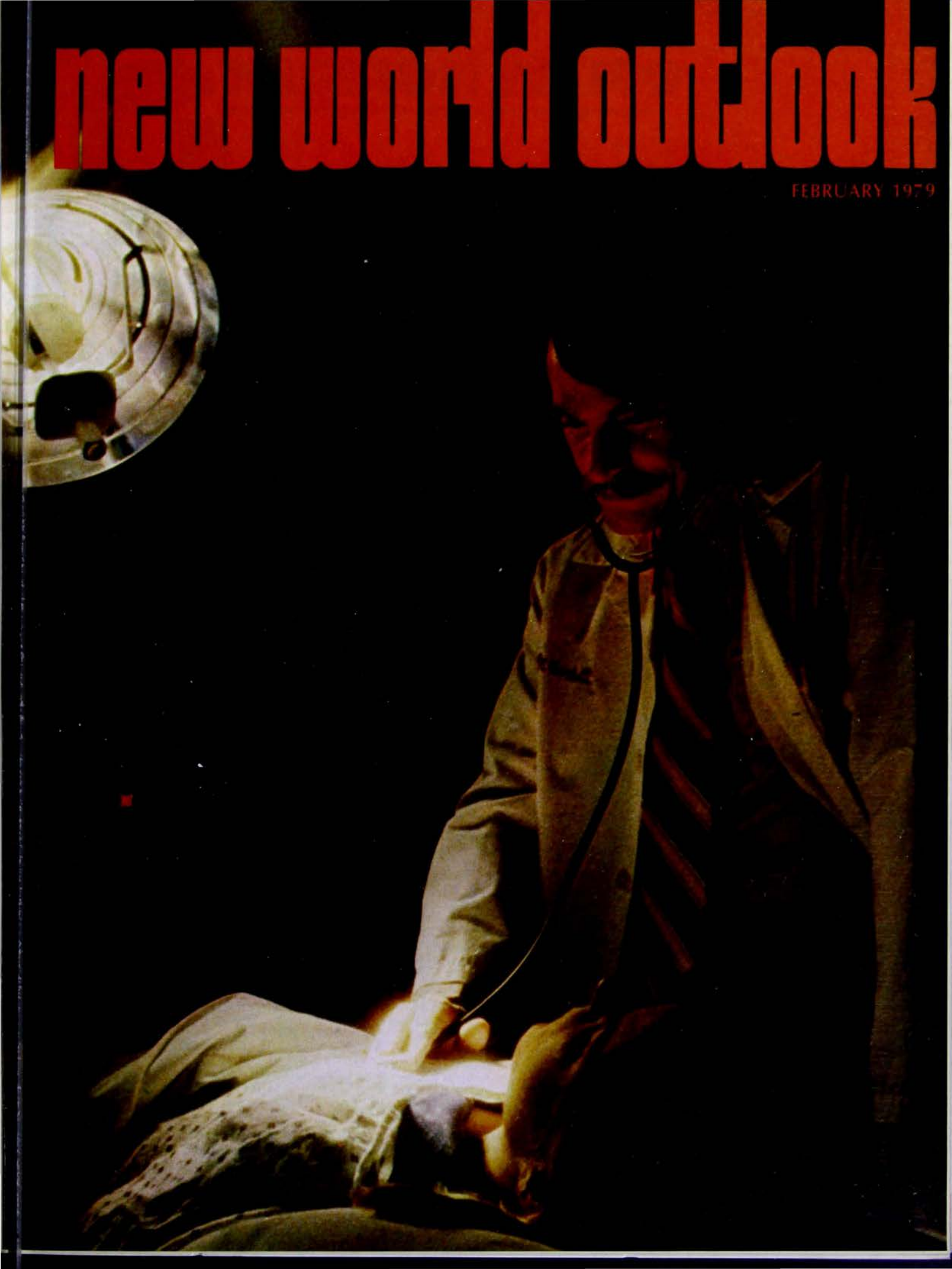
# new world outlook

FEBRUARY 1979



# new world outlook

New Series Vol. XXXIX No. 6 • Whole Series Vol. LXVIX No. 2 • February 1979


| | | |
|---|---|---|
| 3 | Mission Memo | |
| 7 | Editorials | |
| 8 | Where Have All the Industrial Missions Gone? | Jim Campbell and Betty Howitson |
| 12 | Latin American Protestants Move Toward Unity | J. Gary Campbell |
| 14 | An Interview with Mortimer Arias | Roy H. May, Jr. |
| 17 | Protecting Children | Ellen Clark |
| 18 | The Church's Healing Role<br>Methodist Hospital of Indiana | Helen Kromer |
| 22 | Clinics With Clergy on Staff | James H. Bowman |
| 25 | Changing Times, Changing Architecture | Douglas R. Hoffman |
| 28 | Peace Market Mother | Leon Howell |
| 30 | Haitians Without a Country | Raquel Puig Zaldivar |
| 33 | Haitian Religious Art | |
| 35 | Cause for Hope | Wayne Jack Plumstead |
| 37 | Letters from Overseas | |
| 39 | I Am *Not* A Camera | Emily Herring Wilson |
| 39 | Letters | |
| 40 | Books | |
| 41 | The Moving Finger Writes | |


COVER
Emergency Room, Methodist Hospital of Indiana, Indianapolis
Methodist Hospital Photograph

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Published Monthly (bimonthly, July-August) by the Board of Global Ministries of the United Methodist Church, Education and Cultivation Division, in association with the United Presbyterian Church, USA.

Second-class Mail Privileges Authorized at New York, N.Y. Additional Entry at Nashville, Tennessee.
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Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year $4.00 (combination with *response,* $7.00). Single copies 50 cents. Canada: one year $4.25 (combination $8.00). All other foreign countries: One year $5.00 (combination $9.00).

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MISSION MEMO
News and Analysis of Developments in Christian Mission

February, 1979

Iran. The departure of the Shah, who was thought of as a protector of religious minorities, and the imminent arrival of the Ayatollah Ruhollah Khomeini, who espouses the cause of an Islamic Republic for Iran, means an uncertain future for Bahaiis, Jews, Christians, and Zoroastrians. It is widely agreed that of these, the Bahaiis, an off-shoot of Islam, have the most to fear from an Islamic Republic and the most to lose with the Shah's departure. Many of them have already left the country. The situation for the Jewish minority is not nearly as difficult, but it is probably slightly more precarious than for Christians. The group with the least to fear are probably the Zoroastrians, who have an image of being "original" Persians and whose festivals dating from pre-Islamic times permeate the life of all Iranians.

The largest Christian group is the Armenian Apostolic Church, with a constituency of about 250,000 in a land of 36 million Iranians. Armenians owned many of the movie houses and liquor stores that have been gutted this past year; the Armenians leadership has said it believes the attacks do not represent attacks on Armenians but on the stores and movies which are offensive to Muslims. Another Christian group is the Assyrian Apostolic Church of the East, commonly but erroneously called "Nestorian" in the West, whose patriarch lives in Teheran, the capital.

Two small evangelical churches, founded in the nineteenth century, are the Anglican Church, which has its headquarters in Isfahan and is under the leadership of an Iranian bishop, and the Presbyterian-connected Evangelical Church of Iran. There are only a handful of United Presbyterian fraternal workers in the country. Only one couple is planning to come home and their departure was planned before the current unrest began. There has been no reported intimidation of church workers and no damage to church property. In the last two years a thriving Korean Christian community had developed in Iran, but the Korean Ambassador has now urged Koreans to return to Korea.

Refugees. Both the United Methodist Committee on Relief and the United Presbyterian Church's Program Agency office for refugees, headed by Rev. William DuVal, are looking for churches to sponsor Indochinese refugees. UMCOR says it needs about 56 churches a month over the next four or five months. The Presbyterians hope to settle about 1600 persons out of a total commitment of 10,000 taken by Church World Service. Most are Vietnamese, but some are Cambodians and Laotians. The situation of the refugees is very complicated,

says Mr. DuVal, including the fact that some of these persons do not qualify under the definition of refugees of the United Nation's High Commissioner for Refugees. Some persons have actually paid to leave Vietnam and thus are technically migrants, not bona fide refugees. Refugees are divided broadly into four groups: those who are seeking reunification with families abroad, persons who worked for the U.S. in Vietnam, persons whose lives are in critical danger, and finally all the rest. Both United Methodists and United Presbyterians are giving the first group, those seeking family reunification, top priority, but this entails an enormous amount of checking and paper work.

The Future. The World Council of Churches is sponsoring a conference on "Faith, Science and the Future" to be held at the Massachusetts Institute of Technology next July and attended by 400 scientists and theologians. According to Metropolitan Paulos Gregorios (formerly known as Paul Verghese), Council moderator on the sub-unit of Church and Society, the conference is the culmination of about 10 years work and actually grows out of the "eagerness" of scientists and technologists for the opportunity to think through the implications of their work in the area of Christian ethics and morality. Among subjects to be covered are genetics, biological ethics, nuclear energy, the quality of human life, and the ethical priorities for the churches. According to Gregorios the time is ripe for such a conference because scientists have become more aware of the limitations of science and more ready for an interchange with those asking the faith questions. About 50 percent of the participants will be scientists and technologists, 25 percent will be theologians, and the rest will be social scientists, psychologists, businessmen, trade union leaders, and church lay people.

Korea. One hundred and seven political prisoners, including opposition leader Kim Dae-Jung, were released December 27 as part of the government's amnesty for over 5,000 prisoners. About 200 political prisoners, including all the detained Christian clergy and urban industrial mission workers known to western Christians, remained jailed. The New York-based North American Coalition for Human Rights in Korea characterized the amnesty as a ploy to pave the way for a proposed visit by President Carter to Korea in 1979. The coalition opposes a presidential visit while the Park Chung Hee regime retains power and Korea is ruled by presidential decrees. The Rev. Timothy Moon, a Presbyterian minister who was recently ordered to jail a second time, has gone on a hunger strike in prison.

The Chinese Are Coming. Twenty-two students from the People's Republic of China, the first of 600 expected in the U.S. this year, are polishing their English at UM-related American University in Washington, D.C., before heading to other universities for graduate work. The program comes at an "opportune time" but negotiations for it preceded normalization of U.S.-P.R.C. relations, according to AU President Joseph J. Sisco. The friendliness and enthusiasm of the American people were reportedly the students' strongest first impressions as they toured the capital and sampled supermarket and fast-food outlets.

Health and Welfare Assembly. The Disneyland Hotel in Anaheim, California, will be the scene March 4-7 of the annual convention of the UM National Association of Health and Welfare Ministries. The sessions are held concurrently with the Protestant Health and Welfare Assembly, comprised of 15 Protestant bodies and the interdenominational College of Chaplains. The UM meeting will have as its theme, "Creating Our Destiny in Christian Ministry", and Professor Roy I. Sano of the Pacific School of Religion will be the keynote speaker.

India. The Southern Asia Central Conference of the UMC has elected the Rev. Shanta Kumar Parmar as a bishop and assigned him to the Bombay Area. Parmar, formerly executive secretary of the Council of Christian Education in India, was elected January 5 at a special session of the Central Conference; he succeeds the late Bishop R.D. Joshi.

Personalia. The Rev. David W. Flude began new duties January 1 as executive director for the United Methodist Heritage Fellowship; he has been a BOGM staff member for eight years . . . . Mai (Mrs. C. Jarrett) Gray, president of the Women's Division of BOGM, was a passenger on a hijacked TWA jet aircraft in Marion, Ill., December 22. Mrs. Gray, on her way home from a GCOM meeting, spent hours in the plane before she and other passengers were able to leave safely . . . . Joan and Robert Johnson, UM missionaries in Chile, have been awarded the Gabriela Mistral Order of Merit for their contribution to the education of Chilean children over the last 25 years . . . . The Rev. Dean H. Lewis assumed his new duties as associate executive director of United Presbyterian Church's General Assembly Mission Council on January 1. He was formerly project director of the Church and Society office of the denomination's Program Agency; he remains director of the UP Advisory Council on Church and Society. . . . Baltimore's Mt. Vernon Place UM Church (see "The Church Like the Bread Will Rise", January issue), was the only church to win one of the "Baltimore's Best" Awards bestowed by the Mayor's Committee for outstanding service to the community.

Debate Guidelines. The National Council of Churches' Faith and Order Commission has approved guidelines for ecumenical debate on abortion and homosexuality. They were formulated, explains Dr. Jorge Lara-Braud, executive director of the commission, because "we have watched with dismay the growing division of Christians" on these questions. The guidelines support the right of churches to influence public policy, consider it "unwise" to close debate through restrictive laws and argue for basing positions on "principles of reason" as well as religious principles.

Housing Bargain. Dr. J. Harry Haines, director of the United Methodist Committee on Relief, returned from a trip to Latin America excited at discovering a two-bedroom cement house costing $400, which can be put up in one day. A housing program known as SERVIVIENDA, led by a Jesuit priest, has seven factories across Colombia producing 22 fabricated houses a day for slum dwellers. "I've seen nothing comparable in the Third World countries I have visited," Dr. Haines said. The cost of the house is one-half that of the thousands of "stack sack" homes built in Guatemala by Church World Service, with UMCOR's participation, for victims of the February 1976 earthquake.

Japan. The new Prime Minister of Japan, Masayoshi Ohira, is a Christian, a follower of the famous Kanzo Uchimura who started the churchless Christian movement in Japan. Christians constitute less than one percent of Japan's population. New moderator of the largest Protestant denomination, the United Church of Christ in Japan (Kyodan), is the Rev. Ushiroku Toshio, a convert to Christianity who has been a pastor in Fushimi since 1963. The Rev. Toda Isuke, moderator for the past six years, was erroneously identified as the new moderator in the January mission memo.

World Council. Meeting on the campus of the University of the West Indies in Kingston, Jamaica, the 140-member Central Committee of the World Council of Churches struggled with internal controversy over staff and over the wider issue of funding of the Programme to Combat Racism as it observed the 30th anniversary of the global body with some anxiety. Grabbing headlines were the continued debate on the Programme to Combat Racism (PCR), especially the $85,000 grant to the Patriotic Front of Zimbabwe, and the termination of the contract of Dr. Lukas Vischer, the Council's Faith and Order chief. In the end the PCR was definitely affirmed but plans were made for consultation concerning the program and an assessment of its direction. Third World delegates overwhelmingly cheered it and expressed surprise that colleagues from Europe and America were not as concerned over the violence of the racist regimes in Africa as they were concerning the use of arms by the liberation movements. By a much less majority, the Committee voted to uphold the principle of the nine-year tenure rule and bring to the end the careers at the Council of four top executives, including Dr. Vischer, Brigalia Bam, ranking woman executive, and C.I. Itty, who has been director of the Churches' Commission on Participation in Development. Assurance was given that a top woman executive would be employed, after an abortive attempt to name Anwar Barkat as a deputy general secretary, which would have made the three top executives men. The Council also struggled with a budget hard hit by inflation and the decline of the dollar. They affirmed a Review and Finance Committee report which would call for a smaller streamlined council for the time being in Geneva.

Deaths. A.C. Forrest, 62, for 23 years editor of The United Church Observer of Canada, died December 27 of a heart attack at his home in Toronto. Known for his strong views and outspoken editorials, Dr. Forrest was frequently the center of controversy, particularly about the Middle East . . . . Rev. Arthur Kanodereka, chairman of the Salisbury District of the Methodist Church in Rhodesia and a worker for reconciliation among black nationalist groups, was killed in an ambush in early January. A former treasurer of Bishop Abel T. Muzorewa's United African National Council, he was one of several dissidents expelled last August for being critical of Muzorewa's policies . . . . Ken Neeley, 29, legislative aide to a Pennsylvania state senator and a former US-2, was killed December 26 in an automobile accident. He had been active in campus ministry and new approaches to criminal justice.

Development. At the first Asian Conference on Race and Minorities held in Auckland, New Zealand, speakers said "development has no meaning. It is not our word" and called instead for "Recognition of People's Dignity."

# EDITORIALS

## Towards True "Normalization"

In a diplomatic code word, the United States government has described its decision to recognize the People's Republic as the government of China and to terminate its defense treaty with the Republic of China on Taiwan as the "normalization" of relations with China.

For once, we think an awkward word has something going for it. Certainly, relations between two of the most powerful nations on earth have been anything but normal for the last thirty years. Ever since the Communist forces led by Mao Tse-tung drove the government of Chiang Kai-shek from the mainland and established the People's Republic, we have officially refused to accept that fact. The United States in effect interposed itself between two sides in a civil war. Stated so baldly, this is a hard fact for us to accept but it is a fact and one that eventually had to be dealt with.

The Carter administration deserves credit for finally accepting reality. Its action, of course, only completes the process begun by President Nixon but nonetheless Carter has had the political courage to do what needed to be done. (In fact it can be argued that foreign policy victories of this administration—the Panama Canal treaty, the Middle East, refusal to intervene in Angola—have all been "normalizations".)

To say this is not to lack sympathy and compassion for the people of Taiwan. But it should be noted that the government of the Republic of China has never abandoned its claim to be the sole legitimate government for all of China and the proposal for an independent Taiwan is formally rejected by all the parties concerned. Under those circumstances, the U.S. government had to make a choice. If the words of Chinese vice-premier Teng Hsiao-peng are to be believed (and they should be neither uncritically accepted nor rejected), the conditions offered Taiwan for a transition and even some autonomy are generous. Surely, in their heart of hearts, the people of Taiwan must have known that the present situation could not continue indefinitely. Even great powers do not conduct affairs on the basis of whether they like or do not like other governments.

Here at last we get closer to the emotional heart of the matter. It is interesting that even many critics of the Carter decision to recognize the People's Republic admit that the decision was a necessary one and question only its timing or the way in which the decision was made.

Behind these objections often seems to lurk the natural desire to postpone a painful choice. Every student of international affairs knows that recognition does not imply approval—and yet.

Surely a lot of our psychological difficulties here come from the intense love-hate relationship that Americans and Chinese have always had for each other. We alternate between seeing all Chinese as wise old sages or wily Orientals—Confucius or Fu Manchu. They on their part have often enough treated us as either the dispensers of modern technology or barbarian imperialists.

These stereotypes have been compounded by ideological differences so that Americans thought of Chinese as Communist murderers or the wave of the future. It is only one of history's ironies that some who wanted China recognized as a vindication of Mao Tse-tung now see recognition take place when many of his policies are being repudiated by his successors.

Let us hope that "normalization" will be a first step to real normalization. Those who look forward to billions of Chinese drinking Coca-Cola and quoting Thomas Jefferson are probably no wiser than their counterparts who feared Americans in blue Mao jackets on collective farms.

What the contacts arising from government relations can do is provide an opportunity for us to better understand each other for better or for worse. For truly to understand each other is the prerequisite for really accepting each other as humans and the children of God.

## "Supposing It Were My Emily?"

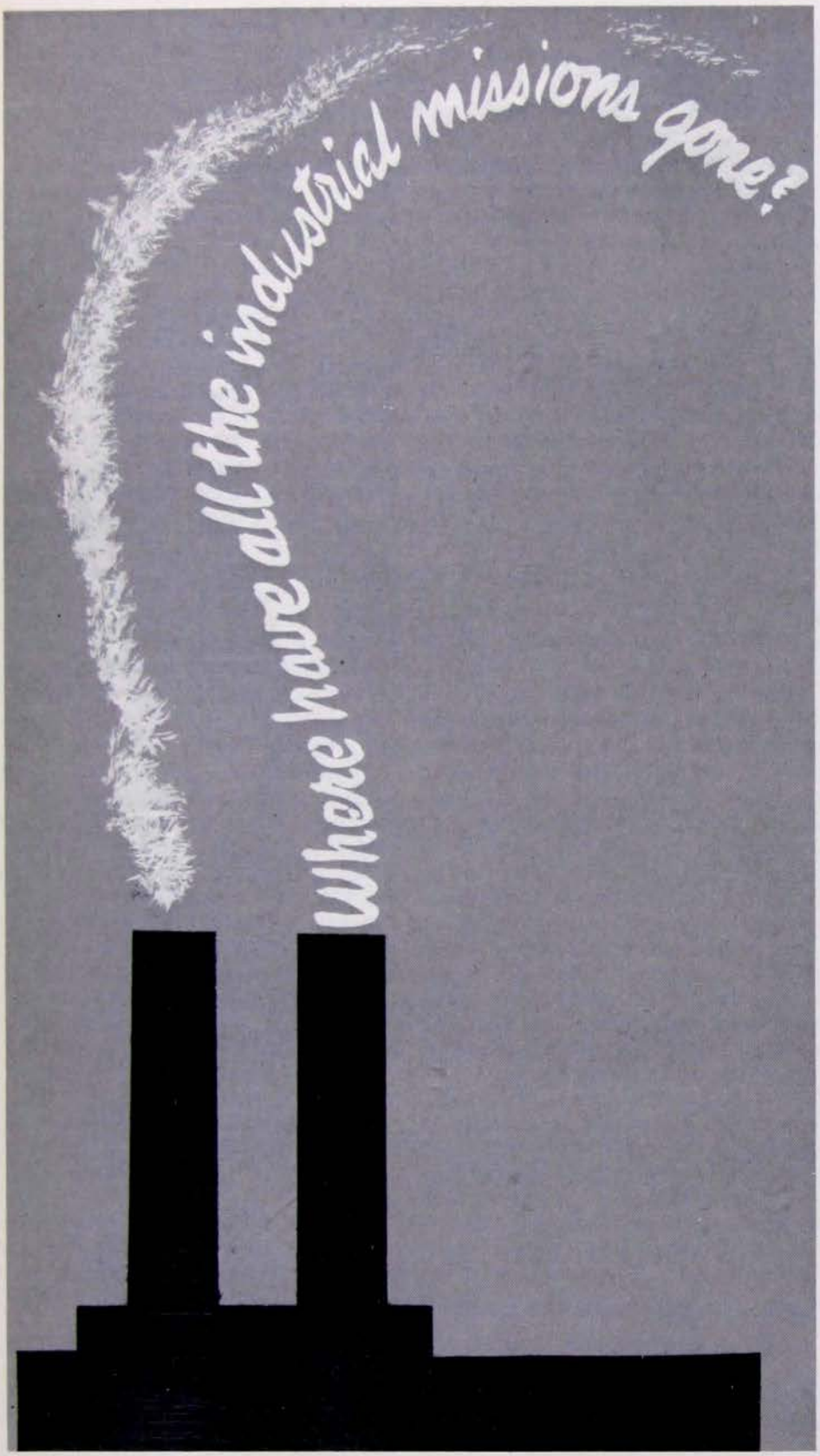
On the evening of May 4, 1970, Charles Colson, then Special Counsel to the President of the United States, watched the father of Allison Krause appear on television and accuse the President of his daughter's death at Kent State University. Colson's first reaction was that this was an unfair indictment, he writes in *Born Again*, but then he thought, "Supposing it were my Emily? I, too, would lash out at the leader of the government, the symbol of authority against which my daughter was protesting." Then, remembering he had helped the President make the Cambodia invasion decision, Colson felt the force of Mr. Krause's words. "I felt unclean," he says. " I skipped dinner."

