

new world outlook

MARCH 1980



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New Series Vol. XL No. 7

• Whole Series Vol. LXX No. 3

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Pieta, by Vincent Van Gogh (1853-90)
Three Lions 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. (ISSN-0048-8812)

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PHOTO CREDITS

P. 8, Eric Glenn Johnson; P. 10, Diana Davies; Pp. 11 (bottom), 14 (top center and bottom), 15, 21 Religious News Service; Pp. 11 (top), 12 (top), 16, 18, World Council of Churches; P. 12 (bottom), Richard Wilson; P. 14 (top left), Archie Hamilton; P. 14 (top right) UPI; Pp. 22, 23, 24, 25, 26, 27, T. Brooks Shepard; Pp. 28, 29, Wyoming United Methodist Conference; Pp. 31, 33, Nancy Veglahn; Pp. 34, 35, 36, William B. Hutchinson; Pp. 37, 38, Norman S. Hudson.



MISSION MEMO

News and Analysis of Developments in Christian Mission

March, 1980

Middle East. A special panel of the National Council of Churches working on a proposed new statement of policy on the Middle East has gone on a two-week fact-finding tour of the area Feb. 26 - March 10. The group, chaired by NCC First Vice-President Tracey K. Jones, Jr., who is also general secretary of BOGM, will visit Lebanon, Egypt, Syria, Jordan and Israel. The group will include heads of denominations and NCC officers and staff, such as UM Jeanne Audry Powers, currently NCC Vice-President for Faith and Order. The panel, which has been briefed by U.S. Ambassador Sol Linowitz, held hearings in February in New York and Washington. These hearings were boycotted by 17 Jewish organizations, who objected to what they termed a bias in the hearing process and the issues chosen for discussion.

Laity Address. Five persons have been selected to present the Laity Address at the UM General Conference in Indianapolis on April 16; the first time that a cross section of laity has composed a formal statement to the denomination's highest legislative body. The names were announced by Pat Stroman, head of the 17-member committee which drafted the message, analogous to one prepared by the bishops of the denomination and read at the opening of the Conference. Those chosen by the laity committee are: Anita Arraya, a native of Chile and active in the Latin American UMC, Long Beach, Calif.; Donna Morrissette, of Pensacola, Fla., a college student and former officer of the National Youth Ministry Organization; Christopher Mitchell, of Shelby, N.C., a college student and former chair of the NYMO; Hazel Decker, Jacksonville, Texas, an active leader in United Methodist Women; and John Thomas, Brazil, Indiana, speaker pro tem of the Indiana House of Representatives and a former national president of United Methodist Men.

Iran. As the United Nations Commission of Inquiry heads for Iran, the president of the National Council of Churches has urged private groups working for the release of the hostages to curtail their efforts and support those of the United Nations. The Rev. M. William Howard, speaking after a meeting with UN Secretary General Kurt Waldheim, said that "the proliferation of private groups, religious and non-religious, who seek in some way to negotiate a solution only serves to confuse the situation precisely when it is becoming clearer and more manageable." ...In a related development, the UM Board of Church and Society executive committee voted to continue its involvement in a mail service and communication program involving staff member John Adams conditional upon "assurances of appropriateness." BCS general secretary George H. Outen said that "we do not intend to impede the progress of the UN" in any negotiations. Adams and American Indian leader John Thomas have been carrying out the mail service between the

U.S. hostages and their families. The program is privately funded....In another development, UM bishops were asked to urge their churches to observe Ash Wednesday as a "day of repentance and intercession re the U.S. and Iran." The request came in a mailgram from Bishop Ralph T. Alton, president, and Bishop James K. Mathews, secretary of the UM Council of Bishops.

Sex Films. After review by its standing committee on Family Ministries, the UM Board of Discipleship has decided that it will no longer own, possess or use any sexually explicit films. The films, part of a Human Sexuality Forum for Adults, had been under attack since newspaper accounts of their use had been printed around the country. At a meeting of the BOD, the Family Ministries committee was authorized to review the entire human sexuality program. Five members of the committee, chaired by Bishop C. Dale White of Princeton, N.J., participated in the entire Forum which they praised but said that "there are alternative resources (for the sex films) that can be used effectively in furtherance of the objectives of the program that will be more broadly affirmed by participants and by the members of the UMC." BOD general secretary Melvin G. Talbert concurred with the decision. Among the most vocal critics of the films had been a number of UM bishops.

Giving. Sparked by strong increases in support for world hunger and emergency relief needs, UM members in the U.S. and Puerto Rico gave a record amount to support the benevolent and administrative work of their denomination at the national and world levels in 1979. According to a report released by the General Council on Finance and Administration, the amount was \$72,535,952, up 7.33 per cent, and including \$12 million for hunger and emergency relief. Not included in this figure is some \$1.4 billion spent at local and regional levels. Of 20 funds covered in the report, 13 showed increases in 1979, with the largest surge (87 percent) going to the United Methodist Committee on Relief. The largest single fund was \$23,549,963 for World Service, the denomination's basic program fund; this was a decline from last year and represents 94.3 percent of the annual goal. Other funds showing a decline were the Ethnic Minority Local Church Advance Specials (down 18.76 percent), One Great Hour of Sharing (down 4.43 percent), World Service Specials (down 3.43 percent), World Communion (down 2.66 percent), Interdenominational Cooperation (down 2.22 percent), and the General Administrative Fund (down 1.32 percent).... United Methodist Women undesignated giving to the Women's Division of BOGM was up 2.28 percent to a total of \$14,819,746. Together with investment income, interest on the permanent fund and miscellaneous income, the General Fund total for 1979 was \$15,233,753. Designated giving including the Call to Prayer and supplementary giving are still being tabulated. General Fund monies are used for Women's Division administration and program and for overseas, U.S. and educational mission work.

Personalia. The Rev. Dennis R. Fletcher, a retired executive of the National Division of BOGM where he served from 1947 until 1974, has been appointed executive director of Gulfland Assembly, Waveland, Miss., an historic religious, educational cultural and recreational center for black Methodists of the Southeastern and South Central Jurisdictions....Rev. Ivan J. (Toby) Gould, 43, former pastor of the First United Methodist Church in New Haven, Conn., has been named the first executive secretary for ministries with persons with handicapping conditions by the Health and Welfare Ministries Division of BOGM. He has pastored churches on Long Island

in New York and served on the staff of the WCC Faith and Order Secretariat. ...The General Assembly of the Evangelical Methodist Church in Uruguay has re-elected Margarita Grassi as president of the church....Rev. Johanna Mbogori, general secretary of the Bible Society of Kenya, has been elected presiding Bishop of the Methodist Church of Kenya succeeding Bishop Lawi Imathu who has held the position since 1970....Dr. Marvin and Carolyn Piburn, missionaries on furlough from Rhodesia, are assisting at Red Bird Mission Hospital, Beverly, Ky., which is suffering from a critical shortage of physician services due to the departure of two staff doctors to other practices. A family practice physician and a pediatrician are urgently needed. Anyone interested should contact Douglas Webb, Administrator of the hospital....Rev. Gunnar J. Teilmann, a UM missionary since 1949, was among 18 social workers honored by the Ministry of Social Affairs of the Republic of Singapore....Mrs. Bonnie L. Totten of Fayetteville, N.Y., was named 1979 Woman of the Year in Religion by the Syracuse Women of Achievement. She is secretary of UMCOR.

Egypt. A revision of the constitution in Egypt has led to fears among Christian groups that they will be discriminated against. The fears are based upon the possibility that the Koran will be the only source of reference for Egyptian legislation and that as a result, non-Muslims will not be able to take up positions of responsibility, the construction or restoration of churches will not be permitted, nor the acquisition and possession of land. In court, a non-Muslim would not be permitted to file a law suit against Moslems. The Egyptian Coptic Patriarchate asked a year ago that the government take into account the UN Universal Declaration of Human Rights so that all religious groups would be given the same rights before the law. American, Canadian and Australian Coptic societies have sent telegrams to President Sadat of Egypt, asking him to keep his promise to respect human rights.

Deaths. The Rev. George A. Buttrick, 87, widely-known professor, preacher and author, died in Louisville, Ky., Jan. 23. A native of England and a Congregationalist minister, he was pastor of Madison Avenue Presbyterian Church in New York City for 27 years, served as general editor of The Interpreter's Bible, and taught at a number of seminaries....Retired UM Bishop Gerald H. Kennedy, 72, died in Laguna Hills, Calif., on Feb. 17. Head of the Los Angeles Area for more than 20 years, he was the author of 26 books and considered one of the nation's outstanding preachers. Featured on the cover of Time Magazine in 1964, he had been elected to the episcopacy at the age of 40....Rev. John H. Ness, 88, retired general secretary-treasurer of the former Evangelical United Brethren Church Board of Pensions, died at the Otterbein Home, Lebanon, Ohio, Feb. 15. One of his sons, John H. Ness, is executive secretary of the UM Commission on Archives and History....Mary E. Shoemaker, a retired deaconess with 44 years of service in the U.S., died on Jan. 8.... Rev. H. Louise Perry, a retired deaconess and former missionary to Japan, died Jan. 26....Caroline Schaich, 91, a retired deaconess with 38 years of service, died Jan. 31 at Cincinnati, Ohio....Nina M. Stallings, 89, a missionary in China for 36 years and later in the Philippines, died Jan. 19 at the Brooks-Howell Home, Asheville, N.C. A rural worker, college professor and church builder, she travelled through all provinces of China and served at Yenching University in West China during World War II....Anthony Towne, author, poet and close associate of author and theologian William Stringfellow, died Jan. 28 in Westerly, R.L. He and Stringfellow were indicted for hiding Jesuit priest Daniel Berrigan in their Block Island home during the Vietnam War. The charges were later dropped.

Jews. The Jewish population of the U.S. is moving in increasing numbers from the Northeast to the Sun Belt, according to the 1980 edition of the American Jewish Year Book. Warning that the figures represent the best possible estimates rather than hard figures, the editors give the world Jewish population at 14,396,000 (an increase of 110,000). The U.S. figure is 5,860,900 or 2.7 percent of the total population. Among other nations, some figures are Israel, 3,135,000; USSR, 2,666,000; France, 650,000; Great Britain, 410,000.

CIA, FBI and the Draft. A number of church officials and bodies have objected to proposals now under consideration by Congress relating to items in President Carter's State of the Union Message. On the question of a charter for the Central Intelligence Agency, BOGM officers Bishop D. Frederick Wertz and Bishop Roy C. Nichols and staffers Tracey K. Jones, Jr., and Lois C. Miller have sent a telegram to President Carter protesting proposals to allow the CIA to use overseas missionaries as agents, stating that they "are emissaries of the Christian churches and the integrity of their position needs to be protected." NCC general secretary Claire Randell had earlier protested the use of missionaries and clergy as informants or agents. UPUSA Stated Clerk William P. Thompson testified before the House Judiciary Committee against allowing clergy to serve as undercover agents or informants of the FBI.... Two UM agencies and three bishops have voiced strong opposition to the proposal for reinstating registration for the military draft. The Commission on the Role and Status of Women and the executive committee of the Board of Church and Society took separate actions on the matter at their recent meetings. Earlier, Bishops Edward G. Carroll of Boston, Jack M. Tuell of Portland, Ore., and Joseph H. Yeakel of Syracuse, were among a group of prominent religious leaders who signed a statement of opposition to the proposal.

The Law and the Profits. The National Conference of Catholic Bishops and a Los Angeles-based religious music publisher have settled out of court a \$8.6 million suit which alleged that as many as 10,000 parishes had "pirated" hymns and hymnals from the company. F.E.L. Publications had asserted that its songs were being used without permission or payment in 15 dioceses around the country. The company is best known for its song, "They'll Know We Are Christians by Our Love."



EDITORIALS

SENDING SIGNALS TO WHO?

The recent Soviet sending of troops into Afghanistan and the continuing instability in Iran and the Persian Gulf confront the United States with the delicate task of responding in a way that is both firm and yet not itself one that will merely add fuel to the flames. This is particularly difficult in an election year when both the American people and particularly the Washington establishment feel angry and frustrated. Unfortunately, President Carter, in his State of the Union message, did not get the balance right. Instead, he played to the current bellicose mood in Washington.

Several specifics might be cited. Even Senators not noted for their dovishness, such as Henry Jackson of Washington, have questioned the usefulness of the so-called "Carter Doctrine" of a military response in the Persian Gulf as being an empty threat, which the U.S. cannot back up at this point. More importantly, it seems to imply that the fate of the area is one to be settled between the superpowers, regardless of the wishes of the citizens of the region. Yet again, it seems to imply continued U.S. dependence on imported oil rather than any sustained program of conservation to break that dependence.

Even more puzzling is the reinstatement of draft registration. The President insists that this is not the first step in going back to the draft as a substitute for a volunteer armed forces. And yet figures seem to show that there is no real need for registration.

(We leave aside here the whole question of the registration of women, which seems only diversionary in this context. If there is a real need for a registration system, it should probably be completely reexamined to broaden the age range as well as to be sexually inclusive. But is such a system needed at all at this time?)

One cannot avoid the suspicion that the main reason for the draft registration call is symbolic—to be seen to be doing

something. But a process once started tends to develop its own momentum and real need has to be demonstrated before anything so fundamental as the draft is started up again.

The move to remove restrictions on intelligence agencies is an example of taking advantage of a situation to do something the intelligence community has long wanted. Again, there is no indication that in either Iran or Afghanistan, the U.S. suffered from an intelligence failure. Certainly, the U.S. government had ample warning that admitting the Shah to this country would have serious repercussions in Iran. Some of the proposals, such as removing the ban on clergy, journalists and academics serving as intelligence agents or informants, are foolhardy in their recklessness. These proposals must be looked at very carefully indeed.

The underlying question here is whether the Carter administration, in the words of George F. Kennan, "overreacted" to the Soviet move into Afghanistan. Others, more cynical, see this as an election year maneuver. There is no question that many of these proposals are popular, both in Congress and with the general public. Whether they are wise is another matter.

There is a third possibility. The Carter administration, reversing the advice of Theodore Roosevelt, likes to talk tough and act more moderately than its rhetoric would suggest. In current parlance, this is known as "sending signals." The danger in this approach is that the signals will affect the reality. The current signals are clearly meant to show that the U.S. is in charge in a dangerous situation. One may ask whether we live in the kind of a world where that assurance can be made. No draft registration can alter the nature of nuclear warfare. No threats are likely to make the peoples of a region accede to superpower domination. Let us beware that we do not delude ourselves in the name of signalling others.

PREPARING FOR GENERAL CONFERENCE

On April 15, ten days after Easter, the General Conference of the United Methodist Church, will begin in Indianapolis. This quadrennial lawmaking session of the denomination always provokes mixed feelings among many but this year there is a feeling of apprehension that is remarkably pervasive. Many of the issues, such as homosexuality, are emotionally explosive. Nobody is quite sure how the mood of the country will express itself. Liberals are afraid that the conservatives will take over; conservatives are afraid that they will not.

More importantly, perhaps, the church, like the nation, is in an anxious, frustrated frame of mind. All the statistics having to do with people continue downward. The statistics on money continue upward but not enough to offset inflation. Projections are for more of the same. Many people wonder what is the future of the United Methodist Church?

Such a mood is alien to a denomination whose whole tradition, both theologically and practically, is one of optimism.

In these circumstances, we hope that it is more than coincidence that the whole season of Lent and Easter precedes the Conference. Lent is traditionally a time of repentance and study, of preparation for the miracle of resurrection. Lent is a time for getting in touch with the spiritual roots of the faith that we live by.

As a guide for this kind of examination, the four Methodist criteria of Scripture, tradition, reason and experience seem ideally suited. The tendency always is to pick out one of these as the criterion rather than to see them all as inseparable and mutually correcting. Let us hope and pray that not only the delegates but all of us approach Indianapolis in the spirit of self-examination and repentance that alone can prepare for a true resurrection.



