

COPELAND, BISHOP KENNETH W.

Bishop Copeland dies

Ministry encompassed world, local levels



Bishop Copeland

HOUSTON (UMN) — Bishop Kenneth W. Copeland, 61, resident bishop of the Houston Area of the United Methodist Church for the past five years, suffered a heart attack and died here Aug. 7 at Methodist Hospital.

ist University. He was the immediate past president of the World Division of the denomination's Board of Global Ministries which has responsibility for the United Methodist mission program in 30 countries.

Bishop Copeland recently returned from England where he served as one of the four official United Methodist delegates to the meeting of the British Annual Conference at Newcastle-upon-Tyne.

Survivors include his wife, Catherine, and two married daughters, Patricia Ann and Martha Sue. A brother, Kennard B. Copeland, Waco, is administrator of Methodism's largest children's home, The Methodist Home.

Under provisions of the "Discipline", Bishop Copeland's successor to the Houston Area will be selected by the South Central Jurisdiction's College of Bishops and submitted to the Council of Bishops' Executive Committee for final approval. During the interim, Bishop Alsie Carleton of the Northwest Texas-New Mexico area and chairman of the SCJ College of Bishops, is serving as acting head of the Houston Area.

There are at least three different ways in which a successor may be chosen for the three years between now and the 1976 Jurisdictional Conference: election of a new bishop by a called session of the Jurisdictional Conference; appointment of an active bishop to serve the vacant area in addition to his own; or appointment of a retired bishop. Indications are that the latter method will most likely be followed. In that category, Bishop Kenneth Pope, who retired last July from the Dallas-Fort Worth Area and Bishop Paul Galloway, who retired last July from the Arkansas Area, are considered the most likely possibilities. Because he is 3 years younger, several sources close to the situation said they expect Bishop Galloway to be appointed.

Bishop Copeland became ill in Mexico on August 5, was treated by a doctor there, and was admitted to the hospital upon his arrival here Aug. 6. He had been attending the executive committee meeting of the World Methodist Council in Mexico City.

Memorial services were held Aug. 9 at the First United Methodist Church in Houston, with interment in San Antonio.

Bishop Copeland was elected to the Methodist episcopacy in 1960 when the South Central Jurisdictional Conference met in San Antonio. He served as pastor of the Travis Park Church in that city for eleven and one-half years prior to his election.

Before coming to Houston in 1968 to serve the Texas and Gulf Coast conferences, he was resident bishop of the Nebraska Area with headquarters in Lincoln.

Bishop Copeland was born in Bexar, Arkansas, ordained elder in the Methodist Protestant Church in 1931 and served as president of the Texas Conference of the Methodist Protestant Church, 1938-39.

He held pastorates in Corsicana, Cooper, Dallas, Wichita Falls and Haskell, Texas; and Stillwater, Okla.

Bishop Copeland was a graduate of Southern Methodist University, with graduate study at Garrett Theological Seminary, and honorary degrees from Southwestern University, Nebraska Wesleyan College, and Southern Method-

Houston cleric strived to 'become a good leader'

Ten years after his election in 1960 to the Methodist episcopacy, Bishop Kenneth W. Copeland reflected upon his role as bishop and the role of the church in an interview with TM-UMR editor Spurgeon M. Dunnam, III.

The 1970 interview revealed Bishop Copeland to be a man of persuasion actively involved with the issues facing an annual conference with one of the largest geographical areas in Methodism and the issues facing the church at large.

When asked whether he viewed his appointment to such a large conference an advantage or disadvantage, Bishop Copeland replied: "Any bishop today has

In response to questions about the hostility that had been developing across the church toward actions taken by the national boards and agencies, Bishop Copeland expressed concern in his reply: "We're going to have to accept the realities of this hostility and work through it creatively and positively. I have no blueprint for a solution. I do know that we are going to have to improve our system of communication with more explanation, better interpretation and a freer flow of information. And we must increase the role of laymen, both young and old, in the decision-making processes of the church."

