

How to 'petition' General Conference

Arkansas United Methodists, along with all others, may "petition" the 1976 General Conference by following steps recently detailed by that Conference's secretary, the Rev. J. B. Holt of Dallas, Tex. The announcement was made in a news release by United Methodist Communications.

It was pointed out that any organization, minister or lay member of the denomination may petition the Church's top law-making body.

The detailed requirements for the procedure are set forth in Paragraph 609 of the 1972 **Book of Discipline**. In general they require that each petition be sent in three copies, deal with only one subject, propose revision within only one chapter of the Discipline, and be received not later than 30 days before the opening day of the General Conference session (except in the case of annual conferences outside the U.S. which meet less than 30 days before the opening).

All petitioners should indicate whether the petition is sent by an individual or in the name of an organization. If the sender is an individual, the petition must bear the identity of the local United Methodist Church in which membership is held. Separate petitions may be sent on

as many different subjects as individuals or organizations may desire.

An article appearing in **NEWSCOPE**, national United Methodist weekly newsletter, quoted the **Michigan Christian Advocate** as saying that petitions to General Conference stand a "far better chance of adoption" if they come with concurrence of the petitioner's annual conference.

In a recent meeting the Cabinet of the Little Rock Conference requested the **Arkansas Methodist** "publish articles, notices, etc., emphasizing that petitions to the General Conference (from the Little Rock Conference) should first be submitted" to a committee to be named April 17 by the Conference Nominating Committee. Cabinet Chairperson Dr. J. E. Dunlap said persons desiring to send petitions prior to that time could direct them to the Conference secretary, the Rev. James E. Major, Hendrix College, Conway, Ark., 72032.

The North Arkansas Conference Council on Ministries, meeting March 13, agreed by common consent that those desiring to send petitions do so directly to the General Conference petitions secretary rather than through the Annual Conference.

All petitions sent directly to the General Conference petitions secretary should be sent in the required three copies to the Rev. Newell P. Knudson, P. O. Box 4866, Eureka, Calif., 95501. These must be received by him no later than March 27, 1976.

After being received the petitions are numbered and marked for assignment to one of the ten legislative committees which will consider all proposals before making recommendations for their adoption or rejection by the General Conference itself.

The legislative committees are Church and Society, Conferences, Discipleship, Higher Education and Ministry, Global Ministries, Local Church, Financial Administration, Council on Ministries, Independent Commissions and Administrative Order. Each is expected to have a number of sub-committees.

The 984 delegates to the 1976 session, half lay and half clergy, will be elected at the annual conference meetings this summer. The opening of the General Conference has been set for April 27, 1976 in Portland, Ore.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, March 20, 1975

94th Year, No. 12

Bishop Frank Lakeside Holy Week speaker

Bishop Eugene M. Frank will be the inspirational speaker for the Fourth Annual Holy Week Services at Lakeside United Methodist Church in Pine Bluff on March 23-26. The series continues a tradition of bringing to the Lakeside congregation, the community of Pine Bluff and Southeast Arkansas an outstanding preacher for spiritual enrichment during the pre-Easter season.

The series will begin at the regular morning worship hour at 10:40 on March 23rd, at which time the Lenten Con-

firmation Class will be received into church membership. Bishop Frank will preach each evening at 7:30 p.m. through Wednesday. In addition to these services an informal devotional hour will be held in the chapel each morning at 10 a.m.

Music for the Holy Week services will be under the direction of William Buckholtz, director of music. The Chancel Choir, Lakeside Choristers and Cherub Choirs will sing and special music will be provided by the Lakeside

Ringers, the handbell choir under the direction of Mrs. Ed Matthews.

Among special activities planned for the week will be a dinner on Sunday evening honoring new members, and on Tuesday evening another for ministers and wives of the Pine Bluff District.

The Rev. Ed Matthews is pastor of Lakeside, and Mrs. Ray W. Toler is chairman of the steering committee. An invitation is extended to the public to attend these services.



Dr. Robert C. Monk

McMurray prof to preach at Western Hills

Dr. Robert C. Monk, professor of Religion and chairman of the Religion Department at McMurray College, Abilene, Tex., will present the messages for Holy Week services at Western Hills United Methodist Church, 4601 Western Hills, from March 23rd through the 26th. Following the theme, The Teachings of Jesus, the services will be interdenominational in format.

Dr. Monk's initial presentation is scheduled for the 11:00 o'clock worship service on Palm Sunday. The Chancel Choir of Western Hills Church, under the direction of Mr. James Douglass, will present the Easter cantata entitled, The Three Crosses, for the 8 p.m. service on Palm Sunday.

The series by Dr. Monk will continue nightly at 7:30 p.m., Monday through Wednesday evenings.

Dr. Monk holds degrees from Texas Technological College, Perkins School of Theology at Southern Methodist University in Dallas, and the doctor of philosophy degree from Princeton Uni-

(Continued on page two)



Fellowship, Fun — And Work — At Gardner Memorial

More than 90 persons, including Pastor Byron McSpadden, gathered at Gardner Memorial Church in North Little Rock on a recent Saturday to apply paint to the interior of the education building and other areas as part of a major renovation project which will cost an estimated \$80,000 when completed. The modernization program includes the

rearranging and addition of classrooms and two nurseries, and a completely remodeled kitchen with brand new equipment, new carpeting and acoustical tile where needed, and additional parking space. One week after this photo was made 50 persons returned to apply the second coat of paint — 71 gallons all told.

St. Paul Seminary in fund drive

A two-year campaign to raise \$500,000 for the operating budget was the major item of business as the Executive Committee of the Saint Paul School of Theology, Kansas City, held its quarterly meeting. The half-million dollar amount would apply on operational costs for the 1975-76 and 1976-77 school years.

Dr. William K. McElvaney, president, and Dr. Shrum Burton, assistant to the president for development, announced that the campaign was off to a good start. To date the trustees have pledged a total of \$88,900; with additional pledges from friends of the school in the amount of \$119,400; making a total of firm pledges of \$208,300 at this time. Current discussions with prospective donors indicate also a potential \$70,000 in further pledges that should materialize soon.

A second campaign, to raise money for the endowment fund of the seminary, is also underway, and Dr. Burton is currently making slide presentations to various groups of interested lay persons and clergy on ways to make a deferred gift to the school, ways that will accomplish the wishes of the donor with the best possible tax benefits.

The various methods of charitable giving outlined in the presentation are applicable to contributions to any non-profit organization as well as to the seminary, and would be helpful to anyone interested in making gifts to schools, churches, social service agencies, etc. Any group wishing to view such a program may write to Dr. Burton at Saint Paul School of Theology, 5123 Truman Road, Kansas City, Mo.

The seminary has been the grateful recipient of two estate gifts in recent months: \$17,400 from a will filed at Nevada, Mo., and \$10,000 from the Kansas City area.

THE REV. T. O. RORIE JR. DIES

Word has just come as we go to press of the death of the Rev. T. O. Rorie Jr. at Virginia Beach, Va. A retired member of the Louisiana Conference, Brother Rorie had made his home in Little Rock in recent years, moving just recently to his daughter's home in Virginia. Funeral was at Virginia Beach, Va., March 18.

Council of Bishops to meet Bishop Frank to lead memorial service

INDIANAPOLIS, Ind. (UMC) — Several open sessions, an address by Supreme Court Justice Harry Blackmun and the transfer of the gavel to the incoming president will be highlights of the United Methodist Council of Bishops meeting in Minneapolis, Minn., March 31-April 4.

Bishop Dwight E. Loder of Detroit will preside. On the final day, April 4, he is scheduled to turn the gavel over to his successor, Bishop W. Ralph Ward of the New York Area, elected president-designate a year ago. A president-elect for 1976-77 will be chosen at the Minneapolis meeting.

Plenary sessions on April 1 and 3 will be open to the public and press.

On Wednesday evening, April 2, a dinner meeting will be held at which Justice Harry Blackmun of the U.S. Supreme Court will be the speaker. Justice Blackmun is a distinguished United Methodist layman and Minnesota native.

A memorial service, honoring bishops and the wives of bishops who have died during the past year, will be held Monday evening, March 31, in Hennepin Avenue United Methodist Church, with Bishop Eugene M. Frank of Little Rock,

Ark., in charge.

Among items scheduled to come before the plenary sessions are a report from the Executive Committee by Bishop Alton, with presentations being made by Dr. R. Bryan Brawner of Evanston, Ill., general secretary and treasurer of the Council on Finance and Administration, and the Rev. Norman E. Dewire, the new general secretary-elect of the Council on Ministries, Dayton, Ohio.

Also, a progress report of the Study Commission on the Episcopacy and District Superintendency by Dr. Merlyn W. Northfelt of Evanston, Ill., and a consultation with the Commission to Study the Ministry by Bishop William R. Cannon of Atlanta, Ga.

Plenary sessions will also include reports of the four major standing committees — Administrative Concerns, Pastoral Concerns, Relational Concerns and Teaching Concerns.

There will be a report of the message committee by Bishop Francis Kearns of Canton, Ohio, and the Bishops' Call for Peace and the Self Development of Peoples by Bishop Ralph E. Dodge of Springfield, Mo.

Scholarship Fund memorializes Bishop Martin

An endowed scholarship in memory of the late Bishop Paul Elliott Martin has been created at Hendrix College by a gift of \$2,000 from an anonymous donor, according to an announcement by Dr. Roy B. Shilling Jr., Hendrix president.

"The creation of the scholarship by a friend of the college is a most generous and thoughtful act, and we hope that others will join in establishing this permanent memorial to the life of Bishop Martin," Dr. Shilling stated.