JESUS IS SOON COMING

Our Mission Today

D. Frederick Wertz and Tracey K. Jones, Jr.

This theological statement, an affirmation of the direction of the outreach ministries of the Board of Global Ministries of the United Methodist Church, will be voted on by the directors of that Board in March.

It was presented to the Board last October by its president, Bishop D. Frederick Wertz, and general secretary, Tracey K. Jones, Jr., and revised in the light of comments from Board members.

This is an exciting time for the Church to be in mission for Jesus Christ! On every continent the gospel is being proclaimed, the brokenhearted are being healed, the captives are being delivered, the blind receive their sight, and they who are bruised are set free. Whenever the good news of Jesus Christ is heard, humanity is transformed. The Church is in mission in order that God's will for all people might be heard and obeyed throughout all the world.

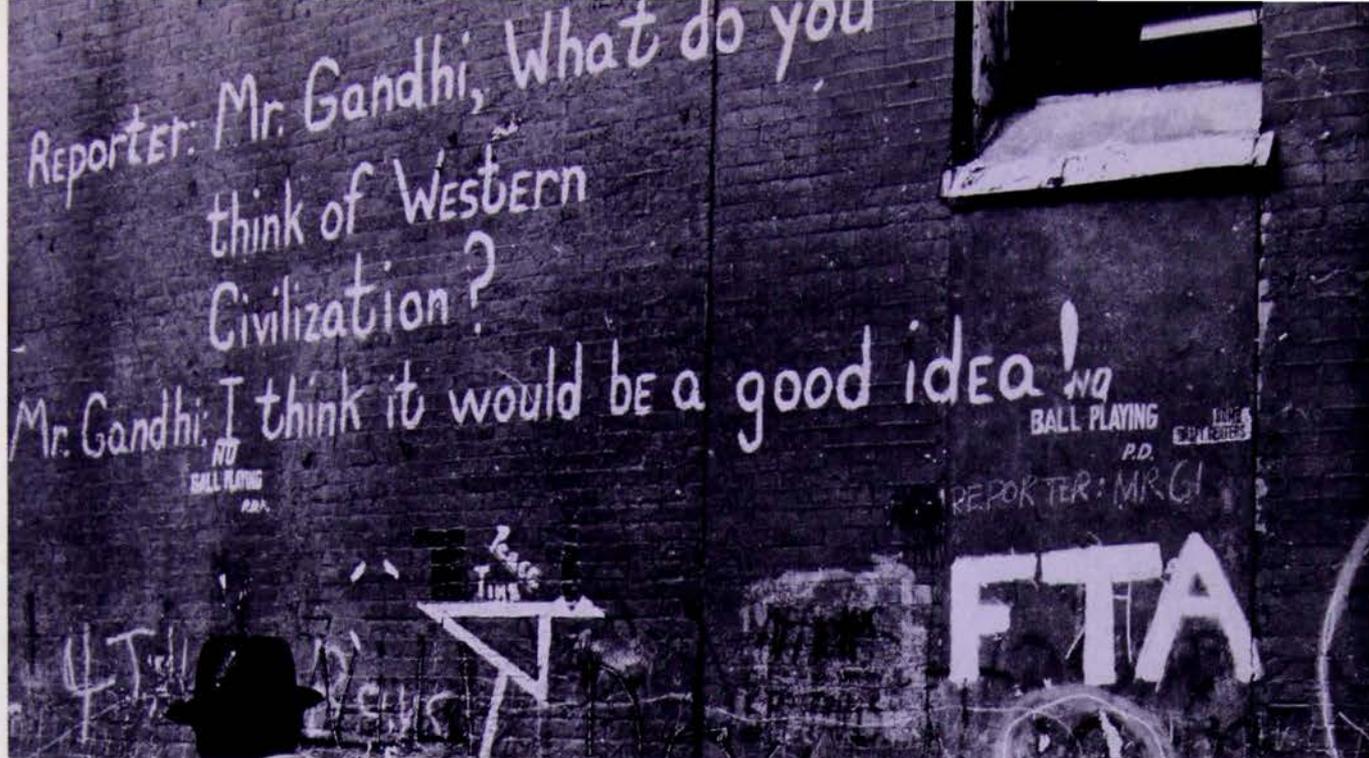
God is indeed the Lord of history. From the time Abraham departed from Haran in Mesopotamia, the people of God have been expanding their understanding of the global dimensions of God's lordship and sovereignty. It was a lesson Jonah learned to his dismay: God's mercy and justice knew no bounds of time or place. For the followers of the Way, the global dimensions of God's activity were made clear in the conversation Jesus had with a Samaritan woman at the well. "Holy places" were not to be limited to Samaritan mountains or Jerusalem temples, but they are to be found where people worship "in spirit and in truth." Indeed, the Great Commission confirms the task: "Go and make disciples of all nations." History bears witness to the fact that the Church which forgets this mandate and turns inward upon itself, seeking only its own survival, eventually loses its life. But the Church with a global vision and an outward stance lives.

A Time for Global Community

Today this geological basis of global mission is reinforced by the fact that

the world has become smaller. The time for global community has arrived. The very survival of the world depends upon international interdependence. But the scientific revolutions which have reduced the world's size, and made interdependence possible, have occurred so fast that we have scarcely been able to absorb the shock of new ideas and different cultural patterns. Twenty-five years ago we were talking about our failure to match moral and ethical progress with technological advancements. Today we are confronted with our failure to take full advantage of the global community which technology has made possible by learning new patterns of mutuality in which domination gives way to cooperation, excessive national pride to humility, and arrogance to gentleness. The Church of Jesus Christ has a great opportunity to fulfill its calling to be the first fruits of the new humanity God is bringing into being by demonstrating its sensitivity, girded by the Holy Spirit, to these factors in the new age. Churches are found everywhere in the world, and, increasingly, they are all recognizing they have a world responsibility.

How well the Church meets its world responsibility will depend largely on how effectively it calls men and women to the worship of Almighty God, how faithfully it offers salvation and wholeness to persons caught in alienation and despair, and how relevantly it offers meaning and purpose to the anxious and the lost. In a world intent on competition, the Church can be a sign of hope in the warmth of its koinonia. In a world afflicted with



Graffiti on a tenement building in New York City.

Increasingly, western churches are learning to receive as well as send missionaries because "the Holy Spirit has yet new light to bring forth for our understanding."

"How well the Church meets its world responsibility will depend largely on . . . how relevantly it offers meaning and purpose to the anxious and the lost."

power-seeking, the Church can reflect the self-emptying style of its Master. More than ever, the word of St. Paul to the Romans is clear to us: "Do not let the world squeeze you into its mold, but remold the world from within" (Rom. 12:2 J. B. Phillips).

There are six major areas in the life of The United Methodist Church in which the performance of the Board of Global Ministries will say much to the world of the depth of our commitment to the ideals we profess and the Master we proclaim.

The Local Church

In the first place, we believe that *the local church* is the primary locus of mission in the world. If mission is not happening where the congregation gathers to worship and study, it will not be long before the mission efforts elsewhere become futile and ineffective. Because the mandate of this Board is mission, we affirm the absolute imperative of doing all we can to enable local congregations to be in mission. We will communicate the mission. We will provide opportunities for leadership training. We will empower the local church to become involved with people where they are. We will demonstrate that the local church is not simply a supporter of missions but it is the key to the missionary enterprise itself. As the Fifth Assembly of the Nairobi Conference of the World Council of Churches affirmed: "Especially in a secularized environment or in situations where religious commitments are scorned or even attacked, the primary confessors are those very non-publicized, un-

sational people who gather together in small, caring communities. They remain free to proclaim Christ even out of their self-acknowledged condition of weakness and sin. Their individual and communal life-style provokes the question: 'What is the meaning of your life, and why do you live as you do?'"

Enabled to Grow

The second area is directly related to the first: *the local church can be enabled to grow* in size and in maturity. The record of the Book of Acts needs no apology. Where the gospel was preached the Church grew. Where the fellowship was shared in the "breaking of bread" they ate "with gladness and singleness of heart" (Acts 2:46). We can recapture the vitality which lies behind Bishop Stephen Neill's remark that "the only real reason for being a Christian is the overwhelming conviction that (the gospel) is true." We rejoice in the evangelistic outreach of many United Methodist Churches in the United States. We are thrilled with the patterns of church growth which have been developed in Africa where evangelism is not separated from mission, nor outreach from growth in discipleship. Imagine a village in Angola where the entire population fled to the forests where they remained refugees for fourteen years. Hear Bishop Emilio de Carvalho tell the story: "Bernardo Ponzo was the pastor of the Church in the wilderness. A barber and lay preacher, he organized Bible schools and churches for 3,500 refugees. When I visited the mountains after independence, the church was alive!

Children born in the forest knew the hymns, the Creed, the Psalms. That Sunday 285 children were baptized." There is no doubt about it. The Church can grow in size and maturity, and we are prepared to do all we can to help bring this about around the world.

Missionaries

The third area concerns the *sending and receiving of missionaries*. It has been said that the Christian mission, rightly understood, is to wrap ideas in people and send them. For centuries this has been the clue to the expansion of the Christian faith. We believe that it will continue to be true in years ahead. The new situation is that churches in every part of the world share in this global task of sending and receiving missionaries, of learning as well as teaching. We *send* because God is a missionary, God who sent his Son for our salvation. We *receive* because the Holy Spirit has yet new light to bring forth for our understanding.

What remarkable experiences grow out of the exchange. When missionaries come out of the liberating struggles of Africa, they share a faith which has been through the fire. When missionaries come out of the Korean struggle for human rights, they share a faith that has escaped prison bars. When missionaries come from the streets of Calcutta, they share a faith which has slept with the outcasts. We can no longer claim complete understanding of the faith when these have so much to teach us.

The Church will be richer, more mature, as we learn to receive as well as send.

The Oppressed

A fourth area in which the Church has a unique opportunity to be the first fruits of the new humanity God is bringing into being in Christ is related to our *attitudes toward and treatment of the oppressed*: the poor, the sick, the hungry, the refugees, the old. God is the God of the oppressed. That is the lesson of the Exodus. It is also the testimony of Jesus: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (St. Luke 4:18). There is no way the Church can be faithful without taking upon itself the responsibility of sensitivity and mission. The plumbline which Amos used is still God's test of obedience. There is a temptation to become weary, but we dare not fall victim to "compassion fatigue." The victims of famine, war, and natural

disaster are not impressed by our claim that they are the latest in a long line which has gone before them.

As important as relief and rehabilitation are, we are called to go beyond emergency measures to new patterns of sharing. We can "learn to live more simply so that others may simply live." We are under obligation to challenge the systems of society which keep persons perpetually oppressed. To accept the risk of involvement is to dare to follow the one we call Lord.

A Truly Inclusive Church

In the fifth place, we recognize the urgent necessity to become a *truly inclusive Church*. The United Methodist Church is the most racially diverse and representative Protestant Church

Top, a man pauses for prayer in the streets of Tunis. Bottom, a Bible study in a nursing home in Dobbs' Ferry, New York.



“All of this must be done in the spirit of what the New Testament calls ‘lowliness of mind,’ a sense of humility.”

in the United States. But the fact remains, there are subtle patterns of exclusion which continue to dominate in many places. Why is it that the Ethnic Minority Local Church missionary priority received only a lukewarm response? The answer to the question condemns us. We can be a truly inclusive Church when we accept all persons, in faith and love, into the total life of the community. The Board of Global Ministries reaffirms its commitment to a racially inclusive Church.

To become a truly inclusive Church is to recognize a responsibility to persons with handicapping conditions. Too long we have erected barriers, both physical and psychological, which have excluded persons with handicapping conditions from full participation in the life of the church. If we will, we can tear down the walls of partition which have kept them out.

To become a truly inclusive Church is to proclaim a gospel of love which will embrace all people, including persons of homosexual orientation. The vision of inclusiveness as a goal of mission flows naturally from the broad ecumenical vision of “one body and one Spirit. . . . one hope. . . . one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” (Ephesians 4:4-6).

Women

The sixth area concerns *women*, who comprise 52 percent of the persons in The United Methodist Church. The Board of Global Ministries is committed to the full participation of women in the life of the Church. The history of mission outreach is rooted in the commitment and involvement of women. In the face of despair and rejection, women have pioneered and risked much to minister to people around the world in the name of Jesus Christ. But despite this record, the Church has often barred women from effective decision making just because they were women.

Only 90 years ago so profound and able a Christian woman as Frances Willard was barred from an all-male General Conference. We have come a long way since then, but when we look at the gender composition of our ordained ministry, episcopacy, theological school faculties, board staffs, and other categories of leadership we realize how much further we have to go to tap the potential of feminine leadership in the Church. We affirm that the attitude of the Church to its majority membership will say much to the world of what kind of first fruits of the new humanity we believe God is harvesting.

All of this must be done in the spirit of what the New Testament calls “lowliness of mind,” a sense of humility. The gospel requires a strong voice that can speak with conviction and confidence. No uncertain sound can attract the attention of the world. The raucous roar of conflicting sounds will muffle any tentative cry. But the good news of Jesus Christ rings true and clear above the babble of the world. Its voice is not arrogant or rude.

“Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offense. Love keeps no score of wrongs; does not gloat over other person’s sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. Love will never come to an end” (I Corinthians 13:4-8A).

Christian leaders who have come to political prominence in the Third World in recent years have done so because of the quality of their Christian life and convictions, not because of the power of their Church. Let us hear again the entreaty of St. Paul: “Live up to your calling. Be humble always and gentle” (Colossians 4:2). Let us balance our bold speaking with humility, that the message may be heard and the scandal for the world will not be the messenger, but the Cross of Christ itself. ■



As Elections Approach . . .

RHODESIAN IMPONDERABLES

Ralph E. Dodge

With a ceasefire agreed upon in London and a British governor, Lord Soames, taking over the government in Salisbury, political parties are gearing up for a new election early this year. No definite date has yet been set, but indications point to an election in late February or sometime in March. Although all parties have not yet registered as this is written, it is anticipated that the main bid for power and the privilege of forming the new government will be between the Patriotic Front (PF) led by Robert Mugabe and Joshua Nkomo and the UANC led by Bishop Muzorewa. Other African parties will undoubtedly play a significant role and, in the end, may be called upon to form a coalition to establish a new government.

Many Imponderables

As an observer it is interesting to listen to political pundits evaluate the situation. Although some are more positive than others, even the politically involved, and that includes most people, are aware of the many imponderables that may determine the outcome of the election. What is not in question is that the Rhodesian Front, the main party among whites, will place twenty of its members in Parliament. According to the new constitution they cannot join any of the black parties to form a coalition in any new government. Thus party officials have agreed to cooperate with whatever party or coalition of parties that is asked to form the new government.

Recognizing that the smaller African parties will each win some of the eighty remaining seats in a parliament of one hundred, the main struggle seems to be between the UANC and the PF. One of the first imponderables is: will the smaller parties dissolve before the election and join one of the two major groups and, if so, which way will they go? There is already talk that the internal ZANU party headed by Rev. Ndambaningi Sithole will cast

its lot with UANC; this rumor has been officially denied by ZANU representatives. It is unlikely that the ZDP group under the leadership of James Chikerema will join the UANC from which it split after the last election thus depriving Bishop Muzorewa of his majority in the short-lived parliament.

There is speculation that the Patriotic Front will divide into ZANU (Mugabe) and ZAPU (Nkomo), its two component parts, for election purposes. Rumor has it that in all probability the two separate parties would do better in the polls than the combined PF because of the animosity between

Stakes are high in the coming elections. What effect will religion, tribal loyalties, youth and age, the effects of violence have on voters?

the followers of the two leaders. It is suggested that the two separate parties could form a coalition after the election, with the party having the greater number of members elected to parliament assuming the position of Prime Minister and the other leader becoming the respected President of the new nation. At this writing no announcement has been made as to the detailed intention of the two leaders in fighting the election, separately or joined.

What Role For Tribalism?