Historians meet

conference and discussed Methodism in its cultural and evangelical context. Several papers were read by top scholars. Observers said that not the least valuable aspect of the conference, the first of its kind, was the series of informal discussions between sessions and the interest shown in the college's valuable collection of Wesleyana and the world-famed John Michael Williams' portrait of John Wesley. The opening keynote address, "The Task of the Methodist Historian," was given by Dr. Maser, who acted as conference chairman in the absence of

he, and several introductory speakers told the predominantly young and sympathetic crowd that Majaraj is a "most perfect master" who, like Jesus, Buddha and Mohammed is a sole means for "speaking to God." But observing him, a Catholic professor of the history of religions was struck by the lack of the typical mark of "Indian renunciation" in the young guru. Guru Maharaj Ji told the young people here that the best way to realize fully the goal of becoming a human being "is to utilize all the kinetic energy within each and every one of you." He said this internal energy is "supreme inside everyone and until it can be released no one can have peace or satisfaction of mind."

and discussed Methodism in its cultural and evangelical context. Several papers were read by top scholars. Observers said that not the least valuable aspect of the conference, the first of its kind, was the series of informal discussions between sessions and the interest shown in the college's valuable collection of Wesleyana and the world-famed John Michael Williams' portrait of John Wesley. The opening keynote address, "The Task of the Methodist Historian," was given by Dr. Maser, who acted as conference chairman in the absence of

Copeland to be a man of persuasion actively involved with the issues facing an annual conference with one of the largest geographical areas in Methodism and the issues facing the church at large.

When asked whether he viewed his appointment to such a large conference an advantage or disadvantage, Bishop Copeland replied: "Any bishop today has about all he can handle regardless of the size of the conference. If a large conference is properly staffed and has a strong cabinet, then it has some opportunities not available to a small conference. On the other hand, it is difficult to get around to as many churches in a large conference. What is important is how the conference understands and goes about fulfilling its mission as a part of the church."

Not unlike persons in other professions, Bishop Copeland enjoyed some aspects of his job more than others. He explained that the pulpit ministry was his favorite part of being bishop. "This office opens up vast opportunities to preach. I like the worldwide contacts. And I enjoy the intimate fellowship with a family of preachers and the contact with large numbers of laymen." He disliked "the multiplicity of desk details which must be cared for, but which I enjoy the least."

When the interview turned to the problems of diversity and division in the church, Bishop Copeland offered the opinion that diversity is healthy, and division is sin. Asked if he was saying that he was against individual self-determination he answered: "If by 'self-determination' you mean that everyone in the church 'does his own thing' without regard for the larger whole, I reject it. If by it you mean that each group makes its own contribution to the church's total witness, then you have what I have called 'group determination.'"

through it creatively and positively. I have no blueprint for a solution. I do know that we are going to have to improve our system of communication with more explanation, better interpretation and a freer flow of information. And we must increase the role of laymen, both young and old, in the decision-making processes of the church."

Bishop Copeland revealed himself as a man with a positive and far-sighted attitude toward breaking down the barriers of race within the church. "As a bishop in the church, I would certainly hope that the appointment of ministers can be based positively on their ability to fill a certain need in a certain set of circumstances at a certain time." He further explained this meant that he would send a black pastor to a predominantly white congregation or a white pastor to a predominantly black congregation.

Preaching and pastoring were the two highest priorities for an effective minister, he believed. Next in line was a minister's ability to relate to people through administration.

Of his own role as bishop, he explained that he accepted the philosophy that the role of the bishop is first of all pastoral and secondly administrative. He enjoyed his appointment-making function. "It is not easy. It takes a lot out of me. But final decisions are never easy. In this respect, the bishop's position is a lonely spot to be in."

