

new world outlook

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- 3 Mission Memo
7 Editorials
8 Christmas 1978
 Inflation and Incarnation Charles P. Henderson, Jr.
12 Alternative Celebrations and Lifestyles Kay King
14 Sing a Song of Bethlehem Neville Braybrooke
16 Turning a Deaf Ear to Advantage Douglas Slasor and Bill Matthews
20 A Pioneering Community Center in the Philippines A. Lin Neumann
23 Getting to Know the Crow Betty Arneson
27 Youth Work Camps Are Booming Ellen Clark
29 Where One and One Make a Community Photos by John Goodwin
33 Making Christianity Work in East Germany Tracy Early
35 Letters from Overseas
36 Cartoon Alex Noel Watson
37 Books
38 Letters
40 The Moving Finger Writes

COVER

Angel Playing the Lute, by Melozzo da Forli (1438-1494)
Three Lions Photograph

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MISSION MEMO

News and Analysis of Developments in Christian Mission

December, 1978

Award. The Annual Peace Award of the World Methodist Council has been awarded to President Anwar Sadat of Egypt. It consists of a modest gift of money and an inscribed medallion. In London, The Rev. Kenneth Greet, secretary of the British Methodist Conference and chairman of the World Methodist Council, said: "The giving of the award to President Sadat represents the widely held view in the Methodist Church that whatever the political outcome, what he has done, his initiative in going to Jerusalem was the brave and commendable act of a man who really believes in peace. It was Jesus who said, 'Blessed are the peacemakers.'" The first Peace Award of the Council was presented last year to Miss Sadie Patterson, a 62-year-old Belfast Methodist, for her work in Ulster.

Hispanics. A Hispanic Ecumenical Theological Conference in San Antonio in late October brought together, perhaps for the first time, Catholic and Protestant church leaders representing all the major Hispanic groups in the U.S. At the conclusion of the four-day meeting the 70 participants, including 10 United Methodists, said it was difficult "to decide whether we are Catholic or Protestant, because today as never before we relate simply as Christians." They issued a 2,000-word "Message to the Hispanic Community in the U.S." calling for "re-reading the Bible based on the poor." The San Antonio meeting was sponsored jointly by agencies of the National Council of Churches and the U.S. Catholic Conference, plus the Joint Strategy and Action Committee and the Theology in the Americas project.

National Council. At its three-day meeting in November in New York the 252-member Governing Board of the National Council of Churches elected a 32-year-old black Baptist minister, M. William Howard, Jr., of Princeton, N.J., as its president, to succeed William P. Thompson. Howard is an executive of the Reformed Church in America and is the youngest person ever elected to head the Council....In an executive session that lasted over three hours, the Board's executive committee fired the Rev. Lucius Walker, Jr., a black American Baptist minister who has headed the council's Division of Church and Society since 1973. Walker's division had a deficit estimated at \$228,000 over a two-year period. Ten persons were dismissed from the staff in September in an effort to reduce the deficit....The Council also approved a comprehensive open-meeting rule and endorsed a boycott of Nestle's Corporation products because of the company's overseas promotion of infant formula. The board charged that through its marketing practices, Nestle "attempts to shift mothers in the developing world from breast feeding to the use of the corporation's infant formula"....In a statement on the Middle East,

the board approved a resolution supporting the results of Camp David and expressed the hope that other Arab states "will soon agree to participate fully and openly" in peace efforts....The board also unanimously deplored the "deliberate tragedy" being forced on the people of Cambodia, saying the people are "victims of a calculated policy of regimentation and repression perhaps unmatched in modern times."...The board declined to act on a proposed policy statement on energy (see editorials)....The board approved an extensive policy statement on human rights for Native Americans and supported the right of Indian nations to maintain their sovereignty.

New Missionaries. Eleven new missionaries and deaconesses were commissioned in a service that was a highlight of the UM Board of Global Ministries' meeting in Detroit. Going overseas will be Sarra M. Bunce, a third-generation missionary from Lake City, Mich., assigned to music teaching in India; Wilma J. Roberts, Chicago, assigned to administration in Brazil; the Rev. Kenneth R. White, Indianapolis, to pastoral and social work in Sierra Leone; and Howard and Dorothy Wickler, McPherson, Kans., to education in Papua New Guinea. Commissioned for home missionary service were the Rev. Clifford and Harrietta Reynolds of Tecumseh, Neb., to Red Bird Missionary Conference; Oliver and Betty Auchenpaugh, Chesapeake, Va., to Alaska Missionary Conference. Newly commissioned deaconesses are Lucinda Alice Glenn, Garden Grove, Calif., assignment pending; Van Minh Huynh Tran, former Vietnamese refugee of Oakland, Calif., to Indo-Chinese Ecumenical Center in Oakland. Performing the commissioning were UM Bishops D. Frederick Wertz, Roy D. Nichols and Jesse R. Dewitt.

Ecuador. The new president of the United Evangelical Church of Ecuador, Bolivar Ubidia, is an architect and the first lay person without formal theological training to head the church. He was chosen November 2 at the annual assembly of the church in Quito. The church, which has 14 congregations, is supported by five U.S. denominations, the United Methodist Church, United Presbyterian Church, Presbyterian Church in the U.S., United Church of Christ and the Church of the Brethren. According to Joyce Hill, UM mission executive who attended the assembly, the Ecuador church exhibited renewed interest in work with youth and women.

Deceased. Bishop emeritus Anders Nygren, once president of the Lutheran World Federation and a noted theologian, died in Lund, Sweden, Oct. 22 at the age of 87. He was noted for focusing the attention of theologians worldwide on the importance of agape, or love, in the Christian life.

Personnel. The appointment of 12 new executives of the Board of Global Ministries was confirmed at the Board's fall meeting and two staff members took new assignments. Some of the new executives have been on the job for a while and a few will come to New York at the beginning of 1979. Omar L. Hartzler, a minister in the Pacific and Southwest Conference and former missionary to Angola and Zaire, becomes an executive secretary for Africa in the World Division. In the National Division three ministers have joined the Finance and Field Service: S. Howard Davidson, formerly pastor of Fairview UMC in Bloomington, Ind.; George A. Hill, Jr., who was

on the staff of the Christian Community Service Agency in Miami, and John Knox Hess, pastor of First UMC in Akron, Ohio. Other National Division staff include research associate Sarla Esther Lall, an educator and researcher originally from India; executive secretary of Community Centers and Residences, Lucy Gist, who was director of Bethlehem Center in Charlotte, N.C.; and Urban Ministries field representative William Thomas Robinson, pastor of Glacier Way UMC in Ann Arbor, Mich. New to the Education and Cultivation Division are Marian T. Martin, deaconess social worker from Brooklyn, who becomes assistant general secretary for administration; William Carter, executive director of Chicago Black Methodists for Church Renewal and member of the Northern Illinois Conference, who will be assistant general secretary for the section of education; Ana Martinez, former staff member of the Center for Cuban Studies in New York, who is the Spanish-speaking communicator for the division; James V. Lyles, metropolitan minister of the Milwaukee District of the UMC, who becomes an executive secretary for National Division cultivation, and Roy Katayama, pastor of Simpson UMC in Arvada, Colo., who will do UMCOR cultivation. In an transfer Nabil Abou-Daoud, director of the World Division Missionary Payroll and Services, changes jobs with Hunter Griffin, Division Comptroller.

Czechoslovakia. The Rev. Jan Simsa, leader of a confessional group in the Evangelical Church of Czech Brethren (Presbyterian) and a human rights activist in Czechoslovakia, has been sentenced to eight months of "unconditional imprisonment in the first corrective-educational group." He was said to have shoved a member of the secret police, but Mr. Simsa testified he was trying to defend his wife while the security agent was attempting to snatch a private letter from her.

Amazing Discovery. Delegates to the annual meeting of the Missouri Baptist Convention have expressed the opinion that "the profit motive rather than moral responsibility seems to be the major influence in policy decisions of the American Broadcasting Company." The delegates reached this conclusion after noting that the television network, which has been the target of a boycott organized by the National Federation of Decency for its alleged "moral pollution" of the nation's airwaves, also owned Word, Inc., a publisher of evangelical books.

AMU is now APU. Trustees of Alaska Methodist University have decided to rename the school Alaska Pacific University. The decision was said not to be an effort to downplay the school's ties with United Methodism. Among other reasons, the board hoped to widen the university's financial base, recognize its location on the "crossroads of the world" where people are coming "from all over the worldto observe democracy in action," and to dissociate the university "from negative attitudes of the past."

Presbyterians. The UPC General Assembly Mission Council has approved the church's participation in consumer boycotts and selective patronage, claiming that these have "ample warrant" in the denomination's faith and practice. The action came as a result of an attempt last may to rescind the Council's decision not to meet in states which have not ratified the Equal Rights Amendment.

China. Dr. M. Searle Bates, a former missionary of the Christian Church (Disciples of Christ) and a specialist on developments in China died in New Jersey while hiking October 28. He was 81. Dr. Bates was a missionary in China from 1920 until 1950 when he and his wife were expelled by the Communist government. He was on the faculty of the University of Nanking and Mrs. Bates taught at Ginling College for girls. A prolific writer, Dr. Bates wrote college-level history text books in Chinese, articles for magazines, surveys and encyclopedias, and pamphlets for the International Missionary Council, the Foreign Missions Conference, the Church Peace Union and the Institute of Pacific Relations. He was a retired professor of missions at Union Theological Seminary, N.Y., and was known for his modest and unassuming manner as well as for his scholarship.

Women's Ordination. Despite pleas from the Archbishop of Canterbury, the General Synod of the Church of England (Anglican) voted to bar women from the priesthood. Two of the three "houses" of the General Synod -- the laity and the bishops -- endorsed the motion, but the House of Clergy defeated it by a vote of 94-149. The approval of all three houses is required. During the debate, Bishop Graham Leonard of Truro, leader of the opponents of women's ordination, said "The Church of England appeared to accept the criteria of secular thought so readily and failed to emphasize eternal truths which give true stability and challenge the assumptions of the world." He added, "I want women to be women." But the Rt. Rev. Hugh Montefiore, a Bible scholar and Bishop of Birmingham, said that "to insist on an all-male priesthood... leads to a serious distortion in doctrine" and distorts the meaning of Christian priesthood. Bishop Montefiore also said, "Look at America, but do not pass judgment because their culture is different from our own. They actually enjoy confrontation, and they tend to politicize where we play things down." When the final vote was announced, Dr. Una Kroll, a deacon who has led the fight for ordination, shouted, "We asked you for bread and you gave us a stone! Long live God!"

Biblical Re-interpretation. The Rev. Hilton Sutton, a non-denominational minister who heads a Houston-based organization called "Mission to America," which is pro-Zionist, has changed his mind about Prime Minister Menachem Begin's "territorial concessions" at Camp David. He originally opposed the concessions because he felt they were "incongruous with the Lord's promise to Abraham of the land between the brook of Egypt and the great river of Euphrates (Gen. 15:18)." But then after a careful restudy of the Bible he was convinced the Israeli leader was "following in the steps of Jacob who conceded rights to his brother Esau for the sake of brotherly peace."

Refugees. A major conference on the situation of refugees in Africa will be held in Arusha, Tanzania, in May 1979, a nation not without its own refugees due to the invasion of Uganda's Idi Amin. The conference is being co-sponsored by the Organization of African Unity, the UN High Commissioner for Refugees, and the UN Economic Commission for Africa, plus such church groups as the Lutheran World Federation and the World Council of Churches.



EDITORIALS

John Paul II

The brief reign and death of Pope John Paul I and the election of Karol Wojtyla as his successor has stirred interest around the world. Why is it that so many non-Roman Catholics feel such intense curiosity about choosing the head of a church to which they do not belong? Part of it of course is the pageantry and drama at which Rome excels. But we think that there is more to it than that.

For, to Catholics, the Pope is the vicar of Christ on earth. That is truly a staggering claim and even those Christians and those non-believers who question or reject the institution of the papacy must surely look with fascination to see what type of person millions of Christians think fills that role.

A group of Peruvian "grass-roots" Catholics wrote a description last summer (before the death of Paul VI) of what a new Pope should be like. It is too long to quote in full but one passage says: "The Pope, whom the Christians are awaiting, must be above all else 'a man of God.' However, the people know that it is not the ascetic forms nor mystic behavior, nor closeness to external stereotypes that make 'men of God.' The people know perfectly well that a true and profoundly human pontiff (free, servant and lover of justice) must be recognizable for his behavior before men and not for his attitude before an invisible God."

Well said. We can think of no more hopeful augury for the reign of John Paul II than that he seems to have understood those words without having ever read them. We wish him well.

The Churches and Energy

When Elijah the prophet asked the people to choose between him and the 400 prophets of Baal he asked them plainly "How long will you sit on the fence?" (New English Bible translation). He wanted from them some kind of policy statement on idolatry.

For two years an energy committee of the National Council of Churches has been receiving reports, holding conferences, examining positions, listening to churches and church members, and finally drafting a 43-page policy statement on the ethical implications of the use of various energy technologies. It is quite likely that neither the National Council nor any of its member

churches has ever handled a sensitive ethical issue with greater thoroughness and responsibility. But at the end the Board of the National Council was not prepared to make a policy statement on energy. They were prepared only to turn the statement into a Study Document, a modern bureaucratic form of fence sitting.

Ironically, the Council is often criticized for passing resolutions on practically every subject from Afghanistan to zithers, but they refused to act on a subject on which every board member has read at least something and on which a committee has been working solidly for two years.

Those who were pleased by the National Council's action (or, more accurately, inaction) include the pro-nuclear lobby and utilities industries who oppose the policy statement's position on plutonium technologies. The statement urged a strong commitment to renewable resources, especially solar energy, and employment of energy technologies that would preserve the biosphere. The statement said the risks of nuclear energy were "unacceptable."

It should be obvious to most people by now that energy is not a subject to be left to the government bureaucrats and private interests. It is an issue of genuine concern to the churches because no matter which energy path we take there are going to be ethical implications. Who will be affected, and how? What responsibilities do we have to future generations? (If a few farsighted geniuses had asked these questions before this country became so committed to the private automobile we might not have the energy problem to the extent we have it now.) In this connection, it was disconcerting, to say the least, to listen to a pro and con panel on the policy statement at the Board meeting and hear a theologian from Harvard Divinity School criticize the paper for being "too concerned" with future generations.

In May, 1979, the Board of the National Council will again have an opportunity to debate a more concise version of the 43-page policy statement. We hope at that time the Council will either vote the policy up or down. Even voted down, it would attract more interest and do more to justify the expenditure of time and money that it has received than given the ignominious title of Study Document, virtually guaranteeing its assignment to oblivion.

Incarnatus Est

The seasons of Advent and Christmas begin the cycle of the Church Year because they are the only natural beginning for the Church's story of its life and work. And the Church's story begins with the expectation and then fulfillment of the birth of a baby, a baby born to an unwed teenage mother and peasant father in a small Jewish town under Roman military occupation.

But this natural beginning for the Church's Year also underlines what is permanent and fundamental about the Christian faith. In the baby Jesus we are confronted with the eternal God. "The Word became flesh, and dwelt among us," wrote John. God, we say, is not supremely revealed between the covers of a holy book, or in immortal and sometimes inscrutable ethical teachings of sages and gurus of the East, or in religious legalism and codes of behavior. God is revealed in a Person. Theologians call this the "scandal of particularity" but by starting with this particular "scandal" the Church in effect says there is no way to change this basic core of Christian faith. Without this, there is no Faith that goes by the name Christian. But once the hurdle of this "scandal" is crossed, the way is open for the rest of the Church's message to make itself known.

As important as they are, the fellowship of the Church, the social witness of Christians, the worldwide program of aid and benevolence, the attack on injustice, are by themselves not fundamentally the basic message of the Church. That, as Scandinavian theologian Anders Nygren says, is Jesus Christ. "He is the central, the essential thing, the thing which sets its seal upon everything."

But Christmas itself is not the start of the Year. Advent is. Hence, Christ's birth is not to be proclaimed in a vacuum. It is to be announced to those who are somehow expecting an Event, whose minds and hearts are prepared for the fulfillment of God's promises to them. Without Christmas, Advent would be a season of frustration. But without Advent, Christmas would be an announcement of an Answer to people who had never asked questions. Advent means that Christmas can always have new meanings for people, especially for Christians, as they find in the Christ child answers for their hopes and fears. Not just the Israel to which Christ came, but all of us are "captives" in one way or another who need to be ransomed, who need to know that "God is with us."

CHRISTMAS 1978

INFLATION AND INCARNATION

CHARLES P. HENDERSON, JR.

As the days of Advent pass, and another Christmas draws near, Christians around the world are again aware of the contradiction inherent in this holiday season. The birthday of Christ, Prince of Peace and Friend of the Poor, has become the occasion for a frantic process of getting and spending. Spurred by memories of Christmas stockings filled to overflowing and a roomful of bright lights and fanciful presents, Christmas shoppers jam the stores. Seizing the tide of opportunity, storekeepers, toy producers, travel agencies—the entire commercial establishment, responds to the challenge of yet another season of sales. Meanwhile, leaders of the church sound the alarm.

How many times have we prepared for war against the commercial Christmas and how many times have we failed, failed utterly to halt or even to slow the battalions of salesmen, the legions of santas, the television specials, Christmas lighting, carols piped into every department store, Christmas music bristling from every transistor radio. The onslaught continues. Again we've lost the battle against commercial Christmas, and one factor contributing to this defeat is our failure to understand the economic processes that turn our Holy Day into a mere holiday. In one sense we've lost the battle of Christmas even before it begins because, long before the Advent season, we've already been defeated by the commercial Easter, the commercial Fourth of July and the commercial Thanksgiving. We should not be surprised that our holidays are captured by the captains of industry, for western industrial society moves upon the wheels of commerce, and if those wheels do not turn, we may all go hungry. In a very real sense, commercialism is the air we breathe, the food we eat, and the roof over our heads. So the battle against a commercial Christmas is largely in vain.

An Air of Desperation

Having resigned ourselves to the project of celebrating Christmas surrounded by all the trappings of a pagan holiday, it may still be useful to examine those particular forces that contribute to such a thorough-going triumph of the secular over the sacred. For this year there is an air of desperation in the department stores and specialty shops that teem with business. People are buying more at higher and higher prices, but the overwhelming success of Christmas does not seem to bring a sense of satisfaction. Surrounded by all the signs and symbols of affluence, there is a sense of uncertainty, even crisis in the wind.

A central factor in our situation is the reality of serious, long-term inflation. People are not only paying more for goods and services, there is a general awareness that prices are rising faster than the incomes of most wage earners. Even people with white collar jobs are aware that increases in take-home pay are almost immediately cancelled out by a decline in the value of the dollar. Especially at Christmas the level of awareness is raised because the high cost of living is experienced two-fold in the still higher cost of giving. When larger percentages of personal income must go toward the necessities—food, housing, and medical care—the price of maintaining a commercial Christmas in the style to which most families have become accustomed, now becomes still more burdensome.

The Urge to Spend Now

Given these realities, one might expect a gradual scaling down in the sheer quantity of Christmas paraphernalia. Surely one's friends and relatives should appreciate why the presents are somewhat more modest this year. One would also expect to see a cutback in discretionary, seasonal spending. But

no. It seems that the public takes the exact opposite tack. Frightened by the specter of double-digit inflation, a perverse logic dictates that one spend still more cash now, while spending is at least possible. For when the inflation rate climbs to more than 10 percent one's assets are cut in half every seven years. Unfortunately this course of action merely adds fuel to the fire. Buoyed by the rising tide of consumer demand, prices rise still further. Workers, seizing the hour, press for increases in the hourly wage. Officials of city, state and federal governments quickly spend the new revenues that result from higher incomes and inflated property values. Meanwhile, union wages, social security and welfare payments, indexed to consumer prices, automatically float upwards. Thus inflation feeds upon itself and its effects are felt in almost every area of our daily lives.

The reality of rising prices is apparent to every ambulatory adult. But less apparent, while equally serious, the effects of inflation are distributed with extreme inequity. Seasonal farm workers, the unemployed and the poor in certain areas of the country, labor intensive industries, non-profit institutions such as schools and churches, all suffer disproportionately. Moreover, the inequities of inflation are still more acute on the international scene. In some countries an upward adjustment in food prices can mean the difference between life and death for countless thousands of people. So nations wage economic war against each other, attempting to solve domestic problems by exporting inflation.

Though the inflation rate in the United States rose to more than 10 percent for a short time earlier this year, most economists project a fundamental inflation rate of about 8 percent. Consider what this would mean for the wage earner over the next 10 years. A worker would have to double his or her income





just to offset the erosion of the dollar. Moreover, having succeeded in doubling income that rapidly, the same worker would still have lost ground because personal income would now be taxed at a higher rate. Real estate taxes, sales taxes, taxes on fuel and entertainment are also likely to take a higher portion of income. It was precisely this vicious circle which was operative in California, leading voters to pass Proposition 13, with its punitive consequences for the poor. Clearly the consequences of inflation will ultimately be passed down to those groups which do not have the political power to compensate for its effects. In essence, rapid, long-term inflation represents a massive, unplanned redistribution of wealth. And if current events offer any clues, the political consequences will continue to be irrational and unjust.

