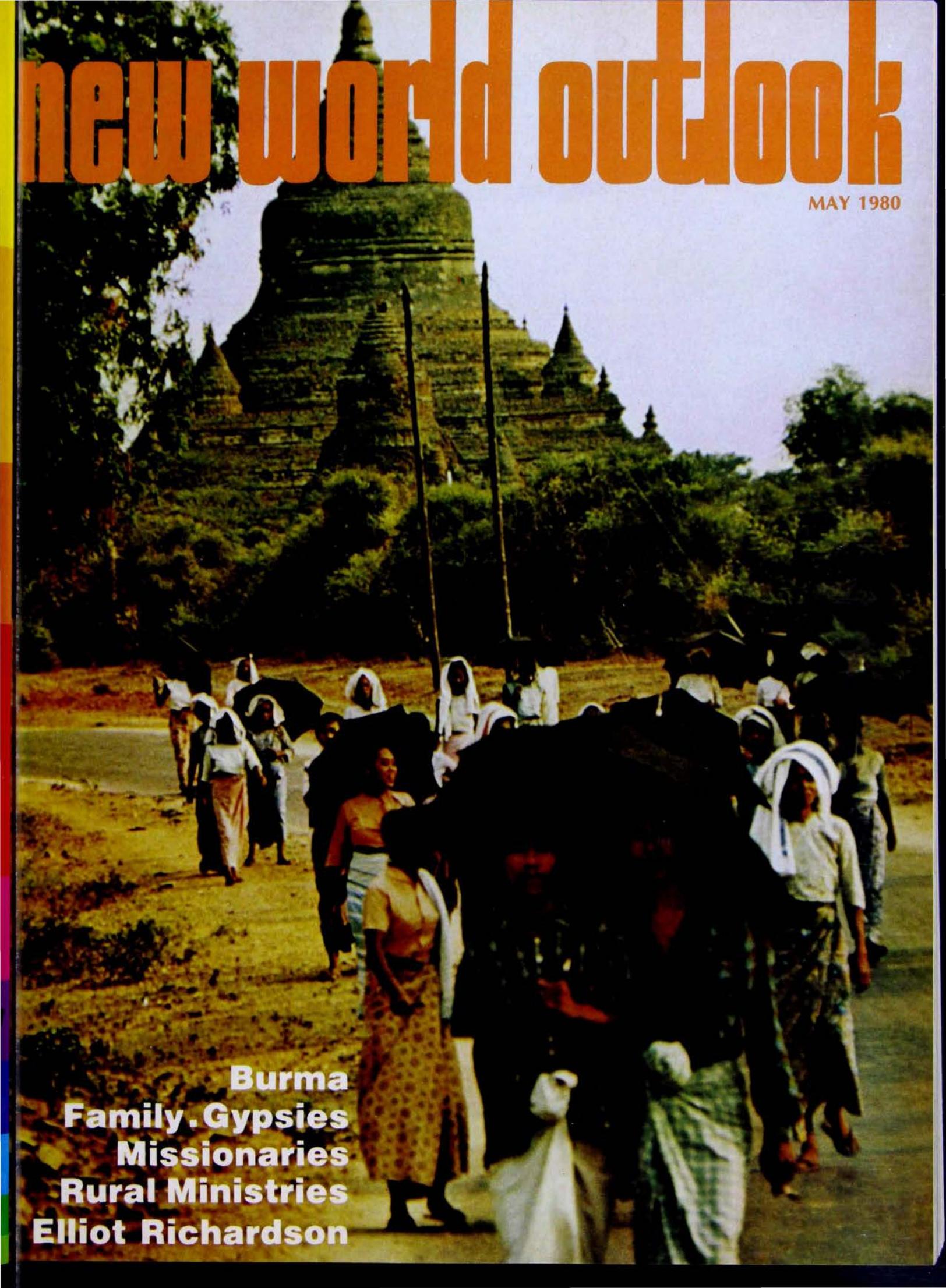


# new world outlook

MAY 1980



**Burma  
Family, Gypsies  
Missionaries  
Rural Ministries  
Elliot Richardson**

# new world outlook

New Series Vol. XL No. 9

• Whole Series Vol. LXX No. 5 •

May 1980

- 3 Mission Memo  
7 Editorials  
8 The Family Today  
13 A Wife's Struggle  
16 The Church in Burma—1  
20 The Gypsy Evangelical Church  
26 The Word Made Visible  
30 The Rural Ministries Training Program  
32 Creating a Family for the Retarded  
35 An Interview With Elliot Richardson  
38 Sunday Doctor For the Seminoles  
40 Letter from Overseas  
41 Letters  
42 Books  
43 Special Report: What Went Wrong for Bishop Muzorewa?  
44 The Moving Finger Writes
- Peggy Halsey  
H. Faye Moon  
Dorothy Friesen  
  
Avery C. Manchester  
Jan Lichtenwalter Lepley  
Roy Lawrence  
Tracy Early  
Ron Smith  
  
Ralph E. Dodge

## COVER:

People Outside Buddhist Monument, Pagan, Burma  
Sarah Webb Barrell Photograph, from Photo Trends

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475 Riverside Drive, New York, New York 10027

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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# MISSION MEMO

News and Analysis of Developments in Christian Mission

May, 1980

Liberia. All the United Methodist missionaries in Liberia are reportedly safe following the military coup which toppled the government of President William R. Tolbert Jr. on April 12. Bishop Bennie D. Warner, who was also Vice President of Liberia in Tolbert's government, was in the United States for the Council of Bishops meeting and will not be returning to Liberia in the near future, according to Africa secretary Patricia Rothrock. All missionaries were staying in their homes, as requested by the American consul. The mission stations at Gbarnga, Ganta, and Gbasontown were all reported safe and quiet. Two armed soldiers came into the compound in Monrovia but evidently caused no problems. In the city itself, some pillage was taking place. One problem for the Church is that church checks require the signature of the Bishop and none were left signed. There were reports that the official radio station was asking Bishop Warner to return to stand trial, although the post he held was ceremonial and he had a reputation of being free of corruption. Under the old constitution, which is modelled on the American Constitution, Bishop Warner would succeed to the presidency on the death of the president, which is another reason he would probably delay returning to Liberia. A newspaper in Dallas reported that Bishop Warner had resigned the Vice Presidency. Mrs. Warner and their children are all in the U.S.

Publications. Religion in Life, a quarterly theological journal published by the Methodist Publishing House since 1932, will cease publication with the Winter 1980 issue. In its place, the publishing house and the United Methodist Board of Higher Education and Ministry will produce a journal for continuing education for ordained and diaconal ministers which will be called The Quarterly Review. It will be a 112-page, digest size magazine, described by the publishing house as a "scholarly journal for reflection on ministry."

Zimbabwe. The new Prime Minister of Zimbabwe, Robert Mugabe, has expressed gratitude to the World Council of Churches for its support in the liberation struggle in his country (see editorials). He told a visiting WCC delegation, led by Anglican Bishop Henry Okullu of Kenya, that it "is an honor to express gratitude for the role you have played and to send through you to other people struggling for justice the message of our firm commitment to the principles for which you and we have struggled together, including the principles of non-racialism." Refugee resettlement is one of the most serious needs facing Zimbabwe, according to the WCC delegation. There are an estimated 145,000

refugees still in Mozambique and some 23,000 still in Zambia. As many as 25 percent of the refugees may have no homes to go to when they return to Zimbabwe.

Hostages. Two United Methodist ministers were among the three American clergy and two others who conducted Easter services for the American hostages in the embassy in Teheran. The Rev. Jack Bremer of Lawrence, Kansas, and the Rev. Nelson Thompson of Kansas City, Mo., and Fr. Darrell Rupiper, a Roman Catholic priest from Omaha, Nebraska, described their visit as both moving and emotionally draining. The Muslim militants also allowed Archbishop Annibale Bugnini, the papal nuncio, and Syrian-born Melkite Catholic Archbishop Ilarion Capucci, former patriarchal vicar in Jerusalem, into the tightly guarded embassy compound for the Easter visit. The three American clergymen made previous visits to Iran under the auspices of a group called the Committee for American-Iranian Crisis Resolution, which is based in Lawrence, Kan. The clergy oppose hostage taking but sympathize with some of Iran's grievances against the U.S. Among the younger captives, one of the clergy said, "there was a clear inner strength, the feeling that they were determined and confident of pulling through." But there was also despair, especially among the older hostages. The only condition of the Easter visit was that the clergy "make no mention of political developments."

Boycotts. The proposed boycott of the Moscow Olympics has resulted in controversy in Britain. Newly installed Anglican archbishop Robert Runcie of Canterbury has said that he hoped British athletes would not take part in the Moscow competition, even though the British Olympic Committee had given the go-ahead sign. Britain's Free Church Federal Council has expressed its support for the boycott. The Rev. Edward Rogers, a Methodist Minister, who sponsored the Free Church congress resolution said that sport and politics had become "inextricably mixed" in recent years, and that in view of the crisis in Afghanistan "any protest needed to be more than a verbal one."

Kampuchea. Distribution of food and other relief supplies inside Cambodia continues at a sluggish pace, with ships carrying thousands of tons of rice waiting for weeks to be unloaded at congested ports in Phnom Penh and Kompong Som. Emergency food is trickling into the countryside at an extremely slow rate. On March 17 the pier at Phnom Penh, which could accommodate three barges at a time, collapsed. The Phnom Penh port is on the Mekong River and it had been used as an alternative to the ocean port at Kompong Som. Evidently, however, the collapse of the wharf has not affected the smaller shipments sent by Church World Service. The smaller cargoes have been received and distributed. On April 2 six vessels were tied up at Kompong Som's two docks and only one of the ships was unloading rice. Some had been anchored for a month or longer. A coalition of relief agencies, including Church World Service through which the United Methodist Committee On Relief operates, known as Action for Relief and Rehabilitation in Kampuchea (ARRK) has sent relief supplies worth over \$1 million by sea and air to Phnom Penh. There are prophecies of increased starvation in Kampuchea this spring and summer because the small December harvest is almost consumed. ARRK has called for a \$12 million rehabilitation program for Kampuchea. The funds will go via Church World Service.