For eight years parents of the four slain students and wounded survivors have fought a legal battle to win civil damages and an admission of responsibility from the State of Ohio. On January 4th that effort seems to have come to an end with the announcement that Ohio's State Controlling Board approved an out-of-court settlement of $675,000, over half of which will go to a student who was paralyzed for life in the shooting. Governor James A. Rhodes and 27 National Guardsmen signed a statement of regret for the events of the day. Although there is a difference of opinion as to whether regret constitutes an apology, all the parties seem to agree it is a fair settlement.

Throughout the eight years of this struggle, which three years ago reached a low point when a Federal court ruled against the plaintiffs, the United Methodist Board of Church and Society in Washington, D.C. has acted as if it had indeed been their son or daughter struck down at Kent State. The board organized a legal fund, which raised nearly $800,000 for legal and travel costs (Church funds were not used). One of its staff members, the Rev. John P. Adams, conducted a pastoral ministry to the families and survivors and participated in the negotiations at the end. On January 4th the families thanked the board, which they said "has faithfully supported us and coordinated our struggle from the beginning."

We think that this ministry of the Board of Church and Society has been an outstanding example of Christian compassion in action and of long term persistence in the face of discouragement.

After Kent State Charles Colson realized that if he was going to be effective in the White House he must not take things personally. There would be no more skipped dinners—he was to think only with detachment and in terms of numbers, not individuals. Fortunately, that was not the lesson the Board of Church and Society learned from the tragic events of May 4, 1970.




# Where have all the industrial missions gone?

Jim Campbell and Betty Howitson

On February 18, 1978, a hundred people gathered for a wake in a church hall on Detroit's east side. The deceased was not a person but an organization, Detroit Industrial Mission, 1956—1977. As with the best of wakes, it was a bittersweet time, a time for regret and for celebration.

Detroit Industrial Mission (DIM) began what has been called the industrial mission movement in the United States in 1956 under the charismatic and collegial leadership of Hugh White, an Episcopal priest. At the zenith of industrial mission's strength, there were 15 industrial missions across the eastern half of America, a national staff headquartered in Detroit, and a reputation among churches around the world as one of the most enduring and significant of the "experimental ministries" to spring up after World War II.

The broad goal of industrial missions was to relate the Gospel to the industrial order. Their strategy was to gather men and women in offices, shops, union halls, and—by occupations—in local churches, to address the human and ethical problems of industry and labor. At the peak of the effort hundreds of persons were meeting in small groups—after work, on lunch hours, and often—blessed by management—in company conference rooms and on company time.

Today only three industrial missions remain: Boston's, Puerto Rico's, and the Business/Industry Ministry in Chicago's western suburbs.

Why this decline, almost to the point of extinction? What has happened to this ecumenical effort which pre-dated the social justice furor of the sixties and continued past that activist decade? And where have all the missioners gone?

Addressing the easier question first, we find that old industrial missioners haven't died (none to our knowledge); they have faded into the following occupations (based on those who re-

*To prepare this article, Betty Howitson, the only staff person who was with the Detroit Industrial Mission (DIM) from beginning (1956) to end (1977), contacted every industrial missioner for whom she had an address. Jim Campbell, who had 19 years in the field, mostly with DIM, wrote up what Betty learned. Howitson now works as a corporate executive secretary in the Detroit area and Campbell is an organization development consultant in Detroit.*

sponded to our survey or whom we know personally, leaving perhaps 20 unaccounted for): nine on corporation staffs, usually as personnel functionaries, internal consultants, or trainers; nine educators or education administrators; six independent consultants; five pastors or chaplains; five on the staffs of other social justice or service agencies; two governmental employees; one church hierarch; one student and one still in industrial mission.

Often the occupation to which the industrial missioner moved picked up one or more of the themes or issues with which (s)he worked in industrial mission. For instance, Dudley Bennett, once director of the Metropolitan Corporation Mission in Newark, New Jersey, still considers himself an industrial missioner in the organization and people-problem consulting he does as a free-lance consultant. Norm Faramelli, formerly of Boston Industrial Mission, still concerns himself with environmental issues, a major BIM concern, in his Port Authority job in Boston. Tom Hinsberg, at DIM for four years, is now a city official very much engrossed in equal employment opportunity, an issue he majored in at DIM. There are exceptions. Bill Cohea is directing leisure and recreation ministries in the Pocono Mountains, whereas the world of work was his concern at the Chicago Business Industrial Project. Gretchen Wilson teaches Tibetan meditation, which was never on the agenda at DIM where she was a staff member. Blair Both, once on the Complex staff in Raleigh, has turned to biblical studies, which—perhaps unfortunately—was only a minor interest at most missions.

What do these and other departees from industrial mission say about the disappearance of industrial missions across the country?

The most optimistic explanation is that industrial mission achieved its major objectives and it was time to bow out. Industry and labor have taken over the issues of "the human equation of production" under the headings of Organization Development and Quality of Work Life. Government and community agencies and, under legal pressure, industry and labor, have picked up the ball and are running with affirmative action and ecological concerns. It's time to dismiss industrial mission with thanks. This perhaps exaggerates the comments of Hugh White, founder of DIM and later head of the National Industrial Mission staff, DIM's Doug White, and DIM's Tom Hinsberg. But a case can be made that a lot of what industrial mission preached on the borders of industry now has an office inside.

Other reasons are less sanguine. The one most frequently cited is that the churches and other major supporters withdrew financial support. Or as Peggy Posa of DIM puts it, "the churches (have) deployed social issues money to somewhat sexier issues than racism and quality of work life." Mary Roodkowsky, director of Boston Industrial Mission, notes a causal chain: the social mood changed; churches followed suit, closing up in a "spiritual" cocoon; the decline in money followed decline in interest; and industrial missions couldn't adapt.

Both explanations have some truth in them. Industry has internalized some of industrial mission's key issues, and certainly church support for industrial mission declined sharply in the seventies. But we can accept the first only if we assume a watered-down set of objectives in the first place. And the second sounds more like an excuse than a cause.

Scott Paradise helps us look more deeply. Scott recently left Boston Industrial Mission to become Episcopal chaplain at MIT, marking an end to some 24 years in industrial mission in Sheffield (England), Detroit, and Boston. Several years ago he wrote an excellent and provocative article, "Requiem for American Industrial Missions," published first in England and reprinted in the Episcopal Magazine *The Witness*.

Paradise argues that industrial mission never fully carried out its strategy of developing numerous cadres of Christians throughout industry, engaged in bringing "purpose, coherence, and humaneness to industrial life." Why did this initial strategy fail? Because the liberal consensus, which the initial strategy assumed, and which basically affirmed industrialization as a positive good, began to collapse in the 1960's. An industrial order that could blithely ravage the environment, reap profit from manufacturing increasingly sophisticated ways to kill human beings, and apparently increase rather than end the world's hunger and poverty no longer could be called a positive good. Industrial missions were in a bind: speak truth and get thrown out of industry or go along with the program and lose the radical critique of the Gospel. Apparently most did neither. They quit and went on to other pursuits.

The first two explanations may be too weak. Scott's may be a bit too clean, but other missioners stress points similar to Paradise's.

Norm Faramelli, also from Boston, speaks of industrial mission's "identity crisis"—wondering whether to be "in or out or on the margin of industrial life." According to Norm, many missions took advocacy positions but this "led to the alienation of industrial mission from the heart of industry." You can't be "a consultant to industry and an outside advocate pressuring industry at the same time."

Jitsuo Morikawa, founder of metropolitan Associates of Philadelphia, relates the decline of industrial mission to its failure "to become part of and incorporated into an ongoing major structure of one of the denominations." Thus, when funding problems arose, those projects not in the main structure were the first to be eliminated.

An explanation akin to Scott's looks inside industrial mission and declares that missioners failed to develop an adequate analysis or ideology. John Talbot says simply that there was not a clear concept of mission to the industrial community.

Conceptual inadequacy led to strategic failures. Paradise notes that in the late sixties industrial missions jumped on the civil rights and quality of work life band wagons, and then when these issues were internalized or the churches lost interest the missions were out in the cold. Jean Rooney, a member of DIM's last staff, saw a shift from concern for workers to involvement with management, where industrial mission found itself in competition with numerous secular consultants.

In some missions, especially DIM, the conflict was not between Christian principles and the industrial order, but between two secular concepts of change: the planned change of behavioral science epitomized in the bland euphemism "organization development" and the social revolutionary change rooted in the Marxist critique of capitalism.

Other failures are cited. Industrial missions were unable "to build links with local church constituencies" (Bob Batchelder), perhaps in part because, as Don Shriver says, the missions "did not take the theological consciousness of people in a variety of non-ordained occupations seriously enough." Shriver adds, "I believe the day of the so-called 'lay theology' is yet to come . . . (and) that the missionary nature of the local and other levels of the church is still the

"The most optimistic explanation is that industrial mission achieved its objectives and it was time to bow out."

**Industrial mission pioneer, Dr. Norman Faramelli, above, now works for the Port Authority in Boston. Dr. Donald Shriver, below, is president of Union Theological Seminary in New York.**

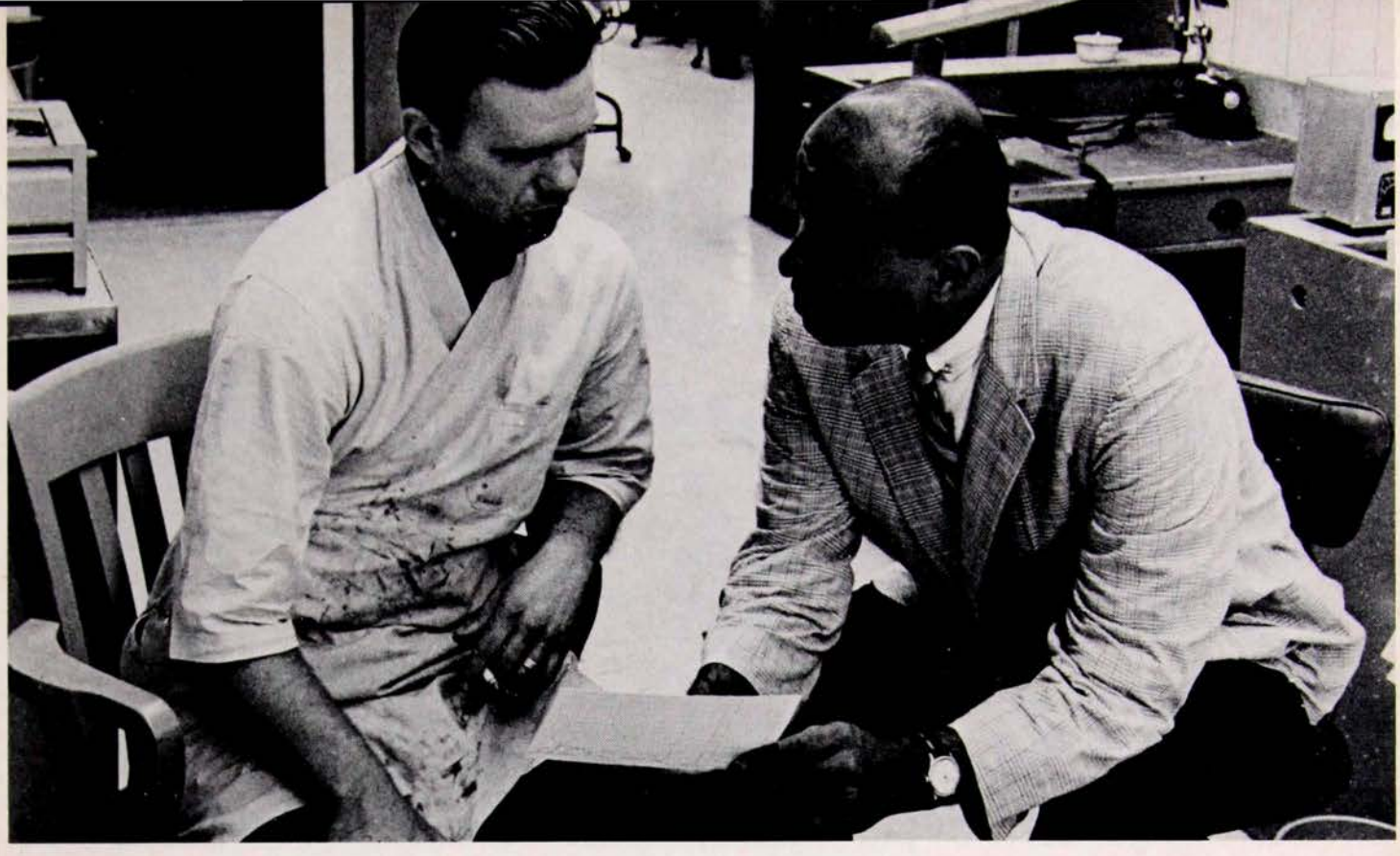
base of mission to industry and other parts of society."

The staffs of the missions were themselves a problem. They failed to develop "second and third generations" with the same "vision, mission, and entrepreneurial enthusiasm" (Doug White). There was "flightiness" (Batchelder) and "fatigue" (Cohea). The leadership "aged" (Hinsberg), had a weakness at communicating (Blair Both). The National Industrial Mission staff in particular was unable to form an adequate umbrella to overcome the isolation of the local missions (Doug White) and toward the end "was distracted to other interests" (Bennett). Jack Faison puts it more personally, "We were all bright guys and wanted to practice our (religion) in adapting to a new situation. But bright guys are affected by wanting to be part of 'in' thinking, too. We pulled ourselves apart."

The fact of industrial mission's decline, almost to extinction, is clear, though no party line is evident as to why. It is also clear that industrial mission in England and its counterparts in Germany, France, Switzerland, Korea, Japan, India and several other nations of the world are very much alive. When Paradise's "Requiem" hit the press four years ago it caused a furor in England and Germany and not a ripple in America. In Korea industrial evangelists have been thrown in jail, such has been their threatening impact in the eyes of the ruling elite of that country.

And in the United States, though the form of the church's concern for the world of work known as industrial mission gasps its final breaths, other forms are emerging. An example is the ecumenical effort in Youngstown, Ohio, to overcome the effects of a steel mill closing. Another is the continuing involvement of churches in the struggles of the farm workers. A faithful church cannot long ignore the crucial arena of work and the economic institutions that are the major site of men and women's work. Or, as Morikawa puts it, "lay ministry in the institutions of our society, (moving) toward institutional change, is the locus and nature of ministry the church must pursue."

We conclude with this affirmation from Don Shriver. "I have ended my ministry of the sixties with a profound conviction that the church as a human organization is indispensable to the larger purposes of the kingdom of God, which must never be confused with the mission of the church alone." ■



## WHERE ARE THEY NOW?

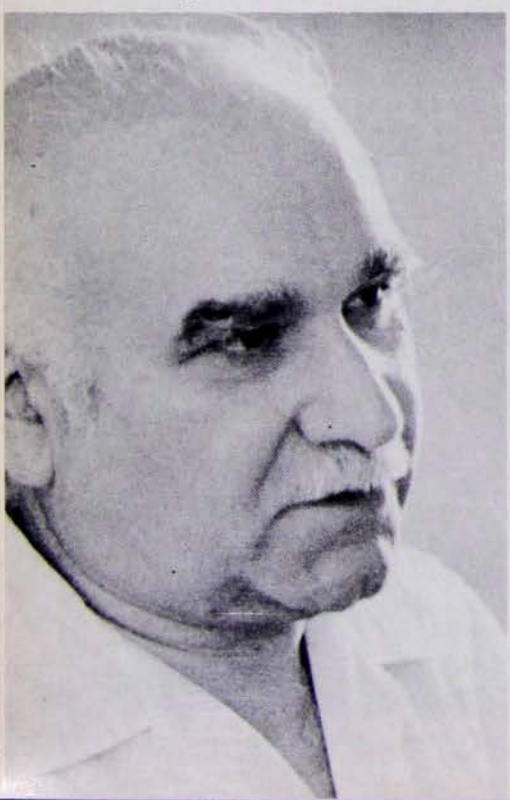
| NAME | INDUSTRIAL MISSION | NOW |
|---|---|---|
| Don Beisswenger | Business/Industry Ministry (Chicago) | Vanderbilt University Divinity School, teacher |
| Scott Paradise | Boston Industrial Mission (BIM) | Chaplain, Massachusetts Institute of Technology |
| Norm Faramelli | BIM | State of Massachusetts Port Authority |
| Mary Roodkowsky | BIM | Boston Industrial Mission |
| William Cohea | Chicago Business Industrial Project, CCUP | Director of Leisure and Recreation Ministries, Pennsylvania |
| Don Shriver | Complex (Raleigh) | President, Union Theological Seminary, New York City |
| Blair Both | Complex | Biblical studies, Raleigh |
| Compton Allyn | Cincinnati Industrial Mission (CIM) | College teacher, Kentucky |
| Jitsuo Morikawa | Metropolitan Associates of Philadelphia (MAP) | Pastor, Ann Arbor, Michigan |
| Dick Snyder | MAP | Education administrator, ISTEM, New York City |
| Dudley Bennett | Metropolitan Corporation Mission, Newark (MCM) | Independent consultant, New Jersey |
| John Talbot | MCM | Independent consultant, New Jersey |
| Jack Faison | Wall Street Ministry New York (WSM) | President, Tompkins Tidewater Terminal, New Jersey |
| Frank Huntington | WSM | Free-lance consultant, New York City |
| Richard Gillette | Puerto Rico Industrial Mission (PRIM) | Pastor, Pasadena, California |
| Hugh White | Detroit Industrial Mission (DIM) and National Industrial Mission (NIM) | Church and Society Network (Episcopal) Detroit and THE WITNESS |
| Betty Howitson | DIM | Buryl Hill, Inc., Michigan, executive secretary |
| Robert Batchelder | DIM | Trinity College, Connecticut, teacher |
| Jess Christman | DIM, NIM | Union Carbide, Puerto Rico, human resource management |
| Jim Campbell | DIM | Detroit Edison, internal consultant |
| Eugene Hannahs | DIM | Chrysler Corporation, Detroit, manager of systems |
| Phil Doster | DIM | Corning Glass, New York, personnel |
| Doug White | DIM | Borg-Warner, Detroit, human resources |
| Robert Terry | DIM | Independent affirmative action consultant |
| Tom Hinsberg | DIM | Department of Human Rights, Detroit |
| Doug Fitch | DIM | United Methodist Church, Nashville |
| Ed Farrell | DIM | Sacred Heart Seminary, Detroit |
| Walt Hardy | DIM | Black Applied Resource Center, Detroit |
| George Colman | DIM | Wayne State University, Detroit, teacher |
| William Sumner | DIM | Community health agency, Detroit, administrator |
| Ann Thomas | DIM | Parke-Davis, Detroit, personnel |
| William Cobb | DIM | General Motors, Indiana, organization development |
| Gretchen Wilson | DIM | Nygnma Institute, Boulder, Colorado |
| Peg Posa | DIM | United Community Housing Coalition, Detroit |
| Ken Woodside | DIM | Independent consultant, Detroit |
| Jean Rooney | DIM | Independent consultant, Detroit |
| Carroll Felton | DIM | AMEZ pastor, Pittsburgh |
| Brad Minturn | Chesapeake Foundation | Marriage and Family Institute, Washington |

# Latin American Protestants Move Toward Unity

J. Gary Campbell

***Seeking "greater unity of the Christian people in order to be more faithful to the Gospel in today's Latin America."***

**Bishop Federico Pagura of the Methodist Church in Argentina was named president of the new Council.**



The recent Assembly of Latin American Protestant Churches in Oaxtepec, Mexico was characterized by long days of deliberation and study, moments of tension as well as consensus, and results sometimes prophetic, sometimes conciliatory. Presided over by Methodist bishop Federico Pagura of Argentina, 193 official representatives from 19 countries for six days sought "greater unity of the Christian people in order to be more faithful to the Gospel in today's Latin America." A formidable purpose for Christian leaders of extremely diverse traditions and theological differences which, on the right, affirm loyalty to military and fascist governments and, on the left, promote socialism.

