

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

148

**MARTIN, BISHOP PAUL ELLIOT**

**From the Bottom of the Heart**

## Bishop Paul Elliott Martin

December 31, 1897 — February 13, 1975

### *An appreciation*

One who was a junior in the ministry during the tenure of Bishop Paul E. Martin could well feel it an impertinence or at least an impropriety to volunteer an appreciation for such an esteemed and respected leader. There are scores of ministers and laypersons in our midst to whom such an honor should be extended.

The above is acknowledged not apologetically nor defensively but rather to introduce a truth about the man, the "gentle man," himself: that of such was his character that the appreciation of any who knew him — no matter what their age or association — would be an expression from the heart and therefore most appropriate. It would be difficult indeed to find any to whom this chief pastor was not a beloved and respected leader and who felt toward him and from him what one feels with a true friend.

Bishop Martin died a week ago today in Dallas. The length of his assignment in Arkansas and Louisiana — 16 years — gave us opportunity to know Bishop and Mrs. Martin in a way that a shorter tenure would not have made possible.

While personal recollections would not be inappropriate, it is even more significant to mark what could be called our common experience: that to know Bishop Paul E. Martin was to have a greater love for the Church of Jesus Christ, for its Lord and for its gospel. To serve with him was to have a deepened appreciation for the dignity of its mission and to hold a justifiable pride in being a part of the fraternity called to its service.

To observe and be associated with this Christian pastor was to have renewed faith in the power of love. And it is not sentimental exaggeration to say that in a remarkable way he exemplified the beauty of Christianity's graces, the quiet strength of its courage, the joy of its humor and the warmth of its friendship.

It has always been difficult for Arkansas Methodists to speak simply of "Bishop Martin." The more natural phrase was, and is, "Bishop and Mrs. Martin." Together they reflected the beauty of bonded grace.

As we would share with Mrs. Martin in her loss, we would thank her for her own past, present and continuing ministries. And we rejoice with her in the reward which her husband and our friend has claimed. He who so faithfully proclaimed the gospel has received its prize.

We can be understood when we say that what we feel is not so much "sadness" as it is the soul's shout of praise that our days have been blessed by such a man as Paul E. Martin.

What a peace and joy it is to know that those whom we have loved and lost, we have lost only awhile.

†

## Paul Elliott Martin

ALTER N. VERNON

ott Mar-

... native North Texas Conference bishop in the United Methodist Church, exemplified the spirit of total commitment to Christ and His Church in his life and ministry. The



Bishop Martin

earthly chapter of that life ended on February 13. A marked characteristic of his entire life was his poise, his self-assurance, his joy in living, and his ability to create in others a feeling of their worth as children of God.

He was committed to the importance of the ministry in the local church. Until elected bishop in 1944 he spent all but three years (when he was district superintendent) as a pastor. In his pastorates he constantly challenged his constituency to live at their best — and many of them made progress in that effort.

He was committed to the program of the annual conference. In North Texas he served as a member and an officer of the Conference Board of Education, being president of it from 1940 to 1944. This relationship partly accounted for his election by the conference as a trustee of Southern Methodist University, a post he held from 1934 until he retired in 1968.

He was committed to Christian higher education — and especially to ministerial education. It is judged that he had longer, closer, and more varied association with Southern Methodist University than any other person — as student, teacher, trustee, or advisor to Dean Quillian — from 1915 to 1975. His closeness to his beloved friends, Mr. and Mrs. Joe J. Perkins, was an influential factor in the

magnificent gifts they have made to Perkins School of Theology.

He was committed to the connective life of the church. He served as president of the General Board of Temperance, as vice president of the General Board of Education, as chairman of the Curriculum Committee, as chairman of the Council on World Service and Finance, and as president of the Council of Bishops. He was also active in numerous jurisdictional agencies and activities. He made several visitations overseas to see the Christian mission at work in other lands; he was enriched by these experiences — and those he visited were enriched by his insights and his spirit. Prime Minister Nehru of India asked Bishop Pickett, who served in India, frequently about Bishop Martin, after the Martin visit.

Paul E. Martin was an outstanding preacher. His sermons were carefully prepared, well illustrated, rooted in Christian concepts yet life related, and effectively delivered.

More than is usually true, Bishop and Mrs. Martin provided a team ministry wherever they were. Mildred Fryar Martin matched her husband in friendliness and graciousness. A pastor's wife in the Texas Conference wrote at the time of the Bishop's retirement there: "Mrs. Martin has added sweetness and gentility to your great strengths. I think you'd have made it on your own, Bishop, but not nearly so well as with Mildred beside you."

Bishop Martin's death truly leaves "a lonesome place against the sky." But it is a lonesomeness that is overcome by the memory of his great spirit and his staunch faith, and the hope that he had — and has helped us to have — of the life everlasting in God.

# TEACHER

The most important person

## 'dren-1975'

Two such events were held in Arkansas this last week, one each for persons from the state's two conferences. Attending were district teams consisting of the district superintendent, the district coordinator of children's ministries plus four to six persons recruited from each district.

Giving leadership in preparation for the two events were Mrs. John L. Tucker of the Council on Ministries staff of the Little Rock Conference and coordinator of children's ministries for that conference, and Mrs. Jim Beal of Newport, coordinator of children's ministries for the North Arkansas Conference.

†



Miss Jean Buchanan, right, editor children's curriculum materials, Board Discipleship in Nashville, was the source leader for Curriculum Workshop at Methodist Headquarters on Feb. 10 and 11. Shown with her is Mrs. Jim E. of Newport, coordinator of Children's Ministries and director of the Works for North Arkansas Conference.

"We have one of the finest group of writers (of children's resources) ever. They are almost 100 per cent persons who are involved in the local church in teaching children. They are 'regular teachers' — some are housewives, some professors of theology, others are in various walks of life; but all have much experience in teaching children."

