hemlock, MI 48626.

"Korean Night" to Be Held at Royal Oak First

The Korean United Methodist Church of Metropolitan Detroit, at 2900 Lovington, Troy, will present a "Korean Night" on October 24 at 6:30 p.m. at First United Methodist Church, 320 W. Seventh, Royal Oak. The event will feature Korean food, music, and dancing.

Tickets are \$4.00 for adults and \$2.50 for children 12 years and younger. For tickets, call or write David Hays, 3215 Vinsetta, Royal Oak, 48073, 588-6191, or Mrs. Rim, 652-3119.



Elliott Vanovitz, 1980 Muscular Dystrophy Poster Child.

MD State Poster Child Visits Lake Huron UMC Camp

Elliott Vanovitz, 1980 Muscular Dystrophy poster child for Michigan, visited the Lake Huron junior high camp this past summer. Eleven years old, Elliott was one of the kids registered at camp, except that he uses a wheel chair all the time.

A vigorous and energetic young lad with lots of drive and determination, Elliott has been an effective fund-raiser for MD in the state. The recent Jerry Lewis MD telethon included a film clip of Elliott at the CYO girls camp located north of Lexington where MD children are able to attend camp.

Elliott's fund-raising effectiveness is noted in the following story told by Ellen McClelland, camp nurse and personal friend of Elliott from the junior high camp who made arrangements for Elliott's visit:

"Elliott and a few friends worked hard this year selling pictures, popcorn, and anything they could get for their yard sale and made \$505 for MD. Then Elliott was at the Port Huron pledge center all night during the telethon and the little "con artist" made an additional \$112 by selling pictures, kisses and fining anyone who stepped on a certain piece of tape."

The mission project from junior high camp this past summer went to MD. Rev. Fred Timm of Sandusky UMC was dean of the camp.

Salaries and Sustentation Commission Meets in Troy

The Conference Commission on Equitable Salaries and Sustentation met at the Troy Beaver United Methodist Church September 23 with 17 members present. Consideration was given for financial aid for churches needing supplemental funds to pay pastor salaries. Funding for this use comes from apportionments paid by churches in the Detroit Conference.

The next meeting of the commission will be December 8, at 2:00 p.m.-9:00 p.m. at the same location when district superintendents will present the needs of churches within the districts.

Rev. Alan Hanson serves as chairman of this commission.

CENSUS FACTS

Women entered the U.S. workforce in unprecedented numbers during the 1970s. More than 42 million women, half of all women over age 14, now work.



AN OLD FASHIONED CHRISTMAS IN A CHARMING SILHOUETTE expresses the joy of Christmas in our 1980 MCHS greeting cards.

PLACE YOUR ORDER NOW!

This MCHS card has been especially designed for the Society by artist Annette Goze.

Description: Size: 6 1/2 x 4 1/2
Color: White
Design: Silhouette in dark blue
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Message reads: "Blessed are they who see Christmas through the eyes of a child."

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SANDUSKY UMC SENIOR HIGH YOUTH TIE A YELLOW RIBBON

"Tie a yellow ribbon 'round the old oak tree; a simple yellow ribbon is all I need to set me free." These are the words to a famous song which the Tennessee Jaycoettes have used as the basis for the "yellow ribbon" movement that has been rapidly spreading across the United States. The purpose of the project is to call attention to the fact that 52 Americans are still being held against their will in Iran. Shown here are a few of the 30 members of the Sandusky United Methodist Senior High Youth who have decorated several trees by Sandusky. September 14, they made and passed out yellow bows to 200 in the morning worship service.

MICHIGAN UNITED METHODISM IN MICHIGAN UNITED

People THEIR LIVES AND EVENTS

Bible For Today BIBLE STUDY BIBLE S

Monroe First to Observe Homecoming Sunday Oct. 19

Homecoming Sunday, the fourth of five special services, will be observed at First United Methodist Church, Monroe, October 19.

Invitations have been mailed to former pastors and their families, to those who have entered the ministry from this church and to former members of this church to return for homecoming services. Rev. Lawrence Taylor, district superintendent in the Detroit West District, will be the featured speaker at the 10:30 a.m. service. Special music will be presented and guests will be recognized.

A planned meal, in the Fellowship Hall, will follow the service. An informal sharing time, following the luncheon meal will feature Rev. Thomas Weigand, Presbyterian minister in the Indiana area, and Henry Passenger will be master of ceremonies.

All those attending will receive an anniversary blue and gold ribbon with the date inscribed. Housing will be provided for those out-of-town guests who so desire.

The program is under the direction of the pastor and the parish committee with Janet Hoffman as chairperson.

Rev. Robert F. Goudie is pastor of the church.

Allegan UMC Will Hold "Days of Discovery"

Dr. Kenneth C. Kinghorn will be participating in the "Days of Discovery" in the Allegan United Methodist Church November 7-9. He will lead in a teaching ministry on both evenings at 7:30 p.m., as well as Saturday at 9:30 a.m. Sunday morning 9:30 a.m. will be the climax of the weekend with a challenge to total stewardship.

Dr. Kinghorn has appeared in many Michigan United Methodist Churches and



Dr. Kenneth C. Kinghorn

conferences, the most recent the Michigan Area Pastor's School at Albion. He is the author of several books and contributor to numerous periodicals.

