

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, May 20, 1976



95th Year, No. 21

## Arkansas' conferences reverse order of meeting

Plans are being completed for the annual sessions of the two Arkansas Conferences of United Methodism. This year's meetings will be held approximately two weeks later than usual due to the recent General Conference. The order in meeting of the two Arkansas sessions is being reversed this year, with the North Arkansas Conference session being first, June 7-10, on the Hendrix College campus in Conway. The Little Rock Conference session will be held June 14-17 at First United Methodist Church, Hot Springs.

The sessions will be the 141st for the North Arkansas Conference and the 123rd for the Little Rock Conference. Both will gather for their fourth annual session since merger in 1972 with the former Southwest Conference. The meets will mark the 48th year since the former Southwest Conference began annual sessions. The meetings will be the fourth of the two Conferences over which Bishop Eugene M. Frank has presided since being assigned in 1972 as resident bishop of the Arkansas Area. They will mark the last sessions of the Conferences over which Bishop Frank will preside before his retirement following the South Central Jurisdiction Conference, to be held in Lincoln, Nebr., July 13-15.

Conference preachers for both sessions have been announced by Bishop Frank. Dr. William K. McElvaney, president of St. Paul School of Theology, Kansas City, will be the preacher for the North Arkansas session and Bishop Robert E. Goodrich Jr., resident bishop of the Missouri Area, will fill that role in the Little Rock Conference meeting. (See accompanying article.)

Bishop Frank reports that among major features of the sessions will be reports from the General Conference delegations concerning actions of the quadrennial meeting. He said the most crucial issue for the sessions would be examination of the new four-year budget adopted by the denomination and the resulting apportionments to the Arkansas conferences. Major time on the agendas of both sessions is provided for reports from the delegations.

Both sessions will hear reports from their respective Councils on Ministries, boards, commissions and agencies. Detailed agendas of the sessions, along with the reports of the Councils on Ministries, will appear in special editions of the *Arkansas Methodist*, one for each Conference session, to be distributed at the respective sessions. Cost of these special editions is being borne primarily by individual members of the paper's Board of Managers, with supplemental assistance from each of the Conference's Council on Ministries.

### North Arkansas Conference Session

Registration for the North Arkansas Conference session will begin at 2 p.m. Monday, June 7, in Hendrix Hulen Hall. Boards and agencies will meet in the afternoon as announced and the opening Celebration of Worship, with the Sacrament of The Lord's Supper and sermon by Dr. McElvaney, will be at 7:30 at Conway's First United Methodist Church.

The Memorial Service, in recognition of Conference members and wives of Conference members who have died during the year, will be at 11 a.m. Tuesday, with the sermon by the Rev. Arvest Lawson, pastor of First Church, Van Buren. Tuesday evening's service, at 7:30, is billed as a Bicentennial and Youth Night service and will feature a camp meeting-type song service. Dr. McElvaney will preach.

The Service of Ordination will be at 7:30 p.m. Wednesday, at First Church, with Dr. McElvaney giving the sermon. All ordained clergy of the Conference are asked to bring their clerical robes and red stoles. They will process into the sanctuary and sit as a group behind the candidates for ordination.

Devotional services will be held at 8:30 on each of the mornings of the session. Those giving messages will be Mr. Bob Cheyne of Bentonville, Conference lay leader, Dr. Francis Christie, Willis H. Holmes Distinguished Professor of Religion and Philosophy at Hendrix, and Mrs. Saville Henry of North Little Rock, program director at Lakewood Church. All worship services at the session are under the direction of the Conference Committee on Worship, of which the Rev. William C. Haltom of Walnut Ridge is chairman.

Luncheon and dinner meetings will include the

## Introducing the Conference Preachers . . .

When the annual sessions of the two Conferences of Arkansas United Methodism meet soon (see accompanying article) a highlight of the daily sessions will be messages by the Conference preachers. They are introduced below.

### William K. McElvaney North Arkansas Conference

Conference preacher for the North Arkansas Conference session will be Dr. William K. McElvaney, president of St. Paul School of Theology, United Methodist, in Kansas City. A native of Dallas, Tex., Dr. McElvaney earned the D.D.A. degree (with honors) in Banking and Finance in 1950 and the M.B.A. degree (with honors) in Business Management in 1951, both from Southern Methodist University. He was associated with the banking and oil professions for three years prior to enrollment in Perkins School of Theology, SMU, where he earned the B.D. degree (with honors) in 1957. He did further graduate study at Union Theological Seminary, New York. He was awarded the honorary D.D. degree by Southwestern University, Georgetown, Tex., in 1972.

Dr. McElvaney served pastoral appointments at Elma, Wash., Justin and Mesquite, Tex., and for six years at Northaven United Methodist Church, Dallas, before being named to his present position in April, 1973. While pastor at St. Stephen's Church in Mesquite, he served as instructor of Preaching for one semester at Perkins School of Theology. He currently serves on the faculty at St. Paul as professor of Parish Ministry.

Dr. McElvaney was Willson



Dr. McElvaney

Lecturer at SMU in 1968, was the preacher for the Rejebian Holy Week Sermons at Highland Park United Methodist Church, Dallas, in 1970, and gave the Slover Lectures at Southwestern University in 1971. He has been conference preacher for numerous annual conference sessions. He is the author of three books, *Christ's Suburban Body*, *The Saving Possibility* and *Cerebrations on Coming Alive*, all published by Abingdon Press. He has written numerous articles appearing in church and professional journals. He and his wife are the parents of two children, Shannon and John.

The theme for Dr. McElvaney's sermons during the session will be *The Lord's Largess to The United Methodist Church*. He requests that his hearers read the scriptural basis for the messages prior to attending the services. His sermon titles and scripture references are: Monday, "Sacrifice Renegotiated," Philippians 2:1-11; Tuesday, "Good News is Bad News is Good News," Mark 5:1-20; Wednesday, "Ministry, Measurements and Madness," I Cor. 1:18-31.



Bishop Goodrich

### Bishop Robert E. Goodrich Jr. Little Rock Conference

Bishop Robert E. Goodrich Jr., resident bishop of the Missouri Area of The United Methodist Church, will be the conference preacher for the Little Rock Conference session.

Born in Cleburne, Tex., Bishop Goodrich is the son of a distinguished Methodist minister and wife, Dr. and Mrs. Robert E. Goodrich Sr., who served such churches as First Methodist in Houston, Birmingham, Shreveport and St. Luke's, Oklahoma City.

Bishop Goodrich is a graduate of Centenary Academy and Centenary College, Shreveport, Birmingham-Southern and Perkins School of Theology, SMU. He was awarded the honorary doctor of divinity degree from Centenary and the honorary LL.D. degree from Central Methodist College, Fayette, Mo.

Prior to his 26-year pastorate at First United Methodist Church in Dallas, Bishop Goodrich served as pastor of Trinity

(Continued on page two)

Cabinet Luncheon and Council on Lay Life and Work Dinner, both on Monday; the Retired Ministers' Luncheon and the Program Dinner on Tuesday, and the Lay Pastors' Breakfast, the Ministers' Wives Luncheon and Chaplain's Luncheon, all on Wednesday. Details of time and place for each will be published in the June 3 issue of the *Arkansas Methodist*.

The session is scheduled to adjourn at 11 a.m. Thursday, June 10.

### Little Rock Conference Session

The Little Rock Conference session will begin Monday, June 14, with the Opening Celebration and Sacrament of The Lord's Supper at 2 p.m. in the sanctuary of Hot Springs' First United Methodist Church. The business session will be convened at 3:30 by Bishop Frank. Boards, commissions and committees will meet in the morning as called.

The Service of Commemoration, in recognition of Conference members and wives of Conference members who have died during the year, will be on Tuesday morning at 11:15. The Rev. John B. Hayes, senior minister of Trinity Church, Little Rock, will give the sermon.

Bishop Robert E. Goodrich Jr., the Conference preacher, will give the sermons at the 7:30 p.m. worship services on each of the three evenings of the sessions.

Special musical events will proceed the Monday and Tuesday services, with the Handbell Choir of Lakeside Church, Pine Bluff, giving a concert on Monday and Mr. Eddie Campbell of First Church, Lonoke, presenting an organ concert on Tuesday. Both musical programs will begin at 7 p.m. Another major musical event of the session will be a concert at 11:30 a.m. Wednesday by the members of the Children's Choir Camp.