Egypt. The Coptic Orthodox Church, which numbers perhaps 8 million in an estimated population of 40.5 million, says that the Christian minority has again become the target of Muslim fundamentalists. The Church directed its members to curtail religious celebrations during the Easter holidays and to confine observances to prayer. The government has said it will "not allow extremist Muslims or Copts to stir up trouble in Egypt and threaten the security of our people." On January 6, the Coptic Christmas Eve, two bombs went off at Coptic churches in Alexandria, Egypt's second city, killing one person and injuring several others. At Minya, in Upper Egypt, police had to intervene to allow Christians to hold a worship service that Muslim militants wanted to prevent. In the last week of March, violent clashes erupted in Assyut, a Coptic stronghold in Upper Egypt. The Coptic Evangelical Church, which is related to the United Presbyterian Church, reported that a bookstore in Assyut had a sign broken, but harassment of Coptic Evangelicals, who number about 60,000, does not appear at the same level reported by the Orthodox.

Deaths. Dr. Ernest V. May, a retired staff member of BOGM's National Division, died February 28 in Camp Hill, Pennsylvania . . . Bishop Yoshimune Abe, last Bishop of the Japan Methodist Church and a leader in the formation of the United Church of Christ in Japan (Kyodan), died March 1 in Tokyo at the age of 93. After the war he served many years as general secretary of the Educational Association of Christian Schools in Japan and also served as chairman of the Board of Councilors of Aoyama Gakuin and founded the Honda Memorial Church in Tokyo . . . Former Methodist missionary Bishop Hobart B. Amstutz died February 26 in Claremont, California at the age of 83. He served as a missionary and bishop in southeast Asia and as bishop in Pakistan . . . Miss Lila May Campbell, who was a UM deaconess for 24 years, died February 27 in San Antonio, Texas.

Senior Services. The Fox Valley Older Adult Services in Sandwich, Illinois, has completely renovated their multi-purpose senior center through a grant from the Illinois Department of Aging. The grant amounted to \$17,250 for the purchase of necessary materials. All the labor was provided by volunteer workers who served a total of 2,800 hours. The Center will now become the site of the nutrition programs serving the area.

Middle East. A National Council of Churches fact-finding panel on the Middle East, headed by BOGM general secretary Tracey K. Jones, Jr., has completed a 26-page first draft of a new policy statement on the Middle East for consideration at the NCC board's May meeting. Past statements on the Middle East by the Council have affirmed the right of Israel to exist within secure borders, and recognition by Israel of the right of national self-determination for the Palestinian Arabs and of their right to select their own representatives, and constructive solutions to the problems of refugees. The panel was able to talk to numerous government leaders in the Middle East during its February visit. A story in Time magazine featured Dr. Jones and the panel.

X-Rated. Teenagers in the tiny West Texas town of Clint believe they have broken the world record for reading the entire Bible out loud in the shortest time -- 64 hours, 29 minutes and 34 seconds. The youths read around the clock with two readers taking turns within two hour shifts. The version they chose was the RSV. Afterwards, some of the youths said that reading the whole Bible was an eye-opening experience. "It was pretty racy," one girl said. It should have been X-rated."

Personalia. Ten new staff members of the Board of Global Ministries were elected at its spring meeting in Detroit. Richard L. Vreeland of Beverly, Ky., is treasurer-elect of the World Division, replacing Florence Little, who is retiring . . . Rev. Morris L. Floyd of Farmington, N.M. is executive secretary of youth serving ministries in the National Division . . . Betty Purkey of Lumberton, N.C. is executive secretary of Church and Community Ministries for the National Division . . . Peggy Halsey, formerly of the Women's Division, is directing a new program on Women in Crisis for the National Division . . . Five new field representatives in finance and field service are Rev. Wesley Sheffield of Wantagh, N.Y. , . . Rev. James E. Christie of Ruston, La. . . . Rev. Colin T. M. Gorman of Bethlehem, Pa. . . . Rev. Harris C. Jones III of Talahassee, Fla. . . . Rev. J. Frank Whitt of Roxboro, N.C. who has served churches in Washington State . . . Sachi Kajiwara of Oakland, Calif., will join the Women's Division staff on July 1 and will be assigned to one of the regions . . . Rev. Juanita Wright will return to the Education and Cultivation Division as coordinator of mission education. She has been interim associate minister at Duke University, Durham, N.D. . . . In other news, Rev. John P. Adams withdrew his resignation from the Board of Church and Society and is trying to re-establish the mail exchange program between American hostages in Iran and their families . . . The Rev. Ivan L. LaTurno, of Cape Girardeau, Mo., has been installed as president of the National Association of (United Methodist) Health and Welfare Ministries.

New Witnesses. A 127-page book on United Methodist clergywomen, called "New Witnesses", is the result of the first major study of clergywomen ever conducted in the church. It has been written by two UM sociologists and the Rev. Doris Moreland Jones, a staff member of the division. The book is said to be especially recommended for bishops, district superintendents, seminary leaders, boards of the ordained ministry, and other annual conference leaders. The national survey took two years.



# EDITORIALS



## THE LEGACY OF ARCHBISHOP ROMERO

It is only a little bit more than one year ago that this magazine added its voice to those who had proposed Archbishop Oscar Romero of El Salvador for the Nobel Peace Prize for his courageous witness and attempts to bring peace and justice to his troubled nation. Now, Archbishop Romero himself lies dead, the victim of an assassin's bullet while celebrating mass, and his country's plight is even more desperate.

In strictly temporal terms, this is simply a tragedy. The one man who might have helped his people avert a bloodbath by sheer moral force has been murdered for precisely that reason. Without his warning voice, the U.S. government seems determined to press ahead with the supply of arms to the Salvadorean Junta "to prevent another Nicaragua." It is not even certain whether his successor as archbishop will be a man with his values and deep sense of identification with the people of El Salvador.

And yet a life such as that of Archbishop Romero has its own impact, which is not cut short but only strengthened by his death.

At his enthronement, the new Archbishop of Canterbury compared Archbishop Romero to Thomas Becket, the 12th century Archbishop of Canterbury who was murdered by supporters of the king. As a result, the king was forced to do penance at Thomas' tomb which became the greatest shrine in England.

Until recently, our secular age might have seemed immune to such a parallel. To many, saints and martyrs were memories of a more credulous past. No longer. Today, the lists of martyrs around the world grows longer daily and we are rediscovering the ancient wisdom of Tertullian that "The blood of the martyrs is the seed of the Church."

In his poetic play on the murder of Becket, "Murder in the Cathedral," T. S. Eliot has his protagonist preach a sermon in which he says: "A martyr, a saint, is always made by the design of God, for His love of men, to warn them and to lead them, to bring them back to His ways. A martyrdom is never the design of man; for the true martyr is he who has become the instrument of God, who has lost his will in the will of God, not lost it but found it, for he has found

freedom in submission to God."

That sort of language may sound mystical and abstract to those of us safe in our beds in a middle-class and orderly society but to the poor and frightened in El Salvador, they ring profoundly. To them, Archbishop Romero was a witness of God in their midst and in his death he remains so. That is the hope for the future there; that is the legacy of Oscar Romero.

## SOME LESSONS FROM ZIMBABWE

Robert Mugabe's extraordinary victory in the Zimbabwe elections was almost totally unexpected by observers. Of the 80 seats allotted to Blacks, his party captured 57, giving him a clear majority in the 100 seat parliament. The party of his sometime mentor and associate in the Patriotic Front, Joshua Nkomo, took 20 seats. Bishop Abel Muzorewa, who was Prime Minister under the so-called internal settlement, gained a meagre three seats. Twenty seats are reserved for Whites.

If for the sake of argument we assume that the election was reasonably fair—and there is no reason to assume otherwise—then it must be said that some persons and groups both inside and outside Zimbabwe were clearly more in tune with the wishes of that country than others. For instance, for all the enormous argument that has raged around the grant of \$85,000 to the Patriotic Front by the World Council's Programme to Combat Racism—the "funding of terrorists" as it was sometimes said—the Council was essentially right in perceiving where Zimbabwean sentiments lay. They were in effect much like Lafayette, who perceived better than his contemporaries which way the winds of the future were blowing.

