

United Methodists join relief efforts in Cabot

United Methodist response to the tornado which struck Cabot on March 29, taking five lives, injuring scores of persons and leaving over \$7.7 million in damaged property in its wake, has been joined to that of other religious, private and public agencies.

Bishop Eugene M. Frank reported that Dr. J. Harry Haines, head of the United Methodist Committee on Relief (UMCOR), telephoned him following the storm and said UMCOR was "most anxious to cooperate" through an ecumenical approach to relief efforts and that funds would be available through the United Methodist agency when requested.

On April 2 Bishop Frank and the cabinet of the North Arkansas Conference issued a statement inviting support of such relief efforts (see boxed item for that statement giving details on how aid may be sent).

The Rev. Allan E. Hilliard, pastor of the Cabot church, reported that the North Lonoke County Interchurch Committee, the lay equivalent to the area's ministerial alliance, met two days fol-

lowing the storm and formed the Cabot Inter Faith Council, Inc., as an ecumenical organization authorized to receive and administer relief funds.

The agency, which represents approximately 12 denominations, was formed with the assistance of the Rev. D. Rod Trout of Xenia, Ohio, executive director of the Inter Faith Council, an organization formed to aid ecumenical groups in responding to community disasters. That council, formed following the April, 1973 tornado in Xenia, Ohio, which resulted in 34 fatalities, has been utilized by United Methodist relief agencies in channeling funds during several major disasters.

Mr. Hilliard reported that the Cabot church experienced considerable glass and roof damage. The parsonage damage was called "on the minor side of major," with extensive glass and roof and some wall damage. Mr. Hilliard reported that use of the church had been offered to the Red Cross as a relief station, but since electrical power was off, such use was not practical.

The Rev. John H. Thompson of Little

Rock, associate director of the Area Program Council and coordinator of the denomination's Area Disaster Relief office, was in Cabot two days following the storm, surveying damages and visiting with local United Methodist officials. Mr. Thompson said that in the United Methodist disaster agency plan, the superintendent of the district in which a disaster occurs serves as the administrator of United Methodist relief funds, and that he may appoint another person, such as a local church pastor, as an associate administrator.

Mr. Thompson said that United Methodists who wished to provide food or clothing or household goods were encouraged to do so through either the Red Cross or the Salvation Army, noting that these agencies were best equipped to administer such aid. He said the greatest help at this point in the Cabot relief effort would be through funds directed as indicated in the statement by Bishop Frank and the cabinet.

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(See 'Tornado in Cabot,' page two.)

How to help in Cabot

We invite all United Methodist people to give support and encouragement to the people of Cabot in their recent tragedy. An Interfaith Council has been organized in Cabot which will dispense this financial aid where it is most needed. The funds will be channeled through the United Methodist Committee on Relief (UMCOR) and has been authorized as an Advance Special. Contributions should be sent immediately to the Conference Treasurer, Mr. Grafton Thomas, Box 6009, Little Rock, Ark. 72206.

Bishop Eugene M. Frank and the Cabinet of the North Arkansas Conference

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Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, April 8, 1976



95th Year, No. 15

Third Holy Spirit Conference planned at Jonesboro

"The Holy Spirit Working to Make Disciples" will be the theme of the Third United Methodist Conference on the Holy Spirit, to be held June 17-20 at First United Methodist Church, Jonesboro. The event is sponsored by the host church and the Council of Evangelism of the South Central Jurisdiction of The United Methodist Church.

Among principal program leaders will be Bishop and Mrs. Eugene M. Frank, Dr. Roberto Escamilla, assistant general secretary of the Board of Discipleship, Dr. James Kennedy, pastor of Coral Ridge Presbyterian Church, Fort Lauderdale, Fla., the Rev. Tommy Tyson, a conference evangelist from North Carolina, the Rev. Robert Coleman, professor of Evangelism at Asbury Seminary, Mr. Guy Charles, founder and director of "Liberation," and the Rev. Worth Gibson, pastor of the host church.

In addition to platform messages, the conference will feature seven workshops and numerous talk-it-over groups. Special music during the four-day event will be provided by The Christian Edition, a group of approximately 60 youth from the host church, and by New Life, a Christian folk music group. Mrs. Pat Ritchie will be soloist and song leader for the conference.

Registration fees are \$10 per person, \$15 per couple and \$3 per youth. A brochure giving detailed information on the conference, plus a registration form and information on lodging, may be obtained by writing to the Rev. Worth Gibson, First United Methodist Church, Main at Matthews, Jonesboro, Ark. 72401.

Attendance and giving up in Little Rock Conference

Report by the Rev. Cagle Fair, Statistician

Average attendance at the principal weekly worship service in the Little Rock Conference during 1975 was 29,170, or an increase of 501 per Sunday over 1974. This total is almost 36 percent of the membership.

Total membership came near showing a gain, but not quite. The total figure now is 82,478 or 14 short of the 1974 total of 82,492. The following three districts showed gains as follows: Hope District 169, Little Rock District 59, and the Arkadelphia District 33.

Total membership in the Sunday Schools dropped 1,021. The total is now 40,989 as compared to 42,010 for 1974. Average attendance also dropped by 430. The total is 21,291 as compared to 21,621 for 1974. A figure in this connection which should further alert us, is that 59 fewer Church School members joined the church on Confession of Faith in 1975 than in 1974. This is 790 as compared to 849.

The valuation of our church property and other assets was increased by a total

of \$3,155,425. The total expenditure for the Conference amounted to \$8,809,622, or an increase of \$675,494. Indebtedness decreased by \$53,519.

Specific items showing a fairly substantial increase were: Ministers' Reserve Pension Fund \$302,264 compared to \$267,956 for 1974; World Service and Conference Benevolences \$334,405 compared to \$324,075; M.R.P.F. "Special Gifts" \$129,438 compared to \$87,419; and the Methodist Children's Home \$150,480 as compared to \$121,999.

One trend stands out clear and undeniable, since 1967 we have consistently lost members, 1651 to be exact. Perhaps, when we as ministers and lay people hurt enough and put this in the right perspective, we will in a concerted effort, wrench ourselves out of this rut.

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Tenth Clergy Economic Conference to be held at Ozark Center

The 10th Annual Clergy Economic Educational Conference will be held May 2-6 at the Ozark Folk Center in Mountain View, according to Dr. Bessie B. Moore, executive director of the Arkansas State Council on Economic Education.

A maximum of 50 scholarships, all expenses-paid except travel to and from Mountain View, are available for Arkansas ministers or administrators this year. The clergy is receiving scholarship applications which must be mailed to Dr. Moore, by April 30, in care of the Council, Department of Education Bldg., Little Rock.

Eleven Methodists were among the large group that attended in 1975 and enjoyed the fine facilities and picturesque locale of the Ozark Folk Center.

Methodists serving on this year's Clergy Advisory Committee include William H. Bowen, president of Commercial National Bank of Little Rock and the Committee-Conference Chairman; Dr. John W. Lindsay, Pine Bluff; the Rev. Bill Connell, Paragould, and the Rev. Ben Jordan, Paragould District superintendent.

Conference participants have the unique opportunity to hear lectures and panel discussions involving leaders from government and all sectors of the economy. From this exposure to the practical aspects of economics, clergymen can counsel more effectively with "the folks back home" seeking answers to today's pressing issues, personal difficulties and economic concerns.

Conference Dates

General Conference — April 27-May 9
Portland, Ore.

North Arkansas Conference —
June 7-10
Hendrix College, Conway

Little Rock Conference —
June 14-17
First Church, Hot Springs

Jurisdictional Conference —
July 13-15
Lincoln, Neb.

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Foreman Congregation Meeting In New Building

Two hundred and fifty-three persons attended the first service held in the new Foreman United Methodist Church in Hope District on March 14. Present to share with the pastor, the Rev. Guy Downing, in the privilege of leading the service, was Dr. D. Mouzon Mann, district superintendent. On March 21 the youth of the church hosted the UMYF Sub-district meeting. On May 16 Bishop Eugene M. Frank will preach at the 11 a.m. worship hour and preside over a Service of Consecration.