The sessions will begin each morning with a devotional service at 8:30. Giving the messages will be the Rev. J. W. Lofton of North Little Rock, a graduate student at the University of Central Arkansas, at Tuesday's service; representatives of the Conference Youth Council on Wednesday, and Bishop Frank on Thursday. All worship events during the session are under the direction of the Conference Council Board of Worship, of which the Rev. Michael R. Clayton of Lonoke is chairman.

Luncheon and dinner meetings will include the Cabinet Luncheon on Monday, the Board of Pensions Dinner on Tuesday, and the Ministers' Wives, Lay Delegates' and Chaplains' luncheons on Wednesday. Places and times of each event will be published in the June 10 issue of the *Arkansas Methodist*.

The Conference is scheduled to adjourn following the final business item scheduled for 10:50 a.m. Thursday, June 17.



## Conference Preachers

(Continued from page one)

Church, El Paso, Riverside Church, Houston, Galena Park Church, Galena Park, Tex., and Wesley Methodist Church, Port Arthur. He was elected to the episcopacy at the South Central Jurisdiction Conference in July, 1972, at Houston.

Throughout his ministry Bishop Goodrich has been the guest preacher for many revivals, missions and religious emphasis weeks on college and university campuses. He has been the Conference preacher for numerous annual conference sessions and guest lecturer at pastor's schools and conferences. He was the preacher for eight series of sermons on the Methodist Series of The Protestant Hour radio program. He is the author of numerous books, including *What's It All About?* and *Reach For the Sky*, both published by Revell; *Lift Up Your Heart* (Tidings), *On the Other Side of Sorrow* (Abingdon) and *Dear*

*God, Where are You?* (Word, Inc.).

Bishop Goodrich is past chairman of the Jurisdictional Council of the South Central Jurisdiction and serves on the Board of Trustees of Southwestern University, Southern Methodist University, Dallas Methodist Hospital and the Methodist Home in Waco. He is chairman of the Board of Trustees of St. Paul School of Theology, Kansas City. He was a delegate to the World Methodist Conferences in 1966 and 1971 and a delegate to six General Conferences prior to his election to the episcopacy.

Bishop Goodrich is married to the former Thelma Quillian, daughter of Dr. and Mrs. Paul Quillian of Houston. They have two daughters, Thelma Jean (Mrs. James Skinner) and Lucy (Mrs. James Caswell) and two sons, Robert E. III and Paul Quillian.

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## Hendrix names new vice president and dean

Dr. John R. Merrill, director of the Center for Educational Design and associate professor of physics at Florida State University, has been named vice president and dean of Hendrix College. He succeeds Dr. Francis Christie, who returns to full-time teaching responsibilities as the Willis H. Holmes Distinguished Professor of Religion and Philosophy. Dr. Merrill will also serve as professor of physics.

In announcing the appointment, which becomes effective Aug. 1, Hendrix president Dr. Roy B. Shilling Jr. said, "Dr. Merrill is one of the most capable and promising young academicians in the country and brings impeccable credentials as a Phi Beta Kappa undergraduate of Swarthmore College, and outstanding graduate record at Cornell University in physics, a distinguished teaching career at Dartmouth College, and a national reputation for curricular innovation at Florida State."

President Shilling also said Dr. Merrill "has two commitments that are particularly meaningful to us at Hendrix; a special and strong interest in independent higher education and personal and family ties to the church."

Dr. Merrill is the author or co-author of more than 40 articles in professional journals and of several books and monographs on physics. He and Mrs. Merrill are the parents of four children.

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### A WORD OF THANKS!

Aldersgate, Inc. would like to thank all of its many friends who worked for and attended the Aldersgate Country Fair. The Friday night supper and auction could not have been more fun nor more successful. Despite rain all day Saturday, volunteers and staff worked diligently, and many, many people came to enjoy the festivities. At this time our receipts total \$8,500. Many thanks to you all.

—Tom and Betty Williams, co-chairpersons, Ray Tribble, and the staff

A Puppet Ministries Training Seminar will be conducted at Olivet Baptist Church, 6711 W. Markham Street, Little Rock, at 7 p.m. on Monday, May 24th. Personnel from the John Stell Puppet Ministries at Tulsa, Okla., will be present to direct the event which is open to all churches in the area. The seminar will include basic training for beginning and maintaining such a ministry. An enrollment fee of \$5 per person is required for attendance, or \$4 per person in groups of six or more from the same church. Additional information may be obtained by calling Olivet Church (666-0378).

## Tour of HPI Ranch planned in Paragould District

United Methodists in Paragould District are invited to participate in a chartered bus tour to the HPI Ranch on Saturday, May 22. The 47-passenger Great Southern Bus will leave Paragould at 7:30 a.m. on that date and will make the following stops en route to the ranch: Walnut Ridge — 8:15 a.m., Tuckerman — 9 a.m., Newport — 9:15 a.m., and will arrive at the ranch at noon.

Persons interested in making the trip should communicate immediately with the Rev. William Haltom, minister of First United Methodist Church, P.O. Box 66, Walnut Ridge, Ark. 72476 (Telephone 886-3141). Cost of the round trip is \$6. Participants will tour the ranch on a hay-wagon pulled by a tractor.

The youth of First Church, Walnut Ridge, recently raised \$500 toward a project to provide heifers between nine and 12 months from the ranch for shipment to the east African nation of Tanzania. A check for \$500 will be presented to HPI during the May 22 visit.

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## General Conference News Briefs

AMONG ARKANSAS General Conference delegates named to official positions at the recent session in Portland was Mr. William M. Shepherd of Little Rock, lay leader of the Little Rock Conference. Mr. Shepherd was elected to the Joint Committee on Communications and reelected to the Council on Finance and Administration, of which he serves as a member of the Executive Committee and chairman of the Committee on Nominations. Both elections are for the new quadrennium 1977-80.

BISHOP AND MRS. Eugene M. Frank were the guests of honor during General Conference at a breakfast hosted by the delegations of the two Arkansas annual Conferences. Serving as emcee was Mr. Bob Cheyne of Bentonville. Delegation heads Miss Mildred Osment of Jonesboro and Dr. George W. Martin of Arkadelphia, speaking on behalf of the delegations, expressed their appreciation and affection for the Franks. A devotional message was given by Mr. John Blundell of Ashdown and a prayer by Dr. Joel A. Cooper of Fayetteville.

## Henderson professor to author series

Dr. William C. Gentry Jr. of Arkadelphia, professor of Philosophy and Humanities at Henderson State University, will author The Sunday School Lesson unit for the summer quarter for publication in the *Arkansas Methodist*.

A native of Hope, Dr. Gentry earned the B.A. degree at Hendrix College in 1953, the B.D. degree with Highest Honors from Perkins School of Theology, SMU, in 1960 and the Ph.D. degree from Southern Methodist University in 1970.

A ministerial member of the Little Rock Conference, Dr. Gentry served as pastor of the Mountain View-Shady Grove Charge in 1960-61. He was campus minister at the Wesley Foundation at Little Rock University and the University of Arkansas Medical Center from 1960 to 1965. He assumed his present position with Henderson State University in 1968.

Dr. Gentry is listed in Who's Who in the South and Southwest and, in 1970, was named one of the Outstanding Young Men of America. He has served as president of the Henderson Faculty Senate and was faculty representative on the university's Board of Trustees for the year 1975-76. Among professional associations of which he is a member are the American Association of University Professors, the American Academy of Religion, the American Philosophical



Dr. William C. Gentry Jr.

Association and the Arkansas Philosophical Association. He is the author of numerous articles in professional journals.

Dr. Gentry is married to the former Elizabeth Brooks. They have two sons, William Brooks, age 14, and Robert McDowell, age 11.

The summer quarter of The International Lesson Series is a 13 lesson unit entitled The Bible and Church History.

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## Christian Educators to meet

The Christian Educators Fellowship of the Greater Little Rock area will sponsor a retreat at Camp Pfeiffer on May 28-29 for Christian educators of the Little Rock and North Arkansas Conferences.

Activities are scheduled for 5 p.m. through 9 p.m. on Friday, and from 9 a.m. until 2 p.m. on Saturday. The threefold purpose of the event is 1) to get acquainted with other educators, 2) to explore problems relating to the multiple-staff church, and 3) to charter a local chapter of CEF, affiliated with the national organization.