Endowed scholarships at Hendrix have traditionally been funded at a minimum level of \$10,000. When possible, it is the hope of the donor and the College that other friends of Bishop Martin will join in this tribute through

additional contributions.

Bishop Martin died in Dallas on Feb. 13, 1975, at the age of 77. He served as the Methodist bishop of the Arkansas-Louisiana Episcopal Area with headquarters in Little Rock from 1944 to 1960.

For the last seven years he served as a professor of preaching and practical theology at Perkins School of Theology of Southern Methodist University.

He served as bishop of the Houston Area from 1960 until 1968, when he joined the Perkins faculty. In 1961, he was elected president of the Council of Bishops of the Methodist Church.

Gurdon Church Gives Far Beyond Fair Share

Last week we reported the \$40,000 gift made by Mr. and Mrs. Harold Cabe of First United Methodist Church at Gurdon to the Ministers' Pension Fund Campaign in the Little Rock Conference. Since the Cabe's gift was reported, word has come that other members of the Gurdon church have contributed an additional \$6,981 in pledges and gifts.

These additional pledges and gifts would alone surpass that church's fair share of \$6,112. The total of pledges and gifts from First Church, Gurdon is now \$46,981 — more than seven times their goal.

The Rev. Therral Wilson is pastor at Gurdon, and Dr. George W. Martin is superintendent of Arkadelphia District in which the church is located. Mr. Don Schnipper of Hot Springs is the layperson in charge of fund-raising for the District.

Western Hills

(Continued from page one)

versity. He is the author of two books, John Wesley: His Puritan Heritage, published by Abingdon Press in 1966, and Exploring Religious Meaning, published by Prentice-Hall in 1974.

The Sunday evening presentation by the Chancel Choir will include narration, drama, and special lighting effects, and a portrayal of Christ on the cross will be part of the crucifixion scene.

Western Hills Church, established at the turn of the century, purchased the former Westridge Country Club property in 1967. In 1974 the congregation moved into their new sanctuary, built at a cost of \$250,000. The Rev. Robert W. Robertson is the pastor.

The Rev. James E. Cooper —

FORMER ARKANSAS PASTOR, SUPERINTENDENT, DIES IN MISSOURI

The Rev. James E. Cooper, former member of the Little Rock and North Arkansas Conferences, died Feb. 28 in Clinton, Mo., where he had made his home the last 14 years.

Born in Malvern, Ark., on Nov. 19, 1887, Mr. Cooper was admitted on trial in the Little Rock Conference in 1919. He served as pastor at St. Charles, Stevens, Nashville, Searcy, Fordyce, Crossett, Pulaski Heights (Little Rock), Hope, Warren, Scott St., and was district superintendent of the Arkadelphia District from 1941-47 and of the Pine Bluff District from 1933-37. He later served the congregations in the Missouri West Conference at Lamar, Nevada and Kennett.

He is survived by his wife, Ivo, 2 grandsons and 7 great-grandchildren.

Funeral service was March 3 at The United Methodist Church, Clinton, with the pastor, the Rev. Elroy H. Hines, officiating, assisted by the Revs. J. Leslie Harts, Edward A. Neimayer, and David Van Giesen. Burial was at Englewood Cemetery, Clinton.



'We Care Mission' At Des Arc

Ten visiting ministers participated in a "We Care Mission" at First Church in Des Arc during the March 4-6 period. Left to right, back row: the Revs. Harold Rodgers of Sardis Church, Bauxite; H. O. Richardson, Hawley, Pine Bluff; Ken Kinard, Bearden; Bill Eason, associate at First Church, Magnolia; Dan C. George, Parkview, Benton; Nick

Evans, Hunter, Little Rock; (front): Don Eubanks, host pastor; Manuel Scott, retired member of Little Rock Conference, Malvern; Maurice Webb, associate at Springdale First Church; Dorothy Claiborne, Piney Grove, Hot Springs, and Rayford Diffie, Geyer Springs, Little Rock.

Ordination of homosexuals? -- issue and non-issue

In coming months our attention will increasingly be called to issues which are likely to come before the General Conference in 1976. One such issue currently being forced to the forefront is, in our opinion, receiving more attention than it merits — especially when compared with other vital matters demanding the church's best mind and response. That is the question of whether or not self-proclaimed homosexuals should be ordained.

The matter is both an issue and a non-issue.

It is, on the one hand, a valid issue because it involves persons. It is a valid issue because it raises questions about the meaning of ordination. It is a valid issue because it confronts us with some basic questions about how we use and interpret the Bible. It is a valid issue because it presses us to clarify some points about our pastoral appointive system — whether ordination qualifies a minister for pastoral assignment anywhere or allows restrictions for "specialized" ministries.

On the other hand the whole matter of homosexuality is, in our opinion, a non-issue because it has already been sufficiently spoken to in the **Book of Discipline** of 1972 (page 86):

... Homosexuals no less than heterosexuals are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationship with God, with others and with self. Further we insist that all persons are entitled to have their human and civil rights insured, though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching (emphasis ours).

The Division of Ordained Ministry of the Board of Higher Education and Ministry has recently gone on record stating that this Disciplinary position "precludes the ordination of self-proclaimed homosexuals to the ordained ministry of The United Methodist Church" (see story our issue of March 6). We agree, having said as much on this page one year ago (March 14, 1974).

ORDAIN "WRONGNESS"?

So far as ordination is concerned the whole matter would be an even further non-issue if it were to be sufficiently accepted that homosexuality is an illness, an aberration, a maladaptation, a "perversion" — as we understand most authorities to believe, and with which opinions we concur.

It is one thing to accept as of sacred worth a person who is involved in an agreed wrong; it is another thing to ordain that wrongness.

Homosexuality is a continuing issue before the Church in that it is a matter for our compassionate, redemptive, healing concern and understanding. Ordination of homosexuals is a "General Conference non-issue" in that it would pose an unacceptable endorsement and approval of a practice which our Discipline sees as "incompatible with Christian teaching."

The matter is a significant concern, as we mentioned earlier, in that it raises questions about what we see the Bible to be and how we are to interpret it. As we

read I Corinthians 6:9-11, Romans 1:26, 27 and Timothy 1:9, 10, there is no way homosexuality can be made compatible with scriptural Christianity — or at least with Pauline Christianity. And we see no way a church which ordains homosexuals could pretend to fulfill John Wesley's admonition to "spread scriptural holiness across the land."

If we are not going to accept the above passages — each of which (in modern and ancient translations) condemns homosexuality — what is to keep us from picking and choosing, rationalizing and rejecting scripture passages on any other issue?

Those who would argue that such views are "just the reflection of an ancient culture" or are "not to be literally interpreted" must be prepared to answer the multitude of questions which such arguments raise about the whole matter of interpretation of scripture.

CHOOSING OUR OWN BATTLEFIELDS

Another problem we have with the whole debate concerns the causes we choose to do battle over and how those causes are selected.

The issues with which a church gets involved, the causes to which it gives itself in debate and goes to bat for or against, reflect that church's relevance and are a measure of its "greatness."

In a day when multitudes are starving to death, when we teeter on the brink of war, when humanities' natural resources are threatened, when races and individuals are still denied human and civil rights (including homosexuals), how sad it would be to see our great church expend itself on an issue of questionable priority and one which is essentially selfish — concerned with our own internal matters (ordination).

And it is especially sad to see that energy spent when the issue has, in our opinion, already been sufficiently treated in the Discipline. (We do not mean to say that the larger, total question of human sexuality, including homosexuality, should not be studied by the church. It should be, and we support the call from the Council on Youth Ministry to that end, in order that our conclusions in these areas be informed ones and not just reflections of our prejudices.)

The question of ordination of homosexuals has been thrust upon the church by a tiny minority, though that fact alone does not discredit it. And capitalizing on the issue and blowing it all out of proportion has been an "unofficial forum" within the church, whose outrage seems designed primarily to serve its own selfish interests.

The history of how this issue came to such prominence raises questions which The United Methodist Church should ask itself as it prepares for General Conference: What are the priorities which are worthy of our best energies? And how shall those priorities be selected — by our own careful, informed, intentional choice; or as the result of our being "used" by any groups wishing to dignify their causes by capturing our agenda?

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Off the Top of the Head

Return of the phantom night flyer

Sitting here at my typewriter I have just heard one of my friends, the air mail taxi pilots, fly over our house again — just as they have done every weeknight at about 11:25 for 10 these many moons. And on this night, tinged with early hints of spring, the sound gets the old gas and oil in my veins to bubblin' again!

It will soon be the anniversary of my first contact with these friends (issue of April 11, '74) and my subsequent flight with them (issues of July 11 and 18). And it seems like they're coming over my house a bit lower these last weeks as if to remind me that they, too, know that I haven't gotten all the kid out of my system yet. Hot dog!

I don't say that I was impressed by that ride last summer, but since then I've had a seat belt installed on the swivel chair in my study and I never sit down to type without belting up, donning my leather cap and goggles, adjusting my neck scarf and getting clearance from the tower.

Harold? Cowboy? Do you hear me? "Rev" your engines three times a couple of nights next week if you do and if you're game for a visit one of these nights. We could chew the fat about the good old days of flying. Okay?

(And by the way: come about one mile further west before "revving" next time. That'll put you right over our house; you've been a bit too far east on previous occasions.)

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JSW

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Resource System

The RESOURCE SYSTEM for the Local Church Council on Ministries is a unified series of guidance materials for leaders in local United Methodist Churches of all sizes and types. The series is built around the Council on Ministries as the group which is basically responsible for planning the ministries of the local church.