Because of tribal differences, the two groups forming the PF appeal to different constituencies. Separately, tribal loyalties could be appealed to, whereas in a unified front tribal differences would have to be played down. Thus a second imponderable is what part tribalism will play in the

forthcoming election. If it is still a dynamic factor in Zimbabwean politics, then the PF may well find it advantageous to split into two contending parties for election purposes and then settle the question of leadership at a later date.

If the voting takes a tribal turn, as it well may, Joshua Nkomo would get most of the Matabele vote and the Shonas would divide their vote among the other four or five black candidates. However, the Matabele comprise not more than 20 percent of the total population. Nevertheless, with a badly fragmented Shona vote and with some following among Shonas because of his image among the Rhodesian blacks as the father of nationalism, Mr. Nkomo might come out the victor. However, this seems unlikely as Bishop Muzorewa has some following among the Matabele and the UANC has tried to maintain a national rather than a tribal image.

The Rural Vote

A third major imponderable is what will be the end result of the violence which has been going on in the Tribal Territories for the past year as the PF armed forces have terrorized the rural inhabitants. There has been a great display of force on the part of the PF guerrillas of both factions against the UANC. It would seem that their policy has been to conquer through fear. There is no question about it, they have terrorized the rural inhabitants into paying tribute in produce and money. Some would say that it is not fear that impels the rural people to assist the guerrillas but rather identification with their cause. Be the motivation what it may, a big imponderable is how the rural population will vote in any free election. Will the savage brutality of the guerrillas be neutralized by the strong-arm methods and drunken brutality of the security forces of the Muzorewa government in their attempt to maintain order? Some



Bishop Abel Muzorewa heads the UANC and was prime minister in the interim settlement.

people contend that the rural people fear the security forces more than the guerrillas. A question is whether or not the rural Africans will again give the UANC their vote after the proven inability of the UANC to maintain law and order in their rural areas. The basic question is how much are simple rural people subject to intimidation.

Convinced Marxists?

Another imponderable is to what extent the followers of Mugabe and Nkomo have been indoctrinated into the tenets of Marxism. With their strong socialistic tribal background, a socialistic emphasis might be more appealing to Africans than the Western concept of free enterprise held by the



Joshua Nkomo heads the ZAPU wing of the Patriotic Front.

UANC. There are those who contend that within the PF organization and among the followers there is a very real community of fellowship, and that the brutality is exercised only against those who resist the Marxist teachings. The vote in early 1980 may be determined by the extent to which rural people have accepted Marxism as a philosophy. However, African people are superb at role playing. By supporting the guerrillas with food and money during the past six months or longer, are the rural people role playing in order to live or are they convinced Marxists? When the ballots are counted, one can better judge.

Religious Affiliations

A fifth imponderable is the amount of support that is going to the various major candidates because of their religious affiliation. Will the United Methodists support their beloved Bishop, now on leave of absence to contend the election? Will the Roman Catholics, a very strong religious group in Rhodesia, support Robert Mugabe because of his background in that faith? What effect will his avowed Marxist position have on Roman Catholics who might support him out of a sense of religious loyalty were he running on a different platform? What about the Methodists of British background? Will they support Joshua Nkomo because he is a local preacher in good standing in their church? Will many church people of all denomina-

British troops, first of the Commonwealth forces, arrive in Rhodesia to monitor the cease-fire.



Robert Mugabe heads the ZANU wing of the Patriotic Front.

tions support Bishop Muzorewa because he seems to be the most moderate, and main-line church people are usually considered conservative? Or will religion among a people who are deeply religious be forgotten at the polls? It could be, but that is unlikely. Then what part will denominational loyalty have in the forthcoming election?

Parental Authority

A sixth imponderable is the part parental authority and traditional respect for the aged will have on the youth in the next election. In Rhodesia at the present time there is a decided age gap. The older people, like their peers around the world, tend to be more conservative than the youth. The Patriotic Front is somewhat feared among the older people who have established themselves in a fairly secure position in the current urban society. I am thinking especially of the large group of African teachers, nurses, lawyers, and other professional people. They all want change, but the established people don't want such drastic and abrupt change that they will lose their current security. Consequently a more moderate party offers them more security than a more disruptive, radical one.

On the other hand, the children in their teens and early twenties have little to lose and much to gain from a radical change as promised by the PF. The pledge of an egalitarian society appeals to youth in general and especially those previously dominated by a racist regime such as that under which they grew up in Rhodesia.



Then, too, many of the guerrillas received their training and indoctrination when they were fighting against the Smith regime. Many of them come from established families and were actually encouraged to join the rebellion by those who are now leaders of the UANC. They are the sons and daughters of the established moderates throughout the country. Some say that the young "intellectuals" are fighting for a cause; others contend that the cause of majority rule has been won and they are still fighting because they are caught in a ruthless machine of guerrilla activity and don't dare abandon it.

Really, the big question is whether the traditional acquiescence of children to parental authority and the respect by youth for age is going to influence the voting of the young people recently turned eighteen. Or, as some contend, is the reverse taking place in a rapidly changing society where parents recognize the broader basis of understanding of their children and consequently may look to them for guidance at the polls? There will be real pre-election conflicts in many divided families.

In talking to me recently, an African pastor of a sister denomination serving in a rural area made the suggestion that the party with the most money would win the next election. I do not accept his judgment as valid and he may well have made it with his tongue in his cheek. Nevertheless, there is a kernel of truth in it. Some people are influenced in their decision-making by the media. Already full page ads in the one Salisbury daily paper are given to proclaiming the virtues of various candidates. The parties are getting geared up for high pressure campaigning throughout the country. Speeches for and against candidates

will be given ad infinitum. The effects of intensive campaigning on people unaccustomed to western-style free elections is unknown. The stakes are high. There will be much money poured into this election campaign. It is my impression that most people have already made up their minds how they are going to vote, but minds can be changed with promises and other incentives. ■

Bishop Ralph E. Dodge, former head of the Zimbabwe Area of the United Methodist Church, is currently serving in that position while Bishop Abel T. Muzorewa is on leave of absence.

"The basic question (in the countryside) is how much are simple rural people subject to intimidation."

Lord Christopher Soames, the British governor in Rhodesia, shakes hands with a Patriotic Front guerrilla as the cease-fire went into effect.





Mother Teresa ministers to the poor in Calcutta.

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"Blessed Are the Poor"

Michel Bouttier

It seems to me that Christ's words in this Beatitude stand out with all the hardness and brilliance of the purest diamond as the very heart of the whole Gospel. All human efforts to cut it, to comment on it, are useless: "anything more than this comes from evil."

Albert Camus, one of our great writers, said: "Some of us have promised ourselves never to talk about poverty unless we know what we are talking about." Camus, you will say, was speaking of wretchedness, not poverty: but can they be separated? To my mind they cannot, in that the word wretchedness reminds us of the intolerable nature of poverty.

We in the West are embarrassed in dealing with our brothers and sisters of the Third World. For the moment at least, we realize we are rich. Let us not forget, however, that our grandparents knew a degree of poverty that some of our African friends cannot begin to imagine. Work did not stop for the death of a child; one button was precious. But, this embarrassment is nothing compared to the feeling of having failed to answer Christ's command: "Go, sell what you possess and give to the poor."

There is a comment by a sociologist that I have always found striking: "Poor people have rich Gods", because I always want to turn it around the other way: "Rich people have poor Gods". I am all too aware that, since the war, Western theology has pounced on the idea of the poverty of God, the helplessness of God, the God of the oppressed, etc., as though it were an opportunity to assimilate or compensate for something it lacked. Incapable of being poor ourselves, we charge God with poverty in our stead, just as the unfortunate may pour out their distress before an idol or before a magnificent statue of the Virgin.

Nonetheless, I can speak on this theme if I believe, in the central affirmation of the Reformation and in Luther's words, that Jesus is not simply

an example for me (which would amount to an impersonal law), but a gift given by God so that he is more myself than I am myself. And if gift is not an empty word, it is not jumping on the bandwagon to say that, through him, I do have the experience of poverty and I can speak about it.

The New Testament groups together two inseparable yet entirely distinct bodies of preaching; that of the apostles who proclaim the dead and risen Christ; and that of Jesus himself who proclaims the kingdom of God. One starts with the cross and the resurrection and, in a sense, we are more familiar with it; the other, Christ's own preaching, leads to the cross.

One striking thing is that no definition of the kingdom is ever given. Kingdom = kingdom, rule, sovereignty. The kingdom of Heaven and the rule of God are equivalent. Its content is none other than the great and living hope of the Old Testament, "the start and the finish of Israel and all its faith". As Buber has said: God comes as king. Where He is king, there his rule and his justice will invade the whole earth, take possession of the creation to transfigure it, break into the world and its history to establish his "Shalom" and love. In fact, Jesus simply puts this prayer and this hope into the present. His whole preaching can be summed up in the words: *it is done*.

But the most surprising thing is that nothing seems to justify this declaration. No apocalyptic arguments, no spiritual progress, not the political situation, nor success. Nothing, except the boldness to set out and to declare: there is nothing more to wait for, nothing else. It is all here in what I do and what I say.

The Beatitudes constitute the character of this kingdom preached by Christ which Luther, if he had had to choose, would have placed even before the cross itself. They are less a series of

conditions than four or six ways of expressing the same fundamental reality.

Blessed are the poor because their king is like them. We find this expressed in two ways which have always been recognized as different: "Blessed are you poor for the Kingdom of God is yours" (Luke 6:20) and "Blessed are the poor in spirit, for theirs is the kingdom of Heaven" (Matthew 5:3).

The two formulations are essential to one another: Luke's to remind us that we cannot separate poverty from a particular economic condition which is poverty; Matthew's to make us remember that poverty in itself is not enough and that the Gospel itself must intervene before the poor can be called blessed. Luke precludes a purely spiritual interpretation, Matthew prevents resignation.

The two statements help us to realize the extraordinary fact that while the good news of the kingdom declares that happiness belongs to the poor, it also prevents the rich from taking this as an alibi and the poor from being complacent. To make a virtue of poverty is to destroy its essential nature which is to wait humbly but expectantly for the coming of justice.

Thus the Gospel calls us to become poor, just as it summons us to become little children while forbidding us to remain childish and, as we know very well from the parables, forbidding us to acquiesce in the poverty of others. It enjoins the disciples to leave everything and at the same time commands them to provide for those who have nothing.

Christians are by no means alone, nor even the most energetic, in attacking the triumph of the powers which are leading the human species along a path of development which is all the more formidable in that it is also ambiguous. Ambiguous because, whatever we may say, it does contain a tremendous potential to serve life.

"The Gospel calls us to become poor while forbidding us to acquiesce in the poverty of others."

Today more and more movements—political, economic, ecological, religious—are springing up in the resistance to these powers. Alternatives are proposed or imposed, there are seizures of power, revolts or revolutions. One of the most significant, for us in Europe at least, has been the cry of revolt from the Muslims of Iran. Models of a new style of civilization are taking shape. I imagine we may once again be tempted to propose a Christian model. Yet I do not believe the Gospel either can or wants to inspire such a model. This is where the Gospel is different. We in the West should know what it meant when Christianity sought to impose its own model: prisons, inquisition, crusades. Blessed are the poor, theirs is the kingdom which can never become the law of any society in this world. The disciples of Jesus are not qualified to organize a city where this would be imposed on all and sundry. All they can do is serve their country, their society, reminding people of this charter, inviting them to accept it, showing them what it means, even if it costs them their lives, as has been the case, for example, in some of the basic ecclesial communities in Latin America. They can only begin to outline not the signs, but the reality of this kingdom each time it is freely recognized—received as joyful news.

To conclude, I should like to listen with you to words written nearly seventy-five years ago by the younger Blumhardt in his letters to a missionary in China.

"We must no longer set religion

against religion, but justice against sin, and life against death.

"The Gospel is the honor of our Lord Jesus Christ on this earth. The churches are dying, but humanity is quivering with anticipation, ready to surge forward towards life. Christ is coming. He is in the air, I can feel him. He is coming.

"You have the words of the Gospel but not the reality of it. You speak of a God who has no hands, no mouth, no feet. If that's the way of it, don't expect me to be a pastor, I've done with it.

"Your vocation takes you amongst the Chinese. If God grants you their hearts and they believe you, they will enter the kingdom without even bearing the name of Christians. It is more difficult by far to extricate people from the slough of the Christian churches than to lead them out of barbarous paganism.

"The love of God is the key which unlocks the world. This beloved world, which is our heaven.

"To listen to the trumpet sounding throughout the world, this is true piety: it is here in this world that we have to be men of God. The kingdom is assuming colossal proportions: we are coming out of our shady corners and leaving behind all our divisions. The kingdom is coming in the streets amongst the poorest of the poor, the most despised, the most wretched . . . it reaches to the heavens and to the depths—to all peoples." ■

This mission is to poor urban workers in Paris.

Michel Bouttier is Professor of New Testament at the Theological Faculty of Montpellier, France.





TREE ON FIRE

Marion Schoeberlein

*God is tired in His castle.
Tired of calling us.
His stubborn people.
He knows the tree of His World
Is on fire.
He has sent His angels to find us.
He has cried in His thousand
Rivers with pain.*

*God is beautiful in His psalm.
He still believes in us.
His magic people.
He still believes we will write His perfect poem.*

*Oh my soul bless Him for His forgiveness.
Oh my soul bless Him for His mercy forever!*

Brother, That's Just not what the Lord Says

Eddie Julien

You don't have closets
Anymore
To pile your
Clothes
You don't have skin
Anymore
To carry
The latest
Fashions
You don't have fingers
Anymore
To display
Rings
And you don't have ears
Anymore
On which to hang
Earrings
Not just cheap imitation
That aren't elegant
But the best
Worn everywhere
For others to see
Brother, that's just not
what the Lord says

You don't have feet
Anymore
To put your
Shoes
And sandals
Oh what a scandal
You don't have hair
Anymore
To color and tint
Wash and give scent
You don't have teeth
Anymore
To test
All of the new
Improved
Better than ever
Toothpastes
And you don't have armpits
Anymore
To disinfect
with Rightguard,
Sure, Banlon
and the rest
Brother, that's just not
what the Lord says

You don't have garages
Anymore
To protect your
cars
Cars for the mister
And misses
Sons
And daughters
Town
And country
Cars that aren't old
And beat up
But the latest
Models
Shiney and new
Brother, that's just not
what the Lord says

You don't have backyards
Anymore
To keep your dogs
Dogs
That don't live like dogs
Dogs
With doctors
To nurse them
Dogs
That go on trips
In fancy cars
Dogs
With servants
To wash them
Dogs
That don't eat just
Scraps and left overs
Brother, that's just not
what the Lord says

You don't have living rooms
Anymore
To display
Rugs
Sofas
Chairs
And stereos
Stereos
That make music
Beyond compare
Not just common music
Heard everywhere
Brother, that's just not
what the Lord says

There is no pleasure
You don't know
You come from a
Restaurant
Go to a
Movie
And end up in a
Nightclub
Pleasure
That makes you sick
With constipation
Headaches
And diarrhea
There is nothing
You don't have
And nothing you want
You don't get
Brother, that's just not
what the Lord says