Allegan UMC invites others to share with them the inspiration of these stimulating days.

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APPOINTMENT: Rev. Richard A. Selleck, superintendent of the Kalamazoo District, announces the appointment by Bishop Edsel A. Ammons of Rev. Carl Nisbet to the Lacota United Methodist Church, part-time, effective October 16. Mr. Nisbet is a minister in good standing from another denomination.

APPOINTMENT: Dr. Lawrence R. Taylor, superintendent of the Lansing District, announces the appointment by Bishop Edsel A. Ammons of Rev. Fred Fischer to the Williamston Center and Wheatfield United Methodist Churches, part-time, effective September 1. Mr. Fischer is coming from a leave of absence.

REV. AND MRS. CHARLES HAHN celebrated their fiftieth wedding anniversary with an open house given by their children and grandchildren October 4 at the United Methodist Church in Newaygo.

The Hahns were married on October 3, 1930 in Big Rapids by District Superintendent, Rev. J.C. DeVinney. In the afternoon the Hahns were greeted and congratulated by friends and relatives from throughout the Michigan area of United Methodism. Charles last year celebrated his 50th year as a minister in the United Methodist Church. He served as a district superintendent on the Kalamazoo District from 1961-1966. The Hahns now reside near Hardy Dam (R#2 Newaygo, MI 49337) and are active participants in the United Methodist Church of Newaygo. Following the open house, family members enjoyed a buffet supper hosted by the Mary Martha Circle of the United Methodist Women of Newaygo.

"My Peace I Give to You . . ."

REV. THOMAS J. WOOD, 64, died September 3 at St. Mary's Hospital in Saginaw after a three-year illness. Tom was born in Ogden, Kansas, September 17, 1916, and entered full-time ministry through the United Brethren in Christ Church in Michigan in 1944. He served the Adamsville-Kessington charge 1944-48, Eaton Rapids 1948-50, Oak Grove-Brady Center 1950-54, Cloverdale-Maple Grove 1954-57, Carlisle 1957-65, Elkton 1965-70, Owosso Central 1970-73 and Birch Run 1973-80. He leaves his wife Georgene, who will be residing at 958 Columbia, Holland, Michigan, two sons, Thomas J. of Valdosta, Georgia, Richard of Dorr, Michigan, and two daughters, Mrs. David (Terri) Bruininks of Holland, Michigan, and Mrs. Charles (Ruth) Peasley of Cass City. Tom loved to sing and was active as an evangelist during the years of his ministry. The memorial service was held in Birch Run Church on September 6. Participating clergymen were Rev. James Jacobs,

God's Covenant and Ezra

By Dr. Robert F. Anderson

Sunday, October 26 Nehemiah 8-9



THE BABYLONIANS invaded Judah during Jeremiah's lifetime and many Jews were taken captive to Babylon. It was a traumatic experience. All of the usual sources of security and identity, their land, their nation, their army and their wealth, were gone. Even their religion was threatened. "How can we sing the song of the Lord in a strange land?" wept one who sat by the waters of Babylon. The temple was in ruins. Morale was low. Where now was the God of the covenant?

Israel in exile remembered the words of the prophet that had gone unheeded in their own time. It was not God who had abandoned them but rather God who visited the Babylonians upon them because they had abandoned God. In their distress and humility they called upon God in repentance and sought eagerly to make amends. Exiled priests labored to gather the traditions and laws, and the people who no longer had a land or a nation rallied around their religious institutions. The traditions and laws were written and the covenants of the past were focused in a book, the scripture.

That book and the traditions it recorded inspired and united the Israelites during the troubled years of captivity and became the focus of the community when the Persians, having defeated the Babylonians, allowed the Jews to return to Palestine. It was a motley and dispirited group that chose to retrace the 500-mile journey across the desert to their homeland. It was 18 years before they rebuilt the temple. It was almost a century before they rebuilt the walls of Jerusalem.

The revitalization of the city and the people was motivated by two remarkable men, Nehemiah and Ezra. They complemented each other very well; Nehemiah, the governor, inspired and directed the building of the wall or body of the city, and Ezra, the priest, restored the soul of the people. Jewish tradition has the greatest admiration for

Rev. Neal Sheridan, Rev. Joseph Shaw, Rev. Harold Blakely, Rev. Gary Kellermann and Rev. Ron Carter.

Ezra. It proclaims that Ezra would have been worthy of receiving the Ten Commandments from God had not Moses already received them. In a sense he was a second Moses because he brought the law once again to Israel, reminding her of all the covenants of the past. He recited the story of Israel's pilgrimage from the time of Abraham to their present state of destitution under the Persian monarchs. The tiny community listened with great anticipation.

It is an awesome story of human possibility and divine grace. Ezra's hearers were fired by the story to renew the covenants and were once again to obey the God who had kept his promises. Israel survived to carry the story to new generations until it had shaped not only Israel but all of western civilization. It is a story that sits at the heart of the three major faiths of the west: Judaism, Christianity and Islam. Christians interpret the church as an expanded Israel continuing the march through history carrying the same message. Today, women, blacks, perhaps all of us, eagerly search the past to learn our story in order to know who we are and where we are going. Stories are the threads we weave together to form a fabric that can hold our lives together. The Bible is the story of our religious pilgrimage of western civilization from the bondage of the past to the hope of the future undergirded by divine promise and human repentance.

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