Several first-time characteristics added significance to the Protestant assembly. Twenty-five percent of the delegates came from Pentecostal churches. Lutherans, with nearly the same percentage, had a larger representation than in any previous assembly. Youths—two from each country—with both voice and vote, and unprecendented participation from countries north of Ecuador were notable. Daily celebrations of the Lord's Supper according to seven different traditions were another unique element.

### The Mission Task

Delegates were challenged to think seriously about their missionary task. Dr. Carmelo Alvarez, president of the Latin American Biblical Seminary in San Jose, Costa Rica, stated clearly the continental "colonial and neocolonial crises" and called for "a prophetic attitude of denouncement, witness and announcement" and "showing the face of the incarnate Christ in concrete and significant actions on behalf of others." He underlined the necessity of pastoral theology "uprooted from the excessive professionalism we have given it," which "will lead us to criticize our liturgy in order to make it our own."

The Rev. Manuel Gaxiola, Pentecostal bishop of Mexico, one of the commentators on Alvarez' address, expressed the conservative position of many Protestants present and absent, by criticizing "more emphasis on man than God." The Rev. Luis Reinoso, Peruvian Methodist and general secretary of CELADEC (Protestant Commission of Christian Education in Latin America), commended the address for its reading of history, the crisis of Protestant identity in Latin America, and the importance of common people doing theology.

Alvarez' paper was the primary resource for work groups on human rights, power structures, indigenous communities, forgotten sectors (women, youth, elderly), the proclamation task and Christian presence in the community. Limitations of time, theological-ideological tensions and scant pre-assembly preparation explain failure of the 15-page document produced by these groups to satisfy the assembly as an official statement. It was accepted, however, as a study document.

### Human Rights

Actions on human rights have to be some of the most prophetic results of "Oaxtepec 78." In spite of voices opposed to the Church's involvement in politics, steps were taken regarding the Nicaraguan crisis: a telegram to President Somoza protesting the bloodbath and calling for his resignation; another telegram to the United Nations calling for intervention, and a request to the National Council of Churches in the U.S.A. to seek an end to U.S. war material to the Somozan government. A letter to the churches and people of Nicaragua expressed the assembly's desire to share in their suffering and anxiety. In the closing worship service, an offering was taken which together with donations of food, clothing and medicines, will go to that Central American country. A delegation was named to visit Nicaraguan churches.

Also, the Assembly called for President Carter to release Oscar Collazo, Irven Flores, Rafael Canoel Miranda and Lolita Lebron, who have been imprisoned more than two decades for their attempt to kill President Truman.

**Latin American Potestants have a rich cultural and theological diversity. This worship service is in a Pentecostal church in Colombia. This Indian (below) is Aymara from Bolivia.**

The resolution requests "unconditional pardon . . . of these Puerto Rican brothers and sisters, thus fulfilling your promise to defend human rights."

### Concern for Unity

During Bible study on the letter to the Ephesians, Professor Ricardo Pietrantonio of the Protestant Theological Faculty in Buenos Aires, Argentina, warned against Church unity as an end in itself and commented on the Epistle's mention of struggle "against powers and principalities."

In a major address on the topic of unity, Uruguayan Methodist minister Emilio Castro, director of the Department of Evangelism of the World Council of Churches, criticized Latin American Protestant divisions "which have been imposed from abroad and have continued to move us toward greater isolation." He suggested three requisites for unity—the study of Scripture, the promise of the Holy Spirit and the common reality of the Latin American countries. Underscoring divine concern for the poor, he said: "In the measure that we proclaim the Gospel to the poor, in their midst and in their service, we prolong the history of the unity of the Father and the Son, and the unity of the Son with the Church."

The Rev. Hector Mendez, Presbyterian pastor from Cuba, said divisions in the large numbers of churches and groups absent from the assembly make it "impossible to believe that from Oaxtepec any type of organic structure could be considered an expression of continental unity."

Dr. Alicia Chegwin, a Catholic fraternal delegate from Colombia, expressed concern for the limited participation of women in the Assembly. (Only 12 percent of the Oaxtepec representatives were women in spite of the organizers' recommendation that one of the two delegates authorized from each church and organization be a woman.)

As with the mission task, a study document on unity was produced, but it lacks theological depth, especially in the area of service as a basic principle for seeking Church unity.

### New Council Formed

Just before midnight on the fourth day of the Assembly, approval came for a "Council of Latin American Churches in Formation." A steering committee will present the proposal to churches and ecumenical bodies within two years and organize within four years the next assembly to formalize, modify or reject the Council's organization.

Ecumenical bodies were admitted to the Council-in-formation after Dr. Jose Miguez Bonino, Methodist theologian from Argentina and a president of

*(Continued on page 15)*

**The civil war in Nicaragua was going on at the time of the Oaxtepec Assembly.**

## AN INTERVIEW WITH MORTIMER ARIAS

**Roy H. May, Jr.**

Mortimer Arias is the Executive Secretary for the Council of Latin American Evangelical Methodist Churches (CIEMAL), and pastor of a local congregation in La Paz, Bolivia. The former bishop of the Evangelical Methodist Church in Bolivia, he is well known as a world churchman. This article is from an interview by Roy H. May, Jr., a UM missionary in Bolivia.

**Q:** For some years now there have been regional ecumenical councils in other parts of the world, but until now in Latin American churches we haven't had such a council. Why are Latin American Protestants just now forming an ecumenical council?

**Ans:** This is a question that is very difficult to respond to, and one that has concerned us for a long time, especially those of us who have traveled abroad and participated in the ecumenical movement.

Latin America is the only continent that doesn't have a regional ecumenical organism related to the World Council of Churches as its partner in ecumenical dialogue.

Nevertheless I believe Latin America has an "ecumenical richness" one doesn't find elsewhere. In a sense Latin American churches are pioneers in the ecumenical movement, beginning with the Panama Conference in 1916. Also through the years various national councils have been formed, and on the basis of these UNELAM was formed.

It seems to me that a factor that impeded or slowed up the formation of a Latin American ecumenical council is, in first place, the influence and pressure of missions controlled by missionaries, especially those of fundamentalist, conservative orientation. They have always been against the ecumenical movement, trying to "protect" their church from participation in that movement. Thus in some countries, for example Bolivia and Peru, where there are not many historic churches—which have always been the pillars of the ecumenical movement—it has not been possible to form national councils.

In second place is perhaps a mistaken strategy, that of establishing an ecumenical movement based on national councils or federations. The strength of the movement depended on the vitality of those national councils or federations.

On the other hand, in Oaxtepec we have used a new focus and that is to invite churches, denominations, to participate as such, instead of depending on national councils. I believe this gives us new strength and new possibilities.

We also have to say that the ecumenical movement or movements in Latin America have been formed outside the churches. We have had programs, or focuses, such as the Church and Society Movement, that have crossed confessional barriers, including that of Protestant-Catholic, even Christian-non-Christian. We have had many programs of this type.

**Q:** Specifically, what did the Assembly say about the mission of the church?

**Ans:** Well, for example, in studying the role of the churches in Latin American society, the Assembly divided into six work groups. One studied power structures and how these affect the human condition and the proclamation of the Gospel. Another studied those forgotten by society, especially children, youth, old people, and women. Another looked at indigenous peoples and their situation of abandonment and exploitation, and called the churches to participate in their situation. The Assembly made an

*(Continued on page 16)*

*"Amid such diversity and polarity, forecasting the consequences of Oaxtepec would be pretentious."*

the World Council of Churches, referred to their faithfulness to evangelical social concern when the churches had shirked social responsibility and to their identity as indigenous rather than imported movements.

Bishop Federico Pagura was elected president of the steering committee composed of five Methodists, three Lutherans, three Pentecostals, one Episcopalian, one representative of the Salvation Army and one from the United Church of Christ. Committee members are from Brazil, Peru, Chile, Puerto Rico, Venezuela, Costa Rica, Argentina and Mexico. Notably absent is a representative of Reformed or Presbyterian churches, nor does the steering committee include a representative from Cuba or a supporter of socialism. The committee is more or less divided between conservative and liberal.

### A Compromise

The "Council of Latin American Churches" with the provisional "in Formation" was a concession between those who had promoted a structure to replace the lame 15-year-old provisional organization UNELAM (Pro Unity Movement of Latin American Protestantism), and those opposed to any structure prior to realizing more authentic ecumenism at the grass roots. Neither position came out exactly the winner.

There will be conservatives who will oppose structural unity for fear of "Marxist" influence and others who fear bureaucratic control might blackball programs favoring the poor.

Amid such diversity and polarity, forecasting the consequences of Oaxtepec would be pretentious. But that assembly renewed hope in what God may yet do through the witness of Protestant Christianity in Latin America. ■

*J. Gary Campbell is a missionary of the Presbyterian Church U.S. to Mexico.*

**(Above) Costa Rica's Carmelo Alvarez, Mexico's Roman Catholic bishop Sergio Mendez Arceo, and Peru's Luis Reinoso (left to right) at Oaxtapec. (Below) A member of a local congregation at prayer.**

**INTERVIEW** *Continued*

urgent call to the churches to respond in ministry to situations of violations of human rights, a ministry to the brokenhearted and in defense of life. It also called for a defense of ecology. This is a new theme in Latin America. The Assembly challenged the churches to create a consciousness of the ecological problem and to denounce specific cases of environmental contamination, as part of the stewardship of creation.

**Q:** You said the Oaxtepec Assembly was significant not only for reasons of unity, but also because of a critical awakening to the mission of the church. What did the Assembly say about the mission of the church?

**Ans:** I believe the most encouraging thing that occurred at Oaxtepec is the fact that Protestant churches have become critically aware of their own context. They realize that mission cannot be done in a vacuum, in abstract. This is a great step if we keep in mind that traditional Protestantism has had a spiritualist and individualist emphasis that has not been very related to the reality and structures of our society.

On the other hand, it seems to me that Oaxtepec has shown that a new

**Mortimer Arias.**

Protestant generation has become critically aware of Latin American reality, a reality of dependency and exploitation in both continental and worldwide terms, a reality of oppression and repression in political, economic, social, and cultural terms, and of social marginalization and poverty.

I believe we have to change our images of many Latin American Protestants. Take Pentecostals for example. A French sociologist who studied the phenomenon in Chile, called them the "Refuge of the Masses," and said they lived in a state of "social strike." You can't generalize this.

One encounters a Pentecostalism such as Brazil for Christ headed by Manoel de Mello, who speaks of the "Gospel with bread" where bread includes health, education, and liberation of the human being in every aspect. Or the Venezuelan Pentecostals who are completely identified with the situation of the marginalized poor, including political movements that are looking for power alternatives in a society that oppresses and exploits the poorest.

Or, the image we have, for example, of conservative Protestants. This has to change. There is a new Protestant generation that doesn't accept that it is the same to be conservative theologically and conservative politically. These new "evangelicals" are conscious of the Latin American Reality. They are calling for an integral Gospel, total, biblical, that takes a critical position in face of a cultural gospel, especially as it has come from the U.S. They have a social conscience and a Latin American identity, and are rediscovering the Gospel of the Kingdom of God that calls one to participate in the historical tasks that the Kingdom implies.

These are new phenomenon for the Protestant movement, especially in those sectors always considered more conservative. ■

**Delegates from the Dominican Republic share a meal together at Oaxtepec.**

# PROTECTING CHILDREN

**ELLEN CLARK**

In Philadelphia, as in much of the country, child abuse and neglect is increasing at a frightening rate. Preventing it is the concern of Audrey Frank, a United Methodist deaconess who is a social worker with the Philadelphia Society to Protect Children.

Last year, Ms. Frank says, 7,512 cases of child abuse and neglect were reported in the City of Brotherly Love—a 27 percent rise from 1977. Some 3,329 children were placed in foster homes and another 315 were assigned to group homes.

"And that's not the whole picture," says Ms. Frank. "Many cases go unreported because of the concept of the 'sanctity of the home.'"

The small, private, century-old Philadelphia Society to Protect Children aims to avert situations that lead to family breakdown, harm to children and placement of children in foster care or institutions, Ms. Frank says. Situations such as truancy, family quarrels, financial and sex problems.

Preventing child abuse entails "simply helping people cope with everyday living," Ms. Frank says. To that end the agency provides intensive counseling, homemaker, referral and other services to troubled families that voluntarily accept its help. Cases of actual physical abuse are handled not by the agency but by the city's Department of Public Welfare.

"We primarily work with parents but the goal is to help children," explains Ms. Frank.

Preventing child abuse makes sense economically as well as socially, Ms. Frank points out. It costs $3.70 a day for each family the Society helps, whereas it costs $10-20 a day per child for foster home care and $35-46 a day per child for group home care, she says.

Ms. Frank's clients are referred by social service agencies, hospitals, schools, mental health centers and neighbors. Most of them are welfare recipients faced with rising prices and overburdened city services. Many are young single mothers lacking support from their families. Often clients come from unloving or abusive families themselves. But Ms. Frank refuses to generalize about them.

"I encounter as many different crises in families as I do families in crisis," she says.

A critical need of many clients, she says, is adequate housing. Two of her clients live in a poorly policed public housing project in an isolated, industrialized area near Philadelphia's airport. One client, an asthmatic, has seen her daughter develop the same condition, for which her doctor blames the area's pollution. The other client has been raped and robbed in her home and lives in terror, afraid to send her sons to school for fear they will be beaten or bullied. Both women desperately want to move but feel trapped.

"One of the ways we can help is by working with realtors to locate housing for clients," Ms. Frank says. "A landlord is more willing to rent to a welfare family if he knows we are working with the family. There may have to be trade-offs—a safer neighborhood in exchange for steady heat and hot water, for instance—but clients like these are willing to make them."

Ms. Frank has no illusions that social work alone can solve deep-seated problems brought about at least in part by poverty, poor housing and education, and undernourished community services. At the same time she maintains that problems of individuals cannot await changes in society.

"In the 50's we emphasized casework, in the 60's community organization," she recalls. "Now I think we've reached a balance and recognize that we have to work on two fronts—helping individuals with their problems and changing the system."

Ms. Frank hopes that the International Year of the Child (1979) will create greater awareness of the rights and needs of children.

"Children have little say in what happens to them and no political clout," she says. "We assume that adults of good faith have the best interests of children at heart but we can't assume they will know enough about the needs of children."

The well-being of families has been a prime concern of Ms. Frank throughout her career—first as a US-2 at the Jesse Lee Home for children in Alaska, then as a church and community worker in United Methodist community centers in Philadelphia, Nashville and Camden, N.J.; later as a social worker with Homemaker Services of the Philadelphia Area, and since 1973, with the Philadelphia Society to Protect Children.

Ms. Frank was commissioned a deaconess in 1965. "I felt the Church needs a cadre of workers who continually renew their fellowship and commitment to missional services," she says. She is a member of the Haddonfield, N.J. United Methodist Church and the New Jersey Conference Board of Diaconal Ministry.

Of her social work, Ms. Frank says, "I'm not sure I would continue without faith. Faith strengthens me during the most discouraging times, when people don't respond to our help or seem to care. God is needed when loving is hard and when faith and hope are difficult.

"But a belief in people comes through faith, a belief that God is working through them and possibly through me as His instrument. You have to believe people are using whatever help you are giving them, even when it is not evident.

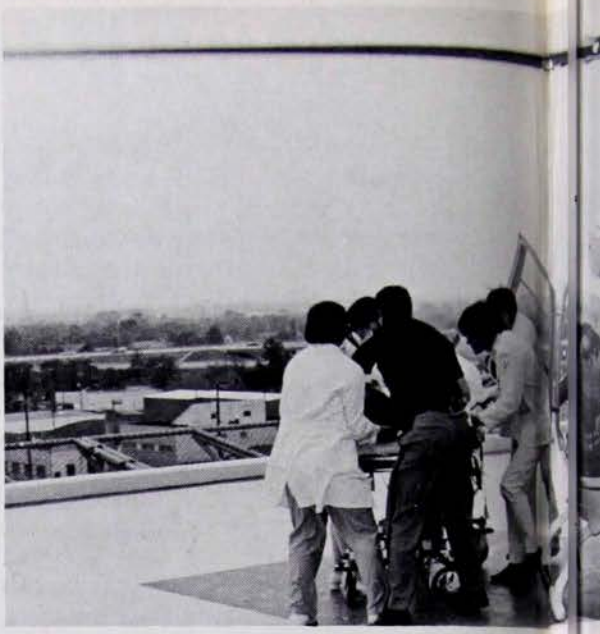
"Other people are looking for help and use it readily. We have little successes such as getting a house cleaned up; it may not be important to the parent but it is to the children who can now entertain their friends. Or we may give a mother more self-confidence. Or talk young people into going back to school and getting somewhere.

"Martin Luther King said, 'don't tell me loving doesn't work, it's never been tried.' I say, don't tell me helping doesn't work because we really haven't tried hard enough." ■

*The Church's Healing Role*

# Methodist hospital of Indiana

Helen Kromer



It is 8 a.m. The autumn light casts cool shadows through the library of Methodist Hospital, Indianapolis, Indiana. Ten chaplains and two nuns listen to the night chaplain who has just come off duty:

"Nurse on 5C notified me at 1:10 p.m. about a patient who was very upset. He is scheduled for surgery on Monday (a malignant tumor in his rectum) and was worried about his 75-year-old wife who has an eye disease and cannot see very well. We prayed together. I stayed for an hour.

"Two-forty call from Dr. Johnson in Emergency. Two little girls, ages 7½ and 6½ and their 17-year-old uncle were brought in from the scene of a fire. They were suffering from smoke inhalation and fright. Later both sets of grandparents came in—told the children that their parents had died in the fire.

"Four-thirty a.m., a call from Intensive Care that Mr. Martin Adams had died. Mrs. Adams' grief was open. She went back to see her husband's body and began to cry uncontrollably. After 10 minutes, she looked up and said, 'Well, I've been here every day for four weeks. I've done all I can. I had hoped to take him home, but it's over. It's time for me to go home.'"

The report continues. It is a long one, for this 30-acre medical complex has 1,160 patients. The only interruption is the exit of one of the chaplains responding to his pagemaster, calling him to one of his units.

### Comprehensive Services

The units at Indianapolis are many and various. It is one of the few private hospitals in the nation performing kidney transplants and daily open-heart surgery. It is noted for its neurological, urologic, psychiatric, and diabetic services which are among the most comprehensive of any general hospital in the U. S. Infant emergency cases are brought in via the hospitals' roof helistop to the innovative newborn care unit; terminally ill patients are brought in to the hospice unit for incurables—one of the first in the country. The hospital manages an outreach program through neighborhood health, dental and drug clinics, and through a family practice center. It shares service with 22 other Indiana hospitals which use Methodist's battery of sophisticated monitoring and diagnostic equipment.

The attending medical staff number 750 physicians and surgeons, and 700 students are enrolled in educational programs. Diverse research projects are pursued and a new building for animal research to do primary clinical work was completed in 1978.

The Methodist Hospital of Indiana is more than a community hospital rendering medical care to the city and more than a teaching hospital. It is a church-related institution and therefore has an extra Christian dimension, a Christian ambiance.

### Spiritual Care

Jack A. L. Hahn, president of the hospital and distinguished United Methodist layman, is past chairman of the Joint Commission on Accreditation of Hospitals and past president of the American Hospital Association, the American Protestant Hospital Association, and the National Association of Health and Welfare Ministries of the United Methodist Church. He points out: "Spiritual care is a professional and necessary service which often becomes more important to healing than the pharmacy or physical therapy. The church hospital in a secular society must demonstrate skill in the art."

There are 10 full-time chaplains, five intern/residents and 25-30 students in Clinical Pastoral Education at Methodist Hospital of Indiana. Their work ranges from pastoral care to genetic counseling, organ-harvesting, human sexuality education and death and dying seminars. Some of this work is shared with the seven trained counselors and associates who work with the Buchanon Counseling Center of the Chaplaincy Service inside the hospital.

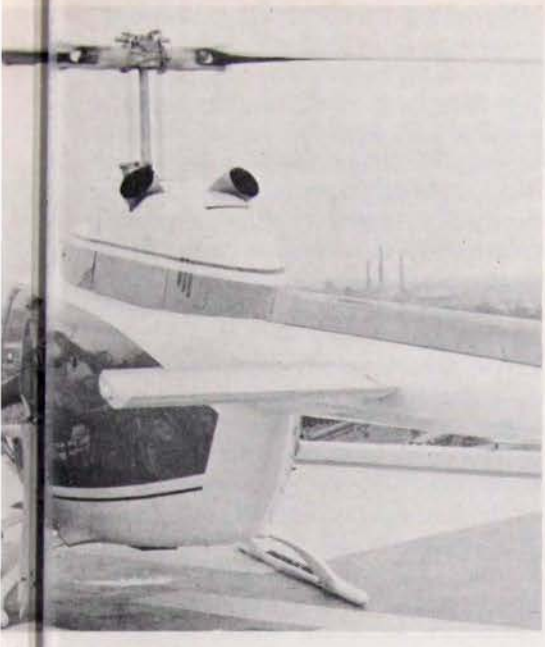
"Half of our job is a ministry to the staff in the hospital itself," says Dr. Kenneth E. Reed, director of the chaplaincy program. "Take the young physician facing his first death. He leans on the chaplain because he is distraught himself and because he must face the family."