The Resource System is designed as a whole approach to the Council on Ministries — an approach in which all of the parts are fitted together. Because the series is designed for churches of all sizes and types, some parts will apply to one situation more than they do to others.

"Flexibility" is the key word. Keep this in mind as you adapt these resources to your own congregational needs.

The Basic Resources

This resource system provides an overview of the whole operation of the Council on Ministries. Included in the system are the following brochures:

1. HANDBOOK: COUNCIL ON MINISTRIES. A basic resource for the chairperson and members of the Council on Ministries in the local church. The Handbook does three things:

- (1) It is the Council's basic guide for action.
- (2) It includes essential information for the Council to begin its work.
- (3) It introduces the entire "Resource System" for the Council on Ministries, leading directly to the fifteen other booklets in the series and through them to many other resources that members of the Council might need in order to do their work.

2. BUILDING THE TEAM. A basic resource for the local church Council on Ministries, commissions, age-level councils, and other workgroups who want to undergo the process of building their group into an effective team.

3. DEVELOPING MINISTRIES. A basic resource for the local church. This is a "how to" book: the "how" of developing the ministries of your local church. Excellent for any planners in your congregation who want to improve their methods of planning. It shows you how to move from the present state of affairs to something better — to an effective ministry through specific action.

4. ORGANIZING FOR MINISTRY. A basic resource for the local church. It is essentially an expansion and elaboration of section two of the Handbook. It deals with the organizational patterns peculiar to The United Methodist Church and how the Council on Ministries functions in relationship to the total organization of a local congregation of The United Methodist Church.

5. In addition to the basic resources described above the system contains individual guidelines for each of the work area chairpersons and the four age-level and family coordinators.

How To Order

The entire RESOURCE SYSTEM may be ordered at \$9.95 from COKESBURY, 1910 Main St., Dallas, Tex. 75221. Or the individual booklets in the system may be ordered separately.

Every church should have this resource system.



Looking Ahead To 1976

Over 40 persons attended a session of the North Arkansas Conference Council on Ministries March 13 at Headquarters Building, Little Rock. Major agenda item was a study of 1976 program emphases for consideration by the summer session of the Annual Conference. The Council is chaired by Bishop Eugene M. Frank (center, back to camera). Dr. Myers B. Curtis (standing) is the Council's director.

Fort Smith church to host Holy Week series

Four Fort Smith area ministers and a layman from McCrory will give leadership in a series of Holy Week services to be held at St. Paul Church in that city.

Discussion groups for all ages will be held from 7:15 to 7:40 p.m. and the worship services will follow at 7:45.

Leading the services Monday through Thursday respectively will be the Rev. Victor Green, pastor of Wesley Church; the Rev. David Scroggins, pastor of St. John's Church; Dr. Charles McDonald, Fort Smith District superintendent; the Rev. William Hightower, pastor of the host church; and Mr. Jay Lawhon, layman from McCrory Church.

Area ministers to give Malvern series

First Church, Malvern, will observe Holy Week with a series of noonday worship services with messages brought by five United Methodist ministers of the area.

Following the theme The Characters of the Cross, speakers and their subjects for the Monday through Friday services will be, respectively: the Rev. Doyne Graham, The Betrayal (Judas); the Rev. M. E. Scott, The Judging (Caiaphas, Herod, Pilot); the Rev. Claude Barron, The Denial (Peter); the Rev. W. W. Barron, The Release (Barabbas) and Dr. J. E. Feller, The Cross (Simon of Cyrene, Longinus, Dismas). The Rev. Charles Ashcraft is pastor.

The 30 minute services will begin at 12:05 each day.

North Arkansas Conference

Youth Rally

Saturday, April 5 at Hendrix College



Theme: Happiness Is!



CINDY HENRY, of Lakewood Church, North Little Rock and chairperson for the Conference Council on Youth Ministries, teamed up with her mother, Saville Henry, Conference youth coordinator, and the youth council to plan the rally program.

Registration 9:30-10:15 a.m. (Trieschmann Hall)
Program concludes 2:45 p.m.

For all youth 7th through 12th grades
and . . . counselors and ministers

Program in Staples Auditorium

Registrations must be mailed by Monday, March 24th

REGISTRATION

North Arkansas Conference Youth Rally
Hendrix College, Conway, April 5

REGISTRATION and MEAL: \$3 PER PERSON

Enclosed is \$_____ for registration and meal for _____ persons attending the Rally from our church.

Signed: _____
Pastor or Youth Counselor

Church and District: _____

Send to the Rev. Arvill Brannon, Council on Ministries, 715 Center Street, Little Rock, Ark. 72201.



BISHOP W. MCFERRIN STOWE, of the Dallas-Fort Worth Area, will be the Celebration Speaker.

Other program features:

God and Company

Youth group from Little Rock Air Force Base presenting music, with three casts directed by Mrs. Helen Ramsey

Maria Eugenia Duran,

student from Lydia Patterson Institute, El Paso, Texas will serve as a resource person. Youth Service Fund contributes to support of this student.

NEWS and opinion

summary by Doris Woolard



Government-authorized social science textbooks to be used in all of Mexico's schools have come under fire from a national parents' organization, the Roman Catholic bishops and several civic groups because they extol socialism and present forms of sex education. The texts reportedly "speak fervently of Socialist revolutions and exalt such Marxist leaders as Fidel Castro, Mao Tse-Tsung and others." President Luis Echeverria is said to have replied in defense of the books.

Bishop Myron F. Boyd of the Free Methodist Church of North America, met in Jerusalem with Moshe Kol, minister of Tourism, and other Israeli officials, to discuss plans for a Free Methodist church convention scheduled to be held there next year. Methodism is among the few larger branches of Christianity that is virtually non-existent in the Holy Land.

Scholars participating in an international conference in New York City on "The Holocaust — A Generation After," found themselves grappling with a major dilemma: How to discuss an event which may have been so unique and unprecedented that language fails to come to terms with it," comments a Religious News Service release. "Despite the multitude of problems involved in attempting to explain or understand the killing of six million Jews by the Nazis," the report continues, "the 60 participants agreed that such efforts are vitally necessary in order to prevent a recurrence."

Robert N. Lynch, president of the National Committee for a Human Life Amendment, commenting on a nationwide survey conducted by the committee on public attitudes toward abortion, said that the most impressive finding of the study is that "an overwhelming percentage of the American people feel that the Supreme Court's abortion decision was a mistake and want their elected representatives in Congress to take action to remedy it." He noted a wide divergence of views among those polled, but added that "nearly three-quarters of the people consider the present situation undesirable and want corrective action by Congress."

Vaughan Booker, sentenced to life-in-prison for the bow and arrow slaying eight years ago of his wife, was ordained an Episcopal deacon in the chapel of Graterford State Prison (Pa.). His ordination is believed to be the first held within prison walls in Pennsylvania. Mr. Booker, who is black, studied for four years to qualify for ordination. A hearing on possible parole for the prisoner is scheduled for later this year.

Soviet secret police (KGB) used radioactive tracers to locate an underground printing press operated by the unregistered "dissident" Baptists, according to a report smuggled from the USSR to the Slavic Mission of Bromma, Sweden. Paper bought by Baptists for the Christian Underground Print Shop was apparently treated with radioactive tracers by the Soviet police after they discovered the paper supply source, and helicopters with sensitized devices then scoured the countryside until they found the print shop.

First Baptist Church, Tapachula, Mexico, enrolled some 10,000 children in vacation Bible school last Summer thus achieving what is "probably a world record," according to Orvil Reid, Southern Baptist representative to Mexico. The 500-member church sponsored 153 schools in homes with morning, afternoon and night shifts for six weeks. Some afternoon and evening schools had departments for young people and adults.

The sixth annual assembly of the Texas Conference of Churches had as its theme, "Reconcile by word and deed." Delegates planned a major consultation on aging to be held July 1-4 in Austin, the selection of 80 communities in Texas in which to encourage the religious, medical, and legal professions to share ways in which to increase the value and quality of life, and the organization of a program for coordinating church response to natural disasters.

Wesley Theological Seminary, Washington, D.C., hosted a day-long seminar for faculty members, seminarians, and representatives from the nine Consultation on Church Union denominations, to discuss the affirmation approved last November about the mutual recognition of members. An observer said the COCU participants tended to agree that what divides them is much more sociological and historical than theological.

"Restlessness and change" is the dominant theme of church news today, according to Dr. Albert P. Stauderman, editor of the official periodical of the Lutheran Church in America, *The Lutheran*. Addressing the 61st meeting of the denomination's editors' association he commented that "there may be some progress toward specific goals, but there's not much news that's upbeat or exhilarating."

Wesley's Chapel in the heart of London is reported to be in real danger with the \$1.1 million restoration appeal, launched last year, far short of its goal. The Methodist Record, British Methodism's leading independent organ, said, "The position is that about \$520,000 has been raised in all. Of this, about \$162,000 has come from America." The chapel was closed in 1972 — presumably for three years — with the hope that funds would be forthcoming to repair the deteriorating structure.

Fourteen ministers from 10 countries in Central and South America and the Caribbean recently attended the Annual Union Church Pastors' Conference at Bogota, Colombia. Theme of the 1976 convention will be the unification and the crystallization of the role and purpose of English-speaking Union Churches in Latin America. Committees were appointed to visit all the Latin American and Caribbean union churches before the 1976 meeting.