The Effect of Christmas Spending

And that brings us full circle, as we reflect upon the meaning of Christmas in 1978. Among the victims of inflation is the illusion that the benefits of prosperity may ultimately be shared by all through the automatic mechanism of economic growth. In the nineteen fifties and sixties a persuasive case could be made for the proposition that affluence would eventually "trickle down" to those groups on the lowest rungs of the economic ladder. A realistic assessment of our situation now makes it clear, justice cannot wait upon such an automatic process. Even in the nineteen sixties, when the fundamental inflation rate was less than 5 percent, it was plausible to believe that an extra infusion of cash into the marketplace at Christmas, would eventually benefit those who could not afford the price of a Christmas dinner. But now it is apparent that Christmas spending may have the opposite effect, contributing to the suffering of the poor through the impact of rising prices.

Some suggest that this situation dictates a more frugal style of life for Christians, not only at Christmas, but throughout the year. And the point is well taken. But one must be consistently realistic. Minor alterations in our habits of holiday giving will have no fundamental effect upon the realities of economic life. It can be a sublime act of faithfulness and devotion for an individual family to dispense with the trappings of commercial Christmas, but basic changes in the economic order cannot be achieved by a simple act of good



will. In this context, the original Christmas story is instructive.

Imagine the situation for a family in Bethlehem at the time of Christ's birth. For residents of that impoverished region of the world, the promise of the Messiah's birth must have seemed wonderful indeed. Peace on earth! The people of Bethlehem had not known real peace for hundreds of years. Suffering under an oppressive Roman authority, governed by a tyrant in King Herod, the people of Bethlehem must have rejoiced in the prospect that the King of Kings would one day be born in their midst. Yet, according to the Scriptures, the birth of Jesus was followed not by a new era of peace and prosperity, but rather by the slaughter of the innocents.

Peace on earth? Today the reality of inflation, particularly its effects in nations of the Third World, presents similar cause for lamentation. We need to call upon a power greater than the good will of our leaders, or even the collective conscience of the people. For the economic and political realities of

“ . . . RAPID, LONG-TERM INFLATION REPRESENTS A MASSIVE, UNPLANNED REDISTRIBUTION OF WEALTH.”

our time are literally beyond human reckoning or control. Against these facts of life, the last, best hope for peace is the Incarnation. God present even in the midst of human pain. A dream of peace and justice, rooted not in the logic of the moment, but in the madness of God's love for humankind. The realities of the economic order do not provide much reason for optimism, but they do present an occasion for proclamation. And that is the continuing promise of Christmas.

Charles P. Henderson, Jr. is minister of Central Presbyterian Church in New York City.

CHRISTMAS 1978

As major world consumers, how we in North America choose to live our lives, relate to other societies and effect the distribution of resources and wealth may influence the future of humankind.

But how can I, as one person, examine the American way of life and my own role in perpetuating it? How can I determine which pieces of it are compatible with the Christian way of life? And how do I disengage myself from the exhortations of the advertisers and the expectations of my neighbors? How do I fly in the face of convention and create a Christian lifestyle?

Is it worth the effort? Will my actions make any difference in the lifestyle of the nation? In feeding the hungry? In the creation of peace and justice on earth? Will they give me a sense of fulfillment and wholeness rather than the fragmentation I feel now? Or will I deprive myself of conveniences only to feel left out, a have not in a nation of haves?

These are the kinds of questions denominational lifestyle task forces and small study-action groups in congregations throughout the land are facing. These are the kinds of questions God-serving people throughout history have faced. And they are the kinds of questions we must face if we truly pray, "Thy kingdom come, Thy will be done on Earth, as it is in Heaven," for we are the instruments God created to move his kingdom off the pages of the Bible. Only through us can His will be done on Earth.

"Only through us can His will be done" are easy words. They are the stuff of which sermons are made and to which we pay lip service. But few of us have attempted to respond to them with the commitment they require.

Few of us are able to do so on our own. It is easier to talk about our style of life than to go ahead and change it, because habit and routine are demanding masters. Moreover, they are reinforced continually by cultural norms and the bombardments of the communications media in alliance with the advertising industry. In order to move from talking and procrastinating to doing and persisting, people need the help of other people. We need the support of a community to make the kinds of lifestyle changes that will have far reaching effects on the world's



ALTERNATIVE CELEBRATIONS AND LIFESTYLES

KAY KING



This Santa catering to the consumer ethic is by 19th Century cartoonist Thomas Nast.

economy, ecology and culture if adopted by a substantial proportion of the population.

Yet even in the midst of community, we cannot allow others to do our thinking for us. We must be constantly counter-suggestible, constantly free to ask the awkward questions no one else has asked. If we let ourselves be manipulated, we may unwittingly allow our community to be co-opted—as support groups throughout history have been co-opted, as church congregations have been co-opted—by the societal demands surrounding us. In other words, we must be both interdependent and independent.

Given the ideal, then—individual recognition of the need for lifestyle examination, individual commitment to change, group support in the process and individual responsibility to question group directions—how do we begin?

Alternative Celebrations

Some groups have found alternative celebrations a good starting point, because in them we tend to express most fully our values and priorities.

In our regular celebrations we are taught to make events special by spending money, and we buy gifts as expressions of love for family and

friends only to find that the gifts have become more important than the celebration itself or those for whom the gifts are bought. We excuse ourselves from further involvement because we have already given our gifts, just as we excuse ourselves from further involvement in the plight of our neighbors around the world once we've made our donations to the One Great Hour of Sharing.

Alternative celebrations are based on three simple ideas: 1) freeing our special occasions from mechanical and materialistic commercialism; 2) getting them back closer to their original meanings; and 3) finding ways to celebrate that are life-and-earth-supporting and that further the causes of global peace and justice.

An Alternative Christmas

An alternative Christmas, for instance, may include reducing the amount we spend on gifts by making our own or giving used ones that have special appeal. It may include the development of new liturgies or rituals that more adequately explain the origin of the holiday. Some may choose to adopt a local family or individual (or a foreign one) for the year, investigating what problems exist in their lives and sharing our own material and spiritual resources with them—not in a spirit of “doing for the unfortunate” but with the feeling that we too can gain from the experience. Others may decide to sponsor a congregational dinner of bread and fish, with a reminder that only Christ had the power to create food for the multitudes from such meager fare and that the answers to world hunger lie in an examination of our economic system as it affects food production and distribution both here and abroad.

In starting with alternative celebrations, each group member can begin where he/she is to gradually change pieces of his/her lifestyle, to begin dealing with the problems of waste and consumption of energy, environmental destruction, pollution and glaring disparities in resource use, food and income that are major challenges to the global community.

Some would say that problems of such magnitude are too complex to tackle through small scale groups such as families and communities, but if we could have the same faith the disciples had, alternative celebrations might be an important lever for social change.

The National Alternative Celebrations Campaign is based on that prem-

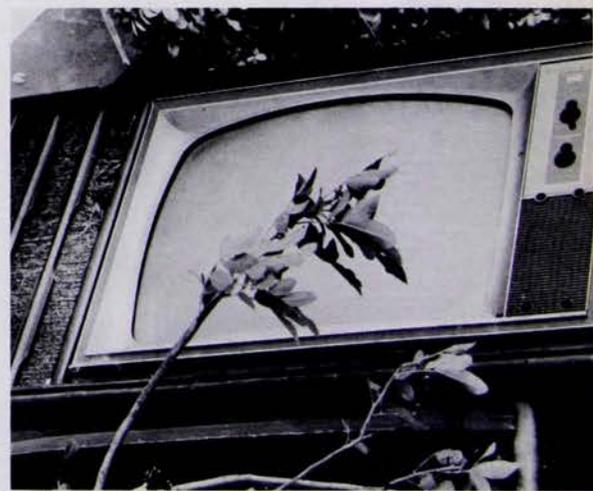
ise. It is recruiting 1000 study-action groups from congregations throughout the country to undertake a grassroots effort focusing public attention on the effect commercialization in American celebrations and lifestyles has on social and economic issues and on the need for lifestyle change. The immediate goal of the Campaign is to divert \$10 million from commercial Christmas 1978 into a nationwide Alternative Christmas, channeling the energy and dollars that would have been consumed commercially into world hunger and other human needs programs. ■

Kay King is connected with the Alternatives national campaign headquarters.

For information about the Campaign, write Campaign Headquarters, 4274 Oaklawn Dr., Jackson, MS 39206.

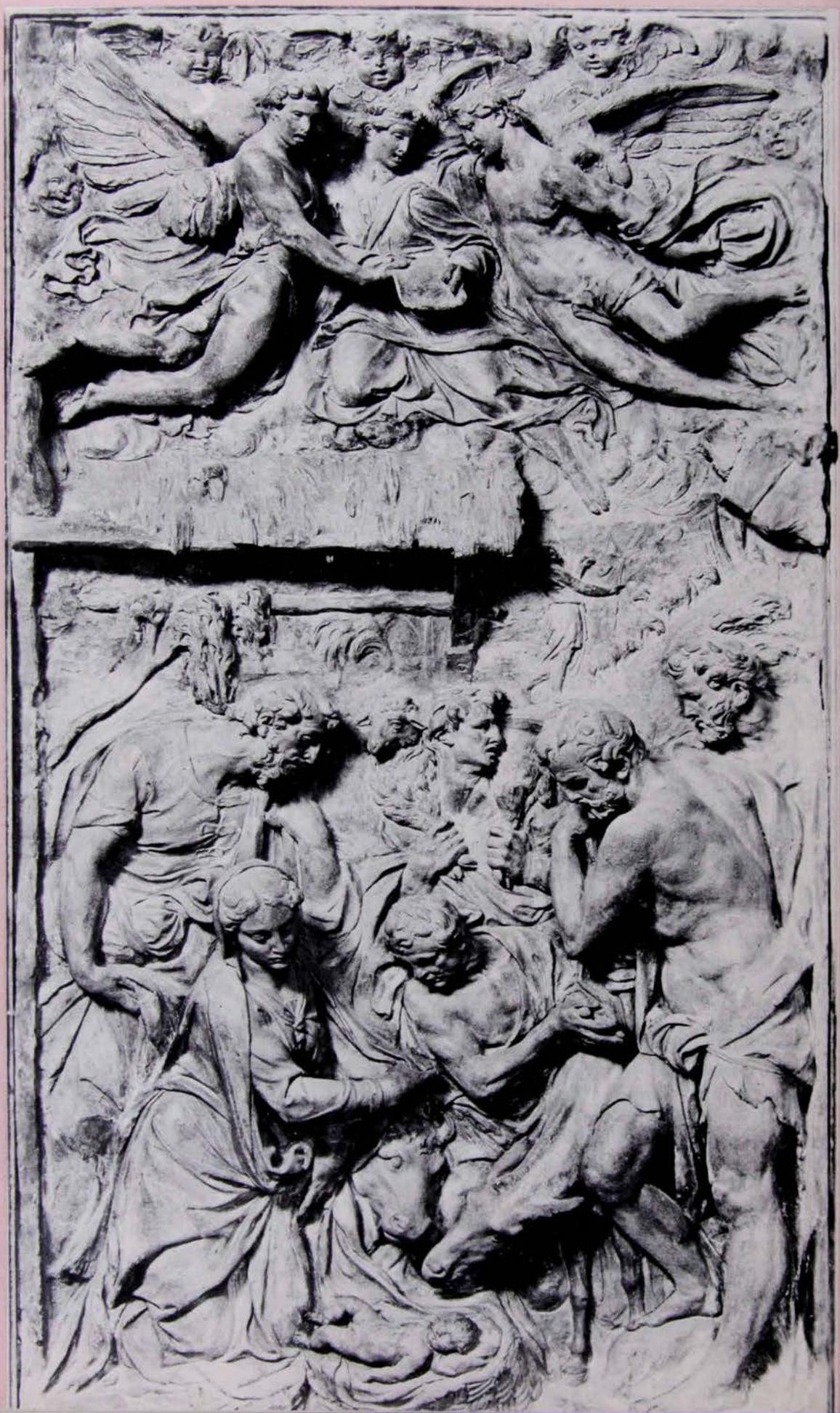
Or write Alternatives, Inc., 1924 E. Third St., Bloomington, IN 47401, for resources to be used in the Campaign: the study-action guide *Voluntary Simplicity* (\$3); the 4th edition of the idea book *Alternative Celebrations Catalogue* (\$5); an Organizing Manual for community-wide alternative Christmas campaigns (\$1.50); an alternative celebrations film-strip *The Celebration Revolution of Alexander Scrooge* (\$17.50 purchase, \$6 rental); *Enough is Enough*, by John V. Taylor (\$3.90).

Other useful resources include William E. Gibson's *A Covenant Group for Lifestyle Assessment*, developed for small-group use and available for \$2.95 from United Presbyterian Church USA, Room 1101, 475 Riverside Dr., New York, NY 10027 or United Methodist Church, Discipleship Resources, Box 840, Nashville, TN 37202; and the film *How Do We Live in a Hungry World?*, available from The Service Center, 7820 Reading Rd., Cincinnati, OH 45237.



SING A SONG OF BETHLEHEM

CHRISTMAS 1978



NEVILLE BRAYBROOKE

In the early church, Christ's birthday was celebrated on January 6, but by the time the first carols came to be set down, the Nativity and the Epiphany were already regarded as separate feasts. This formal division was brought about in the year A.D. 354, when the birthday was put back twelve days to December 25—the ancient festival which marked the return of Mithras, the unconquered Sun. Poets, though, have never liked being too strictly tethered by dates. Thus in many of their poems bearing Epiphany titles, their overriding preoccupation has remained the mid-winter defeat of the old Sun-God by the new Sun. Another form of punning, inherent in nearly all Nativity-Epiphany poems, has been the rhetorical question—*Were not the shepherds also wise men?* Poetry has always been a means of saying several things at one and the same time, and the twelve verses from Matthew and one from Luke, in which the complete Christmas story is rooted, have proved no exception.

None of the Evangelists mentions an ox, an ass, or a stable. Joseph is never said to be a man with a grey beard. There is no reference to camels, and although gifts of gold, frankincense and myrrh are described, the actual number of wise men is not specified. The subsequent choice of three, like so much else, is an inspired piece of guesswork. A possible explanation might be that it stands for the three stages of life—youth, middle-age and old age. One thing alone remains certain about the additions to the story: they are all intended as further acts of adoration at the manger. So, in the poet's eyes, when the wise men rode away down the centuries, it was not long before their cloaks flew out in the wind and they became invested with the attributes of royalty. When they appear in the medieval morality plays, they are definitely kings and, in the Towneley Cycle for instance, they are greeted as such by Mary and the Angel. The manner in which Melchior salutes the Child remains touchingly English:

"Hail, overcomer of king and knight!
That formed fish and fowl in flight!"

A century later, the Cornishman and cleric, Charles Fitzgeffrey, is to be found singing of the kings as "noble Persians," while Milton calls them "star-led wisards" and by his spelling hints that they

are wise men as well as Magi. Gerard Manley Hopkins, in his notebooks, remarks that when they say, "We have seen his star," they are speaking magisterially of their astrologer's art. But he does not agree that they are Persians; rather, he suspects that they come from the Sabean tribe, east of the Holy Land. Charles Causley, writing today, suggests that they are gypsies—and adds:

"One was rich and one was poor,
And one had the face of a blackamoor."

In one of his Nativity poems George Herbert brings his horse to the crib, and William Austin, in a Christmas lullaby written in the same century, multiplies the ox and ass to "oxen" and "asses." Christina Rossetti, when her turn came, thought it unfair to leave out the camel, and since then others have arrived with leopards, apes and peacocks. In *The Wind in the Willows* even the field-mice sing a carol specially composed for the occasion. A curious omission is the lion. As far as I know, nobody has yet brought him to lie down with the lambs. Then there is folklore, taken by Shakespeare among others, direct from country people:

"Some say that ever 'gainst that
season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singest all night long."

The tradition continues, caught here in our own century by Frances Cornford in these lines:

"There is a bird, they say,
That only sings
When snow is on the way,
And the moon ice-cold.
His name is so old
That now his name is lost
But I have heard
His nest is made of frost."

These variations do not bring confusion, but add wonder to the scene, because all the time the cave at Bethlehem is growing larger. Whether the wise men are kings, Magi or gypsies, they remain first and foremost travellers who, with their animals, have followed a star. Moreover, once they are seen as such, they become pilgrims representing all mankind—past, present, and to come. If the message of the angels to the shepherds means one thing in particular, it means that the Christmas cave will finally encompass the earth. ■

Neville Braybrooke is a free lance writer, living in England.

Whether heroic, as in the Adoration of the Shepherds by Anibale Fontana (opposite page), or contemporary as this etching of the Magi by Francesco Rognoni (below), each artist attempts to capture the wonder of the scene.



Turning a Deaf Ear to Advantage

Douglas Slasor and Bill Matthews

"Wake up, sleepy-head!"

But noise won't work when the sleeper is deaf. Getting his attention presents a problem. Yet nearly two million people in the U. S. suffer deafness or loss of hearing. That keeps them from getting the attention they deserve.

Southwest Center for the Hearing Impaired, S. C. H. I., was started in San Antonio, Texas less than five years ago. Trustees of the Methodist Mission Home heard about tremendous needs for vocational rehabilitation for hearing impaired young adults. What began experimentally has become an outstanding mission to special people, a model program that is being recognized for meeting the needs of hearing impaired young adults. Most clients at SCHI are also multiply handicapped, with additional physical, emotional or learning disabilities.

More than thirty staff people committed to the rehabilitation of deaf clients have been assembled at SCHI to provide comprehensive evaluations, personal and social adjustment training and good vocational diagnostic services. Staff members represent multi-ethnic and multilingual backgrounds, which include Spanish, English and sign language, to meet the needs of clients coming from a variety of backgrounds. Several staff members, including the director, Douglas Slasor, are either deaf or hearing impaired, which fits them in a specific way to understand the persons coming to be served.

Most clients coming to SCHI are referred and sponsored by the Texas Rehabilitation Commission. Other referring agencies include the Commission for the Blind, Bureau of Indian Affairs (one client came from Alaska!), CHAMPUS, and Bexar County Adult

Basic Education. Churches and Sunday school classes also sponsor clients by providing part of their expenses. Referrals are not limited to the State of Texas, and inquiries are welcomed from any persons interested in the possibility of being served.

One to Three Critical Stages

The time from birth to age three is the most vital educational period in the life of a child. From solid educational research, Dr. Benjamin Blum of Chicago has determined that the importance of developing vocabulary is vital. Much of that growth comes from hearing sounds and speech from mother, father, sisters and brothers, and from radio and television. Verbal development of children shapes their world and their perception of it.

If the child is born deaf, or loses

Communication is important in classes at Southwest Center for the Hearing Impaired in San Antonio. Director Douglas Slasor (standing, opposite page) is himself deaf.



hearing before age three, he loses out on much growth. He or she misses learning from eavesdropping at mother's knee.

Eddie was an "orphan," who grew up in 20 different foster homes. His I.Q. was rated at 40, though he obviously is much brighter than that. He resorted to stealing to attract attention. He had no one to turn to, frequently got angry, fought with others, broke things around him. He rarely had a friend, and no friendship lasted more than a day or two.

Eddie has been helped out of his hostility by use of behavior modification techniques. Martha Woods, his counselor, became his first "significant other," applauding his good efforts, withholding special rewards when he reverted, and stole again. She reports distinct advances for him, noting his growing pride and self-respect, and that he has begun to make friends. This never happened during his early days at S. C. H. I. Eddie still is behind academically, but he's taking self-motivated interest in driver's education and his work activities are going well. He can't write a check yet, but real growth is in evidence.