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Tornado in Cabot: 'Perhaps to rethink life'

Leaders share thoughts on the recovery role of the Church

Two days following the tornado which struck Cabot on March 29, the Arkansas Methodist visited with church and civic leaders in that community. The focus of those visits was primarily on the role of the Church in response to natural disasters. Portions of those conversations are reported below.

Arkansas Methodist: What do you see as the unique role of the Church in response to this tragedy?

The Rev. Allan E. Hilliard, pastor, Cabot United Methodist Church: I see the Church's pastoral role as that of helping people face grief. It's a fact that some of these people have lost their identity — either their business or their home, and some have lost both. So it's a real grief problem. We have around 19 different businesses destroyed which were owned either individually or jointly by our members.

And I see one of the major roles of the Church beginning when everyone else goes home. We're facing a long process of readapting, rehabilitating, getting back as close to normal as possible. And this will call for a continuing ministry by the Church.

Mayor Willie Ray: The churches have been magnificent. They've offered their buildings, and some are being used. And let me say this to you. Even though I suffered a terrible loss (his business, a trailer park; his wife's business, a beauty parlor, and their home were all totally destroyed), the people who have volunteered to help, who have come, who have worked — well, it's just been what I'd have to call a spiritual experience for me.

Major R. E. Wortham of the Salvation Army: The role of the Church is tremendous in a time of disaster. As far as being concerned for their fellowman, the church people are the real backbone of any community, at any time. And the concern which these people are showing for each other has been absolutely remarkable. Well over half of our volunteers here are from the church-going people of all denominations. This is the kind of work they do all the time. It just happens that it's in an emergency situation now.

The Rev. D. Rod Trout of Xenia, Ohio, executive director of Inter Faith Council: The Church's unique role in a time of disaster — and it's one that I've often seen churches take alongside other agencies — is that they approach the individual in a disaster situation as a total person, one who has lost, and needs to recover, that which is physical, emotional and spiritual. And because of this, the pastoral role — as played both by the minister and church members — is extremely important. It can't be overstated.

These are the permanent, long-term participants in the recovery process. Other specialized agencies, private and government, are going to come in and do their function and do it very well. And then they are going to leave. But the pastors are there. They were there before the disaster and they will be there after the disaster. They lived through the whole thing. The thing that is important to me out of my experience is not just this emergency period and its immediate effect, but the long-term recovery process.

One more thing. If a particular church is going to have a role in the recovery process in the community, its most effective work is as a part of an ecumenical group. The churches can be many times more effective in an ecumenical setting than they can be in trying to do it alone. Nationally and regionally, this is the way denominations function now. Their chief function is with funds, and they seldom pour money unilaterally into their particular denomination's local church, but in ecumenical bodies.

Arkansas Methodist: How do you assess the spirit of Cabot?

Mayor Ray: It's amazing to me. It's real high. When we got over the shock and got organized, we got on the road to coming back real good. We're trying to get organized to see that we don't try to come back piecemeal. We're trying now to get a unified approach. We're having a meeting of business people this Saturday (April 3) at the Methodist Church for this very purpose.

Mr. J. M. Park, president of the Bank of Cabot: The spirit's good. Nobody's depressed to the point where they want to throw up their hands and quit. Although right now we have a lot of unresolved questions, there's quite a bit of sentiment for a cooperative effort at planning and rebuilding; to try to make the town more attractive. But what we've got to do now is to get the flow of commerce going again.

Mr. Hilliard: People are responding very well. They'll be able to face it and rebuild. But as to present reactions and impressions right now, two days after the storm, we're still dazed. We see things we didn't see the first afternoon and first full day. Our whole business district is just wiped out. My reaction is, almost, "Did it really happen? Is it just a bad dream?" And yet, I see people who are up and active and trying to meet the situation.



Cabot pastor, the Rev. Allan E. Hilliard (left) and his son, Joe (right), visit with United Methodist layman Henry Miller at site of Mr. Miller's Ford auto agency, which was totally destroyed by the March 29 tornado.

Perkins professor to deliver Lakeside Series

Dr. W. J. A. Power, professor of Old Testament at Perkins School of Theology, SMU, will be the inspirational speaker for the Fifth Annual Holy Week Services at Lakeside Church, Pine Bluff, April 11-14.

The series will begin with the 10:40 a.m. service on Palm Sunday and continue with services at 7:30 each evening through Wednesday. An informal devotional hour will be held each weekday at 10 a.m. Dr. Power, an ordained priest in the Episcopal Church, received the Ph.D. degree from the University of Toronto and has done further study at the American School of Oriental Research in Jerusalem and at Carl Jung Institute in Zurich.

Music for the special services will be under the direction of Lakeside's director of music, Mr. William Buckholtz. Mrs. Ray W. Toler is chairperson of the steering committee for the special services. The host pastor, the Rev. Ed



Dr. W. J. A. Power

Matthews, extends an invitation to all interested persons to attend the services.

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Major Wortham: The spirit of the town has been absolutely remarkable. Many people who lost everything seem more concerned about other people than about themselves.

Mr. Trout: There's something very redemptive in a community recovering from a disaster like this. It's that new life that the Church always preaches, but now really demonstrates and enacts with the total community.

Arkansas Methodist: What are the roots of this resilient spirit?

Mr. Trout: Of course, it's religious — whether you call it "humanitarian" or "religious," specifically. It's not so much a matter of this or that particular faith, but of a very deep, underlying faith that life is meaningful and worth living and that major obstacles and setbacks and destruction can be repaired and overcome and that it's worth the effort to do so. And that's a religious thing.

Mr. Joe Daly, coordinator, State Office of Emergency Services: Well, the Christian response that we've had has been tremendous. But I don't feel qualified to say what are the roots of this kind of spirit. I'm a 30-year veteran of the Air Force and I've seen lots of wars and I've seen a lot of people come back. Now, whether you can attribute this to human nature, to a will to survive, or to a religious nature, I just don't feel qualified to say. But I do know that it's real and that it comes from somewhere!

Mr. Hilliard: Certainly there is some humanitarian spirit to it. For example, within an hour's time there were enough front-end loaders here to have cleaned these streets up completely, could they have gotten to them. And they were just local people.

Yet, again, I think there's a feeling of brotherhood and concern and empathy for people in a disaster. Naturally, those who lived a block or five miles away were grateful they weren't in it. But they had the feeling to quit whatever they were doing and bring their valuable equipment and their valuable time and spend it here free of charge.

Arkansas Methodist: Allan, what will you say when you preach next Sunday?

Mr. Hilliard: I think of two things. One, such an experience helps us realize where our values are. For example, here comes a looter — we didn't have much of that, thank goodness — but he comes and grabs worldly possessions, whereas many people who had just lost these things were more concerned about the safety and health of other people. This disaster has really helped us look at what is really of value.

Then, there seems significance in how we date things from disasters. For example, we date our own Christian history after that greatest of disasters, Calvary. And I think of how people here will date their time in Cabot from before and after the tornado. We'll begin to think of things as "That was before the tornado" or "That was after the tornado." Maybe there's a significance there; that sometimes disasters cause us to look at life at the "before and after" sense, and — perhaps — to rethink life.

Arkansas Methodist

Considering a bus ministry?

Is your church considering a bus ministry, or should it consider one? Do you need help on an already established bus ministry, suggestions for improving or extending it? The Division of Education of the Board of Discipleship of The United Methodist Church has developed a precise and practical manual designed to provide such help.

Recognizing that the bus, mini-bus, or van is a valuable asset in many church programs, this book presents three different ways of using such vehicles. Case studies, or "success stories," in three very different locales make the book helpful to a variety of church situations.

One is a county-seat town in which a mini-bus has been put to use successfully. The second describes an inner-city church which has, through a bus ministry, established an outstanding program of outreach in the community. The third is a suburban church with a real concern to bring children, and through them the families, into the church and church school.