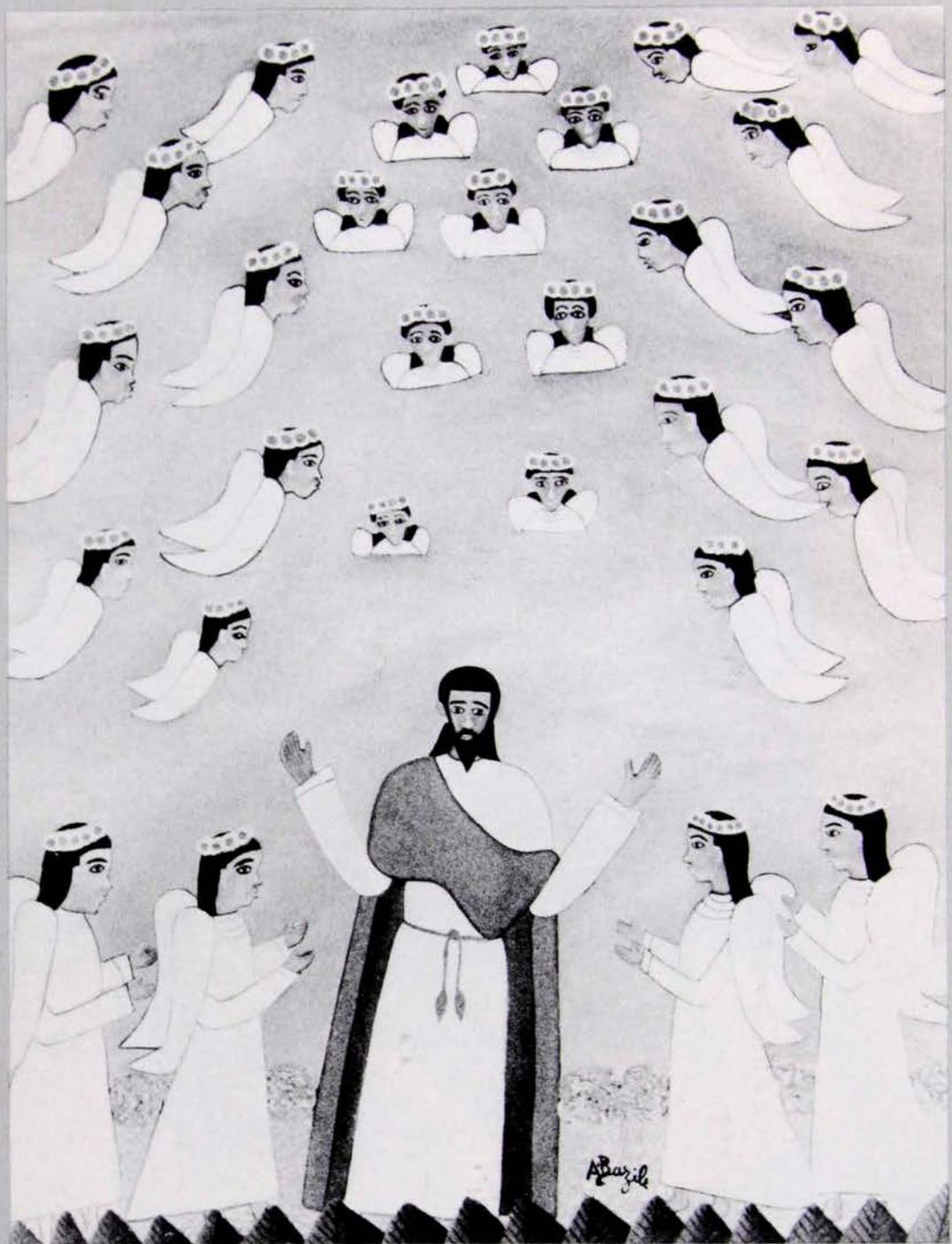
The country
Is for you only
The creation
Is for you only
The laws
Are for you only
Justice
Is for you only
Democracy
Is for you only
All shots in the marble game
Are for you only
All advantages
Are for you only
Because the
Money
Is in your
Hands
It sits
Brother, that's just not
what the Lord says

The Lord says
There are too many
Houses
For only one
Person
Which causes
Many of God's children
To sleep
Hungry
Each
On the sidewalk
Among bugs and
Fleas

The Lord says
 There are too many
 Millions
 In Swiss banks
 Too many
 Parasites
 That are being paid
 Without working
 Too much waste
 And hedonism
 Debauchery
 And waywardness
 Which causes
 No money
 In the country-side
 For roads
 Dispensaries
 And schools
 For the People
 Who are in
 Misery

The Lord says
 It is good
 To have
 But to have
 Too much
 Is bad
 The cards
 Are poorly
 Shuffled
 We are all children
 Of the same Father
 Yours is mine
 Mine is yours
 All people
 Are people
 And have
 The same right
 To taste
 A piece of cake

The Lord says
 to love one another
 Not only with words
 But with all
 One's heart
 To give to the poor
 And needy
 The smallest
 of the small
 It is giving
 That leads
 to paradise



The Lord says
 Gluttony
 Egoism
 And greed
 Are diseases
 That make people
 And countries
 Lost
 It is time for us
 To think
 Convert
 And change
 Our hard hearts
 So that we can walk
 With Jesus Christ

And love the Lord
 And our neighbors
 With all
 Our hearts

Brother, that's just what
 the Lord wants

This poem was written in Haitian Creole by Eddie Julien. It was translated into English by Steve Collins, Church World Service volunteer to Haiti. It has been published in the Assotor Journal, Jeremie and in Journal Boukan, Port-au-Prince.

The Federation of Southern Cooperatives



Instructor Bill Eubanks helps farmers upgrade their skills.

T. Brooks Shepard

To the widow whose one acre farm plot doubled its yield, or to the elderly black couple whose home is renovated by a construction crew of young people led by a 21-year-old woman, the Federation of Southern Cooperatives has special meaning.

The Federation of Southern Cooperatives was started in 1967 to serve as a regional technical assistance, training, financial assistance and advocacy organization. The Federation's beginnings were so humble that nobody wanted the job of executive director.

In the fall of 1967, Charles Prejean, who was general manager of the Southern Consumers Cooperative in Louisiana, took over the directorship on a "temporary" basis. Today, the Federation has state associations in

nine states across the South. It runs a VISTA training program which provided personnel (primarily local residents) for cooperative development; a training program for 225 rural farmers in South Carolina, Georgia, Alabama, Mississippi and Missouri; a housing program, an energy conservation project and the Minority People's Council on the Tennessee-Tombigbee Waterway (the biggest and most expensive—\$1.6 billion—public works project under construction).

In addition, the Federation, with a staff of over 200, operates a health center, 23 credit unions, a profit oriented operation, and The Rural Research and Training Center, (RRTC), which sits on part of the group's 1300 acres of farm land in

Sumpter County, Alabama.

While FSC is headquartered in Atlanta, Ga., its locus is RRTC, which sits among the low, rolling hills of Epes, Alabama, population 293. The buildings housing the RRTC include a dormitory for various trainees, an auditorium/cafeteria complex, a fully equipped and operating printing press which prints all of FSC's materials (stationery, annual reports, a newsletter called "The Monthly Bulletin" and outside contract jobs), administrative offices and a barn for the Stove Construction Workshop.

John Zippert runs the RRTC in Epes. A transplanted New Yorker from the West Side of Manhattan, Zippert went South in 1965 for the Congress of Racial Equality to work on voter

registration and community development projects.

"I worked in a parish in Louisiana that had the highest percentage of black farmers in the state, St. Andrew's Parish. In working there, we came in touch with a lot of small farmers in that area who were raising sweet potatoes, primarily," Zippert said.

"As a result of working with those farmers on registering to vote and general civil rights issues," he continued, "other issues of an economic nature connected to the needs of small farmers to better market their crops and diversify their farming operation, to find better sources of fertilizer and farm supplies" gained increasing importance.

"As we worked," he said, "we found out that the best structure to organize and work with small farmers, especially with small, poor farmers to develop some economic strength, was the cooperative structure which allows people to own and operate their own agricultural businesses and that those businesses would be based on people working together to assist each other in a self-help way."

The cooperative process is based on working, purchasing and marketing together. Theoretically, the group acquires greater economic power and more financial control in the market place.

Sitting in his office amidst immense stacks of FSC records, Zippert remembered the transition he and his colleagues went through. "We became aware of other, similar types of cooperatives that had grown out of the civil rights movement in Alabama, Mississippi, Southwest Tennessee and places where people had been organized around civil rights, voter rights activities and had begun to look into economic development," he noted.

FSC grew over 100 member cooperatives until the Nixon years. "We had somewhat of a shaking out period during the Nixon administration," Zippert said, "when a number of groups, because of the lack of any kind of support for these activities, went under."

The Nixon Administration impounded a \$50 million, congressionally authorized "Rural Loan Fund". Since then economic development groups including the Federation have been struggling in court to free the funds. An umbrella organization they formed, the National Rural Development and Finance Corp., won the legal



(Top) Ann Paris is director of rural women's programs in Alabama.
(Bottom) Housing rehabilitation crew members at work.



"The best structure to work with poor small farmers was the cooperative which allows the people to own and operate their own agricultural businesses."



battle this year but thus far none of the funds have been disbursed.

"We can point to Nixonian 'Black Capitalism' and its failure," Prejean said. "We didn't subscribe to it then and, quite naturally we didn't get any support from that Administration."

The problems of "power" politics were not the only obstacles the FSC faced. Prejean described how they perceived their situation: "We had an understanding of the detrimental nature of agriculture and a historical perspective of the manner in which it was proceeding toward greater and greater centralization, larger and larger farms, eliminating the smaller farmers, the family farmers.

"We thought it was disruptive to the social environment and rural communities, in general. There was an imbalance. It was not only detrimental to blacks, but also to whites, because increasingly things had become more difficult for them. Of course, we had our hands full with just our own black constituency."

The Federation was convinced, Prejean stated, that there was "something to say about a type of agriculture that was conducive to labor intensive types of activities and small equipment usage, technology that was appropriate to farmers with small land holdings."

While institutions such as the land grant colleges, black and white, still maintained an agri-business approach, the FSC maintained its position of opposition to that concept and today feels vindicated.

Concentrating on upgrading the skills of the rural farmer, the Federation, through its Consortium program and instructor, Bill Eubanks, gives training in swine production, vegetable crop production, farm bookkeeping, soil sampling and education, greenhouse, production, field preparation and weed, insect and pest control.

In some cases, the Consortium members have never kept any record of farm production. Or, the farmer is unfamiliar with growing cycles or pesticides. All problems are touched in the 15 month program which offers over 750 hours of field and classroom training.

Energy conservation has become a priority for the rural poor. The Federation seeks to meet that need through its Small Farm Energy Conservation Project which trains people to make wood burning stoves and to build solar

greenhouses. Directed by Yvonne Hampton, the program also educates poor farmers in energy conservation techniques.

"Since this is a non-profit organization, we don't charge for labor. This makes the stove much cheaper and it's another way we can help the members of the co-ops," Ms. Hampton said. Twelve stoves were built last year. More could have been built, Ms. Hampton said, if a staff shortage had not forced the same personnel to instruct workshops in stove construction and at the same time, build and install new stoves.

The FSC builds two types of stoves; one style is made from recycled propane and butane gas tanks, the other is a simple box stove. They are constructed in three sizes and range in price from \$125 to \$185. The materials cost \$100.

Fourteen solar greenhouses were built in five states this year by the Energy Project. The greenhouses, which cost \$600-\$650 to construct, were added to individual homes. "You can save heat by having a greenhouse," Yvonne said, "and at the same time use it for making money by planting vegetable or flowers." Farmers who own the 10' x 14' greenhouses can have a crop started and ready to plant in the spring, Yvonne observed.

Another aspect of the Federation's energy program is home weatherization conducted by FSC's Farmworker Housing Rehabilitation Program. Unemployed rural workers are trained in residential construction skills to rehabilitate substandard housing units owned by poor farmworkers and other rural residents.

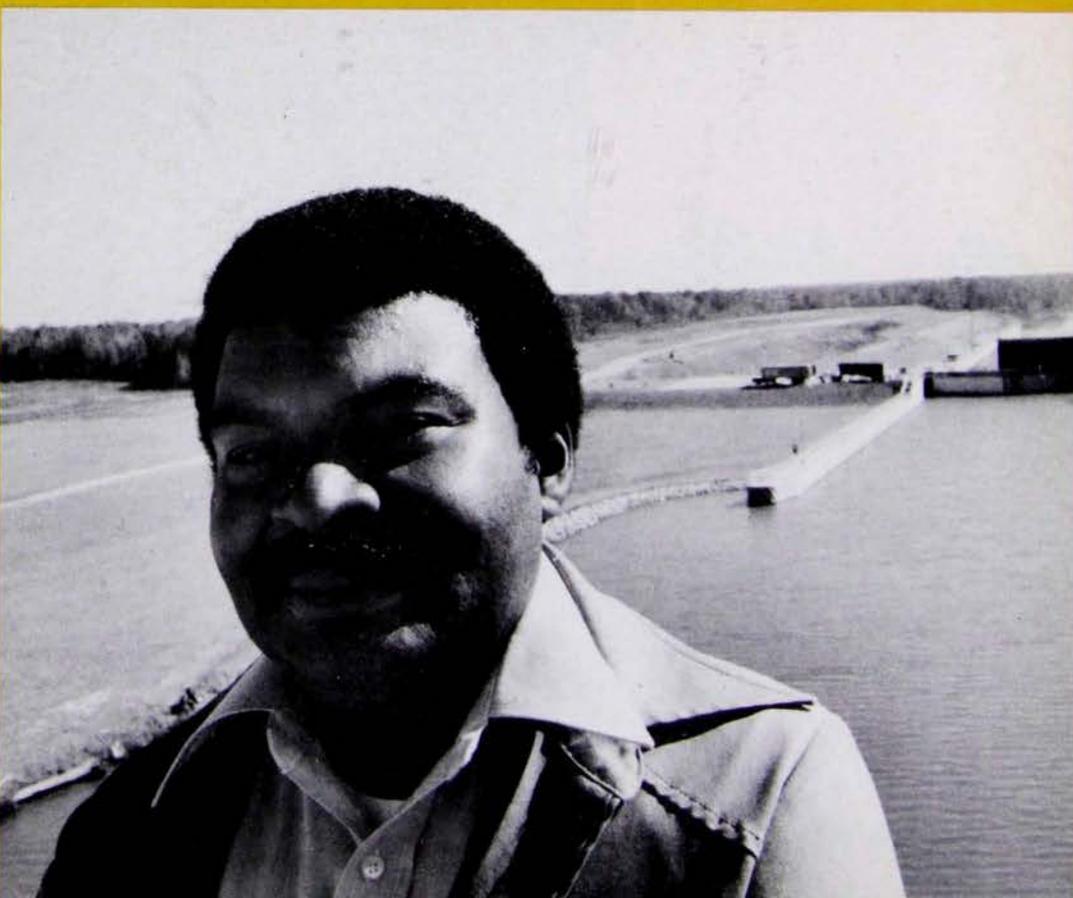
"These houses have no insulation whatsoever, leaks in the roof, cracks in the wall that you can actually see through, no bathrooms, unsafe wood burning heaters, unsafe fireplaces": Cleo Askew, director of the housing programs, catalogued a list of ills that sounded unbelievable in a land of indoor plumbing, forced air heating and micro-wave cooking.

How do people stay warm for the winter? "Usually, if they have a fireplace or wood burning heater, they restrict themselves to one room," Askew answered. "This is a large bedroom or living room. That's where they do the eating, that's where they do the sleeping, everything. The whole family will be there."

Askew said he had seen a family of



(Left) Housing crew member at work. (Opposite page) Yvonne Hampton is director of the energy project, which builds wood stoves, solar greenhouses (below) and trains people in saving energy. (Bottom) Wendell Paris is chairman of the Minority People's Council on the Tennessee-Tombigbee Waterway.



***“For 12 years
the Federation has
been quietly,
without fanfare,
constantly out front
trying to protect
the little farmer,
the poor farmer,
the black farmer.”***



five living in a room with dimensions of 20' x 30'. "There's usually a well close by from which they drink water. In some cases, that water is not fit to drink because, in this area, the majority of the water is mineral water and it's very salty. It's not very healthy to drink—especially for black people who are prone to high blood pressure anyway," he added.

"It is still an outhouse situation," Cleo further asserted, "because there are no sewage systems, and in most cases, no running water." Along with its various housing efforts, FSC is currently negotiating a contract to build a development of 40 multifamily dwellings for low income people in Sumpter County, Ala.

The Minority People's Council on the Tennessee-Tombigbee Waterway is, according to its chairman Wendell Paris, "a coalition of organizations and individuals that have come together to insure minorities a fair share of benefits that are coming from this 100 percent Federally funded project."

The "Tenn-Tom" connects the Tennessee River with the Tombigbee and stretches for over 250 miles of what Paris called, some of the poorest counties in the nation. The river, once it is straightened out by the Army Corps of Engineers, will start at the tri-state (Miss., Ala, Tenn.) borders and end at the Gulf of Mexico passing through northeastern Mississippi, and Southwestern Alabama.