North Dakota became the 34th state to ratify the Equal Rights Amendment to the U.S. Constitution. In 1973, the measure had failed by a narrow vote. Thirty-eight states must ratify the amendment before it can become part of the Constitution.



High School Leaders Surveyed

NORTHBROOK, Ill. — A national survey of high school student leaders reveals that 88 per cent of them believe "there is a God or a supreme being" and 82 per cent feel religion is relevant in today's society. . . . The survey, conducted by Who's Who Among American High School Students, also shows that 74 per cent of the top students consider themselves members of an organized religion and 86 per cent attend religious services either regularly or occasionally. . . . Religion was one of 23 general topics covered in the fifth annual survey by Who's Who. Questionnaires were sent by the Northbrook-centered organization to 70,000 of the 236,000 student achievers whose names appear in its 1974 edition. Some 23,000 responses were received, forming the basis for the latest survey. Of the total, 50 per cent were Protestant, 32 per cent Catholic, 3 per cent Jewish, less than 1 per cent "other." Caucasians comprised 89 per cent, blacks 6 per cent, "others" 2 per cent. In some cases, youths surveyed did not answer certain questions. . . . The survey covered a wide range of topics. (RNS Photos)

Women's Division head addresses North Arkansas women

At the Second Annual Meeting of United Methodist Women of the North Arkansas Conference, held March 8 at Hendrix College, Ms. Theressa Hoover, associate general secretary of the Board of Global Ministries, gave the keynote address.

The following are excerpts from that message, the general theme of which was reported, along with the story of that meeting, in last week's issue.

Ms. Hoover is a native of Arkansas, born at Fayetteville where she spent her early years. As chief executive of the Women's Division she heads the policy-making body of the 1.5 million member church-wide organization of United Methodist Women.

'To be alive'

A Faith For The Future:

... There's a great potential out there for us into the future. And I face it with great expectation. I don't fear the unknown. Do you? Have we reached the point where we have no faith in the fact that God in Christ is still active in our world, is still changing people through people-changing systems? And that it all can be done by us who call ourselves Christian, in that name?

Have you lost so much faith that you don't believe that wherever you go he's there before you? And are we such pragmatists in our everyday lives that we have no sense of trusting ... ?

If we've reached that point, we've reached the point of a very jaded theological understanding of what it means to be a Christian. Life is there; the promise is with us!

OUR HISTORY AND HERITAGE AS UNITED METHODIST WOMEN

The Rock From Whence We Were Hewn:

The work of our predecessor groups was "rock bottom" work. They came up out of a very hard situation. It was a case of having a need that was so very, very glaring and nobody was doing anything about it ...

Those early predecessor groups were "reality focused." They sang and prayed, but most often it was singing and praying to restore their spirits; praying for guidance in the immediate situation ...

Do you think it was easy for those gals to march into a General Conference and say "Hey, we're gonna get our speaker on that floor" and tie up the place for two days trying to decide if they were going to let the women speak for ten minutes? Do you think that was easy? Now you go to those Conferences and you just take it for granted.

Think of what a heritage you have, and what a responsibility you have to act responsibly, wherever you are, because of that heritage!

"For Men Only":

You've heard all the old mission stories. Right? That in ... the days when the church was sending men and their wives ... only the men went "commissioned." It didn't make much difference what the wife was, so long as she kept him comfortable and able to work. Literally! Some of the commissionings were like that: "I commission you John in the name of the Father, Son and Holy Ghost;" and soon; and "I commission you Mary, go and take care of John ..."

The Whereabouts Of The Church:

The Church is not in any one place exclusively. It does not occur at any one time exclusively. It does not depend upon any one status of the laos, the people of God — be they clergy and ordained or be they lay and unordained. But "committed!" That's the Key!

ON SOCIAL ACTION

How To Change Institutions:

... But I also know that ... there are still many of us who are fearful. We don't trust. We don't really believe the Christian has much to do with the social climate. Or if we move to the point of granting that the individual Christian does, we don't believe the structures of the Church should be moved or used to change the structures of the social scene.

And I suggest that possibly that's either a cop-out or a misunderstanding of the meaning of the Church. Or it's a misreading of the complexity of the political, social and economic structures under which we live.

If you think acting solely as an individual that "I'll get right with God, therefore I'll change the system" — if you think you can do that as an individual, you do not understand the complexities and the interlocking relationship of the institutions of this country!

And so I say to you, you cannot change institutions, you cannot circumvent institutional power solely through individual power. You need the rubbing, the tension, the coming together of several individuals ...

Citizens Of Two Worlds:

I would remind each of us that we live as citizens of two worlds. I am a citizen of the U.S., as bound by geography. I am also a member of that little colony of heaven on earth ...

And each citizenship should inform the other. Somewhere I had to learn how to function as a citizen of the U.S. out of my understanding of what it means to be a Christian. And there may very well be times where as a Christian I have learned something out of what it means to be a citizen of the U.S.

On The Giving Of Money:

Now why should the giving of \$13.5 million by women to missions of the denomination exceed by \$3.5 million the mission money that comes from the total Church? ... We (UMW) are already going the second mile! We're getting there first with the most in terms of the total program of the denomination! I make no apologies at all for where United Methodist Women have been.

On The 'Twin Demons Of Race And Sex':

Now we think we've had our time with race. But don't kid yourself ... Some of you think it's all over now and can forget about it ... But we've not yet reached a resting place!

Perhaps we're at the place where sex is going to have to be that next battlefield for us ... So somewhere we've got to be concerned about the exploitation of any person, whether on the basis of race or sex or religion ...

And the thing I'd like to say — in this latter quarter of the 20th Century — is that the issues of race and sex certainly



KEYNOTE SPEAKER Theressa Hoover, associate general secretary of Board of Global Ministries, and Conference President Gladys Womack at speaker's stand.



LUCILLE NIX, president of Little Rock Conference UMW brings fraternal greetings.



"WHERE YOUR MONEY GOES" is explained by Treasurer Deana Lloyd.



HONG KONG MEETING of World Federation of Methodist Women is reported on by Nadine Hardin who attended the October, '74 event.

should not find their way into the new century! We should have handled those in such a way that our progeny, into the 21st Century, can move on to other kinds of things that are still affecting them.



A THEME COMES ALIVE — Young people from Church, directed by Elise Shoemaker, present the "Alive" theme in dramatic skit with vocal and instrumental music and numbers by handbell choir.



IN MEMORIAM — A memorial service was held for the late Cecil (Mrs. John A.) Holman, who at the time of her death Dec. 27, 1974 was a Conference officer. Hendrix student Reginald Moore is shown singing "They will know we are Christians by our love." Moore's mother, Euba Mae Winton, led one of 15 Interest Groups.



THE JOY OF MUSIC was shared by all as led by Avis Moore.

BELOW: Honored with Special Memberships were the youngest and oldest attendees: Beth Campbell of Marvell (left), age 18 and Lois Jones of Harrison (center), age 85. Vice president Leonora Wilcox makes presentation.





"WE ARE ALIVE AND WELL" was the theme as Conference officers and District presidents responded as report was given by Willene Hampton of Morrilton.

AFTER THE KEYNOTE address, Theresa Hoover is greeted by friends.



THE EXECUTIVE COMMITTEE and guests dine after being in all-day planning session on Friday prior to Saturday's Annual Meeting.



STANDING ROOM ONLY as some of the 741 registrants wait to sign in. More than 800 attended the one-day session.

An interview with Theresa Hoover

In an interview following the Second Annual Meeting of the North Arkansas Conference United Methodist Women, Ms. Theresa Hoover responded to the following questions from the Arkansas Methodist.

Arkansas Methodist: How do you evaluate the status of women's work today as organized under UMW compared with the former WSCS organization?

Ms. Theresa Hoover: Well, that's always a question one deals with, I suppose, from wherever one sits.

As I look at it across the nation, I feel very excited about it. This is about my fourth Conference meeting in about four months and in each case the number attending was larger than it had ever been.

And in each of those four places there were more of the so-called younger women than previously. I think you noticed that there was a pretty good group of young people at the North Arkansas Conference meeting.

I feel that there is that great potential. I don't think that we have noted any great losses... We made almost four per cent increase in giving and pledges; we had a goal of five per cent. That's not bad...

Do you see any one advantage in the UMW structure over that of the WSCS?

I think one of the advantages always in any institutional structure is the fact that if there is sufficient reason for giving consideration to reorganization it also allows all of us who think we've learned the old to perfection to have to grow as we struggle to understand the new.

And it's in that growing and struggling that we have to answer questions — we have to deal with what does mission mean for us in the Twentieth Century.

I think UMW does that. I think it gives more opportunity to really focus on women themselves who are members, and on their needs. Much of our mission psychology has been the needs of other people as though we didn't have needs ourselves. I think UMW offers that.

The comment is sometimes made that UMW does not have as good a study program as the former organization. What response do you make to that?

... First of all, I have a problem with the assumption that UMW has a responsibility for the mission studies to begin with. Has... a similar kind of challenge (been made) to the Commission on Education, or the Council on Ministries of the Conference?

You see, mission education is not the domain of women, though that's the way we've thought about it... But let me say this. We have tried; we have tried to work at doing cooperative study...

But when you get a cooperative school, you tend to get cooperation with the Council on Ministries or some other board or agency the leadership of which is basically the ordained ministry, who are mostly men. So you've not only crossed the sex line but you've crossed the line between a lay group and a clergy group.

So you see that when you begin to streamline to fit the already "busy schedule" of the clergy, you've already distorted something that is good and going and strong! In fact, we're doing some rethinking of this.