The manual, entitled "Church Bus Ministry," edited by Roy H. Ryan, is answering such questions as . . . Why have a bus ministry? How do you organize? How do you begin a route? What kind of bus should you have? How much would it cost? What is the cost of insurance coverage? The answer to these questions and much

more helpful information is provided in this book.

Examples of the growing interest in a bus ministry are evident throughout the country and throughout the United Methodist Church. Closer to home, and one program with which I am personally familiar, is the recently established van ministry at the Highland United Methodist Church in Little Rock. Within the past two years the Highland Church has purchased two 15-passenger Dodge vans. Our experience has been that there is an ever-increasing number of uses for a service of this kind.

The vans are, first of all, used to transport those who do not drive, for one reason or another, to church and church school each week. They are proving a real asset to the youth program, and provide almost weekly some activity for that age group, as well as a trip last summer to Atlanta, Ga., and the points of interest there — Emory University, Stone Mountain, and Six Flags. The vans were used in the summer to encourage participation by the children at the Methodist Children's Home in the Highland Vacation Church School.

The two vans have been a source of fellowship for adult and children's classes. Two adult groups last fall joined forces for a pleasure trip to a Razorback football game in Fayetteville. The weekly Bible Study Group is served by the church vans, as is any special activity

Here are some ideas prepared by the Rev. Louis M. Mulkey, Little Rock District Chairman of Evangelism

planned by the church, such as the evening of Christmas caroling by children, youth and adults to the homes of shut-in members.

Two church vans are very visible evidences of the church at work, and for this reason alone, they would be worth while. But the possibilities for their use in a church program of evangelism are almost unlimited. Driving the vans has been a source of pleasurable service for those volunteers designated to do so. And paying for them has been handled through a memorial fund.

Many other churches, with equally encouraging programs, could be put before you. And realizing that more and more churches in the conference either have, or have considered establishing, bus ministries as part of their evangelism programs, the Little Rock Conference Board of Evangelism has purchased fifty copies of the manual "Church Bus Ministry," and has placed them in the office of the Program Council. For a free copy write: Little Rock Conference Council on Ministries, 715 Center St., Little Rock, Ark. 72201.

† Prepared at the request of the Little Rock Conference Board of Evangelism.

The Editor's Pulpit

From the Bottom of the Heart

Reflections on a survey

Arkansas Methodism's 'vocal minority' and 'silent majority'

Trying to pick up on a week-old opinion poll (see last week's issue) is a bit like reheating leftovers for a third or fourth serving. The whole experience just doesn't have the same zest as when it was fresh. But nevertheless, some significant feelings were expressed by the more than 700 Arkansas United Methodists who responded to the recent viewpoint survey and it is important that those feelings, and the opinions and insights from which they came, receive the church's continuing attention. Those opinions, unlike many expressed in response to polls on passing issues of the day, are concerned with church-related matters which have been around for some time and which give every indication they will be around for more time yet to come.

First off, the response to the survey was, in our opinion, generally a good one. It suggests at least three significant points for reflection. One, that United Methodists in Arkansas care a great deal about their church and the issues facing it. Two, that lay persons have not been given frequent enough formal opportunity to sound off on matters about which they have strong opinions. And third, contrary to what a superficial reading of the survey responses in last week's issue might indicate (which at first seem overwhelmingly negative), those responses indicate a deep love for the church coupled with an agonizing concern over what many consider to be issues of life and death importance to the institution.

A number of concerns emerge as uppermost in lay people's thinking. Chief among these is the feeling that their church has been overly involved in social issues at the expense of evangelistic concerns. Also, that the church's educational ministries to its own children and youth (as well as specific ministries to the elderly) have been neglected; that the church has become too much a part of the world (that the Christian community is not distinguishable enough from the secular society in which it exists), and that the church has a ministerial leadership problem which a considerable number of persons feel to be of major proportions.

All or some or none of the above may or may not be "fact." But it is significant that a considerable number of United Methodists in Arkansas hold such opinions.

It could be claimed that such surveys are of questionable value, that they aren't truly objective because they only "let the critics blow off steam" and fail to fairly reflect the thoughts of the "mainliners." To a degree this is probably true. And that fact in itself illustrates a part of the church's problem: that the so-called "mainliners" do not evidence an equivalent concern for their church as do those whom they term the church's "critics." Such inaction by "mainline" members illustrates the truth that it is easier to speak a critical word than one in support or in praise.

We do not mean to suggest that the criticisms voiced in the survey are necessarily negative or are not given as "constructive criticism." We believe, as we have said, that they are motivated by and reflect a genuine concern and love for the church. The point is that one thing the church vitally needs in our day, in addition to its vocal constructive critics, is its vocal "praisers" where praise is due. It seems, alas, that the mass of the latter do not respond to surveys or write "letters to the editor." And that is too bad.

One clear fact on the current scene is reflected to the survey: the heretofore predominant "liberal" segment in the church is being challenged by an emerging "conservative" segment. And so long as both positions are true to United Methodism's four-fold norms for doctrinal standards — Scripture, tradition, experience and reason — that is not an unhealthy situation. A church needs the checks and balances of varied points of view. Among persons of goodwill, both can strengthen the whole.

Off the Top of the Head

Time machine

I took a quick trip back to my childhood the other day and all it cost me was 47 cents. It was an enjoyable experience — sort of a Bicentennial bonus, you might say — and I know you're eager to hear about it.

It all came about because we ran out of raisin bran. That, as far as I'm concerned, is about as near to a minor tragedy as you can get. And since I'm the only one in our house who eats raisin bran, it was either I go to the store or do without. I went to the store.

You won't believe this, but the store was out of raisin bran, too! (I really believe they had it all hidden in the back room, saving it for their Pleasant Valley customers.) At first I considered a lawsuit. But after 30 minutes of searching I finally settled for a box of Nabisco Shredded Wheat.

Now, I suppose it's been well over 40 years since I have eaten any Nabisco Shredded Wheat. I didn't even know they still made the stuff. But this being a history-significant year, I thought it would be the patriotic thing to do to buy a box — especially since the only alternatives seemed to be some kind of vanilla or chocolate or peanut butter-flavored breakfast food (!).

Words fail me in seeking to express to you the lights that went on in my head when I took my first bite into that miniature haystack. It took me right back to my childhood! I almost called my wife "Mommy"; I had a terrific urge to take off my shoes and run barefoot through the spring grass, and my family had to hold me back from rushing out to the back yard to play cars under the shade tree! Believe you me, that was fun!

There're 11 more of those little stringy wheat things left in my Nabisco box, and if they're anything like that first one, somebody's going to have a heck of a time getting me back on the raisin bran.

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Global Ministries Board confronts variety of issues

CHICAGO, Ill. (UMC) — Human rights, the aging, theology of mission, majority rule in Southern Africa, Minority empowerment in the U.S., emergency relief, ecumenical activities and inter-divisional relationships occupied the United Methodist Church's largest program unit here March 12-20 in its final session of the 1973-76 quadrennium.

Reviewing themes that have emerged in the past four years, the Board of Global Ministries said in a unanimously adopted position paper that personal and social gospel cannot be separated. Bishop Paul A. Washburn, board president, termed the statement a "landmark" in the life of the present board and a reference point for future boards.

"Although under pressure from some quarters to separate evangelism from mission, we believe they must not and cannot be separated," the document asserted, "Confessing the whole Gospel to the whole world is the mission of the church and its members."

The denomination's General Conference opening April 27 in Portland, Ore., will be asked to recognize that a "new national commitment" is needed toward a respecting and effecting of the rights of Indians to establish their own identities, maintain their culture, live their own lives and control the use of their resources.

Emerging from the National Division also was a concern for ethnic minority local churches which eventually caused the board to table until autumn adoption of a budget for 1977.

Acting in the wake of an address citing the lack of membership gains among minorities, and in consideration of a "missional priority" established by the General Council on Ministries (GCOM), the board asked its finance committee to suggest options for making an additional \$500,000 available for these concerns in 1977.