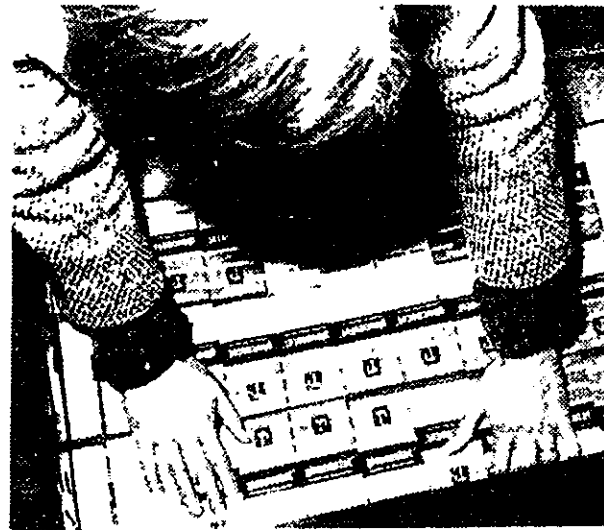
"I believe that there are two kinds of bishops: drivers and leaders. The driver of men sometimes gets the job done more quickly, but I think the leader of men gets the job done more securely. Men follow a leader out of love for him and the cause he represents. I sustain the hope that I might become a good leader."



In his role as resident bishop of the Houston area, Bishop Kenneth W. Copeland lived by a philosophy that his duties were first of all pastoral and secondly administrative. Whether he was preaching — for which he was in great demand — or attending to desk work, he proved himself to be a man of persuasion and dedication. As the immediate past president of



the World Division of the United Methodist Board of Global Ministries, he was deeply interested in the mission program in 30 countries throughout the world. Above middle, he presents his Churchman of the Year award to astronaut Alan Bean for his accomplishments as "the first United Methodist on the moon."



WCC--a quarter century of gi

Throughout its 25-year history, the World Council of Churches has been involved in relief and rehabilitation programs. Beginning in the rubble of post-World War II Europe, the Council first tackled the problem of the thousands of displaced persons. It has since gone on to aid those affected by ensuing wars, as well as helping victims of natural disasters, providing aid to the economically poor, creating health and education programs. A few examples of the World Council's quarter century of giving are illustrated here. TOP LEFT — A little girl is fed at a resettlement center in Europe following World War II. The World Council assisted more than 100,000 displaced persons in migrating to new homes and finding self-sustaining employment in the post-war years. TOP CENTER — Medicines are packed for shipment to Indo-China. The war-ravaged countries of Southeast Asia were and are assisted by

WCC programs. TOP RIGHT — Temporary homes provided by the WCC for refugees in Europe. BOTTOM CENTER — WCC sponsored Ecumenical Center for children in a war-torn area. BOTTOM RIGHT — Construction of a WCC center in the South. The WCC negotiated the end of the strife in Bangladesh and provided aid for the refugees during the strife. The WCC helped Bangladesh child and Pakistan in late 1971. The WCC helped house and feed the

Archie gets religion in the comic books

OLD TAPPAN, N.J. — Religious comic books? Can Wonder Woman become the Katherine Kuhlman of the pulps? Is "Sort of makes a spiritual point, doesn't he?" is the response. Archie wonders what the point is. "Well."

Superman coming out on the side of Superstar? Will Dick Tracy down his badge and head the security operations for Billy Graham rallies? Probably not. But Archie, Betty, Veronica, Jughead — and the other eternal teenagers created by Allen Hartley — are into religion.

"Archie's One Way" is one of a series of "Christian Comics" published by the Spire Division of Fleming H. Revell Company here.

Churches have used comic book art before, hoping to cash in on the appeal the format has held for kids. But never before has a cast of established comic book characters been so totally pre-empted into evangelistic purposes.

Archie has always been a kid with problems. The suave Reggie out-classed him on dates. His jalopy dropped fenders every other panel. Heartaches were his daily lot as he was alternately spurned and encouraged by Betty or the curvy Veronica. His pal Jughead regularly bumbled the two of them into trouble.