Described as the "largest earth moving project undertaken in America," the cost in 1972 was pegged at \$1.6 billion. Now, it is said to be \$2.1 billion and still climbing the inflationary spiral.

Paris said, "Our chief function is to serve as the community advocacy organization that will help minority individuals understand the economic implications of this Tenn-Tom Waterway project."

The MPC, organized in 1974, monitors all aspects of the project, works toward making unions and the Corps live up to employment and training goals, and develops strategy and information to maximize opportunity for poor people in the Tenn-Tom impact area.

For 12 years, the Federation of Southern Cooperatives has been quietly, without fanfare, constantly out front trying to protect the little man, the poor farmer, the black farmer.



Prejean said, "We perceived from the very beginning that a social environment that had taken centuries to create, could not be ameliorated or corrected overnight, so we braced ourselves as distance runners, rather than short sprinters."

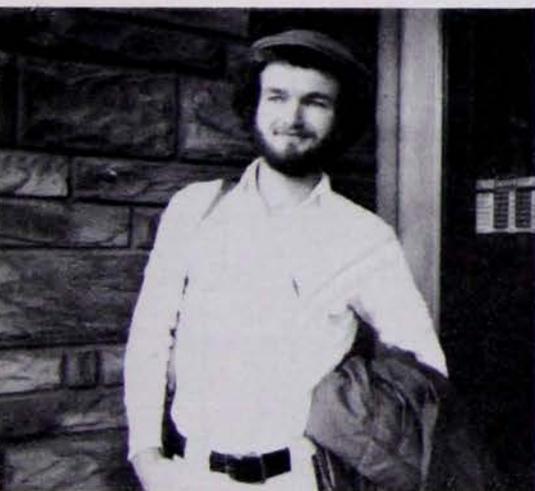
He is not pleased with the Federation's current reliance on federal funds. He cites the turnover of five Administrations as a disadvantage in trying to maintain continuity and desires a better mix of private philanthropy and public sector funding.

The organization is thankful for the \$6,000 the United Methodist Church contributes as Advance Specials to FSC's 1978 \$2 million budget. "We are optimistic about our future relationships," he offered, "because everyone has something to gain." The director of the Federation of Southern Cooperatives was equally emphatic when he stated his firm belief that "the fewer people we have suffering from extreme poverty and other social problems, the more healthy the nation is." ■

T. Brooks Shepard is a free-lance writer.

Improvement in such areas as housing (opposite page) and raising livestock and crops (above) are among the Federation's interests.

Mutuality in Mission



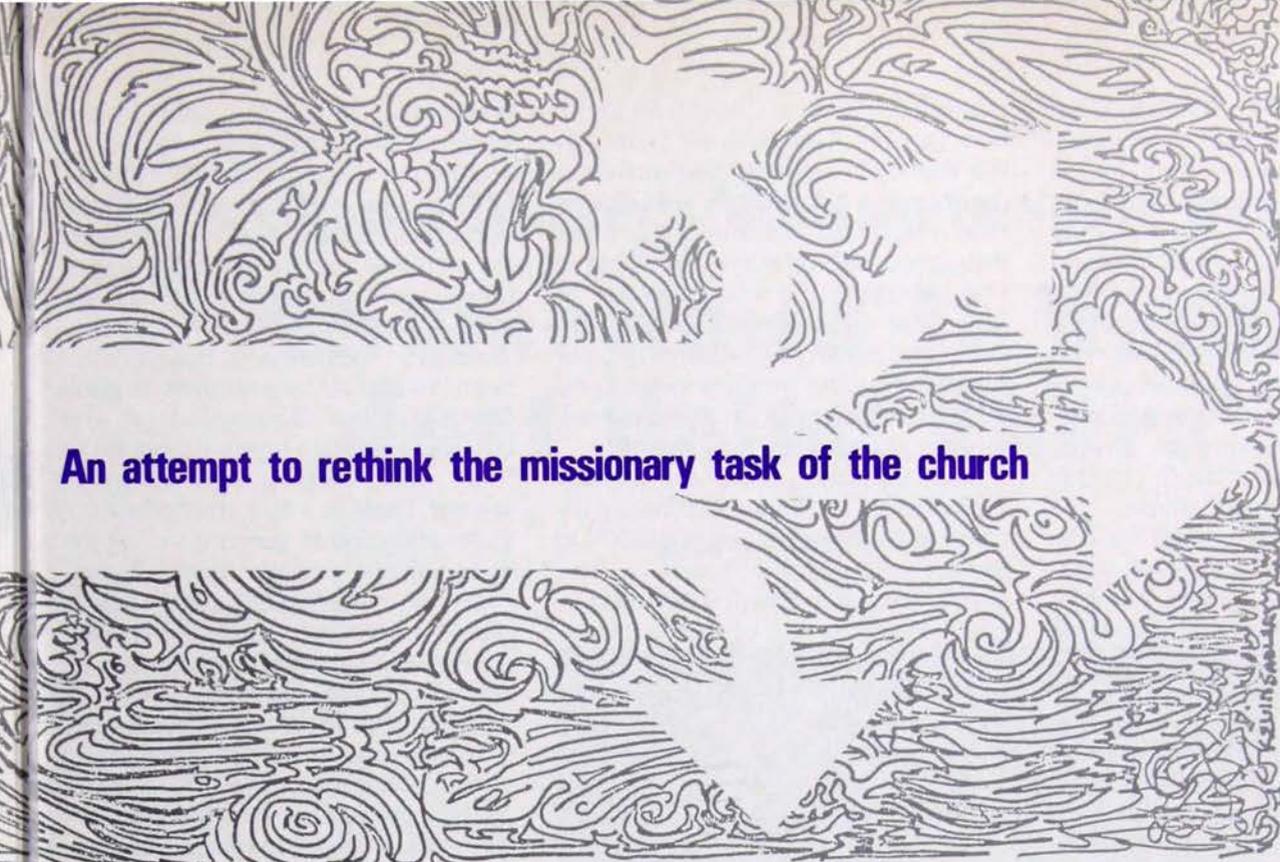
Ed Griffiths went to Chile and Vicky Furio to Argentina. At another Mutuality in Mission program, lay people attend seminar in Ithaca, N.Y. (opposite page).

If we were to ask any church member how he would describe a missionary program, without a doubt he would say that we should send funds and personnel to poor and primitive countries to convert them to Christianity. If we were to ask a Christian in one of these countries how he would describe a missionary program, possibly he would say that it is a program which sends personnel with a good salary, funds for the construction of the church and which has transferred a culture which is not his own. This has been a criteria which has been applied for decades. The rich world has seen itself as the depository of knowledge and culture. Those things which are a part of the lifestyle and the society were also transferred with the transfer of faith. When this happens the gospel stops being gospel and is transformed into an instrument of other things, into the ideology which helps us to transfer our "superiority." I remember at the last General Assembly of the Methodist Church (Uruguay) when a member from a church in the United States spoke in the midst of a meeting advocating that missionaries should be sent to my country to evangelize. No one had asked for such missionaries. Implicit in his statement was the idea: we are the center of all faith, we know how to evangelize, and, almost coarsely insinuating, God resides or has formed his Kingdom among us in the rich world. We have

then to go over there because the natives do not know how to evangelize.

For years this concept has led to a distortion of what mission is, both among those who feel that they are the only ones called to be missionaries, arrogantly assuming that there is nothing left to learn or to receive; as well as in those who feel that their destiny is to accept that which comes from the rich world as the best and that they have nothing to contribute or to add. Another aspect of this distortion has been that mission has been transformed into escapism among the rich societies. Our frustration in trying to transform our own society, our conscience hurting with regard to hunger and injustice are tilted into a situation which creates distances and makes us avoid involvement which would demand consequences in our life and in our own society.

In Romans 15:25 the Apostle Paul is very clear in his understanding of mission. He was sent to Antioch, to the pagans, to communicate to them faith in Jesus Christ. As one reads the Book of Acts, this is the starting point of all of the circumstances involved in Paul's ministry in Antioch. With all his strength Paul resists the instructions of the apostles to make the new converts acquire Jewish customs. He struggles to maintain the identity of the people of Antioch. Cultural forms are not essential to the Gospel and limit the



An attempt to rethink the missionary task of the church

Oscar Bolioli

freedom of the Kingdom which is announced. Paul's second point is that he understands that the center of faith is not in Jerusalem, that God is everywhere. The people of God are the people of God in every place. Therefore, the construction of that universal community of faith does not occur from a given center toward the periphery, but in all directions. When the first signs of hunger and persecution appear in Jerusalem, Paul together with Barnabas is "sent" by the congregation in Antioch, with their offering and the human presence to those who had thought of themselves as being the center of the church.

This sense of the apostle of a people who live in reciprocity and of the mutual need which all of us experience has been the beginning of the program of Mutuality in Mission. In the beginning some professors from Cornell University together with the campus pastor, Rev. William Rogers, decided to go to Brazil and establish a missionary current from here to there. The first group made a visit and the impact of this visit, the dialogue with people, the events being experienced in Brazil at that time, led them to understand the error of their perspective. More than teaching they found out that they had gone to learn. To keep integrity with their Brazilian friends the program was suspended. Years later due to the dynamic created, the present program was initiated



which has as its base the reciprocity between churches and the Cornell campus in the state of New York and churches and similar student communities in Latin America. It is the church itself which is called to live in two different contexts. One in an

affluent society, the other in a society that has been decimated. These two expressions should meet constantly in the dynamic of mutual correction and enrichment.

Mutuality in Mission was created as a pilot project. On the one hand the

intent was to avoid institutionalization. On the other hand its commitment was to transform itself into a living testimony, in stimulation, in experimentation for the church, so that the church can be stimulated to renew itself in the search of mission. By 1983 the program should finalize its commitment. Meanwhile, almost 100 congregations in the northern part of New York state, have become incorporated into this experience: United Presbyterian, United Church, United Methodist and Roman Catholic.

Three students have lived for one year in Latin America. This has signified a fundamental turning point in their lives. The contact with situations of injustice and with people, has aided them in having a different vision and a more profound understanding of faith. Margee (Rogers) married a Mexican and is now living in one of the poorest communities on the periphery of Mexico City. Vicky (Furio) is working in the city of Oneonta (NY) supported by one of the local congregations. Edmund (Griffin) is working in Syracuse. They collaborate with the university students and the congregations in a new understanding of Latin America. Margee and Vicky were part of the Mission Intern program of the World Division of the Board of Global Ministries. During 1980 we hope to have four students undertaking similar learning experiences in Latin America. Next spring we will have a group of five students from Latin America for a short period in New York and during the autumn a student from Puerto Rico will share his time for a year among American congregations.

At the end of 1978 pastor Emilio Monti and his family arrived here in the middle of the snow. A Methodist pastor from Argentina who came to spend one year as a missionary to the congregations participating in the program, Mr. Monti has been working in six different congregations. Bible studies, preaching, speaking engagements, short courses, form an amalgam of means whereby congregations and Mr. Monti are communicating their living experiences and discovering the challenges which have been ignored until now.

Pastor Robert Bermudes from Irondequoit Church in Rochester wrote in April of 1979 after Mr. Monti's stay with his congregation: "Our church has had an overwhelmingly favorable experience with Mr. Monti. He has brought to us a fresh understanding of Latin America and particularly of the

interrelationships of Christians in both hemispheres. It would seem to me that the Board of Global Ministries should jump on this 'bandwagon' and extend the invitation to our churches throughout the country. The effect is one of raising the consciousness of otherwise unaware people to the issues that confront Christians in Latin America. Such a program would also make our people more aware of how mission dollars are being spent."

Another pastor, the Rev. Richard Huleatt of McLean Community Church, wrote in September of 1979 to the authorities of his church in these terms: "I am thankful that our congregation could be part of such a unique new way of doing missions and I would strongly urge that if possible, similar programs be developed. I am

"A sense of reciprocity and mutual need has been the beginning of the program. . ."

grateful too, for giving us a chance to get involved in Mutuality in Mission. It was an experience our congregation will not soon forget."

These paragraphs speak for themselves on how valuable the experience with a Latin American pastor has been. Two similar experiences will be undertaken in 1980 with two other Latin American pastors.

Perhaps at this point the question in the minds of some of you is: What is happening with the laity? In each of these congregations lay persons are becoming restless. For them we are carrying out four annual seminars on weekends, availing ourselves of the visits of outstanding Latin Americans to deepen their responsibilities and their discipleship. Since they come from different confessions the intention is also to create a feeling of solidarity. A group of 16 lay persons will be preparing themselves on issues related to Latin America during 1980 and they will travel in the summer of 1981 to that continent for a month. They are aware that nothing is more revealing than seeing things for themselves. We believe that this will have a multiplier effect in the congregations.

But we want to challenge the

program to go a little further. Latin America is a continent where vast sectors are marginalized. These sectors have not always been understood nor respected in mission, including on the national level. We have sometimes asked ourselves who has designed the form of practicing mission among the dispossessed. Has it always been thought out by persons with good intentions, but different social and economic strata? Have we stopped to listen and understand the dispossessed? There is a rich source both of experience and of wisdom among the marginalized people. Paulo Freire, Brazilian educator, has always insisted on the richness of the thinking of the oppressed. Our vision is to contribute and discover this new dimension for the church: to permit the marginalized to be the ones to construct their own instruments for mission. To let them speak and for once, for us to listen and learn things which we have ignored. We are thinking of something very simple which will facilitate the means by which the marginalized from both societies can meet and dialogue. From their situation of injustice they will have much to tell us as a church. It is our aspiration to begin with an encounter of indigenous peoples and then have one with workers.

Mutuality in Mission is a program which constantly becomes a challenge and which leads us to think more profoundly on what the gospel is and to correct our way of sharing it. The Board of Global Ministries of the United Methodist Church and the Program Agency of the United Presbyterian Church have supported us with ideas and with finances. But all experiments demand more than possible local resources. The Advance program of the United Methodist Church has been enlisted in this program. The support from the various conferences will be vital so that we can fulfill future stages.

James Smucker, an executive of the New York Conference, United Church of Christ, said in a recent letter: "I think Mutuality in Mission is one of the most constructive and creative program developments I have seen for a long time." Maybe in this phrase is the synthesis of what many of those who have had contact with this experiment feel. ■

Rev. Oscar Bolioli is director of the Mutuality in Mission Program and former president of the Methodist Church in Uruguay.

A Church Worker's Ministry in South Dakota

"Sometimes It Means Just Being There"

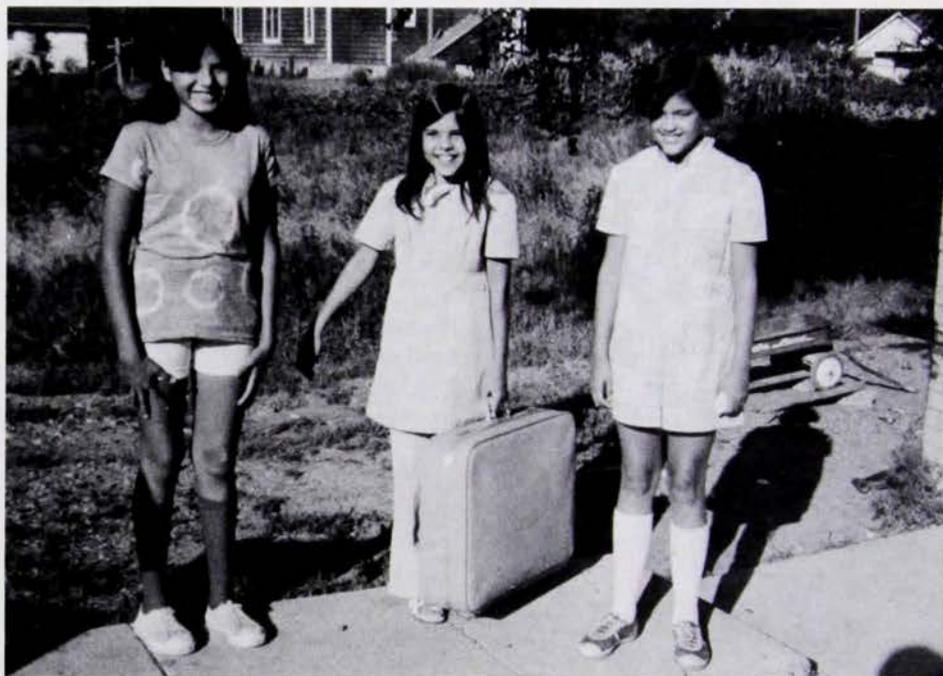
Nancy Veglahn

Lois Marquart's purse is full of keys. There are keys to a Roman Catholic church, an Episcopal church, a United Methodist church; keys to a former nightclub; keys to a downtown office building, now a referral service; keys to a community center that was once the top of a barn; keys to the car she drives an average of 12,000 miles a year among all these places and many others.