Acknowledging that she could "always see room for improvement" in the curriculum resources, Miss Buchanan said "I have read and studied the other material available in the field, and in

one constant theme in all of their literature and pronouncements: society must accept homosexuality as a valid life-style. With the same confidence that the psychiatrists quoted above have in declaring homosexuality to be a maladaptation and unnatural, the "gay" organizations flatly state that practicing homosexuals are whole, complete, attractive individuals.

The homophile organizations have found some comfort in a controversial action that was taken by the American Psychiatric Association (APA) in April of 1974. For ten years, various "gay" activists have agitated that the APA should remove homosexuality from its list of mental disorders. In December of 1973, the APA trustees decided to eliminate the stigmas on homosexuality as an illness. This action set off such a furor inside the psychiatrists' organization that petitions were circulated forcing a referendum among the 20,000 APA members. It marked the first time in the 129-year history of the APA that the membership had forced a vote on the trustees' action.

### Psychiatrists divided

The vote was announced in April. Of the 20,000 members, 5,854 voted in favor of the trustees' action (58%), while 3,810 voted against it (42%). The manner in which the vote was taken, plus the closeness of the results, indicate a continuing division among psychiatrists over the exact nature of homosexuality.

In December 1974, the American Medical Association had a similar battle over the legality of homosexuality. In the case of the AMA, the delegates to their annual clinical session overturned the recommendation of the board of trustees to liberalize the AMA stand.

These contradictory claims are crucial in determining the United Methodist stance toward homosexuality. The "gay caucuses" tell us that homosexuality is "a gift of God, beautiful, poetic, spiritual." They become lyrical in describing the intensity of two members of the same sex entering into a tender, loving relationship. They demand to be accepted, not as disturbed individuals

The preponderance of medical evidence is that homosexuality is a disorder, caused by unhealthy childhood family patterns. Those who are interested in pursuing this further should read "Homosexuality: A Psychoanalytic Study of Male Homosexuals," by Irving Bieber, M.D., or "Growing Up Straight," by Peter and Barbara Wyden, or "The Changing Homosexuality in the Male," by Lawrence J. Hatterer, M.D., or "Toward an Understanding of Homosexuality," by Daniel Cappon, M.D.

The patterns which these psychiatrists have observed repeatedly is that the homosexual male is reared in a home by an overly-protective, domineering, excessively intimate mother, coupled with a weak, distant, indifferent, withdrawn father. This overly-close relationship prevents the son from developing a normal interest in persons of the opposite sex. The father is either absent, hostile, or belittled. The vast literature on the causes of homosexuality can be summed up in four words: "confusion concerning sex identity."

### Affirm responsible family life

The United Methodist church would do much better to emphasize responsible family life, rather than affirm homosexuality. Dr. Irving Bieber, who headed a number of psychiatrists in his landmark study, writes: "We have come to the conclusion that a constructive, supportive warmly related father precludes the possibility of a homosexual son." The Wydens state: "This much is certain: it is just about impossible for a homosexual to be the product of warmly loving, sensible parents and a sexually well-adjusted home atmosphere." Dr. Hatterer concurs: "I have never known a family yet where love, acceptance and open communication prevailed that turned out a totally committed homosexual."

Homosexuality can be cured. It is a long, slow process involving many hours of counseling. Dr. Socarides states that at least one-third of life-long, exclusively homosexual patients can eventually become fully and completely hetero-

from infant through older elementary ages.

The Exploring the Bible series, a more Bible oriented" approach, is "organized round biblical content to help children become familiar with the Bible message, discover its meaning, and find meaning in their own lives."

The goal of the series is that children may respond to God through Jesus Christ in love, faith, and obedience, and may assume responsibility for living the faith in ways appropriate to them." A more "broadly graded" series, it is available in units for use with children from ages two through 12.

Among the wide selection categorized as Resources for a Variety of Settings

ARKANSAS METHODIST Feb. 20, 1975

## Bishop Paul E. Martin dies

*Arkansas leader for 16 years*

Bishop Paul Elliott Martin, for 16 years resident bishop of The Methodist Church in Arkansas and Louisiana, died Feb. 13 at Dallas, Tex., where he had made his home since retirement in 1968.

Episcopal leader of the Arkansas-Louisiana Area during 1944-60, Bishop Martin came to Arkansas from the pastorate of First United Methodist Church in Wichita Falls, Tex. Prior to that he was superintendent of the Wichita Falls District and had served pastorates in Greenville, Iowa Park, Henrietta and Dallas, all in Texas. Following his years on the Arkansas-Louisiana Area he was assigned to the Houston Area where he served for eight years until his retirement.

Funeral services were held at Highland Park United Methodist Church, Dallas, Feb. 17. Officiating were Bishops Paul V. Galloway, William C. Martin, W. Kenneth Pope, O. Eugene Slater, W. McFerrin Stowe and Aubrey G. Walton, and the Rev. Dr. Leighton Farrell and Dr. Joseph D. Quillian, Jr. The body of Bishop Martin lay in state in Southern Methodist University's Perkins Chapel prior to the memorial service. Burial was at Hillcrest Mausoleum, Dallas.

Born Dec. 31, 1897 at Blossom, Tex., the son of a physician, Dr. Charles E. Martin, and a teacher, Mrs. Willie Black Martin, Paul E. Martin attended public schools there and at nearby Paris. He was a member of the first class entering Southern Methodist University upon its opening in 1915. Upon graduation in 1919 he cancelled plans to enter the University of Texas Law School, returning instead to Blossom to be near his ill father.

promoted to the superintendent's post the following year. In 1920 he married his childhood sweetheart, Miss Mildred Fryar. He served as an Infantry lieutenant in World War I.