And I think probably some of the reasons we try to latch on to those schools in that way is largely because the general church, through its educational channels, has never come up with anything of its own...

And maybe we should ask the question should so many of those positions in the conference itself be held by ordained ministers? Why shouldn't we have more lay men and lay women involved there, too?

How is your Division concerned with ordained women?

Well, first of all, the Women's Division was perhaps one of the more deciding factors in getting petitions going over at least three different General Conferences, petitioning for the right of women to be ordained. We've had that long time interest... And we don't believe the myth that a lot of people say that the women in the local churches are the ones that make it impossible to appoint women ministers.

Recently the Consultation of Ordained Women issued a resolution calling for a "quota system" of placement of women in leadership positions. How do you respond to the sometimes-heard comment that such quota systems are "sub Christian"?

Well of course some people say that because they've always been on the side that works in their favor. They had it without ever having to say that's what it is. I don't buy that.

You see, we are accused as the Women's Division as having insisted on a quota system — like 40 per cent of the women's staff at certain levels shall be women, etc. The thing people don't realize is that we're bringing in about 50 per cent of the Board's income. So why shouldn't we?

No one can sell me the theory that people, the Church, The United Methodist Church is going to be Christian in its appointments or elections of people without some limitation being given to that performance by the Church itself. And there's nothing in the Church's past performance that makes me think I'm wrong.

So until the performance of the Church comes more nearly in line with what we think is a good operating principle, I think we've got to operate with quotas... I have no problem with quotas.

How do you evaluate the Board's dialogue with the Evangelical Missions Council?

I'm not so sure how helpful it would be to respond to that. For I think you have to deal with it locally. And so far as I'm concerned, in terms of being an executive of a national agency, I don't feel I have any reason to be responsible to the Evangelical Missions Council...

And so far as I know they (are not) raising any questions about UMW.

I would just say basically I don't agree with them. I think they are out of touch with the reality of the world. And I think it's a retreat — to one of those frozen moments in history that they would like to have return. And I don't think that's the way the world works. The missionary is never again going to be glorified as they were during the early 1900s.

What one message would you give to local UMW units?

Uppermost would be that they really give serious study to the Purpose. And to know that these words are not just some words that were put together to get approval by General Conference. They are words that were argued and debated over many months by a planning group and by the Women's Division. So you could almost say they are there with "calculated reason."

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The Sunday School Lesson

by SARAH GALLOWAY

Can We Live Victoriously?

Lesson for Easter, March 30

Orientation: Easter! How very significant, that as we are considering the fifth and last of the five affirmations of faith in Hebrews, we are really delving into "hope." The affirmation, "We have a hope," is the sure basis for examining the topic, Can We Live Victoriously?, that leads us into this lesson. Since we are dealing with the high point of these great affirmations, it is logical that we link them together here as we take a look at the whole theme of the writer of Hebrews.

1. We have a revelation, the celebration of God making himself known to man in the coming of Jesus, who was perfectly God and perfectly man — answering the question, "How Is God Known Best?"

2. We have a Christ, who not only was the perfect high-priest, but was the perfect sacrifice. All believers are priests, and are called on to be the answer to the question, "What Does It Mean To Care?"

3. We have a new relationship, a covenant relationship in which God writes his laws on the minds and hearts of his people, who together make up a fellowship. This means "We need not face life alone."

4. We have a faith, a hope with a certainty, which adds up to assurance. Being faithful, means living the faith — the fact that makes our faith "valid."

5. We have a hope!

These add up to the message of Easter! What an outline!

Scripture: I Corinthians 15:3-15, 58; Hebrews 13.

Memory Selection: "Jesus Christ is the same yesterday, and today and forever." Heb. 13:8.

Devotional Reading: Psalms 118:21-25.

Purpose: To discover the way in which the resurrection helps us to live victoriously.

Prayer: Dear God, save us from the temptation to make a pagan festival of Easter, as we celebrate the resurrection hope. Amen.

• • • • •

Looking at the scripture: As we begin reading Hebrews 13:20, today we are hearing the writer's prayer — a benediction to what he has said in his "short letter." "And now may the God of peace who brought again from the dead our Lord Jesus . . . equip you with all you need for doing his will." He has not mentioned the resurrection before, but seems to be recalling it here as basic to their faith, in fact confident essentiality.

It is God giving the victory through Jesus (I Cor. 15:57), a victory for peace, meaning men may be reconciled to each other and to God; a victory for love, meaning people can, and should be supportive of each other by bearing each other's burdens and building each other up in the faith; and a victory for hope (over death) by his resurrection.

This in no way means there will be no more dying in this world, but it does mean that the resurrection destroys the power of death to defeat us. The resurrection is the triumphant "vindication of the character of God." "If it were not so, I would have told you."

Again, we are in a joyous celebration of his coming. First, he came to us at Christmas in his birth, and second at Easter, in his resurrection!

Quoting from the International Lesson material, "If Jesus is the way — the whole way — and came to show men the whole way, is it not plausible that the effort would include the eternal aspects of the case, especially the resurrection?" George Butterick writes that "God is not God, if his kingdom on earth is an endless cemetery."

Death is one of the circumstances that stood the test of the Covenant (which we thought about March 16) in that the resurrection was the victor.

Dr. Walter R. Courtenay writing an Easter message in the Laymon analysis for this lesson, says: "Easter does not argue for the survival of our bodies, but it does argue for our survival and entrance into an estate wherein we shall receive new bodies. As Paul states it in I Cor. 15:37, our burial is like the planting of a grain of wheat. The grain decays and is no more; it dies, but from that place of death rises a new life that eventually creates new grain bodies, like the one that died, but not the same."

John Workman, the editor of the **Arkansas Methodist**, says of the resurrection, "In addition to Easter's assurance that man's life is eternally in the hands of God, the resurrection principle has a very practical 'everyday' message for us. It assures us that amidst the trials and sufferings, sorrows, defeats, and 'deaths' of this life, that there is at work the divine principle of new birth and of new life. Resurrection is God's way of saying simply — and profoundly — 'you have a new chance.'"

In the face of the affirmation of hope in the resurrection, can we possibly let death weight us down with despair? In confessing and living the Christian faith, based on both the social implications of the Gospel for bettering the lot of people in this life, and the resurrected portion of eternal life, might there be concern that one may be "put down" in neglect, while the other receives the central emphasis in our teaching? I'm asking you.

Both of these concepts are basic in the life and teachings of Jesus. The last time around we talked of feeding the hungry, and loving our enemies. Today we celebrate the sure hope that victorious living includes Easter! This is our "hope" birthright!

• • • • •

For discussion

In what ways does the resurrection faith help you live a life of victory? Does it help in times of discouragement and failure, loss and disappointment? What about experiences of great blessedness? Or is your faith in immortality reserved for those last goodnights? Name some very realistic elements in the victorious life you live? In what way have you found recovery after the death of a loved one? (Did you deal with it as one of those "simplistics" such as, "It was the will of God?") Or have you found "investments" of your love and energies for service to others a worthy response?

What issues can you bring to mind that call for the resources of eternal hope? A family whose father and husband rejects the appeals of the Church as it offers its ministry to his wife

and children? A young husband whose wife was killed in a car accident, leaving him with three small children? A youth center in the neighborhood that has been closed because of the suspected use of drugs? The problem of a couple of young people bringing liquor into youth meetings resulting in actual inebriation to some? The fine young couple about to get a divorce because "another woman" or "another man" has intervened to alienate affections? What hope can be offered to help them?

What "resurrection" observance, or message does your local church offer? Someone has said that the only time it is ever mentioned is on Easter Sunday. How could our weekly Sunday worship services be rearranged to include a weekly celebration of the resurrection? There are no orders of worship in the New Testament, so it is up to people to make their own emphasis.

It seems to me that since Sunday marks the day of the week on which the resurrection took place, and is the day the Christian Church has chosen as its day of rest and worship, that more than the statement in the Apostle's creed, should be done to hold constantly before the people the significant meaning of the resurrection for "victorious living."

List the things done in your Church — even on Easter. Is it significantly more than flowers, hats and clothes? Finally, would always looking at death as a disaster, seem to you as a Christian, to be a type of paganism? May the Church help us to change this.

Conclusion: It helps me to remember that — at Pentecost — following the resurrection, when Peter could have preached on many facets of the Christian witness he chose to preach on "The Power of the Resurrection."

And then the Messiah by Handel based on the book of Revelation:

"Hallelujah! For the Lord God Omnipotent reigneth! Hallelujah!

The kingdom of this world is become the kingdom of our Lord and his Christ, and he shall reign forever, and ever, and ever, and ever! King of Kings and Lord of Lords, Hallelujah!"

Do write in this space

If you have any obstacle in belief in the resurrection, please write it here and take to class for discussion.

Prayer: Dear God, don't we ask a lot of you? But please, don't ever let us live out our lives without the power of the resurrection for victorious living. Amen.

Among us teachers: This is the time for us to relate in a very meaningful way (to the class) just what faith in the risen Christ has meant in our lives.

Next Sunday: Today's lesson finishes our study of Hebrews, and next Sunday we begin a new unit on Old Testament themes. Our topic will be, "God's Glory In Creation." Read Psalms 104.

"The Living God does, indeed seek man."

Don't hide death from child, church group told

DENVER (RNS) — Don't hide death from children, a clinical psychologist told a Roman Catholic conference on reconciliation and renewal here.

"We have to realize that the persistent denial of any reality is psychologically costly," Joan Guntzelman of Albuquerque, N.M., said in addressing the seventh annual Mile Hi Religious Education Congress.