### Counseling Families

The other half is to patients and their families. The Rev. Frank Ciampa, chaplain in the hemodialysis, transplant and renal wards, describes, for example, the complicated stresses that occur with kidney failure and transplants.

"The kidney-failed patient spends four hours a day, three days a week on a dialysis machine which cleans poisons from his blood. His hope of reprieve lies in a kidney transplant.

"Now let us say that a young man is fatally injured on a motorcycle and



arrives at the hospital suffering brain death. The chaplain, working with the family who are trying to deal with the senselessness of the tragedy, can suggest that something might be served if the organs were donated so that others might live. He can help the family understand that the brain death is irreversible, that the body functions only because of machinery. He can help them deal with their helplessness and anger as they face the possibility of terminating the life-support system.

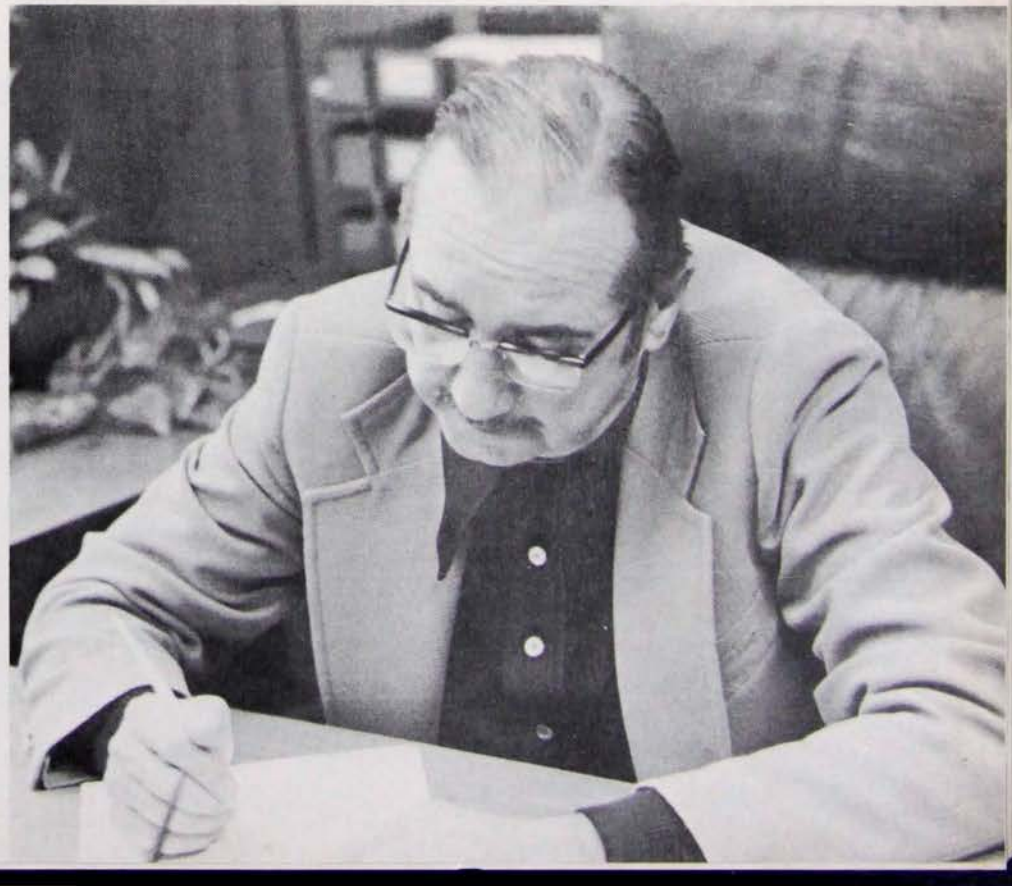
"Meanwhile other searing decisions must be made as an organ recipient is called and told to be at the hospital in half an hour. He or she has usually by now adjusted to the rigid dialysis treatment schedule and the thought of immediate transplant is traumatic. Transplant surgery can bring on blood clots or infection, or the body can reject the new organ. And while massive doses of steroids can help prevent rejection, they also prevent healing of infections. Steroids also tend to accentuate male characteristics—something a young woman, for instance, may not be able to face. Thus the patient may be worse off after the transplant, sick for a long time or look gross. All of these things must be faced and in as honest a way as possible," says Mr. Ciampa.

### Genetic Questions

Genetic counseling is a developing program at Methodist Hospital, and it also has many emotional ramifications.

"It's like I had two babies born and

**Top, arrival of emergency case at hospital's helistop and infants in newborn care unit.**



**Right, president of the hospital, Jack A. L. Hahn.**

*"Spiritual care is a professional and necessary service. . ."*

one was well and one was sick," said a woman whose son came into the world suffering from Down's syndrome—a form of retardation. The chaplain must help such mothers and fathers get over the idea of a healthy bouncing baby child and live with reality.

The equally difficult task is helping families deal with the scientific side of that question. What are the probabilities of the syndrome being repeated? Does that proscribe marriage, the hope of having more children, of having any children? And if such decisions are made, what are the adjustments as the lonely years accumulate?

The chaplains are also a part of the hospitals' outreach mission program which is managed through the Department of Methodist Hospital's Neighborhood Health Centers.

### Neighborhood Centers

The Health and Welfare Certification Manual requests that certified agencies shall cooperate with other church and community agencies and institutions in the development and provisions of health and welfare service for the entire community. Methodist Hospital in Indianapolis has moved into areas of great need in the city to conduct neighborhood health clinics, dental clinics and a drug center.

In 1968 a group of persons from the southeast quadrant of Indianapolis, a community of Appalachian whites, both long-term residents plus transients, went to the South Indiana Annual Conference and requested that Methodist Hospital help provide medical services in this area where there were no primary care physicians.

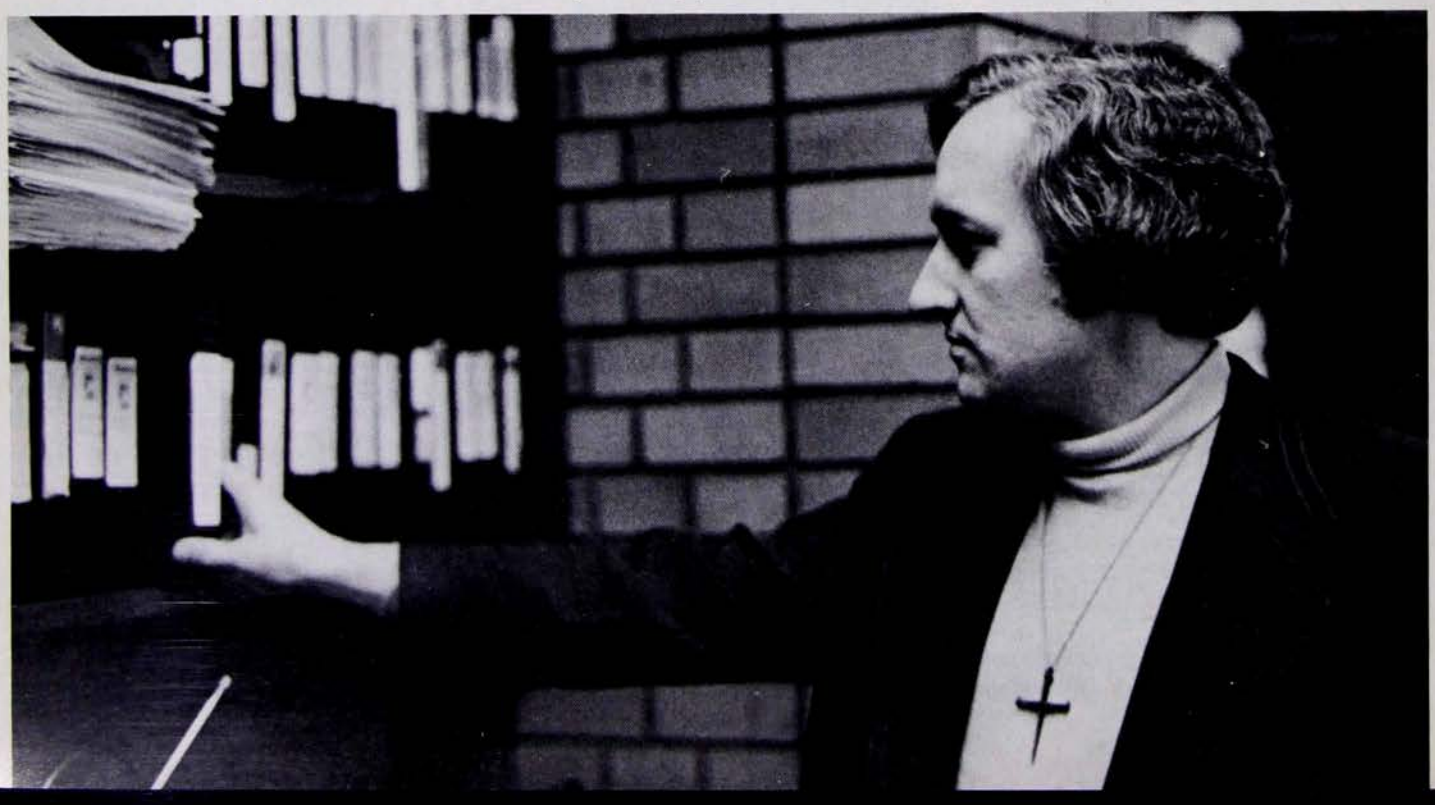
A second center was begun at the urging of an internist on the hospital's medical staff who was voluntarily providing periodic services in an integrated black and white area. The internist had previously practiced for limited periods of time in a missionary hospital in Africa, and felt the need in this area of Indianapolis equal to the need he had seen in Africa.

A third center was begun in an area as severely lacking in medical help as in many of the rural areas in the U.S. where there are pockets of 20,000 people without a single physician.

The hospital provides all personnel at the centers, though the physical facilities are community owned. Financing is about 30 percent third party billing (Medicare, Medicaid, Blue Cross, etc.), 60 percent federal funds, and the rest from patient fees, which though small are definite, since free care is not honored.

### Chaplain's Role

Each health center has a full-time family practice physician, a pediatrician, a medical director and a full-time chaplain. Care is family-oriented and people are encouraged to bring in all ages of persons with their problems. All patients are seen by appointment, except in emergency cases, and while the diagnostic traffic routing proceeds, the chaplain listens for the "hidden agendas" which the patients may be bringing to the doctor. A person with chest pains, for example, may have lost several



**Chaplain James A. Rutherford provides pastoral care and counseling to patients and staff.**

members of his family and believes he is next. If the doctor can find nothing wrong with the patient, the chaplain looks for a grief reaction, an emptiness syndrome, job instability or marriage failure. He may suggest counseling in place of medication.

While the diagnosis is going forward every bit of waiting time is used with films or tapes or brochures educating patients in depth about their own or their children's problems. "How does one manage diabetes?" "What is immunization?" "What to do when your child has a croup attack?" "Car safety for children."

So well managed have been Methodist's Neighborhood Centers that in the spring of 1977 the city asked the hospital to monitor the services of the other four city health centers, revising their management and audit systems. In the initial review, the hospital's industrial engineers found a way to save $80,000 in one center alone.

### Family Practice

Methodist Hospital also has one of the largest Family Practice programs and one of the earliest developed in the country. A family practice physician takes personal and continuing care of entire families as did the former general practitioners, but he is much more highly skilled. Taking four years of college, four years of medical school and an additional three years of family practice for certification, he must also renew his certification every five years, taking a test which is 80 percent on new material.

In family practice, the emphasis is on early diagnosis, management of chronic illness and behavioral patterns in families, and health maintenance. "Are you killing yourself?" the center asks patients in an assessment of their life style, habits and risks to be faced in a 10-year personalized health forecast. Behavioral changes are then initiated so that the patient will avoid the "precursors of disease".

It may be that the future lies with such preventive medicine, since the cost and complexity of hospital care in the U. S. is producing enormous pressures.

### Cost-Induced Changes

The pressures are forcing some changes in United Methodist-related institutions:

In Sioux City, Iowa, for example, the Lutherans and Methodists have merged to form St. Luke's Medical Center, and the result is no longer a single sponsorship but a shared sponsorship. Some mergers have meant the surrender of the United Methodist relationship, when the new connection is with a non-Methodist related hospital, or sponsorship is transferred, as happened when Maynard McDougall Memorial Hospital in Nome, Alaska, was sold.

Dr. Louis B. Blair, special consultant with the Health and Welfare Ministries Division, notes that "the whole health care system in the U. S. is under heavy pressure for change and a massive increase in government regulations may reduce our United Methodist-relatedness to name only."

Mr. Hahn fervently hopes that will not happen, not only because he believes the church-related hospital has a particular role, but also because he believes health care would deteriorate.

"The church-related hospital must be the leaven that leavens the loaf at a time when government is increasing its dimensions of social service," says Mr. Hahn. "The church has a healing role in society . . . " ■

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***Helen Kromer is a writer for Interpretive Services.***

## OTHER HOSPITALS

There are today 75 hospitals in the U. S. related to annual conferences or other units of The United Methodist Church. The Health and Welfare Ministries Division of the Board of Global Ministries measures those relationships in its certification program and lists those institutions which have acknowledged relationships with annual conferences or other units of the Church in the category "Affiliation". "Certification" means that an Affiliated agency has met the professional and scientific standards established by H and W and has demonstrated that it is a part of the Church in practice as well as in name.

The division does not contribute to hospital operating budgets but plays a consultative and coordinative role to help annual conferences see that institutions provide quality appropriate to the name of United Methodism. The hospitals reporting in 1977 had operating budgets of more than $1,199,260,081 and served more than four-and-a-half million people; yet churches and annual conferences contributed less than $19,449,588.

All 75 hospitals were organized originally in response to need: the first built in the early 1800's in Savannah, Georgia—Candler General Hospital—the last built in the late 60's—Methodist Hospital of Sacramento, California. Methodist Hospital of Indiana was started in 1899 with an offering taken at an Epworth League convention.

The hospitals range in size from the 21-bed Red Bird Hospital in Beverly, Ky., to the 1,198-bed Barnes Hospital in St. Louis, Mo.

Some are distinguished for pioneer work in various fields. Al Murdock, Associate General Secretary of the Health and Welfare Ministries Division, points out that "sometimes church hospitals are freer to develop innovative services than other hospitals that are bound up in government bureaucracy."

Methodist Hospital in Houston is famous, of course, for the open-heart surgery developed by Dr. Michael DeBakey; St. Luke's Methodist in Cedar Rapids, Iowa, for its innovative rehabilitative work with stroke victims and spinal-cord injured patients. New England Deaconess Hospital, along with United Methodist Hospital in Indiana pioneered in diabetes care: the first insulin was used there and diabetics were trained in the selection and use of diet. The Barnes Hospital in St. Louis, Mo., is the foremost medical school of Washington University—a total teaching hospital with an all-physician faculty. The Methodist Hospital in Madison, Wis., is the parent of a retirement home, and the one in Rochester, Minn., provides part of the in-patient facilities for the Mayo Clinic.

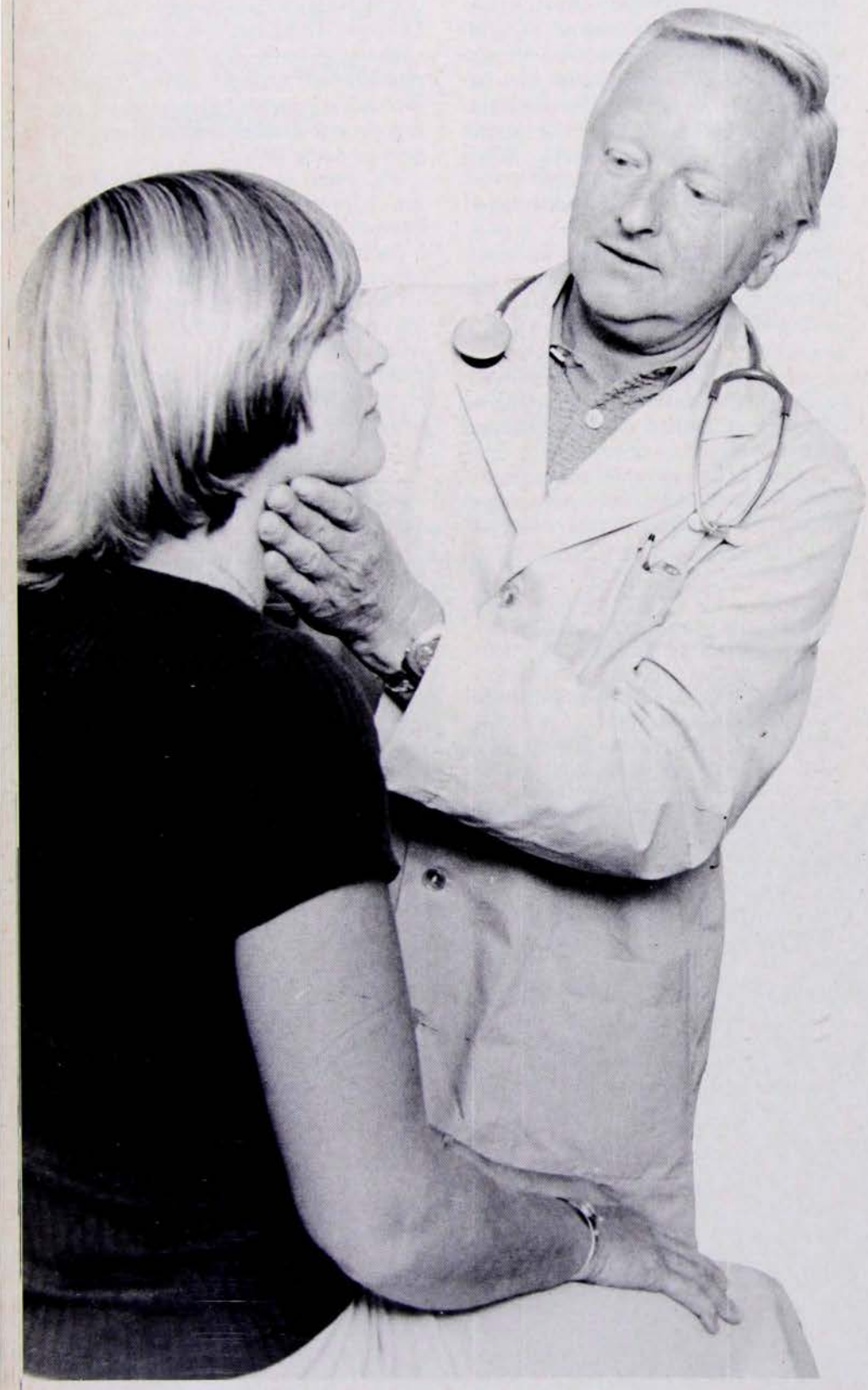
Some United Methodist hospitals have overseas programs: Riverside in Columbus, Ohio, is working with a Methodist Hospital in Vrindaban, India, to develop a teaching program in urology; and Methodist Hospital of Indiana trained physicians and hospital administrators to go into Zaire for periods of time after the Belgians moved out.

"When people who know list the best hospitals in the country, church hospitals are always prominent," says Mr. Murdock. "The church-related hospital shows a quality of care and an involvement with people in medical, social and chaplaincy services that are the natural outgrowths of Christian commitment. This quality can show up in other hospitals, but it is required of the church-related hospitals."

*H. K.*

*The Church's Healing Role*

# CLINICS



The Rev. Granger Westberg has been around hospitals and doctors long enough to know their strong points and weaknesses. And he has been around churches and ministers long enough to know theirs as well.

What clergy can do to help doctors is a chief concern with him. That's why he founded Wholistic Health Centers and now heads them nationally from his office in Hinsdale, Ill., a Chicago suburb.

Wholistic health centers are clinics to which patients come with their aches and pains and are treated in a "wholistic" manner, that is, with a view to the whole person.

This is not the same as using interdisciplinary approaches to health care, which are nothing new, he said in a recent interview in his office at the Union Church of Hinsdale, a United Church of Christ congregation.

"It's been going on 30 years in big hospitals. I've sat in on many conferences about how to implement such approaches. But one ingredient missing has been the philosophical dimension," he said.

Medical people have ignored it, but there is an encouraging rebirth of interest in this religious or philosophical or humanistic dimension. Medical school deans have realized that there's more to health care than what they've been teaching, Mr. Westberg said.

Mr. Westberg's experience with health care comes from eight years as a hospital chaplain (after five years as a parish pastor) and extensive contact with the University of Chicago medical school, where in 1956 he became the first Protestant minister in the U. S. to have a full medical-school appointment.

A minister of The American Lutheran Church, he went to Hamma School of Theology at Wittenberg University in Springfield, Ohio, in 1967, where he was also associate minister at a local church.

# WITH CLERGY ON STAFF

James H. Bowman

At the Springfield church he founded a small, low-budget health-care center which applied wholistic concepts. In 1972 he returned to his native Chicago and in 1973 set up his center at Union Church, where the centers' national office is now located.

### A National Operation

There are four others now in the Chicago area—at non-denominational Circle Church in the Austin area of the city, Woodbridge United Methodist Church, First United Church of Oak Park and St. John's Lutheran in Mendota—and one in Cleveland, Ohio, at Church of the Covenant, a United Presbyterian congregation.

Another eight are being started around the country—at Pilgrim Faith United Church of Christ in Oaklawn, Ill.; at the Yokefellow Center in Earlham College in Richmond, Ind.; at First Congregational Church in ELgin, Ill.; at Trinity Evangelical Lutheran Church in Roanoke, Va.; at the Sisters of Providence Hospital in Seattle, Wash.; at the Dorothy Love Retirement Community (Presbyterian) in Sidney, Ohio; in an apartment community in Washington, D. C., and in connection with the public schools in Tacoma, Wash.