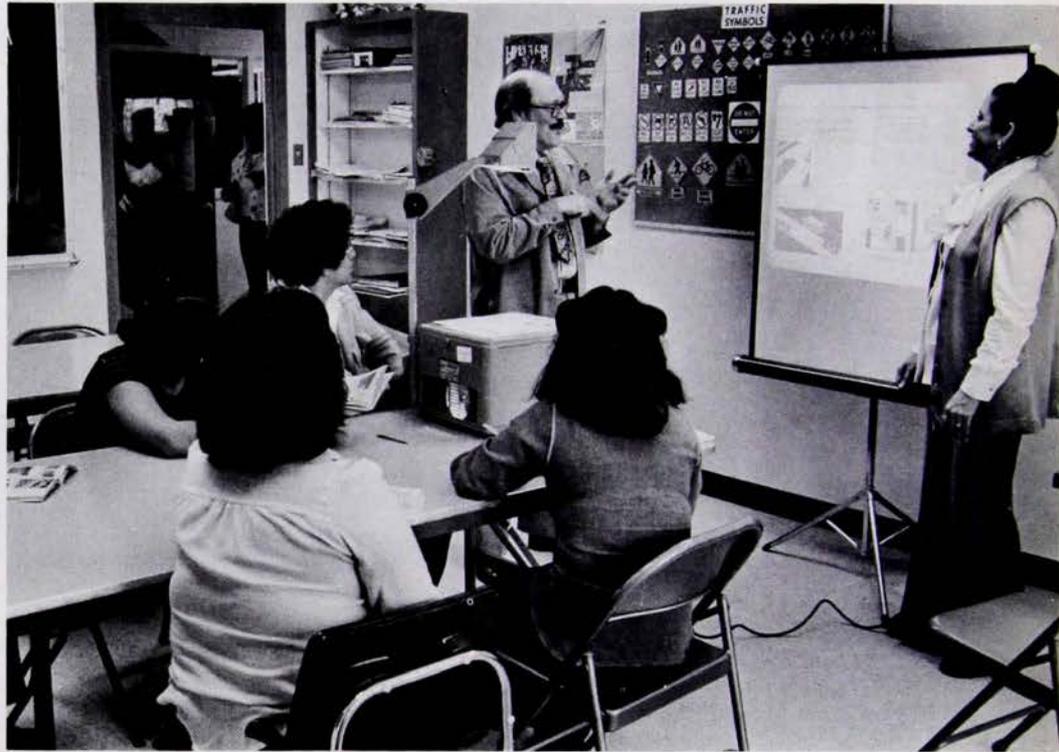
Five-Year Lag

The first three "missing years" only lead to two additional years that most hearing impaired children must wait for "special education." This creates an automatic 5-year lag between the deaf child and his hearing counterpart. Early educational deprivation never gets "caught up." It affects job-seeking, the standard of language used, and social life. Deafness never lets go, from birth to grave, affecting every aspect of life. The deaf adult can't get a job when the employer sees his application filled out in "bad English."

SCHI organized its program by making available dormitory, classroom, dining room and clinic facilities that had been built five years before to meet other needs. Maternity residential care for unmarried parents was much in demand during the mid-60's, but diminished in the early 1970's. Facilities have been adapted so that both services can now be housed on a common campus. Methodist Mission Home accommodates an average of 55 hearing impaired clients, both men and women, along with about 20 young women in maternity care, with a maximum capacity on campus of 70 hearing impaired and 40 maternity clients at a time.

SCHI seeks independent living skills

**"Deafness never lets go,
from birth to grave,
affecting every aspect of life."**





Stained glass window in cafeteria of Methodist Mission Home, which houses the Southwest Center for the Hearing Impaired.

“What began experimentally has become an outstanding mission to special people.”

for its clients, working on personal and social adjustment, along with developing job skills and culminating with placement on a job, for which the client has been fitted. The deaf have more vocational potential than many other handicapped. They can swim, play football, and dance. Yet there are fewer deaf persons rehabilitated than persons with other handicaps, largely because they suffer what has been called “the invisible disability.” Because their problem goes unrecognized, few deaf people are able to become contributing citizens in their communities.

Residential Support

One key to the success of SCHI is the residential component for lengthy evaluation and rehabilitation services. The absence of supervised housing in other programs immediately excludes many potential clients who cannot initially function with sufficient independence to live away from home. SCHI offers attractive motel-type dormitory rooms, with residential counselors and nurses available on a round-the-clock basis. Clients live at the Center about 18 months, on the average.

SCHI also provides mobile homes and supervised housing separate, though adjacent to, the main campus.

The independent living-training situation provides for clients who are nearly ready for full return to the community on their own.

Evaluation

Early in the new client's introduction to SCHI he or she goes into an evaluation unit, where a battery of tests, work samples and work-type activities are administered, to be carefully observed and assessed. Communication skills, verbal abilities and aptitudes are appraised to formulate profiles of each client's capabilities and limitations.

Educational goals for the adult deaf person take time to achieve. Teachers spend three hours with a deaf student for every hour they might take with another student. English is a most difficult language to lip read. So many words look alike, and the same word may carry many different meanings. The basic evaluation process takes time, since sign language functions slowly, even for those who are proficient.

Each client receives life skills training, depending on individual needs. Classes in cooking, shopping at the supermarket, riding a bus and balancing a checkbook are typical. Training in work habits often may be the first

experience in receiving and following instructions to meet someone else's requirements. After some progress, very practical work-for-pay jobs are arranged on campus. Later, the client may be placed in a part-time or else a full-time job in the community, where greater earnings contribute both to a growing sense of independence and satisfaction.

At age 21, Ronnie has had only two months of school. He can't speak, read or write. Soon after he came to the Southwest Center for the Hearing Impaired, he showed high mechanical aptitude. While his teachers debated about how to take apart a broken down car, he calmly removed the stuck pistons from the motor block, and came to find out what they wanted to do next.

From the psychological standpoint, deaf children begin behind. Nearly all deaf children have hearing parents—there are few instances of genetic defects leading to deafness. Consequently, the deaf child often doesn't even have family to identify with. Parental anxiety, the "why me?" is very common, leading often to depression and helplessness, and sometimes towards anger and rejection of the child. Because the child is unable to please the parents, he or she develops early defenses and sometimes aggressions for protection.

Parents of the deaf child face difficulties too. Because they hear, because the handicap is invisible, and because there is little help medically beyond diagnosis of the problem, they are led in a vicious cycle of "you're stuck with the problem" to the attitude that they should "wait until your child is older, then lip reading and speech training will bring him to nearly normal."

Yolanda's grandfather carefully protected her on the ranch during her first eighteen years because he knew she was different. He didn't know she was deaf. She never went to school, rarely had any social contacts, except with grandfather. When she was brought to SCHI, she ate with her fingers. Tortillas and beans don't require forks. She had never used a comb or brush. But now after three years, she's truly transformed. A stylish haircut and pride in her ability to write her name go along with the brightest of smiles and a ready hug of affection.

Total Communication

Controversy continues to revolve around the question of total communication versus so-called "normal" pat-

terns of communication. Total communication includes sign language and other visual aids to understanding. The deaf person gets caught in the middle, while educators of various schools philosophize and argue about his needs.

The subtle issue is that the child has everything picked out for him when he is deaf, including the choice of means to communicate. The blind person is encouraged to develop his compensations for loss of sight by developing his or her sense of touch and smell and hearing. Nothing is deemed wrong with using braille, seeing-eye dogs or other helps to augment the missing sense. Similarly, the visual aspects of communication lend great assistance to the deaf person, helping development from earliest childhood. Gesturing is natural. Formal signing is one step further and with proper training becomes an effective means of communication for those whose verbal skills are lacking.

Give a Little

Communication is crucial to personality. What I wear is important to me, from underwear on out. But what I want to wear also bears importance. The deaf get frustrated when they aren't asked what they want, when everything is done for them. And then they begin to expect everything to be done for them. Perhaps this is the most devastating form of paternalism, that they give up their independence in little things first, and then in almost everything.

Too few people listen to the adult deaf person, whether it be personal or professional concerns, in spite of the fact that they are grown up deaf children. They have a wealth of experience to offer. Too many agencies who purport to help them refuse to place deaf adults in positions of real responsibility.

SCHI seeks to pay attention to these concerns, to recognize that deaf persons can and will achieve, when offered an opportunity to apply their abilities to relevant tasks. Deaf or not, we're beginning to wake up to new hope for the invisible handicap, to help the deaf get to what and to where they want to be. ■

Douglas Slasor is a deaf person who is Director of SCHI, having specialized in rehabilitation of the adult deaf for a number of years. Reverend Bill Matthews is Vice-president of the Methodist Mission Home, and formerly was a United Methodist missionary to the Philippines and Fiji.



The Center trains the deaf to live independently and adjust socially.



A Pioneering Community Center



**Named
for a
Methodist
deaconess,
Asuncion
Perez
Center
reflects her
concern for
the poor.**

A small community-based social welfare agency in the Philippines points up the problems and promise of life in that developing country. The Asuncion Perez Memorial Center is a project of the Board of Women's Work of the United Methodist Church in the Philippines. A survey of its work provides a view of poverty and oppression and the struggle of the church to respond creatively to people's needs.

The center is named after a pioneering social worker in the Philippines. According to Daisy Adolfo, a young and energetic deaconess who is the current executive director of the center, "Asuncion Perez is an inspiration to Methodist women." Perez, who died in 1967, always reflected a broad concern for the poor and it is that concern which continues today in her name.

Working With Urban Squatters

Resettlement of squatters is a prime target of the current Metro-Manila Governor, Imelda Marcos, the ambitious wife of President Ferdinand Marcos. In the Philippines, Manila acts as a magnet drawing residents from poorer provinces with the promise of a better life. Indeed, squatters are estimated to make up nearly 20 percent of

the seven million Manila residents. The term squatters is, however, misleading for these are not jobless people. They are commonly laborers, drivers, and poorly paid factory workers. Like many Asian nations the Philippines has maintained, by government intervention, an artificially low wage as a lure for foreign investment. Squatters often bear the brunt of that policy as they are denied the labor rights we take for granted in the West.

Beginning in 1974, with the state visit of King Juan Carlos of Spain, the First Lady inaugurated her beautification program, a prime component of which is the resettlement of squatters outside of Metro Manila. The program has displaced thousands of persons in several government organized camps. Beautification is seen as an image builder for the tourism- and public relations-conscious regime. Unfortunately, squatters complain of being removed in favor of tourists and foreigners, the government actions are perceived not as a help but a hindrance.

Asuncion Perez is active among the displaced. Carmona, one of the largest and oldest of the camps, is the site of the Target/Maternal Child Health Program (T/MCH) of the center. According to a nutrition worker with the project, over

Water in the Philippines

A. Lin Neumann



Director Daisy Adolfo, right, with community leader. Opposite page, malnourished child with mother benefit from center's nutrition project.

Philippine climate and soil. The style of the project tells a lot about the approach and priority of the Center.

An agriculturist chose the land and Ms. Adolfo and another worker set about organizing the farmers in the barrio. A core group was developed and the project explained. Agreements were signed and the planting begun. An agriculturist regularly checked with the community to see how the plants were faring. The farmers themselves, however, were responsible for seeing the project through. "The goal of the project is to help the farmers organize themselves to help other farmers," said Adolfo during a meeting with the farmers in the project.

The group calls itself "balikatan" which in Tagalog means carrying each other's burdens. They have been responsible for meetings and discipline and have benefited from the process of cooperation. "Every time we have a meeting everyone attends," said one of the farmers. Each of the men agreed to set aside a portion of his land for mongo and peanut production and the excess was marketed cooperatively, a new concept for most rural Filipinos. The program has now gone through one crop season and was "a mixed success," according to Adolfo. The important thing is that the community is continuing the balikatan by inviting other farmers to join and recycling the seeds for the next crop season. The next batch will be planted and maintained under the guidance of the farmers themselves while the Center looks forward to expanding the program into other communities.

Ministry to Cultural Minorities

There are over 40 cultural minorities in the Philippines. These groups, long separated from the mainstream of colonized lowland culture, have been the victims of poverty and underdevelopment in virtually every region. One of the most depressed tribes is the Aeta or

50 percent of the children in Carmona are undernourished. People in the area blame this on the fact that there is no employment center in Carmona, which is over 30 kilometers from Manila. Consequently, the people suffer from the chronic effects of a hand-to-mouth existence.

Perez attempts to confront malnutrition through feeding and education. Children are brought into the program in a state of severe malnourishment and are kept for several years on a daily protein supplement. Mothers in turn are educated about proper nutrition and taught skills in a cottage industry program. The Center has a commitment to community organization and all the seven nutrition centers are run by mothers with children in the program.

"A Very Limited Effort"

"It is a very limited effort" due to lack of funds, admitted Ms. Adolfo during a tour of the community. But despite the staggering odds (there are over 50,000 residents in Carmona and the program reaches a maximum of 400 children) a sense of hope pervades the people reached. The education seminars which accompany the work are especially meaningful as people are beginning to understand their position in society and their ability to organize for change.

A Project to Help Tenant Farmers

In the Philippine countryside many farmers suffer under a harsh tenancy system. As a result, their families are susceptible to protein deficiency due to the low income derived from an often perilous rice crop. After paying rent on the land and subtracting inputs a farmer earns about 4,000 pesos (\$571) per hectare (2.2 acres) per year after two harvests. The Food and Agriculture Organization of the UN estimates there are four million tenants and sharecroppers in the Philippines. Poor education and organization contribute to the nutritional difficulties of the peasant class. Often, they ignore crops which might provide sources of protein because they have never been exposed to agricultural education.

In Samal, Bataan, about 120 kilometers from Manila, Asuncion Perez has initiated a program to increase the protein sources of local farmers while organizing them into groups for collective action. With a grant of 21,000 pesos (\$2900) from the Board of Global Ministries the "Mongo and Peanut Project" was begun in this barrio. Both mongo and peanuts are rich sources of protein (mongo is known as mung bean in the West) and are easily adapted to

Over 50 percent of the children are undernourished at the Carmona settler camp, where Asuncion Perez Memorial Center operates a maternal child health program.



Negrato people. Aetas are nomadic with little stable identity, they are scattered throughout remote areas and are united only by the fact of their marginalized existence. They are often looked down upon by other Filipinos because of their short stature, black skin, and kinky hair.

In Santa Juliana, Tarlac, Asuncion Perez has begun a ministry to an Aeta community. The Pamitatambayan (helping one another, in Tagalog) Child Care Project, under the sponsorship of World Vision Inc., is an "entry point" to "promote the well being of the minority people and to prepare them to be productive citizens," explained Ms. Adolfo. The Sta. Juliana people, largely illiterate, are to be assisted materially in order to get the children into school and encourage an adult education drive. Education is viewed as crucial to community development by increasing knowledge of sanitation and nutrition as well as giving the people a sense of their rights as citizens. Until now the Aetas have had little positive contact with outside authorities. "The government social welfare office registers the barrio as a depressed area but claim they have no funds to assist the people."

The Aetas are another case of marginalized people living outside the elaborate development schemes of the government. The fear and superstition of the people combine with official neglect to create an atmosphere of deepening poverty. With luck and hard work the Center may provide a new beginning for the Sta. Juliana communi-

ty. Currently, the people subsist with ancient agricultural techniques and proceeds from scavenging shell casings from an adjacent US Air Force bombing range, part of the controversial US military presence in the country.

Interestingly, the program will coordinate activities with long-term UMC missionary (now retired) Mary Walker, who continues to be the guiding force behind a dormitory for Aeta students in nearby Putling, Tarlac.

Other Activities

These three programs of Asuncion Perez Memorial Center here briefly described are only a small portion of the activity of this dynamic and overworked agency. It sponsors social awareness and skills training seminars, family planning, and an emergency loan and relief program. With a full time staff (full time meaning over 12 hours a day many times) of only five, including a secretary and maintenance person, and an annual budget of ₱200,000 (\$28,000) the Center's effective impact on the society far outstrips its material resources.

With the quiet explanation of Daisy Adolfo that "we are trying to help people help themselves," the crucial role of agencies like Asuncion Perez in the struggle for justice in the Philippines is readily understood. ■

A. Lin Neumann is a UM Mission Intern in the Philippines.

Getting to Know the Crow

Betty Arneson

Pryor, the cultural and spiritual center of the Crow people, lies near the western edge of the Crow Reservation in south central Montana. There beside Arrow Creek stands the home of Plenty-coups, the great Crow Chief who refused to speak of his life after the passing of the buffalo. Somewhere in the hills surrounding the area are grounds still sacred to the tribe today.

In August a group of youth wearing faded shirts and paint-spattered jeans climbed to the roof of a small building there and began to nail shingles. Two young women stapled felt to the outside walls punctuating the quiet with the noise of the stapling gun. Inside the building, Ralph Bear Tusk of Pryor and John Serrano of California nailed sheetrock. Sunburned counselors picked chokecherries nearby for Ruby Milligan who had promised the group home-made jelly on the morrow.

The new structure the group was working to complete will house Sunday school classes at the Baptist Mission served by the Rev. Lloyd Milligan and his wife, Ruby. The crew was a combination of three groups: Crow youth; visiting work team members from the West Covina United Methodist Church in West Covina, California; and local youth from the Bridger Church of the Carbon County United Methodist Parish. For two weeks, in a kaleidoscope of settings, the group worked and played together.

The opportunity to set up such a project came in early spring when West Covina leader, Gloria Mason, contacted the Rev. Robert Lamphere of the Carbon County United Methodist Parish at Bridger about a possible work team experience in Montana. The Lam-

pheres, Bob and Joyce, had traveled with the Bridger team to California two years earlier when the West Covina team had hosted a project.

Work Team Is Born

At about the same time the Lampheres and some of the Bridger team members had become aware that although the four churches of the Parish—Bridger, Belfry, Fromberg and Edgar—are all located within 25 to 50 miles of the Crow Reservation, members of their congregations had little or no contact with their Indian neighbors. Thus the goal of the combined work team project was born: to establish through "shared" experience a relationship with the people of the Crow.

John Tietema, superintendent of the Pryor public schools, and his wife, Donna, worked with Bob Lamphere and the Bridge group to set up a schedule for the project. An initial meeting was held with Crow youth at the Pryor school. A picnic held in Pryor in early summer was so well attended, freezers had to be raided for more food. The emergency lent a "loaves and fishes" communal spirit to the meal and to the evening of sharing which followed.

By the time the California team, with counselors the Rev. Warren Taylor, Jr., Gloria Mason and Glen Sewell, arrived in Bridger in August, plans were complete. Work was to include roofing the Baptist structure at Pryor, and the painting of churches and homes within the Parish. Two bus trips were planned, one to Yellowstone National Park, the other to the Crow Fair.

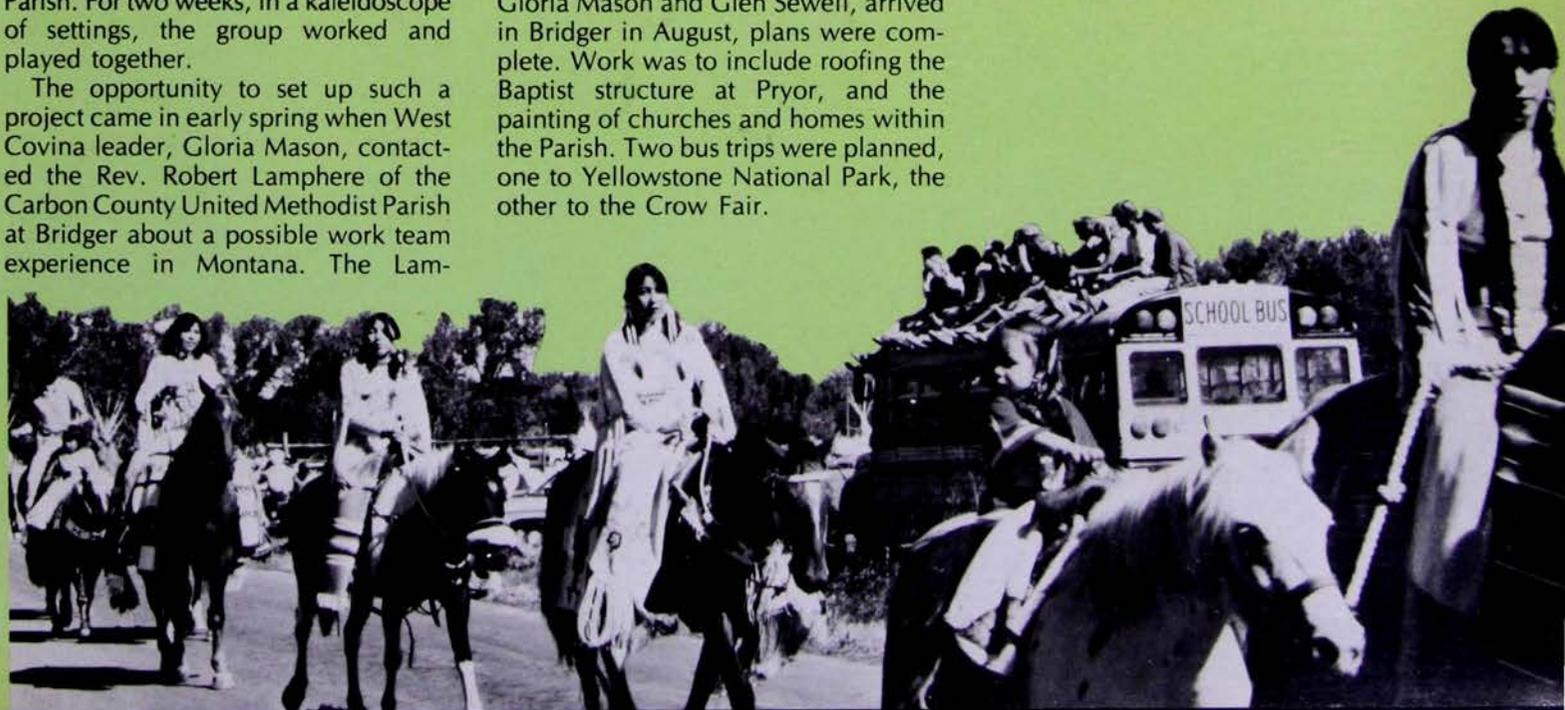
In Cody, Wyoming, on the way to Yellowstone, the group floated Shoshone Canyon in rubber rafts, shot the rapids, and engaged in water fights. The same afternoon, the youth visited the Buffalo Bill Historical Center. Bruce Far Away, one of the Crow youth, seemed intent on the detail in one of the Michael Coleman paintings. Bruce is himself an artist; some of his illustrations appear in published booklets of Crow legends. Bruce, now 21, is establishing a cattle ranch on land near Pryor.

