

Religion in the News

The challenge of Malawi's new capital

by Tito Banda

An era in the history of independent Malawi rolled to a close one afternoon last January, when a fleet of vehicles carrying Ministry of Works and Supplies staff, their families and personal effects, rumbled out of Zomba and headed for Lilongwe. That day the dream of the Malawi President, Dr. H. Kamuzu Banda, to move the state capital from Zomba in the southern region to Lilongwe in the central region had come true, just eight years after he had announced it in Parliament on October 27, 1964.

The pace of development of the new capital at Lilongwe has certainly not been slow. Since the work began three years ago, dozens of square miles of thorn wilderness are giving way to a mushrooming modern city. A maze of fine main roads criss-cross the best part of the 72 square mile area designated for the capital city.

Scores of houses spring up on acres of residential areas. Various private factories emerge, as businessmen respond to the official policy of 'balanced development between the Government and the private sector' in the new capital.

Next to the now-occupied Ministry of Works and Supplies building, three other buildings are steadily taking shape. Two of them will be occupied by the Ministry of Agriculture and the Ministry of Education by August this year. The process of moving all Government Ministries is expected to be completed in 1976.

Thus Lilongwe, all along just the administrative center of the central region and the emporium of Malawi's most agriculturally productive area, is by leaps and bounds becoming a national center. And by 1976 its population is projected at nearly 90,000.

The churches in Malawi have, of course, not just watched the State bring about this major urban upheaval in their midst. Since as early as 1965 the Christian Council of Malawi has been discussing a suggestion to establish a 'Church Center' in Lilongwe. This would be a complex of offices to house five special joint Church bodies of which the best-known are the Christian Service Committee of the Churches in Malawi, and the Private Hospital Association in Malawi.

The Christian Service Committee is responsible for social development programs which the churches undertake together. Its work includes relief operations in time of disasters; welfare projects including the importation of material aid; and development projects. In all its duties it works in close consultation with the Government.

The Private Hospital Association in Malawi (PHAM) for short aims at coordinating all church-run health units in cooperation with the Ministry of Health.

The suggestion to establish a Church Center in the new capital is still under discussion. In most Church circles it enjoys considerable support. It is felt that such a complex near the new seat of Government would make for the smooth running of the bodies it would house, especially those which have to operate very closely with the Government.

Another suggestion that has been tabled before the Christian Council is that an interdenominational cathedral be erected in the city center of the new capital. This suggestion has not met with unanimous support. Ironically—for the churches in Malawi have in the past done a lot together—there are those who foresee difficulties in raising funds for, using and maintaining such a church.

Others criticize the proposal because they reckon that the siting of the projected cathedral is not strategic: "Such a temple would only be a white elephant," they say. Those who subscribe to the suggestion include a Roman Catholic bishop, who told me: "Personally, I should like to see an interdenominational temple built in the new capital. I would be willing to contribute, but it would have to be a common undertaking, as one or two denominations could not raise sufficient funds for the project."

So much for common planning. What are individual churches doing and planning in order to keep up with the State in the new capital? The three denominations represented around Lilongwe,

the Church of Central Africa Presbyterian, the Roman Catholic Church, and the Anglican Church, are for all practical purposes the main denominations in the country.

The Nkhoma Synod (CCAP) has well-advanced plans to erect a high-quality church to seat 1,000 people. A spokesman for the Synod disclosed to me that more than three-quarters of the necessary funds have been raised from free donations in South Africa.

Sited near Parliament buildings and on the border of low and medium density residential areas, the church will be designed in the expectation that cabinet ministers and others of the elite will be in its congregation. It is to have high-class furniture and sizeable car parking facilities.

Work is already underway on the extension of the Synod's existing homecraft center; and there are plans for building a hostel for working girls.

In order to cope more effectively with the influx of people to Lilongwe, the Synod's single congregation there is to be split into three congregations. Further divisions may be made.

The Diocese of Lilongwe of the Roman Catholic Church has secured a plot in one high density residential area on which they will build a church and a deacon's house.

The churches in Malawi have not been idle. But in the matter of church structures, it appears that little has happened by way of joint planning for mission in the new capital. Yet, individually, the three de-

nominations around Lilongwe seem to advocate an ecumenical endeavor.

A spokesman for the Anglican Church had this to tell me: "We feel strongly that a multiplication of denominational churches in Lilongwe will be disastrous. Not even the largest churches have the resources to build in all the areas where people live. Throughout the world today, the pastoral care of the thousands flooding into big cities is being undertaken as an ecumenical task, with team ministries including members of all churches working together to meet the needs."

The spokesman seemed to be echoing the feeling for an interdenominational cathedral in Lilongwe when he went on to say: "In such cities churches are often built jointly for the use of two or more congregations."

Nkhoma Synod's General Secretary, the Rev. Y.A. Chinda, says he is anxious to see cooperation.

"The churches," he says, "must also seek to stand together in meeting the socio-economic needs of the thousands of job-hunters and excitement-seekers that will crowd into the new capital. The churches can join forces to establish community centers which will provide club facilities and technical training..."