Failure to appreciate the strength of those winds was part of the downfall of Bishop Abel Muzorewa. Though undoubtedly a fervent nationalist who at the beginning did not seek a leadership role, Bishop Muzorewa rightly or wrongly became identified with the continuing White establishment in Rhodesia and South Africa and this proved fatal to his political chances. At this writing no one has heard if Bishop Muzorewa plans to take his seat in parliament or return to his episcopal

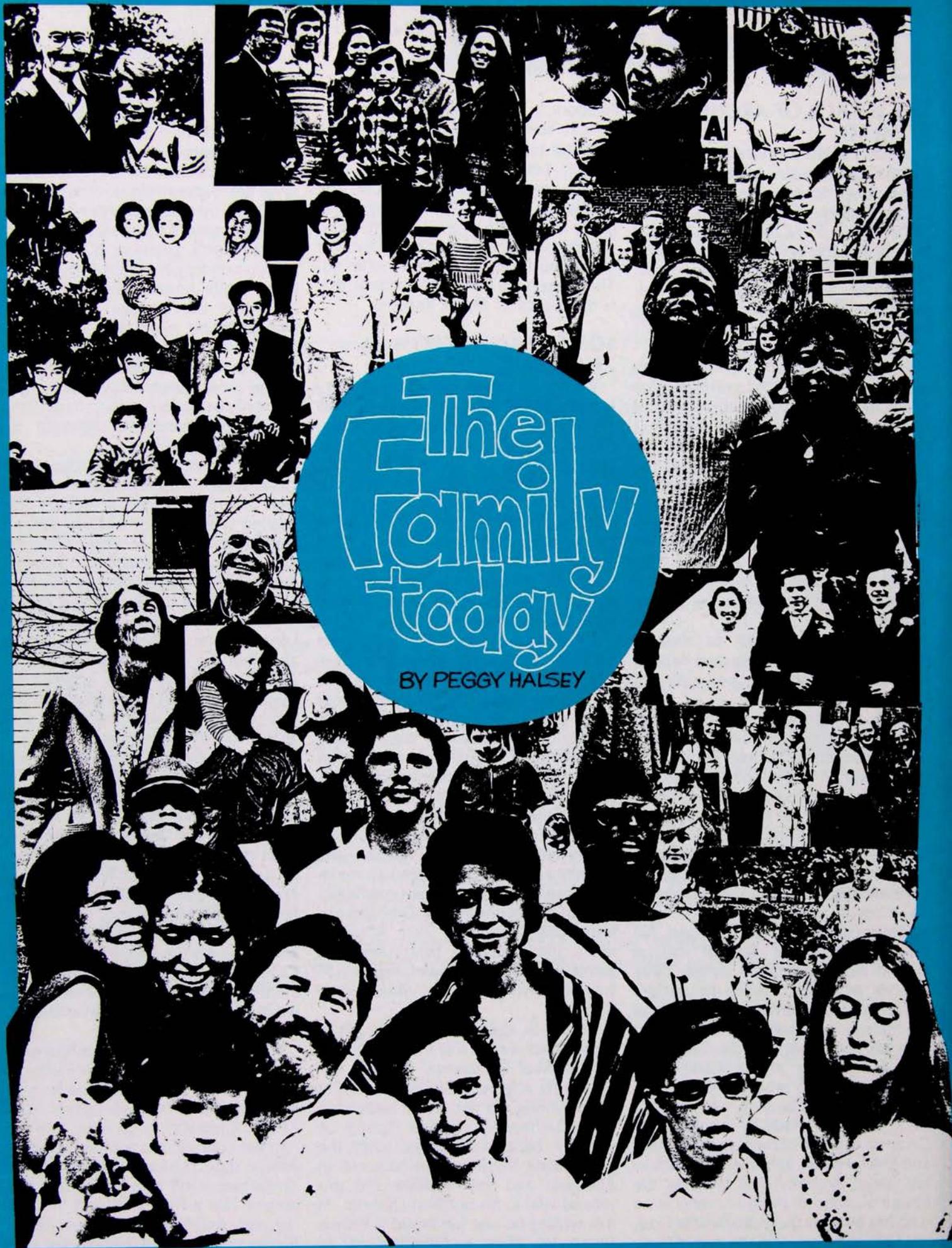
role in the United Methodist Church.

Another group which has come in for much criticism has been the Women's Division of the Board of Global Ministries for its early denunciation of the internal settlement. Many United Methodists thought this was a singularly disloyal act on the part of the women, since the leader of the government was one of our own bishops. Now, we think, there are quite a few people who owe the Women's Division at least some recognition for perception on this issue. Many white Americans could not believe that the average Zimbabwean wanted to be ruled by a "bunch of terrorists." But clearly Zimbabweans had a different understanding of what was at stake. Rarely has African reality so clearly exploded western myth about Africa. We should all consider the implications of this.

A word must be said about the role of Great Britain. In the sixties the British were often condemned for lack of will in dealing with their breakaway colony. Had a black African country unilaterally declared its independence, so the argument went, the British would have acted. But now the British have largely redeemed themselves by pulling off the Lancaster House conference in London and then the actual election—and all against great odds. And America deserves some credit for getting out of the way when it saw what the British were able to do by themselves.

For the present, Zimbabwe is off to a good start. Mugabe is still a Marxist, but we are learning that he is also a pragmatist. (We should recall the disparity between Jomo Kenyatta "the great terrorist" and President Kenyatta of Kenya, the conservative leader of Africa.) Mugabe has offered the Number 2 post to Mr. Nkomo, the father of Zimbabwean nationalism. And another good omen is the appointment of Rev. Canaan Banana, a well known pastor in the British Methodist Church who studied at Wesley Seminary in Washington, to the post of President.

Mugabe is widely acknowledged to be one of the most intelligent leaders in Africa today. He has indicated he is not about to take off on a war against South Africa. It remains to be seen if he will turn the country into another one-party African state, but for now it appears that Zimbabwe is off to a better start than anyone had a right to expect this time last year. And for that we should all give thanks to Almighty God and see what we can do to help if we are asked.



# The Family today

BY PEGGY HALSEY

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# *The White House Conference on the Family means a fresh look at that basic, yet changing institution.*

**W**hat is "the family" in the United States in 1980? This question is the focus of national debate, with the White House Conference on Families providing the stage setting. Each group of actors in the drama, from self-described "pro-family" adherents to feminists to the Carter administration, believes that its answer to the question is the only valid one. The issues at stake are so emotionally and politically loaded that the original White House Conference, scheduled for 1979, was cancelled as "too controversial" when the experts assembled to plan it began to face the facts about American families today. That particular controversy centered on the fact that the black woman appointed to coordinate the conference was divorced and a single parent. For some critics, those facts disqualified her to represent "the family." The compromise plan for the conference is a series of state conferences and regional hearings on the family, followed in June and July, 1980 by three regional White House Conferences on the Family.

Much discussion about the family is based on an ideal which no longer has a basis in reality. According to government statistics, fewer than seven percent of Americans are now living in the kind of family arrangement to which politicians, television programs and Sunday school curriculum pay lip service—daddy as breadwinner, mother as housewife and two children. Only 17 percent of American households today include a father who is sole wage-earner, a mother who is full time homemaker, and one or more children. Far larger percentages of households consist of both parents as wage-earners, married couples without children, single parent families, and single persons living alone. Three percent of American households consist of unrelated persons living together.

Many people, inside and outside the church, believe that only a realistic approach to the family as it exists today has any chance of protecting and strengthening this most important of human institutions. Longing for a return to an earlier, and some believe better, time is seen as wasted energy. Certainly everyone hopes for a reduc-

tion in the rate of divorce, but the solution is not to ignore the crying needs of single parents. The percentage of mothers in the work force is rising steadily and shows no signs of slowing in the future. Dr. Emily Dale, in a speech on the future of the family to the National Seminar of United Methodist Women in 1979, said, "From a historic point of view, the phenomenon of married women staying at home to take care of their children and remaining there after their children left home was a social aberration, a freak occurrence. It will not come again for the majority of families. Once more, that option has become a choice largely restricted to the elite." Parents are disturbed that their children are living with lovers without being married, but that phenomenon is so clearly here to stay that the Census Bureau has had to coin a term to describe it in the census data—POSSLQ (Persons of Opposite Sex Sharing Living Quarters).

In light of these developments, many Americans are hoping that the White House Conference will provide some practical options and public policies which will enable this new and diverse "family" to survive and thrive, bringing health and wholeness to its members. Following are some of the crucial issues which are being addressed in the state and regional conferences (condensed from program booklet of New York State Governor's Conference on Families).

## **The Economy**

The quality of family life depends largely upon the availability of adequate and steady income. The adequacy of a family's financial resources is closely related to prevailing economic conditions. In the face of high inflation and unemployment, families in all but the highest income brackets find it difficult to provide for essential needs such as food, fuel and housing, much less to save for the future. Basic questions in this area center around the role of the federal government. What role should it assume in relation to the basic needs of families? What policy changes, tax structures, employment programs and welfare regulations should be encouraged?

## **The Workplace**

In our economy, employment outside the home is necessary to assure family survival. Yet the tension between job and home demands puts enormous strain on the family. The U.S. lags far behind other industrial nations in providing such supports to working parents as child care, guaranteed maternity and paternity leave, flextime, job sharing and sick leave to parents when children are ill. Job stress experienced by one or both parents is often taken out on children. How can pro-family employment policies be encouraged in business and industry?

## **Housing and Communities**

Many families have had to abandon the dream of owning their own home; the cost, with mortgage-related difficulties and high interest rates, is prohibitive. The practice of redlining has also prevented families from purchasing homes in certain urban areas. At the same time, housing options in the rental market are also decreasing. The families most affected by the shrinking housing market are those with many children, those of low and moderate income, the elderly and those with handicapped members. What steps can be taken to eliminate restrictive housing policies, to reverse the deterioration of urban neighborhoods, and to control increasing costs of mortgages and interest rates? Given the variety of family structures and lifestyles, how can we encourage the development of housing alternatives to meet the needs of families in the coming decade?

## **Raising Children**

Despite the dramatic decline in the average number of children per family over the past century (from eight to two), the task of raising children has not become any easier. Divorce, job responsibilities of both parents, unemployment and the many other demands of today's complex society may present obstacles to a family's ability to nurture its children. The informal network of family, friends and church provide support for many families, but increasing numbers must

turn to public and private agencies for such supports as day care, recreation, parenting education, etc. The role of government in helping parents fulfill their responsibilities to their children is a subject of intense debate. The crucial question is, what resources do parents need to help them in their nurturing role, and what agencies in society should provide them?