As a Church and Community Worker associated with Pierre-Ft. Pierre Ecumenical Ministries, Lois Marquart represents United Methodism in a town that is as diverse and seemingly contradictory as the keys in her purse. Because it is the capital of South Dakota, Pierre (residents pronounce it "peer") is the center of state government and the scene of a great deal of activity, especially during legislative sessions. Pierre is also the shopping center for a large rural area. Ranchers in cowboy boots share stores and restaurants with state employees, lobbyists, and elected officials.

There is also a fairly large population of American Indian people living in the area. Some of them have left nearby reservations, seeking better jobs, housing, and education. Many came after the dams built along the Missouri River in the 1950's and '60's flooded their former homes. Caught between the culture of their Lakota ancestors and the necessity of adapting to modern American life, many of them lack the skills necessary to qualify them for desirable jobs.

Lois Marquart's mission is to live out the changeless message of Jesus Christ in the midst of this diverse and changing community. She enjoys the great variety of Church and Community work, and her own background seems well suited to the diversity of her present duties.



Top, Indian youngsters await a bus to summer camp, under sponsorship of Pierre-Ft. Pierre Ecumenical Ministries. A new United Methodist congregation meets in St. Michael's Episcopal Church (above and left).

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A native of Wisconsin, Lois grew up in the Evangelical Church. After graduating from the University of Wisconsin at Oshkosh, she taught briefly, and then accepted the opportunity to spend a year with the Church School Extension Corps (a forerunner of the US-2 program). She then earned a Master's degree in Christian Education at Scarritt. Since that time, she has been a community worker in rural Virginia and Missouri, on or near Indian reservations in Wisconsin and South Dakota, and for the past nine years in the Pierre area. Other experiences were a year's sabbatical in Japan and a year's work at the Blue Cloud Indian Research Center in South Dakota.

Lois came to Pierre-Ft. Pierre to be part of an ecumenical team ministry serving students and teachers at the Pierre Indian School and residents of the neighboring area. Changes in the program and administration of the school have reduced this emphasis, and other concerns have replaced the involvement with the school. Impatient with too much talk of last year or last month, Lois Marquart is totally involved with the challenges of each new day.

There is much to be enthusiastic about. She is the newly elected president of the Citizens Involvement Council, an organization which she helped to create eight years ago. The Council grew out of a concern for the problems of low-income, disadvantaged and minority people in and around Pierre. At that time the capital city had the highest per capita income in South Dakota, and yet statistics showed that 12 percent of its residents had incomes below federal poverty lines. One Pierre neighborhood lacked sewers and running water as well as many other services. An early project of the Council, for example, was securing a pay phone booth for the southeast section of the city. Many people living in that area could not afford private telephones and had no way to make necessary calls.

Since its founding, the Citizens Involvement Council has evolved into a clearing house for the concerns of the disadvantaged and a catalyst for positive change. The Council has sponsored open meetings to determine the needs of the community. It was instrumental in obtaining a county nurse for Hughes county, which now has three such nurses.

The Council helped to develop a

community center in southeast Pierre. Used mainly as a recreational gathering place for children and young people, the center is staffed by volunteers. One of Lois Marquart's keys opens the door of this center, where she works several evenings each week. The building, which was once the top part of a barn, is an inadequate but much-used structure. Like much of the community work in Pierre-Ft. Pierre, it represents "people doing what they can with what they have," says Lois. It is settling on its makeshift foundation; "we tell everyone not to jump." In spite of the physical limitation, the building is a popular spot among the neighborhood youth, many of whom belong to one-parent families. The center provides a supervised recreational program for after-school hours.

Another very successful project of the Citizens Involvement Council is the Walk-Up-And-Save store. Located in a former nightclub in downtown Pierre, the store offers used clothing and other items at low cost. Since most of the items sold are donated, the store earns a modest profit, which is used to finance other community service projects. An additional weekly ritual for Lois Marquart is unlocking the Walk-Up-And-Save store for a Friday work session. She says that the store ministers to "persons who do not usually show up in a church," and may provide opportunities for referral to other agencies. For example, the mother of a preschool child may not know about the Headstart program, and store attendants could give her the necessary information or refer her name to the "home visitor."

Five years ago the Citizens Involvement Council began another new venture, the Pierre Area Referral Service (PARS). The purpose of this organization is to provide information on community helping agencies. Often, persons who most need community services do not know where to go for help. PARS links such persons with legal aid, counseling agencies, medical services, Indian services, veterans' organizations, youth programs, and many other such resources.

Lois Marquart also carries a key to the storefront building in downtown Pierre which houses PARS. She wrote the grant proposal which secured initial funding for this organization. Funds came from the Campaign for Human Development of the Roman Catholic church and also from the



Church and community worker Lois Marquart, far right, meets with personnel from community referral service (below). Local women spruce up 102-year-old Riggs Chapel (left).

Women's Division of the United Methodist Church. The latter grant was designated for "Women in Rural Development."

As the title Church and Community Worker indicates, Lois does not spend all of her time on community problems. She is currently helping Rev. Richard Gould to establish a new congregation of the United Methodist Church in a fast-growing section of Pierre. Much of the groundwork for this new congregation was done in surveys taken by Lois and persons working with her. Services began this fall in what was formerly St. Michael's Episcopal Church, with attendance ranging from 32 to 53 worshippers. Church school classes now precede the 11:00 service.

It is unlikely that this new church would have been established if there had not been a Church and Community Worker in the area, someone who knew the neighborhood and its changing needs. Almost every Sunday new people come to the service, expressing excitement about "a church in our neighborhood." One of the girls in a Church school class who had been asked to help pass out bulletins, take the offering, and light candles, told Lois: "I really like this church. Everyone is important in it." One of Lois's contributions is a supply of liturgical candles which were given to her by friends at Blue Cloud Abbey: "So we have Roman Catholic candles on an Episcopalian altar in a United Methodist church!" A key to that church is among the others in Lois's purse, and she is busy helping to develop an educational program for the new congregation.

Her church work also includes a variety of activities sponsored by the Pierre-Ft. Pierre Association of Christian Ministers and Lay Workers, of

which she is an active member. Lois has also been involved with the development of an ecumenical Bible study group which meets at the Mid-Town Apartments, a housing development for senior citizens.

All this is not enough; there are always plans for the future. A dream she shares with Vine Deloria, Sr., an Episcopal priest and leader of the Indian community, is the formation of a Christian fellowship for Indian people. This would be an interdenominational venture, a sort of house church where persons could meet, sing hymns in Lakota, and pray together. She also hopes to help create a network of small groups of United Methodist-preference persons in Ft. Pierre. A recent church-preference survey there indicated the need for such groups for study and support. Many of those who could be involved in these groups were baptized in Methodist churches but have not been associated with any church on a regular basis.

Projects are easy to describe and understand. The deeper, intangible qualities of Church and Community Work are more difficult to capture in words. As Lois Marquart visits with a troubled youngster at the community center, locates a warm coat for a newcomer without much money, finds the funds to send three Indian children to summer camp, struggles with other members of her community to find answers to common problem—as she carries her many keys from one activity to another, she represents the outreach of caring Christians everywhere.

Her work, she says, "involves listening and hearing, reaching out and helping. Sometimes it means 'just being there' . . . in Christ's stead and in His name."

Nancy Veglahn is a member of First UMC, Brockings, S.D.



Children play pool at community center in Pierre.

A Mexican-American Youth Exchange

Marianne Hutchinson

1979 marked the sixth consecutive summer that the Mexican national Youth Mission carried out its annual program of training youth from all over the Republic of Mexico to serve as short-term missionaries at their own expense for a brief period during the summer. As in previous years, approximately thirty young Mexicans met at Camp Sierra Linda for two weeks of orientation in Bible study, human relations, and anthropology. These courses are staffed by missionaries, and personnel from CAVE (the ecumenical audio-visual agency in Mexico City) and The Summer Institute of Linguistics (Wycliffe Bible Translators), since in the past teams have frequently worked in indigenous Indian areas where Spanish, if known at all, is a second language. This year the thirty Methodist youth broke up into five teams, three of which worked for the next two weeks at sites in northern Mexico (Ciudad Acuña, General Terán, and Monclova) at the invitation of local pastors of the Methodist Church of Mexico.

For the first time the Youth Mission program became international as the fourth team was flown by the Virginia Conference to that state (returning the visit of the youth of Virginia to Mexico a year ago), and the remaining team of seven young people worked in Muscatine, Iowa. It was this latter group that my husband Bill and I accompanied, over 3000 miles round-trip with five fellows and two girls, five of whom rode in a 1927 VW "bug" and the other four of us in our 1975 Datsun pulling our small trailer loaded with the luggage for all nine (plus a large and amusing piñata). Overnight stops were made in San Antonio, Texas; Stillwater, Oklahoma; Indianola, Iowa (where the United Methodist Church provided us with two "new" used tires to replace two that expired en route); Kechi (Wichita), Kansas; and Dallas, Texas. In all these places, United Methodist congregations received us with open arms, giving of themselves as well as food and lodg-

ing, hosting our Methodist youth royally.

The trip provided many memorable impressions: arriving in San Antonio after 10:00 P.M. (due to border formalities) to eat the supper which the Trinity United Methodist Church provided for us; our gracious hosts all along the way arising at 5:30 A.M. with us so we could be on our way early; stopping at supermarkets at noon to prepare lunch on the hood of the car; the excitement in the air in Indianola just before the National Hot Air Balloon championships and our fascinating glimpse of this exotic sport; collecting T-shirts to wear happy memories; the horrendous traffic jams in Kansas City; the fertile heartland of America; church-league softball game on hot, mosquito-filled summer nights; celebrating Ricardo Castañeda's and Antonio Briones' birthdays with pizza and ice cream; the fun and

fellowship with U.S. teens, swimming, roller-skating, and square-dancing (the latter two new experiences for the Mexicans); Melva Coronado's and Ricardo's joyful guitar-playing; and above all, the prayer fellowship which bound us together through happy and difficult times as a Christian family.

Our immediate destination was the Lovely Lane United Methodist Church in Cedar Rapids, Iowa, a church which has long had a close and reciprocal relationship with us in Mexico thanks to the guidance of its minister, the Rev. Don Maple. Detailed arrangements and preparations were made by Don along with members of his congregation for the Vacation Bible Experience we were to provide for Hispanic children in Muscatine. Don and his committee had planned a curriculum with four emphases: 1) Recovery of heritage, 2) Experiencing love, 3)



Mexican mission team stops for lunch enroute to U.S.

Youth demonstrate folk dance and plant flowers at Iowa churches. (Bottom) Mexican team poses with the Rev. Stan Woeste and youth at Indianola, Iowa. Marianne Hutchinson stands to the left of the minister.

Receiving the Word, and 4) Building spirit. There were four foci: the Bible, nature, the world, and self, with suggested activities to carry out these themes. So our three days in Cedar Rapids were spent going over these emphases and making them concrete (in two languages since our five fellows neither understood nor spoke English, though the two girls handled English well). Our group also designed and mimeographed several hundred bilingual flyers to distribute.

Only then did we head for Muscatine, an old Mississippi River town and tomato processing center, with the nine of us from Mexico and eight from Cedar Rapids, including Rev. Don Maple and his associate, Bob Dean (though the number fluctuated as Lovely Lane youth and adults came and went as their schedules permitted). In Muscatine we came to admire and to love the Revs. Don and Dora Campbell and their charming children. Both are Spanish-speaking ministers who had served for twelve years as missionaries in Puerto Rico (Dora is a native of Mexico), and now are the ministers of the Park Avenue and the Otterbein United Methodist Churches. This latter church, where we stayed, is located in a depressed, mostly Hispanic neighborhood of settled migrants from Mexico, Puerto Rico, and some from South America (plus a few Vietnamese)—all of low economic level, speaking poor English and/or poor Spanish, and to a certain degree in culture shock, according to the Campbells. Our combined groups spent two days visiting homes to invite children to the Vacation Bible Experience, and this too was an education for our Mexican youth, for they stayed in some very lovely homes in Cedar Rapids and on the way, and now they saw "the other America".

The third day the church basement filled with children (Don Campbell reported 63 children attending) and the young people did a tremendous job carrying out the planned program of Bible stories (dramatized and also



Mexican youth found "open arms" on a 3,000-mile journey to the U.S. and back.



(Above) Worship at Otterbein UMC.
(Below) Registration for vacation Bible experience. (Bottom) Iowa hosts the Revs. Don and Dora Campbell and daughters.



illustrated with banners), self-affirmation (by making collages and whole-body outlines), and of Mexican history/culture (with puppets made by the children) plus lots of bilingual singing, and Mexican folk-dancing by team members Luz Rodríguez and Isidro Terán. Activities were planned from 9:00 A.M. until 3:30 P.M. which was a long day for so many active children, some whom obviously had had little guidance or control. Each day we also served a hot meal at noon prepared by Don Maple (while he was able to remain in Muscatine) and myself, with the occasional help of Dora Campbell. Members of the Otterbein United Methodist Church generously provided fresh corn and tomatoes, and a few offered help in classes or kitchen.

Late afternoons we would shower at the local YMCA and then twice we had the new experience of visiting a migrant camp, stopping first at the home of the farm owner to obtain permission to enter the camp, then seeing first-hand the extremely hard work of picking tomatoes in the 96° heat, seeing also the freshly-painted, adequate facilities for the migrants in this particular camp, and then spending the evening singing and giving testimony to their faith in Christ on the part of several of our Mexican team to those fifty or so migrants who gathered around, a number of whom happened to be from our home state of Nuevo León. Prayer and informal conversation ended the evening.

The final Sunday, the Vacation Bible School children and their families were invited to join us for worship at the Otterbein United Methodist Church, during which time Jaime Jiménez and a group of children dramatized *The Good Samaritan*, Ricardo displayed and explained several banners. (My favorite illustrated the story of *The Good Shepherd*—there were two burros among the flock of sheep.) The Mexican team sang and Antonio gave words of inspiration, and all the children came forward to sing several closing numbers. This service was then repeated at the Park Avenue

United Methodist Church.

That evening we celebrated the conclusion of the Vacation Bible Experience with a pot-luck supper and program including the children, several parents, and members of both churches. At this program Ricardo's group regaled us with a hilarious puppet show depicting the Spanish conquest of Mexico, there was much singing in English and Spanish, and Melva Coronado gave words of testimony and appreciation. We concluded with the breaking of the piñata in the alleyway outside.

That night, after tearful farewells, the Cedar Rapids contingent departed for home and we fell into bed, to be awakened shortly thereafter at midnight by our Mexican team with a lovely serenade in honor of Bill's and my 25th wedding anniversary. We were deeply touched by the team's thoughtfulness despite exhaustion. Morning arrived in the blink of an eye and we were on our way toward home after fond farewells to the Campbell family, true missionaries in their community. (They had already initiated a Sunday evening Spanish Bible study and are now visiting the homes of the children who participated to invite the families to church.) Antonio had taped a sign to the back of our trailer, "Just Married, 25 Years Ago", so all along those 550 miles that day fellow travelers honked and waved. It seemed all America was celebrating with us.