Bishop Martin had served as president of the Council on World Service and Finance for eight years and as president of the Council of Bishops in 1961-62. Among other high offices he held were president of the Board of Temperance, president of the American Section of the World Methodist Council's Budget Committee; vice president of the Board of Education's Editorial and Local Church Division, plus having served as a trustee and board member for a large number of the church's institutions and agencies. He had travelled on every continent in the interest of the Church. SMU named a building in his honor; the Paul E. and Mildred Martin Building at Western Methodist Assembly at Mt. Sequoyah was named in honor of Bishop and Mrs. Martin.

Contacted following news of Bishop Martin's death, Bishop Eugene M. Frank said "Bishop Paul Martin became a very close friend when I was elected to this office. He was the kindest man I ever knew, and his respect for persons was a direct result of this desire to befriend others. His quiet manner, his great patience and his warm approach to people will always characterize my memory of him."

Also asked for comments were Bishop Aubrey G. Walton and Bishop William C. Martin, each retired and living in Little Rock. Said Bishop Walton: "Methodism has lost a great leader. Bishop Paul E. Martin was widely known and dearly

service, so unselfish his thoughts and deeds, so kind and compassionate his spirit, and so courageous and effective his ministry that our powers of expression fail us as we seek to evaluate what this devout spiritual leader has meant. . . He will be greatly missed and long remembered."

Bishop William C. Martin said "Paul Martin and I were often thought to be brothers. And in a very real sense this was true. For more than 50 years we were united by the bonds of friendship and affection. In 1938 at Birmingham, Ala., he laid his hands on my head in the Service of Consecration. Six years later in Tulsa, Okla., I did the same for him. He lived and served in the deep conviction that the Church is of God and that it has a divine message for every period of human crisis . . . He left the indelible imprint of a devoted servant of



Bishop Martin

Christ and His kingdom . . . "

In addition to his wife, Mildred Fryar Martin, Bishop Martin is survived by an uncle, Judge Eugene Black of Washington, D.C., and several cousins.

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## Second Annual meeting for North Arkansas UMW

March 8, Theme: 'To Be Alive'

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United Methodist Women of the North Arkansas Conference will hear Miss Theresa Hoover, associate general secretary of the Women's Division of the Board of Global Ministries of United Methodism, when she returns to her native state on Saturday, March 8 to present the keynote address for the second annual meeting of that organization.

Miss Hoover was born in Fayetteville and holds a bachelor's degree in business administration from Philander Smith College at Little Rock, and a master's degree from New York University. She joined the staff of the Woman's Division of Christian Service as a field worker in 1948, and following a broad range of experience was elevated to her present position as head of the policy making



Miss Hoover

The morning program will continue with Mrs. Womack presenting The President's Message, which will be followed by a business session and a special offering. "In Honor" gifts received at the Annual Meeting will be

given in the names of the missionaries of the North Arkansas Conference for whom birthday parties were given during 1974. "In Memory" gifts received will be sent to the Women's Division as a part of the pledge to missions in the North Arkansas Conference. A plate offering will be received, one-half of which will go to Aldersgate Camp at Little Rock, and the other half will be sent to the United Methodist Committee on Relief.

The next segment of the morning's program will include a special musical rendition by Dr. Myers Curtis, executive director of the North Arkansas Council on Ministries. A presentation entitled "To Be Alive In Mission," by Mrs. P. H. Hardin of Fort Smith, a consultative member of the Women's Division, will be followed by the Pledge Service, under the leadership of Mrs. Jim Lloyd.

During a split lunch hour scheduled to begin at 11:30 a.m., half of the women will divide into various interest groups to receive information about matters of concern to Christian women, while the other half have lunch. At 12:15, the reverse will be true as those who have

(Continued on page seven)

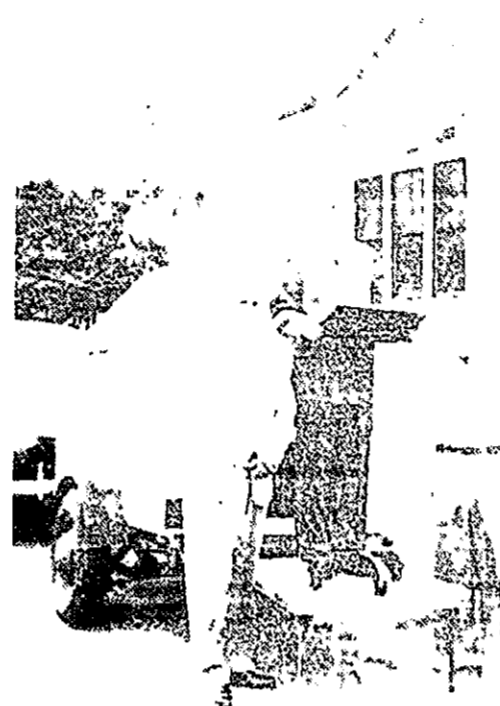
# Methodist

Thursday February 20, 1975

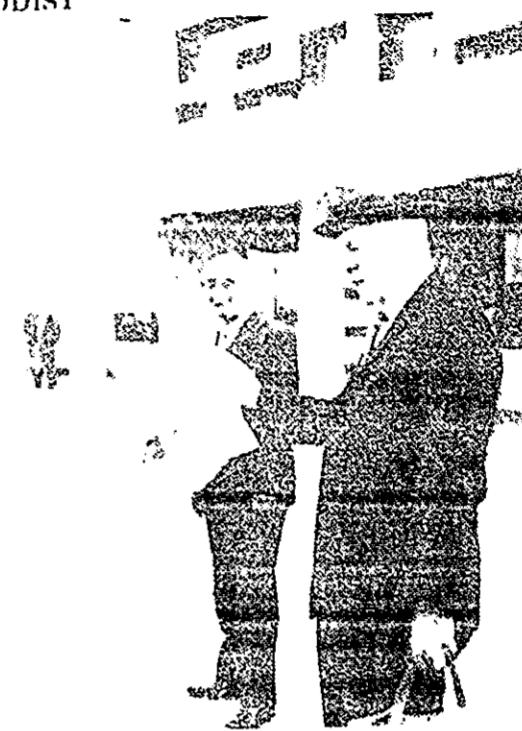
94th Year, No. 8



As resident bishop of the Houston Area, Paul Martin participated in the consecration of El Buen Pastor Church, San Antonio. Pictured with Bishop Martin [second from left] are the Rev. Luiz Gomez, the Rev. Simon Nieto and Dr. Alfredo Nonez, district superintendents in the Rio Grande Conference.