Dr. Alvin Murray, pastor of First Church in Little Rock, will serve as a

resource person dealing with the multiple-staff church.

Housing will be provided, for persons needing it, by members of the Greater Little Rock CEF. Little Rock Conference educators may obtain additional information from Richard Hunter, Pulaski Heights United Methodist Church, Woodlawn and Monroe, Little Rock, Ark. 72205, telephone 664-3600. Those in the North Arkansas Conference should write or call Bonda Sue Deere, First United Methodist Church, P.O. Box 568, Jacksonville, Ark. 72076, telephone 982-8176.

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# More from General Conference . . .

## Assignment terms changed for bishops and superintendents

PORTLAND, Ore. (UMC) — An earlier retirement age for United Methodist bishops, and a shortened term of assignment in a specific area, was approved here by the denomination's General Conference. The Conference also reaffirmed the continuance of a life tenure for bishops who serve in the U.S.

Little change was made in the district superintendency, also studied by the commission, except to provide that a superintendent could not serve more than 12 years in that post during his ministerial career.

The change in the mandatory retirement age will call for stepping down between a bishop's 66th and 70th birthdays instead of between the 68th and 72nd as at present. The exact retirement date is in relation to the quadrennial meeting of the jurisdictional conference and will vary from bishop to bishop depending on birth date.

The earlier retirement will become effective in 1980 and is expected to cause the retirement of four bishops who otherwise could have continued until 1984. They are Charles F. Golden, Los Angeles, Calif., W. Kenneth Goodson, Richmond, Va., W. McFerrin Stowe, Dallas, Texas, and James K. Mathews, Washington, D.C. A total of 11 other bishops also will face mandatory retirement in 1980 under either the former or new legislation.

The ordinary limit of eight years in an episcopal area was overwhelmingly voted after an attempt was made to retain the present 12-year limitation. The new legislation provides that an additional four years may be granted in an area upon a two-thirds recommendation by the committee which recommends assignments to the jurisdictional conference. The earliest any bishop would be required to move under the new rule would be 1984.

Other proposals accepted by the 986 delegates here set up a formal nominating procedure for bishops, and simplify voluntary retirement and resignation procedures. The nominating procedure provides that an annual conference may, if it wishes, name one or more persons to be considered for election. Balloting would not be restricted to these nominees, however.

This recommendation formalizes a process which is carried on now by some annual conferences. At least 18 persons already have been endorsed by their respective delegations to the jurisdictional conferences for consideration at this summer's elections.

Each annual conference can choose its own method of selecting nominees, but it cannot bind delegates to support a particular person. All nominations for the episcopacy must be made without regard to sex, race or national origin. The church's Judicial Council ruled several years ago that only ordained elders can be considered.

## 'All Christians are ministers,' says conference document

PORTLAND, Ore. (UMC) — A comprehensive document calling on all Christians to be in ministry in the world was approved here by delegates to the United Methodist General Conference.

Entitled "The Ministry of All Christians," the document will go into the denomination's "Book of Discipline" as a foundation statement for the variety of ministry in the church.

Produced by a four-year Commission to Study the Ministry, the document provides for a new "diaconal ministry" for unordained persons who serve the church on a full-time professional basis. Persons eligible for consecration as diaconal ministers include deaconesses, home missionaries, and professional lay workers. The root meaning of "diaconate" is "service." After apostles, deacons were the first order of "ministers" to emerge in the early church.

The foundation document declares that the people of God are the Church made visible in the world. "It is they who must convince the world of the reality of the gospel or leave it unconvinced. There can be no evasion or delegation of the responsibility; the church is either faithful as a witnessing and serving community, or it loses its vitality and its impact on an unbelieving world."

## The Editor's Pulpit

### From the Bottom of the Heart

## Twelve Days in April and May

Some long thoughts on United Methodism's 'move to the right'

United Methodism's General Conference of 1976, which concluded just two weeks ago, has been characterized as a conservative one which "moved the denomination to the right" (see article, page four). Generally speaking, we believe that such a characterization is accurate and that the two weeks in Portland signaled a shift, small but significant, in how Methodism throughout its long history has responded to the world.

For what it's worth, that shift disturbs us. And inasmuch as this 1976 General Conference will set the tone of our 9.9 million-member denomination's work for the next four years, we suggest that such a move sounds alarms which call for the closest scrutiny by all who are concerned about the future of their church.

To put these comments in perspective, let us say that we believe the Conference evidenced many forward-looking and adventurous steps. Notable among these were the setting of the quadrennial theme "Committed to Christ — Called to Change" (a truly revolutionary commitment when authentically accepted); the adoption of the three missional priorities of, (1) strengthening ethnic minority churches, (2) responding to world hunger, and (3) emphasizing evangelism; and — to select one example only — the endorsement of the exciting new statement on the nature of ministry (that all Christians are called to a ministry to persons [see article above]), and the establishment of the new order of "diaconal" ministry.

But the conservative tone and stance which persisted as the overriding mood of the Conference suggests a number of what we believe are significant questions. To what extent will the Church allow the society in which it lives to determine its posture? (Did the Conference's conservative mood reflect the current tone of U.S. political and social life more than it did the imperatives of the gospel?) To what extent should the Church really be a "democratic" institution? It is said that Portland reflected a church that was "listening more to the grassroots." Few would argue with the need for such sensitivity. But the question emerges: From whence is the Church to derive its basic stance, its very theology: from the grassroots — or from the gospel?

For just as the grassroots should not determine the Church's theology, neither should its bishops set its agenda. That, too, is the prerogative of the gospel. And neither should "the hierarchy" or "the leadership" determine the Church's "political" stance. Any such stance must be the result of the gospel's imperatives.

The question is, of course, Who is to interpret the gospel? Whatever answer is finally given to that question, we're quite certain it won't be that those interpretations are to be given on the basis of the political opinions, liberal or conservative, as held by a particular group of people, at a particular time, in a particular nation and in a particular denomination of the Church.

We submit that this is what happened in Portland: that the political, social and culture-religion opinions of the grassroots "right" was allowed to preempt — or did preempt — if not the imperatives of the gospel, at least the long and established stance of Methodism to an openness to the future. That openness, in our opinion, was preempted in at least a number of notable instances, such as a "pulling in" ecumenically and a backing off from previous commitments to women's and ethnic and other minority issues. We believe this is a regrettable happening.

In rebuttal to the above, it could be said that the conservative swing evidenced at Portland was to be expected, even desired, given the liberal stance which has prevailed in the denomination for some years. At any rate, what is said about the

dangers of a conservative position grounded in culture-religion rather than in the gospel, must, of course, be said about a liberal position rooted in the same secular soil.

But we suggest this: that while the gospel is vitally concerned about conserving fundamental values, its message is marked much more by the spirit of openness to change; that old wineskins will not suffice for the new wine of the Spirit and that the creator is always calling his creation to rebirth and renewal.

We submit that the gospel is much more at home on the frontiers, on the cutting edges of life, where people are hurting and where life is lived (in the "liberal" stance, if you please), than it is in the sheltered and safe security which the conservative and reactionary mood often invites.

If United Methodism's move to the right is in any way a move away from confrontation with the world, it is a sad move indeed. To that degree we will be less the Church. If the conservatism which marked the 1976 General Conference results in any way in our playing it safe and withdrawing from the world, then the voices which prevailed at Portland will indeed have been more those of the world than the Spirit.

### Off the Top of the Head

#### Prayer Chain

Thought during an overly-long session at Portland: If all the preachers who are aspiring to the high office of bishop were to be laid end to end, it would be a funny sight.

JSW

## Arkansas Methodist

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## On the mood at Portland

### 'A very cautious conference,' more 'responsive to the grass roots'

PORTLAND, Ore., May 7 (UMC) — Regardless of their political or theological persuasions, most participants in the 1976 General Conference here seem to agree that the United Methodist Church has moved to the right.

How far to the right the denomination has gone, and the value judgments attached to that shift, vary in the assessment of the participants — or that's the picture given by interviews with some of the key persons during the two-week Conference process.

Racial/ethnic minority leaders and women count some gains, but express "disappointment" at conference decisions related to their groups. Conservative leaders say they are satisfied that the top policy body has blocked an "extremist" tide and is becoming more "responsive to the grassroots."