This year and next will see whether "the churches can..." becomes "the churches will..." Malawi's new capital is challenging her churches.

Management skills workshop scheduled

Mr. Robert Crosby will present a workshop on Conflict Management Skills at the Westminster Presbyterian Church, 1624 N.E. Hancock, Portland, September 8-10.

Mr. Crosby is a Professional Member of the Association of Religion and Applied Behavioral Science and was elected an Associate of the National Training Laboratories Institute in 1966. He works through the Leadership Institute of Spokane providing a variety of services such as training for group leaders and conflict utilization. He has led workshops for universities, churches, mental health agencies and police departments through the country.

The workshop will focus on the theory of common causes of conflict and the role of the person who is managing a conflict between two other persons or groups. Participants will have the opportunity to learn and practice new skills in conflict management under the supervision of Mr. Crosby.

Persons interested in attending the workshop should contact Seminars in Group Processes.

Highland holds benefit

"Highlights of Highland" sponsored by Highland Community Center will be presented at 7:30 p.m. September 13 at the Community Church of Cedar Hills, Parkway and Cedar Hills Blvd., and on September 15 at 7:30 p.m. at Cascade College, 715 North Killingsworth.

This benefit program will include fashions made in the Highland Community Center Sewing Room, music by a singing group, and an opportunity to hear both the former director, the Reverend Samuel Johnson, and the new director, Rev. Daniel Frazier. They will present highlights of past and present programs and hopes for the future. The women, young men, and children of the community will model the clothes they have made at the Center.

Tickets are \$1.00 for adults and 50¢ for students. They can be obtained by calling Mrs. J. Robert Swanson at 640-6312, or Highland Community Center at 284-5480.

Soul Purpose

By Chuck Singleton

"... making my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose." Phil. 2:2.

ONE IN THE SPIRIT

The most segregated hour in the week is 11 o'clock Sunday morning. The statement brings to mind the story of Brother George who prayed for days in his attempt to integrate a segregated church. His answer finally came with a thunderclap from the sky. "Don't worry yourself none, George. This is the Lord, and I've been trying to get in that church myself for twenty years."

The story itself seems quite fitting to an almost totally segregated religious society which has puzzled me for quite some time.

I remember being refused a drink of water from a public fountain in Louisiana because I was "colored". It was a short time later that I was refused admittance to a public toilet. The latter upset me worse since the use of the toilet is usually a bit more urgent than the use of a drinking fountain.

A short time later the toilets were integrated, after which many churches decided to open their doors to blacks, too. The toilet - then, the church?

The Bible says in 1 John 4, "Beloved, do not believe every spirit, but test of the Spirit to see whether they are really from God..."

"Beloved, let us love one another, for love is from God; and every one who loves is born of God and knows God. The one who does not love does not know God, for God is love."

It is encouraging to see the unity among all races and nations such as was demonstrated in June at Expo '72, as thousands gathered in an active concern for one another.

If the love of Christ dwells in your heart, let it show on your face. Don't walk around looking like you were baptized in lemon juice.

As His love grows in each one of us, we will be one in the Spirit, at last.

Wilberforce builds new campus

Dr. Rembert E. Stokes, President of Wilberforce University, and Russell DeYoung, Chairman of the Goodyear Tire and Rubber, announced jointly the start of a six-month appeal on behalf of the nation's oldest minority institution of higher education.

The \$5 million appeal on behalf of the complete rebuilding of the 116 year-old University in Southern Ohio will seek support from corporations and private philanthropy throughout the State. It will be the first intensive statewide appeal made by Wilberforce to the public-at-large since its inception in 1856.

The University, whose roots reach back to 1843, was founded for the purpose of providing a higher education facility for the some thirty-thousand Black residents of Ohio and for the escaped slaves arriving by the Under-

ground Railroad from the South. The Xenia-Wilberforce area was then a principal stop on the underground escape route for thousands of the slaves seeking their freedom in Ohio and Canada.

The entire Wilberforce campus is presently being relocated just off Route 42 one mile from the century-old buildings. Six new buildings designed in modern architecture by Dalton Little and Newport of Cleveland have been completed at the cost of eight million dollars. The construction of these buildings was undertaken by Wilberforce University in their five-year "self-help, boot strap operation." Wilberforce University is now turning to the corporations, foundations, alumni and friends of the University in the completion stage of the "New Wilberforce Campus."

Zest of Life

By Carnegie "Happy" Pullen

Rosicrucianism is a form of mystical Christianity. The original Rosicrucian Brotherhood was formed in the fourteenth century in the year 1313. It consisted of twelve highly advanced spiritual persons, men known for their purity and deep knowledge of spiritual wisdom. They were learned alchemists, doctors and mathematicians. They were guided by and worked with a highly advanced thirteenth person who was known by the name of Christian Rosenkreuz (Christian Rose Cross). Their teachings were given out to only a few very wise men. Nothing was printed about the order until a small pamphlet was published in German in 1614.

The secret brotherhood is still in existence. The Rosicrucian philosophy is entirely Christian, endeavoring to deepen devotion to Christ and to aid seekers in a higher understanding of Christ's teachings; helping people to find the knowledge that will lead them to Christ.