Back at Pryor, Crow youth challenged the work team to a basketball game. "We were creamed," sighed a West Covina youth later, "but the sharing afterward was beautiful."

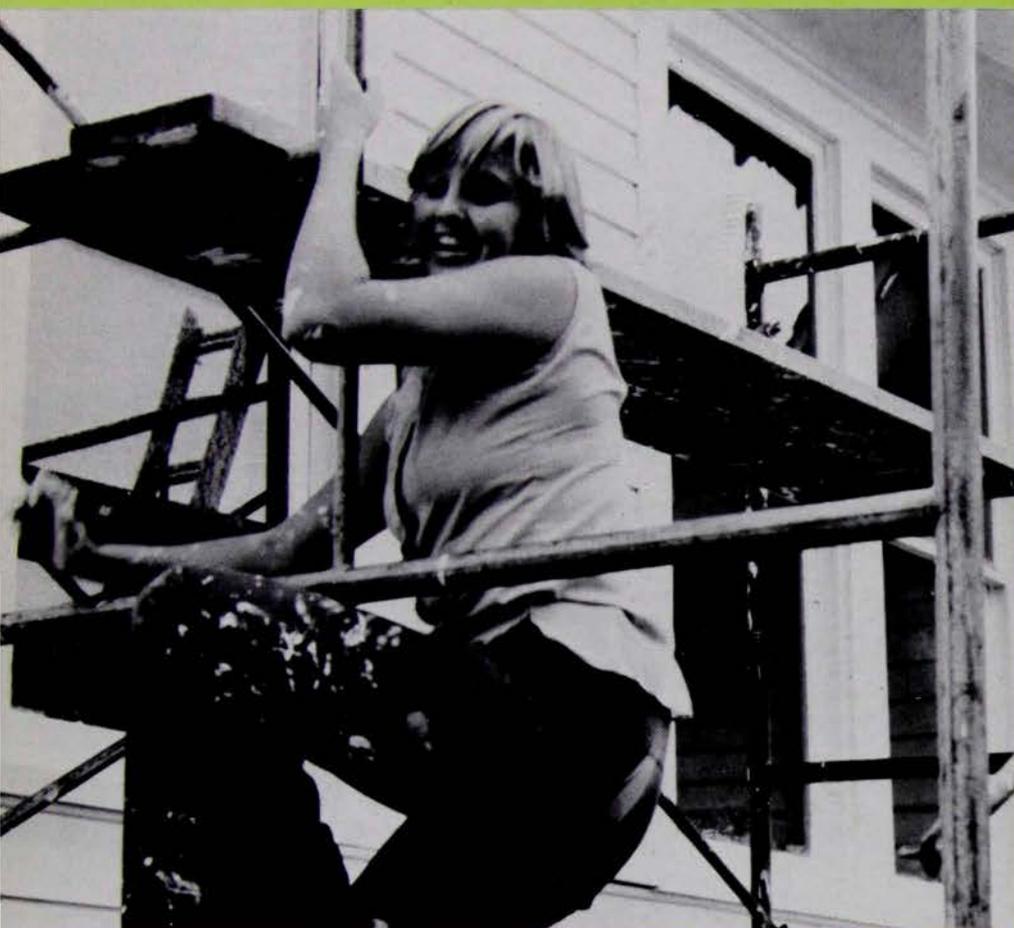
Painting Churches and Homes

Work within the parish moved according to schedule although the morn-

Watching a Crow parade from atop a school bus are work team members from the Carbon County United Methodist Parish, Bridger, Montana, and West Covina United Methodist Church, West Covina, California. Crow Indians also joined the work team.



Bottom, work team members from Bridger, West Covina and Pryor at work on the Baptist Mission Educational Building. Below, Jane Beck of West Covina. Right, Sophie Nauman cooked the meals, while Kay Hodges, Cliff Barnes and Diane Middlemore paint her garage. Opposite page, the work team members were beaten handily at basketball by the Crow. The family of Bruce Far Away set up their tepee.



ing after the basketball game, someone saw a male work team member asleep on the Belfry church steps. The Edgar church was scraped and painted; the steps and bannisters of the Belfry church sported new coats of white and grey.

While Sophie Nauman cooked the team's meal at the Senior Citizen's Center, they painted her garage. Euphie Fouse's trailer porches got a coat of new paint. While Lucretia Hitt's front porch was painted, she and her friends sat in the shade in her front yard visiting with the team and snapping green beans for the freezer. Work on homes and churches was warmly appreciated since many of the parishioners are elderly and painting has become difficult.

Of all the events of the work team project, the Crow Fair had the greatest impact. John Tietema drove the bus of work team youth to the camping area in Crow Agency where seven hundred



teepees of pine poles and canvas were fronted by leafy awnings of freshly cut boughs for shade for cooking and dining. Bruce Far Away came to meet the bus from a spot nearby where he was helping to raise a teepee in the brisk wind blowing that day. Chris and Barbara Comes Up hospitably allowed the work team to come inside their comfortable, roomy teepee and to look up and see the bit of sky edged by poles. It was a new world!

The group roamed the grounds, visited craft booths, and lunched on Indian tacos which are a biscuit-like dough, deep-fat fried and filled with traditional taco filling.

Revered Indians Explain Culture

In a small gathering the next afternoon, Gary and Louella Johnson talked with the team about their people, the

Crow. Gary is an associate professor of Indian studies at Montana State University at Bozeman; Louella is bilingual bicultural project director of Pryor public schools. Their family is, according to John Tietema, the most revered on the reservation.

Gary and Louella had just returned from Germany where they had spent their third summer of teaching Indian culture. Louella was getting ready to prepare food for a "return blessing" for her "clan uncles" who had prayed for her while she was in Germany. She spoke of such family ties as being one of the strengths of her people whose traditions and language are still intact. Her arm swept out as if to include the teepees of her clan uncles. "We have a different type of living here," she said.

Gary spoke then of problems facing the Crow in the present time of rapid change. "The traditional Crow 'system'



Top to bottom, Princess Veronica Spotted Bear visits the team members, Crow singers pound out a beat on the drums during a dancing competition at the Fair, and Gary and Louella Johnson explain Crow traditions to the work team.



in which moral responsibility is built into the social structure is workable today and therefore, educational and social programs reinforcing the system are valuable," he said.

Answering Religious Questions

Christianity is not in conflict with the system. Most traditional Crows tend to practice both Christianity and the Native American Church. "Jesus is seen as a holy being," according to Gary.

Asked to describe the Native American Church, Gary answered that in it "all Creation, animals and men are equal." The traditional Indian view of the world is such that new ideas can be absorbed rather easily. For the Indian, the world "does not have to be made logical, it is logical," he said.

Other questions centered on ecology, the breaking of treaties, and on the 21 pieces of anti-Indian legislation pending in Congress.

At night the team sat around the great arbor to watch the powwow dancing. The ceremonial costumes of fringed buckskin trimmed with beads, bells, and feathers were beautiful and colorful. As the beat of the drum and the chant of the singers echoed in the night sky, the dancers joyfully told in pantomime the respect of the Indian for the earth and its creatures. The Rev. Dave McConnell of the Parish spoke the thoughts of most of the youth when he said, "We cannot let this die."

The next morning Princess Veronica Spotted Bear of Pryor Lodge sat on her horse and visited with the work team explaining the details of her costume. On the parade ground, people of two cultures walked and talked. The dignity and pride of the Crow people was the message of the celebration.

In the experience of the work camp not all the hopes for the project were realized—the team found relationships slow to build and time was short. Positive gains had been made, however, in the exchange of friendship between city, rural, and reservation people; in the alerting of the work team to the anti-Indian sentiments in pending legislation; and finally, in the opening of possibilities of continued relationships between the sacred people of the Parish and the sacred people of the Crow. ■

Betty Arneson is Social Concerns chairperson for the Carbon County United Methodist Parish.



YOUTH WORK CAMPS ARE BOOMING

Ellen Clark

Tom Richardson, 17, of Lafayette, La., is a veteran of four summer work camps. With his United Methodist Youth Fellowship from Lafayette's First UMC, he has laid bricks and cleaned a barn at Henderson Settlement in Frakes, Ky., done chinking on houses at Ft. Totten, N.D. on an Indian reservation, and painted Christ United Methodist Church for the Deaf in Baltimore, Md. Last summer he did plumbing and electrical work at the Navajo Methodist Mission School in Farmington, N.M., where I met him.

"The first work camp was the best because on it I accepted Jesus Christ as my Savior," said Richardson, a blond, lanky youth. "But all the camps have been very worthwhile. Each of them has brought our UMYF closer together and closer to God."

Libby Dawson, petite counselor accompanying the Lafayette group, echoed the praise.

"Our UMYF attracts Baptists and Catholics as well as United Methodists and a number of teenagers from homes where parents don't go to church," she said. "The high point of the year for our very enthusiastic group is the summer work camp experience. The kids dream and plan for it all year long and raise about \$5,000 for it from a Mardi Gras and other activities."

With their winning appeal of work, worship, learning, travel and fun, youth work camps are a booming phenomenon. No national office administers the programs and no one knows how many young people participate, but everyone involved with them attests to their growing popularity.

"We're usually booked a year ahead for work camps," says Ed Ehresman, who oversees about 44 work camps a year at Red Bird Settlement in Beverly, Ky. "We get more requests than we can handle."

To the mission institutions that host them and benefit from their labor, work camps are a blessing. The campers generally pay for their own keep, fund their own projects and supply some of their own know-how (usually in the form of a few skilled adults).

"For every 20 kids who come here to paint, trim the cemetery, do roofing, dig ditches and cut cottonwood trees, we're \$1,500 to \$2,000 ahead," estimates Douglas Marks, who coordinates 15 to 20 summer work camps at McCurdy Schools in Espanola, New Mexico.

Moreover today's young work campers become tomorrow's supporters of mission agencies.

But mission agencies are not the only or even the main beneficiaries of work camps. The biggest work camp programs, such as the Appalachian Service Project begun by the late "Tex" Evans, send young people into the community to work alongside local people making

"There's no substitute for personal involvement in the mission of the Church."

As part of their school's summer leadership development program, Navajo Methodist Mission School students Betty Pierce, left, and Vivian Lynch lead work campers on tour of Mesa Verde National Park.



home improvements for the poor and the elderly.

Remarks Mary Cameron, part-time worker at the Robeson County Church and Community Center in Lumberton, N.C., which sponsors summer work camps, "As soon as the work teams start fixing up a house or building a bathroom, people from miles around call wanting help on their homes."

It is the participants themselves who get the most out of youth work camps, everyone agrees.

"There's no substitute for personal involvement in the mission of the Church," says David Allen, who is in charge of about 40 work camps a year at Henderson Settlement, Ky., three fourths of them composed of young people.

Learning from people of different cultures is a plus that young people hail. But Sheila Collins, staff member of the National Division of the Board of Global Ministries, notes, "It's not necessary to go elsewhere and have an 'exotic experience' for a work camp. It's usually possible to assist groups already at work in one's own community." Ms. Collins administers the United Methodist Voluntary Service program and knows personally of many such community groups.

For Ms. Collins, work camps are "a mixed bag and a mixed blessing." While acknowledging their "experiential educative potential for work campers," she cautions against "the problems of paternalism and elitism often identified with work camps."

Successful work camps, fully aware of the dangers of do-goodism and the quirks of campers, issue goals, guidelines and the requirements of advanced planning. Some employ community people—with their own or CETA funds—to work with and orient the young work campers.

For example, Navajo Methodist Mission School has a summer leadership program in which some students are hired as staff for the summer work camps—leading tours, supervising work, introducing the Navajo life, planning recreation.

"The program has really helped me, it's neat," raved Charlene Manuelito, a lively sophomore who worked as staff in the program.

As for Tom Richardson, he likes summer work camps so much he can't get enough of them.

"After college I plan to become a UMYF counselor and lead work camps," he says. ■

WHERE ONE AND ONE MAKE A COMMUNITY

PHOTOS by JOHN GOODWIN



"Living in Warren Village gives a special meaning to Christmas," a resident recalled. "In most apartment buildings, people keep to themselves. But here it is different. Everyone is in a struggle; without the support we get from each other, surviving would be much more difficult."

Warren Village, in the Capitol Hill area of Denver, Colorado, is a four-year-old, 96-unit residential community for single-parent families. Its combination of economical apartments, quality day care and broad range of family services is designed to strengthen family ties and encourage financial independence. As families get on their feet, they are expected to relocate and make room for others.

Warren Village was set up as a non-profit, non-sectarian corporation by Warren United Methodist Church next door, which donated the land. From the beginning, the project has enjoyed widespread community financial support and volunteer assistance. United Methodist contributions have come from churches of the Rocky Mountain Conference and the National and Women's Divisions of the Board of Global Ministries, among others.



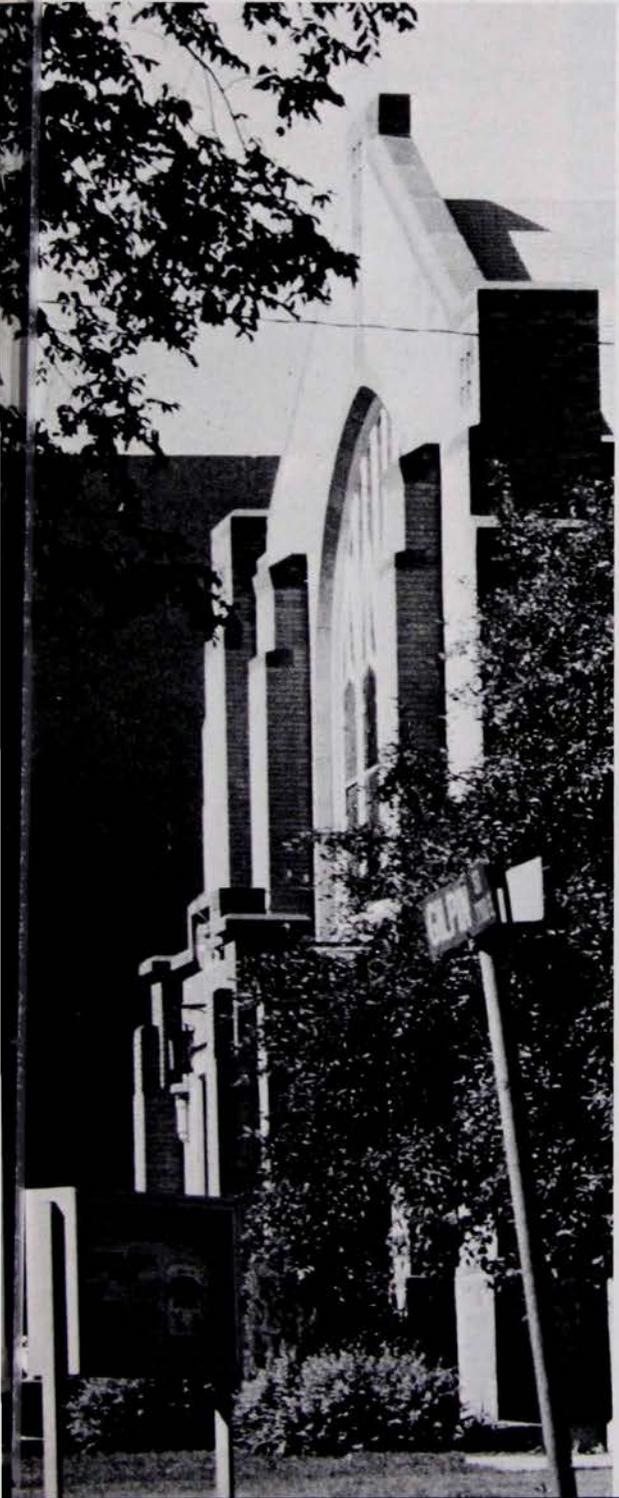


One-parent families comprise 15 percent of Denver's population and 25 percent of the poor. Warren Village is one of a handful of agencies in the U.S. providing comprehensive services to this growing segment of the society. Warren Village's career placement, personal counselling, home management skills and other family services have helped hundreds of residents, says director Charles Mowry.



Needs of single-parent families were recognized two decades ago by a minister, a judge and an obstetrician, all members of Warren UMC (right). On land donated by the church, the \$1.7 million apartment building of Warren Village (left of church) was built with FHA funds.







The ground-floor Learning Center was completed in 1975 with over \$200,000 in contributions from foundations, individuals, the city and state. Licensed to serve 115 children, it cares primarily for one- to six-year-olds, but an extended program prevents older children from returning to empty apartments after school. Besides day care and education, the center emphasizes health, nutrition and parental involvement.



Making Christianity Work in East Germany

Tracy Early

In East Germany, Eckart Schwerin is watching the future of the Christian faith under Communist rule, and he thinks it is going to work.

If it does, he will perhaps deserve as much of the credit as any one person of the present generation because his responsibility as a church official lies with the wave of the future, the children.

Schwerin, the son of a minister and himself ordained, serves the Federation of Protestant Churches as secretary of its Commission on Church Work with Children and Confirmation Candidates. The Federation includes East Germany's former state churches—in some areas Lutheran and in others the "United" churches formed by state-coerced Lutheran-Calvinist mergers of the nineteenth century.

In an interview while visiting the United States for a meeting of the World Council of Churches education unit, Schwerin described some of his work and the thinking behind it.

Focus on Faith Experience

A tall, slender man just now entering middle age, he speaks with the sense of a trailblazer, or perhaps someone who has to build a new footbridge over treacherous waters. Unafraid, he has confidence that it can be done, but he carries a weight of responsibility from knowing how much depends on his doing it right. Though fully conscious of the difficult circumstances in which Providence has thrust him, from his earliest years as one of eight children in a family that "lost everything," he expresses no longing for an easier life. And he seems inwardly assured that his own particular assignment in the church of East Germany can be accomplished, daunting as it may be.

"As I see it now," he said, "we should concentrate on helping children and young people have clear and deep experiences of faith within the Christian community."

Americans might compare his approach with the progressive education

theories of John Dewey, who emphasized guiding the experience of children to help them deal with life in a changing society, and gave only a supporting role to mastery of traditional subject matter. The learning of biblical and doctrinal content is not omitted from Schwerin's approach, as content was not omitted from Dewey's, but comes in relation to questions affecting the life of individuals in their society.

Schwerin believes that youth will develop a lasting commitment to the Christian faith only if it becomes inwardly absorbed as a part of their life, not merely something they have learned as a catechism. All children of his country are in the state-operated schools and youth organizations that seek to develop the "Communist personality," he said, so the church must concern itself with the total personality from a Christian perspective.

Avoiding Ideological Battles

In the situation of the German Democratic Republic (DDR), with its government controlled by a Communist Party explicitly committed to teaching atheism, Schwerin's approach also allows some cooling of ideological warfare. "If Christian teaching with children and confirmation candidates is undertaken only according to an intellectual approach," he said, "all the time you come into the ideological struggle. And then you must pick up all the arguments from Marxism-Leninism to react to and show the points where the Christian faith is different."

Schwerin thinks, to be sure, that the Communist and Christian ways are different, and that at times the church must draw the issues sharply so that young people understand the necessity of making a choice. In the DDR, he says, children cannot expect to grow up living as members of both the church and the party. But in his view, this does not mean that the church and its Christian education must be constantly oriented to doctrinal struggle against the party and the government.

Stages of Church-State Relations

Actual church-state relations in East Germany have gone through periods of variation since the end of World War II and formation of the Communist state, he noted. At first, he said, the government made some attempt to secure the cooperation of the church in building the new society, but then came a period of greater conflict. In the past, virtually everyone had belonged to the church as a matter of course. "Later we had to learn that it is not normal for everyone to belong to the church," Schwerin said.