"Death is the way life goes." Children are as concerned as adults and it should be discussed with them, she said.

One problem is that society "makes many attempts to push death out of sight." The United States, she believes, is a "death-defying and death-denying society."

In spite of the shunting of old and dying persons into nursing homes and hospitals, "death is all around us," Ms. Guntzelman said. "Children experience it, and they are willing to talk about their experiences." But because they "don't have the equipment to handle it," adults must explain it to them.

There are various levels of understanding, she said, quoting various psychologists. Some, she said, think children "tune into death" at infancy, while others think comprehension begins at about the age of two years. Others feel it does not take place until about the age of 10. She holds with the infancy theory.

Infants experiment with "being and non-being," Ms. Guntzelman said, giving as an example games of peek-a-boo, disappearing and returning games, and eventually hide and seek.

The phrase "all gone" is one of the first an infant learns, perhaps in connection with drinking all of a glass of milk. "These are experiments with death," she held.

She said that chronological ages of youngsters do not always parallel intellectual ages. Thus a child might not grasp the abstract idea of death but will develop a perception, a "picture of death."

Adults often recall a scene or event at the time of the death of a family friend or relative during their early childhood. Later, the perception becomes more concrete, she said.

Ms. Guntzelman said it is important that children understand death because some psychologists have found depressive psychosis in children who were bereaved early in life.

There are three phases in children's acceptance of death, she said. From infancy to about five years, children do not recognize death as final. "There is a close relationship between death and a departure." At this time, a child needs "warmth, support, and closeness if he fears separation. While grownups don't have to come up with all the answers, they should let the child talk freely. Be honest about death, but not brutal."

Dead animals along the highway, dead insects can be used to explain death, the audience was told.

The next phase of comprehension runs from about five to nine years of age. Now there is a tendency to "personify death" as "something scary — a skeleton, ghost, a Martian, or an ugly animal." The child "imagines" the ways he can escape death, such as not stepping on sidewalk cracks, but still he begins to comprehend the finality of death.

"Any discussion of death should stress life," Ms. Guntzelman emphasized. Be honest and consistent and "don't hurry and change the subject," she suggested. "Find out what prompted the questions about death." Point out that "death is a part of life and not a punishment."

The "adult concept" of death comes after the age of nine, she feels. "Here is a clear recognition of the finality and the inevitability of death and its universality."

If there is a death in the family, "don't banish a child to the home of friends or relatives," she suggested, adding that a

child needs support, warmth, and care during the time of a death, just as adults do. A child feels safest with his family and "needs to learn how to grieve."

Be "simple and honest" in explaining death, Ms. Guntzelman said. Let children talk of the death and after five years of age — if they want to — let them go the funeral homes and funerals. But prepare them for what they are going to see.

As for religious explanations of death (i.e. "God took him away," etc.), don't use this "unless it means something to you," she warned. She cited the severe emotional strain of one youngster who had been told by his parents that God had "taken" an infant brother. The boy, she said, wouldn't sleep, wanted the lights left on in his bedroom, and took other precautions because he was afraid this God would take him, too.

'The dying want our presence,' says hospital chaplain

BUFFALO, N.Y. (RNS) — The chief Protestant chaplain at Meyer Memorial Hospital here says that death must be placed in a realistic perspective to offset the tendency to fear and deny death.

"Most people today do not die at home. They die, so to speak, offstage. We have put death in sterile wrappings and immaculate surroundings and have, in effect, attempted to deny it," said Dr. C. Charles Bachmann.

Dr. Bachmann, a Lutheran minister, is assistant clinical professor in psychiatry at the State University of Buffalo. He has been chief Protestant chaplain at Meyer Memorial for 19 years and in the past two decades trained more than 250 religious of all faiths to minister to the

dying and grieving.

Whoever deals with a person in crisis needs to take a "wholistic approach, to look at the total being," he said.

All of us are dying from the moment we are born; so birth, life, death, and eternity are on what I would call a continuum," Dr. Bachmann said. "They are a cycle, an unending, unbroken kind of cycle. We move from one phase or one stage as we literally are dying by inches or by hours."

Sometimes "the patient is more ready to come to grips with his existence and whatever phase of it he is in than most people realize," the Lutheran chaplain said.

"I try to have the students realize that

when they begin to work with those in the crisis of illness, they themselves have to come to grips with their own demise. I think we might wonder about that sometimes."

Dr. Bachmann said chaplains or others assisting can be of greatest help to those in the crisis — especially in "terminal" illness — by remaining "quiet, calm, and able to stand by the sufferer in his distress in unhurried communication."

"When the chips are down," he said, "we may be strong as a personality, strong in faith. But what the dying individual wants is our presence. In this we should see ourselves as a representative of the Real Presence."

From Our Readers . . .

PROJECT THE WHOLE TRUTH

To the Editor:

Your editorial "Witnessing to our Hope" was indeed thought provoking as is Dr. Bennett's interview. You made the statement "our concern must be not just to change an image but to project a truth: that the 'true Church' is the hope-filled and hope-giving instrument of God's saving truth."

There are two items that should be added: One, the true Church should project the truth. That means all of it (full gospel). We are not to pick and choose. John 14:6, John 16:13, II Timothy 2:15 and 3:16. Two, WE cannot change anything unless God wants it changed. A great deal of emphasis in the Methodist Church today is put on I, ME, WE, US. See I Corinthians 3:18-23, John 3:30, I Peter 5:2-7. Everything must point to Jesus, rather than to man.

Christians have hope and peace. But it does not come from man. In the world's eyes peace is the absence of trouble; the Christian has peace in the midst of trouble. Romans 8:24, I Corinthians 15:19 give a good description of Christian hope.

If our individual lives and congregations do not reflect hope, all the home

work and study in the world will not supply it. However, Jesus will if we ask humbly and then study. Jesus puts hope in the heart; man puts hope in the head.

Mrs. Carla Tunnell
P. O. Box 318
Mabelvale, Ark. 72103

A 'THANK YOU'

To the Editor:

I have just seen a copy of the Feb. 20 issue of the *Arkansas Methodist* with the full-page report of the recent curriculum workshop. I want to tell you how much I appreciate the creative way in which you handled this report. It should be a real help to all children's workers throughout the Arkansas Area.

Ewart G. Watts
Editor of Church
School Publications
Nashville, Tenn.
(March 4, 1975)

MRS. PAUL E. MARTIN WRITES

To the Editor:

You have been so kind and thoughtful

in your comforting expressions of sympathy. . . And your account of my beloved husband's ministry is something I shall treasure always.

We both remembered and cherished so much our years of service and friendship with the dear Arkansas people.

. . . Almost one thousand letters have come to express love and gratitude. . . May God continue to bless you. . . My love to each there.

Mildred (Mrs. Paul E.) Martin
Preston Towers, Apt. 407
6211 W. Northwest Hwy.
Dallas, Tex. 75225

NASHVILLE: "NOT OUR REVIEWER"

To the Editor:

A ministerial member of your conference telephoned me on Curri-u-phone to call my attention to a letter from Dr. William C. Terry of Hot Springs, Ark., which was published in your March 6 issue (page 9, in the "From Our Readers" section of the *Arkansas Methodist*. He was concerned because of the statement by Dr. Terry, "I am currently serving as a review person for Methodist Headquarters on 5th and 6th grades take-

home literature."

The purpose of this letter is to report to you and to your readers that neither the Section on Curriculum Resources, nor the Program-Curriculum Committee, nor the Board of Discipleship has appointed Dr. Terry or any other person to review 5th and 6th grade take-home literature. There are groups within The United Methodist Church who, on their own, have set out to review portions of our literature. It is possible that Dr. Terry belongs to one of these groups and that this is what he means. If so, it seems to me he should make this clear, both to you and to your readers.

Ewart G. Watts
Editor of Church
School Publications
201 Eighth Ave. South
Nashville, Tenn. 37202
(March 10, 1975)

REBUTTAL

To the Editor:

This is in rebuttal to Mrs. McKinney's letter in your March 6 issue. The Book of Discipline of The United Methodist Church says "We seek equal rights and

(Continued on page ten)

Deficits plague Board of Discipleship

NASHVILLE, Tenn. (UMC) — The 100-member United Methodist Board of Discipleship, working under the cloud of a \$737,168 deficit for 1974, spent three days here in early March projecting goals and objectives for the 1977-80 quadrennium and refining programs for 1976 and the balance of 1975.

Two of the Board's three program division and its two publishing divisions closed 1974 with deficit operations, the largest deficit (\$442,314) being in The Upper Room. The Support Services unit of the Board overspent its 1974 budget by \$408,630 which is included in divisional deficits for such services as telephones, printing, accounting, shipping, personnel, and building services.

Dr. Melvin G. Talbert, top staff executive for the Board, said when the 1974 budget was built in 1973 there was no experience for comparison. The Board of Discipleship was created by the denomination's 1972 General Conference bringing together all or some units from former Boards of Laity, Education, and Evangelism, as well as a Commission on Worship.

"We had to do a lot of guessing in order to build a budget for the first full year as a new board and it is obvious that we did not do a relatively good job," Dr. Talbert said. Total expenses for 1974 were \$7,285,735.

The Board of Discipleship is the second largest of the denomination's four program agencies. President of the

Board is Bishop W. Kenneth Goodson, Richmond, Va. Voting membership of the Board, which meets twice yearly, includes one-third lay men, one-third lay women, and one-third clergy persons.

Several measures were taken by the board to help prevent a repeat of the financial picture for 1975. A detailed fiscal accountability system was initiated earlier this year by the Board's administrative council.