Young persons note the conservative shift, but despite some "frustrations," observe that that is part of "the mood of the country" and evince a decision to go back home and work at local and state levels for changes during the next quadrennium.

#### Ethnic Minorities

"In terms of the ethnic minorities," said the Rev. Woodie White, delegate from Detroit Conference and top executive of the church's Commission on Religion and Race, "we didn't really lose anything. My hurt now is for the church and for the people of the church. I'm more concerned about what's happened to people in the past three or four years that would make them turn so inward."

The Rev. Lloyd Wake, delegate, a minister at Glide Memorial Church in San Francisco and chairperson for the Asian American caucus, also spoke of the attitudinal shift. "For me it's like coming into another kind of world," he said, "a very uptight world, a world that's self-enclosed. It reminds me of walls that people build around themselves to protect themselves from outside, secular, sinful, non-Christian influences."

Wake also felt the decision to put ethnic concerns in the same special apportionment with hunger and evangelism might help bring in the necessary funds, although he said he would have preferred to make the ethnic local church fund a first-line priority. "We're not licking our wounds and looking back. We're looking ahead because we know that we have some very definite goals, strategies and programs to implement."

The Rev. Hector Navas of Farmington, N.M., chairperson of the Hispanic caucus, said he didn't believe the decision not to fund the minority congregations through mainline giving would hurt as much financially as it would "from the psychological and Christian standpoint . . . We want to be part of the mainstream of the church, not objects of mission."

But almost all of the ethnic leaders were concerned that the avenue of special apportionment for ethnic local church funds would mean less money coming in. Special apportionment funds, they observed, are met with a 70 to 80 per cent response, whereas World Service (basic benevolence fund) has been coming in at a 90-plus per cent level.

"I felt that on the whole, the mood of General Conference was very receptive to our concerns," said the Rev. Thomas Roughface Sr. of Ponca City, Okla. The Native American pastor, whose Oklahoma Indian Missionary Conference won unanimous General Conference approval for voting rights in the 1980 sessions, also was pleased at the degree of cooperation among the racial and ethnic minority groups, who had banded together for an in-the-system attempt to work on their concerns. "I was amazed at the kind of inter-ethnic cooperation we had at this meeting, and I sense a real feeling of oneness about that."

#### "Troubled"

Thelma Stevens spoke not as a delegate but as a retired leader of the United Methodist women's national agency. She said she was "more troubled than I've been in all the 11 consecutive General Conferences I've attended" at the decisions to remove a quota system for women in national agency executive staffs, and at the "great blow to ecumenism" struck by a decision to require all new executive staff to be members of the denomination.

"I believe in quotas if quotas mean human liberty and human opportunity," she declared. The Conference action "simply means that we'll go back to the way we were 10, 15, 25 years ago."

A "General Conference Song" written for the women's caucus newspaper here by Greta Schumm added an observation in its verses: "So we vote with moderation on each issue and when we're through we're back where we'd begun. Good Christ, we've killed you in committee and buried you in speeches on the floor. Well, we hope you rise again by 1980 . . ."

#### 'Churches Will Be Pleased'

Conservative or evangelical leaders were positive about the deliberations. "This conference has been more middle-of-the-road, more conservative, if you want to use that word, than the past two General Conferences," said Bishop William R. Cannon of Atlanta, Ga.

Bishop Cannon, who had received a standing ovation for an early Conference address, said the delegates had been "less directed by pressure from certain small groups, and its sense of moral commitment has been very keen. I feel that the churches at large will be quite pleased with the outcome of this conference."

The Forum for Scriptural Christianity, known as the "Good News" movement, an organized expression of evangelical concern in the denomination, turned during sessions here to an "inside the system" strategy. "Several years ago," explained the Rev. David Seamands of Wilmore, Ky., a leader of the Good News group, "we came to the conclusion that to stay outside and throw rocks was of little use."

"What I think we've accomplished," he ventured, "is to call the attention of the whole church to more evangelism, both at home and abroad." He observed that insertion of a \$125,000 per annum figure for the evangelism priority was not an official Good News strategy.

"I think we also have brought the whole church's attention to the fact that some of the boards and agencies have gone to certain extremes and that their power needs to be curtailed. We must listen to the voice of the people, the grass roots, and this has been our main concern." Thousands of petitions to General Conference committees helped call attention to the desires of the "folks back home," he suggested.

#### The Sexuality Issue

The one General Conference item which was

decisively and repeatedly defeated — the attempt to modify the church's stance against homosexuality — seemed to evoke more emotion from some of the delegates than from the Gay Caucus group.

While it sought a neutralization of the church's condemnation of homosexuality, the gay group denied that it was "demanding" that the church "condone" homosexual practices. "Some of our strategy was vastly successful," said Keith Spare, Reserve, Kans., spokesperson for the group. "We've talked to lots of delegates and visitors whom we would never ever have gotten the chance to talk to directly."

But Mrs. Nadine Hardin, lay delegate from Ft. Smith, Ark. who had tried unsuccessfully to delete condemnatory language on homosexuality from the Social Principles statement, said she was "sick inside" at the lack of human and Christian "trust" in the votes on the matter.

"I love my church and country," she said, "but anytime we label persons, we don't see them as human beings, and by that condemnation we are hammering the nails back into Christ on the cross."

Young persons present seemed more willing to accept the conference tone as indicative of the times.

"This was a very cautious conference," said reserve delegate John Hildreth of Enterprise, Ala. "It seemed determined not to pass any legislation which could become controversial at the local level. It was a very status quo body, and I feel the church should be moving forward . . . At times I've wanted to throw up my hands and quit, but I think the church is perhaps going through a process. I intend to remain active in that process."

The Rev. Sharon Rader, Evanston, Ill., a Garrett-Evangelical Theological Seminary student who was attending the sessions as part of a course, said even though she felt "frustrated" at some of the actions, "my being in the church is not predicated on whether or not it will be easy, but on my own call to be faithful in it."

Despite warnings that the middle-of-the-road approach could result in a continued exodus of persons with minority views from the church, a majority of hallway conversations seemed to back up Ms. Rader's feeling that fellowship among United Methodists would not be easily broken by the actions taken in Portland.

†

## Don't 'play church' with new priorities, Council of Bishops head says

PORTLAND, Ore., May 8 (UMC) — Assured that they had been sensitive to the "church back home," United Methodists from around the world were urged here early today to "retool" their enthusiasm and "march forth . . . to preach the Gospel."

"We have received the charge and the only way is to obey," Bishop W. Kenneth Goodson of Richmond, Va., told the concluding moment of the church's top law-making body, quoting a poem by Bishop Sante U. Barbieri of Buenos Aires. Because of the 2 a.m. adjournment, Bishop Goodson did not deliver his address, but said it would be printed in the conference journal.

The Virginian, installed 15 days ago as president of the United Methodist Council of Bishops, was the final speaker of the General Conference which opened April 27. Almost 1,000 delegates and several thousand visitors have attended the sessions.

"Surely you've come to the Kingdom for such a time as this," asserted Bishop Goodson as he ticked off the "missional priorities" confirmed for the denomination during 1977-80 — ethnic minority local churches, world hunger and evangelism.

He cautioned, however, against "play(ing) church" with the issues.

"If all we've got to say is 'hold the fort,' then it

won't be long until there's no fort to hold."

World hunger, Bishop Goodson said, means "To look at this poor starving world and ache, and hurt, and proclaim, 'such as I have, give I unto you;' — but not to give 'our money (and) wait to hear it fall into the cup.'"

"That kind of a priority is not a program — it's a sickness."

Turning to another issue, the church leader declared that "no other Protestant church in America is more uniquely equipped than are we to face the problem and the dilemma of the ethnic minority church and make it a challenge."

Again he cautioned, however: "Don't applaud when you hear it sung unless deep inside you the melody of your soul can sing, 'We Shall Overcome, Some day' . . . soon."

Turning to the third of the priorities set here, the bishop stressed that evangelism should not be made "a program . . . a gimmick . . . (with) red and blue buttons." Instead, he said: "Offer them Christ."

On a final point, Bishop Goodson asked for less "fretting" about structure.

"Many Protestant churches wish heartily for an itinerant, structured connectional support system like the United Methodist Church," he said. "Let us affirm it — not attack it."