"More and more he hears how Jesus 'makes people feel better.' "

The Wisconsin Annual Conference of the United Methodist Church is using a $10,000 pilot grant from the Kendall Fund administered by the Health and Welfare Ministries Division of the Board of Global Ministries to study feasibility of a center. Conference executive James Marshall says the proposed center would be a "Christ-centered clinic", probably located in Madison.

Connection with a church is very important to the wholistic approach. "Don't underestimate the aura of a building dedicated to God," Mr. Westberg said. "No matter how sophisticated they are, people have moments of awe, mystery, the numinous, the 'wholly other.'" The latter is a theological description of God, or more precisely, of the transcendent.

These moments of divine awareness can be encouraged by the environment the person finds himself or herself in. "If I had my way, every center would be built close to the sanctuary of a church."

### The Healing Dimension

To enter the center from a church "adds a dimension of healing which I think has been significant," he said. He finds himself talking to patients about what Jesus means to them. He asks them to "do some imagery" to explain how they picture Jesus. And "more and more" he hears comments about how Jesus "makes people feel better."

But in a hospital, often enough it's the other way around. The Christian chaplain, called for the sick person, is greeted not as a stand-in for Jesus the healer but as an undertaker. "You call a chaplain," Mr. Westberg said, "the patient gets worried. I want to put health care in church buildings because that's where it belongs."

Historically, that makes sense, he says. "The church at its best has taken care of people at hospices and the like. Non-Christian religious centers have been used as healing places."

One of the health centers is apparently involved in a zoning dispute. "If a zoning committee said you cannot have a doctor's office in your church, you should fight it. The church has

**Wholistic health center team of doctor, nurses, counselors.**

always been in healing."

As for the agnostic patient, that is no problem, Mr. Westberg says. One third of center patients are active church members; one third are members but not active, and one third have no church connection. "It's a cross-section of America," he said.

### Agnostics Inquire

Of agnostics who come to the centers, some do so by mistake, having picked the center out of the Yellow Pages without realizing it was church-connected. Others say they just thought there would be more to it in a church center than "straight science, which is interested solely in bodies," one patient said. "I figured there's more to me than just a body. I need some other things to be looked at." And finally, some came because they heard that in the center, "they talk to people like human beings."

How does this talking take place? It starts with the patient filling out a "life stress" questionnaire which is a rogues' gallery of the troubles and changes that plague the best organized of families.

"During the past two years, have you had any of the following things happen to you?" asks the questionnaire, and the patient is asked to circle a number after each of 36 euphemistically labelled "life events" which he has experienced. The numbers are weighted to fit the severity of each event and are offered in threes—the highest to lowest showing if one suffered great, moderate or slight change, trouble, catastrophe or whatever.

Then the patient adds up the circled numbers and presents the center team of counsellor, nurse and physician with his or her bad news. The "life events" range from a change in sleeping habits to death of one's spouse, and they do indeed cover the gamut of the human experience and condition. Interestingly, none of them, except maybe for the change in sleeping habits, are symptoms of the physically sick. Yet the patient has come to the center presumably because something is ailing him or her.

The key to use of this questionnaire is obviously in its approach to total life experience as a cause, contributing at least, of physical illness. After filling it out, the patient has a conference with counsellor, nurse and physician. The conference, says Mr. Westberg, is about a half hour "of getting to know this person as a human being. We sit down and get acquainted with this person with all his clothes on. We don't put him on an examining table right away and start sticking him and poking him."

### An Opening

The questionnaire and aftermath "opens people up like you can't believe," Mr. Westberg said. "Almost immediately we find this conference talking not just about physical things." After it, the physician administers a complete physical examination in the examining room.

Then there is another brief talk session, in which the patient and the team makes plans for what kind of care the patient will get. As a result of this planning, about one third see only the physician; one third see only the counselor; and one third see both. Whatever the prescription, it is "increasingly clear" to Mr. Westberg that most illnesses are related to "life situations." To treat the problem, therefore, the team has to know something about the patient's "life style" and way of looking at life. "This is the most important ingredient in the diagnosis," says Mr. Westberg.

He tells medical students a good office needs counselling as well as medical care (and a good continuing education program too). And he thinks churches ought to have three types on their staff: "A full-time priest," a physician and a nurse. "This is the way a church ought to be," he said.

As it is, there's a lot of healing going on in churches as far as he's concerned. On a typical Sunday morning, a lot of people go to church who are "on their way to getting sick," he says. Their bodies aren't working right. But if they go to church and participate in this sacred mystery, having contact with "otherness," hearing Scripture and the like, a lot go out strengthened and are not going to get sick.

It's happening already, of course. "We in Protestantism have been learning a lot in the way of motivation and fostering personal relations. We are ready to give help in the health field in a way that no other organization can. I keep hoping we can show ministers how valuable they are. They do a lot they never get credit for. They are helping people all over the place." ■

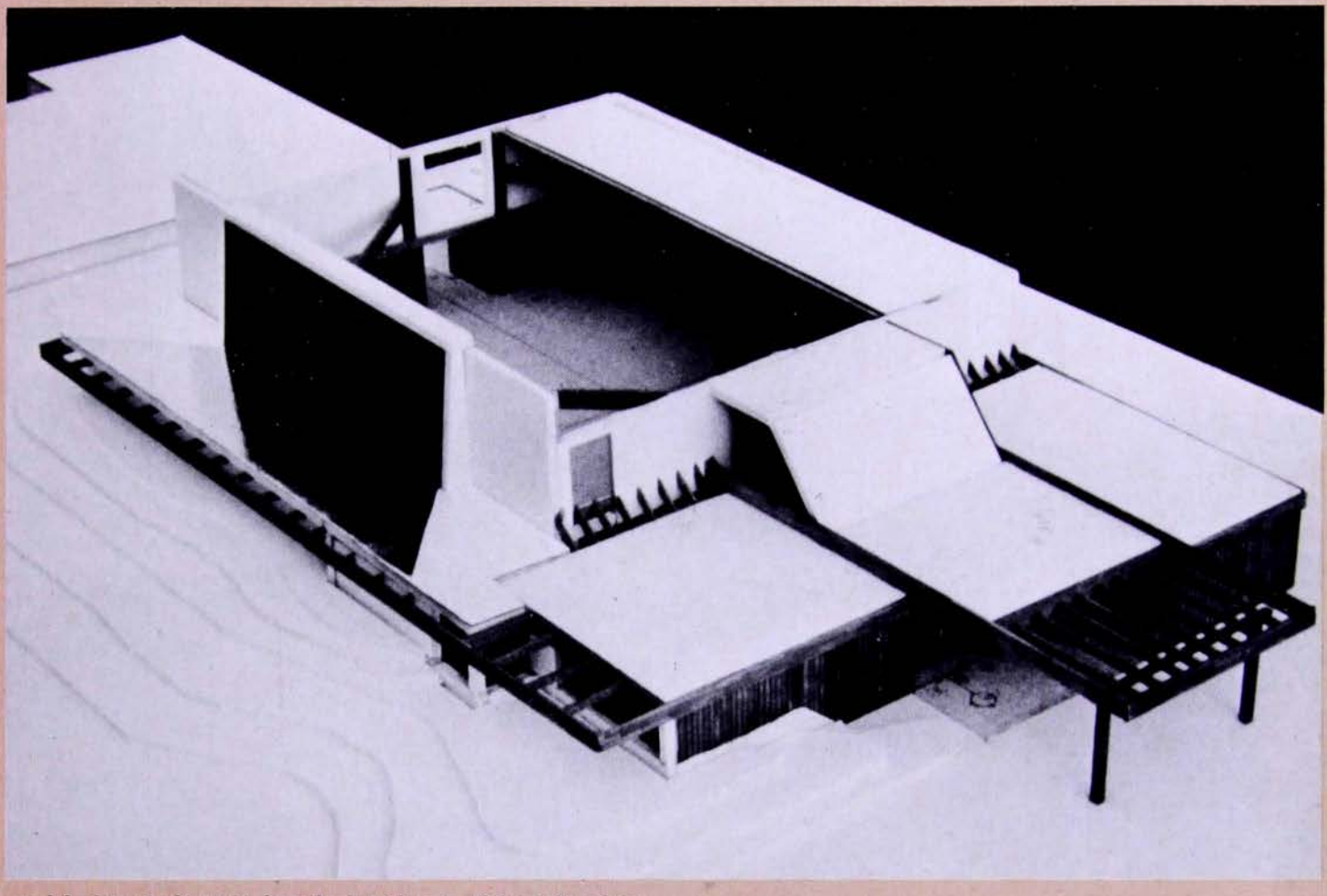
"I want to put health care in church buildings where it belongs."

**The Rev. Granger Westberg, founder of Wholistic Health Centers.**

*James H. Bowman, a free lance writer, was religion editor of the Chicago Daily News until it ceased publication.*

# Changing Times, Changing Architecture

Douglas R. Hoffman



**Model of St. Paul's United Methodist Church, Idaho Falls, Idaho**

Should a new church building in the 1980's be different from those built in preceding decades? Absolutely! Changing economic, social and environmental conditions mandate a fresh approach to church architecture. New buildings must embody awareness of our ever-changing world, or else they risk becoming the dinosaurs many downtown congregations are struggling to maintain.

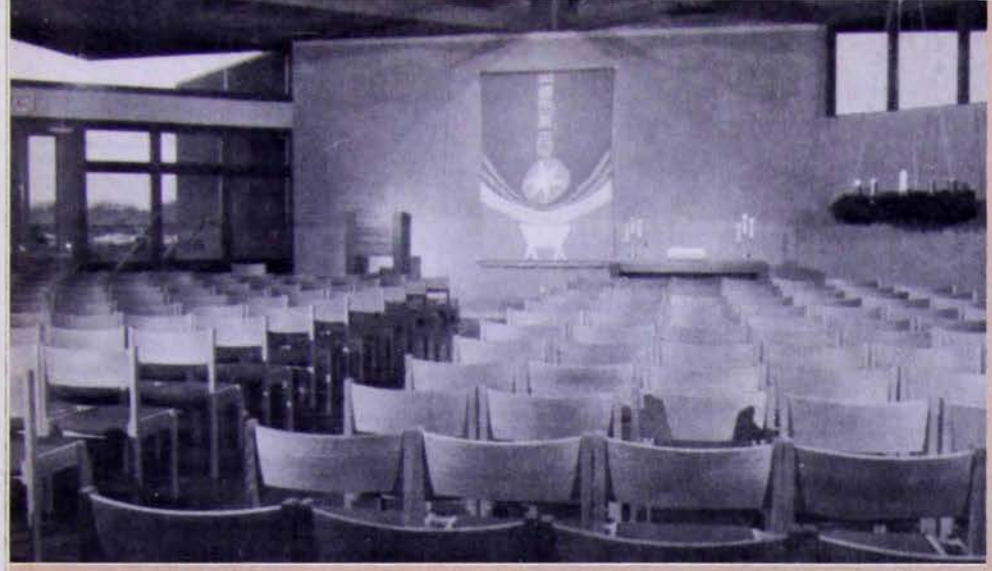
Churches must affirm their identity as places for worship and ministry. Yet the distinctiveness of the building should not be so dominant as to be incongruous with its setting. We need to avoid past tendencies to plop a building down on a site in the same fashion as Dorothy's house in "The Wizard of Oz." The building should be woven into the fabric of the neighborhood.

Church architecture of the 1980's should embrace the pluralism of our society. Gothic or colonial architecture tends to be structurally limiting, single focus in function, and exclusionary in message. Architecture can honor our multi-ethnic and racial origins. Banners, sculpture and artwork can help a building come alive, while communicating this message.

**"New buildings must embody awareness of our ever-changing world. . ."**

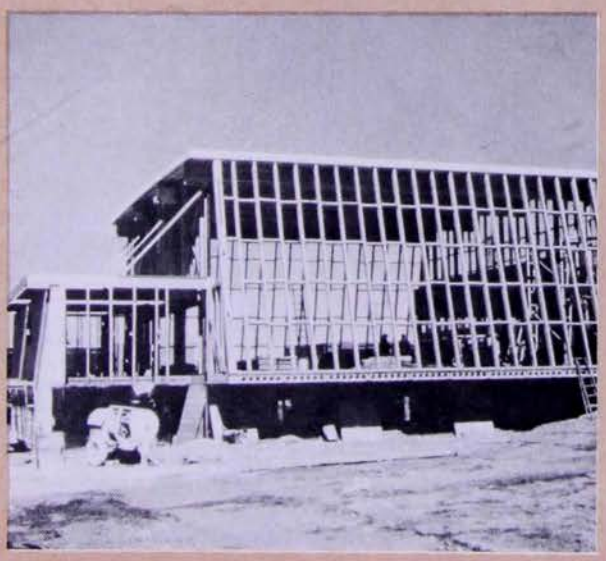
Our facilities should be inviting to all people. Architecturally, this can be achieved by emphasizing personal scale in the design. Frequently the one space deleted in building plans is the narthex. This space provides an informal gathering area before and after worship services, and, properly planned, can function as the circulation hub of the building. An adequate narthex provides standing room and overflow for those attending worship (estimated need for a narthex is two to three square feet per sanctuary seat). This area nurtures real church fellowship.

Just as social forces are reshaping our identity, economics and environmental concerns will have a staggering impact. United States construction costs are rising at 10 to 12 percent annually. If this trend does not abate, a $200,000 church building program in 1980 will become a $322,000 project in 1985 and a $518,000 project by the end of the decade. Even with annual increases in church budgets, few congregations can keep pace with this phenomenal increase.



Churches of the 1980s will need to be more flexible. This is the sanctuary of Christ Church in Plano, Texas.

The narthex should be large and open, providing standing room, as here in Plano.



St. Paul's, Idaho Falls, under construction.

"Fewer congregations will be able to afford separate spaces for every activity."

This problem, compounded by escalating fuel and maintenance costs, should result in smaller, more efficient church buildings. Fewer congregations will be able to afford separate spaces for every activity. Innovative use of spaces could include the multiple use of the sanctuary for worship, fellowship, education, and community activities. The benefit that can be realized through freeing the sanctuary area is a renewed commitment to ministry that overrides the concerns about the changing use of the space.

From an energy standpoint, new church buildings will need to minimize dependence on finite fossil fuels. Solar and wind power, while undependable, are inexhaustible and should be used to the fullest extent.

New church buildings should be located to reap maximum benefit from the sun and prevailing winds. For example, south-facing glass allows solar heat gain in the winter and can be shaded in the summer. Windows that can be opened for cross-ventilation reduce air-conditioning loads. Further, a building can be tucked into a hillside, with earth mounded against the walls, or landscaped to decrease exposure and heat loss.

Existing churches must reduce fuel consumption by changing thermostatic settings, improving the efficiency of heating and air-conditioning equipment, and thorough insulation, weatherstripping, and storm protection. More importantly, a church needs an energy conservation program that educates and involves the full congregation, not just the church sexton.

In the next decade we shall experience both subtle and radical changes. Church buildings as a manifestation of our commitments should reflect our new understanding of these changes. ■

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*Douglas Hoffman is the Executive Secretary of the Architecture Department of the National Division of BOGM.*

St. Peter's Lutheran Church in New York City, known for its ministry with the jazz community, was designed by architect Hugh Stubbins as part of the giant Citicorp bank development.

**A Korean Mother remembers her son by helping exploited workers to organize. "He talked often of the oppressed and exploited. It was both his faith and his nature."**

# peace market mother

Leon Howell

In late October of last year in Seoul, Korea, Mrs. Lee So-Sun became a grandmother for the first time. She served as her daughter-in-law's midwife to bring a baby girl into a household which includes her son and daughter.

The happy event also created problems for the 60-year old widow known to Koreans as the Peace Market Mother. Because of government restrictions on her work with laborers in the Peace Market—a warren of sweat shops producing half the clothes exported from south Korea—she had in recent weeks used her house as a laborer's classroom. "Now I do not know where I can meet with workers."

Mrs. Lee agreed to an interview the day after the birth. She was still stiff and sore from a beating she suffered a month earlier when hundreds of plainclothes policemen invaded a prayer meeting at the Christian Building. Along with 42 other participants in the weekly prayer meeting, which focuses on human rights and political prisoners, she had been jailed for five days. This came only a month after her release August 24 from 13 months in prison. Mrs. Lee was paying the price for her involvement with Korean workers.

### An "Economic Miracle"?

Much has been written about Korea's "economic miracle" of the 1970s as export earnings have soared past $10 billion annually. But Christians in Korea know that such economic figures are put together because of the long hours, poor working conditions, and low wages of labor controlled by government edict. South Korea and Colombia give the lowest average pay for garment production in the world. More than 75 percent of the workers in export-oriented industries are women, the overwhelming majority 22 years old or younger. In textile factories the average wage for women is $65 per month, about half of what men make in equivalent jobs, about two-thirds of the government's cost of living estimate for an urban single person. By one estimate, in fact, only 13 percent of the total Korean work force reaches that minimum standard.

Korea had not known a strong labor movement during 35 years of Japanese occupation, the division of the peninsula after World War II, and in the difficult years after the Korean War. Most of the students, political activists, and the minority Christian community —about 13 percent of the people in south Korea are Christians—had avoided the labor situation. This was in part because of the difficult problems of recovering from the devastating Korean War and the continuing national mobilization against North Korea and in part because the labor movement was considered to be somehow against the national interest and therefore dangerous.

### The Death of Chun Tae Il

Then, in November, 1970, Chun Tae Il, Mrs. Lee's son, poured gasoline over himself and set himself on fire after the police had suppressed a demonstration on working conditions at Peace Market.

Chun Tae Il had worked in the Peace Market for six years; he had begun as a "shida"—an apprentice—and was a cutter of cloth when he died at the age of 22. About 20,000 people labored there, most of them young girls who regularly worked from 8 a.m. until 11 p.m. They were entitled to two Sundays a month off but in busy seasons this was often cancelled. Crowded together in cluttered rooms, they had to kneel because a second floor had been added to most of the shops, with ceilings no higher than five feet. The daily wage was so low, according to a Korean pastor, it was equivalent to a cup of coffee per day. Five years in the Peace Market invariably led to serious medical problems: arthritis, TB, eye problems, anemia, and irregular menstruation.

In 1969 Chun Tae Il could stay silent no longer and began to organize the cutters. Brought together in a "Pabo

Hui" (Gathering of Fools), they began to study the Labor Standards Law (a satisfactory but unenforced set of statutes) and report the actual working conditions to the Office of Labor Affairs (OLA). When the OLA ignored repeated appeals, Chun Tae Il tried demonstrations which were brutally suppressed by the police and factory owners. So he immolated himself to draw attention to the exploitation of people in the Peace Market.

As Chun Tae Il set fire to himself, he shouted: "We are not machines," "Keep the Labor Standards Law," "Don't mistreat young girls." As he burned, he held in his hand a copy of the labor laws.

His dramatic death galvanized the student movement, mass media, and the Church. It may be seen as a clinically abnormal aberration by westerners. But one Korean professor recently said that for Koreans it is not suicide but a highly spiritual and religious act through which one transcends life and death for the truth.

### Mrs. Lee Continues

Mrs. Lee herself had not been involved in workers' problems. "I found it impossible to understand how deeply he felt at the time of his death. But I can understand it better now. Chun Tae Il from his youngest days thought of others first, which was something we said to all of our children. He talked often of the oppressed and exploited. It was both his faith and his nature.

"He had been very much involved in the Methodist Church (Mrs. Lee is a deacon). He taught Sunday school but he had a problem. If he taught Sunday school, he could not work on Sunday. So if he taught, how could he earn a living? One of the things he worked toward was to abolish Sunday work. Today in the Peace Market, Sunday is a holiday, although some factories violate the law."

As Chun Tae Il lay dying, he asked his mother to say yes three times to: "I will succeed in improving working conditions by forming the union." This she did, although she scarcely knew what a labor union was. She knew he had been studying labor law and he had asked her to study it with him. "If you don't do it now, you will regret it someday," he told Mrs. Lee.

"I didn't understand that. If he knew the labor law, I could always ask him. Perhaps he knew even then what he would have to do. . . ."

### The Union Is Formed

Two weeks later the Peace Market workers' union was formed, but not before Mrs. Lee remained one week with her son's body in a hospital morgue and students began demonstrating. The OLA said the union could be formed but broke the promise as soon as the demonstrations subsided. It collaborated with shop owners who began firing those trying to get the union underway. In late December the police arrested Mrs. Lee and a number of workers, giving her the first of several severe beatings she has suffered. During the presidential elections six months later, pressure against labor slacked and the union became a reality.

Mrs. Lee became a daily visitor to the tiny office where laborers not only heard the story of Chun Tae Il but received basic education in Chinese characters so they could read the labor laws. Some of the fired organizers lived with Mrs. Lee who used condolence gifts to feed them.

In May, 1973, Mrs. Lee and union leaders thought they had made a breakthrough when they forced the factory owners to provide a classroom that seated 50 people. "I cried when this happened. Chun Tae Il would have been happy." But the company owners filled the room with youths from a nearby slum who had no intention of studying. It took two more years and a hunger strike before the classroom was used as a "nest" for laborers.

### Mrs. Lee Arrested

Two years later authorities, who had harassed and arrested and tortured those involved continually, closed the classroom again. The police also went, 100 strong, to arrest Mrs. Lee at her home; at the same time they visited houses in the neighborhood saying they were looking for a north Korean spy, Mrs. Lee.