Conscious of its financial condition as well as its program priority of world hunger, the Board also voted not to hold its fall meeting in Detroit, Mich., as planned but to return to Nashville. That decision will save approximately \$10,000. Cost of two total board meetings and committee and task force meetings in 1974 was more than \$75,000. The Board also voted to house members in the least expensive accommodations possible in Nashville this fall or to stay in the homes of staff members. A maximum of \$5 per person, per day for food was also recommended.

Sentiment was frequently expressed by board leaders that if the church wants the new agency to do what it has been instructed to do by the 1972 General Conference it will take much more financial support.

A request for a "clear rationale for expanded staff and budget for youth ministry in the Board," was referred to a committee preparing legislation for the 1976 General Conference. What the

Want to change 'Social Principles'?

Here's your chance

WASHINGTON, D.C. (UMC) — United Methodists will have the chance this spring to help revise the church's Statement of Social Principles.

With grass-roots input, the 4,000-word document was adopted by the 1972 General Conference as the first sweeping revision of a "social creed" which Methodists had first sanctioned in 1908. Some changes have occurred almost every quadrennium.

Although any individual or group within the church can submit petitions directly to General Conference, a major effort will center in the General Board of Church and Society, which has prime responsibility for implementation of the Social Principles.

The board has asked, in that process, that interested persons and groups and especially annual conferences offer their recommendations to the board to aid in developing its petition to General Conference. The deadline for this is July 1, since the board will complete its legislative work in October.

Proposals should be addressed to the board at 100 Maryland Avenue, Northeast, Washington, D.C. 20002, attention General Conference Legislative Com-

mittee. Chairman is the Rev. Orion Hutchinson of Greensboro, N.C.

The board has indicated its intention to "basically affirm the present document" rather than seeking complete revision. This, according to the Rev. A. Dudley Ward, board general secretary, is because the social statement has been considered a "living document" ever since its first adoption, being amended in order to "speak most relevantly to the conditions prevailing at the time, in the light of increased knowledge and experience."

The 1972 statement followed four years of study and drafting authorized by the 1968 General Conference, following union of the Methodist and Evangelical United Brethren Churches, each of whom had such a statement. A special commission was established to recommend a new statement and it conducted hearings across the nation to hear proposals and comments.

The commission's draft was accepted in large part by the General Conference, after six hours of hot debate and several brief but fiercely argued amendments.

†

Board plans to propose for legislation in youth ministry is of particular interest because of the dissatisfaction across the church about the United Methodist

Council on Youth Ministry which is "administratively linked" to the board's Division of Lay Life and Work.

†

Amnesty program needs UM support —

War resisters aren't 'bad boys,' Gold Star mother says

NASHVILLE, Tenn. (UMC) — A Gold Star Mother whose son was killed in Vietnam in 1968 told a United Methodist interstaff task force here recently that success is within grasp of the amnesty movement if enough attention can be given to Congress.

Mrs. Louise Ransom, New York, president of Americans for Amnesty (AFA), told the "Special Ministries/Vietnam Generation" group that news regarding the amnesty movement is both good and bad. Among the "good news" favoring amnesty, she said, has been President Ford's clemency program, the Nixon pardon, legislative bills now in Congress, public revulsion at more funding for Vietnam, and what she called a "new ballgame" in Congress.

Regarding the President's clemency

program, Mrs. Ransom said it has helped promote the amnesty movement because it "gives visibility to the inequities which led to the need for the clemency program." The President's program, she said, gives deserters and evaders "another impossible choice."

"Many of the men have married and have families," she said. "They are asked by the clemency program to give up their jobs and in essence to give up their families which they can't possibly support on two years of alternate service at subsistence wages." She also added that most men refuse to acknowledge they have been "bad boys" in order to take advantage of the program. "Many of these so-called 'bad boys' have purple hearts for bravery."

The "bad news" regarding amnesty,

she said, is the inadequate lobbying efforts in Congress. She also acknowledged that financial support for AFA and other similar groups is drying up.

The families of deserters and evaders who are active in AFA represent every walk of life and race, she said. "Most of the families I know through AFA are decent, hard-working, loyal American people who can't bear what this country is doing to their sons."

Since AFA was founded in 1973, Mrs. Ransom has run a personal campaign to get in touch with as many families as possible. "I want them to know there is widespread support for the resistance actions their relatives have taken," she said. Her goal, and that of AFA, is universal, unconditional amnesty for war

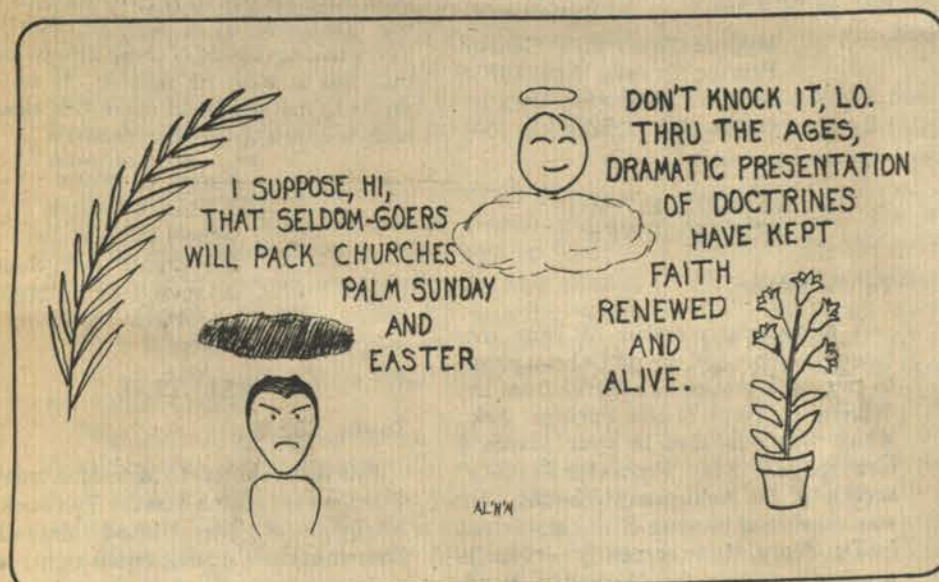
resisters and veterans with less than an honorable discharge.

Calling on United Methodists to lobby on behalf of amnesty, Mrs. Ransom said one fact which she thinks Congress should know is that 92 per cent of the draftable young men were not involved in the Vietnam War. "Congress doesn't understand what we in the amnesty movement take for granted: the most helpless in our society were the most victimized by the Vietnam War."

The United Methodist interstaff task force, chaired by the Rev. Glenn Hosman, Nashville, is funded by five church agencies but its work is conducted ecumenically through the National Council of Churches "Special Ministries/Vietnam Generation."

†

"Hi" and "Lo"



From Our Readers

(Continued from page nine)

justice for all persons." It also says that "Jesus taught us to love our neighbors and seek justice for them as well as for ourselves. To be silent in the face of need, injustice and exploitation is to deny Him." Mrs. McKinney should become more informed before making the ludicrous statement that ERA has nothing whatsoever to do with human rights. That is exactly what it is all about! Her letter is very emotional but highly unreasonable.

If the rights of every citizen were covered by the Constitution or the Acts she mentions, there would be no need for ERA. Lawyers and American and Arkansas Bar Associations endorse ERA because they know the law and they

know ERA is needed. The ERA is for men as well as women — for instance, it would make Social Security benefits available to widowers on the same basis as to widows.

There are millions of women in this country who face discrimination on the job and in other areas because of their sex. Are those of us, comfortably supported by our husbands, to turn our backs on those other women simply because we are not faced with their problems? Try to tell a widowed or divorced working mother that ERA will take away the esteem and respect she is now given. Do you think she will believe you are speaking out of Christian love?

Mrs. James M. Tinnin
Sr. High Youth Counselor
First United
Methodist Church
Siloam Springs, Ark. 72761

Arkansas Methodist

News from the Churches

DR. CHARLES RICHARDS, Camden District superintendent, will be the guest evangelist at a pre-Easter revival at Harmony Grove United Methodist Church, March 23-27. The Rev. Earl C. Mathis is pastor.

MR. CHARLES STUCK, widely known throughout Arkansas for his ministry as a lay evangelist, led a Lay Speakers' Workshop for laity in the Prescott area at Prescott United Methodist Church, March 4-5.

SINGING EVANGELIST, Bill Kennedy of England, Ark., will lead a "singing revival" scheduled to be held at Prescott United Methodist Church March 23, 24 and 25th. The Rev. Charles Walthall is pastor.

FISHER STREET CHURCH, Jonesboro, devoted three Sunday evenings in February to the mission study entitled "Global Consciousness." Miss Mildred Osment led the study which emphasized world hunger and resulted in an offering of \$132.77 for overseas relief. Miss Delma Camp was in charge of arrangements for the three-night series which drew an average attendance of 90.

THE CHANCEL CHOIR of Central Church, Fayetteville, under the direction of Paul D. Shultz, will present the Easter portion of Handel's Messiah on Palm Sunday, March 23 at five o'clock. The singers will be accompanied by Mark Brockmann on the organ and members of the University-Northwest Arkansas Symphony.

THE CHANCEL CHOIR of Trinity Church, Little Rock, will present "The Seven Last Words of Christ," by Theodore Dubois, on Palm Sunday evening, March 23rd at 7 p.m. Mrs. Markham Howe is director; Miss Carol Heineman is accompanist.