†



## 'Guidelines' on charismatic movement approved by General Conference

PORTLAND, Ore., (UMC) — A plea for a spirit of openness and love toward persons in the charismatic movement is included in a "guidelines" document which was approved by the recent General Conference session.

The document, approved with no debate, becomes the official "stance" or position of the denomination toward the movement which has gained prominence in mainline Protestantism and in Roman Catholicism during the last 15 years.

Following an introduction, the document includes 41 specific guidelines. Six are addressed to all United Methodists.

### Scholarships for women

NEW YORK, N.Y. (UMC) — Applications are being accepted by the Women's Division of The United Methodist Church for women's theological scholarships and grants for women in ministry.

The grants and scholarships are made possible by a gift to the division from Mrs. Polly Y. Keller of Connecticut and both are one-time awards. A total of \$10,000 is available in each category.

The scholarships, which will range from \$50 to \$500 depending upon the need and qualification of the applicant, are for women who are engaged or plan to be engaged in full or part time study in an accredited institution for theological education during 1976-77. The funds are to apply toward tuition, room, board or books and must be expended by Dec. 31, 1977. Deadline for applications is June 1, 1976.

Others are directed to pastors and lay persons who have and have not had charismatic experiences. Another set is directed to persons in administrative positions beyond the local church.

The guidelines, along with two background papers, were developed by the Board of Discipleship following referral of a petition by the 1972 General Conference asking for a position statement on the charismatic movement.

"In a biblical sense there is no such person as a non-charismatic Christian," the document says, "since 'charismata' refers to the gracious gifts of God

bestowed on all Christians to equip them for ministry. The term "charismatic movement" is used throughout the document as a "concession to popular usage."

Although popular usage often associates charismatic with "glossolalia" or "speaking in tongues," the paper says "most persons within the charismatic movement recognize the importance of all the 'gifts of the Spirit.'"

Accompanying the guidelines are two background papers: one on the charismatic renewal by Dr. Robert G. Tuttle, Pasadena, Calif., and another describing the socio-cultural ground in which Christian renewal is finding its growth by the Rev. Ross Whetstone, Nashville, Tenn., staff head of the Board of Discipleship's Section on Evangelism. Delegates were not asked to approve the background papers.

The emphasis on speaking in tongues or healing has emerged, the paper suggests, because of a conviction that these gifts have been neglected by the Church and should be reaffirmed.

Six of the 41 specific guidelines are addressed to all United Methodists:

- "Be open and accepting of these whose Christian experiences differ from your own.

- "Continually undergird and envelop all discussions, conferences, meetings, and persons in prayer.

- "Be open to new ways in which God by his Spirit may be speaking to the Church.

- "Seek the gifts of the Spirit which enrich your life and you for ministry.

- "Recognize that even though spiritual gifts may be abused, this does not mean that they should be prohibited.

- "Remember that, in the history of the church the renewal of the church has had many forms and has come at different ages, and the charismatic renewal may have a valid contribution to make to the ecumenical church."

While the document is open to the charismatic movement, it is critical of classic pentecostalism which it says infers that "one who does not speak in tongues is guilty of withholding a full surrender of the self to the will and purpose of God." This doctrine, the paper says, can be divisive among United Methodists.

## NEWS and opinion

summary by Doris Woolard

The Rev. Arthur Simon, executive director of Bread for the World, speaking before a joint national meeting of the Associated Church Press and the Catholic Press Association in Washington, D.C. urged his listeners to use their publications to influence "public policy on hunger." He declared that there is "no other way" to combat hunger except through public policy, adding that such action is an "authentic response" to the Gospel mandate of Christ. "We must overcome the 'citizenship gap' and find people who care, who read the Lord's mandate carefully and take it seriously," he said.

The Rev. Frank Goodwin, new president of the Baptist Union of Great Britain and Ireland, in a major call for confidence and renewed faith told the denomination's 1976 Assembly, "It is the object of wickedness to destroy the Christian expectation and to turn it aside from its primary purpose. In many respects this has been achieved. We settle for something less than the highest. Our victories are no longer counted in terms of souls being saved but in practical areas such as the alleviation of suffering and poverty. The world reaches out its hand and the church responds with gifts. It may well be that the criticism which may be levelled against us is that we gave what was asked of us — we put money in the hand of the beggar — and left him a beggar."

As of July 1 the Roman Catholic Church in Connecticut will be a full member of the statewide council of churches which will be known as the Christian Conference of Connecticut. The new organization will replace the former council which includes seven denominations: African Methodist Episcopal Zion Church, American Baptist, Lutheran Church in America, Salvation Army, United Church of Christ, United Methodist and United Presbyterian Churches. Other state councils having full Roman Catholic participation are Texas, New Mexico, Ohio, Oklahoma, Montana and Louisiana.

President Ford is the recipient of a hand-bound volume of a New Testament which symbolizes the two-billionth copy of Scriptures distributed by the American Bible Society. The two-billion mark, reached in late 1975, represents the total number of Bibles, New Testaments, and smaller portions of Scriptures distributed in the U.S. and abroad by the society since its founding in 1816.

The Rev. Jesse Jackson, national president of Operation PUSH (People United to Save Humanity), has urged black people to engage in "the pursuit of excellence in every facet of life as the only protection from extinction or a return to slavery." Addressing an interreligious Bicentennial Conference in Philadelphia, Mr. Jackson commented that in black America "we stopped being servile, and now some don't want to be of service. The general rebellion against all authority must stop. We must distinguish that which must be revered from that which must be rebelled against, in order that our action might have meaning."

Archbishop Fulton J. Sheen, addressing 500 Roman Catholic priests, brothers and sisters attending a symposium, said religious must return to "sacramentality," which he explained means "getting rid of those things which express our personality and make us forget the personality of Christ." He said the catchword "I got to be me" is ruining the religious life.

Dr. Cynthia C. Wedel, one of the six presidents of the World Council of Churches, speaking to a Conference on Religious Liberty audience, declared that "religious freedom is the basis of all freedom." Noting the religious freedom in a pluralistic society that is characteristic of the U.S., Dr. Wedel said, "we have also a far more viable religious sector of the population than any nation with an established Church. Even our diminishing church attendance is spectacularly larger than that of other countries."

Dr. James H. Cone, a black theologian, speaking on "A Black Perspective on America: Black Theology and the Bicentennial" asserted that black people view the celebration of the Bicentennial differently than white people because their experiences in America have differed radically. The Union Theological Seminary (New York) professor claimed that "because black people have been victims of oppression, they do not speak or sing about America with the same enthusiasm as white oppressors."



They are emotionally disturbed. Some come from broken or troubled homes. Some are runaways. Some are battered children. Badgered by adults, they feel known only as "Hey you!" They come to Spofford Home in Kansas City on referrals from hospitals, juvenile and welfare agencies — even their own families. Christian love and lessons in responsible behavior help such children come to know themselves and become better prepared to cope with life. Spofford Home, related to the National Division of the Board of Global Ministries, provides a home for children 6 to 14 years of age.

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



# The Greater Family

Scripture: Romans 14:13-15:6; Galatians 6:1-10.

**Foreword:** Everybody hurts from time to time, physically and mentally. We all have problems that plague us and threaten to render us helpless and hopeless. Pastors are no exception.

Many times I have been discouraged in my work, failing to meet the expectations both of congregation and myself, feeling that I was unfit for the professional ministry and wondering if I should quit. Then, the phone would ring and one of my members would say something like, "I just wanted to call and let you know that if you need a friend, I'm here." My faith in God, the church and myself has been restored numerous times by supportive persons who were willing to "bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

The final lesson in this series on the Christian family moves from consideration of the individual family to the wider family of the church as the "household of faith," in Pauline terms.

## The Church as Caring Community

When persons are received into the membership of the church they face the congregation and the minister says to the people: "Brethren, I commend to **your love and care** these persons whom we this day receive into the membership of this congregation. Do all in your power to increase **their** faith, confirm **their** hope, and perfect **them** in love."<sup>1</sup>

The distinguishing mark of church members is their love and concern for each other especially in times of personal difficulty. In our interest to evangelize the world, we often forget that the healing gospel needs to be expressed within the family of faith, that it is our responsibility to be sensitive and supportive to the distressed within our own flock.