The government and the party stepped up their effort to win the young, and as part of this campaign instituted a secular counterpart to confirmation. Schwerin said church authorities ruled that any youth who accepted the government ceremony could not be confirmed, but that their decision was often ignored in the actual life of the parishes.

Today, he said, a better atmosphere of church-state relations appears to be developing, and the church is trying to work out a way that it can be fully involved in the processes of society while maintaining its own identity. This means, he emphasized, working out the role of the church in the specific situation of the DDR. Though churches in other East European countries also live under Communist rule, he said, lessons from one can help others relatively little because the historical place of the church in each nation is unique.

Postwar Changes

Schwerin said he considered the separation of church and state in East Germany since 1945 "is not bad but helpful because it makes us free." Though the church had always conducted confirmation classes, church-state union had made it easy and natural for the schools to provide religious education. Now the churches have had to take on that additional responsibility—and opportunity. Schwerin was eight

years old at the end of World War II, so he speaks from the perspective of one who has received virtually all his own religious education under the new order. But he points out that the churches did not have to start entirely from scratch after the war, but built on some educational work initiated by the Confessing Church as it sought to operate independently of the state.

Churches of the Federation conduct a program, Schwerin said, for children ages 5 through 15, plus a confirmation program beginning at age 12 and lasting two or three years. In 1976, he said, his office completed production of the first new curriculum guides since the war. These guides, designed for use by ministers and others conducting Christian education, include a great many optional activities, he said, and are suited for use in widely divergent circumstances.

Some East German parishes remain large and traditional in form, with enough children to hold a class for every age, he said, while others are so small one class serves all ages. Some parishes may have one or two after-school hours with the children every week, he said, but rural parishes may find it more difficult to get children together after school buses have taken them home. Sometimes Saturday classes are held, or in some cases a monthly class. Sunday schools still exist in addition, Schwerin

said, but appear to have declining importance.

New Modes of Education

Just this year, he said, the first new textbook for confirmation candidates since the war was published. Written by himself and two colleagues, it is entitled "I Want Life." Like the curriculum guides, he said, it emphasizes the relation of Christian faith to life in society. Confirmation candidates learn such recent and living church history as the Confessing Church struggle, he said, and about such topics as the work of Martin Luther King and the current environmental issues.

Schwerin speaks of adults who "accompany" children in the educational process, more than about instructing children. People of the parishes bring children together for shared meals, weekend camps and other experiences that draw them into a Christian way of life. Adult leaders, he said, also deal with the individual child's own feelings of happiness or fear, and relate these to Christian faith.

To conduct Christian education in this new way, he said, the church needs a new kind of specialist. And he anticipated that a college for training such workers might begin operation near Berlin next September. But the congregation as a whole and not just the

individual teacher educates children, in Schwerin's understanding of the process. And he is now editing a book of educational theory to interpret this concept.

Conflict for Christian Children

The percentage of children receiving Christian education, Schwerin said, has dropped sharply since 1945, and is perhaps still declining, though he cannot cite statistics. In a school class, often only two or three children will be involved with the church, or maybe only one. When the way of the church and the way of the government-controlled school program diverge, Schwerin noted, the emotional conflict for children separated from their classmates can be severe.

But taking a positive view, Schwerin said that the church could now give more intense care to those few children who were enrolled in its program. And he believes that through these few, the Christian faith will remain alive despite the difficult circumstances of the DDR.

Schwerin Voices Optimism

Schwerin also sees reason to believe that the trends of recent decades may be reversed within a few years. Young adults even now, he said, are showing a new interest in the church as "a space" where they can find "orientations for their life" and "good human relationships."

A new tolerance on the part of the government may be developing, too, he said, noting that last March for the first time top party officials invited church leaders in for a discussion of a broad range of fundamental issues. "It may be that in the past they thought the church would go away, and they would give it a nice funeral," Schwerin said. "But now the party and the government can't avoid such an important partner—who is still there."

He also noted that the party may previously have held a picture of the church as a nineteenth century institution unwilling to accept the new society. "Now they are aware that in these last years the church has tried to find its own place in the society," he said. "The church realizes that it has to make its witness and serve in this society and this concrete situation."

The task of Christian education in the DDR, Schwerin believes, is to help children find their way along this path. ■

Tracy Early is a frequent contributor.

METHODISM IN THE DDR

The Methodist Church in the German Democratic Republic (DDR) now has its own bishop and annual conference. Amin Hartel is the bishop; there are about 25,000 members in 97 circuits with 326 preaching places; ministers number 145, of whom 114 are in active service in circuits and 30 carrying other responsibilities such as theological seminary, youth work, etc. Following the Methodist tradition of being a lay movement, many Sunday services in East Germany are conducted by lay persons. At the last annual conference held in Zwickau last May, the Church Council report said that "It is the will of God that we should be his witnesses, in the strength which He gives and in the place where He has set us" and expressed its desire "as a part of a world-wide Church, to help ourselves and others to avoid provincial thinking and action and keep a lively awareness of the global nature of Christian witness and service."

Information from World Parish

LETTERS FROM OVERSEAS

JAPAN

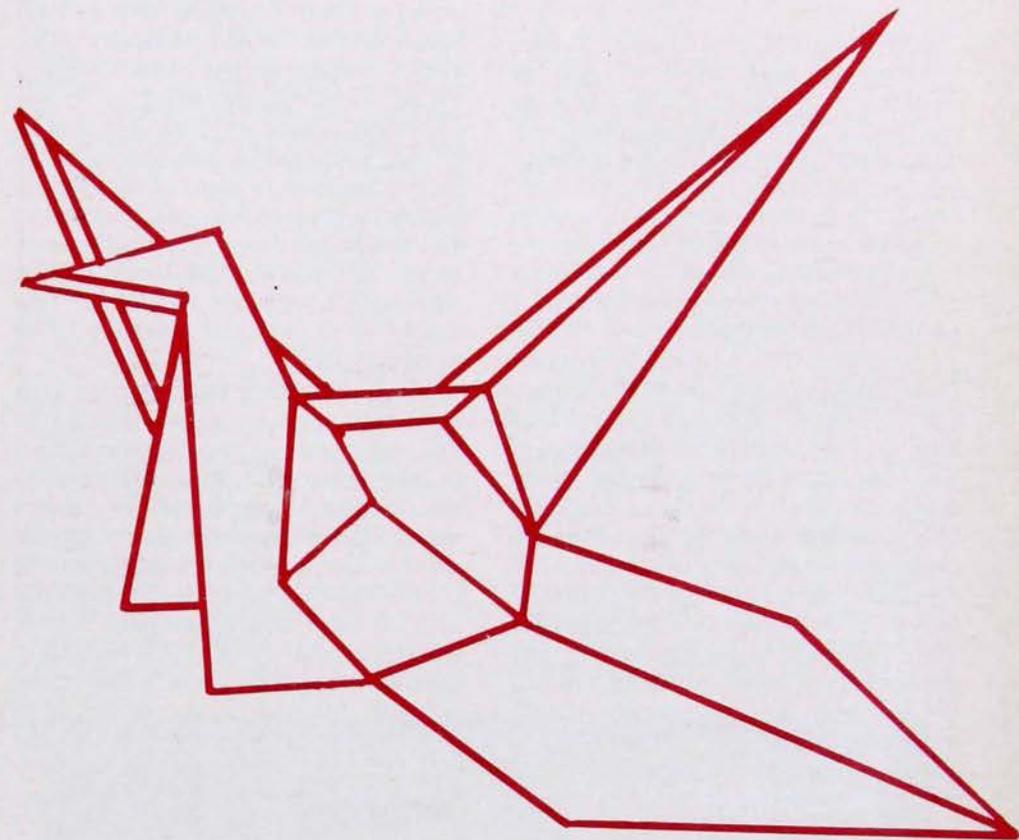
"This is our cry,
this is our prayer;
peace in the world."

—Engraved on Children's Memorial
Peace Park in Hiroshima

August marks the time for the memorial services in Hiroshima and Nagasaki. In Hiroshima about 40,000 persons gathered at the special service at Hiroshima Peace Park and 15,000 attended in Nagasaki renewing the appeal for peace and disarmament. Mayor Araki of Hiroshima City read the Peace Declaration in which he appealed for eternal peace and the abolition of nuclear weapons.

As I attended the 33rd anniversary of the atom bomb holocaust my heart was moved to endeavor in education for peace in the world even more. At Seiwa College I have been conducting a Seminar for Peace Education with the emphasis of peace education for young children. In a new publication, "Yojiki no heiwa kyoiku" in Japanese, I have joined with six other interested educators who are striving to develop peace education for early childhood education in the world by writing "Global Village of Peace."

In Hiroshima I was honored to meet Mrs. Eleanor Goerr from Monterey, California, who has written a children's book, "Sadako and the Thousand Paper Cranes." This book tells a true story of a little girl who suffered from the after effects of the atomic bomb. Sadako was born in 1943 and was a very active child until one day she was stricken at school with leukemia which is referred to as the atom bomb disease. Sadako's friend, Chizuko, visited her at the hospital introducing an old story about the crane which lives for a thousand years. With Chizuko's wish that the paper crane could make her friend well, she folded a square of gold paper into a crane. This being the first crane, Sadako began to fold the other 999 cranes. As Sadako's



body weakened folding cranes became more difficult. The last one she folded was 644. Her classmates at school folded 356 more so that one thousand cranes were buried with Sadako as she died on October 25, 1955. In the peace park is a memorial to Sadako and all children who were killed by the atomic bomb. Sadako is standing on top of a granite mountain of paradise holding a golden crane in outstretched hands.

Mrs. Goerr has visited schools in California for eight months talking to 5,000 students sharing about the atomic bomb and Sadako. The children made paper cranes to send to the memorial statue of Sadako. On one wing of the crane, the children wrote love and peace. On the other wing they signed their own names. Mrs. Goerr brought the 5,000 stringed cranes and placed them in the statue at Peace Park Hiroshima on Peace Day, August 6.

On the evening of Peace Day many paper lanterns are floated down the

Ohta River. Prayers for ones who lost their lives as well as prayers for peace are written on the lanterns. The candle light shines through the paper making a beautiful, colorful sight to watch as darkness comes. This year friends joined me in this experience. One university lad quietly and solemnly told me his mother was a "Hibakusha" A-bomb survivor. She had been in the shadow of a building which gave safety to her. He went on to say, "I was born ten years later." I waited for him to say more, but he paused in deep thought. I wondered what he was actually thinking. I could only guess that he was thinking of his life and lives of generations to come who could suffer from the radiation aftereffects.

Jane Payne

Jane Payne is a United Methodist missionary teaching at Seiwa College.

KOREA

A recent event which has saddened us was the deportation of another missionary colleague. As you will recall, in late 1974 the Rev. George Ogle (United Methodist) and in the spring of 1975, Fr. Jim Sinnott (Maryknoll), both from the U. S., were expelled from Korea. Since then we know that at least two Jehovah Witness missionaries have been forced to leave, allegedly because they do not believe in going to war! This time it was Stephen Lavender, a young single missionary from Australia, who was deported on June 17. He was here only two years of his three-year term and had been assigned to work with one of the Seoul Urban Industrial Missions (UIM), an organization which ministers to the needs of poor laborers in the industrial sectors of this country. The reason for Steve's expulsion was vague and in fact, the Ministry of Justice told him it would not inform him of the reasons. Nevertheless, in recent months it has become quite obvious that the government is making a concerted effort to rid itself of

this "thorn in the flesh" know as UIM. At the particular office where Steve worked, one of the two Korean ministers was arrested and jailed for the content of a sermon he preached, and after a sudden "tax assessment," \$42,000 worth of taxes and fines was levied against the mission. The laborers' credit union has been interfered with and the harassment of the staff continues. Also, a book recently put out by a Mr. Hong Ji Young, accusing UIM, Korea's National Christian Council and the World Council of Churches of being communist has been distributed, free of charge to laborers and church leaders throughout Korea, and Mr. Hong is giving lectures in the factories on the same subject (compulsory for the workers). This would be impossible without government backing.

Steve Lavender's deportation seems not so much because of something he did, but is just another step in the effort to close down the UIM (both Protestant and Catholic organizations) permanently. The government seems to realize that the workers are not going to continue to quietly endure the exploitation of their labor and life blood, working an average of 12 hours a day for subsistence wages, while a few entrepreneurs fill their own pockets with large profits. Therefore any group that tries to help the laborers improve their conditions and gain some of their rights,



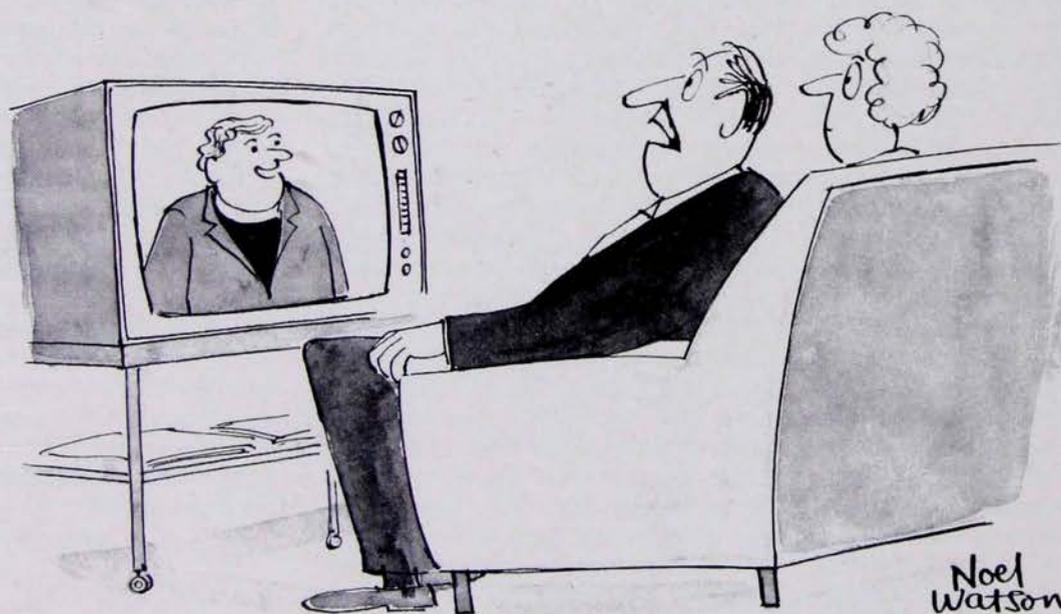
Urban industrial mission workers before crackdown in Korea.

must go.

Along with these concerns and our involvement in them, we also continue our teaching and have just finished another semester at our respective schools. The contact with the students is both refreshing and painful—refreshing to see their eagerness to learn, to grow and to do good for themselves and their country; painful to see them so frustrated at every attempt to have free discussion or to gain some control over their campus lives. These efforts are thoroughly controlled by all kinds of "authorities," such as the Student Defense Corps apparatus and the plainclothes police who are everpresent on the campus.

Louise and Butch Durst

The Dursts are United Methodist missionaries.



"TV will never replace the real thing—I get a much bigger twinge of conscience in church!"



BOOKS

THE EMERGENT GOSPEL, Theology From the Underside of History, edited by Sergio Torres and Virginia Fabells. Maryknoll, New York, 1978: Orbis Books, 275 pages, \$5.95, paper.

The geography of world Christianity is changing rapidly. By the year 2000 Africa will be the "most Christian continent," with at least 350 million Christians. Church people in North America and Western Europe may still be the richest Christians, but they will no longer be the majority of Christendom. This will significantly change world Christianity as well as the missionary enterprise.

Already the power of the Third World is felt in international politics, particularly the United Nations. This will be no less true for the Church, for as Christian geography changes, Christian theology will change, seeking to come to grips with the life situations of those developing nations.

This book of papers from the "Ecumenical Dialogue of Third World Theologians" that met for the first of a series of meetings in Dar es Salaam in 1976, is a very helpful introduction to this emerging theology.

How can we speak of the changing shape of the Christian faith? Is not Christian theology universal? The answer is both yes and no. To understand, the reader might begin with the book's fifth essay, "The African Theological Task," by Kwesi A. Dickson, a theologian from Ghana. He explains, "In a sense there can be only Christian theology, a propositional articulation of the Christian faith. However, inasmuch as such articulation is done by individuals in and through their cultural situations, theologizing can and must assume many different hues depending on where it is done." The important thing, he says, "is to let God speak in and through relevant situations."

Indigenous theology, however, does not mean just putting hymns to traditional tunes, or using traditional myths to convey the Christian message, or accenting other cultural aspects for worship and teaching. Rather, according to South African Manas Buthelezi, indigenous theology "must reflect the throbbing life situation in which people find themselves."

Because the articles represent diverse cultural heritages, their theological concerns are different. Yet there is a recurring theme: All speak from situations of poverty and oppression, from the "underside of

history." Thus while the Indians speak of dialogue with Hinduism, they also speak of the struggle for justice. While Africans write of the influence of primeval myths, they also talk of black consciousness and the struggle for liberation from apartheid and a colonial heritage. What often is not understood by U. S. Christians is that much of our understanding of the faith, as does that of others, stems from our particular situation.

The influence of one's material-historical condition on theology may be understood best by the Latin Americans. Clearly the Latin American theology of liberation has had a profound impact upon other Third World theologies. The three essays by Latin American theologians present an excellent introduction to the meaning and development of liberation theology in both Protestant and Catholic perspective. Protestant Beatriz Melano Couch of Argentina writes how it has grown out of a "painful search to respond to three fundamental concerns: How can we be faithful to Jesus Christ in our time and in our own particular historical crossroads? What is the church's mission in the midst of economic and political oppression? What is the meaning of Christian hope for those who are kept marginated by the rest of society through exploitation and discrimination?" Hers is an excellent essay that traces Protestant participation in the search for justice and social change.

Gustavo Gutierrez, who first articulated

the theology of liberation and who is probably the most influential theologian in the Third World, writes of the impact the struggle for liberation has had on Latin American Christians.

"For many Christians active involvement in popular liberation struggles has created a wholly new way of living, celebrating, and communicating their faith. Poor and rich, they have deliberately and explicitly identified with the oppressed on our continent. They have come to that commitment by different paths, determined by class origin and personal philosophy, and have broken with their pasts in different ways. This is the major fact in the recent life of the Christian community in Latin America."

Without doubt the same can be said for many other parts of the Third World.

Gutierrez concludes by pointing to what ministry in Latin America, and surely elsewhere, must be:

"More than ever before in our history the exodus must be lived, not preached. Beyond their own willingness to suffer, and the compassion of outsiders, the oppressed need a strong spirit of self-affirmation and self-assertion in the face of a life that denies their very humanity. They need to hold fast the knowledge that Christ came to establish not bondage but liberation from bondage. The core of his message is the Father's saving and liberative love. It must also be the core of our Christian life and our theology."

EVANGELISM It Can't Wait

This contemporary application of the biblical parable of five wise and five foolish virgins urges the church to take its evangelistic responsibilities seriously, before night falls and the Bridegroom arrives. Offering four missionary models from which to choose, *Five Lanterns At Sundown* is an exciting, contemporary vision of outreach and the future of the church.

"Krass has grasped by the throat the critical issue of the church... here is a powerful and persuasive call for a new kind of radicalism, deep in its passion for the gospel."

Walter Brueggemann
Eden Theological Seminary

FIVE LANTERNS AT SUNDOWN: Evangelism in a Chastened Mood by Alfred C. Krass
ISBN 0-8028-1738-6

Paper, 256 pages, \$4.95



At your bookstore
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E., GRAND RAPIDS, MICH. 49503

The "Final Statement" of the Ecumenical Dialogue of Third World Theologians is a sobering and moving statement of the history of the plundering of continents and extermination of whole peoples and civilizations by Western colonial nations as they sought to enrich and establish themselves as world powers. It is this history as much as the great variety of cultural traditions that is giving rise to "Third World Theology."

Without doubt U. S. Christians will find this book troubling, particularly the rhetoric of imperialism, colonialism, liberation, revolution, and socialism. Even more difficult will be to understand how this language can be a part of articulating Christian theology. Yet as Christians from the Western world, we must listen and learn.

Roy H. May, Jr.

Mr. May is a United Methodist missionary in La Paz, Bolivia.

BRIEFLY NOTED

These three books are probably of limited interest, either because of the subject matter or the treatment, but they are all of value and speak to topics which are important in church life today.

DOING GOOD, The Limits of Benevolence, by Willard Gaylin, Ira Glasser, Steven Marcus, and David Rothman. New York, 1978: Pantheon Books, 171 Pp., \$2.95, paper.

This small book is something of a mixed bag, consisting of separate essays by a psychoanalyst, a historian, a professor of comparative literature and the director of the American Civil Liberties Union. Each, however, has something provocative to say about the relationship of dependent people and social programs designed to assist them. The central question addressed might be

called "Can the state function as a parent?" Very stimulating, if not systematic.