THE CHANCEL CHOIR of First Church, Searcy, will present the Easter Cantata, "Crucifixion," by John Stainer at 6 p.m. on Palm Sunday. Directing the presentation will be Monty R. Bell, with Mrs. Bill Rogers serving as accompanist.

THE HENDRIX COLLEGE CHOIR, under the direction of Robert McGill, professor of music, presented a concert at Prescott United Methodist Church on Sunday evening, March 2. Ladies of the United Methodist Women's organization served dinner to the guests preceding the concert.

DR. SHRUM BURTON, vice president of St. Paul School of Theology in Kansas City, was pulpit guest at First Church, Nashville, on Sunday, March 9.

BALDWIN ORGAN FOR SALE: Model #5, 2-tone cabinet, 32 pedals, in full service. Serious customers welcome to try out and make offer. St. Paul United Methodist Church, 2223 Durwood Rd., Little Rock. Telephone 666-9429.

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THE REV. BILL McWEENEY, newly-appointed pastor of First Presbyterian Church in Marianna, was guest speaker for the March meeting of United Methodist Men of First Church, Marianna.

ASBURY OLDER ADULTS (A.O.A.) of Asbury Church, Little Rock, plan to go by Continental bus on a two-day sight-seeing tour to Eureka Springs on April 8-9. They will stay at the historic Crescent Hotel. Mrs. V. B. Story, director of Christian Education, has arranged the tour.

LAKEVIEW CHURCH in Jonesboro District suffered fire damage recently when lightning struck the kitchen area causing a butane kitchen stove to explode. In addition to damage in the kitchen there was moderate roof and smoke damage. Fire units from Lake City, Paragould and Jonesboro responded to the call for help.

FIRST UNITED METHODIST Church, El Dorado, will participate in ecumenical Holy Week services which will be held alternately at First Baptist, First Methodist and First Presbyterian. Dr. Roy Bagley, pastor at First Church, and the Rev. Ralph S. Mann, associate, will also alternate with other ministers in preaching and other leadership responsibilities.

Oak Forest to dedicate organ, hear recital

Oak Forest Church in Little Rock will hold a Service of Dedication Thursday, (March 20) for their new church organ, and hear a recital on that instrument.

Bishop Eugene M. Frank will preside at the ceremony in which Mr. Arnold J. Tyer, chairman of the church's Board of Trustees, Pastor David M. Hankins and District Superintendent Dr. J. Edward Dunlap will participate.

The organ recital will be by Mr. John H. Summers, organist and choirmaster of First Church, Little Rock. Following the service and recital the United Methodist Women, Mrs. Deanna Ethridge, president, will host a reception and tea.

The event will begin at 7 p.m. The public is invited.

MRS. MARZELLAR WESSON

Mrs. Marzellar Wesson of Nashville, Ark., died Feb. 5. She was a life-long member of Ebenezer Methodist Church and had served as president of its Methodist Women's group. She had held numerous other offices in the congregation.

Born July 30, 1900, she was the daughter of the Rev. and Mrs. W. H. Hanna. She was married May 16, 1926 to Hershel Wesson, who preceded her in death.

She is survived by one daughter, Mrs. Mary J. James of Nashville; one sister, Mrs. Margie D. Watson of Kansas City, Mo.; one brother, Mr. Will Hanna of Dallas, Tex., and a niece, Mrs. Dadell Barnes of Kenosha, Wis.

The Rev. J. T. Counts, pastor of Ebenezer-Wiley Charge, officiated at the funeral service.

THE CHOIR of First Church, Hardy, will present "The Gospel Song of Easter," at 11 o'clock morning worship on Palm Sunday. The cantata utilizes familiar hymns of the faith, and will be under the direction of Mr. Ralph Johnson, with Mrs. Buena Rolli as organ accompanist.

MARVIN POTTS of the Little Rock Police Department spoke to the youth of Winfield Church, Little Rock on Sunday evening, March 9.

DON FLOYD, former athletic director at Arkansas State University and presently a member of the staff of Sen. Dale Bumpers, spoke concerning The Christian in Athletics at First Church, Jonesboro, for the Sunday-at-Six service on March 9.

ON A RECENT Sunday evening the congregation of Bull Shoals Church viewed slides of the Holy Land taken by Mr. and Mrs. C. O. Patterson of Peoria, Ill.

THE REV. AARON F. BARLING, associate pastor of First Church, Fort Smith, was the guest preacher for a Four Nights For God series held at Mountain View Church, March 9-12.

BOONEVILLE UNITED METHODIST Women celebrated the first anniversary of their organization with a tea in the Conference Room of Citizens' Bank at Booneville on Sunday afternoon, Mar. 9. Honored were new officers of the organization and members of the Church's Administrative Board. New officers include: President, Mrs. Don Stanford; vice president, Mrs. Bernice Posey; secretary, Mrs. Floyd Rice; treasurer, Mrs. Edith Roberts.

Personalia

MRS. CLYDE CROZIER, wife of the Rev. Clyde Crozier, pastor at Hardy, has been released from the hospital following a stroke suffered recently. She is recovering at the Crozier's new retirement home near Searcy.



Surgeon To Lead Study

Dr. Carl Wenger, a Little Rock surgeon and leader of an evening Bible study class, will present the last in a series led by laypersons at Asbury Church, Little Rock. The subject "God So Loved," is scheduled for Sunday evening, March 23rd, and will complete the four-session series entitled, "A Journey From Nazareth To Jerusalem." Interested persons are invited to attend.

DAILY BIBLE READINGS

Below is a schedule for the Daily Bible Readings, which the Board of Discipleship invites you to use as a regular guide in your homes.

Mar. 23—Sunday Luke 19:33-38
Mar. 24 Isaiah 42:1-4
Mar. 25 Isaiah 42:1-5
Mar. 26 John 16:1-4
Mar. 27 John 17:1-5
Mar. 28 Isaiah 53:4-9
Mar. 29 Job 19:21-26
Mar. 30—Sunday Col. 3:1-4

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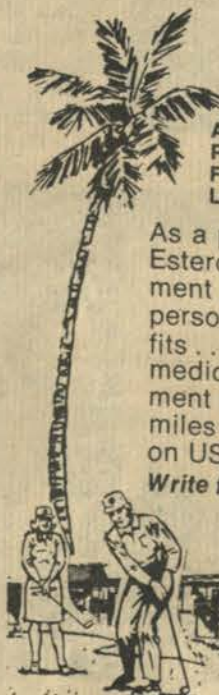
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Henderson And Ouachita Athletes Meet

Fellowship of Christian Athletes members from Henderson State College and Ouachita Baptist University in Arkadelphia held a joint meeting at the Wesley Foundation with former Razorback Bill Burnett, FCA representative, as featured speaker. Wesley Foundation girls provided hot dogs with chili and potato chips, and cold drinks for the 50 persons in attendance. Shown here are Bill Burnett, Ronny Burton and Wesley Kluck of Ouachita, and Jim Ford and Nathan Gills of Henderson. The Rev. Bob Trieschmann is Wesley Foundation campus minister.

†



Sixth Grader Earns God And Country Award

Boy Scout David Barnes receives his God and Country Award from the Rev. Worth W. Gibson, his pastor at First Church, Jonesboro. With them are David's parents, Mr. and Mrs. Bruce Barnes. Bruce is the leader of Troop 6, sponsored by First Methodist Church.

†



Lay Speakers' Class At Forrest City

Mr. Roy Weld (center), director of Lay Speaking in the North Arkansas Conference, taught a class at First Church, Forrest City, thus helping in preparing lay persons for certification as lay speakers and leaders in the local church. Other participants in presenting the program were Mr. T. G. Bratton (left), and District Superintendent, the Rev. Elmo Thomason.

†



Lepanto Church Hosts Clinic

Teachers and prospective teachers of children, youth and adults from Marked Tree and Trumann United Methodist Churches joined with those of the Lepanto Church for a Teaching Clinic on March 9. Leaders included Mrs. Jim Beal, Miss Bonda Sue Deere, the Rev. Arvill C. Brannon of the North Arkansas Conference Council on Ministries staff, and Mrs. Walter Lindley.

†



God's Squad Performing At Oak Forest, Palm Sunday

God's Squad, 48-voice youth choir of First Church, North Vernon, Indiana, will present the musical "Alleluia" at Oak Forest United Methodist Church, Little Rock, on Palm Sunday, March 23 at 7 p.m. The public is invited. God's Squad is under the direction of Tom Judd, and includes junior high and high school students.

Poetry Panorama

By Barbara Mulkey

Helen Keller wrote . . . "You hear the inward call to newness of life in the resurrection time — let us heed it and rise to higher planes of being."

I Thank Thee, Lord

FOR: Fish and animals, for birds and fly;
Flowers and vistas to delight the eye;
Family, shelter, food and health;
Friends whose love means more than wealth —
I thank Thee, Lord.

FOR: Sun and moon, and evening star;
Hope which beckons from afar;
Elements of earth, of sky, and sea,
Knowledge to unlock their mystery —
I thank Thee, Lord.

FOR: Air on which depends each breath;
Thy great Love which conquered death;
The universe and all within,
And thy Forgiveness of man's sin —
I thank Thee, Lord.

—by Geneva I. Crook
North Little Rock, Ark.

For Christ Gave This To Me

Each bump along life's highway
Each bush, each rock, each tree,
Oh wondrous gift,
Oh wondrous love,
For Christ gave this to me.
A knowing touch, a gentle voice,
The knowledge that I have a choice;
And then I sing with joyous voice —
Christ gave all this to me.

—by Betty Heidelberger
Lexa, Ark.

†