### Health Care

The family has always been the major source of basic health care for children. Every parent has functioned as a provider of health care. Children can be immunized against a range of diseases which were commonplace not long ago. Yet new knowledge and risks increase the family's responsibility for the health of its members. Adequate health care begins long before birth; too many pregnant women receive inadequate or no prenatal care. At the other end of the spectrum we face the growing challenge of how to best care for the elderly, resisting the temptation to view age itself as an illness. Hazards in the environment such as air and water pollution and industrial and nuclear waste call for a coordinated approach to prevention. Most American families are being forced to economize, and

### The Family—Some Definitions

"A family consists of persons who are related by blood, marriage or adoption." . . . from Pro-family Petition and Statement of Principles for New York Governor's Conference on Families.

"We understand the family as encompassing a wider range of options than that of the two-generational unit of parents and children (the nuclear family), including the extended family, families with adopted children, single parents, couples without children." . . . from United Methodist Resolution on the Family, 1976

"People are living together in new combinations for the intimacy and support that constitute a family—unmarried adults with or without children, single-parent families, multigenerational communes, various new groupings of the elderly." . . . Muriel Fox, in speech to NOW Family Assembly discussion leaders.

health care has not been exempt. Many families are obtaining routine medical care, not in doctors' offices but in overcrowded hospital emergency rooms. We are faced with the challenge of trying to adapt the existing system of health care so that it meets both preventive and treatment needs of all American families.

### Special Needs

Families with handicapped or chronically ill members face extra financial and emotional responsibilities. The majority of the approximately one in ten Americans with a major disability do live at home, either on their own or with family members. Thus, the question of how a family can be helped to meet the needs of its disabled member is a vital one. In addition, the devotion of so much parental energy to one family member may create problems for siblings. For such "multi-problem families", service programs that meet a variety of needs must be developed.

### Schools

Schools are partners with parents in bringing up children. There is great disagreement in U.S. society about what should be taught in schools, how it should be taught, and who should decide. School financing and desegregation are both highly controversial issues. In addition, changes in society are making new demands on schools. Adolescent parents, employed teenagers and returning adult students need flexible school schedules. Stresses in society are taking their toll on schools in the form of school



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violence and vandalism, truancy, high rates of academic failure and dropout. Many feel that schools should form a partnership with other community agencies to cope with these problems, since schools are often the first or only public institution with which troubled families have contact.

### Ethnic and Cultural Diversity

Religion, ethnicity and race continue to play a vital part in the lives of American families. Variations in family life grow naturally from the pluralism of American life. Different communities hold various views on how many children families should have, what roles family members should play, which relatives have a responsibility to aid other family members in need, and what attitudes men and women should have toward each other. Different cultural patterns give a specialness and dynamism to the many forms family life takes. Yet there are many forces which work against families because of their differences. Racial, religious and cultural biases have led to misunderstandings, fear, hate and injustice. The impact of racism for instance has been documented with regard to limited job opportunities, sub-standard incomes, inadequate housing, insufficient health and child care and poor quality education. Discrimination against blacks, Hispanics, Native Americans and any other group impinges directly on the quality of family life. A primary aim of public programs and planning should be to safeguard and to benefit from the singularities and strengths of culturally diverse family forms.

### Stress and Crisis

Every family experiences stress. When supports and assistance are adequate, stressful situations need not lead to crisis. Alcohol and drug abuse, domestic violence, child abuse and neglect, incest and other anti-social or illegal behavior may be reactions to stress and may produce further upheaval in the family. Some families will break apart under the strain unless they are provided with supporting services. In many instances, families try to hide their serious problems and attempt to deal with them alone. This often results in a worsening of the problem, damage to family members—especially children—and an unrealistic public perception of the depth of certain problems in this society. A shortage of necessary services results. An important task, therefore, is to



*"The family is currently undergoing many changes. Some perceive these as threatening; others see them as healthy adaptations to contemporary life."*

educate communities about these problems so that families will be more willing to seek available help when they need it.

### Changing Family Life

The family is currently undergoing many changes. Some perceive these changes as threatening; others see the changes in attitudes toward marriage and the new variety of family forms as healthy adaptations to the changing reality of contemporary life. Increasing

divorce rates and numbers of single-parent families, the growth of alternative family structures, the greater participation of women in the labor force, the changing definition of male and female roles, and increasing numbers of both younger and older people choosing to live alone, have all contributed to the changes and resulting stress facing families.

These changes are the focus of one of the major areas of disagreement as the White House Conference on Families convenes. Some view the current changes in demographic patterns and social attitudes regarding the family as sounding the death knell of the traditional family, and mourn its loss. Others view these changes as leading not to the disappearance of the family, but to a greater choice in life styles and more flexibility in the development of individual potentials. A part of this debate centers on the definition of the family. Those who are most deeply committed to the traditional father-the-breadwinner, mother-the-homemaker and two children concept tend to insist upon a narrow definition. Persons who welcome some of the changes as healthy for the family, are more likely to be willing to embrace a larger and more inclusive definition. (See the box for several definitions in current usage.)

Two highly controversial issues in American political life—abortion and the Equal Rights Amendment—have also become pivotal in the arguments surrounding the family. The collection of persons and groups calling themselves "Pro-Family" have taken a firm anti-abortion stand, contending that to advocate for the rights of families and children necessarily means protecting the right of life from the moment of conception. A variety of other persons and groups tend to support U.S. Supreme Court decisions which guarantee reproductive freedom to women, and most go on to say that such freedom should not depend upon economic status, thus advocating the use of Medicaid funds for abortions.

Not surprisingly, the ERA is one of the issues at stake in the debate. The "pro-family" forces insist that all laws relating to marriage and domestic relations are the jurisdiction of the States, and that a federal ERA would undermine the States' rights. Further, they question the basic principle of equality between women and men. "Equality means death to the family," said one in a recent speech.

The role of the federal government is



*"The quality of family life depends largely upon the availability of adequate and steady income."*

actually the most fundamental issue in the debate, the one under which all other disagreements could probably be catalogued. Planners of the White House Conference begin with the assumption that the government has a role to play in all of the above issues related to the family, and focus attention on defining that role and working for implementation. "Pro-family" forces, on the other hand, "endorse an approach that encourages family, community and local initiative to support families. We recognize that solution to family problems will not be found in a proliferation of government programs. We reject the unfounded assumption that bureaucrats or human services personnel know better than parents what is best for their families" (from Pro-Family Petition and Statement of Principles for N.Y. Governor's Conference on Families). Following that argument to its logical conclusion, what they would like to see is a dissolution of the White House Conference on Families. Phyllis Schafly said, "Pro-family groups don't think the federal government has the com-

petence to deal with the family; it aggravates problems rather than solving them."

But the conference will go on, and spokespersons from all spectrums of the debate will be present in the seven national hearings and in the state and regional conferences. There has been vigorous participation by church persons, including United Methodists. Being a highly pluralistic denomination, there are, no doubt, United Methodists who would agree with each position being advocated. All are challenged to make their voices heard by the last paragraph in the United Methodist 1976 Resolution on Families:

"The Church challenges families to avoid retreating into isolation and calls them to find creative ways of using the full extent of their abilities to be instruments of God's creative and redemptive purposes." ■

*Peggy Halsey is executive secretary for ministries to women in crisis of the National Division, BOGM.*

# A Wife's Struggle

H. Faye Moon

**M**y husband, Dr. Stephen Tong Hwan Moon, was twice imprisoned under President Park Chung Hee's regime, a total of two years and two months all spent in solitary confinement. The first incident was called the March First Incident of 1976 where eighteen men and women were arrested for reading a statement at the Myung Dong Cathedral in Seoul. This statement was a declaration of conscience calling for the restoration of democracy and the recovery of human rights. For this, Steve and his colleagues were charged with violation of Emergency Measure No. 9 and were placed in solitary confinement for 22 months (March 1, 1976 to Dec. 31, 1977).

The second imprisonment (from Aug. 10, 1979 to Dec. 10, 1979) was known as the YH Factory Incident. In this incident Steve had tried to help women factory workers who were protesting the closing of their factory. He was again thrown into solitary confinement for merely talking with the leader of the opposition party about the plight of the factory workers. This second imprisonment was totally unexpected and thus much more difficult to accept.

In Korea nearly all political prisoners are held in pre-trial confinement without visiting rights for the first forty days. The first forty days are therefore the most difficult time for the family. They wonder how their loved one is surviving

Wives of political prisoners in South Korea stand vigil.





Members of Galilee Church, including Mrs. Moon (right), sing "We Shall Overcome."

in an unheated prison cell and begin to imagine all kinds of difficulties which could be occurring such as torture, sleepless nights, hungry days, and endless interrogation. After the first forty days visiting rights are allowed every day for ten minutes. After the trial visiting is allowed only once a month. However, before visiting your loved one you must wait in line nearly an hour in the cold. While visiting, two guards stand by recording every word that is spoken. If one were allowed to talk freely a catharsis would take place for both partners, even if only for ten minutes. But no, only family matters can be discussed. Any happenings in the Korean society or the world at large are strictly forbidden. This causes continuous tension and struggle between you and the guards. If forbidden issues are discussed the family member is denied visiting rights for a month. Our 15-year-old son, Taegun, was forbidden to see his father because he had mentioned a student demonstration in Pusan.

The hardship of daily visits where conversation is severely restricted is only the beginning of a series of problems for the family. Clothing and money for diet supplements which cost approximately \$60 per month must be supplied by the family. The family member must stand in long lines at the prison every time a clean item of clothing or books for reading are placed in for the prisoner. Laundry is always done by the family. If the weather suddenly becomes cold, the

family worries about their loved one catching the "flu" and runs to the prison with a warm blanket. The family member is always preoccupied with the thought of "How is my loved one faring in prison today?"