After considering several possibilities for such a designation of funds, the board decided to commit itself to the \$500,000 for programs in church extension, salary supplements and outreach ministries, with the source to be determined after General Conference.

Opposed Mandatory Retirement System

Concern for another group of persons — the aging — was called to the board's attention by its Division of Health and Welfare Ministries.

After hearing several speakers — including the national leader of the Grey Panthers — condemn discrimination on the basis of age, the board went on record in opposition to mandatory retirement procedures. It referred to commit-

tee a proposal to consider changing its own compulsory retirement age of 65.

Mandatory retirement, the board declared, is "an unjust system which discriminates against older persons strictly on the basis of chronological age." The General Conference will be asked to support flexible retirement policies, and to add prohibitions against discrimination by age to its list of prohibitions against biases of race, color and sex.

Federal legislation to extend provisions of anti-discrimination laws to those persons 65 and older also is asked.

Allocation of funds comprised a major portion of the agenda for the United Methodist Committee on Relief (UMCOR), one of the board's seven divisions.

More than a million dollars in projects was approved, including \$885,560 in special grants. Approximately 80 per cent of this amount will go into hunger programs of either an emergency or long-term nature and rural leadership training, and some 90 per cent will be spent through ecumenical channels.

In other actions, the ecumenical concerns division asked the 1976 General Conference to approve exchanging voting delegates with Methodist bodies in Mexico and the Caribbean, help resolve a long legal dispute involving the denomination's churches in India, and

urge all United Methodists to give serious study to findings of the WCC's Fifth Assembly.

Reviewing proposals that consideration be given to moving the board headquarters "west of the Mississippi," the managers were told by the staff that such a move could cost as much as \$17,000,000 if it included purchase of land and construction of a building.

After an objection by the Rev. Eugene L. Smith, Denville, N.J., that a proposed salary scale for all United Methodist staff executives in the coming quadrennium was "too high for an agency in ministry," the board went into executive session to discuss the issue. Their action was not announced publicly, but it is understood they will petition General Conference to review the scale.

The proposed scale is established by a joint committee of GCOM and GCFA in relation to the total compensation of a bishop and is based on each executive staff member's responsibilities according to a specific formula. The scale for 1977-80 ranges from \$16,120 as the "low point" of responsibility group VI, to a possible maximum of \$33,950 in group XII.

The scale for bishops being proposed to General Conference reaches a total salary and housing allowance of \$34,700 in 1980. †

Discipleship Board moves to reverse membership decline

NASHVILLE, Tenn. (UMC) — The stamp of approval of the United Methodist Board of Discipleship was given here March 23-24 to several major proposals which will go to the General Conference in Portland, Ore., late in April.

Acting on behalf of the entire Board, the executive committee approved:

- a Comprehensive Plan for Evangelism described as an on-going strategy for evangelism in every local church.
- Decision Point: Church School, a four year program for strengthening the United Methodist Church through the church school.
- a study of membership trends with seven recommendations for reversing the decline.
- a position paper on the charismatic movement with 41 specific "guidelines."

Evangelism Council plans training event

DES MOINES, Ia. (UMC) — Creative plans of evangelism for every local congregation in The United Methodist Church will be the focus of a four-day Council on Evangelism meeting here early next year, according to the Rev. Reynolds W. Greene Jr., Dalton, Ga., chairman of the Council.

Theme of the meeting to be held January 11-14 at the Hotel Fort Des Moines will be "Committed to Christ."

Dr. Greene said training will be provided for local church evangelism in churches of every size but special emphasis will be on rural and small membership church programs.

The agenda will include special training related to the Comprehensive Plan for Evangelism developed by the Board of Discipleship; the charismatic movement; membership decline, and pulpit evangelism.

• a Resolution on the Family revised by the General Family Life Committee from a similar resolution which the 1972 General Conference did not approve but referred for study.

• a petition to the General Conference calling for a quadrennial study of family life.

Bishop W. Kenneth Goodson of Richmond, Va., is president of the Board of Discipleship and chairman of its executive committee. General Secretary of the Board is Dr. Melvin G. Talbert.

Bishop Goodson expressed hope that evangelism would be "said" and not "implied" at General Conference. "I would like for the General Conference to say something significant to the church about evangelism," he said.

The proposed Comprehensive Plan for Evangelism developed by the Board is not a program but a strategy which includes optional programs, according to the Rev. Rueben Job, staff head of the Division of Evangelism, Worship and Stewardship. The plan puts an emphasis on "relationships" and stresses that evangelism is not optional in congregational life and work.

The General Conference will be asked to put its support behind the plan and to approve three special events: **Covenant Sunday** at which time members will be urged to make and renew covenants with God and with each other; **Evangelism Week** beginning with Ash Wednesday when congregations can emphasize the importance of evangelism; and **Evangelism Sunday** following Ash Wednesday when evangelism can be emphasized.

The Evangelism plan and "Decision Point: Church School" have been developed in response to a membership study which shows that the denomination lost more than a million members during the last decade. According to that study the denomination has not "lost" members by transfers out or deaths but has not gained new members by "profession of faith" (new Christians).

"Decision Point" will be launched in four annual phases during Christian Education Week in the fall of 1977. Each phase will include a theme, major program emphases related to the church school, a focus on the role and work of key persons, a field program emphasis, and several suggested action goals.

Based heavily on research findings, the program relates every element to one or more factors which seem to contribute to the effectiveness of the church school. For instance, Phase I has an action goal calling on the pastor to teach in the church school. This goal is based on a Study of Excellent Church Schools in which it was discovered that pastors of church schools which are growing are nearly twice as likely to be teaching a church school class. The program is

designed to have a cumulative effect each year.

Two background papers on the charismatic movement will be on the desks of the General Conference delegates, but they will be asked to approve only an introductory statement and 41 guidelines.

By affirming the Family Life Committee's recommendation for a four-year study of the Christian family (with a price tag of \$58,000), the Board of Discipleship is not joining with other boards and groups calling for a study of human sexuality. The Rev. Noe Gonzales, El Paso, Tex., called such proposals "too limiting" and said the Family Life Study would include human sexuality with many other aspects of family life. †

The Petition: 'tool of democracy'

EUREKA, Calif. (UMC) — Approximately 12,000 General Conference petitions were received here before the March 27 deadline, according to petitions secretary Newell P. Knudson.

About half of the petitions deal with proposed changes in the denomination's Social Principles and well over half of those are addressed specifically to the issue of homosexuality, he said.

When petitions arrive at the "petition factory" in the Eureka United Methodist Church, Mr. Knudson's staff checks to make sure that there are three copies of each and that the sender is identified as a member or organization within the denomination. Then each petition is given a title such as "Optional Early Retirement" or "Composition of Administrative Board."

A tentative assignment is then made of each petition to an appropriate legislative committee such as Church and Society, or Local Churches.

Each petition receives an identifying serial number. When a list of all the

petitions is made giving serial number, title, and sender, it is sent to the **Daily Christian Advocate** for publication.

When the General Conference delegates arrive in Portland, they will find on their desks copies of the **Daily Christian Advocate**. Each of the 10 legislative committees will have its stack of petitions to consider.

Each proposal is considered, and the committee recommends "concurrence" or "non-concurrence" or else sends a rewritten version to the floor of the conference.

"The petition process is the basic tool for democracy in our church," Mr. Knudson observes. The process gives everyone the opportunity to be heard in the highest delegated representative, legislative body of the church.

Looking at the stacks of unopened mail immediately after the March 27 deadline, Mr. Knudson observed, "We are thankful we have a General Conference only once each four years."

From Our Readers

AGAINST EQUAL RIGHTS AMENDMENT

To the Editor:

We feel that the Methodist Church should not be for the ERA. We thought this would be one of the questions on the Viewpoint Survey.