Now we are looking forward to a planned weekend reunion when we expect to host our "Mexican family" in our home, with the added presence of Methodist youth director Alfredo Cora from Mexico City (who is responsible for the total Youth Mission Program), for a sharing of photos and letters, evaluation, and a renewal of the Christian fellowship and the ties that bound us so tightly to each other last summer in Jesus Christ. ■

Marianne Hutchinson and her husband, William B. Hutchinson, have been UM missionaries in Mexico since 1966.

Dallas Church Runs Bilingual Program

La Puerta Abierta

Norman S. Hudson

Dallas, like most other cities of the world, has its inner city problems. Grace United Methodist Church, set in the inner city, has lived through these changes and seen its membership drop from about two thousand in the late twenties to just over three hundred at the end of the seventies. New people have moved into the neighborhood who speak a new language and have a different culture from the traditional middle class white affluent American. Houses have been sold—and have deteriorated. Apartments have been built where beautiful “gracious living” style houses stood in all their glory. The church has continued its traditional ministry, being rewarded with a Texas historical marker which we hope never becomes its epitaph. The church has seen the needs of little children who speak only Spanish and have to face entry into the English language school system of the City of Dallas.

And that’s how “La Puerta Abierta” was born. “The Open Door” Day School—for that is what it means, operates a bi-lingual program for three and four year olds five mornings a week. “We have forty of the most beautiful children in Dallas enrolled in our program,” says Miss Murl Solina Kasten, the obviously biased director. The children are drawn from different ethnic and cultural groups in East Dallas and spend the morning playing, singing, dancing and “doing a million other things that will prepare them for ‘big’ school.”

The Open Door Preschool was begun in 1974 with a small number of children. The object of the school was to minister to the Mexican American community surrounding the church.

Lucia Joy Baca de Scott, the first director, was responsible for recruiting and enrollment, for curriculum development, and for developing learning centers within the classroom. She helped establish the school’s bus service, an integral part of its program, as many of the children would not be able to come if they were not transported from their homes.





At Grace United Methodist Church in Dallas, 40 pre-schoolers are enrolled in bilingual "Open Door" day school to prepare them for English-language school system.

The current director, as of 1978, is Murl Kasten. She is an Anglo who is fluent in Spanish. The director's responsibilities are as follows: Recruit children for the school in the fall, and, if necessary, at other times during the year; maintain contacts with parents through phone calls, visits, and newsletters; design and implement the curriculum with the assistance of aides and committee members; direct and oversee the daily operation of the school; purchase or otherwise obtain supplies and materials; train and supervise aides; keep financial records.

Miss Kasten is assisted by two Spanish speaking women who help in the class room, drive the church bus and assist in other daily routine operations of the school. La Puerta Abierta operates from 9 - 11:30 each weekday morning. The ministry receives its funding from the North Texas Conference, from national Boards

and from local churches to meet its budget of \$11,000 per year. A nominal fee of \$1 per day is paid by the parents of the children.

Grace United Methodist Church has always been excited about this project. Its contributions include provision of the building and the bus; donation of materials and supplies, and helping the director in preparing educational materials. Practical help is given in driving the bus, building the learning centers, and general upkeep of yard and playground facilities.

A combined effort of the Mexican Youth Group and the Anglo Youth Group helped raise funds for the new playground equipment. This can be seen as a welcome opportunity for cooperation between the two conferences.

A committee composed of members of Grace United Methodist Church members and members of the Spanish speaking United Methodist Congrega-

tion that is part of the Rio Grande Conference and worships at Grace, is responsible for the overall control of the school. The commitment of these two congregations to this outreach program is quite considerable. Volunteer teachers, both men and women, enjoy time with the children; members have sponsored needy children; breakfast snacks are provided by mothers and members; financial aid from individuals and the churches has been made available, and in many other ways the school is seen as a primary outreach opportunity in mission to the local community.

There are usually between fifteen and eighteen three-year-olds and eighteen to twenty-two four-year-olds enrolled. The three's attend on Mondays and Tuesdays, and the four's on Wednesdays, Thursdays, and Fridays. The enrollment is predominantly Mexican American, but we currently have Anglo, Black, South American and European children. The sessions are two-and-one-half hours in length.

The morning is generally divided into the following areas: Individual learning and art activities; the development of verbal skills, concepts, and awareness of cultural difference through the use of finger plays, poems, songs, and discussions; snack time; play time, both in and out-of-doors, and musical activities to develop coordination, rhythm, and voice. All activities are conducted in Spanish and English.

Our vision of this project is for the church to be in mission within the neighborhood. We wish to maintain the cultural diversity of the school and to continue to prepare the Spanish-speaking children for a predominately English-speaking school system.

Future expansion and improvement of this project can be seen in providing a breakfast for the children, lengthening the school's daily session, further staff development, and increasing the number of learning centers.

"If you live in Dallas, or nearby, and if you love beautiful, fun-loving children; if you feel the urge, please come and visit us," invites director Murl Kasten. "We'll put you to work for the morning and you will leave with a felling of intense happiness and satisfaction—even if you speak no Spanish!" ■

Norman S. Hudson is pastor of Grace United Methodist Church.



BOOKS

MISSION TRENDS NO. 4: LIBERATION THEOLOGIES. Edited by Gerald H. Anderson and Thomas E. Stransky, C.S.P. Paulist Press and Eerdmans, New York and Grand Rapids, 1979: 289 pages, \$3.45.

This book is a collection of articles, as are the other books in this Mission Trends series, which deal with the recent theological work developed primarily in Latin America. The first part concerns the nature and significance of liberation theology and the second part concerns the variations on the liberation theme in the experiences of blacks, women, Asian Americans, Native Americans and Hispanic Americans.

Robert McAfee Brown's opening essays deals with the general shape and substance of liberation theology and responds to criticisms of it. He offers one of the few definitions of liberation theology to be found in the book: "An attempt to look at the world in terms of involvement with the underprivileged and oppressed and to find within the Christian gospel both the analytical tools and the energizing power to work for radical change in the world."

Brown's essay makes clear that liberation theology should be understood as a *process*, as opposed to a "discursive, rational and somewhat abstract endeavor" to systematize theology. Among the helpful emphases in his essay is his counsel against the ways of evading the challenge of liberation theology, such as by dismissing it as a fad.

The other essays on the liberation theology theme include Frederick Herzog's insistence on *praxis* ("the critical relationship between theory and practice") as the first step in a theology that follows from "the encounter with the New Testament and its poor." Jesuit theologian Richard McCormick argues for liberation as intimately related to evangelization—with its concern for the salvation of the whole person—because enslaving structures are unevangelical structures in that they deny what the gospel affirms. Jim Wallis of *Sojourners* writes of the "revolutionary posture" which ought to characterize those who testify to "liberation as God's intention."

The longest parts of the second section are concerned with black and feminist theologies which Rosemary Ruether regards as "the two most important expressions of liberation theology to emerge from the American experience in the late sixties." The shorter sections on Asian, Native American and Hispanic American

experiences are stimulating and suggestive of still other areas in which it is possible to "do theology" in the liberation manner. Their comparative brevity reflects the fact that those theologies of liberation have not yet acquired the full-orbed character of their black and feminist counterparts.

This volume renders a significant and valuable service in providing a splendid overview of the meaning and method of liberation theology and in demonstrating that such a theology—though largely an import—is fully relevant to a North America in which the reality of oppression and the need for liberation have begun to appear on theological and missiological agendas. Liberation theology is rooted in the One who came "to set at liberty those who are oppressed." Whatever the limitations of its theory and praxis, it is worthy of our serious attention.

Richard A. Chartier

Richard A. Chartier is a former United Methodist missionary in Latin America who is now editor of Fellowship magazine for the Fellowship of Reconciliation.



LETTERS

ACCOUNTABILITY SERIES

Thank you for the section on "Accountability on Public Issues" (January). The feature on "Mission Issues—Looking Forward to General Conference" is both useful and interesting. As one who was interviewed for the article (and quoted in it), I would like to say that I think you have done us all a favor by stating clearly the issues involved in the church's concern for public life both national and global.

We live complex lives, as persons, as nations and as a world community. The daily application of our faith to the daily living of our lives is a necessary and joyful



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call. Thank you for shedding light on the struggle which underlies the joy.

Peggy Billings

Assistant General Secretary, Section of Christian Social Relations, the Women's Division.

COMMUNISTS IN LAOS

The article by Helen Kromer in the December, 1979, New World Outlook provides an excellent description of the problems facing the people of Laos under a Communist government, particularly those who are Christians.

Does anyone see a contradiction in the sending of \$1 million a year in aid by Christian agencies, including Church World Service, to the Communist government of Laos, which is systematically destroying the church and its members in that country?

George E. Massay
Grafton, Virginia

A NWO CENTERFOLD?

I have a suggestion for New World Outlook. Would it be possible to have every month a centerfold picture? The pictures in the magazine are important and this way could be used on bulletin boards for a mission display. I so often regret not to have newspapers and rely on poster-like pictures. Thanks for listening.

Elisabeth Drumm
Oakdale, Calif. 95361

WORSHIP IN SHANGHAI

I have had the most wonderful Christmas since Liberation, thirty years. On Sunday the 23rd, a neighbor youth accompanied me to Moore Memorial Church. We got there at nine A.M. to attend the ten o'clock service. The church auditorium was already full, not a seat left. Fortunately, I met an old student of mine on the last bench and she let me have her seat. At first I could see the platform and the congregation in front of me, but later many people stood in front of this back bench and I couldn't see anything but I could follow the worship program through listening. The church auditorium was beautifully decorated with poinsettias. Eight big characters wrapped in gold paper were put on the dark red curtain "Joy to the world, the Lord is come!" Special music was also added to the worship program. A Methodist preacher presided and a Baptist preacher preached a very good sermon.

The youth who helped me to get to Moore Memorial had never been to church before. He stood against the back wall all through the service and quite enjoyed this first experience of a Christian worship service. I asked him if he understood what the preacher said. He said that he understood most of what was said and found it very practical and helpful. He offered to take me to church anytime I need him. If it was during the Cultural Revolution, I would be severely criticized for taking a non-Christian youth to church, but the

situation is being changed and quite a number of youth like to learn about Christianity. I noticed many youth at the service. Many joined in singing the Christmas hymns. My neighbor, comrade Wong, is an English teacher in a middle school. He comes to me once a week to practice English conversation so we get to know each other very well.

It was raining on Sunday, but there were four thousand worshippers at Moore Memorial at the two services. The preacher said to me that it was fortunate it was raining, otherwise there would be even more difficulty caring for so many people. At the other two churches there were three thousand. They had only one service at nine o'clock. Thus, the four services had seven thousand worshippers. The Christians in China are really hungry and thirsty after the Truth. I heard that the church at Soochow will soon have worship services for its members and I believe many places will gradually recover their practices of Religious Freedom. Our present government is doing everything for the good of the people.

"In the afternoon of Christmas Eve a big

celebration party was given by the "Three Self" Committee. I got an invitation so went with the help of an old friend who was also invited. It was the first Christmas celebration of its kind held since Liberation. More than three hundred people were invited, mostly church workers and important representatives of the three churches. There was a short worship program, followed by several items of Christmas music and then the appearance of Santa Claus and the delivering of gifts. Each person got a copy of the newly printed hymnal, a small bag of cakes and a small bag of candy. The party lasted for more than two hours.

Hsiu li Yui
Shanghai, People's Republic of China

The writer's father was pastor of Moore Memorial Church in Shanghai. She worked with him on the staff from 1931-1947. The letter was sent to Virginia Henry (Mrs. W.M.) Lockett, now of Roanoke, Virginia, a classmate at Scarritt College, who had not seen Hsiu li for 30 years until her visit to Shanghai in February, 1979.

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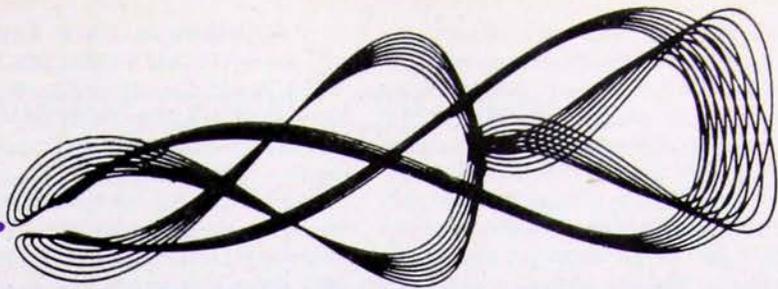
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THE MOVING FINGER WRITES



REFUGEE "RE-ENTRY" NOTED IN ZIMBABWE

United Methodist missionary in Zimbabwe C. M. Miller reports that in January the process of "re-entry" for thousands of refugees who fled Zimbabwe had begun.

"This is a staggering number of people, dispossessed for one reason or another, now seeking "re-entry" to their old home areas. But as these people return, how different will they be from what they were when they left? What is the nature of the rehabilitation? Perhaps in part it will need be a two way process of learning."

Miller reports that the United Methodist Church in Zimbabwe is helping in the process at two centers: Nyadiri and Old Umtali. Also, after the March 4 elections the Church will re-open two secondary schools, one at Nyamuzuwe and the other at Mutambara. The Headmaster appointed at Nyamuzuwe has returned to this Center. There has been destruction during the past two and a half years by vandals and sometimes at the instigation of the guerrillas, Mr. Miller reports.

On January 15 four church leaders, Mr. Dangarembga, Rev. Mr. Katsande, Mr. Mbofu, and Mr. Matsikenyere "re-entered" Mutambara. They found the Center in relatively good condition. Some windows of the school were broken. The library had been partially disrupted. The residences of the Center have suffered from the weather. "Considering all, the destruction at this Center has been limited." And much credit must be given to those who remained and were able to maintain a form of stability.

In time, reports can be made about destruction to rural churches. Several churches have been reduced as some buildings at Nyamuzuwe. But "re-entry" is a necessary step in the cease fire "age."

COCU MINISTRY DOCUMENT HAILED BY PARTICIPANTS

Adoption by the Consultation on Church Union of a chapter on ministry as a part of the theological basis for uniting ten U.S. church bodies was generally hailed by United Methodist participants as a significant step forward.

The ministry document received unanimous endorsement in Cincinnati Jan. 24 from the 100 representatives of the ten churches. Its acceptance climaxed half a



A plane with 87,000 pounds of blankets and warm clothing for Afghan refugees is readied for takeoff from Baltimore on January 19. The United Methodist Committee on Relief voted the sum of \$50,000 to help charter the plane. Photo was taken by photographer John Goodwin, of BOGM, who accompanied the flight to Pakistan.

dozen years' work and a number of major revisions.

"I feel positive toward it and believe it represents a step forward," said Bishop Jack M. Tuell, Portland, Ore., chairperson of the United Methodist delegation to the consultation. "It opens up possibilities for significant enhancement of the role of lay leadership in our local churches, and by attempting to approach ministry holistically makes clear all ministries are equal, although they may be different."

The Rev. Robert W. Huston, United Methodism's chief ecumenical officer, said that "while I doubt anyone regards it as a perfect document, it moves us in a responsible direction toward making concrete our basic oneness in Christ."

The chapter, with its strong emphasis on the ministry of all baptized Christians and its provisions for a three-fold ordained ministry, now goes to the ten churches for their study and response, along with the six previously adopted chapters. The communions are asked to propose any changes in the seven chapters by the end of 1981.

In the meantime, a Church Order Commission will begin work on a possible organizational structure for a united church. The first report of its work will come in 1982.

The chapter on ministry is seen as the forerunner of the eventual mutual recognition of ministries among the ten churches in the way that church membership now is mutually recognized.

Acceptance of the chapter on ministry was greeted with loud applause and singing of the Doxology by the delegates, observers and visitors here.

"I had hardly dared to believe this would come about today," the Rev. Rachel Henderlite of Austin, Texas, president of the consultation said. "But, as someone pointed out to me, it was a good sign during the debate when Disciples were making Episcopalians' speeches, and Episcopalians were making Disciples' speeches."