During the early fifties, the Rev. J. Albert Gatlin, Bishop Martin and the Rev. Lee Anderson celebrated the dedication of the Methodist Church at Leponto, Ark.



During his 1965 travels to Nishinomiya, Japan, Bishop Martin visited Kwansai Gakuin College, a project of the Houston Area of the UMC.

"In the 77 years of his life, Bishop Martin made a very great contribution to the work of the church and the work of the Kingdom." (Bishop William C. Martin, retired bishop of the Arkansas Area)

"Paul Martin has enlarged our vision. He has strengthened our faith. He has increased our joy and made our labors together a source of great blessing." (Bishop O. Eugene Slater of the Southwest Texas Conference)

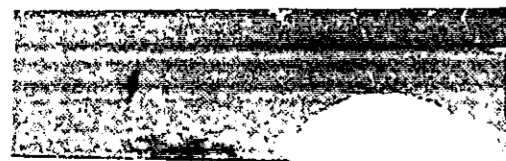
"Bishop Martin was a man of foresight and insight who devoted his life to furthering the institutions which embody mankind's highest ideals." (Mr. C. A. Tatum, Jr., chairman of the SMU Board of Trustees)

"Bishop Martin represented Methodism around the world wherever he went, and he was received as a leader of the Southwest Texas Conference)

"Preaching stood at the very top of his efforts to communicate a message that was being proclaimed and fed it; of course, that meant so much. There was something about Bishop Martin, retired bishop of the Arkansas Area"

## In Memoriam: Bishop Paul Elliott Martin

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." [Romans 8:35, 37-39]



"When one speaks of Paul Martin's relationship to the church, he is speaking of the

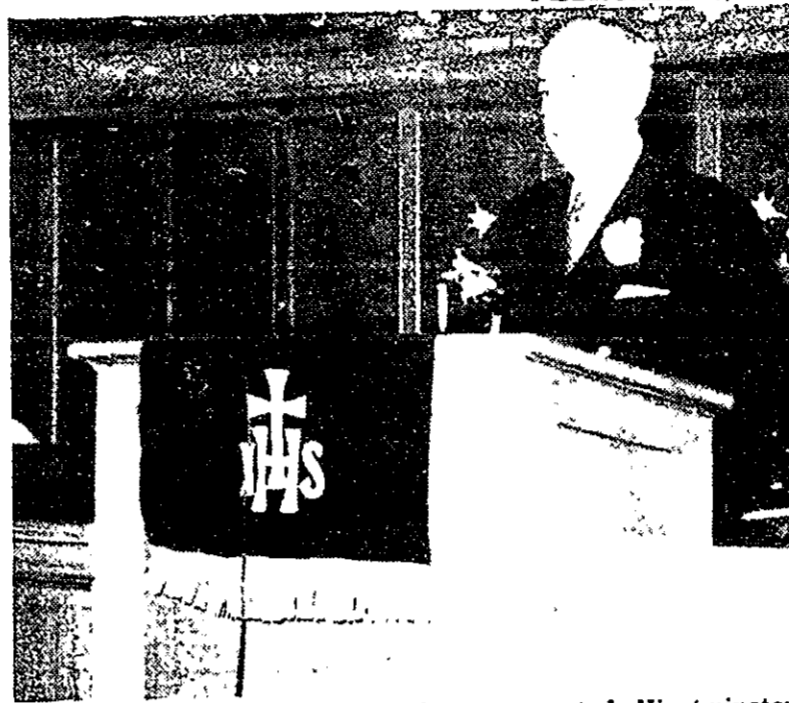


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12:4-15





During his 1965 travels to Nishinomiya, Japan, Bishop Martin visited Kwansai Gakuin College, a project of the Houston Area of the UMC.



Houston Area Bishop Martin consecrated Westminster United Methodist Church, Houston, during his second quadrennium as resident bishop there.

"Bishop Martin represented Methodism around the world His influence was widespread. He was a greatly respected leader wherever he went, and he was received with great appreciation, affection and love." (Bishop O. Eugene Slater the Southwest Texas Conference)

"Preaching stood at the very top of his efforts to fulfill his holy ministry. There was a quality about his voice that took the message that was being proclaimed and fed it right into the mind and heart of those who heard it. But it was the content, course, that meant so much. There was something about his preaching that we can never forget." (Bishop William C. Martin, retired bishop of the Arkansas Area)

## Elliott Martin-- 1897 - 1975



*"For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil; hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer." [Romans 12:4-12]*

"Bishop Martin had that quality of love that St. Paul describes in the 13th chapter of First Corinthians, when he





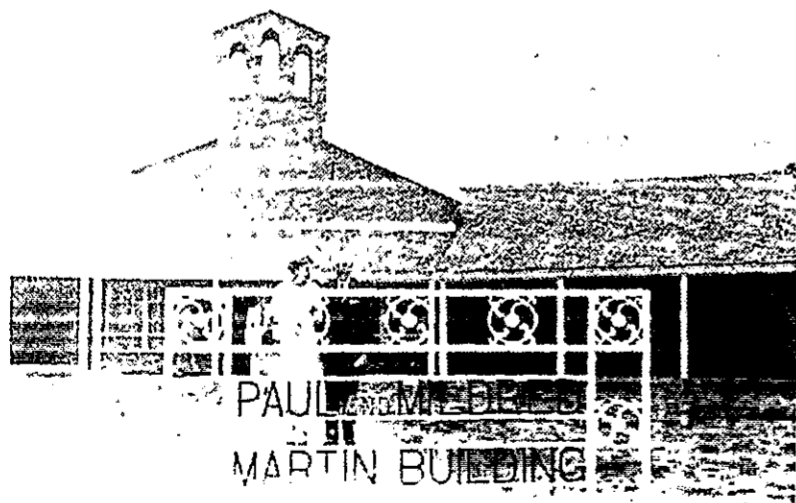
Jesus our Lord." [Romans 8:35, 37-39]