EARLY CHRISTIANITY AND SOCIETY, by Robert M. Grant. New York, 1978: Harper and Row, 221 Pp., \$10.00.

The title here promises too much. Professor Grant, of the Chicago Divinity School, is a great authority on the early church and a thorough scholar. What he has done is look at the church's relationship to the Roman Empire in such areas as taxation, work, the organization of alms, private property, and church buildings. It is his conclusion that, contrary to pious myth, the early churches behaved much like their latter day counterparts. They sought tax exemptions, they competed with pagans for church buildings and favors, they modeled themselves after the government of the Empire, and they favored the work ethic and private property. Heady stuff, but written for an academic audience.

JONATHAN LOVED DAVID, Homosexuality in Biblical Times by Tom Horner. Philadelphia, 1978: The Westminster Press, 163 Pp., \$5.95, paper.

The author, an Episcopal priest and teacher, is the author of a previous book on sex in the Bible. Here he examines all the references to homosexuality in the Scriptures in the light of the cultural context of the times. The book, unfortunately, is wildly uneven ranging from solid chapters on cultic homosexuality to fairly silly stuff (as in the chapter on Ruth and Naomi). This is too bad, as his accepting attitude towards the subject will drive some people to frothing at the mouth and his useful contributions can too easily be dismissed because of the book's faults.

A.J.M.



LETTERS

CAPTURED MY INTEREST

I have just finished reading your September 1978 issue of *New World Outlook*. I just had to sit down and tell you how much I enjoyed the entire magazine—but especially the story, "Heaven on Wheels," by Bill Kelly. The only thing I have against the article is that it was way too short.

As a resident of Lake Elsinore, I am familiar with Bill Kelly's work in the *Valley Tribune*, and I was surprised to discover his works in your magazine. He is one of my favorite writers. Usually comes on real strong, but I noticed that he kept it trimmed down in your publication.

Temple Smith
Lake Elsinore, California

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ANOTHER FAN

Just a letter to tell you just how much I enjoyed your article on page 32 of New World Outlook. The story, by Bill Kelly, about Stan George, was really a great, well-written article.

Mrs. James Dinkins
Parris, California

ARTICLE ON DEACONESSES

The article on deaconesses in the September New World Outlook is beautifully done, and I do want to express my appreciation for the way in which you presented the individuals and their work. We have had numerous people express their delight with the article. Everyone reading it should have a better understanding of the deaconess relationship and for this we are grateful.

Christine Brewer
Executive secretary,
Deaconess and Home Missionary Service

MISSION STUDY CLASSES

Enclosed please find a renewal for *New World Outlook*. I appreciate the many grand messages and the opportunities of using them in Mission Study classes.

Thank you kindly for the grand service.
Miss Sophia Fetzer
Brooks Howell Home
Asheville, North Carolina

TWO FINE CLERGY LEADERS

We have two fine clergy leaders in Bill Lasher and Bruce Robbins ("Debating Nuclear Power in New England," October), as well as thoughtful and deeply concerned lay persons.

Your article on nuclear power reads to me as outstanding interpretive reporting of a most important issue for all mankind.

I rejoice to see United Methodism being true to its heritage, and its current posture on this matter.

(Rev.) W. Ralph Ward, Jr.

He is bishop of the New York Area of the United Methodist Church, which includes the New York and Troy conferences.

AN UNFORTUNATE CONNOTATION

I always read with interest the New World Outlook as it comes to us each month. It is a delightful cross-section of missionary effort throughout the world (truly Global). In this September issue on page 38 in the article written by Joyce Baldwin, I do find a bit of a snag. In paragraph four, and I quote, "The United Mission Hospital has 130 beds, Nepali and expatriate doctors, nurses. . . ."

Now the word "expatriate" annoys me in that it has the connotation of exile or banishment or renunciation of allegiance to one's native country. This surely would not identify the foreign doctors who have given service in mission fields apart from their own country. There is the definition in the dictionary "living in a foreign country." Well that, of course, is all right but somehow or other the first meaning comes to mind. I

hope I am not being obnoxious in making this criticism. I humbly turn it over to you for judgment.

It was our privilege in 1956 to go with Dr. Bethel Fleming to Kathmandu, Nepal, to help establish Shanta Bhawan Hospital, the one which Ms. Baldwin refers to. We loved being in Nepal for almost ten years of service. We love being back here in our native land but still many times wish that we might be back in Nepal.

Thank you again for your most helpful magazine, New World Outlook.

Edgar and Elizabeth Miller
Liverpool, Pennsylvania 17045

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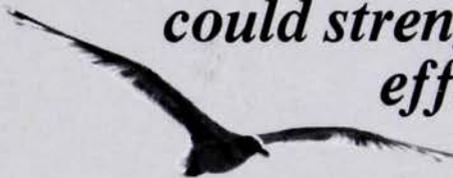


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- Feb. 5-8 **The Church Faces New Religious Movements in America.** Robert Wuthnow, Ann Patrick Ware, S. L., Mark Albrecht, Julius Poppinga, Cain Felder, and Gerald Anderson. Joint seminar with the Continuing Education Center of Princeton Theological Seminary, at Princeton.
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- Feb. 26-March 2 **Reshaping Christianity: African Models of Church Life.** Donald R. Jacobs, Eastern Mennonite Board of Missions.
- March 12-16 **Structures and Strategies for Mission Today: Patterns and Problems.** Hans-Werner Gensichen, University of Heidelberg, Germany.
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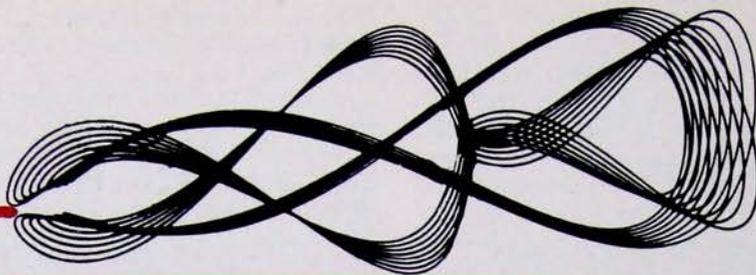


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THE MOVING FINGER WRITES



Eleven new missionaries and deaconesses were commissioned at the annual meeting of the U.M. Board of Global Ministries in Detroit. Those standing in the congregation are current missionaries and deaconesses of the Church. The service took place at Central United Methodist Church.

HUMAN RIGHTS VIOLATIONS DEPLORED AT BOGM MEETING

Strong protests against violations of human rights of the people of Nicaragua, Kampuchea (Cambodia) and South Korea were voiced by the United Methodist Board of Global Ministries (BOGM) at its annual meeting in Detroit Oct. 13-21.

Denouncing the "indiscriminate repression, detentions, assassination and destruction" perpetrated on the people of Nicaragua by Gen. Anastasio Somoza and his National Guard, the 157 directors of the BOGM called for "the immediate resignation of the Somoza government and the establishment of a government based upon the principle and practice of majority rule."

At the same time the directors called on the U.S. government to declare economic sanctions against the Somoza government and to suspend "all further intervention in Nicaragua, both official and unofficial, especially that related to the provision of warships, arms, aid and mercenaries."

The United Methodist Committee on Relief (UMCOR) voted \$50,000 for victims of civil strife in Nicaragua and \$100,000 for development to be administered by CEPAD, the Evangelical Committee for Self-Development in Nicaragua.

The board commended the U.S. government for submitting documentation on the current Kampuchea situation to the U.N. Human Rights Commission.

The U.S. Secretary of State was asked to "express publicly grave concern for current tragic denials of human rights in Kampuchea"; to endeavor to get the People's Republic of China to use its influence with Kampuchea toward greater respect for human rights; and to instruct the U.S. ambassador at the U.N. to press for action to improve the situation there. Church aid to refugees also was encouraged.

Telegrams will be sent to the South Korean government and the National Christian Council of Korea expressing distress over the arrest of the Rev. Timothy Moon and the re-arrest and indictment of the Rev. Park Hyung Kyu, two Presbyterian clergymen active in the Christian struggle for a democratic Korea.

The BOGM voted to join the boycott of Nestle products at the urging of its World, National and Women's divisions. Cited were "the growing concern over promotional campaigns in Third World areas stimulating the use of infant formula and bottle feeding of babies," and the refusal of the Nestle Corp. to stop such campaigns.

Upon recommendation of the Ecumenical and Inter-religious Concerns Division, the BOGM sent a cable to Pope John Paul II extending "best wishes and prayerful support."

On the domestic front a message will go to President Carter from the board urging his support for \$300 million in loan guarantees and \$15 million in development grants to enable reopening of the Youngstown, Ohio, steel mills under community/worker ownership. United Methodists have played an important role in an ecumenical coalition working to salvage the jobs of former employees of Youngstown Sheet and Tube Co.

Also, President Carter and Congress will hear from the board about the "detrimental effects" of guidelines for administering the Juvenile Justice and Delinquency Prevention Act of 1974. According to some estimates, the guidelines endanger the continued existence of many United Methodist child care agencies.

The board called for postponement in implementing the guidelines, issued Aug. 16, until "appropriate revision can be completed."

Speaking for the Health and Welfare Ministries Division, Plyna (Mrs. Donald T.) Strong of Kalamazoo, Mich., said the guidelines would severely limit the number of children in one child care facility, force such agencies to be listed as "correctional facilities" and give the impression all children in residential care are delinquent.

The 1979 appropriations for the BOGM were approved at \$38,258,787. World Service apportionments are expected to total \$11,339,493. A special salary adjustment was promised the general staff if the consumer price index averages over 10 percent in the first 10 months of 1978.

Dr. Tracey K. Jones Jr., general secretary, outlined several unfinished tasks for the remainder of the 1977-80 quadrennium. These included: a strengthened missionary community; facilitating service in mission; generating "new enthusiasm for mission"; an "advocacy agenda" including ratification of the Equal Rights Amendment and continued work on corporate responsibility; a global concern for the sick, the young, the aging and the handicapped; and meeting human emergencies.

Speaking on behalf of the BOGM officers, he coupled the importance of a deeper personal commitment to Jesus Christ and "the prophetic call to work for social justice.

We are to seek justice and correct oppression," he stated.

During a service of celebration and commissioning Oct. 19 in Central United Methodist Church, oldest Protestant church in Michigan, eleven new missionaries were commissioned; the 10th anniversary of the church's Black Community Developers program was observed with eight developers receiving certificates of appreciation; and the 30th anniversary of the U.N. Declaration of Human Rights was marked with a litany.

Other actions by the board and/or its divisions included:

- * a call by the National Division for the release of American Indian Movement leader Russell Means from South Dakota State Penitentiary to a work-release program.
- * grants totaling \$1,208,121 from UMCOR to projects related to relief, rehabilitation, refugee resettlement and development in 40 countries.
- * grants totaling \$293,600 from the Harry R. Kendall Trust Fund, administered by Health and Welfare Ministries Division, to 25 projects benefiting primarily black children and aged.
- * a call by the Women's Division for an investigation of a new product of Anheuser-Busch Breweries aimed at children.
- * approval by National Division of loans totaling \$3 million to churches for buildings—\$2,334,500 from the United Methodist Development Fund and \$605,000 from the division.
- * agreement by the board to pay expenses for two youth/young adults (one ethnic) from the annual conference in which the board is meeting to attend board sessions, with 12 others invited at conference expense.
- * a request from Health and Welfare Ministries Division for the Board's architect to develop a set of building guidelines to make churches and church-related facilities accessible to all people, and agreement by the division to establish a section on concerns of handicapped and mentally retarded with a full-time staff person.
- * receipt of a report that 39 new missionaries have been approved for service overseas and 40 approved to serve in the U.S., including six deaconesses, 11 home missionaries, 22 US-2s (short-term volunteers) and one church and community worker.
- * tribute from the board to Margaret Swift, who is retiring after 16 years with the Crusade Scholarship program. A committee was named to find a successor.

(Frances Smith, UMC)

AFRICA CONCERNS HIGHLIGHT GLOBAL MINISTRIES AGENDA

Two pastoral letters about Zimbabwe (Rhodesia), and a capital funds effort on behalf of church growth and development in

Africa were among highlights of the annual meeting of United Methodism's largest program agency.

The Board of Global Ministries (BOGM), which includes both the overseas and domestic mission arms of the denomination, agreed to join the Board of Church and Society in sending a letter to U.S. constituent churches briefing them on the issues in the war now going on in Zimbabwe. A background paper will accompany the letter.

Titled "A Letter to the Church about Zimbabwe," it makes several major points. The Internal Agreement signed on March 3 "has not legitimized the Ian Smith government. It is still an illegal, minority-controlled government perpetuating grave injustices on the majority." One way to reduce violence and end the war "may be a conference composed of all parties committed to majority rule."

No endorsement was given to any political action.

Another key paragraph said: "Transfer of political power must be coupled with the transfer of economic power including the control of economic resources, raw materi-

als, land and industry to the African majority. The new nation must not be dominated by outside interests."

In addition to expressing concern about "the well-being of all the people of Zimbabwe," the letter said: "As a Christian community we must be sensitive to the effects of the war upon the church. An influence in the struggle toward independence has been the Gospel. The churches in Zimbabwe must be free to contribute to the future in reference to the relevancy of that Gospel."

A second letter addressed to the United Methodist Church in Zimbabwe was meant to express solidarity and "communion" with suffering Christians of that country. While not presuming to know how justice, equality and freedom will be "most nearly approximated in your land," the board said: "We have been instructed by your deeds and testimony that the God whom we worship requires of us both justice and mercy." The board pledged: "... we intend to support those efforts which seek majority rule, a just and enduring peace for all the people, and the termination of the present conflict."



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At two Methodist homes in Chandrakal, Hyberabad, India more than 190 eager girls and boys from Christian families are learning many things that may make their futures brighter. Growing emotionally, mentally and spiritually in an atmosphere of love and concern has helped lead hundreds of former students to become pastors, teachers, nurses and community leaders. Without the help provided through the World Division of the Board of Global Ministries, many children would miss such an education.

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The first letter was prepared by the members of the International Affairs Panel including representatives of the boards of Global Ministries and Church and Society. Approved by the latter on Oct. 7, the text was edited somewhat by the BGM. However, its president, Bishop D. Frederick Wertz of the West Virginia Area, assured BOGM directors, "In our judgment no substantive changes were made."

The second letter, written by Bishop Wayne Clymer of the Minneapolis Area, was brought in by the United Methodist Committee on Relief (UMCOR) of which he is president. He told the board, "When the history of the Church is written, one of the glorious chapters will be the heroism of United Methodists who took a stand for freedom (in Rhodesia). As we address the U.S. churches about our feelings on this tragic war, so also those who bear the brunt should have a letter."

In a separate action, the board received a report from a 33-member Africa Task Force and affirmed in principle an Africa Church Growth and Development Fund to be administered by a committee of which the majority of members would be Africans.

In order to make the fund part of the financial askings to the 1980 General Conference of the United Methodist Church, the plan was referred to the General Council on Ministries and the General Council on Finance and Administration. It was recommended it be "a major asking of the 1981-84 quadrennium."

The structural and operational aspects of the proposed committee and fund will be voted upon at the board's Spring 1979 meeting, after an ad hoc group has had a chance to confer with the various divisions and work units of the board.

It is anticipated that interest from the fund will be disbursed by the proposed African Church Growth and Development Committee to programs in evangelism, leadership development, pastor exchanges, and church efforts in nation-building.

The Board of Higher Education and Ministry was asked to explore the possibility of making legislative changes to enable clergypersons in short-term mission assignments to retain membership in a U.S. annual conference. After conferring with the churches in Africa, the Africa Task Force had recommended that missionary contracts be limited to a maximum of three years.

(UMC)

UNIONS AND INDUSTRY LEAD FIGHT AGAINST ALCOHOLISM

The number of business firms and unions in the United States that have established programs to combat alcoholism has shown a remarkable increase in the last five years, according to a federal report.

The report also said that despite progress in several areas, alcoholism continues to pose a major public-health problem in the U.S.

(RNS)



POPE WAVES TO DIGNITARIES

VATICAN CITY—Pope John Paul II waves to dignitaries and cardinals in St. Peter's Square during the open-air Mass which consecrated the beginning of his pontificate. With him, left and right, are Msgr. Orazio Cocchetti, and Msgr. Virgilio Noe, from the pontifical ceremonies office. In the background is Italian Cardinal Silvio Oddi. Official representatives came from 102 nations, 14 international organizations, including the United Nations, and 21 Protestant, Eastern Orthodox and Jewish bodies.

(RNS Photo)

RELIGIOUS LEADERS MEET WITH POPE JOHN PAUL II

Pope John Paul II ended a meeting at the Vatican with over 40 Anglican, Eastern Orthodox, and Protestant church leaders by asking them all to clasp hands in two circles of silent prayer.

"This should symbolize the unity we seek," the newly-elected Polish Pope told the group.

In an address to the Church representatives, the pontiff said: "Please tell all those whom you represent . . . that the Catholic Church's commitment to the ecumenical movement as solemnly expressed by the Second Vatican Council is irreversible."

"We must continue it," he emphasized.

The religious leaders were part of 21 delegations of non-Roman Catholic churchmen who attended the investiture ceremonies in St. Peter's Square on Oct. 22.

Among the church dignitaries were Archbishop Donald Coggan, spiritual leader of the worldwide Anglican Communion; Dr. Carl Mau, general secretary of the Lutheran

World Federation, and Dr. Kenneth Greet of London, chairman of the executive board of the World Methodist Council.

Also represented were a dozen branches of Eastern Orthodoxy, including Metropolitan Meliton of Chalcedon, on behalf of Patriarch Demetrios I of Constantinople, spiritual leader of the world's 250 million Eastern Orthodox believers.

"This kind of event demonstrates that the closer solidarity we have with each other is much greater than many realize," Mr. Mau commented after the meeting.

Dr. Greet said, "It indicates a turning toward each other. The sense of isolation Protestants once felt toward Roman Catholicism is rapidly disappearing if not already gone."

The Rev. Joe Hale of Lake Junaluska, N.C., general secretary of the World Methodist Council, observed, "The good vibrations in there came through very strong. He's going to be a very progressive Pope."

Pope John Paul II met with his visitors in the papal library, greeting members of each delegation with a kiss on each cheek and an embrace.

"Your presence here," he told the group, "demonstrates in effect our common determination to establish ever closer links among us and to overcome the divisions inherited from the past—divisions which are, as we have already said, an intolerable scandal and an obstacle to the proclamation of the Good News of the salvation given in Jesus Christ . . ."

Pope John Paul continued: "We are anxious to tell you of our firm desire to continue on the path of unity in the spirit of the Second Vatican Council and following the example of our predecessors.

"A good distance has already been travelled, but we must not halt before arriving at the finish, before having effected this unity which Christ wishes for His church and for which He prayed."

The pontiff then referred to the relations of the various Christian confessions with the Vatican's unity agency.

"We rejoice in your relations of fraternal trust and collaboration with our Secretariat for (Christian) Unity," he said, "We know that together with it you are patiently seeking a solution to the differences which still separate us and the means of advancing together in ever more integral fidelity to all aspects of the truth revealed in Jesus Christ."

The Pope prayed that the "Spirit of Love and of Truth may give us the gift of finding ourselves often and ever closer to one another in profound communion in the mystery of Christ our one Savior, our one Lord.

"May the Virgin Mary be for us an example of this submission to the Holy Spirit, who is the most profound (Mover) of the ecumenical attitude. May our answer be like hers, 'I am the handmaid of the Lord. Let what you have said be done to me.'"

(RNS)

NATIVE AMERICAN CENTER OPENS AT U.M. SEMINARY

An International School for Native American Ministries has been launched at Saint Paul School of Theology in Kansas City, Mo.

The school will be headquartered at the United Methodist seminary but its program will include both on-campus and field activities.

Director of the school is the Rev. Homer Noley, a native of Oklahoma and a Saint Paul graduate. He goes to his new position from the faculty of Baker University, Baldwin, Kan. Previously he was a staff member of the United Methodist Board of Global Ministries' National Division in New York.

Mr. Noley, a Choctaw, will be a lecturer and consultant to the Saint Paul faculty, teaching both core units and elective courses. He will be introducing several new courses into the school's regular curriculum, including "The History of Native American Ministries in the United Methodist Church."

Start-up funds for the school have come from the Division of the Ordained Ministry

and Ethnic Minority Local Church missional priority funds administered by the Board of Higher Education and Ministry.

Similar centers have been established for Asians at the School of Theology at Claremont (Calif.), and for Hispanics at Perkins School of Theology at Southern Methodist University in Dallas. A multi-ethnic center, distinctly regional in format and design, was recently established at Drew University, Madison, N.J. The other centers are national in scope.

Douglass E. Fitch, staff member of the Division of the Ordained Ministry, emphasized the temporary nature of all the ethnic centers. He explained that their ultimate goal is ethnic presence in the theological faculties and boards of trustees, as well as integration of the curriculum.