W. T. Files
Johnnie C. Files
8 Bride St.
Parkdale, Ark. 71661

EXPOSE FALSE RELIGIONS

To the Editor:

I recently noticed that the Unification Church has occupied a residence on Fair Park Boulevard. I believe that many people are unaware that this is a false religion established by Rev. Sun Myong Moon.

There is very little, if any, teaching in the Methodist Church from the pulpits, the church school literature, or any other source, to warn members about the many cult religions and practices prevalent today all over the world, and including Little Rock.

Most people are probably aware that satan worship and witchcraft are evil and to be avoided. But there are many other equally evil activities which are more subtle. These include: extra-sensory perception (ESP), transcendental meditation (TM), horoscopes, astrology, ouija boards, yoga, fortune telling, reincarnation, automatic writing, seances, hypnosis, and mind sciences...

I would like to suggest that the **Arkansas Methodist** could perform a real service by running a series of articles exposing these false religions and activities in order to inform readers and protect them from unwitting participation.

Mrs. Wm. R. Wilson
41 Glenmere Drive
Little Rock, Ark. 72204

'LET'S PUT AN END TO ALL THIS HATE'

To the Editor:

... We may well ask why is there so much hate in the world against people, all of whom are God's creation. There are multitudes who belong to the many denominations who profess to be Christians exemplifying love, mercy and compassion — and still there is so much hate abounding everywhere. Have the churches as places of worship become houses of religion denying the love of God?

I would say to you, "There are no paths of hate leading to heaven." Have we truly become the same as the exalted Pharisee who downgraded everyone else? If all the professed Christians adopted and practiced the love of God for man, and man for man (the definition of charity), this world would quickly become a better world. The real Christians have the opportunity, yet the obligation as representatives of Christ, to end this hate and end it quickly.

If the ministers of all the denominations spoke with one voice for the love of our fellowmen as a requisite for membership in God's Church, and doing the will of God, the hate, discrimination and condemnation of people of different color, these walls, like the walls of Jericho, would quickly fall and we would be truly a united people...

Let us adopt the words of the song, "An Evening Prayer": "If I have wounded any soul today, If I have caused one foot to go astray, If I have turned aside from want or pain, If I have walked in my own willful way, DEAR LORD FORGIVE..."

Remember, remember, that there is no pathway of hate leading to heaven. How many on the church rolls have more hate than love?

O. R. Rader
Rt. 2, Box 250
Berryville, Ark. 72616

RESOLUTION FROM LAY COUNCIL

To the Editor:

The Conference Council on Lay Life and Work, at its last meeting held in Conway on March 28, 1976, **unanimously** passed the following resolution and asked that it be published in the **Arkansas Methodist** in the next issue as received:

"WHEREAS, it is the feeling of the members of the North Arkansas Conference Council on Lay Life and Work that the majority of United Methodists in the North Arkansas Conference oppose proposals to the General Conference calling for a four-year study of human sexuality, and for a change in the church's social creed relating to homosexuality, be it hereby resolved

"THAT the Council on Lay Life and Work of the North Arkansas Conference by **unanimous** adoption of this resolution hereby conveys to the North Arkansas Conference DELEGATES to the General Conference its opposition to the above named proposals, and urges those

DELEGATES to oppose the same at Portland, Oregon."

Bob Cheyne, Chairperson
Conference Lay Leader
Bentonville, Ark. 72712

SAYS 'SHOULD WE WONDER?'

To the Editor:

I was shocked and deeply saddened to read in the **Arkansas Methodist** that it is even remotely possible that our beloved United Methodist Church would be considering accepting avowed homosexuals as teachers, stewards, deacons, elders, lay preachers or **whatever**. Unthinkable! Unbelievable!

Should we wonder why The United Methodist Church is losing members? We will lose many more — including my family — if this un-Christian proposal is adopted.

L. G. Phillips
Hot Springs, Ark.

NEWS and opinion

summary by Doris Woolard

Dr. T. H. Bell, U.S. Commissioner of Education, addressing a Southern Baptist seminar in Washington, D.C., said, "a more disciplined society would surely give our young people a more disciplined, demanding, and therefore a far more stimulating environment" that could preclude boredom. "Our youth are more talented and able today than ever before," observed Dr. Bell. "We need a strong, new vigorous commitment to the old-fashioned work ethic. Let's teach that ethic in our schools. It will be the finest lesson our youth will ever learn."

God Squad, a group of more than 100 lay people and clergy active in bringing a Christian message to inmates in California prisons, report that former black militant leader Eldridge Cleaver embraced Christianity shortly after he entered the Alameda County jail early this year. A spokesman said Mr. Cleaver was raised in a Christian home, but turned from Christianity "because of peer group pressure," later turning to the Black Muslim movement and Communism.

A report just published in London by the United Society for the Propagation of the Gospel (one of the largest and oldest Anglican missionary societies) states that there are 2 billion, 700 million people in the world who do not know Christ and thus more Christian missionaries are needed. Canon John Kingsnorth, who was a missionary in Africa until joining the society's headquarter staff, says the figure of 2.7 billion is the answer to those who say there is less need for mission today than there was in the past.

Canon Kingsnorth said mission vacancy lists do not always call for traditional priests, doctors, nurses and teachers, though these remain the most requested. Under the heading of "Miscellaneous Posts," he said, come requests for a bookkeeper in Tanzania, a craft instructor in Lesotho, an economist for Malawi, an engineer, stores officer, personnel officer and an electrician for South Africa, a parish worker in Japan and a records officer in north India.

Congaree Baptist Church in Gadsden, S.C. has recently installed the Rev. James R. God as its new pastor. His arrival follows close upon the arrival in the community of the Rev. John Wesley who has joined the staff at Trinity Episcopal Church. At about the same time nearby Ridge Hill Baptist Church celebrated its 106th anniversary. Its pastor's name is the Rev. J. E. Preacher Jr.

A **distinctively Jewish** pennant is expected to fly within a few months from the topmost masts of U.S. Navy ships while Jewish services are in progress. It has been Navy tradition that the triangular Christian pennant is flown whenever a Protestant worship service or a Roman Catholic Mass is held, but no pennant was flown when Jewish services were conducted.

Placement of ethnic minority persons in 10 per cent of the United Methodist Church's overseas mission posts by 1980 has been approved as a goal set by the World Division of the Board of Global Ministries.

The Russian Orthodox Church and the "officially recognized" Baptist organization in the USSR are planning a new printing of the Russian Bible to commemorate the 100th anniversary of the first publication in that language, according to a delegation of registered Baptists during a recent visit with officials at the Assemblies of God International Headquarters in Springfield, Mo.

Archbishop Donald Coggan, primate of the Church of England has reaffirmed the Church's traditional opposition to divorce. He said, "I think the Church's attitude is what it has always been and I hope will always be — namely, an attitude of deep compassion with people whose marriage runs into difficulties..." At the same time, he added, "The other thing I think one needs to remember is the teaching of Jesus about the lifelong commitment of one man to one woman and the Church obviously is right in seeking to do what it can to uphold the teaching."

Council Directors to Local Churches

1976 Leadership Training Events

The Summer season has become an excellent time to train local church, district and conference leaders, especially in the church school program. Many lay persons can and will take off from their regular employment and do study. Ministers can, on many occasions, be more free during the Summer due to a relaxed schedule of activities in the local church. You may want to check the following list of training programs made possible:

1) **May 17-21:** Youth Director Training Event, sponsored by the Oklahoma Conference, held at United Methodist Canyon Camp, 60 miles west of Oklahoma City. Total cost, not including transportation, \$45.

2) **June 6-10:** Ecumenical Mission Conference, Mt. Sequoyah. Cost, not including room, meals, and travel, is as follows: Registration \$15 per individual; \$25 per family.

3) **June 19-25:** Lab/Seminar, Sacramento Methodist Assembly, Sacramento, New Mexico. Registration Fees: Seminar (includes Lab) \$40; Laboratory: Adults-\$25, Youth-\$5, Children-\$5. Room and meals extra.