The Rosicrucians also teach that after death souls that are not perfected in godliness must return to earth in another body (by reincarnation) just as a student who fails to pass his grades must go through the course again. Rosicrucians teach vegetarianism, which however is not found in Christ's teachings. They also teach that when death occurs the body is to be placed in refrigeration, or in an ice pack for preservation for a period of three and a half days, or for 84 hours. No autopsies or post-mortem examinations are to be made until the end of this period. This procedure of keeping the body intact after death is so the conscious body (the soul) can collect the memories and the precious things

of life it is to take in its journey into the spiritual realms and thereby be better prepared in its spiritual understanding for its return to earth in another body.

They teach all the causes (acts) set into action in one life cannot ripen in one lifetime; that man must reap his own harvests from the seeds he has sown. "Whatsoever a man soweth, that shall he also reap."

Their literature states: "If man is divinely made, he must also become as wise as the Father who made him. Naturally this cannot be accomplished in one life, but a slow process of evolution is necessary to lift man from that tiny spark of divinity to become as wise and all-knowing as his Father in Heaven."

Jesus, of course, spoke about two kinds of rebirth to Nicodemus, and in other parts of the Gospels talked about the doctrine of reincarnation; distinctly saying that John the Baptist was Elijah (Elias) returned to earth. However, Jesus commanded disciples to "Be ye therefore perfect", in other words, to become perfect in godliness now; and declares in John 5:24 that such persons do not have to be reincarnated any more. He reiterates this doctrine in Luke 20:36. "Neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection." This He spoke in the present tense.

Rosicrucians also believe that persons can better understand their destiny and pathway through life through a knowledge of Astrology.

In 1908, Max Heindel, who was of Danish birth, was chosen by the secret Rosicrucian

Brotherhood to take the Rosicrucian teachings to the Western world. Knowledge which was formerly kept secret was now to be made public. As a result, Max Heindel wrote and published in America the now well-known Rosicrucian textbook which is titled, "The Rosicrucian Cosmo-Conception," which has now been published in many languages.

There are actually two different 'denominations' or organizations propagating Rosicrucianism. One is located at Oceanside, California; and the more widely publicized AMORC Order which has headquarters in San Jose, Cal. AMORC constantly advertises in Fate and other magazines of spiritual import (not specific religions) and they have a program of printed lessons and other materials and charge regular dues, while the Oceanside Order avoids dues and high priced lesson courses.

Attend The Church of Your Choice

Church and School for Community
ST. ANDREW'S CATHOLIC CHURCH
281-4429
806 N.E. ALBERTA
REV. MARYANN GRIFFIN
PORTLAND, OREGON 97211
REV. GORDON L. DICKER
MUSIC: 9:00 am Mass, 10:30 am Choir
12:00 pm Folk Mass

ALLEN TEMPLE CME CHURCH
Corner of 8th Ave and Skidmore
S.S. 9:30 A.M. Sunday Worship 11:00 A.M.
Christian Youth Fellowship 6:00 P.M.
(2nd and Fourth Sundays)
Rev. Thomas Strayhand, Minister

Vancouver Ave. First Baptist Church
3138 N. Vancouver Ave.
Phone 282-9496
Sunday School 9:00 A.M.
Morning Worship 11:00 A.M.
Dr. O.B. Williams, Pastor
"The Church With A Heart-Felt Welcome"

Bethel African Methodist Episcopal Church
SERVANT CHURCH
TO SECULAR COMMUNITY
5828 N.E. 8th
A. Lee Henderson, Minister 288-5429
Ellis Casson, Associate Minister
Church School 9:45 am
Morning Worship 11:00 am
Wed. Noon - One Hour of Power 12:00 noon
Wed. Prayer & Class Meeting 7:30 pm
Nursery Care Provided
"We are making our Neighborhood A Brotherhood"

The Mount Olivet Baptist Church
Rev. John H. Jackson
Minister
N.E. First and Schuyler
Portland, Ore.
Phone 284-1954
Sunday School 9 a.m.
Morning Worship 11 a.m.
Vesper 5 p.m.
Let us enter to worship and depart to serve

Maranatha Evangelistic Center
1222 N. E. SKIDMORE
Pastor Bible Class 9:15 am
Bible Training School 9:15 am
Sunday morning worship 11 am
Evening Worship 7 pm
Church Office 288-7241
Youth Office 288-7243
Bible Study Hour Tue. 7 pm
Hour of Prayer Power
Wed 7 pm to 8 pm
Youth Meeting Fri 7:30 pm
Reverend Wendell Wallace Pastor
All things new in 1972



"It's thoughtful and sensible to pre-arrange funerals," says Mrs. Jessie Henson, representing Caldwell's Colonial Mortuary.

We at Caldwell's welcome the opportunity to assist families with their funeral plans.

CALDWELL'S
COLONIAL MORTUARY
N. E. 14th & Sandy Blvd.
CALL 232-4111
DAY OR NIGHT

Call On Us
for a step-saving
extension telephone.

Pacific Northwest Bell