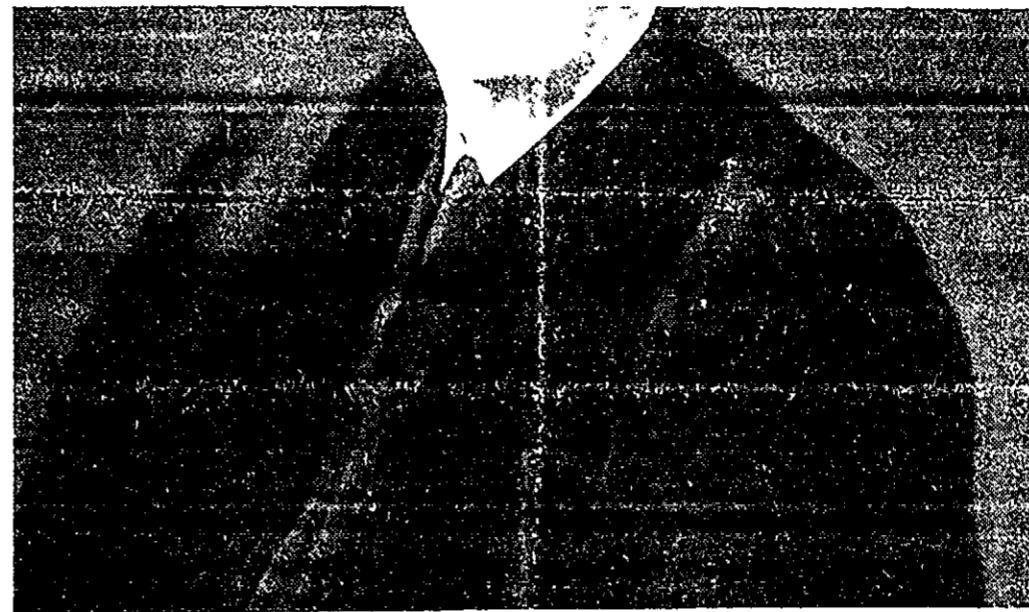
Bishop and Mrs. Paul E. Martin, upon his retirement from the episcopacy in 1968.

"When one speaks of Paul Martin's relationship to the church, he is speaking of the most intimate and personal fellowship of his entire life, outside the family itself. The church was an overarching reality that represented to him God's best plan and purpose for the entire race. He loved the church with his whole heart." (Bishop William C. Martin, retired bishop of the Arkansas Area)

"Bishop and Mrs. Martin have, through their leadership, helped United Methodists to come to a new understanding of the greatness of the Christian Kingdom ideal." (Dr. Ewing T. Wayland, former Editor of the "Arkansas Methodist" and the "Louisiana Methodist")



Bishop and Mrs. Martin pose in front of the building named in their honor at Mt. Sequoyah Assembly, the South Central Jurisdictional retreat center at Fayetteville, Ark.



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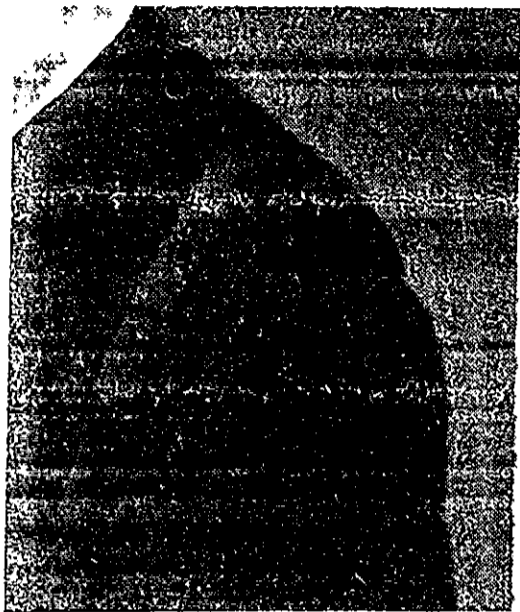
"If the church can declare the major emphases which have always made it great; if it boldly moves out in new paths; if it will assume its proper leadership against all un-Christian conditions; if it will proclaim a faith of world character and importance, an unsurpassed opportunity for accomplishing the salvation of mankind awaits it." [Bishop Paul E. Martin: *Episcopal Message*, 1960]

"Our church can be used of God in this period of crucial testing. But we need a fresh baptism of enthusiasm for our task. The foundation of the Christian church has always been the conviction that we are divine society and that it is worth a man's offering his life — yes, giving his life for the preservation of that divine body." [Bishop Paul E. Martin: *Statement to the National Meeting of District Superintendents, Chicago*]

"I believe that the church has its most glorious days ahead of it." [Bishop Paul E. Martin: *Retirement from episcopacy, 1968*]

### Highlights of Bishop Paul E. Martin's life

- 1915: Entered Southern Methodist University, Dallas.
- 1935-38: Served as Superintendent of the Wichita Falls District.
- 1944: Elected to the episcopacy. Resident bishop of Arkansas/ Louisiana Area, 1944-60, and Houston Area, 1960-68.
- 1960-68: Presided over the United Methodist Council on World Service and Finance.
- 1961-62: Chaired the United Methodist Council of Bishops.
- 1968: Retired from the episcopacy.
- 1972-75: Acted as an adviser to Dr. Joseph D. Quillian, Jr., Dean of Perkins School of Theology, SMU.
- 1974: Along with his wife Mildred, established an endowment to support an annual lectureship in practical theology at Perkins School of Theology, SMU.