4) **June 21-24:** Christian Enrichment Week, Mt. Sequoyah. Sponsored by The College of Bishops. "Jurisdictional Fellowship Week." Housing costs range from \$30 to \$37.50 per person for the session. Children under 12 one-half price.

5) **July 5-10:** Youth Ministry Enterprise, Mt. Sequoyah. Daily rates of

room, meals, and insurance are as follows: \$12.50, \$11, and \$10 depending on the type of room accommodations. This event is open to Senior High Young People.

6) **July 17-23:** Laboratory School — Seminar — Training Event, Mt. Sequoyah. All age-levels have classes provided, and in addition a Library Laboratory Class is scheduled. Registration Fees: Seminar (includes Lab) \$50, Lab only \$35, Youth (Grades 7-12) \$10, Children (Nursery through 6th Grade) \$6.

7) **July 28-August 1:** School of Christian Mission, Hendrix College, Conway. Open to adults and senior high young people. Details will be available at a later date.

8) **July 31-August 6:** Lab/Seminar, Austin, Texas. The date and place is about all that is available at present.

9) **October 7-12:** Laboratory School — Seminar — Training Enterprise at Noel Memorial United Methodist Church, Shreveport, La. Contact your Conference Council on Ministries Office for details.

Other training opportunities include, Single Parent Laboratory School, Archives and History Workshop, Let's Go Camping, and a variety of training and enrichment programs held at St. Paul's School of Theology, Perkins School of Theology, Scarritt College, and a great many other places. Contact your Conference Council on Ministries Office for information on programs in which you have interest.

Thursday, April 8, 1976

After Rejection - Resurrection

By VICTOR H. NIXON,
Pastor, Huntington Avenue
United Methodist Church, Jonesboro

Scripture: Matthew 28.

Foreword: Someone has said that the Christian must believe in at least one miracle — the Resurrection.

That the Resurrection is the central event of New Testament faith is beyond doubt. That the author of Matthew intends for the Resurrection of Jesus of Nazareth to be the dramatic climax of his narrative is without question. That the Christian Church has celebrated Easter as the decisive event of God's victory is shown in the fact that the Sabbath was changed from the seventh to the first day of the week; the community of faith is the gathered affirmation of the Resurrection.

Yet, however true such a statement might be about believing the miracle of the Resurrection, it does tend to obscure many of the difficulties surrounding the meaning of the events in this last chapter of Matthew. One cannot simply say that the Resurrection was a "miracle" and let it go at that, expecting faith and comprehension to follow without question.

Our purpose here shall be to discuss some of these difficulties, examine the meaning of this central event of Christian faith, and to pose the question: What is the significance of the Resurrection for faith today?

What Does the Bible Say?

Biblical accounts of the Resurrection fall into two groups: the empty tomb stories and the appearance stories. Surprisingly, the appearance traditions appear to be the earliest, especially the one given by Paul in I Cor. 15. The empty-grave traditions in the Gospels appear to be later. This may indicate that for the early believers an empty tomb was not needed to prove the reality of the Resurrection and that one must look elsewhere for substantiation of the Risen One.

The alert reader will quickly observe that the Gospel accounts of the Resurrection are rather confusing. A comparison of Matthew 28, Mark 16, Luke 24, and John 20 reveals a rather conflicting account.

For example, John has one woman at the empty tomb, Matthew has two women, Mark names three, and Luke lists three by name and includes "the other women with them" (24:10). Which is correct?

There is also conflicting evidence about what the visitors saw at the tomb. Mark reports that they saw a "young man" inside the sepulcher (16:5). Luke locates "two men" there (24:4). Matthew places "an angel of the Lord" on the stone outside the tomb (28:2). John has "two angels in white" inside the grave (20:12). Which are we to believe?

To whom did the risen Lord first appear? Mary Magdalene alone (Mark and John)? Mary Magdalene and "the other Mary" (Matthew)? The men on the Emmaus Road or Simon (Luke 24:13, 34)?

These conflicting accounts must be explained in terms of the uniqueness and individuality of each Gospel writer who has attempted to remain faithful to the narrative material as it came to him from a variety of sources. Like several differing accounts of any historical event, the story has been embellished and amended in the intervening years.

None of these . . . is the kind of difference that impugns the authenticity of the narrative. Indeed, they are all precisely what one would look for in genuine accounts of so confused and confusing a scene. The very absence of uniformity or harmonization tells against any subsequent fabrication or agreed story. . . .¹

Apart from the details, the basic witness is extraordinarily unanimous. The consensus of agreement in the Gospels is that the tomb was empty and that Jesus had risen.

A Variety of Explanations

Yet, believers and unbelievers alike have offered a

wide variety of explanations for the empty tomb, thinking that the Resurrection did not make sense unless the grave mystery was solved. These range all the way from body-snatching by the disciples or authorities to docetic apparition doctrines denying the humanity of Jesus (I John 4:1f) to "Passover plots" which hold that Jesus didn't really die on the cross but merely "swooned" and was taken down alive. All of these have failed to command any serious measure of support primarily because they do not even take into account pertinent information in the biblical account.

First, the empty grave was totally unexpected and undesired by Jesus' followers. They were all fearful (Matt. 28:5), suspected that the grave had been disturbed by human agents (John 20:2), and wanted to recover the body: "Sir, if you have carried him away, tell me where you have laid him, and I will take him away" (John 20:15). Initially the empty tomb did not mean that Resurrection had occurred to the disciples.

Second, and perhaps most difficult for us to understand, **there are no witnesses to the Resurrection at the tomb.** Jesus appeared afterward, outside the sepulcher, but nobody saw what transpired in the interval between death and appearance.

Indeed, Matthew thinks of Jesus as coming out of the tomb while the guards are unconscious, but it is also noteworthy that the women, who observe everything else, cannot see this. At bottom Matthew knows that only the words interpreting what happened — in this case the message of the angel — can lead to understanding, not the observation of phenomena, however remarkable. . . . Matthew's account of what happened is still a proclamation and a call to faith; it has not been transformed into a legendary demonstration negating the need for faith. . . .²

Consequently, we must understand what the Gospel writers and the early Church understood very well: **We must look outside the tomb if we are to find any evidence for the reality of the Resurrection.** No rationalistic explanations however ingenious will remove the fact that the tomb was empty, both of corpse and significance — and still is! There is no suggestion in the New Testament that to believe in the Resurrection means to believe in the empty tomb. "For the empty tomb is not itself the Resurrection, any more than the shell of the chrysalis is the butterfly." . . .³

The Meaning of the Resurrection

If we cannot continue to search "among the tombs" for the Resurrection, where do we look? What does the Resurrection mean for the life of the believer?

The first thing that must be said is that nowhere in the New Testament is the resurrection hope of believers deduced from the Resurrection of Christ, as if his survival of death were the supreme instance that proved or guaranteed eternal life for others. "In Christ," indeed, and in his resurrection, others, and potentially all men, are included (I Cor. 15:22). And for Christians the resurrection hope is reinforced and redefined as a sharing in the risen life and body of Christ, both in the present and in the future. But Paul did not say, "If Christ had not been raised, there would be no resurrection, but, 'If there is no resurrection of the dead, then Christ has not been raised' (I Cor. 15:13). We cannot use the Resurrection of Christ to argue our resurrection!"

Why the church has so frequently interpreted Easter as having to do primarily with our continued subjective existence beyond life as we know it here and now is indeed a mystery insofar as we look to the Gospel narratives. Not once in any of the four Gospels does the risen Jesus so much as mention some future existence.

What, then, is the meaning of the Resurrection?

For the earliest Christian disciples the Resurrection

designates Jesus as the Christ, the one in whom God has overcome the defeat of the cross and established His victory over sin and death. It is the point at which his reign as Messiah begins for the faithful.

This acknowledgement of Jesus as Messiah is what the Resurrection originally meant and continues to mean. It was this conviction, and not an empty tomb, that dawned upon the disciples on the third day and continues to be the decisive event for Christians today.