She told the Friday night prayer meeting at the Christian Building on August 25, 1978, the day after her release from prison, that "I didn't know why I was arrested until I had to stand up in court."

She was accused of having insulted the court because during an earlier trial of a labor friend she had spoken out to support him. The prosecutor had said that if workers seek higher wages, they are becoming involved in the tactics of North Korea. Mrs. Lee had responded from the courtroom: "You reverse the order! There is no possibility that we would be used by North Korea or would become communist if our wages would be raised by 32 percent as was promised! I don't know what communism is. But I want to ask you, do you receive the same salary today as you did seven or eight years ago? . . . We cannot live under continual starvation."

### The Struggle Goes On

The struggle goes on. Mrs. Lee said that her son made her promise not to compromise. "But it is very hard. If we do not, they always beat us."

But the death of Chun Tae Il has led to a growing labor movement that has a new understanding of its rights and the support of sectors of the church and the students. The focus of opposition to the dictatorial regime of President Park Cheng Hee has shifted from students and Christians to labor. All work together in a movement for restoration of democratic rights.

In the Peace Market some things have improved: lights often go out at 8 p.m.; the girls are not forced to use drugs to keep going quite so often; wages are higher (although most of this is negated by mounting inflation); Sundays are most often a day of rest; and, when factories close, workers receive severance pay; a minimum wage is established.

"We have accomplished some superficial things," says Mrs. Lee. "But the basic situation has not changed. I am really disappointed in this society. After Chun Tae Il's death, I thought we could really make some improvement in working conditions. But these days the government and the corporations are tightening up again. This is a complex society. I began by dealing with simple facts, clear problems. Now I see that politics and business go together to oppress labor. It's very hard."

Mrs. Lee feels strong support from groups like the Friday Prayer Meeting, which the police tell her she cannot attend now, but she has had some problem with individual churches. "I have had to move more than once. If the minister supports me, he gets in trouble; if he does not, then I am dissatisfied."

In the meantime she searches for yet another workers' classroom. "The workers remember my son well but many people try to force them to forget. They hate for me to get together with workers. But I will." ■

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*Leon Howell is a free-lance writer who specializes in Asian Affairs.*

# Haitians Without A Country

**Raquel Puig Zaldivar**

"When you don't have a country you are afraid," confessed a middle-aged Haitian woman waiting for a hearing in Miami's Immigration building. She had made a special effort to look her best: her dress was starched and pressed, her face, well-scrubbed, and Benji, her three-year-old son, who looked at me shyly, smelled of baby cologne.

Ten other people in the room waited for a hearing. Fear was reflected in their silence and in the way they shook their heads when I asked why they had come to the United States.

"The main problem is that the American government doesn't understand why we have come. My people just don't know when they could get in trouble back in my country," said Benji's mother, who agreed to speak if she could remain unidentified.

Like hundreds of other Haitians, she arrived three years ago by boat and is still waiting to be accepted as a refugee in the United States. "I am waiting for the mercy of the Immigration authorities. All I want is to become a useful citizen and work. My work permit has been taken away, but I'm not doing as badly as some of my countrymen. "My son," she said pointing to the little boy who gladly accepted the Lifesavers I gave him, "is an American citizen, he was born here. Because of him we can get food coupons and our whole family can eat a little better."

### Arrivals in Florida

Haitian families like Benji's have been arriving in South Florida since 1972 to the concern of the State Department and local Immigration officials. These aliens bring stories of terror, of Haitian government functionaries who reportedly threatened them with taking their lives and property; however, they also bring stories of hunger, of poor living conditions, of illiteracy. The newcomers ask for political asylum and the American government classifies them as economic refugees.

Many exiled groups haven't had that problem. Eastern Europeans, Cubans and Vietnamese refugees have rebuilt their lives in the United States with the help of the American government, without having to prove they were persecuted. The Immigration and Naturalization Act defines a political refugee as a person who has escaped from a "Communist or Communist-dominated country"; Haitians don't fit that description.

A 1973 Senate report described Haiti as the poorest country in the Western Hemisphere, where nine out of 10 Haitians live in desperate poverty with a life expectancy of approximately 33 years; where it has been estimated that

50 percent of the work force living in urban areas are unemployed; where 80 percent of the people are illiterate and only 25 percent of the children attend school. Haiti is a dictatorship headed by Jean Claude Duvalier who must resort to force and intimidation to keep himself in power, mainly through the Tonton Macoutes, a kind of secret police. They receive no salary but are expected to defend the government and provide for themselves in the process.

### "Unique Refugees"

A Haitian might be asked why he came to the United States and he might answer that he had no way of supporting his family. This could mean that a "Macoute" took over the man's business and that is the reason he can't work. It might also mean that a "Macoute" owes a man money and refuses to pay his debt. The man protests and thus has to hide to avoid persecution. Politics and economics are so intertwined in Haiti it becomes extremely difficult to distinguish between the two. The decisive question has become whether Haitians are political or economic refugees.

Once they reach the United States illegally, Haitians follow a basic process. First, they go through a lengthy interview in which they give personal information and the reasons why they came. Then, they are granted a hearing, at which time they can file for political asylum. Some fill the formal applications for asylum; these forms are sent to the State Department for its opinion.

"I see Haitians as unique political refugees," stated the Rev. Morrell Robinson, United Methodist Urban Minister for the Miami District. "The political refugee from Haiti doesn't coincide with the classical political refugee: someone that has done something against the governing party."

According to Mr. Robinson, most Haitians answer "yes" when they are asked if they want to work, precisely because they are industrious people; they would be ashamed to say they didn't want to work. This answer is counted against them later on and, because of it, they might be labeled as economic rather than political refugees. Their chances for political asylum could very well be destroyed by an answer such as this.

### Inability to Work

Rulx Jean Bart, the director of the Haitian Refugee Center, believes that Haitians are treated like outcasts. "They aren't granted work permits and, therefore, have no way to support themselves," he said. "This is a political and a racial problem. The relation between the American government and the Haitian government is very good. There is much American capital invested in Haiti and the government there is not communist. The Federal Government claims that Haiti is moving towards democratization but that is not true. It is also a racial problem because Immigration's policies aren't geared to people escaping black, non-communist countries."

One of the biggest problems that Haitians face in the United States is their inability to work. Until November, 1977 Immigration refused work permits in the majority of cases. Its policies concerning Haitians have been very unstable, and no one knows why these permits were not being granted. Haitians went to Immigration by the hundreds. By mid-1978 most refugees possessed these permits. Suddenly, in July, 1978, the work permits were revoked without a logical explanation.

"According to Immigration officials, by March, 1978 five thousand immigrants had shown up who hadn't made themselves known before," declared Mr. Bart. "Granting the work permits was a trick to find out who and where these people were."

"We first gave permits on a humanitarian basis," explained Joe Sandweiss, Supervisory Immigration Examiner. "These people had to eat, no provisions had been made to care for them. It is true, though, that many undeclared aliens were discovered in this fashion." When asked to explain why Immigration revoked the permits last July, he added: "That I don't know, you'll have to take that up with Washington."

Even though it has been made clear by top officials that the government should not make blanket decisions, Mr. Sandweiss stressed: "Haitians are economic refugees. When they land on the beach, they're asked: 'Are you a political refugee?' They don't know what we're talking about. It's afterwards, when they come to the hearings, that they claim to be political refugees. These are very naive people we're dealing with. If saying they're politically persecuted will keep them free, they'll claim to be political refugees."

### Ambiguous Statements

It is very difficult to get a definite answer from Haitians concerning their situation. Those who don't hurry away filled with dismay, give ambiguous replies very conscious of not wanting to say the wrong thing.

Room 1422 of Miami's Immigration building is barren and hostile to those who must wait there every day. Haitians manage to sit nervously on the edge of the chairs and listen carefully until their names are called. Many times their clothes don't fit well, probably they are borrowed; just the same, there is a certain dignity in their expression that demands respect.

"Any refugee who comes to the United States should have unhurried interviews on arrival and good interpreters. He should not be treated as a law breaker or as a criminal," insists Mr. Robinson.

The lack of experience on the part of the government in dealing with refugees from non-communist nations is evident in the Haitian situation. No official provisions have been made to care for them while their cases are being decided. After their initial interviews many have been jailed for a few days or weeks. The Haitian Refugee Center was opened to assist and, many times, to console the immigrants. It is sponsored almost solely by the National Council of Churches and by a C.E.T.A. grant given by the Federal Government. Church World Service is sponsoring a housing facility in the northern part of Dade County to house those Haitians who have nowhere else to go. The Haitian American Community Action Agency of Dade County solves cultural needs in the Haitian community; the United Methodist Church is thinking of sponsoring a program through this agency to help Haitian residents.

### A Deportation Order

While interviewing Mr. Jean Bart at the Haitian Refugee Center, we were

**Rev. Morrel Robinson (center) talks with Haitians at the Miami Haitian Refugee Center.**

***"The decisive question has become whether Haitians are economic or political refugees."***

interrupted by desperate knocks on the door. A teary-eyed man looked at the Director of the Center and began to cry hopelessly. Jean Joseph has been told by Immigration officials that he would be deported.

"I thought that when I got to the United States I would be accepted but things didn't go as well as I expected," he admitted. "My biggest problem is that I'm not working, the month's rent comes and I can't pay. I might be sent back home, if I go, I get killed, I never go back."

Some American citizens believe Haitians would present a problem if they were allowed to stay in the United States. "They're unskilled, they would have to learn English, their children would have to be put through school," said Mr. Sandweiss of the Immigration office. "That would present a serious socio-economic question. It affects the whole community: how would they be accepted? How would they be absorbed? Listen," he emphasized, "we get many nasty calls in our office. Other citizens yell at us: 'Send them back.' 'No more refugees.' 'They stink.'"

Mr. Robinson views the situation from another angle: "The problem that immigrant groups might create turns out to be to our advantage. There might be an economic shock at first, but we must consider also that this is another group of taxpayers who will perform jobs no one else wants."

### What Happens Back Home?

Most Haitian refugees, when asked what would happen if they were returned to their country, say that they would face torture, imprisonment or maybe even death. "Those who are sent back," said Mr. Robinson, "are met at the airport by U.S. State Department officials. This doesn't mean much because the last Congressional report shows that the U.S. government is not making a real effort to see that these people aren't mistreated. No one knows what happens to them."

"Our policy with the Haitians is no haphazard policy," answered Immigration Supervisory Examiner Sandweiss. "The State Department and the United Nations have gone to see what happens to those who return. Of course, they're jailed for a few days because they left the country illegally, but that's all."

Haitians are a completely new kind of refugee and it is clear that the government of the United States has still not found a satisfactory way of dealing with them. The constant changes in its policies force Haitians to live each moment not knowing what could happen next. Many are illiterate, unskilled and most are very poor; they are also hardworking, proud and respectful. Not one of them asks for charity from the government, they want a fair hearing and permission to provide for themselves and their families while their cases are being decided. If the United States is to continue fighting for human rights in the rest of the world, these two things are the least it should grant a group within its own boundaries. Even if their needs were met, the Haitians, as any exiled group, would still find it difficult to survive without a country. ■

**Answering questions at the information office at the Miami Refugee Center.**

*Raquel Puig Zaldivar is a free lance writer in Miami, Florida.*

# HAITIAN RELIGIOUS ART

There are very few countries where the visual arts are woven as tightly through the fabric of life as in Haiti, which is traditionally rich in ritual art, decorated everyday objects and paintings on buildings and vehicles. Since 1944 and the opening of the Centre d'Art Haitien, there has been a vigorous artistic scene dominated by artists without formal training.

One of the chief themes has been religion, both Voodoo and Christianity or a mixture of the two. Christian art has been stimulated particularly by commissions from the Episcopal Church in Haiti. The Sermon on the Mount (left) is part of a triptych by Wilson Bigaud, an altarpiece from one such commission. The Station of the Cross (above), also by Wilson Bigaud, places Christ in a contemporary Haitian setting.

These works are from an exhibit, *Haitian Art,* now touring the United States. It opened at the Brooklyn Museum, is now showing at the Milwaukee Art Center and will go on to the New Orleans Museum of Art.

This St. Francis and Child (c. 1946) by Hector Hippolyte mixes Christian and Voodoo symbolism. The lush background of birds and flowers often has Voodoo religious significance.

Brooklyn Museum

Asefi (1975), by Bernard Sejourne. This lovely portrait, not a religious painting, illustrates some of the increasing sophistication and formal qualities of some of the younger painters.

Brooklyn Museum

# Cause For Hope

**Wayne Jack Plumstead**

"We are fighting for the right of poor people to have something to eat," says Dorothea Rapino, director of CAUSE, the United Methodist social outreach program in Jersey City, New Jersey.

"The unemployment rate is so high here there are no jobs even for the highly skilled. This intensifies the need and makes our existence all the more crucial."

CAUSE tangled with the Merchants Association on Bergen Avenue last year, threatening its existence. The businessmen's complaint? CAUSE violated zoning laws by distributing free food.

But the real complaint, Mrs. Rapino says, was that the merchants felt CAUSE was bringing "undesirables into the neighborhood, people unlikely to patronize their shops." The businessmen urged patrons of their stores to sign petitions to oust CAUSE.

Taken to court several times by city attorneys, CAUSE incurred over $3,000 in legal fees. CAUSE's landlord, Julius Schwartz, paid most of them and defended CAUSE when it might have been easier to evict his troublesome tenant.

Judge Robert Cavanaugh, who heard the first complaint against CAUSE, said, "It is incredible that the city would take a charitable institution to court over a zoning ordinance." The Rev. Garland Pollard, pastor of Trinity UMC in Jersey City, pointed out that technically any Christian church observing holy communion violated the law. "That's how ridiculous this whole thing is!" he stated.

But in October CAUSE lost its case. "We're still trying to get the ordinance changed," Mrs. Rapino said, "but we have had to compromise." CAUSE charges a nickel a bag for groceries for the poor now, she said.

Even before the legal hassle, CAUSE required a referral letter from a clergyman or service agency for free food. "We don't simply give food away to anybody who walks in off the street," Mrs. Rapino emphasized.

What is CAUSE? The Christian Approach to Urban-Suburban Encounter began in 1971, when Neil Jones, a college student from suburban Wycoff, worked with Jersey City youth in a summer program sponsored by the city's largest United Methodist congregation, Christ Church. Confronted with urban life and the limited resources of churches there, Jones' imagination stirred. He returned to his home church and got funding to do part-time work with youth the following year, working out of Christ Church, and concentrating on problems of drug addiction.

The program seemed important

**The CAUSE Center thrift shop.**

**Dorothea Rapino (right), director of CAUSE, with a customer in the thrift shop.**

enough to Grace Church in Wycoff and Christ Church in Jersey City so they approached Dorothea Rapino, a diaconal minister and community worker in Newark, to start an outreach program in the fall of 1972. The Northern New Jersey Conference Board of Missions gave $5,000.

"I wasn't sure what direction the program should take," recalled Mrs. Rapino, "but I was sure it should be more broadly based than a youth orientation would provide."

Working from a cramped room in Christ Church, she tried to rally church resources to address community needs. "When there were potentially explosive situations such as the school desegregation plan of 1973, we sponsored forums where disagreements could be aired publicly and common understandings sought."

One of the first successes Mrs. Rapino can remember is the Saturday tutoring program. Teenagers from suburban churches such as Chatham United Methodist worked one-to-one with city children in grades one to six. From this developed SEEK, a five-day-a-week, after-school tutoring program at five locations throughout the city. Today SEEK has its own board of directors drawn from the community and a $250,000 budget funded under Title Twenty, Mrs. Rapino reports. "I encourage the community to take over whenever it can."

Encouraged by cooperation between an urban and a suburban congregation, Mrs. Rapino envisioned a larger role for the program. Like a circuit rider, she made the rounds of administrative board meetings, sharing her vision with whomever would listen. Many did, and by 1978 10 United Methodist congregations, five urban (Covenant, Christ, Clair and Trinity in Jersey City; Wesley in Bayonne); and five suburban (Chatham, First in Summit, Denville and Hasbrouck Heights) had come into CAUSE. It is governed by a Roundtable which meets monthly and is composed of two laity and one clergy from each congregation.

The agenda for a Roundtable? Employment through CETA-sponsored projects, political action to enforce better housing for the poor, "right-to-read" programs, a drop-in center for senior citizens, parents' councils in local schools, and—always—alerting suburban America to the needs of its urban brothers and sisters. To that end, CAUSE holds workshops regularly in suburban and rural churches throughout the state.

"By 1977 it was clear that we had to get away from our Christ Church identification," Mrs. Rapino recalls. "We began looking for facilities of our own." CAUSE eventually moved to its present location.

The two major projects at the CAUSE Center are the thrift shop and the emergency food distribution program.

"Both started with a need," said Dorothea Rapino. I used to keep clothing contributed by the churches in my office, giving it to people in extreme circumstances.

"I noticed that the self-esteem of the people suffered when they saw themselves as taking handouts," Mrs. Rapino observed. "They would feel it wasn't kind to turn down what was offered, and so took things they never used." Mrs. Rapino started charging a small amount for the clothing such as 25 cents a dress. "The response was overwhelming and now we are making enough income from the thrift shop alone to almost cover our rent of $1,200 per month."

Both the thrift shop and the emergency food distribution program are staffed by volunteers from member churches. One such person is 80-year-old Betty Cornog, who travels from Summit, 15 miles away. "Living in a place like Summit, one can become quickly isolated from the needs of one's neighbor's," she remarks. "But working here one never can! I believe it has made me a much better Christian. I'm getting as much, I do believe, as I'm giving."

The emergency food distribution began in 1972 when the Campbell Soup Company gave CAUSE four tons of dented food cans. "We started giving out the food and word got around," Mrs. Rapino recounted. "Before long we were introduced first-hand to the hungry of Jersey City. Even we hadn't realized how many there were."

A Food Action Committee was formed to raise money that would keep CAUSE stocked with food. The State of New Jersey funded a part-time worker who studied how to get grants for food and who advised the Roundtable on nutrition.

In 1977 CAUSE received its first grant from the National Division of the Board of Global Ministries for the food program and provided 7,000 people with a two-day supply of canned goods.

Despite CAUSE's struggle in the court over the food distribution program in 1978, Dorothea Rapino sees the blessing to this burden. "It has caused the religious community to rally around," she said, "and they have come together in a tangible way on behalf of the poor. CAUSE gives witness that God loves the world—and that love is more than a spiritual blessing, it is a very tangible love." ■

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***Wayne Jack Plumstead is pastor of First UMC in Arlington, N.J.***

# LETTERS FROM OVERSEAS

## MOZAMBIQUE

Cambine was teeming with enthusiastic women of varying ages for the biennial gathering of the United Methodist Women of Mozambique, including two lovely guests from Angola—peppy young mothers, involved in leadership of the World Federation of Methodist Women and local programs. Their witness of how women's work is advancing in that recently independent country brought inspiration to our leaders as well, and in a recent leadership-training institute of Maputo district women, there was an exciting proposal of definite steps forward in local contributions, and dues to the Central Fund of women's organization here.

All during the week, our Cambine campus was brightened by the uniforms of all of us who are members and who have "put on" the "prayer clothes," maroon jackets, black skirt and white head scarf; there is a special ceremony for the service, in the district women's meetings, at which time the rules of using the uniform are explained. They are used on Thursdays, the regular weekly meeting day, to visit sick and mourning, and in praying with them, during circuit, district and conference gathering of the women, burial service of a member, and at the Lord's Supper.

The theme of our meeting was from Acts 4:20, and we had inspirational messages based on this. The committees which met several times, preparing reports for improvement in our programs and homes were: The Christian Family, Reverence in Worship, Health and Cleanliness in the Home, and Witnessing. Mrs. Cristina Francisco Macie, wife of Vilanculos district superintendent, is the new president, and the vice-president is one of our fine Cambine leaders of children's groups, Mrs. Carlota Antonio.

We are grateful that this year has brought us the beginning of our central office, in Maputo, for women's work. The secretary, or coordinator, is Mrs. Victorina Baptista, to whom I turned over boarding department responsibilities at Chicuque in 1974. She has been supervising the three young women preparing to go to Zambia in 1979 to study in the six-month Leadership Training Course at Mindolo Ecumenical Centre. This is made possible through the Ministry to Women office from our Board of Global Ministries.

Yesterday was a beautiful service of joy in singing, as many different choirs and groups participated from the circuit. The various local instruments add much life to the singing—drums, seed-filled and reed-covered shakers, along with rhythmic dancing in joyful praises to our great God.

We are encouraged by the growth in giving among our people of the local districts, under the capable leadership of the Reverend Marcos Machava, as district superintendent. There is great enthusiasm in the district meetings, and many folks who had left off worshipping for a period, have now come back to the Christian community, as they realize the strength gained in church fellowship.

Mary Jean Tennant

***Mary Jean Tennant, a U. M. missionary, works with the strong United Methodist Women's organization in Mozambique. She lives at Cambine, a mission station offering theological, educational, medical and agricultural programs.***

## NIGERIA

We wanted to share with you some thoughts about an area with which we have struggled while here in Africa, wealth. Sometimes the local people accuse the missionaries of coming here to get rich, for in the eyes of the people here we are incredibly rich. At the same time, compared to home, no hot water, no electricity (the generator has been broken for six weeks), our isolation, and our salary level, hardly put us in the luxury bracket. Which perception is correct? There is incredible poverty here. Many people, especially those far from big villages, have no money at all and live at the barest subsistence level. They may have only one piece of clothing, one cooking pot, one hut, and food only some of the time. What should be our response in the face of such overwhelming need? If we gave to everyone who came to our door there would soon be little left, yet how can they understand if we refuse? We have no answers to these questions, but living here causes a constant confrontation with our attitude towards our wealth. We feel an inner conflict between gratefulness for all that we have, and sadness for those who have so little. Perhaps there is no solution to such a conflict, but if each of us is able to recognize it, that alone may have some meaning for us all.