The new Archie still has a rough time. But now the freckle-faced teen and his friends are finding spiritual solutions to their adolescent problems.

Jughead drags Archie into a "One Way Coffeehouse," attracted by the free food. "Jughead is always ready to eat," Archie tells someone inside.

Sermon book illustrates love's meaning

"The Miracle of Love" by Charles Allen (Old Tappan, N.J.: Fleming H. Revell Company, 1972) 126 pp.; \$3.95.

By WILLIAM C. STRICKLAND
Staff Writer

In treating one of the high points in the Bible—I Corinthians 13—Charles Allen may also have reached a peak in his writing career with "The Miracle of Love."

In this series of sermons, the prominent United Methodist pastor describes both the principles and experiences of love. Each chapter has the distinct Allen flavor of timely illustration and compelling feeling.

Love becomes for many described in this small volume a miracle—building new bridges in family relationships, showing a caring concern in personal dealings—revealing a strong case for the life-giving love that offers completeness to one's being. In each sermon Dr. Allen demonstrates his unique way of inspiring, moving and winning others to a deeper involvement in the Christian faith.

In the later part of the book he offers source material from his own notebook which centers on the great writings of and about love.

This book continues the style for which Charles Allen has become noted after many previous literary efforts. It is succinct, to the point and well illustrated.

It's a good book for family reading, sermon source material or general interest on the subject about which there is often too much talk and too little living. This book points a way for any who would seek a greater understanding of love.

replies the coffeehouse worker, "Jesus said the food of this world would never really satisfy." And the witnessing is underway.

In another story, Archie picks up a hitch-hiker who is running away from home. Betty lays a load of Bible verses on him and soon Archie's jalopy takes the youth home again. At a beach party, Betty exercises "to keep my body in shape." Archie, who has always been eager to notice such things, comments (with hearts and stars swirling around his head), "You're doing a great job, Betty, really fantastic!"

"Archie's One Way" hews closely to the comic book line. There is the same splashy page headed "Free Gift Order," on which we used to find promises of secret signal rings and miniature cameras if we would only send in a two-year subscription. This time, however, the "free-gift" is "eternal life given to you by God and guaranteed in his holy word the Bible." And no magazine subscription is required.

The familiar page of optical illusions still appears, just as it has in hundreds of comic books in the past. But there's a kicker to the page: "The Bible tells us that the really important things in life can only be seen spiritually! For a new perspective, read the book of John!"

Even some of the adults in the strip are changed by religion. In past years, Veronica's father would blow his stack at Archie at least once a week. So the kid naturally expects the worst when his jalopy crashes into the living room. "But Daddy's a changed man," Veronica explains. "He's been reading the Bible," and...well, the rest is obvious.

The religion in "Archie's One Way" is the kind usually labeled conservative and evangelical. It emphasizes personal conversion, takes a literalistic view of the Bible, and tends to withdraw from "wordly" matters.

There is an almost nostalgic, 1950s atmosphere to the 34-page comic book. Betty still says "natch" and "cool." Long hair remains a female characteristic. Veronica is shown with a stack of Pat Boone records. The kids quote an epigram dating back to Billy Sunday: "Going to church doesn't make you a Christian any more than going into a garage makes you a car."

The Archie comic strip is still syndicated in Sunday newspapers around the country. But the explicitly religious angle will not appear in the Sunday comic sections, according to a spokesman for Mr. Hartley.

Methodist historians meet

BRISTOL (RNS) — Some of the most prominent Methodist historians of the United States, Britain and Europe met at Wesley College here for the first regional meeting of the World Methodist Historical Society.

The five-day conference was presided over by Dr. Frederick E. Maser, executive secretary of the society which traces its origins to the organization in 1911 of the 'Methodist Historical Union,' later called the 'Ecumenical Methodist Historical Union' and eventually 'The International Methodist Historical Society.'