John Wesley, aware of the need for continuing support, in "The General Rules" for the Methodist societies described them as a company whose purpose was "to watch over one another in love," and by doing good, especially to them that are of the household of faith or groaning so to be."<sup>2</sup>

The author of I John exhorts his readers: "Beloved, if God so loved us, we also ought to love one another" (4:11).

As Methodists we can affirm that liturgically, historically, and biblically we are a family of faith that takes care of its members. For the most part this task has been left to the individual pastor whose job it is to take care of the flock. However, I believe that all Methodists are called to a "general ministry" which includes the ministry of caring. To paraphrase a reformation concept, we are all a part of the "pastorhood of all believers."

## How We Care

Most persons would agree that the church should be a caring community, but often we are stumped as to **how** we should go about caring. Obviously, gifts to institutions and agencies such as hospitals and the Salvation Army are forms of caring. But what about the personal caring for the person sitting next to us in the pew who may be having marital problems, a son in the state reformatory, financial worries, a recent family death, or even doubts about their faith? What can we do about that? Or even better, how do you help a friend who over a cup of coffee begins to tell you about a terrible wrong committed in the past for which he or she feels very guilty?

First of all, we should note that there are a number of common mistakes we have all made in the name of

helping another person. These should be avoided because they are for the most part very unhelpful and can even complicate the problems.

1. **The Judge.** One of the worst sins committed in the problem situation is to be judgmental of the hurting person. "The Judge" always sees the rightness or wrongness of an action or situation and is most adept at finding and pointing out "sins." The language this person uses is filled with lots of "shoulds" and "should nots," or "oughts" and "ought nots." The reason that "The Judge" is not helpful is because he leaves the distressed person, who already is self-condemning, feeling worse than before and conveys a lack of understanding and warmth. We need to remember Paul's words, "let us no more pass judgment on one another" (Rom. 14:13), and those of Jesus, "Judge not, that you be not judged" (Matt. 7:1).

2. **Advice-Giver.** It can be said of this fellow:

The parting injunctions  
Of mothers and wives  
Are one of those functions  
That poison their lives. —Clarence Day

The Advice-Giver is always pointing to solutions which may or may not be helpful. "What you need to do is get a job" . . . "take a vacation" . . . "go back to work as soon as possible" . . . "read the Bible" . . . "get married" . . . "get a divorce" . . . "stop smoking" . . . etc. The list is endless. A helper's function is not to give advice, but to help the other person come to a solution which is satisfying to him. Besides, if the advice is taken and doesn't work, the Advice-Giver is held responsible for the failure.

3. **Answer-Man.** Church members are very prone to make this mistake. There is no question or problem for which Answer-Man does not have the "ultimate" explanation! For example, this role is often portrayed in a grief situation where the survivor asks, "Why did this have to happen?" To which Answer-Man replies, "It was God's will." Such a response is not only theologically incorrect, since it blames God for all of the tragedy and death in the world, but also because ready-made answers prevent any further discussion and leave the grief-stricken person feeling helpless and hopeless.

4. **Subject-Changer.** Because of his fear of feelings and of becoming "involved" the Subject-Changer evades the problems and takes every opportunity to change the subject to the latest news, the weather, or even his own problems. A typical conversation might go like this:

Distressed Person: "I just don't know what I'm going to do about my marriage!"  
Subject-Changer: "My, you have on a pretty dress! Where did you buy it?"

Subject-Changer is unhelpful because he never allows the problem to come up.

5. **Professional Prayer.** While prayer can be a most helpful means of assisting distressed persons, sometimes it is abused by laity and clergy alike who use it as a kind of magic solution, or even worse, to end discussion of the problem. Sometimes it is even used in hospitals as a benediction where in order to keep the suffering person from talking about what is bothering him, the visitor says, "Let us pray," offers a short supplication of help and thanksgiving for hospitals, and makes a hasty exit. The patient is left feeling that the whole thing is somehow irrelevant (which it probably is!).

There are many other helping mistakes that are made, but these will suffice to illustrate that technique is important.

## Sunday School Lesson for May 30

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

### Presence — Listening — Confidentiality

One might ask if we can't help by telling someone what's wrong with them, by giving advice or answers, or by praying, what can we do?

The first thing is to recognize the ministry of **presence**. Our presence with a troubled person is more important than our words. We often do not visit the troubled person because, as one person put it, "I would not know what to say." Consequently, we may not do anything because we feel inadequate. This is especially true in grief situations or in nursing homes where we find death and old age unpleasant. But remember, there is a great deal of relief from the pain of problems and loneliness and anxieties when the troubled person has someone at his disposal as a caring presence. "Being there" in difficult times means that the sufferer is not alone, that someone cares, that hope is not lost. Sometimes we allow our own discomfort with problems to drive us away — or merely to send flowers or food as if problem-stricken people suddenly develop a love for flowers or a voracious appetite! Care enough to send the very best — yourself.

The second helping technique is that of **listening**. This is perhaps the most talked about, least understood, and least practiced principle of human relations. It is the key to helping. This, in turn conveys to the troubled person that he is respected as a human being.

Listening requires that the troubled person be permitted to tell his story in his own way with only occasional questions for clarification of something not quite clear or for an example of a particularly important feeling. To fail to listen is to indicate to the troubled person that he turned to the wrong person for help.

The listening process is also disrupted when the listener's own anxiety leads him to blame, criticize, pity, or offer logic as a response to feelings. All of us have said to another, "You don't really feel that way." Yet to tell this to a troubled person or to make light of his problem indicates only that we do not really feel what is going on within him.

**Confidentiality** is very critical to helping. If the helper cannot be trusted to keep the conversation confidential, then nothing has been accomplished and certainly the troubled person will never turn to him again. The **only** time a problem should be discussed outside the presence of a troubled person is when he or she gives us permission to do so, as in making a referral to the pastor, counselor or physician. Many, many lives have been harmed, if not destroyed, by failing to hold a conversation as a sacred trust.

The church as the household of faith offers each of us the opportunity for caring in a personal way to our brothers and sisters in the faith who for some reason are hurting. This healing ministry can occur if we are **present** as caring persons, **listen** fully and intently to the other's story, and treat the relationship as a **trust** bond. When these occur, then not only do we fulfill our ministry, but other persons are helped in the process.

So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith (Gal. 6:10).

<sup>1</sup>The Hymnal, "The Order for Confirmation and Reception into the Church," p. 829 f.

<sup>2</sup>The Book of Discipline, pp. 66, 67-68.

## Council Directors to Local Churches

Cokesbury has a brand new program for merchandising the annual conference displays in the South Central Jurisdiction. In years past, Cokesbury has selected from their stock room the vast majority of books and materials offered for sale at the annual conference displays. The selection was in large part, dependent upon the stock on hand at the time the display was selected.

This year it was determined that instead of selecting stock from the regional shipping department, they would prepare a list and endeavor to have on hand the kind of book and supply exhibit that their people have told them they would like to have. It is an effort to represent what the customer wants.

In building the list, guidance was received from seminary professors, pastors, lay people, publisher's representa-

## Book displays at the Annual Conferences

tives and trade backlist. The list has grown to almost 700 titles with a weighty portion of good solid theological books, many of them considered substantial works. Over \$185,000 has been spent on books alone. It does represent a lot of time effort and money.

"I do not believe you have seen or will see anywhere this type of exhibit and it is certainly well worth paying a visit to the Cokesbury display at your annual conference sessions," stated Mr. William S. Turner, Regional Marketing Manager for Cokesbury, Dallas.

"This will be an exhibit that Conference leaders will be proud to recommend and support," said Dr. S. Duane Bruce, executive director, the South Central Jurisdiction, after conferring with Mr. Turner and reviewing the list of books selected.

### Advance Special Giving In 1975

Never in its twenty-eight years has there been such support! In 1975 a total of \$15,468,323.32 went into Christian mission through the General Advance Program. \$7,457,134.55 helped empower mission all over the world through the many programs of the World Division.

Mission in the United States was empowered by \$2,124,134.01 in General Advance specials that went to programs of the National Division.

Relief, rehabilitation, and refugee work of UMCOR was supported by \$5,887,054.76 worth of General Advance specials.

Nearly 15.5 million dollars worth of mission energy represents the largest single year in the 28-year history of the Advance.

But the more significant story of the

Advance is not the 15.5 million dollars. We would have to follow each and every gift from the person who gave it to the program that made use of it. All over the country local churches were enlivened in their understanding of mission as they participated first in full acceptance of World Service and then in selecting options in the Advance through which they could go the second mile.