Carol and John Brewer

***The Brewers are United Methodist missionaries meeting medical needs in Jos, Nigeria.***

## ZIMBABWE

*United Methodist Missionary Charles M. Miller in Salisbury, Rhodesia (Zimbabwe) has shared these reports, withholding names of the pastors.*

I am proud of my circuit and my strong members. Let me begin by saying that I am very proud of my circuit and the few members who are fully dedicated to God and who are never changed because of the situation. One day they told me that "We shall never leave you alone, and we shall never be changed by anybody from knowing Jesus as our personal Saviour." They went further to say that "We shall never change our minds from not going to church. It is true that the world has turned upside down, but our hearts will never be turned."

With this comment from my people, I go time and again to them and administer the Lord's Supper. I go to them to be with them and to give them strength.

One day I was in the church with forty-four members. It was on a Sunday. "Visitors" (these were guerillas, "terrs") came to the church and they began to ask questions: "Who told you to come to the church?" (To the congregation) "Are you not forced by this man

(meaning the pastor)?" "Is this not Muzorewa's church?" Praise God, I never answered them. But one woman rose and said: "This God we worship or who has called us to this church was there before Muzorewa, even before his great-grandfather. This God whom we worship has called us to this church. He is the creator of all things, and at last created *you* and *us*. We were never forced by anybody but we have come to thank Him for all these things. I think you also should thank Him for taking care of your life in the bushes. You faced cold, rain, hunger, nakedness, and many other troubles in the bushes. But he takes care of you. Don't you thank Him?" The speech of that woman was our salvation. They (the visitors) all walked away carrying their weapons with them. They were seven in number and said that they were Mugabe people. They said that we should say nothing about Jesus (because he is a white man) but instead speak of Nehenda.

I write to you so that you pray for me and my circuit members that they and myself shall be one. Pray and pray hard for all that are loyal to God through Jesus Christ. This experience happened to us in the first week of October at . . . I shall never forget that day.

Sincerely yours,
(A pastor)

---

Thank you very much for blessed letters which you wrote to me in which you were trying to give to we leaders some encouragement. I also thank you for your good words which made us strong.

Yes, it was true that these days are the days of difficulty and hardship. But we are happy because we are all in it and trying to pull up in everything that we are able to do in God's power.

We also praise God for His protection who had protected our members who had gone away (to town or to the bush) and those who had remained with us during these days of difficulty and hardships. It is true that life is very hard in these days. What I am sure of is that God is working with His people. We shall not fail.

We are now happier because our people are now out of the Keeps (Protected Villages) and some of our people are coming home. They are all now at their old homes. They are repairing their houses. I visited some of the homes and with people as they worked in their gardens. I had short prayers with them and they were happy to see me coming to them.

As for Harvest Sunday, the day was well prepared for all of us. However, on that day the people were not allowed to go out from the keeps or to have a gathering. It was difficult for us that day and nothing was done. However, some of the faithful members gave their promises about the gift they would make and some gifts have already come in. We all thank God for this. He worked hard with His faithful people who worked without fear.

May God bless us all.

Yours faithfully,
(A pastor)


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# LETTERS

### ARTICLES ON CHINA

Your October issue with the special articles on China has been particularly appreciated by those of us who are interested in what is taking place in China.

Thank you for your excellent publication, and the fine work you do of presenting Mission to us in a global context.

(Rev.) H. Glen Davis
Secretary for Mission Education
Presbyterian Church In Canada,
Board of World Mission
Don Mills, Ontario

### THE WINTER OLYMPICS

The 1980 Winter Olympics will be held in Lake Placid, New York which is located in the Glens Falls District of the Troy Conference of the United Methodist Church.

This is the first time in the history of the Olympic Games that a Religious Affairs Committee has an official part in the event. The United Methodist Church is one of many denominations planning special activities for visitors from around the world.

There will be daily worship services in the Lake Placid Methodist Church which is directly across the street from the Olympic Arena. Our Troy Conference Committee would like to have banners to decorate this and area churches. We feel that this would be appropriate decoration making visitors feel welcome.

We have chosen Body, Mind, and Spirit in Relationship to Our Creator God as the purpose of the banners. We hope that they will be made in a variety of colors and designs.

It is our hope that many people will want to share in this exciting international event.

Mrs. Miriam H. Arnold
Plattsburgh, New York

*The writer is president-elect of the Glen Falls District of United Methodist Women.*


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**These thoughts on "management by objectives" originally appeared in *The New York Times* (c. 1978), from which they are reprinted by permission.**

# I Am *Not* A Camera

**By Emily Herring Wilson**

WINSTON-SALEM N.C.—Not long ago, members of the Board of Stewards of the Walnut Street Methodist Church checked into the Blueview Motel, just off the Parkway. They were not there to pray. They were there to learn Management by Objectives, a trend whose price is right. For one-tenth of the entire church budget, the stewards hired Creative Management Consultants to teach them how to serve the Lord with gladness and come before His presence with a song.

In three days—a number whose significance was not lost on the stewards—they became managerial, trained to carry to the congregation a new living testimony from the Lord, via the consultants. They paid with the money that would have bought fans for the Sunday-school rooms.

It may get hot in July, but at least they will be able to state the *Key Objective* (praise the Lord), the *Critical Objective* (increase Sunday-school attendance) and the *Specific Objective* (cool off the Sunday-school rooms).

Churches, schools and community groups are buying M.B.O. because it has a name, it costs a big price, and it comes packaged. I have attended so many of these three-day conversions that I am ready to teach housewives to say "Management by Objectives" without a blink. But first I must be able to buy a Xerox machine. Xerox—the magic of the decade, the machine that duplicates anything.

Without charging you $1,000 per person for my expertise, let me share what I have learned. These meetings must be called "seminars." *Meetings* are when you slip in the back of a crowded room and hold a kid on your lap while you nod your head to vote spending $100 of the P.T.A.'s money on playground equipment. *Seminars* are when you have to hire a babysitter and buy a new gown so you can spend the night in the Blueview Motel and get a red name tag, a blue marker and a ream of paper all you own.

I recently went to a seminar at the woman's college where we used to get teary singing old school songs and weaving daisy chains and talking with professors about subjects like the Renaissance and French poetry and English history. After several days and several thousand dollars, we learned to put into the language of management the university's needs—better faculty, better students, more money.

Twenty years ago, in the parlor of Hinshaw Hill as freshmen, we came to the same conclusions, in our bathrobes and hair curlers, all shouting to be heard, carried away by love—or hate—of alma mater. After the meetings, we felt as if we had really *lived* the meaning of a liberal-arts education.

After the seminar, I felt as if I were a stick figure with arrows drawn over me labeled Objectives, Policies, Assessment, Performance Appraisal—meaningless, airless, dry, dull words amid the stacks and stacks of papers. I did not leave loving my old school. All the juices were drained out of the experience.

In women's organizations I know, the fun is gone. Time was when Elizabeth Williams ran the woman's club or the Junior League by sitting down at her kitchen table with a cup of coffee and a pack of cigarettes and the back of an envelope and an old pencil. She made a few key telephone calls and organized the year.

Today, the boards of the women's groups have week-long seminars in Palm Beach or at the Hilton Inn, paying consultants more than they used to give to the hospital nursery or the Fund for the Indigent.

It's impossible to tell who's in charge: They all talk exactly alike, in the M.B.O. language learned from failed businessmen. But one suspects the Xerox is in charge. Or the videotape machine. Or the paid consultant.

Under the old fly-by-the-seat-of-your-pants system, we all knew where we stood, who was in charge and how to swap votes in smoke-filled rooms. We knew the sheer intoxicating power of live brains and live voices. Meetings were fun. Fights were real. Language

(continued on next page)

(continued from p. 39)
had blood and guts.

I will work for my college if I love my college and I will love my college because Aristotle and Mozart and Newton and Shakespeare are talked about by intelligent men and women who are not consultants.

I will serve the Lord with gladness because He does not give me feedback in a form I cannot abide.

I will believe in anything that does not go through a Xerox—mainly blood, toil, tears and sweat.

I will not be managed by objectives.

---

*Emily Herring Wilson, who says she is a "thoroughly unmanagable and subjective person," teaches writing.*

**RISE UP AND WALK, by Abel T. Muzorewa. Nashville, 1978: Abingdon Press, 282 pages, $9.95.**

Bishop Abel T. Muzorewa has presented a very intimate and open account of the circumstances which catapulted him into a position of ecclesiastical leadership and national political life. He writes with deep appreciation for the Swedish missionary nurse to whom he attributes his survival as a premature baby. With similar appreciation he mentions by name the African herbalist from whom he received treatment in an early bout with pneumonia. Thus, from the beginning, two cultures have moulded his personality without any apparent conflict. Each culture makes its positive contribution to the formation of a national leader and world figure. This ability to draw positively from different forms or stages of civilization has aided the Bishop in his current attempt to harmonize his responsibilities as both a religious and political figure in an emerging nation.

Religious people will appreciate the Bishop's acknowledgement of the part the Church has had in his formation. Although critical of some associates and denominational policies, in general he writes positively of his experiences within the established Church. He writes of his experiences as a rural evangelist, a theological student, and a rural pastor with a parish comprising sixteen preaching points.

Following a five-year period of study in the United States, he returned to Rhodesia to become quickly and deeply involved in the struggle for human rights. This involvement in social issues brought harassment and restrictions from the Ian Smith regime; it also brought him to the attention of a dominated people seeking justice. After a brief pastorate on a mission station, a period of wider association as Youth Secretary of the Christian Council of Rhodesia, the quiet but outspoken youthful pastor was elected a bishop of the United Methodist Church.

With the exception of the final chapter, the last half of the book deals with the struggle for majority government in Rhodesia/Zimbabwe. Step by step the author reviews the rise of African nationalism, concentrating on the events since his return to Rhodesia in 1963. In even greater detail he reviews events from the time in 1971 when he was chosen to represent the African viewpoint against the Smith-Home Proposal for a new constitution for Rhodesia.

Credit: Archie Hamilton, BOGM.

*Bishop Abel T. Muzorewa*

Appendix A gives a valuable historical scan of the main events from the time the "Pioneer Column" of white South Africans and Europeans entered Rhodesia in 1890 to the present. Appendix D sets forth the internal agreement of March 3, 1978 for majority rule in Zimbabwe. The closing chapter of the book sets down ideas of the United African National Council, which Bishop Muzorewa heads, as to what constitutes freedom in an African State. The author clearly states the kind of government he foresees for Zimbabwe under his party leadership. Once again he draws from various cultures in proposing a political system that is basically African yet reinforced by positive features from other systems.

Often accused of being politically naive, one of the main weaknesses of Bishop Muzorewa's leadership, as he seeks to guide his people into the promised land of majority rule, may well be his faith in people. This is usually a good characteristic, but when applied to Ian Smith, some doubt its value. In this book even the bishop shows his ambivalence. On page 144 he writes, "I had had enough of futile conferences with Mr. Smith about a new constitution. Stop the freedom fighters and his conversations with us would once again be empty words signifying nothing." On page 146 he writes, "We realized that it was the guerrilla incursions into Rhodesia (Zimbabwe) which had forced Smith to want to talk with us as political leaders." A hundred pages and many months later the Bishop is still troubled with the question of Smith's integrity and he ponders this as they meet for the Internal Settlement talks. Then he comes to a conclusion that may well be the "Achilles heel" of his political life: he writes, "I decided to answer this question in my own way. Smith had conceded majority rule and the date to hand over, and that was enough for us." Subsequent events may well prove him wrong.

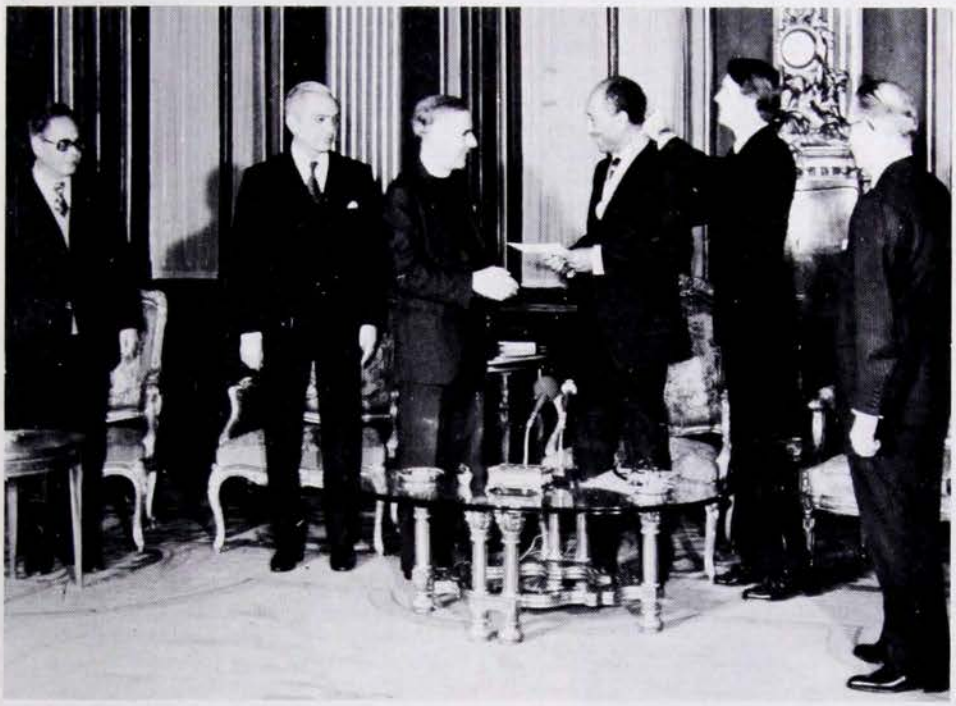
The image of Abel Muzorewa that comes through the pages of RISE UP AND WALK is that of a man caught in a whirlpool of national and global politics. He intuitively senses where there may be solid footing and tries to swim in that direction. Yes, he is interested in saving his own skin but there is a deeper motivation. He sees himself carrying the torch for his people. "The faith of the people in me was one of the heaviest crosses I have ever carried. I had to keep on trying and striving and my worries were torture." Irrespective of the future of Bishop Muzorewa in the politics of Zimbabwe, history will give him a place among those who have risen up and walked fast and far.

Dr. Norman Thomas, a close associate of Bishop Muzorewa's for many years, has done an outstanding job of transforming the notes, manuscripts, recordings, and personal conversations into a very readable biography. The latter half of the book may be too detailed with recent political events for the average reader, but for many there will emerge a very lovable and sincere man of Christian action.

Ralph E. Dodge

*Bishop Dodge was episcopal leader of the Rhodesia Area of the United Methodist Church's Central Conference for eight years prior to his expulsion by the Rhodesian government in 1964. He continued as bishop in exile until the election of Bishop Muzorewa, his former student, in 1968, at which time Bishop Dodge became "bishop for life" in a remarkable vote of confidence and gratitude by African Methodists. He and his wife are now retired and living in Springfield, Missouri.*

# THE MOVING FINGER WRITES



*The World Methodist Peace Award is given to President Anwar Sadat in Cairo. In addition to the President, Dr. Greet and Joe Hale; (from left) Dr. Sufy Abu Taleb, Speaker of the People's Assembly; Prime Minister Mustafa Khalil; and (right) the Grand Chamberlain.*

### EGYPTIAN PRESIDENT SADAT RECEIVES METHODIST HONOR

Egyptian President Anwar El-Sadat received the World Methodist Peace Award on December 13th at Abdin Palace in Cairo. The ceremony took place before national leaders and religious officials and was televised throughout Egypt.

Dr. Kenneth Greet, chairman of the World Methodist Council, cited the President's peace initiative, saying it "had ignited hopes of realizing peace in our troubled times the world over." Joe Hale, the Council's general secretary, spoke of the inspired imagination the award recognizes, stating that events over the past thirteen months had compelled the officers of the Council to look beyond Methodists in determining this year's recipient.

President Sadat accepted the award "on behalf of the Egyptian people whose commitment to peace is an integral part of our faith and way of life." The President wore the decoration and gave his address in both English and Arabic.

Following the ceremony, Mr. Sadat expressed confidence that a peace agreement would be achieved with Israel. "I want now to invite you to be present for the signing of the treaty on Mt. Sinai," he told the Methodists.

### PROPOSAL ON CHILDREN'S TV ADS ATTRACTS ECUMENICAL SUPPORT

Twenty-five representatives of Protestant and Catholic organizations affiliated with the Interfaith Center for Corporate Responsibility (ICCR) have supported a proposal before the Federal Trade Commission which would restrict advertising on children's television.

The three-part recommendation of the staff of the federal agency includes a ban of all advertising on programs aimed at the very young, a ban of advertising for sugared products for older children and the placement of reconstructive ads for children's programs, paid for by advertisers, warning of sugar abuse.

Among the organizations supporting the measure is the Women's Division of the UM Board of Global Ministries.

In addition to the staff suggestions, the members of the National Council of Churches-related organization said, "We hope that companies will begin now to regulate themselves voluntarily."

Television advertising directed at children is particularly heavy in the afternoon hours when schools let out and on Saturday mornings.

In October, 1977, and again in April and May of 1978, ICCR members surveyed several of the larger corporations in the U.S. to determine their attitudes toward the proposed ruling and their general attitudes toward children's television.

Of 33 corporations contacted in 1977, 28 responded to the two questions: "How has the company modified advertising practices to children in order to accomplish the dietary objectives expressed by the Senate Select Committee on Nutrition and Human needs?" and "What is our company doing to counter the trend of advertising less nutritious foods on Saturday morning television when the audience is composed mainly of children?"

The companies contacted were those in which one or another religious agency holds stock. Dissatisfaction with voluntary restraints led ICCR members to support the FTC proposal.

In January 1977, the Senate Select Committee on Nutrition and Human needs announced six basic dietary goals for citizens of the U.S. The committee also recommended a shift of advertising from less to more nutritious foods, particularly for children.

The ICCR group included the survey's results, on tables, to the trade commission with its statement. They stated that, in addition to the Senate Select Committee's recommendations, they base their support for the FTC proposal on the United Nations General Assembly declaration of 1979 as the International Year of the Child.

The signers cite principles of that declaration that "the child shall in all circumstances be among the first to receive protection and relief," and "the child shall be protected against all forms of neglect, cruelty and exploitation. The child shall not be the subject of traffic in any form."

One of the signers of the statement, Stewart M. Hoover, of the Church of the Brethren, submitted separate comments to the FTC.

"Most parents, regrettably, don't watch television with their children, but the effect of television they feel most keenly is the effect it has on trips to the supermarket, Christmas gift desires, and breakfast eating habits," Mr. Hoover said.

Mr. Hoover said he supported the proposed rules, which include "corrective" advertisement explaining the detrimental effects of sugared products on children's health.

He contended that "children's advertising is outside" the restrictions of First Amendment free speech rights and that parental "responsibility cannot be depended on to mute negative impacts of messages."

Further responding to critics, Mr. Hoover said, "Even if the rule results in a reduction of advertising money for children's television, broadcasters will still have to program for children in order to meet (Federal Communications Commission) license obligations."

He called the proposed rules "reasonable remedies" and said they "recognize the special needs and developmental progression of children."

He noted that the new rules are not "punitive" but "corrective."

"Let me paint another picture for you," Mr. Hoover stated, "one that describes the instructions we as a society give to our teachers, parents, and others to work with children. To them we say, '. . . these children are precious, they are the future. Cherish them, nurture them, care for them.' To television, we say, '. . . these are consumers, socialize them to be efficient consumers.' "

In addition to the Church of the Brethren, organizations represented in the statement include: the Sisters of St. Joseph of Peace; the Coalition for Responsible Investment, New York; the Mid-Atlantic Coalition for Responsible Investment; the Christian Church (Disciples of Christ); the New England Catholic Coalition for Responsible Investment; First Presbyterian Church (Southern), Florence, Ala.; the Sisters of Charity of New York and New Jersey; the Society of Jesus; the Western New York Coalition for Responsible Investment; the Province of St. Joseph of the Capuchin Order; the Midwest Coalition on Responsible Investment, St. Louis; the American Baptist Board of National Ministries; the Eighth Day Center, Chicago; the United Church of Christ Board for World Ministries; the Ursuline Congregation of Thildonck, the Dominican Sisters of the Sick Poor and the Maryknoll Fathers.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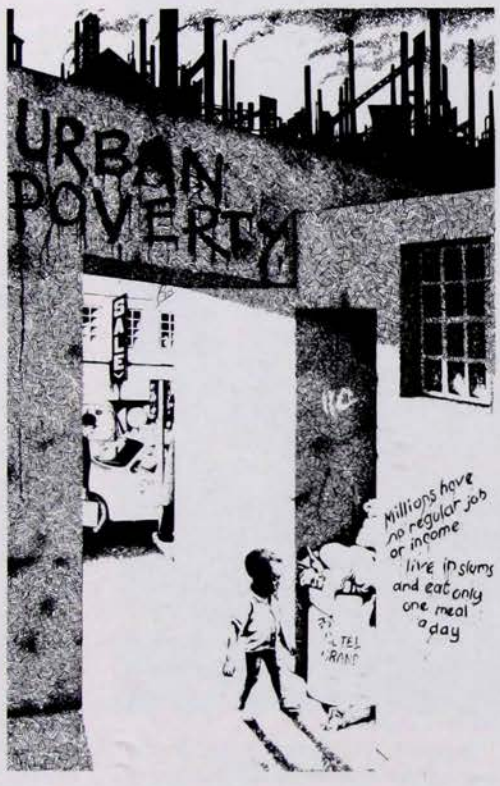


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## SINGAPORE CHRISTIANS TOLD: TEMPER ENTHUSIASM WITH TACT

The Inter-Religious Organization (IRO) of Singapore has issued an appeal "for tolerance in the propagation of religious beliefs," directed particularly at Christians. It deplored what it calls the "overenthusiasm" which some people bring to door to door "religious propaganda which has resulted in a somewhat insensitive approach to adherents of different religions."