When my husband was first taken in, I felt very proud to be one with the Koreans who were struggling for such an important and worthy cause. Finally, I could be one with them in the spirit of suffering and not just a good-hearted foreigner trying to help. Now I was a part of this struggle. Therefore, I put myself into the cause all the way. I demonstrated peacefully with the other wives for several weeks in front of the courtroom protesting the fact that these trials were not open to the public. Wearing long lavender Korean dresses we marched slowly up and down the sidewalk singing "We Shall Overcome." At this time, we also created the Victory Shawl which spread to Christians around the world. This brought a feeling of true joy—contributing to the restoration of human rights with my heart, mind, and body. The wives experienced true communion through their suffering together. For the first time I could truly understand the meaning of the cross and resurrection, that is, without suffering there is no true joy of a resurrection.

However, this feeling of joy through participation and communion with the wives was rudely interrupted by a strong warning from my employer, the United States Army. The U.S. military

authorities decided that I was becoming too visible and that I was violating the Status of Forces Agreement between the U.S. and South Korea. This agreement states that Americans in Korea are not allowed to demonstrate against the Korean government. I knew I would lose my job as well as be thrown out of Korea if I continued to participate in the movement. What a shock. My spirit was being destroyed.

This led to a feeling of tremendous frustration—a feeling of being torn apart—a feeling of being cut off and having no one to identify with. Now I could no longer be one with the Korean women whose loved ones were confined. I could no longer identify with the other Americans who supported the human rights movement, since other Americans could leave as a family if they were deported from Korea but I would be forced to leave alone with the children and thereby leave my husband in prison with no one to care for him. This feeling therefore began what one writer described as the *Unequal Battle of Faye Moon*. (Article by John Saar in *Washington Post*, May, 1976)

In addition to the warning by my employer, I was followed constantly by the Korean CIA plainclothes policemen. At this time we lived in the rural area so I traveled an hour by bus or taxi to and from work. The policeman would stand in the middle of the dirt road leading to our village and first stop the taxi and then shine his flashlight in my face to make sure I was

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returning home. If I rode the bus he would ask the bus conductor, "Is the American woman aboard the bus?" I felt like some type of criminal—humiliated and hostile. At the time of Vice-president Mondale's visit to Japan I was followed constantly by four agents in a black sedan. The government authorities assumed that I would be traveling to Japan for a visit with the Vice-president bringing him a message from the families of prisoners. This constant following and harassment from government authorities causes one's hostility to rise to a level where it is almost uncontrollable. Whenever families of prisoners are prevented from demonstrating peacefully or kept away from a prayer meeting the first impulse is to strike out and hit the police. We would end up shouting, "Release our husbands, Release our sons," "Give us freedom, give us democracy, give us our rights." One observer has described us as turning from lambs to tigers. Our personalities began to change from gentle housewives to fearless, struggling women.

The double harassment, from my American employer as well as from the Korean government authorities, caused a feeling of hostility and frustration which led to a strong desire to escape. The joy gained through suffering with others had all but disappeared and therefore, I tried to escape through pleasure seeking. I found myself buying new clothes and wanting to attend parties where I could drink and dance. I sought any kind of pleasure which would help me forget my real world.

As time passed a feeling of abandonment by my loved one began to surface. Maybe Steve would remain in prison for years or maybe he would die in prison (Steve was suffering from high blood pressure and no medication was issued by the Korean prison authorities). I felt like a child whose mother goes to the supermarket for groceries. She explains to the child, "I'll be right back. Mother has to buy the food for tonight's supper." Mother has left home for a good cause but nevertheless the child feels abandoned by his mother. The child cannot understand why Mom has left him all alone. This feeling of being left alone leads to more anger. I became angry at Steve for leaving me alone, leaving me with the total responsibility of four children—two teenagers. "We created these children together. Why should I be left with the total responsi-

**"My only solace came from deep communion with true friends and from letters of encouragement from Christians around the world."**



Mrs. Moon visits with Myong Gul Son at a Board of Global Ministries meeting.

bility for their food, clothing, shelter, discipline, and love? Steve is doing what he wants by suffering for the cause. He is the hero of the story, but where does this leave me?"

Most frustrating of all was the fact that there was no way to ventilate these feelings of aloneness and hostility. I could not demonstrate or shout slogans for the restoration of democracy and freeing of my husband. I could not complain about my personal frustrations to the women in the movement, some of who suffered more than I.

My only solace came from deep communion with true friends and from letters of encouragement from Christians around the world. Letters would say that they were praying for me or that they had just finished writing a letter to their Senator. These letters were a source of great strength in spite of the fact that some of the writers were strangers. Two very close friends would listen for hours to my stories of frustration and anger. One dear friend rode ten hours on the train with me to visit my husband after he had been moved to a prison in the southern-most tip of Korea. I talked and talked, sometimes repeating the same stories over and over.

Another great source of strength has been Galilee Church. Here wives, mothers, and friends of loved ones in

prison gather to worship every Sunday afternoon. Here we share our burdens of suffering and pray for the release of loved ones and the restoration of democracy. It is only at Galilee where one can hear a sermon which relates the Gospel to the present situation of Korean society.

As I reexamine my feelings of abandonment, aloneness, frustration and anger I must confess that in spite of the hardships the total experience brought years of growth to this rather dependent child-wife of Steve Moon. I was forced to make my own decisions and through this became stronger and more self confident. Whether in disciplining the children or deciding on my future course, I will be able to decide with or without the advice of my husband.

In addition to my personal growth and development, God gave me the opportunity to feel firsthand what it is like to be oppressed. Now I can identify with other families who are suffering because loved ones are imprisoned. Now I can feel as though I have contributed to the cause of justice and freedom in Korea today. ■

*H. Faye Moon is clinical director of Freedom House, a U.S. Army alcohol and drug rehabilitation center in Seoul.*

# THE CHURCH IN BURMA—1

DOROTHY FRIESEN

Two young Christian students from rural Burma were boarding with a Buddhist family in Rangoon, the capital city. After observing their weekly church attendance, the landlady said to them, "How sad for you that you have to go off to this foreign religion every Sunday and do not have your own." An older Christian advised them to reply, "If we get cloth from Japan and fashion a shirt for ourselves, then that shirt is not Japanese. It was made to our specifications and now it is a Burmese shirt."

The landlady's comment represents a common attitude towards Christianity by the predominantly Buddhist population of Burma. Christians comprise less than five percent of the population of Burma and tend to be from the ethnic minorities with animist background like the Karen, Kachin and Chin peoples. The church's attempt to take the material of the Gospel and fashion it into a shirt wearable in the Burmese culture has been aided by the Burmese government's nationalization policy.

In 1962 in a bloodless coup, General Ne Win took over the reins of government and instituted the Burmese Way to Socialism. Nationalization of key industries, land reform, a period of relative isolation from the world and emphasis on the "Burmanization" of the country followed. Church institutions like schools and hospitals were taken over by the government and most of the foreign missionaries were asked to leave.

## Burmese Way to Socialism

The brand of socialism instituted in Burma builds on the traditional values of Burmese society. According to President Ne Win, the Burmese Way to Socialism takes due account of Buddhism as central to the culture, although it is not the official state religion. Burmese society was never strongly hierarchical, so the attempt at equality is not socially shattering. Concern for the social welfare is a

traditional Burmese value.

Burma is unique among Southeast Asian nations in following a quasi-socialist economic line and a strictly neutralist political line. Though it was one of the founders of the non-aligned conference of nations, Burma recently resigned from that organization, protesting its departure from genuine neutrality.

Christians in Burma, whether lay people, pastors, Catholic or Protestant, all seemed to be in basic agreement with the Burmese Way to Socialism. Burma Council of Churches executive

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secretary, U Aung Khin, commented that the emphasis on equality and concern for one's fellow man is certainly a Christian value. U Kyaw Than, former secretary of the Christian Conference of Asia and former professor at Yale Divinity School, thinks the government's goals are way ahead of the church: "They have seized the prophetic role from the church."

The problem, suggested many, is that the Burmese Way to Socialism is not being implemented. Corruption, lack of political will, a large military budget and limited resources make implementation extremely difficult. One pastor pointed out, "The problem of corruption is not a problem of socialism, but a problem of an underdeveloped country." "But," added

another Christian wryly, "what we have now is socialism for the military." The nationalization process in the 1960's was not aimed specifically at churches, but rather at western influence in general. "Society really did change," said people. "Western dress disappeared and both men and women wore the traditional longyi (ankle length piece of material wrapped around the waist.) Brothels and bars also disappeared."

"At first we were confused—we didn't know what to do," admitted many Christians. "We had to live the Gospel as persons, not depend on our institutions to be our witness." Many Christians alluded to the quotation from the Sermon on the Mount to explain their role in present day society. "Before we were trying to be a light on the hill in our compound schools and hospitals; then when the government nationalized them we were forced to go out into the world. Salt loses itself in the substance but its influence is still tasted. That is our role now—salt in the society."

## Christians Are Burmese Too

In 1887 Catholic Bishop Bigandet wrote from Rangoon, "Indeed with the people of these parts religion and nationality are so intimately connected, so thoroughly blended together that they form the same whole. Religion cannot be forsaken without giving up nationality and the fact of embracing the religion of another people equivalent to becoming a member of the same social and political body." (This is perhaps not so different from right wing American Christians who see anti-communism, Christianity, and patriotism as indispensable parts of the American identity.)

Ann Hasseltine, wife of the famous missionary to Burma, Adoniram Judson, records a revealing incident in one of her Bible classes for women. The Burmese women came to the Judson home regularly and listened politely to Ann's teaching. One

woman told Ann quite frankly after the class that she would rather spend eternity in hell with her family and ancestors than in heaven with a lot of people she did not know.