"The centers are the judgment of God that we have not been inclusive in theological education," he said. "But they also are a sign of the continuing activity of God. They are a short-term answer to a long-term goal of a genuinely pluralistic church."

Co-chairpersons of the new 22-member governing board for the International School are Bishop James Armstrong, Aberdeen, S.D., and Dr. Joseph H. "Bud" Sahmaunt, a Kiowa, who is associate dean of education at Oklahoma City University.

Components of the school, according to Mr. Noley, will include degree-oriented seminary work; courses of study across the nation as alternatives to seminary degrees for persons wishing to become ordained; degree-oriented work for full-time lay workers in the church; and training of lay volunteers.

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He said consideration is being given also to allowing persons to convert some life experiences into credit hours toward a seminary degree. Many Native Americans have worked in pastoral roles for several years but have not been able to continue their education, he said.

Another component will be aimed at non-Native American clergy and lay persons to help them minister in communities heavily populated by Native Americans.

(UMC)

CHRISTIANS IN ASIA PROTEST RESTRAINTS ON CONVERSIONS

Christians in Indonesia and India are protesting governmental actions which they believe restrict their right to evangelize, according to CCA News, publication of the Christian Conference of Asia.

CCA News reports that the Indonesian Council of Churches and the Indonesian Conference of Catholic Bishops have rejected two decisions made by the State's Minister for Religious Affairs.

The first of these decisions prohibits the propagation of a religion among believers of other faiths through distribution of books, magazines and leaflets. The second requires the reporting to the ministry of all funds received from religious organizations abroad and the securing of special work permits by foreign missionaries.

The Indonesian church leaders said the minister's decisions violated religious freedoms safeguarded in the 1945 Constitution.

In the Northeast Indian territory of Arunachal Pradesh, Christians held a mass rally to protest a proposed bill which seeks to prohibit conversion from one faith to another. The bill would provide punishment for those who "convert or attempt to convert, either directly or otherwise, any person from indigenous faith by use of force or by inducement or by any fraudulent means nor shall any person abet any such conversion."

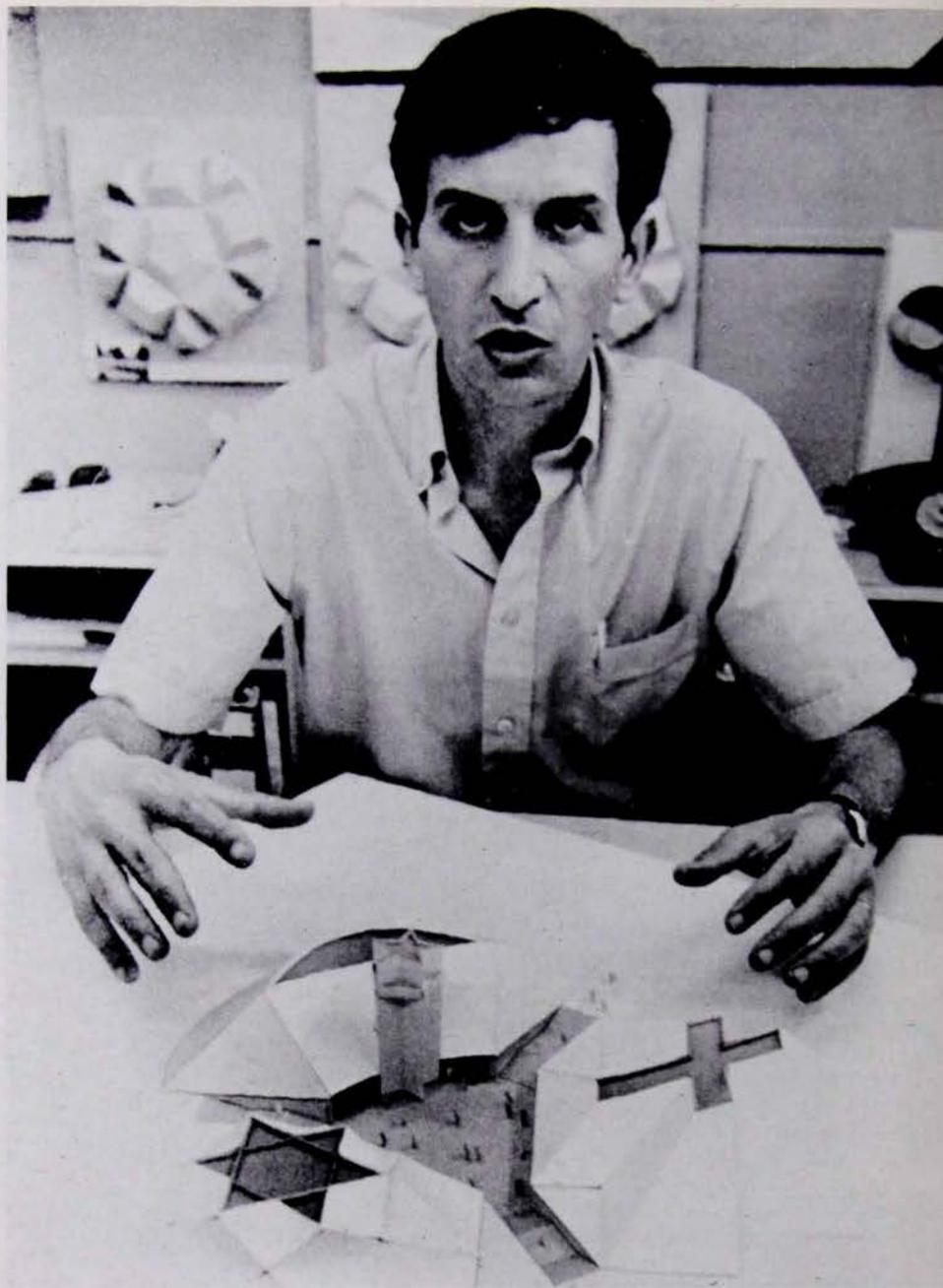
The bill has been passed by the Arunachal Pradesh Assembly and awaits the consent of the President of India.

Arunachal Pradesh, a mountainous "union territory" of India comprised of half a million tribal people, has a Christian population of less than one percent.

Meanwhile, in the Middle East, according to CCA News, conversions to Islam are sweeping through the thousands of South Korean engineers, technicians and others working in Arab countries. Conversions facilitate stay and work permits in Orthodox Muslim countries, CCA News comments.

ANTI-KOREAN PREJUDICE FELT IN WAKE OF BRIBERY SCANDAL

The United Methodist Church's Commission on Religion and Race has expressed concern at evidences of prejudice against Korean-Americans that have resulted from the "Koreagate" scandal.



ISRAELI ARCHITECT DESIGNS MOUNT SINAI JOINT-WORSHIP COMPLEX

TEL AVIV—Inspired by the expressed wish of Egyptian President Anwar Sadat for a joint place of worship on Mount Sinai for Moslems, Jews and Christians, Tsvi Lissar, Israeli architect, displays a scale model of his design for the suggested complex.

The architect has sent copies of his plans to Israeli Prime Minister Menahem Begin, President Carter and President Sadat.

(RNS Photo)

In a resolution, the commission said that "the Congressional inquiry and press coverage of the bribery of some American Congressmen by a few self-interested Koreans have elicited and encouraged an 'anti-Korean' feeling and attitude among some U.S. citizens."

The statement noted that "Korean-American United Methodists are part of the Korean-American community and share the pains and hurts of the unfair 'guilt by association,'" and that "Korean-American United Methodists are part of the United Methodist Church and their pains and hurts

are our pains and hurts."

Therefore, the commission called on "all United Methodists to act now to counteract the spread of 'anti-Korean' prejudice by insisting on a distinction between corrupt politicians and businessmen on the one hand, and law-abiding citizens on the other, by engaging in a ministry of reconciliation, by repudiating crude and tasteless rumors at the expense of Koreans, and by joining with persons who call for renewed political integrity in the United States and Korea."

Dr. Peter Y.K. Sun, pastor of Korean United Methodist Church in Washington,

said that "many Korean-Americans are Americans first. But when people go to look for a job, they have been told, 'Oh, you need money, too? Why don't you ask Tong Sun Park?'"

Explaining the reason for proposing the resolution, Dr. Sun said that "the pain should be borne by the total Church, or else we are not one." (RNS)

FARM WORKER MINISTRY LOOKS BEYOND CALIFORNIA

Even though the lettuce and grape boycott is over and the United Farm Workers are established in many parts of California, work of the National Farm Worker Ministry is continuing.

The National Council of Churches-related NFWM is concerned about the many farm workers in other states who are as yet unorganized, says the Rev. Richard Cook, a Southern Baptist minister who is on the NFWM staff.

"It's natural to celebrate a victory (the UFW winning the right to organize in California)," he said, "but with it comes a tendency to look elsewhere. Farmworkers still need all kinds of help."

The Farm Worker Ministry, which is supported by most major Protestant denominations, has evolved over the years from a stance of primarily providing services for migrant farm workers to active support of farm workers' unionization, namely the UFW. Labor organizing is seen as the best way for farm workers to empower themselves and gain their human rights.

Cook said that UFW contracts have been signed with more than 135 growers covering about 35,000 farm workers in California, Arizona, New Mexico and Florida. The California agricultural labor relations law is "working well," he added, with the UFW currently negotiating with 100 additional companies in that state.

"But there's potential of 150,000 members in California alone," he said. "Only about 20 percent of the job is done and there's also tremendous need in Texas and Florida."

In Florida, about 1,500 Minute Maid employees have had a contract with the United Farm Workers since 1972, but, Cook said, there are 100,000 more potential members.

In Texas, where the UFW has no contracts, the union operates a farm worker service center in the Rio Grande Valley. Sister Tess Brown of the NFWM staff works there.

Likewise, the Farm Worker Ministry staff of about 30 worker-priests, lay persons and their families find they now are serving in a more pastoral role to farm workers.

"We're asked to preside at celebration events—marriages, baptisms, etc.," said Cook. "It's a change that I find very welcome."

At the same time, the National Farm Worker Ministry continues to work on issues

that affect the people who pick our nation's crops. A current concern is to stop use of foreign workers who are given temporary work visas and are brought into the United States under employer supervision to pick crops. Known as "H-2," the program is criticized by NFWM for paying low wages and not providing good working conditions.

On Nov. 21, the Farm Worker Ministry sponsored a day of fasting to raise con-

sciousness of church people about farm workers' continuing needs. The day of fasting followed a week of missing one meal a day and using the time for reflection on what the Bible says about justice.

"The average church person shouldn't lose sight of the fact that farm workers are still around and some are still very poor," Cook concluded.

(Connie Myer, IS)



*Theologians continue to discuss intercommunion but lay people are impatient to have it, argues a Catholic friar in an article in the January **New World Outlook** entitled, "How Much Agreement Equals Unity?" Other articles in this issue which coincide with the Week of Prayer for Christian Unity look at a United Presbyterian-Methodist-Baptist church in South Dakota and at Roman Catholic and United Methodist congregations sharing a church in Montana. Also in the January issue are features on flood relief in India, world evangelism, a lively congregation in Baltimore, a medical missionary couple, the development program of the World Council of Churches, United Methodist Voluntary Service and much more. The Index to the 1978 **New World Outlook**, a handy reference, appears in the January issue also.*

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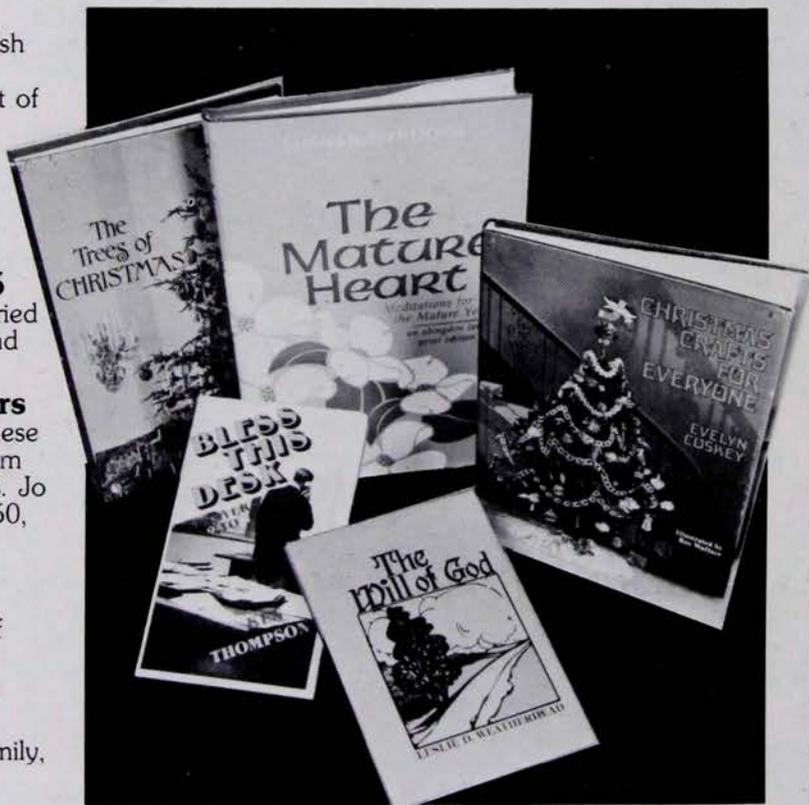
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CONTRIBUTORS

- A**
 Arneson, Betty, Dec., [503]
 Askew, Sally Curtis, Feb., [57]
- B**
 Bates, M. Searle, Oct., [412]
 Bauer, William, Mar., [136]
 Billings, Peggy, Jan. [21]
 Blackburn, David, Nov., [468]
 Borders, James, Feb., [64]
 Braybrooke, Neville, Dec., [494]
 Brewster, Charles E., Jan., [39]; Mar., [109], [138]; Apr., [162], [170]; June [264]; July-Aug., [329]; Sept., [375]; Oct., [329]; Nov., [473]
 Brimigion, Stephen, Apr., [182]
 Brown, Sydney Thomson, July-Aug., [319]
- C**
 Campbell, Barbara E., Oct., [426]
 Carroll, Ewing W., Jr., Oct., [405]
 Chain, Beverly J., Nov., [440]
 Cheshire, Ashley, July-Aug., [313]
 Chu, Theresa, Oct., [405]
 Clark, Ellen, Jan., [19]; Feb., [82]; Apr., [154], [157], [158]; May, [227]; July-Aug., [302], [330]; Sept., [349]; Oct., [421]; Nov., [445]; Dec., [507]
 Clipper, Flora, Mar., [132]
 Cotter, James, May, [208]
- D**
 Daniels, George M., Apr., [178]
 Doxey, W.S., Mar., [127]
- E**
 Early, Tracy, Jan., [16]; Mar., [114]; June, [253]; July-Aug., [317], [323]; Dec., [513]
- F**
 Fadely, Nancie, Mar., [133]
 Faul, Charles, Jan., [8]
 Fong, Norman, Oct., [416]
 Frazier, Charles E., June, [279]
 Freudenberger, C. Dean, Mar., [128]
- G**
 Gaetz, Donald J., June, [260]
 Goodwin, John, Feb., [83]; Dec., [509]
 Graham, J.H., March., [129]
 Gray, Betty, Apr., [167]
- H**
 Haines, J. Harry, Jan., [30]; Mar., [117]
 Henderson, Charles P., Jr., Dec., [488]
 Hill, Joyce, Sept., [366]
 Howell, Leon, Mar., [124]
 Hunsdorfer, Thomas, Nov., [459]
- I**
 Jones, Tracey K., Jr., Apr., [147]; Oct., [426]
- J**
 Jones, Tracey K., Jr., Apr., [147]; Oct., [426]
- K**
 Kakwirakeron, June, [257]
 Kelly, Bill, Sept., [368]
 King, Kay, Dec., [492]
- L**
 Kirkpatrick, Dow, Sept., [357]
 Kromer, Helen, Apr., [174]; Oct., [401]
 Kurewa, J.W. Zvomunondito, Feb., [69]
- M**
 Madeley, John, May, [212]; Sept., [363]
 Magalis, Elaine, Oct., [396]
 Matthews, Bill, Dec., [496]
 Matthews, James K., Nov., [466]
 May, Roy, Jr., Dec., [517]
 McBee, Jill and Richard H., Feb., [76]
 McCoy, L.M., June, [283]
 McVeigh, Malcolm J., June, [268]
 Mitchell, Ronald G., Mar., [132]
 Mitchell, Velma, July-Aug., [325]
 Moore, Arthur J., Mar., [137]; Apr., [159]; May [234], Sept., [375]; Dec., [518]
 Myer, Connie, Apr., [164]; Sept., [370], Oct., [423]
- N**
 Newbigin, J.E. Lesslie, Sept., [361]
 Neumann, A. Lin, Dec., [500]
- O**
 Owens, Owen D., June, [248]
- P**
 Peterson, David, June, [276]
- R**
 Ray, Ronald R., Nov., [449]
 Rivas, Michael Germinal, Feb., [79]
- S**
 Seitz, Ruth, Feb., [60]
 Shepherd, J. Barrie, Feb., [56]
 Short, Thomas C., June [271]
 Simmons, Charles, July-Aug., [308]
 Simon, Laurence, May, [213]
 Slasor, Douglas, Dec., [496]
 Smith, Frances S., Apr., [151]
 Sorich, Richard, Oct., [408]
 Starkey, Peggy, Nov., [465]
 Stell, Lauren, July-Aug., [296]
 Stout, Robert Joe, Nov., [453]
- T**
 Taryor, L. Nya Kwiawan, Feb., [72]
 Taylor, Richard K., June, [266]
 Thomas, Norman E., Feb., [68]
 Tien, Garnet K., May, [225]
 True, Douglas G., June, [282]
- W**
 Walker, Joe W., May, [204]
 Weber, Hans-Ruedi, Jan., [12]
 Wells, Julia, Mar., [104]
 Wertz, Bishop D. Frederick, Apr., [147]
 White, Cherie, Nov., [455]
 Wingeier, Douglas E., Feb., [88]; Sept., [344]
 Winston, Ellen, May, [219]
 Wong, Samuel, Oct., [418]
 Workman, John S., May, [200]
 Wright, Elliot, Jan., [27]

TITLES

- A**
 Advocating the Rights of Children, Mar., [109]
 Africa Task Force, The, Feb., [68]
 African Church and Mission, Feb., [69]
 African Israel Church Ninevah, The, June, [268]
 African Refugees in the Midst of Turmoil, Jan., [30]
 Agreement With the Aging, An, June, [279]
 Almost Perfect Ethnic, The, Feb., [82]
 Alternative Celebrations and Lifestyles, Dec., [492]
 Among Navajos-A Symbol of Excellence, Nov., [445]
 And Still They Come, Nov., [468]
- B**
 Barefoot Biblical Scholars, Jan., [12]
 Bi-Racial Church in Atlanta, A, Jan., [34]
 Black Persons in Mission—Two Personal Accounts, Mar., [132]
 Black Persons in the United Methodist Church, Mar., [129]
 Botswana—The Eye of the Hurricane, Feb., [76]
 Burnt Cookies as Gospel Leaven, May, [204]
- C**
 Can China Feed Its People?, Mar., [117]
 China's "New Period", Oct., [408]
 Chinese Americans, The, Oct., [418]
 Christian College Helps With More Effective Aid, May, [212]
 Christian Media in Africa, May, [200]
 Christians and Muslims in the U.S. Exploring New Relationships, Jan., [16]
 Church and Hispanic Americans, The/La Iglesia y Los Hispanicos, Feb., [79]
 Churches Living in Covenant, June, [271]
 Committee on Personnel in Mission, Apr., [157]
 Community Medicine Promises Relief, July-Aug., [302]
 Corrymeela—A Wedge for Peace in Northern Ireland, Sept., [363]
 Covenant Until Death, A, June, [260]
 Crucial Moral Issue for Our Times, The, Sept., [361]
 Crusade Scholarship Committee, Apr., [158]
- D**
 Deaconesses—Sharing Needs With Others, Sept., [349]
- E**
 Debating Nuclear Power in New England, Oct., [392]
 Detroit Scene Today, The, July-Aug., [308]
- F**
 Ecumenical and Interreligious Concerns Division, Apr., [162]
 Ecumenical Worship: What Do We Say To The Father?, Jan., [8]
 Education and Cultivation Division, Apr., [164]
 Emerging Churches, July-Aug., [313]
- G**
 Galilee Today in Korea, June., [274]
 Getting to Know the Crow, Dec., [503]
- H**
 Haiti Volunteers in Mission, June, [282]
 Haitian Methodism: Faithful to the Whole Gospel, Sept., [344]
 Health and Welfare Ministries Division, Apr., [159]
- I**
 Heaven on Wheels, Sept., [368]
 Head for the Dollar, Nov., [453]
 Heart of Wisdom, A, Nov., [466]
 How Shall We Sing The Lord's Song? A Lenten Meditation, Feb., [57]
 Hunger and Rural Poverty—A Church Response, Mar., [128]
- J**
 In Mission Together, Jan., [19]
 Inflation and Incarnation, Dec., [488]
 Interfaith Council: Model for Many Cities, Nov., [462]
 Interreligious Dialogue—One Approach, Nov., [465]
 It's the Long Pull That Counts, Oct., [412]
- K**
 Johannesburg's Runaways, Mar., [104]
- L**
 Learning the Complexities of Hunger, Nov., [459]
- M**
 "Make a Joyful Noise Unto the Lord", July-Aug., [304]