The breakthrough on ministry, one of the stickiest issues in the move toward union by the ten churches, came in the 20th anniversary year of the sermon by the Rev. Eugene Carson Blake which led to the consultation's beginning. It was noted here that such unions in other parts of the world have taken up to 40 years.

Dr. Huston said the sessions here gave evidence that "everyone in the consultation is moving toward realization we can be beholden to our past without being fettered by it" and there is a "mood of

understanding we need each other."

Bishop Tuell said the chapter on ministry offers "possibilities for us being able to provide a more sacramental ministry in some remote places where ministry may be limited at this time." This would come about through the use of qualified men and women in a congregation although they are not a part of the ordained ministry.

The Rev. Barbara Troxell, a district superintendent in the California-Nevada Annual Conference and a member of the United Methodist delegation here, said this particular provision "opens up possibilities in some churches, especially ethnic minority congregations, where people rise up out of congregations" to provide ministry of word and sacrament.

"I feel good about the chapter," the Golden Gate District superintendent said, "although we still will have difficulty with the ambiguity about deacons."

The provisions for deacons in the ministry chapter sparked much of the discussion in the United Methodist delegation. An earlier draft had spoken of two kinds of deacons, but the revision before the delegates here changed the specific language involved. The chairperson of the commission which wrote the document stressed there still was provided two ways to fulfill a deacon's role—by occupation within the church, or by election to specific responsibilities in a congregation.

As finally revised, the chapter says "it is important that this ministerial office, neglected or poorly defined in the recent past but now being recovered and reevaluated, should be shaped with a certain flexibility." The need for recognition of the diaconate "as a distinctive ministry" is stressed.

The nature of the diaconate long has been a knotty problem for United Methodists and at present the church has three forms—ordination as a deacon as the first step to the fully ordained ministry, deaconesses, and the relatively new diaconal minister. The whole issue will be reviewed again by the 1980 General Conference.

United Methodists were among participants here proposing changes in the other two parts of the ordained ministry proposed for a united church—presbyters and bishops. In general, they were clarifying in nature and did not make substantive change.

Several amendments were proposed by the Rev. Roy Sano of Berkeley, Calif., which he said would strengthen the evangelical tone of the chapter, and these were accepted. Other changes initiated by United Methodists were designed to change masculine references to God.

Professor J. Robert Nelson of Boston was the United Methodist representative on the commission which drafted the ministry chapter. The commission was chaired by Dean Lewis S. Mudge of McCormick Theological Seminary in Chicago.

(UMC)

ECUMENICAL ISSUE RAISED IN VATICAN'S CRACKDOWN

The World Council of Churches (WCC) has voiced its concern over the "ecumenical" aspects of the Vatican's crackdown on the Rev. Hans Kueng.

The 51-year-old Swiss-born liberal professor of theology at West Germany's Tuebingen University has been accused by the Vatican of teaching false doctrine, and told he can no longer be recognized as a Catholic theologian, "nor function as such in a teaching role."

"The dispute between the Roman Catholic Curia and Professor Hans Kueng," said a statement issued at WCC headquarters in Geneva, "is in essence concerned with the issue of authority in the church, which has become the most sensitive point in ecumenical theological discussion."

"The action taken against Professor Kueng therefore cannot be regarded simply as an internal affair of the Roman Catholic Church, but has immediate ecumenical repercussions."



The April issue will be the Annual Report issue of the Board of Global Ministries.

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MISSION ISSUES

5. CORPORATE RESPONSIBILITY

One of the responsibilities of Christian stewardship is that our resources not be buried or hoarded and left idle but that they grow and be used for ministry in the world. In keeping with this basic Christian tenet, the United Methodist Church's policy has been that its investments should provide sufficient income to support programs that help people.

But there has been a reservation on this policy. For the past 50 years the church has avoided investment in certain products: tobacco, munitions, gambling and alcohol. And in the past 11 years the church has gone beyond product screening: i.e., asking "What is your business for?" to asking, "How do you conduct your business?" The Church has become actively concerned about *how* its monies are being used by the corporations in which it is a shareholder.

Having witnessed the contemporary political effects of questionable corporate activity in Chile, the disclosure of illegal political contributions as Watergate unfolded, the tacit approval of apartheid in South Africa by financing government and business that supported it and the deleterious effects of the promotion and sale of infant formula in developing countries, the Church was concerned about the theological and moral implications.

Nor was the Church unmindful of the fact that abroad, the transnational corporations' policies and their impact on citizens of the host country are often diametrically opposed to the principles the Church is working to promote in its mission in the same country. The Church with investments in these corporations felt it could not ignore the corporations' influence.

A NEW MISSION FIELD

The Church began to reexamine its investments in companies whose products or policies were harmful to people on the premise that economic commitments were as important as program commitments. Both should reflect the values outlined in the Social Principles of The United Methodist Church. The question boiled

down to the choice between being an investor who only wants to earn money or an investor who is concerned as a wholistic Christian steward with the ramifications of how that money is earned.

In keeping with this concern, the Church has, over the past several years, seen the rise of a relatively new mission field — the Movement for Corporate Responsibility, which is dedicated to honing the social consciousness of the affluent and powerful American business and industrial community. How these transnational corporations conduct business at home and abroad affects American lives and the country's image as a moral and ethical people as we move through rapidly changing times into the 21st century.

The Church has been using the shareholder tools of negotiation, proxy votes and resolutions to audit those corporations socially and to expand the social consciousness of business and its constituencies — shareholders, employees and consumers.

The actions in 1968 by the National Division and the Women's Division in relation to investment portfolios in South Africa, greeted at first by skepticism, were seen in a different light when they became bank policy by 1978. That action began when churchmen brought pressure on representatives of ten American banks in an effort to persuade them not to participate in a \$40 million credit arrangement with the South African government. After numerous meetings between bank executives and church shareholders, church representatives became increasingly convinced that the only action open to them was to withdraw funds and sell their bonds in one of the banks, First National City. The rest of the banks thereafter decided to discontinue their loans to the South African government over the next ten years. Although this action was widely publicized, the role the churches had played was never mentioned.

Another case centered around the closing of its Youngstown, Ohio steel mill by the Lykes Corp. in 1977.

Youngstown was for the 70s what Selma (Ala.) was for the 60s. Selma was civil rights and Youngstown was economic rights. The central question was "Does a corporation have the right to close down without notice to employees and the community?"

A shareholder resolution to Lykes called for management to "fully cooperate with and energetically support" efforts of an ecumenical coalition to purchase and reopen the plant. The resolution received 47.8 % of the vote — the largest non-management-supported vote ever obtained for a church-sponsored resolution.

Following the directions of the General Conference, the Church's General Board of Pensions recently made its incursion into the corporate responsibility arena. On Nov. 6, 1979 the Board of Pensions voted to file a shareholder resolution with Ingersoll-Rand unless that company indicated compliance with the Sullivan Principles in its South African operations.

The Sullivan Principles, equal employment guidelines proposed by Dr. Leon Sullivan, a Baptist minister and a director of General Motors, call for non-segregation of facilities, equal and fair employment practices, equal pay for equal work, training programs and an increase in the number of blacks and other non-whites in management and supervisory positions as well as improvement in housing, transportation, schools, recreation and health facilities.

UMC INVESTMENT GUIDELINES

Our Church's involvement in this area is not new, but it is snowballing and time after time the church has proved to be in the forefront of what at first is fought and later becomes accepted. Ten years ago the social auditing of corporations focused on equal employment opportunities and business involvement in the Vietnam war. Today the Church has expanded its focus to include workers' wages in agribusiness, EEO practices, environmental protection, the safety and utility of nuclear energy, investments in South Africa and Chile, community reinvestment and the redistribution to Third World countries of domestically banned drugs, pesticides and birth control devices.

The world is changing so fast that between 1972 — when General Conference directed the General Council on Finance and Administration (GCFA) to approve and publish a pamphlet entitled "Statement of Investment Policy - The United Methodist Church" — and the next General Conference of 1976, it seemed necessary to revise and update this same policy statement; and GCFA called all the boards of the church together a second time as it had the first to compose the pamphlet.

The two General Conferences directed that several responsibilities concerning church investments should be those of GCFA:

"To develop investment policies for, suggest investment counselors for, and review at least on a quarterly basis performance of all permanent funds of all agencies receiving general church funds." (The Women's, National, and World Divisions of the Board of Global Ministries as well as the General Board of Pensions all hold separately managed investment portfolios. The largest portion of these monies come from funds accumulated for the retirement of the church's employees.) "The Council shall have complete authority to manage any portfolio of less than \$1,500,000. The Council is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of The United Methodist Church."

Today the idea that church investments provide a sufficient income to support programs that help people is given specific moral and ethical guidelines by the criteria established in the Social Principles adopted by the General Conference in *The Book of Discipline* in 1976. They include concern for the effect of transnational business on water, soil, air, and mineral resources; rights of racial minorities and of women; rural life and farmers; open communities and housing, unemployment, consumption and consumerism.

South Africa is a primary target in the corporate responsibility thrust. United Methodist Church investment policy guidelines specify that "investments of any unit of The United Methodist Church must be carefully examined with respect to the possible involvement of any business entity whose operations are supportive of apartheid." Agencies of The United Methodist Church, they state, should not do business with nor invest in banks which have banking operations in or make loans to the Republic of South Africa, nor do business or invest in banks which make loans to parastatal (government owned) corporations of the Republic of South Africa. The South Africa conflict centers around four issues: bank loans, trade of specific products, corporate employment practices and withdrawal of U.S. investments. American companies have at least a billion and a half dollars in direct investments in South Africa.

Some guidelines have been worked out in practice. For example: a decision by the Women's Division to sell its stock in Dow Chemical Company when the company refused to stop its manufacture and sale of napalm. It was decided that in general selling stock is not necessarily the best tactic and should be reserved as a final option. It is beneficial because it receives

lots of publicity and acts as a consciousness-raising tool, but it doesn't work to change the company's position. Retaining ownership as a power tool is a more feasible form of corporate auditing.

Church representatives are unanimous in preferring conference table negotiations rather than corporate confrontations. There have been changes in the corporate response over the years.

THE FUTURE

Nuclear power is a current major concern and the Women's Division plans to ask one of the utility companies whose stock it holds not to build or expand nuclear operations until clear data is available on environment, health, safety, security and economic questions.

The World Division, in keeping with tradition, sold its Coca Cola stock in protest when the company bought Taylor Wines.

The National Division plans to research and obtain deposit information on those banks in which churches have substantial deposits and investments. It plans to encourage local churches to research their local banks for evidence of redlining and to support and cooperate with community groups fighting redlining and displacement.

Our urban ministries are increasingly affected by bank and insurance redlining. Banks designate many city transitional neighborhoods as high risk areas and then withhold the mortgage, lending and essential services they normally provide to other neighborhoods. Insurance companies have cancelled or not renewed homeowner policies in similar communities and, in some cases, entire cities. When insurance is available, costs are prohibitive. Without insurance, property owners are exposed to enormous risks, cannot get mortgages or home improvement loans. Property and often whole neighborhoods decline.

People in these communities are being displaced, their credit is drying up and jobs are being lost. All these factors affect the service of the Church as part of the community.

Thus in little more than a decade the Church's once controversial challenge to corporate America has become an acceptable tactic worldwide, and corporations now have come to realize that they do have a fundamental responsibility to shareholders and to society in addition to providing appropriate investment returns. It is the Board of Global Ministries' hope that General Conference will continue to insist that church agencies and local churches get involved in this important area of witness and mission.

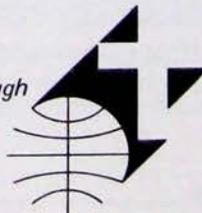
Caring and Sharing

A vital part of today's Christian ministry is caring and sharing. Health and Welfare Ministries enable thousands of local churches to establish programs with the elderly, the housebound, the retarded, with distressed children and adults and persons with handicapping conditions.

One example is that of some church-related retired men and women who have been serving as "shepherds" to elderly persons so they can continue living in their own homes or apartments with the provision of needed services such as meals-on-wheels, in-home health care, shoppers' services, transportation and recreational and adult study programs. This ministry has significance for the large majority of persons over 65 who not only cherish their own independence but wish to help other retain theirs.

Health and Welfare Ministries is making it possible for this shepherd concept to be applied more widely through a series of pilot projects in a number of cities. As persons are strengthened to exercise their talents during the whole of their lives, the whole life of the church is blessed and enriched. For more information write to Health and Welfare Ministries, Room 350, 475 Riverside Drive, New York, N.Y. 10027.

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This new resource packet stems from the National Division's program, "Ministries with Women in Crisis." A good introduction presents problems women experience and indicates how the church can help. Reprinted articles deal with domestic violence, economic exploitation, women in prison, alcohol and drug abuse and single mothers. There is a statement on theological implications and an easy-to-put-on program for local units, plus a bibliography listing books, articles and films. \$1.95

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Reprinted articles describe specific areas where human rights of women have been violated. Represented are the situations of a variety of women around the globe. There is an emphasis on employment, health care, legal rights, political prisoners, physical abuse, housing and the involvement of women in power structures. An extensive bibliography is included. The packet aims to involve women as active participants in the universal struggle for human rights. \$3.95

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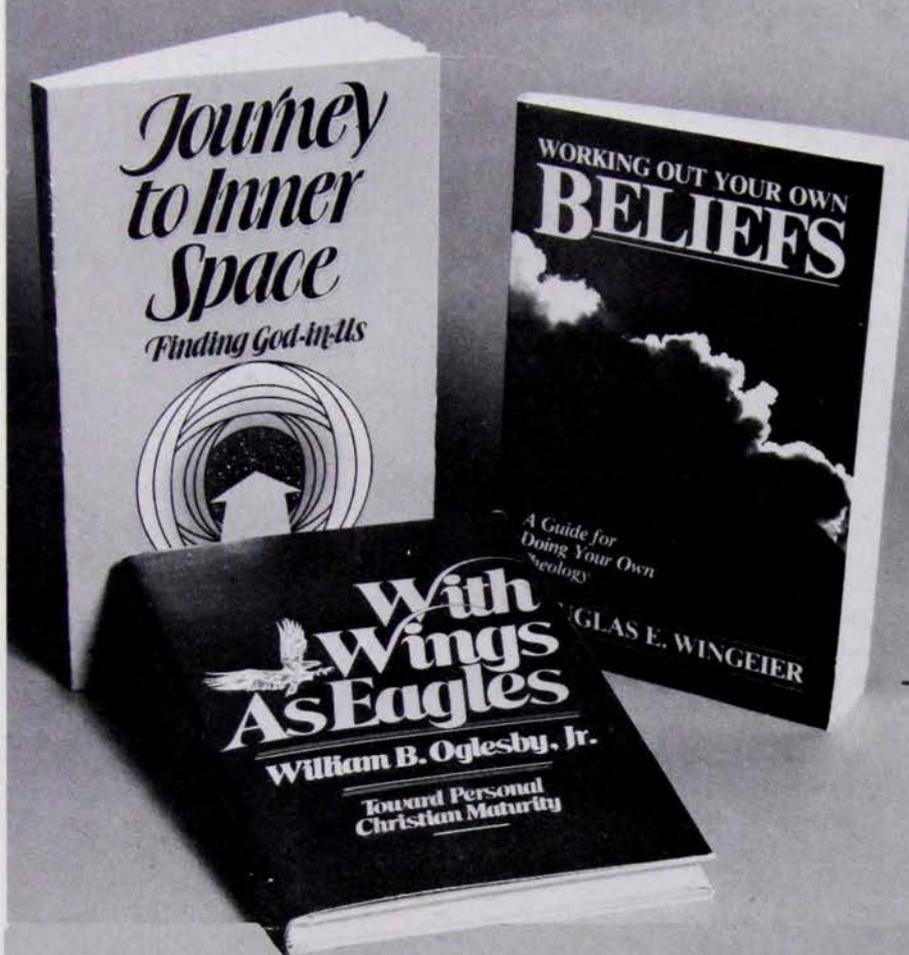
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