Those who participated in this program were assured that 100 per cent of their gift would go to the project named. Administrative and promotional costs were paid for out of World Service funds, Women's Pledge to Mission, and other essential undesignated resources given to the church. Donors could be sure that their gifts were delivered quickly and responsibly to where they were intended to go.



## From the Churches

**OPEN HOUSE** will be held at Aldersgate's Youth Treatment Center at Springwood Ranch this Sunday, May 23 from 3 to 5 p.m. The ranch is located west of Little Rock on Kanis Road, a quarter of a mile east of Ferndale, or around the corner east of Ferncliff Camp. The plantation type residence is easily recognizable from the highway. Mr. Thomas O'Connor, manager of the center, invites the attendance of our readers.

**FIRST UNITED METHODIST CHURCH**, North Little Rock, and the Rev. and Mrs. Earl Carter, have issued an invitation to an open house to be held this Sunday, May 23, 2 to 4 p.m. at the recently purchased parsonage located at 6 DeSota Circle, North Little Rock.

**THE CONGREGATION** of Washington Avenue Church, North Little Rock, invites all former members and pastors to join with them in the observance of Heritage Sunday on June 6. The special fellowship occasion will be in the form of a churchwide picnic scheduled for 5 p.m. at Burns Park. A printed church history will be available and items of historic significance in the life of the church will be on display, according to the Rev. Hillman Byram, pastor.

**SUNDAY EVENING**, May 23, marks the beginning of a series of Bicentennial events to be held at Pride Valley United Methodist Church on Kanis Road, west of Little Rock. At 6 p.m. this Sunday a program on The Beginnings of Early Methodism, prepared by Dr. and Mrs. E. D. Galloway, will be presented.

**LAKESIDE CHURCH** at Lake Village conducted Lay Witness Mission II on a recent weekend with 41 witnesses from four states sharing with the congregation in the renewal experience. "Two new members were received... and many lives were touched and blessed," reports the Rev. Clyde N. Swift, pastor.

**SOME FORTY** Camden District parsonettes, ministers and their families were present for a Men's Cook-Out hosted by the Rev. and Mrs. Robert Johnson at Marysville United Methodist Church, Route 2, Magnolia. Each family provided a covered dish to accompany the hamburgers prepared by the host pastor. Dr. Charles Richards, Camden District superintendent met briefly with the ministers while Parsonette president, Mrs. Howard Williams met with the wives.

### Retired Minister And Wife Honored At New Haven

The Rev. C. G. Tillmon, who served both as pastor and as district superintendent in the former Southwest Conference, and Mrs. Tillmon, who served as president of the Woman's Society of Christian Service — both on the district and conference levels of that conference prior to their retirement in 1974 — were honored recently by the congregation and Pastor Lloyd Smith of New Haven Church in the Hensley community with a Sunday afternoon surprise dinner and program. Mr. Tillmon entered the ministry in 1930 and received his Elder's orders in 1932. Following retirement he served as chairman of the 4B Area Action Council of Economic Opportunity agency of Pulaski County. The Tillmons are active in New Haven church and the Hensley community where they now reside. Mrs. Tillmon is district coordinator of Supportive Community in the Pine Bluff District organization of United Methodist Women. Present for the celebration were family members and ministerial friends. A monetary love gift and other gifts were presented to the couple.

**DR. W. J. A. POWER**, professor of Old Testament at Perkins School of Theology, Southern Methodist University, will present a series of Bible lectures at First Church, Little Rock, on May 24, 25 and 26. Morning lectures are scheduled for 10:30 a.m. on Tuesday and Wednesday. Evening lectures will be presented at 7:30, Monday through Wednesday. The series is open to all interested persons.

**BROOKLAND** United Methodist Church in Jonesboro District participated in the 10th annual ecumenical Community Pre-Easter Revival during Holy Week. Other participating congregations included Brookland Baptist, Woods Chapel General Baptist and the Rogers Chapel Church of the Nazarene. The Rev. J. Anthony Holifield is pastor of the Nettleton-Brookland Charge.

**NETTLETON** Church in Jonesboro had as an evangelistic team for an Easter revival, the Rev. James E. Fillingim of Eclectic, Ala., and Mr. Randy Burge of Jonesboro. The church recently hosted a concert of sacred music presented by the Asbury College Concert Choir from Wilmore, Ky.

### Obituary

#### MRS. LUCY MOSS FAUST

Mrs. Lucy Moss Faust, 91, wife of the late Rev. W. J. Faust, died on May 8 at the home of her daughter, Mrs. Mary Angus, in Memphis. She had served with her husband, a member of the North Arkansas Conference, in the old Arkansas Conference during his 45-year ministry.

Mrs. Faust was born and reared in Dyer, Ark. Among the churches served by the Faustus were Ozark, Altus, Atkins and Eureka Springs. Following the death of her husband, Mrs. Faust made her home with her daughter, in Memphis. She was active in Epworth United Methodist Church and in the women's organization of the church as long as she was physically able.

Services were conducted at Memphis Funeral Home and at Dyer Cemetery with the Rev. Irl Lancaster, Dyer pastor, officiating.

Survivors include, in addition to Mrs. Angus, three sons, Dr. Walter H. Faust of North Little Rock, Dr. J. J. Faust of Tyler, Tex., and Dr. George H. Faust of Cleveland, Ohio; two sisters, Mrs. Ruth Moss Carroll of Fort Smith, and Mrs. Hale Robison of Dallas; a brother, Dr. Paul Moss of Daytona Beach, Fla., four grandchildren and 12 great-grandchildren.

Dr. Walter L. Faust, a grandson of Mrs. Faust, is senior physicist for the U.S. Navy in Washington, D.C., and was a member of the team that discovered the laser beam.



### 'C. G. Walker Day' at Geyer Springs

The congregation of Geyer Springs Church, Little Rock, set aside Sunday, May 2 as "C. J. Walker Day" to honor their oldest member, Mr. C. J. Walker (third from left). Shown with Mr. Walker are his children (left to right) Jack Walker, Mrs. Harris Hogue, Mrs. Sid Stephens, Mrs. S. E. Whitwell, Mrs. Robert Goudie, Mrs. Coy E. Fleming and Mrs. Harold Sutton. The honoree was given the privilege of selecting the music for morning worship; song evangelist Bill Kennedy of England, was present to sing "His Name Is Wonderful." The Rev. Cagle Fair, pastor, paid tribute to the Walker family in his sermon entitled, "If My People." Mr. Walker, a former school teacher and druggist, has served for 73 years as a steward and administrative board member in the Methodist Church and helped to organize the Geyer Springs Church in 1920.

**'SOS' FOR SPRINGWOOD RANCH**  
Canned goods, food staples and twin (single) bed linen items are urgently needed at Aldersgate youth treatment center, Springwood Ranch. May be brought to Aldersgate or to the ranch (see item above).

**OAK FOREST CHURCH**, Little Rock, announces a full day of activities in observance of Heritage Sunday on May 23. The 8:30 and 10:45 a.m. worship services will feature music, liturgy and a sermon in the Wesley tradition. From 3 to 5 p.m. an open house and art festival will feature the life of the Oak Forest Church from its beginning to the present time. A potluck dinner and entertainment are scheduled for 6 p.m., and the 7 p.m. service will be in the form of a pageant depicting the church's history. The program is under sponsorship of the church's Work Area on Education. The public is invited.

## 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.

## POEMS WANTED

The **ARKANSAS SOCIETY OF POETS** is compiling a book of poems. If you have written a poem and would like our selection committee to consider it for publication, send your poem and self-addressed stamped envelope to:

**ARKANSAS SOCIETY OF POETS**  
610 Rock Street  
Little Rock, Arkansas 72202

### A Methodist Hospital Gift of Life contribution will say it best

For birthdays, anniversaries, to recognize service or friendship, or to express your sympathy... a Gift of Life to the Methodist Hospital Foundation will always be appropriate and appreciated. Please mail your tax deductible gift in any amount to:

**Methodist Hospital Foundation**  
1265 Union Avenue  
Memphis, Tenn. 38104

The person or family that you honor will be notified in the appropriate manner. Thank you...