Making an Impact in Indonesia, Sept., [352]
 Making Christianity Work in East Germany, Dec., [513]
 Making Village Life Better in India, Oct., [401]
 Matter of Survival, A, Nov., [455]
 Melting Pot for the Indochinese, A-An Illusion?, Feb., [60]
 Mission of God, The, Nov., [449]
 Missionary Unusual, July-Aug., [325]
 Movement For a New Society, June, [266]

N

National Division, Apr., [178]
 Native Americans-Has the Church Stopped Being a Colonizer?, Jan., [27]
 New Directions in National Mission: 9-Helping the Aging Remain Independent, May, [219]
 10-Working Women, July-Aug., [319]

O

Odyssey of a Chinese American, The, Oct., [421]

Olympic Prison-A Matter of Pride?, Oct., [423]
 Our Brother Christ Is Walking Through Africa, Nov., [440]

P

Paine Makes the Grade, May, [227]
 Perils and Promises of a Missionary Life Style Today, Apr., [147]
 Pioneering Community Center in the Philippines, A, Dec., [500]
 Praying Through India, May, [208]
 Pro Per-The Berkeley Legal Collective, June, [276]
 Profile: Keith Bridson of the WCC, July-Aug., [323]
 Profile of a Crusade Scholar, Sept., [370]
 Puerto Rico-A Question of Status, May, [213]

S

St. Mark's Champions the Poor, Feb., [64]
 Sing a Song of Bethlehem, Dec., [494]
 Some Hispanics in the Rio Grande Conference, Feb., [83]

Soup Kitchens in Chile's Churches, Sept., [366]
 Special Needs-Special Gifts, Mar., [114]

T

Tales of an Itinerating Missionary, Mar., [136]
 Theological Education in Africa-for What?, Feb., [72]
 To Live Among the Poor, June, [253]
 Toward a New Community, June, [248]
 To Prepare A Resurrection, Feb., [56]
 Treasurer's Report, Apr., [182]
 Trends in Missionary Personnel, Apr., [154]
 Tug of War at J.P. Stevens, The, July-Aug., [296]
 Turning a Deaf Ear to Advantage, Dec., [496]

U

United Methodist Committee on Relief Division, Apr., [174]

V

Volunteers Work With the Dying, June, [264]

W

We Learned to Welcome the Retarded, May, [225]
 What Does China Have to Do With Chinatown?, Oct., [416]
 What U.S. Protestants Need from Latin American Catholics, Sept., [357]
 When the Days of Wife Are Over, Mar., [133]
 Where One and One Make a Community, Dec., [509]
 Why People Are Still Hungry in Asia, Mar., [124]
 Why Study China?, Oct., [405]
 "Wipe the Blood Off the Treaties", Indians of the Americas Voice Their Grievances, Jan., [21]
 WSCF-Betting on People, July-Aug., [317]
 Women's Division, Apr., [167]
 World Division, Apr., [170]
 Year in Review, Apr., [151]
 Youth-in-Asia, Mar., [127]
 Youth Work Camps are Booming, Dec., [507]

SUBJECTS

A

Africa
 The African Task Force, Feb., [68]
 The African Church and Mission, Feb., [69]
 The African Israel Church Nineveh, June, [268]
 African Refugees in the Midst of Turmoil, Jan., [30]
 Botswana
 Botswana-The Eye of the Hurricane, Feb., [76]
 Christian Media in Africa, May, [200]
 Our Brother Christ Is Walking Through Africa, Nov., [440]
 South Africa
 Johannesburg's Runaways, Mar., [104]
 Theological Education in Africa-for What?, Feb., [72]

Aging

An Agreement with the Aging, June, [279]
 Helping the Aging Remain Independent, May, [219]

Asia

China
 Can China Feed Its People?, Mar., [117]
 China's "New Period", Oct., [408]
 It's the Long Pull That Counts, Oct., [412]
 Why Study China?, Oct., [405]

India

Making Village Life Better in India, Oct., [401]
 Praying Through India, May, [208]

Indochina

And Still They Come, Nov., [468]
 A Melting Pot for the Indochinese-An Illusion?, Feb., [60]

Indonesia

Making an Impact in Indonesia, Sept., [352]

Korea

Galilee Today in Korea, June, [274]

Philippines

A Pioneering Community Center in the Philippines, Dec., [500]
 Why People Are Still Hungry in Asia, Mar., [124]

B

Board of Global Ministries
 Committee on Personnel in Mission, Apr., [157]
 Crusade Scholarship Committee, Apr., [158]
 Ecumenical and Interreligious Concerns Division, Apr., [162]
 Education and Cultivation Division, Apr., [164]
 Health and Welfare Ministries Division, Apr., [159]
 National Division, Apr., [178]
 Perils and Promises of a Missionary Life Style Today, Apr., [147]
 Treasurer's Report, Apr., [182]
 Trends in Missionary Personnel, Apr., [154]
 United Methodist Committee on Relief Division, Apr., [174]
 World Division, Apr., [170]
 Women's Division, Apr., [167]
 The Year In Review, Apr., [151]

Books

Animals of the Bible by Isaac Asimov, Nov., [473]
 Black Preaching, Selected Sermons in the Presbyterian Tradition, ed. by Robert T. Newbold, Jr., Mar., [137]
 Brother to a Dragonfly by Will D. Campbell, Mar., [137]
 China: Search For Community by Raymond L. and Rhea M. Whitehead, Oct., [425]
 Christ and the Media by Malcolm Muggeridge, May, [234]
 Coming Home-To China by Creighton Lacy, Oct., [426]

Doing Good, the Limits of Benevolence by Willard Gaylin, et al., Dec., [518]

Doubleday Devotional Classics, The, ed. by E. Glenn Hinson, Nov., [473]

Early Christianity and Society by Robert M. Grant, Dec., [518]
 Emergent Gospel, The, Theology from the Underside of History ed. by Sergio Torres and Virginia Fahella, Dec., [517]

Eugene Carson Blake: Prophet With Portfolio by R. Douglas Brackenridge, July-Aug., [329]

Families by Jane Howard, Sept., [375]

Flaming Center, The; A Theology of the Christian Mission by Carl E. Braaten, Feb., [88]

Great Words of the Christian Faith by Donald Coggan, Sept., [375]
 His Power In You by John Killinger, Nov., [473]

Human Sexuality: New Directions in American Catholic Thought by Anthony Kosnik, William Carroll, Agnes Cunningham, Ronald Modras, and James Schulte, Jan., [38]
 Jonathan Loved David by Tom Horner, Dec., [518]

Joyful Christians, The, by C.S. Lewis, Nov., [473]

Let Us Enjoy Forgiveness by Judson Cornwall, Nov., [473]

Liberating Bond, The, Covenants-Biblical and Contemporary by Wolfgang Roth and Rosemary Reuther, June, [283]

Natural History of the Land of the Bible, The, by Azaria Alon, Nov., [473]

Newborn Christian, The, by J.B. Phillips, Nov., [473]

Searching For the Real China, A Guide For Christians by David Ng, Oct., [425]

Shiokari Pass by Ayako Miura, July-Aug., [329]

Way, The, by E. Stanley Jones, Nov., [473]

Witness in Philadelphia by Florence Mars, Feb., [137]

Women and the Word-Sermons ed., by Helen Gray Crotwell, Mar., [137]

Botswana

Botswana-The Eye of the Hurricane, Feb., [76]

C

Caribbean

Haiti

Haiti Volunteers in Mission, June, [282]
 Haitian Methodism: Faithful to the Whole Gospel, Sept., [344]

Puerto Rico

Puerto Rico-A Question of Status, May, [213]

Children and Youth

Advocating the Rights of Children, Mar., [109]
 Johannesburg's Runaways, Mar., [104]
 Youth-in-Asia, Mar., [127]
 Youth Work Camps are Booming, Dec., [507]

Chile

Soup Kitchens in Chile's Churches, Sept., [366]

China

Can China Feed Its People?, Mar., [117]
 China's "New Period", Oct., [408]
 The Chinese Americans, Oct., [418]
 It's the Long Pull That Counts, Oct., [412]
 The Odyssey of a Chinese American, Oct., [421]
 What Does China Have to Do With Chinatown?, Oct., [416]
 Why Study China?, Oct., [405]

- Christmas
Alternative Celebrations and Lifestyles, Dec., [492]
Inflation and Incarnation, Dec., [488]
Sing a Song of Bethlehem, Dec., [494]
- Churches in Mission
The African Israel Church Nineveh, June, [268]
And Still They Come, Nov., [468]
A Bi-Racial Church in Atlanta, Jan., [34]
Churches Living in Covenant, June, [271]
Debating Nuclear Power in New England, Oct., [392]
The Detroit Scene Today, July-Aug., [309]
Emerging Churches, July-Aug., [313]
Galilee Today in Korea, June, [247]
Soup Kitchens in Chile's Churches, Sept., [366]
Special Needs-Special Gifts, Mar., [114]
"Make a Joyful Noise Unto the Lord", July-Aug., [304]
We Learned to Welcome the Retarded, May, [225]
- Community Development/Organization
Community Medicine Promises Relief, July-Aug., [302]
Movement for a New Society, June, [266]
Olympic Prison-A Matter of Pride? Oct., [422]
A Pioneering Community Center in the Philippines, Dec., [496]
Pro Per-The Berkeley Legal Collective, June, [276]
St. Mark's Champions the Poor, Feb., [64]
- Costa Rica
"Make a Joyful Noise Unto the Lord", July-Aug., [304]
- Covenant Living
The African Israel Church Nineveh, June, [268]
A Covenant Until Death, June, [260]
An Agreement with the Aging, June, [279]
Churches Living in Covenant, June, [271]
Corrymeela-A Wedge for Peace in Northern Ireland, Sept., [363]
For Mohawks, a Symbol of Hope, June, [257]
Galilee Today in Korea, June, [274]
Haiti Volunteers In Mission, June, [282]
Movement For a New Society, June, [266]
Pro Per-The Berkeley Legal Collective, June, [276]
To Live Among the Poor, June, [253]
Toward a New Community, June, [248]
Volunteers Work With the Dying, June, [264]
Where One and One Make a Community, Dec., [509]
- Deaths
 Anderson, Olive, Feb., [53]
- Anderson, The Rev. Sydney R., May, [198]
 Biswas, Canon Subir, Feb., [53]
 Choy, Grace Ying, Feb., [53]
 Cooper, Kate, Oct., [389]
 Davis, Dorothy, June, [246]
 Dixon, Lois B., Jan., [4]
 Evans, The Rev. Glenn "Tex", Sept., [342]
 Fadely, Karis S., May, [198]
 Ford, George B., Sept., [342]
 Jones, Mabel Lossing, Sept., [342]
 Kraft, The Rev. Charles F., Feb., [53]
 Littell, Harriett Lewis, Sept., [342]
 Matkin, Iva Lou, Oct., [389]
 Medina, C.E., July-Aug., [294]
 Newell, Emily, July-Aug., [294]
 Patterson, Joyce Raye, July-Aug., [294]
 Payne, The Rev. Paul Calvin, Jan., [4]
 Pope Paul VI, Sept., [343]
 Ross, Roy G., Feb., [53]
 Underwood, Richard, June, [246]
 Walton, Bishop Aubrey, May, [198]
 Wicke, Gertrude Allen, Feb., [53]
- Displaced Homemakers
When the Days of Wife Are Over, Mar., [133]
- E**
 East Germany
Making Christianity Work in East Germany, Dec., [513]
- Ecumenical and Interreligious Concerns
The African Israel Church Nineveh, June, [268]
Barefoot Biblical Scholars, Jan., [12]
Christians and Muslims in the U.S. Exploring New Relationships, Jan., [16]
Corrymeela-A Wedge for Peace in Northern Ireland, Sept., [363]
The Crucial Moral Issue for Our Times, Sept., [361]
Ecumenical Worship: What Do We Say To The Father?, Jan., [8]
In Mission Together, Jan., [19]
Interfaith Council: Model for Many Cities, Nov., [462]
Interreligious Dialogue-One Approach, Nov., [465]
Profile: Keith Bridston of the WCC, July-Aug., [323]
Theological Education in Africa-for What?, Feb., [72]
What U.S. Protestants Need from Latin American Catholics, Sept., [357]
WSCF-Betting on People, July-Aug., [317]
- Editorials
 Baptized Into His Death, Mar., [103]
 Christians and Politicians, Sept., [343]
 The Churches and Energy, Dec., [487]
 Covenant Living, June, [247]
 A Flippant Footnote to the Above, July-Aug., [295]
 Forgotten Cambodia, Feb., [55]
 The "Frightening Specter", Nov., [439]
 Gambling on the Taxpayers, July-Aug., [295]
- "I Have a Dream". . . . But No Job, Feb., [55]
 Incarnatus Est, Dec., [487]
 Iran-What Is Progress?, Oct., [391]
 A Job Well Done, May, [199]
 John Paul II, Dec., [487]
 Pope Paul VI, Sept., [343]
 A Promising Trend, Nov., [439]
 A Return to the Past, July-Aug., [295]
 The Rhodesia Settlement, May, [199]
 The Settlements Issue, Mar., [103]
 Sexism and the Bible, Jan., [7]
 Sinners and Celebrities, Jan., [7]
 Some Thoughts After Camp David, Nov., [439]
 "Terror on Every Side", June, [247]
 To Free the Captives, June, [247]
 The WCC Grants, Oct., [391]
- Energy
Debating Nuclear Power in New England, Oct., [392]
Facing a Mining Boom in Wyoming, Oct., [397]
- Ethnic Minorities
The Almost Perfect Ethnic, Jan., [34]
Among Navajos-A Symbol of Excellence
Black Persons in Mission-Two Personal Accounts, Mar., [132]
Black Persons in the United Methodist Church, Mar., [129]
The Chinese Americans, Oct., [418]
The Church and Hispanic Americans/La Iglesia y Los Hispanicos, Feb., [79]
For Mohawks, A Symbol of Hope, June, [257]
Getting to Know the Crow, Dec., [503]
Head for the Dollar, Nov., [453]
A Matter of Survival, Nov., [455]
Native Americans-Has the Church Stopped Being a Colonizer?, Jan., [127]
Some Hispanics in the Rio Grande Conference, Jan., [35]
What Does Chinatown Have to Do With Chinatown?, Oct., [416]
"Wipe the Blood Off the Treaties" Indians of the Americas Voice Their Grievances, Jan., [21]
- Haiti
Haiti Volunteers in Mission, June, [282]
Haitian Methodism: Faithful to the Whole Gospel, Sept., [344]
- Handicapped Adults
Special Needs-Special Gifts, Mar., [114]
Turning a Deaf Ear to Advantage, Dec., [496]
We Learned to Welcome the Retarded, May, [225]
- Health Care
An Agreement with the Aging, June, [279]
Community Medicine Promises Relief, July-Aug., [302]
A Covenant Until Death, June, [260]
Volunteers Work with the Dying, June, [264]
- Hunger
Can China Feed Its People?, Mar., [117]
- Heaven on Wheels, Sept., [368]
 Hunger and Rural Poverty-A Church Response, Mar., [128]
Learning the Complexities of Hunger, Nov., [459]
Soup Kitchens in Chile's Churches, Sept., [366]
Why People Are Still Hungry in Asia, Mar., [124]
Youth-in-Asia, Mar., [127]
- I**
 India
Making Village Life Better in India, Oct., [401]
Praying Through India, May, [208]
- Indonesia
Making an Impact in Indonesia, Sept., [352]
- Indochina
And Still They Come, Nov., [468]
A Melting Pot for the Indochinese-An Illusion?, Feb., [60]
- K**
 Korea
Galilee Today in Korea, June, [274]
- L**
 Latin America
 Central America
"Make a Joyful Noise Unto the Lord", July-Aug., [304]
 Chile
Soup Kitchens in Chile's Churches, Sept., [366]
 Mexico
Head for the Dollar, Nov., [453]
A Matter of Survival, Nov., [455]
What U.S. Protestants Need from Latin American Catholics, Sept., [357]
- Lent
How Shall We Sing the Lord's Song? A Lenten Meditation, Feb., [57]
To Prepare a Resurrection, Feb., [56]
- Letters from Overseas, Jan., [36]; Feb., [86]; May, [230]; July-Aug., [327]; Sept., [371]; Nov., [471]; Dec., [515]
- M**
 Media
Christian Media in Africa, May, [200]
 Mexico
Head for the Dollar, Nov., [453]
A Matter of Survival, Nov., [455]
 Multinational Corporations
The Crucial Moral Issue for Our Times, Sept., [361]
The Tug of War at J.P. Stevens, July-Aug., [296]
- N**
 New Directions in National Mission
Helping the Aging Remain Independent, May, [219]
Working Women, July-Aug., [319]
 New Hebrides
Burnt Cookies as Gospel Leaven, May, [204]
 Northern Ireland
Corrymeela-A Wedge for Peace in Northern Ireland, Sept., [363]

P
 Panama
 "Make a Joyful Noise Unto the Lord", July-Aug., [304]
 Persons in Mission
 Black Persons in Mission—Two Personal Accounts, Mar., [132]
 Burnt Cookies as Gospel Leaven, May, [204]
 Committee on Personnel in Mission, April, [157]
 Deaconesses—Sharing Needs With Others, Sept., [349]
 Haiti Volunteers in Mission, June, [282]
 A Heart of Wisdom, Nov., [466]
 Heaven on Wheels, Sept., [368]
 Letters from Overseas, Liberia, Zaire, Nigeria, Sierra Leone, Jan. [36]; Philippines, India, Uruguay, Feb., [86]; Algeria, Zaire, Zambia, May, [230]; Papua New Guinea, Korea, July-Aug., [327]; Japan, Nepal,

Sept., [371]; India, Nigeria, Nov., [471]; Japan, Korea, Dec., [515]
 Missionary Unusual, July-Aug., [325]
 The Mission of God, Nov., [448]
 Tales of an Itinerating Missionary, Mar., [136]
 Trends in Missionary Personnel, April, [154]
 To Live Among the Poor, June, [253]
 WSCF—Betting on People, July-Aug., [317]
Philippines
 A Pioneering Community Center in the Philippines, Dec., [500]
Puerto Rico
 Puerto Rico—A Question of Status, May, [213]

R
 Refugees
 And Still They Come, Nov., [468]

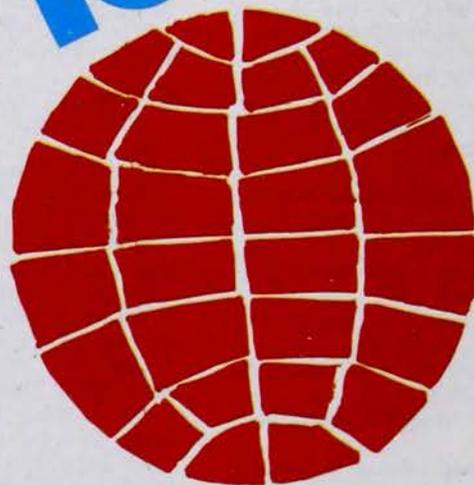
African Refugees in the Midst of Turmoil, Jan., [31]
 A Melting Pot for the Indochinese—An Illusion?, Feb., [60]

S
South Africa
 Johannesburg's Runaways, Mar., [104]
Students
 Among Navajos—A Symbol of Excellence, Nov., [445]
 Barefoot Biblical Scholars, Jan., [12]
 Christian College Helps With More Effective Aid, May, [212]
 Making an Impact in Indonesia, Sept., [352]
 Paine Makes the Grade, May, [227]
 WSCF—Betting on People, July-Aug., [317]

U
 Undocumented Aliens
 Head for the Dollar, Nov., [453]
 A Matter of Survival, Nov., [455]

W
Women
 The Almost Perfect Ethnic, Feb., [82]
 Deaconesses—Sharing Needs With Others, Sept., [349]
 A Heart of Wisdom, Nov., [466]
 Missionary Unusual, July-Aug., [325]
 When the Days of Wife Are Over, Mar., [133]
 Working Women, July-Aug., [319]
Work Camps
 Getting to Know the Crow, Dec., [503]
 Youth Work Camps are Booming, Dec., [507]

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