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### Paul E. Martin's life

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"Bishop Martin had that quality of love that St. Paul describes in the 13th chapter of First Corinthians, when he says: 'Love is always eager to believe the best'. Paul Martin was always seeking, in that quiet and confident way and out of a deep spirit of love, to build men up . . . as he related to all of his fellow human beings." (Bishop O. Eugene Slater of the Southwest Texas Conference)

"He firmly believed that one cannot really be a Christian minister without identifying with the experiences of his people — their joys, their cares, their hopes, their frustrations — they became a part of his life." (Bishop William C. Martin, retired bishop of the Arkansas Area)



Friends and fellow workers for God, Bishop Martin and the late Bishop C. C. Selecman return from the 1951 Ecumenical Methodist Conference in Oxford, England.



Remembered for his love of children, Bishop Martin shares some time with two of his favorite people.

Page design by Barb Berg

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## Church 'peace corps'?

# New outreach proposed

By BUD HERRON  
Senior Staff Writer

NEW YORK — United Methodist missionary outreach overseas may take some interesting twists starting next year if recommendations now being drafted by a special sub-committee in the denomination's Board of Global Ministries become program.

The recommendations, now being prepared for the consideration of the entire board at its semi-annual meeting in Atlantic City, N.J., during late April, call for creation of (1) a program for sending "subsistence level" short term missionaries overseas and (2) a "mission interaction program" to involve more ethnic minority persons in missions work.

The two new programs were "affirmed in principle" by the Research and Development Committee of the board's World Division (the agency responsible for foreign missions outreach) at a meeting of the division earlier this month. This gave the green light to persons drawing up the recom-

mendations to carry on with working out the details of the new programs.

Although both potential programs are in very rough form at this time, they are apparently pointed in the following directions:

- Subsistence level program — This program would send persons or teams of persons overseas to work and live with nationals in conditions closer to the economic and cultural lives of the countries involved. Although persons designing the program strongly protest the use of the term "church peace corps" to describe the program, it appears that in terms of living conditions and financial support it would be similar.

- Part of the thinking behind such a program is that it would provide churches overseas with an intimate, cross-cultural missionary resource of a type which career missionaries cannot be expected to become. At the same time, it would allow persons interested in short-term service a better outlet than previously has been offered.

Critics of the program claim that in a time when recruitment of "full support"

missionaries is difficult, such a subsistence program is "building another Edsel." They charge it would not only be difficult to recruit missionaries for, but that those missionaries recruited would be upper middle-class, white youths who could "afford" such service.

- Mission interaction program — This program appears to be more in a state of limbo at this point than the subsistence program. According to Ms. Pat Patterson, chairperson of the subcommittee responsible for the programs, the basic idea is to find a form of mission which would attract ethnic minority missionaries.

"So far the church has been somewhat of a failure in attracting minority persons to missionary service," she said. "We want to discover in this program ways to attract such missionaries and to implement programs along that line."

Since the approval in principle of the program earlier this month, Ms. Patterson's committee has been seeking input from ethnic minority persons in an effort to develop a specific program. That program may eventually involve short term interaction (six months to two years) between American ethnics and nationals in other countries.

"There is very little in either of these programs which is for certain at this point," Ms. Patterson said. "These are right now our two main possibilities, nothing more."

If adopted by the Board of Global Ministries in April, the two programs could go into effect in some form as early as next January. It does not appear that the program would replace any existing programs, but would be in addition to outreach already underway through the World Division.

### Conference launches new project

## Churchpersons come

By CLYDE CHESNUTT  
News Editor

MISSION SPRINGS, Ca. — How do parents react when they learn their

## 'God does



Archbishop Don Heller

## Committee opposes homosexual pastors

NASHVILLE, Tenn. (UMC) — An executive committee of the official church body directly responsible for the ordained ministry has issued a statement here opposing the ordination of homosexuals in the United Methodist Church.

Declaring that a position statement in the denomination's Book of Discipline "precludes the ordination of self-proclaimed homosexuals," the release came from the executive committee of the denomination's division of ordained ministry, Board of Higher Education and Ministry. Committee chairman is Bishop Don Holder, of Lincoln, Neb.

The statement opposing ordination of homosexuals follows statements an-

of the church, academic preparations and spiritual formations accompanied by recommendations from responsible persons influential in the candidate's development. Any of these norms or any combination of them may mitigate against a person's ordination.

However, regarding the practice of homosexuality the United Methodist Church is most explicit. The Statement of Social Principles adopted by the 1972 General Conference says, in part:

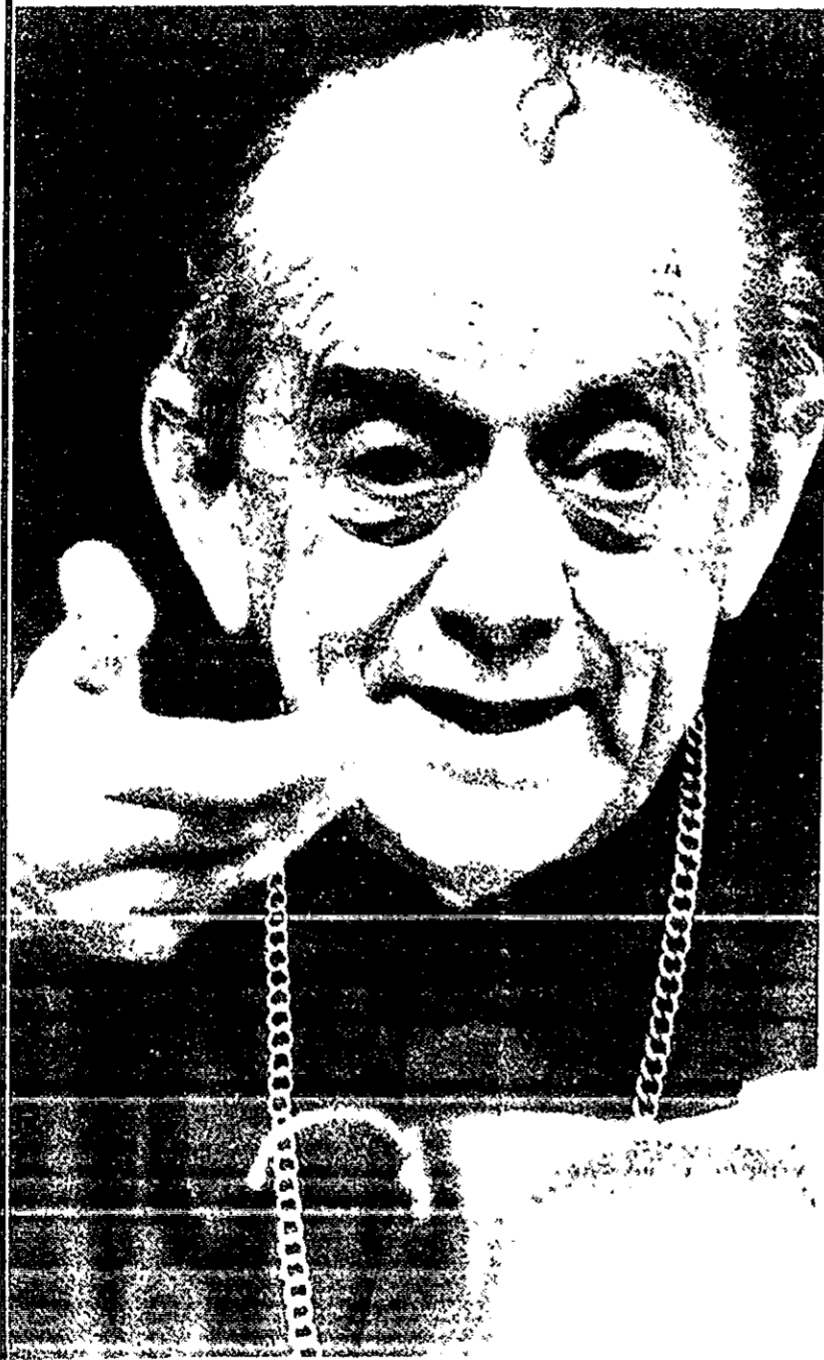
"... Homosexuals no less than heterosexuals are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of...

annual conference when it meets early this summer.

The consultation identified two major concerns: first, the ethical...

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## 'God does not create human misery'



*Archbishop Don Helder Camara*

TORONTO, Ont. (RNS) — "The real God does not like or create human misery," Roman Catholic Archbishop Dom Helder Camara said here. "We do it by our own injustices."

Often gesturing with his hand, the Brazilian prelate criticized people who piously say poverty is God's will and religious groups who are preoccupied with their own internal affairs.

"Religion that concerns itself only with its domestic needs," he said, "is worse than useless and should be got rid of."

The archbishop came to Canada to participate in "Ten Days for World Development," a joint project of the Anglican, Roman, United Presbyterian and Lutheran Churches.

Archbishop Camara, 66, of Recife and Olinda, in a poor area of northeastern Brazil, called for unity among people everywhere who desire "a more truly human, global family."

He addressed an overflow crowd of 1,350 at the forum sponsored by the Toronto Star, where his tiny figure dominated the hall with the sheer force of his passion.

The archbishop, selected in 1974 as one of 11 Christians of world influence by a group of Protestant magazine editors, defended himself against charges that he is "a Fidel Castro in a priest's robe."

"When a priest or a bishop goes about giving money, clothes or food to the poor, they say, 'He must be a saint,'" the archbishop said. "But if this same man demands justice, they call him a red bishop or a Communist."

Of those who keep telling him that if only Brazilians worked strongly and honestly, they would be rich, he thundered: "It's just not true. The poor are trapped . . . We get aid and then lose it in the halls of trade."

"Is it," he asked, "just a coincidence that the great gap that is widening between Third World Countries and the developed nations runs along racial lines?"

"Africa is black. Asia is yellow. Latin America is brown — and you are white."

Archbishop Camara praised Canadian aid to Latin America, but warned Canadians against "washing your hands of the real problem to be faced — "the inequities of current international trade patterns that continue to benefit the rich at the expense of the poor

Ironically, Archbishop Camara spoke in a theatre decorated with barbed wire and tall sentry boxes, props for a play based on Alexander Solzhenitsyn's description of Soviet prison camps.

### new project

## Persons come to grips with conflict

annual conference when it meets early this summer.

The consultation identified two major

seling professor at Pacific School of Religion, helped the group to understand that conflict is not only normal but also

refinement from among 11 possibilities presented by small groups. Two models focused on district and sub-district

the denomination's division of ordained ministry, Board of Higher Education and Ministry. Committee chairman is Bishop Don Holder, of Lincoln, Neb.

The statement opposing ordination of homosexuals follows statements approving it taken by several church bodies in recent months: the Council on Youth Ministries, and the National United Methodist Women's Caucus.

The statement reads:

Ordination in the United Methodist Church is the authentication of a person's response to God's call. It is conferred by the church when, in its careful judgment, the candidate's gifts and graces are deemed such as to enable the fulfillment of the ministries of Christ. We believe God calls whom He wills for both the edification and judgment of the church. By working through a regular and orderly process, the church seeks to perceive more clearly those whom God has called. In the United Methodist Church this process begins with the recommendation of a local congregation, continues through validation by the district committee on the ministry and is finalized by the annual conference on recommendation of the Board of the Ministry.

These bodies have as general norms for qualifying all candidates the interpretation of Scripture, the traditions

"... Homosexuals no less than heterosexuals are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others, and with self. Further we insist that all persons are entitled to have their human and civil rights ensured, though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching." (Par. II C "Discipline") 1972

This statement declares homosexual practice to be incompatible with Christian teaching. It thereby precludes the ordination of self-proclaimed homosexuals to the ordained ministry of the United Methodist Church.