The Burmese Christians have had to struggle against being viewed as foreigners. "We Christians used to be called the Voice of America by the Buddhist population," said one elderly Christian woman. However, through the Christians' persistent efforts, the government and some of the population have realized that the Christian faith has taken root in the country and will remain.

Because of the economically difficult times and the lack of opportunity for advancement, many educated Burmese are applying to leave Burma. Some, tired of waiting for legal permission, slip across the border to Thailand where they hope to apply for immigration to a third country. Church leaders are concerned about this trend which includes Christians. In a speech to university graduates in Rangoon, U Aung Khin reminded the students that they enjoy an opportunity only one in a thousand persons in Burma has—higher education. "Use it to serve the people here. Don't run away to other countries." In an emotion-laden voice

he concluded, "Just let me ask you one thing. Is God's hand not over Burma? Do you not believe that he will watch over us here in Burma?"

#### **Missionaries:** Nineteenth Century/ Twentieth Century

Burma's language, culture and political life stretches back to at least the fifth century A.D. Her Golden Age began in the 11th century, centering in the north central town of Pagan. Thousands of temples, pagodas and stupas, some in ruins and some still in use, can be seen in a 16-square-mile area.

When Adoniram and Ann Judson arrived in Rangoon in 1813 to begin their missionary work, Burma was still an independent Buddhist kingdom, although the British were already eyeing Burma as a possible trade route to China.

#### **Dual Loyalties**

When the British took over the lower part of Burma, Judson as well as other foreigners in Rangoon were imprisoned. To say that Judson was a prisoner "for the Gospel's sake" must be qualified. The Judsons had a good friend, Henry Gouger, a private entrepreneur who had once worked for the East India Company. Gouger had seen

a newspaper which indicated that the British were going to attack Burma. He was arrested because he had not informed the king.

When the Burmese authorities examined Gouger's accounts, they noted that he had paid money to Judson. Gouger periodically cashed checks for Judson and in turn deposited them in a bank in Calcutta, where he often travelled. To the Burmese it seemed foolish that Judson could get gold in exchange for a little piece of paper. This missionary-businessman collusion, harmless as it may have seemed to Judson, was the reason he was arrested. The Burmese assumed he was in the pay of Gouger, who was probably in the pay of the British.

When the Burmese Way to Socialism was instituted, the population was taught the 3 M's—missionary, merchant and military. First came the missionaries to soften the population, then came the merchants to trade and then Burma was taken over by the British military.

The contemporary 3 M connection has taken new forms in this neo-colonial era where economic and political control is exercised more subtly. Some American missionaries in the Philippines, where American business and



American military are blatantly present, are not always on guard against dual loyalties. For example, the planes used by the Summer Institute of Linguistics (Wycliffe) work are legally owned by the Philippine Airforce. SIL pilots obligingly deliver the payroll regularly for the Del Monte Corporation, the American multinational which exports pineapples and bananas. Missionaries in Bangkok and Manila attend the International Church and mix with American businessmen and Embassy staff, some of whom undoubtedly have CIA connections.

When Burma gained her independence, the Karen people, many of whom were Baptists, staged an insurrection to establish a separate independent state. At one point in 1949 it looked as if the Karen would be successful for they controlled almost all of Burma. During that time American Baptists published a picture of the victorious Karen with a quote from Judson, "The prospects for evangelism are as bright as the promises of God." This was accompanied by a report of the Karen victories, their control of the territory and how that would further the progress of mission work.

Many Christians today continue with this understanding of the conditions necessary for God's spirit to work. The language of "closed" and "open door" to refer to countries where visas for foreigners are easily obtainable reinforces this restricted view. "Closed doors" does not mean God and the local churches are not working; it only means foreign missionaries are not welcome. The health and vibrancy of the present Burmese church is glowing testimony to the work of God's spirit.

### Self Reliance

Aung San, Burmese independence hero, said in 1947, "I tell you that no country can really be free as long as she depends on the charity of foreigners for her revenues. We must achieve our freedom by ourselves with our own money." Similar quotes from other Asian leaders can be found, but Burma is one of the few countries where firm measures have been taken to make this a reality. Burma may be the only country in the world which paid back the United States government for the food used in the P.L. 480 program. "If foreign church subsidies were withdrawn from Burma," said one young Christian, "the Burma Council of Churches would fold, but the local congregations would contin-



A giant statue of the Buddha in a Burmese temple.

ue." If 'folding' depended on finances alone, this might be a true statement. The Burmese national concern for self-reliance is found in the church as well. The BCC reliance on foreign funds was mentioned by several Burmese Christians as a problem. Church bureaucrats and pastors were quite open about their salaries and where the money came from to keep local church programs running. Many of them have taken a voluntary cut in salaries as a result of the implementing of the Burmese Way to Socialism.

Almost from their inception, the local Baptist churches were self-reliant. In Chin State, for example, when an area had been evangelized and congregations set up, four neighboring churches would go together to support a pastor. The pastor's support would be meager, perhaps 100 kyats (\$14) a month, but the church would also make in kind contributions.

Trained church workers leaving the

rural areas for the city is not a problem in Burma, according to church leaders. "We almost have to beg the different conventions to send us some of their people to work at the national level, in the national council or the seminaries."

### Development Debate

In addition to foreign subsidies for administrative costs, the Burma Council of Churches also receives foreign church aid for development work. Some Christians mentioned examples of church splits in the country caused by the influx of foreign money for development projects. Some of the younger Christians involved in grass roots community work are very concerned about the effects of big money flowing into a local community. "Of course in order to develop economically, we will need something from the outside," they said. "But the community must be

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organized and know what place these funds will occupy in the total community building process."

"But," counters U Kyaw Than, director and founder of TICPIND (Training Institute for Christian Participation in National Development), "within the whole scheme of things, the Christian contribution to development is a drop in the bucket." U Kyaw Than is impatient with those who advise caution about the influx of foreign money and who emphasize appropriate technology: "Who are the people with three cars in their garage in North America to say that we in Burma must continue with our bullock cart." His emphasis is on the ecumenical sharing of resources—the use of church money from the developed world in development projects in line with Burmese government priorities. The grass roots church workers use a different language to answer the question of appropriate Christian involvement in development. They speak of a "people's movement" and of "sacrificing themselves for the people." Most of them receive less than 200 kyats a month stipend; some are completely supported by the villages where they work.

This discussion about the particular role the church can play in development is happening all over Asia. In its simplest form, it comes down between those who advocate large scale economic projects and those who emphasize the intangibles of people's participation.

### Whose Agenda?

The Baptist Church in Burma is remarkable in that it carries both evangelical and ecumenical concerns. Since the Baptists make up over 54 percent of the Protestants the Burma Council of Churches has a different flavor from many national councils. "We are evangelically inclined, but we are not emotionally or quarrelsomely evangelical," says U Aung Khin, BCC Executive Secretary. "The reason for the lack of deep polarization among the Burmese Christians is the fact that we have no foreign missionaries who come and divide us."

While foreign workers are not allowed in Burma, foreign money is welcome. Local Burmese are spotted by groups like Campus Crusade or World Vision and they become the organization's representative in the country.

"When Campus Crusade was going



A street merchant in Rangoon.

to come into Burma, we asked them to work with us," said one member of BCC. "But they refused. They had a lot of money to pay high salaries. Our workers, paid for by the local churches, make one-third of the beginning salary of a Campus Crusade staffer."

"The government is confused too," added a BCC member. "They thought they dealt with the Protestants in Burma when they dealt with the BCC." In one case letters of clarification had to be written, separating the BCC from the actions of some of the new groups.

Even though there are no missionaries in Burma and contact is at a minimum, what happens in the United States among the evangelical and conservative wings of the church has its effect in Burma. For example, the Chin Christians have been receiving tracts and other Christian literature from visitors crossing the border illegally from India. Pentecostal churches set up from the Indian influence have caused many church splits. One young Chin worker said, "They are not converting animists. They are stealing sheep from other churches."

"The people are confused. Mis-

sionaries come across the India border and tell them they are not spiritual enough and that they are supporting guerrilla movements in Rhodesia through their affiliation with the Burma Council of Churches. Most of our people never heard of the BCC, never mind the World Council of Churches," said one Chin Christian leader. "We are concentrating on building up our churches and sending some of our people as missionaries to the southern Chin State. This kind of disruption from other Christian groups slows down the work."

Thang Tin Sum, a Chin coordinating the functional literacy program among his people, says, "We are forced to find out what is happening in the western churches, because sooner or later your issues there become our issues here." ■

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*Dorothy Friesen spent the last several years in Southeast Asia with the Mennonite Central Committee, during which time she visited Burma on a number of occasions. This is the first of two articles. The second, which will appear in July-August, tells of church work and growth.*



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# THE GYPSY EVANGELICAL CHURCH

**A**lthough much remains unknown about the ancestors of the Gypsy people, it is believed that they left India perhaps more than one thousand years ago. Within India they were probably an assembly of various caste groups, the majority in pariah occupations, such as metalwork, entertainment, and trading in transport animals. At a period when technological development was occurring, rural areas wanted the products and knowledge of the towns, but villages could not sustain their own resident blacksmiths or musicians; hence these occupations tended to become nomadic. Some twenty million people still have a similar life in India.