We cannot say for sure what happened in the tomb, but we can say what happened to the disciples, to those who encountered the Risen Christ and who continue to encounter him. This is the reason why in the biblical account it was the appearances, not the tomb, that was decisive for the disciples' faith.

The crucifixion of Jesus, who for the disciples was the essence and epitome of their hopes and expectations, necessitated the disciple's most radical decision. One alternative was to crumble as victims of life, to conclude that life was meaningless frustration. The other alternative

was the dawning conviction that the meaning of Jesus in his teachings and in his life-style was either eternally true or else false, and that his death placed a claim upon them to decide which was the case. Somewhat like the assassination of Martin Luther King Jr., some of us were forced to make a decision. Either life was no longer vital or worth living, or else the death commanded us to pick up our lives and redouble the deceased's efforts as our own with the confidence that the truth is its own victory and own reward. Christianity was conceived in an ignoble birth and born in an ignominious death which confronted men with a stark decision: resignation and despair due to man's evil or joyous discovery of God's Saving Possibility, even in the death of our dearest hopes and expectations. The disciples chose the latter, and in that choice was the genius of the Christian community and its gospel for mankind. . . .⁴

Following the crucifixion, we might say that the disciples saw Jesus in a new way. Instead of not seeing him anywhere, they begin to see him everywhere. Instead of his absolute absence, they begin to perceive his total presence in the most common of places — the breaking of bread, on the road, in their work. Jesus became the universal Christ whose indelible imprint was placed on all of creation, in all things, places, and faces. As Karl Barth once put it, "What is known and found in Jesus is that God is found everywhere."

Jesus, then, was set free to be the authentic, universal, eternal Christ, the event of God's graciousness toward people. His truth was irrepressible. It could not be buried. He told us that our past failures need not be the final story of our lives and that the future offered a new choice. Can that be buried? Can any grave contain the truth that all persons are of equal worth in the eyes of God and thus deserve to be treated as human beings? Can assassination or crucifixion, call it what you will, destroy the reality that whatever a person sows that shall he reap, in terms of life's meaning and quality? Truth cannot be locked in a tomb.

Easter then is the celebration of God's gracious love in Christ, that out of death comes life, out of darkness comes light, out of hopelessness comes hope, out of rejection comes resurrection. It is the affirmation that,

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.
—John Newton, "Amazing Grace," vs. 4—

†

¹The Interpreter's Dictionary of the Bible, Vol. 4, 46.

²Eduard Schweizer, *The Goodnews According to Matthew*, 525.

³Op. cit., 47.

⁴Ibid., 43.

⁵William K. McElvaney, *The Saving Possibility*, 19.

Regional School of Christian Mission

United Methodist Women of the Arkansas area who attend the June 14-18 West Gulf Regional School of Christian Mission at Mt. Sequoyah Methodist Assembly, Fayetteville, Ark., will have opportunity for study and personal enrichment, under the leadership of a group of specialists.

The teachers for the school and their themes will include: Dr. Lindsey Pherigo of St. Paul School of Theology, Kansas City, Mo., and Mrs. Janice R. Huie of Austin, Tex., **The Gospel of Mark**; Mrs. Harvey W. Winn, of the sec-

tion on Christian Social Relations of the Women's Division and the National Division of the Board of Global Ministries, Trenton, N.J., and Mrs. Judith Thornberry of New York, N.Y., **People and Systems**; Dr. Isaac H. Bivens of the African Affairs section of the World Division of the Board of Global Ministries, New York, N.Y., and the Rev. Don Morton of Brooklyn, N.Y., **The Nations of Southern Africa: Dilemma for Christians**.

Officers for the School, which will focus on the work of the National, World,

and Women's Divisions of the Board of Global Ministries as it relates to United Methodist Women and their responsibilities in church and society, include the following:

Dean, Mrs. Lloyd Starkweather, Clay Center, Kans.; Associate Dean, Mrs. Zenobia Waters, Little Rock; Secretary, Mrs. Arthur Matherson, Dallas, Tex.; Treasurer, Mrs. George Needham, Purcell, Okla.; Registrar, Miss Jewel Posey, Abilene, Tex.; Program Resources, Mrs. Norma Wilkening, Columbia, Mo.

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.

Apr. 11—Sunday Psalm 19:7-14
Apr. 12 Psalm 119:1-16
Apr. 12 Psalm 119:33-48
Apr. 14 Psalm 119:129-144
Apr. 15 Prov. 3:13-26
Apr. 16 Matt. 4:1-11
Apr. 17 II Tim. 3:10-17
Apr. 18—Sunday Psalm 3:1-8



Helen Wilson Addresses CWU Meeting

Church Women United of Arkadelphia had as featured speaker for their World Day of Prayer observance Miss Helen Wilson (third from left), missionary to Bolivia whose U.S. home is Hot Springs. Miss Wilson, now on an extended furlough in the states, has served in Bolivia for 23 years, first as a medical technician and now in an administrative capacity in La Paz. Shown with Miss Wilson are other program participants. Left to right: Mrs. Allen Gannaway, leader; Mrs. W. H. Halliburton, pianist; (Miss Wilson); Mrs. W. Evanson, soloist; Mrs. H. Lynch, discussed uses of offerings from the special observance, and Mrs. George W. Martin, song leader and wife of Arkadelphia District's superintendent.

News from the Churches

SEQUOYAH United Methodist Church, Fayetteville, announces Holy Week Services to be held April 12-16 with the following ministers preaching: Monday, Victor H. Nixon of Huntington Avenue, Jonesboro; Tuesday, Dr. Charles McDonald, Fort Smith District superintendent; Wednesday, Phil Hathcock of Jasper United Methodist Church; Thursday, Lewis Chesser, former pastor at Sequoyah Church and director of the Wesley Foundation on the U. of A. campus at Fayetteville, and Friday, Pastor Sam B. Williams. Special music will include a vocal number by Freddie Nixon on Monday evening and the Jasper Youth Choir on Wednesday. The UMY will assist with the Good Friday service.

NOONTIME Holy Week services will be held at Oak Forest Church, 25th and Fair Park Blvd., Little Rock, Monday, April 12 through Friday, April 16, from 12:15 p.m. to 12:45 p.m. Speakers will include the following pastors of Little Rock area churches: Monday, the Rev. Fred Haustein, St. Andrew Church; Tuesday, the Rev. Gerald Fincher, Mabelvale; Wednesday, the Rev. Cagle Fair, Geyer Springs; Thursday, the Rev. Louis Mulkey, Highland; Friday, Dr. James Argue, Pulaski Heights. The Rev. David M. Hankins Jr. is host pastor. Mrs. Freeda Perry, organist, will provide devotional music. On Good Friday the church will remain open until 4 p.m. following the mid-day service.

DR. J. EDWARD DUNLAP, superintendent of the Little Rock District, will present the messages for a three-night Preaching Mission at Sardis United Methodist Church, beginning Wednesday, April 14 and continuing through Friday, April 16, at 7 p.m. nightly. The congregation has prepared for the series by studying the book, "Jesus Christ for Today," by William Barclay. Leading the study were Mr. and Mrs. Bob Wright, Mrs. Jewel Fitzhugh, Mr. John Voegelé and Mr. Joe Courtney.

FIRST CHURCH, Monticello, began a special Lenten series with a slide presentation by Miss Helen Wilson, missionary to Bolivia — now home on furlough. Other programs have included a dramatic musical production, "David and the Giants," presented by the younger children's choirs, a presentation by the Rev. John Workman, editor of Arkansas Methodist, a Bible Seminar conducted by Dr. Francis Christie of Hendrix College, and a concert by the church's 46-member Reach Out Youth Choir, under the direction of Miss Debbie Biniore, Christian education and music director. On April 11th the Puppets with a Purpose Troupe of St. Andrew's Church, Little Rock, performed at a family night dinner. The Rev. William D. Elliott, pastor, will lead a Disciples' Communion Service on Maundy Thursday.