Notwithstanding, there is a continuing need to extend the study, research and reflection of sexual orientation and expression. The Division of the Ordained Ministry is committee to collecting responsibly researched data which might assist in providing a clearer interpretation and basis for review of questions related not only to human sexuality but other issues related to the professional, emotional, moral, spiritual and academic standards required for ordination in the United Methodist Church.

## the church today

### Black Methodists for Church Renewal meet in March

CHICAGO, Ill. (UMC) — The future of the largest racial minority in the United Methodist Church will be the major agenda item when Black Methodists for Church Renewal (BMCR) assemble here March 19-22 for the organization's eighth annual meeting.

"If we are to be yet alive in Methodism, the challenge is revival in all of what that word means in history, tradition and the Black religious experience," said the Rev. Clayton E. Hammond, Dover, Del., national chairman of BMCR, in a statement circulated with the call for the meeting.

"This is so critical for us that it is our  
**Judicial Council**

only hope for the future," Mr. Hammond continued. "It's that, or oblivion. Total absorption and assimilation are the grave alternative."

There are an estimated 415,000 blacks among the 10,063,046 United Methodists in the U.S.

### Ethnics ask renewed emphasis on special

EVANSTON, Ill. (UMC) — A renewed emphasis on the United Methodist Human Relations Day offering has been urged by representatives of ethnic minority caucuses and administrators of programs funded by the collection.

"Vital training programs and essential services in ethnic minority communities are fully dependent upon the offering," the representatives said in a statement.

## Churchpersons come

By CLYDE CHESNUTT  
News Editor

MISSION SPRINGS, Ca. — How do parents react when they learn their children snub traditional religious attitudes about sex?

How do church members handle their emotions when a feud with the pastor breaks into the open?

What does a church composed mainly of small farmers do when they see union organizers invading their employees?

Conflict! An inevitable fact of modern living.

One United Methodist annual conference has decided to see if methods to cope constructively with personal and social conflict can be designed. In what may prove to be the most ambitious attempt yet to help church persons deal with conflict, the California-Nevada Conference launched a multi-phased project here this month.

At a retreat center amid the redwood forest in the Santa Cruz Mountains, 36 members and resource persons from the conference braved a three-day "Consultation on Conflict" designed to produce data and useable models for local church persons in coping with conflict.

What emerged was not a finished product which any person or church might pick up to solve a particular problem. But enough data and possible designs were forthcoming to give conference leaders confidence that with further refinement, a useable program will be presented for adoption by the

annual conference when it meets early this summer.

The consultation identified two major concerns: first, the realization that conflict can be managed so persons hurt and destructive effects may be minimized; and second, that persons in the church can head-off potentially destructive conflict by recognizing the forces which lead to it.

Changing sexual attitudes, the evangelical vs. social activism polarity and the racial issue headed the list of priority conflicts facing the church as seen by over one-half of the participants

Into the consultation mix of lay and clergy persons from across the conference were added persons of special skills: a marriage counselor, a "futurist" from a "think-tank" company, a personnel specialist from a major corporation, and three seminary professors: one in pastoral counseling, one in theology and one in religious studies. Dr. Wayne M. Lindecker, assistant general secretary of the Board of Discipleship, Nashville, Tenn., served as process leader for the group.

The first barrier hurdled by participants was the belief that conflict in the church is a "no-no," as one person put it. Coming from local churches where conflict is usually avoided at all costs, the group saw refusal to face forces building toward conflict as a major contributor toward disruptive and harmful results when the conflict finally breaks into the open.

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seling professor at Pacific School of Religion, helped the group to understand that conflict is not only normal but also inevitable. He said the productive potential of conflict has been "largely ignored" by Christianity and this avoidance tends to make the church "irrelevant."

Dr. Leslie urged the group to realize that all conflict stirs the anxiety level of persons and threatens their self-image. "When a person uses up all his/her energy defending the self-image," he said, "that person has none left over to consider new data and possible alternatives."

Dr. Leslie said that in inter-personal conflict, "one always needs to ask 'How is a person's self-image threatened?' After dealing openly with that question, one is better able to deal with the substantive issues of conflict and to develop an establishment of trust for real communication and listening."

The usual "life-cycle" of a conflict that brings destructive relationships was described. Its seven steps included: 1) an issue is presented; 2) the issue disrupts the equilibrium of the group; 3) previously suppressed issues surface; 4) more and more of the opponent's beliefs enter the disagreement; 5) the opponent appears totally bad; 6) charges are made against the opponent as a person; and 7) the dispute becomes independent of the original disagreement.

To counteract such destruction, participants discussed four common sense guidelines to use in analyzing and managing conflict. First, define the conflict by identifying the actual issue or issues involved. Next, outline the history of how the group arrived at the point of present disagreement. Third, understand each point of view. And finally, negotiate a solution.

The participants were aware that not everyone in a dispute will play by those rules. They also struggled with other tough questions: How can I know when I am emotionally involved in the dispute? How can I maintain my integrity while affirming another's integrity? How can I know my own limits in dealing with an issue of high intensity?

To every question about a solution to conflict came the recurring answer: create an atmosphere of trust in which

refinement from among 11 possibilities presented by small groups. Two models focused on district and sub-district workshops for lay and clergy persons to be trained in "managing" conflict. The third offered a detailed masterplan to incorporate the resources of the annual conference to prepare local congregations to deal constructively with conflict.

In its 1974 session, the California-Nevada Annual Conference set priorities of need based on a wide sampling of concerns voiced by local churches. Following the number one priority, "spiritual growth," was number two, "dealing with conflict." Dr. Arthur Thurman, conference council director, set about to organize a taskforce of seven persons who in turned planned the consultation and will present the final program to the conference for adoption.



Ms. Margery Ruby, Modesto, Ca., chairperson of the Conflict Management task force, asks for clarification.

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