Those who left India reached the Ottoman Empire, the Greek and Slav lands by the twelfth century. Smaller numbers moved to western Europe in the fifteenth and sixteenth centuries. In the sixteenth century a great wave of persecutions took place in which, paradoxically since every country was trying to expel its Gypsies, international wandering became impossible, and groups of Gypsies became localized. From the sixteenth to the nineteenth century, the Gypsies, persecuted and often even enslaved, mixed linguistically, culturally and genetically with the inhabitants of the countries to whose boundaries they had been confined. By the middle of the nineteenth century, then, different populations of Romani (the word "Romani" is used by the majority of Gypsy groups to describe their own language and culture) origin varied greatly, often speaking mutually incomprehensible dialects of the Romani language. At this time, however, movements between different countries began again, following the great movements of ethnic minorities out of eastern Europe towards the New World, and also the general paths of western colonialism. This brought the different groups of Gypsies into contact with each other again, especially in America, but also in France and other European countries. Members of each group will often maintain, however, that they

**A Gypsy family in Czechoslovakia rest outside their caravan.**

alone are the "true Gypsies" and that other groups are only half-breed counterfeits.

The Hindu religious inheritance of the Gypsies from India is more ethical than supernatural. Most Gypsy groups have retained traits and customs, including strong beliefs and taboos about washing practices, sexual behaviour, and matters of personal ethical behaviour, which are consonant with their remote past. Overlaying these practices are various religions which have been adopted during periods of acculturation in the Near East and Europe. In general, the Gypsies tended to take on, at least nominally, the prevailing religion of

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***"The Gypsy Evangelical Church tells (its converts) that they can be better Gypsies for being Christian—and better Christians for being Gypsies."***

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the country in which they dwelt. Thus in Greece, they would be Orthodox; in Italy, Catholic; in Germany, Catholic or Protestant. In Macedonia, where the "ruling" religion changed at different periods from Christianity to Islam and back again to Christianity, the Gypsies switched with the prevailing religion. Their adjustable affiliation has been partly a matter of convenience, but their convictions may be strongly held. Many south Yugoslavian Gypsies, for example, feel that Muslim affiliation is an essential part of their culture, and that to be *boldo* (baptized, hence Christian) is halfway to being *Gajo* (the Romani word for a non-Gypsy).

There are individual Gypsies who are profoundly devoted and who have become priests or ministers in these or other religions, as, for example, the famous evangelist Gypsy Smith in Great Britain. For most, however, adherence has been nominal. A general belief in both God (*o Devel*) and the devil (*o Beng*) is set against an almost

total disbelief in any form of an after-life, which gives the grief expressed at Gypsy funerals a pungency which no one brought up in a Christian tradition can fully comprehend.

Almost invariably the churches which have had Gypsies under their aegis have looked upon the Gypsies' way of life as somehow inherently reprehensible and have regarded conversion to Christianity as conversion away from being a Gypsy. Even ministers themselves of Gypsy origin have taken this attitude. The autobiography of Gypsy Smith is full of unspoken conflict between the cocky independence which led to his expulsion from the Salvation Army, his genuine pride in his own people, and his advocacy of a life-style which included settlement, assimilation and regular jobs.

It is often not appreciated how great an impact the Salvation Army made on English-speaking Gypsies at the turn of the century. Gypsy Smith was only the most famous of several dozen Gypsy evangelists. He was the son of converted parents, and his brother was also an evangelist. Today this work has almost completely withered away and the reasons are not hard to find. By removing their converts from the company of other Gypsies, the evangelists cut off the roots of their own success. They left no witnesses behind in the mainstream of Gypsy life. By the 1930's at least one of the evangelists who had concentrated on his own people, Trafalgar Boswell, had given up in confusion, accusing Gypsy Smith of betraying his own people.

## **Better Gypsies as Christians**

The Gypsy Evangelical Church differs from previous missions in that it is, in the best sense, profoundly nativistic. It does not teach its converts to be ashamed of being Romani; on the contrary, it tells them that they can be better Gypsies for being Christian—and better Christians for being Gypsies—for unlike the poor non-Gypsies who are tied down to one place by their houses, the Gypsy can carry his witness for Christ wherever he wanders.

The movement began in Lisieux,

Normandy, in 1950. A Gypsy woman, Madame Duvil-Reinhardt, was given an evangelical tract which she kept in her handbag. Some months later, her son, Zino, was taken ill in the same town. At the hospital, an operation for tubercular peritonitis was carried out on him; but the doctors informed his mother that there was no hope. Distraught, her mind turned to the tract, which had spoken of divine healing; with the help of a woman in a shop she found the address. Her words:

I entered and interrupted the preacher. "Sir, my son is dying. Come and pray for him." He answered me: "No, your son will not die, because God is all powerful and able to deliver him." Then the preacher, Brother Gichtenaere, went to the hospital to see him and to lay hands on him in the name of the Lord. Several days later my son left the hospital completely cured. Then I and my family surrendered completely.

The mother then sent a letter to another son, Mandz, who travelled from two hundred miles away and was himself converted when he heard the news. Mandz was to become the first Gypsy preacher of the movement. For several days the Gypsies attended services in Lisieux, where Pastor Clement Le Cossec, who was to be instrumental in the development of the Gypsy church, first made their acquaintance. Then, however, they moved on in the normal course of their life, and Lisieux saw them no more.

Two years later, Le Cossec was preaching the Gospel in public at Brest in Brittany. In the audience was the same Gypsy family. They invited him to their caravans, where Mandz told Le

Cossec that evangelists would not baptize nor let them attend communion because they were not legally married. Le Cossec, shocked, arranged both for legal formalization of marriages and for baptisms. Mandz told him that he and his wife had been on the point of the river to baptize each other, in obedience to God's command, even if other Christians would not. Touched by this, Le Cossec resolved to do everything he could for the Gypsy people.

The growth of the new movement was rapid. In 1958, six years after Gypsies first received baptism in the Holy Spirit, the total number of baptized persons reached 3,000. Until that time, Le Cossec had continued his non-Gypsy pastoral responsibilities in the Assemblies of God. The time had come, however, when he felt called to give his full attention to the mission among the Gypsy people, who could not fit their growing numbers into the Assemblies of God chapels. With the support of meetings of Christian Gypsies, Le Cossec began to institute elders, who created independent congregations. By 1963, there were about twenty Gypsy preachers. At first some young Gypsies were sent to Assemblies of God colleges in Belgium and Germany for short courses and pastoral training. Le Cossec also conducted classes on the Bible and taught reading and writing. In the beginning, about 95 percent of the new Christians were illiterate.

The theological position of the Gypsy Evangelical Church is conservative evangelical, with a centrality given to the doctrine of substitutionary atonement. Believers' baptism and

speaking in tongues are practiced as signs of the gift of the Holy Spirit. Services follow the general pattern of worship in Pentecostal assemblies. Church government is synodical. In some countries, Gypsy evangelistic work has been affiliated with local Assemblies of God congregations, but the Gypsy church is an autonomous movement united by its own world council. In France, the Gypsy Evangelical Church is a member of the Protestant Federation of France.

### Conventions and fairs

One feature of evangelical church practice which the nomadism of the Gypsies has caused to be developed to an extraordinary degree is the use of "conventions", great gatherings over several days. Here Le Cossec describes their beginning:

At that time, Pastor Nedelec—a Frenchman who was converted at the beginning of the Gypsy revival, and grew up spiritually among the Gypsies—was assisting me. He suggested that we call a gathering of all the Christians before they returned to their own areas. It was in 1954 that we decided to hold the first convention. . . . The first gathering, which was at Brest, met with grave difficulties. For one thing the police would not permit so many caravans in the town at one time, and made Gypsies disperse into the surrounding area. Nevertheless, about five hundred Gypsies took part in this convention. The meetings were blessed and about twenty people were baptized in the ocean. Two months later another gathering took place at Rennes. . . . After considering the spiritual advantages to be gained by these "pilgrimages", it was decided that a similar gathering, having the following



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Above, women in traditional costumes at the Geneva Congress. Left, a group of Gypsy representatives at Second World Conference of Romanis in Geneva, Switzerland in 1978.

four purposes, should be held every year:

- 1) to bring the converts together under the direction of their spiritual leaders—in either a spiritual retreat or in a evangelical pilgrimage, for the purpose of strengthening them spiritually;
- 2) To evangelize the unconverted brought to these conventions by their families or friends;
- 3) to join with the assembly of gathered Christians in examining all the spiritual and material problems relative to the progress of the movement;
- 4) to witness to non-Gypsies.

The early conventions are dwarfed by the massive ones held more recently. At their permanent center at Ennordres, near Aubigny in the center of France, where a small country house and an estate have been bought with donations from church members, thousands of caravans will turn up and park among the trees. The church has in fact successfully created its own "Gypsy fairs" which are now often larger than the traditional ones.

In the 1960's, the movement began to mushroom. The first converts had

been largely from just one Gypsy group or "tribe", the "Manouches", descendants of the original Romani immigrants to France and Germany of the fifteenth century. But in 1964 a group of Kalderash Romanies (whose ancestors left eastern Europe in the nineteenth century) were converted. They were followed by some of the Catalan and Spanish *Gitanos* resident in France, who in turn took the Gospel to Spain, Portugal and South America. It is in Spain that the fastest growth is currently being experienced.

That the Gypsy Evangelical Church is now "inter-tribal" is extremely important. One Kalderash preacher has said: "Before I was converted I was not prepared to sit down and eat with the Manouches; now I realize all men are my brothers." The church is instrumental in turning the different Gypsy ethnic groups from an atavistic tribalism towards a general Romani nationalism. Gypsy pastors have gone out from France and Spain to all of Europe, North and South America, Britain, the near East and India, no longer worried about who is or is not a "true Gypsy", but anxious to bring the Gospel to any group with a Gypsy tradition. They are assisting not only in a massive movement of the spirit, but also at the birth of a new nation out of a fragmented and oppressed people.