CAMDEN DISTRICT PARSONETTES were entertained March 11 in the parsonage home of Mrs. Bennie Ruth at Stamps. Coffee and donuts were served preceding the 10 a.m. business meeting conducted by Mrs. Howard Williams, president. District Parsonette, Mrs. Charles Richards, reviewed the book, Underground Manual for Ministers' Wives. Lunch was served by Mrs. Ruth and co-hostess Mrs. George Kerr.

AD RATES

Arkansas Methodist advertising pays

Liner ads cost only \$.75 per line, or part of line; \$.50 per line for identical ads after first entry. Display ads cost \$5 per column inch for first insertion. For additional information write: Arkansas Methodist, P.O. Box 3547, Little Rock, Ark. 72203, or telephone 374-4831.

PART-TIME position for Youth Director. If interested contact Wesley United Methodist Church, 2200 Phoenix, Fort Smith, Ark. 72901. Telephone: 646-9702.

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On Sale Now — Just Published

"Good News for Martha Wesley"

The First and Only Book of the life of John Wesley's sister, who was so much like her mother, Susanna Wesley. This book tells of Martha's close friendship with Dr. Samuel Johnson, leader of the literary world in England. Also, how Johnson influenced John Wesley during the Revolutionary War in the American colonies.

One leading Little Rock pastor had this to say about the new book, "I found it interesting, entertaining and informative. In my opinion, you did what you intended to do — make the Wesleys come alive 200 years later."

On sale now ... at the Baptist Book store, 4418 So. University Ave., Little Rock; also at all Cokesbury stores; China Glass Co., "Vivian's," and other stores in Fort Smith. "Good News for Martha Wesley" will be on exhibit by Cokesbury at the National Methodist Conference in Portland, Ore., in April.

With Martha's story, PERHAPS A FEW MORE AMERICANS WILL REALIZE THE IMPORTANT ROLE PLAYED BY PIONEERS OF METHODISM IN THE SUBSEQUENT DEVELOPMENT OF OUR GREAT NATION.



Bumper Stickers For Sale

The Rev. Clyde Parsons, pastor at Levy United Methodist Church, displays one of the handsome Bicentennial bumper stickers which are being sold as a project of United Methodist Men of that church. The stickers were designed by Mr. Elvin Pickett, a member of the group. Although Methodism had its beginning in America before 1776 the stickers remind of its 200 years of influence upon our country during the period since that date. The stickers are available at \$1 each.

A Methodist Hospital Gift of Life contribution will say it best

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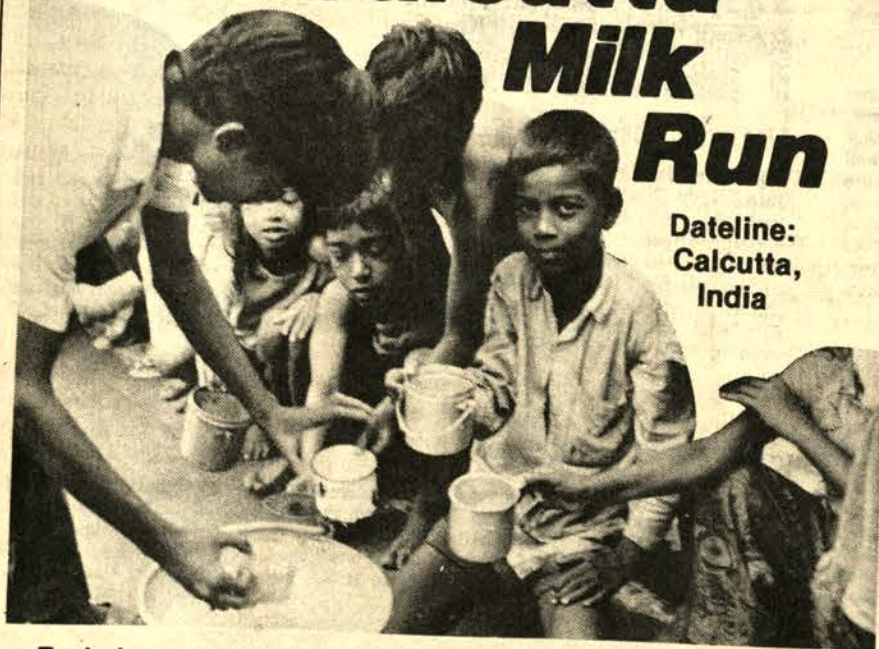
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Dateline:
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The United Methodist Child Support Program is a part of the world wide ministry of the Board of Global Ministries, with all child care institutions approved as Advance Specials.

United Methodists in Arkansas



Gifts Dedicated At Scott's Memorial

A Service of Dedication at Scott's Memorial Church in Hope District was conducted by the Rev. John Wesley Hogan, pastor, honoring gifts presented by members and former members and valued at \$4000. The donors included, left to right, Mr. W. L. Smith, 82, long-time member who for 30 years served as director of choir music, and presented 25 pews, a pulpit desk and a pulpit chair; Mrs. Lula Willis, a former member, donated a pulpit chair, and Mr. Sammy Johnson who, alone, donated long hours in a labor of love — refurbishing the church building — doing all of the carpentry on floors, windows, and painting the interior of the building, an undertaking that would have cost an estimated two or three thousand dollars if outside labor had been hired to do the job. (Mrs. Christine Willis Smith of Hot Springs presented a pulpit chair.)



Learning Center Workshop

Thirty-five persons attended a Children's Ministry Learning Center Workshop at First Church, Newport, March 23-24. Shown are members of leadership teams conferring with Mrs. Alvin T. Maberry (right) of Nashville, Tenn., director of the event. Left to right: Mrs. Bedell Hightower and Mrs. Lawson Cloninger of Fort Smith; Mrs. Walter Lindley, Jonesboro; Mrs. Jim Beal, Newport and Mrs. David Maxwell, North Arkansas Conference Children's coordinator. (Photo by Arvill Brannon, associate director of North Arkansas Council on Ministries)



'Circus Real' Premiere Performance, April 9, 10

The Genesis Sound Company, 40-member youth choir of Trinity Church, Little Rock, will present their premiere performance of the folk-rock musical, "Circus Real," at 7:30 p.m. on April 9 and 10 at the church, located at Evergreen and Mississippi. The musical, whose theme revolves around a circus with the characters portraying various stages of Christian growth, was written by Dr. and Mrs. Fallon Davis, directors of the group. Performances will be open to the public without charge.



Together 65 Years!

Mr. and Mrs. Johnny Wyatt, long-time active members of Pleasant Grove Church, were honored on their recent 65th wedding anniversary with a celebration at Hopewell Community Center. The Wyatts were married on March 12, 1911 by the Rev. G. W. Kavanaugh, who was pastor of Pleasant Grove Church at that time. Present for the celebration were the couple's six children, 16 grandchildren and five great-grandchildren.



UMY Sponsors U.S. Navy Band Appearance

UMY officers of First Church, Magnolia, with Mayor Harry Kolb as he proclaims March 18th "Navy Band Day" in that city. The youth of First Church sponsored two performances by the band to help fund their mission work project with neglected and underprivileged children in the area. Left to right, with Mayor Kolb are Karron Murphy, corresponding secretary; Mason Cozart, president; Daniel Kirkpatrick, co-vice president; Bill Cole, treasurer and Steve Ezelle, co-vice president. Lt. Gov. Joe Purcell, head of the state Bicentennial Committee presented a bicentennial flag and certificate commemorating Magnolia as a Bicentennial City during the opening of the evening band performance.

Cabot And Shiloh Youth Clubs Get Together

The Youth Clubs of Cabot United Methodist Church and Shiloh Church at Paragould, both in their first year of operation, recently shared at Shiloh Church a mid-week program of Christian education, recreation and supper. Shown in photo at right are Cabot youth with adult sponsors. The Rev. Allan Hilliard, pastor and leader of the group and Mr. Jerry Ridgeway, music and education director at Cabot, stand at left in front of bus. The Cabot youth presented special music for the host group whose sponsor is Pastor David Moose. In photo at left some of youth try their skill in recreation event.