Altogether, 60 historians attended the

me, and several introductory speakers, told the predominantly young and sympathetic crowd that Maharaj Ji is a "most perfect master" who, like Jesus, Buddha and Mohammed is a sole means for "speaking to God."

But observing him, a Catholic professor of the history of religions was struck by the lack of the typical mark of "Indian renunciation" in the young guru.

Guru Maharaj Ji told the young people here that the best way to realize fully the goal of becoming a human being "is to utilize all the kinetic energy within each and every one of you."

He said this internal energy is "supreme inside everyone and until it can be released no one can have peace or satisfaction of mind."

conference and discussed Methodism in its cultural and evangelical context. Several papers were read by top scholars.

Observers said that not the least valuable aspect of the conference, the first of its kind, was the series of informal discussions between sessions and the interest shown in the college's valuable collection of Wesleyana and the world famed John Michael Williams' portrait of John Wesley.

The opening keynote address, "The Task of the Methodist Historian," was given by Dr. Maser, who acted as conference chairman in the absence of C

**Bishop Kenneth Copeland
Of United Methodist Church**

HOUSTON, Aug. 8 (AP) — Bishop Kenneth W. Copeland, resident Bishop for the Houston Area of the United Methodist Church, died yesterday in Methodist Hospital, apparently of a heart attack. He was 61 years old.

Bishop Copeland became ill while attending a World of Methodism meeting in Mexico City on Sunday, returning here Monday night to be admitted to the hospital.

The former Bishop of the Nebraska Area of the South Central Jurisdiction of the United Methodist Church, he was appointed Bishop of the Houston Area and the Gulf Coast Conference in 1968.

Bishop Copeland was a past president of the world division of the General Board of Missions of the United Methodist Church and was in charge of United Methodist missions in 30 countries.

N.Y.T. 8/9/73

et of the lake, where the
Susquehanna begins.
And the other landmarks,
too, are just where they are
supposed to be: the hills,
Mount Vision and the Sleep-
ing Lion, and the marsh in
the middle of the lake where
Natty Bumppo, the woods-
man hero of the frontier

sig
ha
by
"E
St.
an
th
lar
sta

The Other News

International
a Nang pleasanter, but it *tre*
has problems. Page 3 *in,*
ogress toward Laotian coali- *chu*
tion reported. Page 3
S. steps up air strikes in
Cambodia. Page 5 *"Jes*
panese hijacking victims get *ce*
"sympathy money." Page 8 *A.J.*
oe of President Park kid- *ai*
napped in Tokyo. Page 8 *"Pa*
llende to bring military into *ai*
his Cabinet. Page 10 *Mis:*
eath, in Ottawa, criticizes *"*
Uganda expulsions. Page 11 *"Ac*
ine East Germans tunnel in- *C*
to West Berlin. Page 12 *"He*
... long deten- *fi*

Board of Global Ministries
The United Methodist Church

14th floor, 475 Riverside Drive, New York, N.Y. 10027. (212) 749-0700.
Cable: missions new york

August 8, 1973

To Board of Managers and Members At Large
All Personnel

From Tracey K. Jones, Jr.
General Secretary

Bishop Kenneth W. Copeland, bishop of the Houston Area, Texas Conference, and a former president of the World Division and the Education and Cultivation Division died on Tuesday, August 7 at the Methodist Hospital in Houston, Texas.

In his honor a service will be held in the First United Methodist Church, Houston, Texas on Thursday, August 9 at eleven o'clock. Dr. John F. Schaefer and Bishop Paul A. Washburn will be representing the Board. Internment will be in San Antonio, Texas.

Messages of condolence may be sent to:

Mrs. Catherine Copeland
10 Broad Oaks
Houston, Texas 77027

Two daughters, both of whom are married, reside in Texas.

JFS/lah