## TRAVEL AND STUDY

Under auspices of Advisory Committee for Educational Opportunities (An ad hoc committee of Council of Bishops, The United Methodist Church)

### I: UTRECHT, HOLLAND August 9-24, 1976

'The Movement of the Holy Spirit in the Developing Churches'  
\$799 from Atlanta, Chicago, New York (Additional tour of Holland available)

### II: JERUSALEM

(Two trips)

November 22, 1976  
January 17, 1977  
(11 days each)

'Jesus: His Life and Times'  
\$799 from New York

Inquire concerning details and scholarships to:

Mr. Winfred D. Polk  
P.O. Box 72  
Corning, Ark. 72422  
Phone: (501) 857-3562 or 857-6854

## Daily Bible Readings

May 23—Sunday ..... Gen. 32:24-30  
May 24 ..... Jer. 18:1-6  
May 25 ..... Jer. 31:27-34  
May 26 ..... John 1:29-42  
May 27 ..... John 3:1-16  
May 28 ..... Acts 9:1-22  
May 29 ..... II Cor. 3:17-4:6  
May 30—Sunday ..... Psalm 147:1-11

**KURT BOGGAN**, a senior at the University of Arkansas at Little Rock and former youth director at Geyer Springs Church, was recommended for License to Preach at a called session of the Charge Conference at the Geyer Springs Church. The Rev. Cagle E. Fair is pastor.

### GROUPS — RESERVE NOW FOR AMERICA'S NO. 1 DRAMA — THE GREAT PASSION PLAY!

Tickets, lodging, recreation & meals only \$11 a person at  
**KELLER'S COUNTRY DORM RESORT**  
Rt. 1 — Eureka Springs, Ark. 72632  
Phone (501) 253-8418

Dear Pastor and Educational Director  
**RE: BIBLE SCHOOL**  
At wholesale price we offer the following:

396 Lemon Flavored Jumble Cookies	\$3.20
456 Oatmeal Cookies	3.65
312 Coconut Flavored Cookies	2.40
336 Chocolate Chip Cookies	2.65
420 Banana Flavored Cookies	3.35
4 Lbs. Vanilla Wafers	2.60

Jackson cookies are made with pure vegetable shortening soft wheat, cookie flour, cane sugar and other fine ingredients. Baked in two modern plants. Guaranteed fresh.

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Cookies are easy to serve  
**THEY'RE DELICIOUS**  
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Carroll L. Holland North Little Rock 372-6630	Paul Raper North Little Rock 835-1078
James R. Grumbles Little Rock 666-2256	Terry McLeod Springdale 756-1685
Drew Lovelady Damascus 335-2203	R. K. Smith El Dorado 862-3098
Kennard H. Baker Harrison 365-9136	Virgil L. Redwine Mt. Pine 767-3723
Vaughn Anderson Batesville 251-2867	Albert Efrid Prescott 887-2496
Olen L. Wright Fort Smith 452-3192	Adolph Carroll North Little Rock 758-3962
Russell Robinson Monticello 367-5094	Cecil "Bill" Ilgenfritz Mountain View, Mo. 934-6524
Eugene S. Little Pine Bluff 247-1293	H. A. Shumate North Little Rock 945-2262
Ralph Kagle Little Rock 565-7836	Ron Smith Malvern 367-9186
Billy R. Davis Atkins 641-7930	Joe Simpson North Little Rock 758-3319

Tom Croft  
Bryant  
847-3810

or call or write

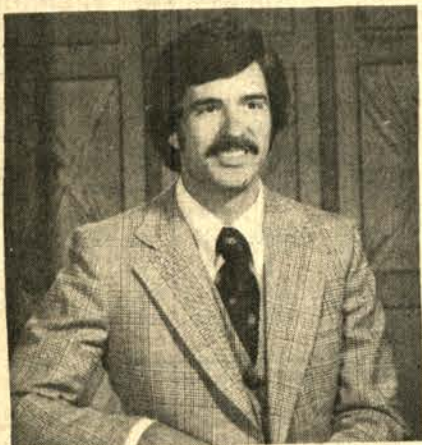
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The wafer that outsells all other brands in Arkansas.

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# United Methodists in Arkansas



## Summer Youth Director At Asbury

David Steele, who has completed his first year at the University of Arkansas School of Law at Fayetteville will serve as summer youth director at Asbury Church, Little Rock. Steele, the son of the Rev. and Mrs. Norris Steele of Grand Avenue Church, Hot Springs, began his work on May 15.



## New Staff Member At Harrison

Mike Mattox shown with his wife Judy, will join the staff of First Church, Harrison, as an assistant to the Rev. John M. McCormack, pastor, and as director of youth activities. Mr. Mattox, a religion major and pre-ministerial student at Hendrix, will graduate in June. Mrs. Mattox majored in sociology in college and, has worked extensively in various churches. Mr. Mattox is currently youth director at Indian Hills Church, North Little Rock.



## New Sub-district Officers

Installed at the May meeting of the Grand Prairie UMY Sub-district organization were (front, left to right) Jeffrey Palsa, reporter; Karen Nix, president; (back) Russell Steward, vice president; Hal Hillman, secretary-treasurer. Forty-seven youth were present for the meeting at Lonoke, and the host church won the banner with 22 in attendance.



## Choir Directed Honored

Lakewood Church, North Little Rock, honored Miss Dorothy Bridenthal (center, front) who has resigned after more than 13 years as director of the Chancel Choir. Taking part in a special ceremony in her honor were Dr. Clint Burleson (left), representing the ministers with whom Miss Bridenthal has worked; Mrs. Ann Arnoldi (left, front), speaking on behalf of the choir, and Dr. Olin Cook (right, back), presenting a check as a token of "love and appreciation" from the congregation. Present were the Rev. and Mrs. Irl Bridenthal (right and center back), parents of the honoree.



## West Helena Church Honors Seniors

A Sunday evening fellowship dinner at West Helena United Methodist Church honored 19 high school seniors, eight of whom were honor graduates. Some of the group are shown here with copies of The Living Bible presented them from the congregation.



## Lakewood UMW Honors Four

Receiving special membership pins at the annual UMW Salad Luncheon at Lakewood Church, North Little Rock, were (left to right) Mrs. Eddie Powell, Mrs. James P. Taylor, Mrs. Robert J. Isaacson and Mrs. Joe Stanley. (A special gift to missions honored Mrs. Isaacson, who had previously received a life membership pin at another church.)

## Confirmation Class At Dierks

Right: Steven Kimball Gilbert, Robin Bryan Green and Karen Renee Allen were recently received into full membership in the church at Dierks by the Rev. Herb Pekar, pastor. They were presented certificates of membership and Good News Testaments. Standing behind them in photo are their parents.

## Arts And Crafts Show

Below: The May 2 Arts and Crafts Show at Geyer Springs Church, Little Rock, was chaired by Mrs. Stan Brightwell (left), shown with Mrs. Tom McFadden, and Mr. Brightwell.



## Little Rock District UMY Officers Elected

New officers elected at the May 8 District Youth Spring Rally held at St. Luke's Church in Little Rock included, left to right, Karen Nix of Lonoke, president; Jeffrey Palsa of Des Arc, secretary and Mandy McCoy of St. Luke's, vice president. Lonny Glover of Lonoke and Wendy Efrid of Henderson Church, Little Rock, were elected representatives to the Project Review Committee. The Rev. Carr Dee Racop, associate director of the conference Council on Ministries, and Bill Fuller, director of youth work at First Church, Little Rock, presented a program on innovative worship and music. Terry Everitt, St. Luke's program director, is the district coordinator.



## College Students At Shady Lake

Students from four Little Rock Conference Wesley Foundations recently assembled at Shady Lake Recreation Area in the Ouachita National Forest near Mena for a weekend camping retreat. Wesley Foundations represented at this fourth annual Wesley Foundation Spring Retreat included: Henderson at Arkadelphia and director, the Rev. Bob Trieschmann; Southern State at Magnolia and director, the Rev. Bob Van Hook; University of Arkansas at Monticello and director, the Rev. Tom Abney, and the University of Arkansas at Little Rock and director, the Rev. Sam Jones.



## Fairfield Bay Class

This Confirmation Class of five was recently received into the membership of Fairfield Bay United Methodist Church by the Rev. Harold Scott, minister (center, rear). Shown also are Mrs. Iowa Cregaen, teacher of the class, and Mr. Carter Johnson, church school superintendent.