The IRO said the appeal was directed to all religions, but particularly to the Christian community engaged in evangelistic efforts. It was issued coincident with a Billy Graham crusade here, but did not mention it.

Also, said the IRO, Christians "have many groupings and subdivisions who are subject to no external control, yet who by exercising their right of individual freedom may affect the reputation of Christianity in the eyes of adherents of other religions, in a way that may lead to unnecessary misunderstandings."

According to the interreligious group, "it is understandable that keen young people, especially new converts, should be so moved by the new life they have found that they want to shout it from the housetops. That is witnessing to their faith. But it is a different matter when they move on from that to implicit or explicit criticism of the convictions of the people they are talking to."

Such action, the statement says, "is not only likely to become counter-productive but even to arouse an opposition which would threaten the religious harmony of Singapore."

The IRO expresses the hope "that leaders of all religious groups will advise their keen young propagandists to temper zeal with wisdom, and enthusiasm with tact, and to remember that what counts is personal trust and friendship rather than a blind and unthinking challenge."

## MARTIAL LAW IN TURKEY HALTS FACTIONAL RIOTS

The Turkish Parliament has given overwhelming endorsement to the government's declaration of martial law in a bid to halt serious rioting between leftist and rightist Muslim religious factions in the country.

Three days of religious and political conflict in eastern Turkey, centering on the south Anatolian city of Karaman Maras, left more than 1,000 people wounded and reduced sections of the city to rubble.

At least 100 persons have died in a weekend of sectarian clashes.

The roots of the crisis lay in the rivalry between Sunni Muslims, who represent about 80 per cent of Turkey's 43 million

Religious News Service Photo

### PRESIDENT CARTER RECEIVES BIBLE AWARD

*Donald E. Procknow, president of the Western Electric Company, who is this year's National Bible Week chairman, is shown at the White House as he presented President Carter with a 30-volume Anchor Bible (a series of translations and commentaries published by Doubleday & Co.).*

*The award was made in recognition of the President's participation in the 38th National Bible Week, sponsored by the Laymen's National Bible Committee.*

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people, and the minority Alawite Muslims, a sect related to the Shi'ite branch of Islam.

Fighting between right-wing Sunni Muslims and leftists among the Alawite (Shi'ite) Muslims is estimated to have cost the lives of 1,000 people in 1978.

The latest outbreak of violence began on Dec. 22 in Karaman Maras, which, like many cities in eastern Turkey, has a large proportion of Kurdish-speaking (Alawite) Shi'ites.

Two leftist teachers belonging to the Shi'ite sect were shot and killed by Sunni rightists. The next day, Sunni Muslims tried to disrupt religious ceremonies for the two slain teachers, and fighting spread through the city.

Martial law was imposed in 13 provinces with concentrations of members of both sects.

The decree was approved by Parliament by a vote of 450 to 1, with one abstention.

Prime Minister Bulent Ecevit, who is known to favor civil liberties, said he reluctantly decided that imposition of martial law was imperative, at "this time" to preserve Turkey's national unity.

(RNS)

### SCOTLAND'S MAJOR CHURCHES PLAN EVANGELISM DRIVE

Like England, which will launch a National Initiative in Evangelism on Jan. 22, Scotland's major churches plan a similar Initiative stressing the same objectives.

The Initiative is a long-term evangelistic project to spread the Christian message in this country. It has come from the Scottish Churches Council and has a four-fold list of objectives—to raise the level of Christian commitment in the Churches, to promote a growing Christian presence in the life of the nation, to equip Christians of all Churches for their witness to Christ, and to share in united evangelistic witness.

Leaders of the Churches concerned, including the Rt. Rev. Dr. Peter Brodie, moderator of the General Assembly of the national Church of Scotland and the Most Rev. A.I.M. Haggart, Primus of the Scottish Episcopal Church, have signed a joint statement calling on all Christian people to commit themselves to carry out a reappraisal of their life and work with a view to witness together and, further, to commit themselves to the four objectives.

The Roman Catholic Church in Scotland, which is not a full member of the Scottish Churches Council, has been closely involved in preparations for the project and its bishops have issued a statement welcoming the National Initiative in Evangelism.

"For our part," they said, "we pledge ourselves to the implementation of Pope Paul's inspiring document, "Evangelization in the Modern World," and to the renewal of the Church in accordance with the principles of the Second Vatican Council and we reaffirm our own commitment to work towards Christian unity."

The other denominations in the National Initiative are the United Free Church of Scotland, the Congregational Union of Scotland, the Baptist Union of Scotland, the Methodist Synod in Scotland and the Churches of Christ.

The Rev. Andrew MacRae, chairman of the National Initiative Executive and secretary of the Baptist Union of Scotland, told a news conference here that the project reflected a worldwide "groundswell of interest" in evangelism.

He emphasized that it was not their intention to dictate the form that the outreach should take. "We see ourselves as encouraging local initiatives," he said.

The project will begin with a period of reappraisal (which is already under way in the Church of Scotland), followed by a


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(RNS Photo)

**POLICE CHIEF BECOMES A PRIEST**

*CHICAGO—The Rev. Harry Walsh, left, helps Bishop James W. Montgomery serve Communion on Dec. 17, after his ordination as an Episcopal priest at the Cathedral of St. James in Chicago.*

*Dr. Walsh, who is chief of police in Buffalo Grove, Ill., will continue to serve in this capacity while also performing his ministerial duties.*

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period of training and then outreach.

Dr. Ian Doyle, a secretary of the Church of Scotland Home Board, said the goal is to make congregations more "missionary minded."

(RNS)

**AN "ARMS BAZAAR" IN CHICAGO OPPOSED BY RELIGIOUS GROUPS**

A coalition of some 50 groups has joined a Church of the Brethren-led effort to block an international arms exhibition planned for mid-February near O'Hare Airport.

The exhibition, called Defense Technology, '79, is scheduled Feb. 18-21 at the O'Hare Exposition Center in suburban Rosemont.

The coalition, according to Ron Freund, Clergy and Laity Concerned Midwest coordinator, has asked the mayor of Rosemont and residents of the village to oppose the show, petitioned the U.S. Department of State to block the show and has visited and written to the companies sponsoring the show.

Mr. Freund said some of the visits were successful and that seven defense contractors have agreed not to participate: General Motors-Detroit Diesel, General Electric, Sylvania, Motorola, Northrup, Beech Aircraft and Honeywell.

Coalition leaders said that the exposition, planned by Conference Management Corporation, of Greenwich, Conn., had originally been scheduled for May 1978 in the Miami Beach Convention Center, but was rescheduled when public opposition grew intense.

The arms bazaar has been billed as one of the world's most outstanding defense marketing strategems. The sponsors say they have invited 40,000 leading defense "decision-makers" throughout the Western and Third worlds. (RNS)

# REJOICE IN THE LORD ALL WAYS

**Rejoice in the Lord**

*Bruce MacDougall; foreword by Bruce Larson.* Share the experiences of MacDougall, executive director of Faith at Work, Inc., in Canada, as he matures as an overcoming Christian. Dealing with the realities of personal spiritual growth as businessman, husband, father, and minister forced him to discover the significance of biblically rejoicing in the Lord at all times and in all circumstances. $6.95

**Faith and Freedom: Toward a Theology of Liberation**

*Schubert M. Ogden* traces the background and development of liberation theologies (ethnic, women's, third world) and relates freedom with responsibility. $3.95, paper

**Talk with Us, Lord**

The Joyful Adventure of Prayer

*Jayne Lind* explores practical areas of prayer—definitions, how to pray, faith and prayer, unanswered prayer, prayers of surrender, healing, and praise. $6.95

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William Barclay discusses both testaments and Apocrypha. $1.75, paper

**The Word Became Flesh**
E. Stanley Jones pens a full year of daily devotionals. $2.50, paper

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**THAILAND OFFICIALS RESCUE LITTLE GIRLS FROM SLAVE FACTORY**

*A group of Thai girls, ages 8 to 15-years-old, eat a nourishing meal provided by the Government Welfare Center in Bangkok, after their recent rescue from a "slave factory" where they had worked at forced labor for years.*

*Abused and abandoned, the 21 youngsters have little chance of ever seeing their homes or families again. After years of laboring 12 hours a day on starvation rations that killed two of their number, the children cannot remember relatives' names or addresses and no one has come forward to claim them.*

## CHRISTMAS IN EASTERN EUROPE WAS MOST RELAXED IN YEARS

For millions of Christians in some parts of Communist Eastern Europe, Christmas this year was one of the most relaxed since the area fell to Communist rule after World War II.

In Poland, the most Roman Catholic state in the Soviet bloc, Christmas was special even by Polish standards.

Full churches on Sundays, overflowing on all special feast days of the Christian year, are commonplace in Poland. But with a former Polish cardinal now Pope, church services on Christmas were marked by special fervor.

Even the Communist controlled media in Poland remarked on the fervor and devotion of the people in crowded churches throughout the country.

Pope John Paul II's Christmas message to the Polish nation was read at all Christmas Masses, and in places like Cracow, the Pope's former archdiocese, loudspeakers were set up to accommodate the thousands unable to get inside the churches.

Elsewhere in Eastern Europe, Christmas was marked by special observances. For the first time, for example, the Christmas message figured on television in East Germany, whose regime until very recently was one of the most unbending toward all churches.

In Hungary, Roman Catholic, Lutheran, and Calvinist churches all held special Christmas services. These Christian Churches, together with the Greek Catholic, take turns in weekly radio religious programs, with fortnightly services for the tiny Jewish community.

On Christmas Eve in East Germany, two programs of Christmas music were broadcast over the state network. On Dec. 26, the state-controlled TV network telecast a "Weilnachts (Christmas) Kantate," given by

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a church choir against a filmed background from several churches.

Rumania and Bulgaria still do not even allow a public Christmas holiday. But a new mood of what has been called "national" feeling in Bulgaria prompted state radio and TV to program Orthodox church music and traditional Christmas hymns and songs.

The Russian Orthodox—and other Eastern Churches—observe Christmas on Jan. 6.

(RNS)

### SOVIET KGB CRACK DOWN ON CHURCH EDUCATORS

Soviet secret police are reported to be cracking down on a four-year-old Orthodox religious education movement that began in Moscow and has spread to several other Soviet cities.

The founder of the movement has been arrested, one participant has been committed for compulsory psychiatric treatment and another has lost her job.

According to reports from Moscow, Alexander Ogorodnikow, founder of the Religious Youth Seminar movement, was arrested by the KGB on a train outside of Moscow on Nov. 25 on charges of "parasiteism." He had earlier been dismissed from his Moscow University position for "religious activities."

Meanwhile, it was reported by Anatoliji Lewitin-Krasnow, an Orthodox writer now living in Lucerne, Switzerland, that the Soviet secret police had arrested Alexander Kuskin, 29, and placed him in Psychiatric Clinic No. 1 in Moscow. He was an enrolled member of Mr. Ogorodnikow's Religious Youth Seminar.

Mr. Kuskin was arrested at the Moscow Institute of Synthetic Textiles where he was employed as an electrical engineer. Colleagues said he was ridiculed as a Christian at the psychiatric institution, and given drugs which "addled his senses."


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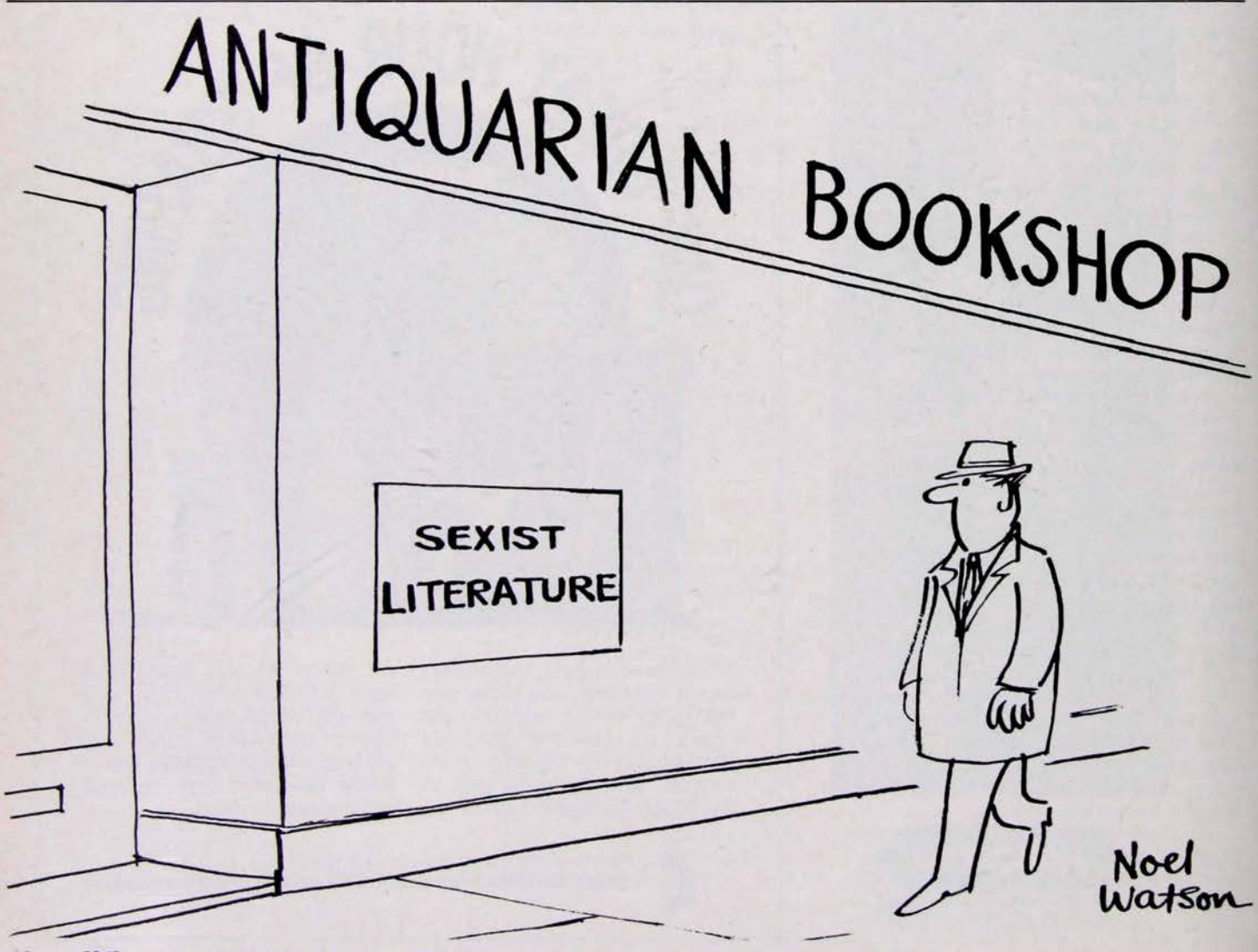
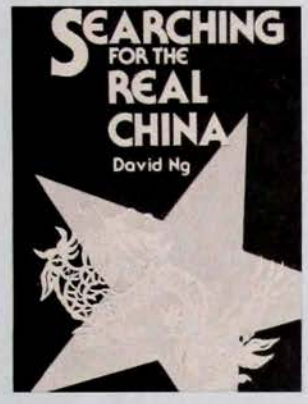
The March issue will be entirely on the theme of Church Development around the world, including an examination by Charles Tabor on trends in church development, David Gill on changing perceptions of the local church, and stories of such places as Papua New Guinea, Tongan churches in the U.S., Ecuador, Birmingham, Alabama, Baltimore, and Africa. Also, Brooklyn, New York, Japan, as well as problems of church extension and loan programs in the U.S.



## BASIC RESOURCES ON CONTEMPORARY CHINA

**CHINA: SEARCH FOR COMMUNITY,** by Raymond L. Whitehead and Rhea M. Whitehead. The authors give an historical perspective and review of what has happened in the past half century. The book faces the fact of loss of individual freedom but reports that certain basic human needs for food, shelter, clothing, medical care and employment are met more fully than in many Western lands. Why? The authors point to an affirmation of human values and a deep search for community. The book enables us to see our own society more clearly in its strengths and weaknesses. $2.75




**SEARCHING FOR THE REAL CHINA: A GUIDE FOR CHRISTIANS,** by David Ng. Provocative ideas, group procedures and session plans for youth and/or adult groups; designed to help users grow in their understanding of their values and make best use of available resources on China. $2.25

**THROUGH THE MOONGATE,** by Leonard and Carolyn Wolcott. For late elementary boys and girls, this anthology tells of the China that was, and the China that is today through stories, drawings, poems and music. $4.00

**PANDAS IN THE PARK,** by Audrey McKim. For early elementary boys and girls, this is an updated version of the earlier book—a picture visit with children in the People's Republic of China. $1.75

**THE GUIDE ON "CONTEMPORARY CHINA" FOR TEACHERS OF CHILDREN,** by M. Agnes Peebles and Leonard and Carolyn Wolcott. This is a dual guide for *Through the Moongate* and *Pandas in the Park*, offering teachers background information and creative ideas. $3.50

**CHINA LOOK: IDEALS OF LIFE IN POSTER ART.** A set of six full-color art prints imported from the People's Republic of China picturing Chinese life. Useful for stimulating interest in the study and for discussion of Chinese and Western Values. $6.95

**MAP 'n' FACTS: CHINA.** A three-color 25 x 35 inch map showing China and its relationship to surrounding nations, complete with sketches on the map and basic information on China including population, ethnic groups, industry and agriculture. $1.95

## AUDIOVISUALS

**CHINA TAKE THREE.** A color filmstrip with cassette and guidance, giving impressions of China by recent visitors from a variety of backgrounds. $12.

**CHINA SLIDE SET.** 20 color slides including art title slide, showing contemporary China. Reading script is included. $6.00

**ONCE UPON A HORSE.** Art filmstrip with revised script and cassette tape. Chinese folk tales are featured, and the cassette also includes songs from old and new China. Kit, $12.95. (Those who already have the filmstrip *Once Upon A Horse* may purchase cassette and guidance material for $6.00)

All materials listed may be ordered from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

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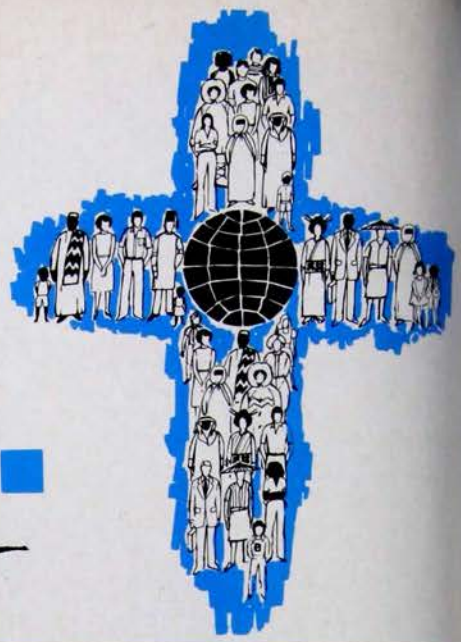

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Fill in the form and attach to your entry.

### SPECIFICATIONS

Every entry must be identified (name, address, church, conference, age category—under 16/over 16). Attach form. (Duplicate for each entry.)

*POSTER* The poster should include a slogan. Image size should be 20x28". All work should be mounted on poster or illustration board with a 3" border on top and sides and 4" on bottom. Finished size with border is 26x35" if vertical and 27x34" if horizontal.

Any medium, such as oil, watercolor, poster paint, casein or acrylic; photos, photostats, montage or collage alone or in combination with art, is acceptable.

*STORY/ARTICLE* Approximately 1500 words, typed double-spaced on 8½x11" bond paper.

*PHOTOGRAPH*

black and white:

minimum size—5x7" mounted on 8x10" illustration board

8x10" or larger, mounted

up to 5 prints may be submitted (identify each) Do NOT send negatives (negatives may be requested on loan for selected photos)

color: color slides only

up to 5 slides may be submitted

each should have name and address on mount

RULES

1. No Board of Global Ministries staff or directors are eligible.
2. All entries must be postmarked no later than May 15, 1979.
3. All material becomes the property of the Board of Global Ministries. Publication rights, exhibit use reserved.
4. Any eligible person may enter any or all categories.
5. All entries must be clearly marked with name, address, age category, local church name, and annual conference. Entries by groups (local church, church school class, United Methodist Men, United Methodist Women, and annual conferences) are acceptable and should be clearly identified as such.
6. **Recognition will be given at the National Convocation on Christian Mission in each category (under 16/over 16) and recipients notified.**