#### Playing for the Lord

One of the first cultural fruits of this movement of national spiritual liberation can be heard in the music of the Gypsy Evangelical Church. Gypsy music varies greatly from country to country, its Indian roots overlaid with local influence from the Balkan to the Iberian. Gypsies do have folk music, performed for their own pleasure; but they also have professional musicians whose café or concert music has been ossified by commercial pressures into a number of narrow traditions, of which Hungarian café music, French Gypsy jazz of the type of Django Reinhardt (whose widow became a church member before her death), and the Spanish Flamenco are the most famous.

Many leading professional musicians from all of these different traditions have been converted. Playing for the Lord, instead of café audiences, they have begun to "jam" together, creating a new tradition out of the old ones, combined with the influence of American gospel music, mingling in a glorious and inspired musical syncretism. Prayers and hymns in the Romani



Spanish gypsies dancing to Flamenco music. Traditional forms of gypsy music are being adapted for church use.

language, which scarcely had any written literature till now, sound as fresh as they must have sounded in the early Church.

Today the church has between thirty and forty thousand baptized members, but a sphere of influence and attendances probably in excess of 150,000. In France, there are some 19,000 baptized members, with some 230 pastors; in Spain about 10,000 baptized members, but an astonishing 400 pastors. The rest of the members and pastors are scattered throughout fifteen to twenty other countries. About half of the French Gypsies are probably affiliated to the church now (children do not appear in any membership figures). The numbers are still exploding upwards in geometric progression; they will be out of date by the time this article is published.

Among the Manouche men, and to a lesser extent among the other groups, the flower of a generation have become Pentecostal pastors. From the generation now between twenty-five and fifty the ablest, brightest and the best have become church leaders in France. And they are conscious that

they are leading not only a religious, but also a national and social upheaval.

One pastor said as he pointed to the building which his congregation of sedentary Paris Gypsies had made their church: "Now, if the English Gypsies had a building like that, the government would pay more attention to them too." His brother, as well as undertaking missionary journeys in the USA, was president of the Association des Roms de France—a leading civil rights association of east European French Gypsies. Although the church as such takes no political stance, many of its pastors and members are active members of associations for promoting the social conditions or education of the Gypsies.

#### Developing internal democracy

Although at first Christians of the mainline churches looked down on the Gypsies who would proclaim themselves "not Catholic, not Protestant, but Christian," there is a growing admiration for the Gypsy Evangelical Church. The charismatic renewal within the mainstream churches has

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helped in this respect. At a meeting held in Cardiff, Wales, in 1975, to form a committee to forward the work in Great Britain, the Roman Catholic chaplain to the Irish Gypsies in Britain, the Rev. Eltin Daly, was present as an observer and joined in prayer with the meeting. Although the Gypsy Evangelical Church remains firmly independent and evangelical, it has no atmosphere of exclusivity, spiritual pride or heresy-hunting.

The church is in the process of establishing its own internal democracy. At first the personality of Clement Le Cossec was dominant and his authority largely unquestioned. The International Evangelical Gypsy Mission remains under the personal direction of Le Cossec, and it is responsible for those countries where national committees have either not yet been formed or are not yet elected by a structure of local Gypsy assemblies. The direction of the church in France, however, has for several years been under the control of an all-Gypsy committee of seven, presided over by Pastor Djimy Meyer, elected in a secret ballot by the assembly of the French Gypsy pastors. More recently, the church in Spain has also become self-governing.

The majority of the pastors exercise a "tent-making ministry"; after their Bible school training and ordination, they continue to work at traditional Gypsy trades to support themselves, thus remaining identified with the needs and aspirations of their congregations and still demonstrably Gypsies. Many of the congregations raise significant sums of money, but in general they prefer to devote it to conventions and missionary work rather than to maintaining a paid pastorate.

It would be impossible to conclude any history of the Gypsy Evangelical Church without attempting an assessment of the Assemblies of God pastor who has been its spiritual leader since 1952, Clement Le Cossec. A Breton by birth, Le Cossec is a most untypical Pentecostal clergyman. His style is cool, almost dour, rather than florid or enthusiastic; only rarely does he join in the "Hallelujahs" being shouted all around him, and when he does, he says it only once, though with feeling. In meetings he listens to other people before speaking himself, briefly, to the point, and without repetition. His sermons are precise and lucid rather than impassioned.

### Inspiring leadership

His great talent is in inspiring and training other persons to be ministers and evangelists, in leading them carefully from conversion to disciplined study and personal development, imparting organizational method and worldwide missionary vision to them. The mass evangelization of the Gypsies, so slow in the 1950's, so rapid in the last decade and a half, has been carried out not by Le Cossec but by his Gypsy students—who are often the young converts of the 1950's.

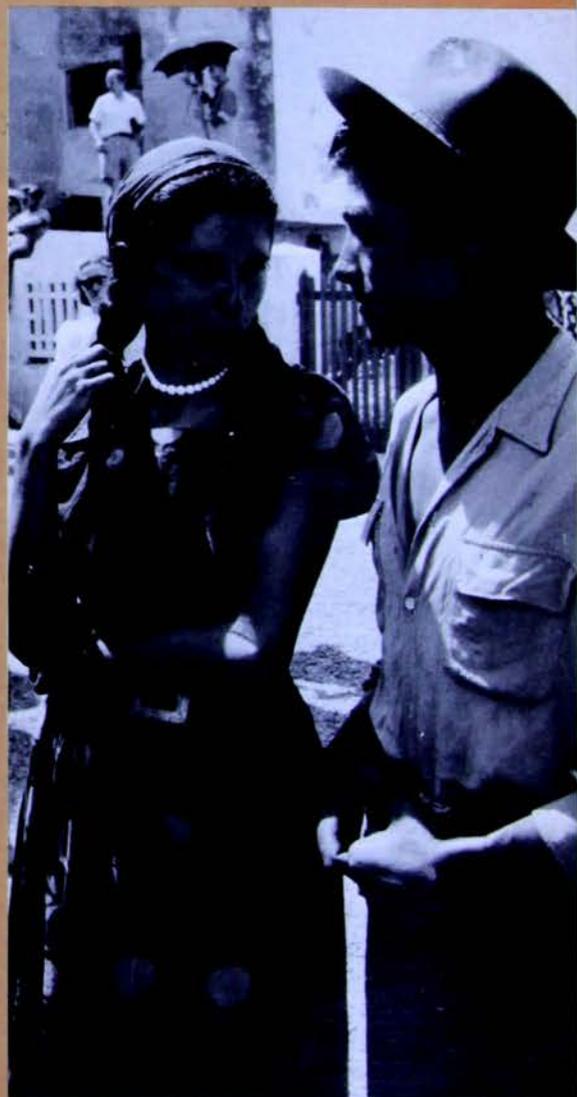
No leader was ever keener to delegate work, authority and responsibility. Despite the patriarchal authority with which he has gradually been invested, Le Cossec seems to treat everyone he meets, even children, as fellow adults, with common human responsibilities and capabilities; he never treats people as children. He is a very great encourager of people, always urging them on to accept more responsibility, showing more faith in their capacities than they themselves have.

When he visited England in 1975, he addressed a gathering of unconverted Irish Gypsies, poor, ragged, boisterous and given to heavy drinking. He did not start with any conventional parsonical ingratiating, or any stern call to repentance, or any sermonizing about their problems. Rather, in the same way that Jesus' first words to the rough fishermen Simon and Andrew were: "I will make you fishers of men", so Le Cossec started his address with the words: "Unless some of you become preachers, too, your people will not hear the good news." He did not tell them how bad they were compared with the preachers; he started immediately by holding out the prospect of their being colleagues, a sudden vision of their lives transformed.

Le Cossec has played a genuinely apostolic role. Within the space of thirty years an indigenous church has become a reality among the Gypsies. Of course, this is both a movement of the Spirit and a movement appropriate to a particular social formation at a specific historical juncture; but it owes a great deal of its sureness of touch and solidarity of organization to the gifts of a man in the right place at the right time. ■

*This article originally appeared in The Ecumenical Review. Its authorship is collective.*

*"Although at first Christians of the mainline churches looked down on the Gypsies, there is a growing admiration."*



## The Word Made Visible



Avery C. Manchester

In October 17 of last year fourteen missionaries stood around the altar of the Arch Street United Methodist Church to be commissioned as missionaries of the Board—foreign and domestic—and deaconesses. In this historic building the congregation was made up largely of managers and staff of the Board of Global Ministries in the Annual Meeting for 1979. Just prior to the Commissioning Service, one of the staff described the old church's baptistry made from wood out of the pulpit at City Road Chapel. He mentioned that in a small niche within the pulpit were the ashes of a bishop who requested this disposal of his remains. The man added that in the same niche were ashes of a young missionary candidate who had died before going to his appointment. That set off a succession of memories in my mind that went racing back several years. My familiar-

ity with candidates over some years made me quite sure that the remains were those of Brenton Burgoyne, whose application for missionary service in Nepal was before us in 1969 and 1970.

Dr. Brenton Burgoyne was the son of Canon and Mrs. Samuel Burgoyne, long-time missionaries in India and later Nepal. Mrs. Burgoyne is the daughter of Bishop Bradley, one of the pioneer Methodist bishops in India. Brenton had grown up in India, had taken medical studies in this country, had been recruited during the Vietnam War and served several years there among the mountain people. On his return to the States he did special studies in ophthalmology in Philadelphia and became active in the Arch Street Church. During this time he met a young woman from Georgia, also studying medicine in Philadelphia. The two had similar interests and goals

and planned marriage.

Because the mother of Brenton's bride-to-be strongly opposed the marriage, the couple were married away from home. They hoped to deal with the strong feelings of the bride's mother that because Brenton had been born in India, he might not be Caucasian or a proper father for their grandchildren. With high hopes and plans for mission service and a career together, the young couple went South to try to reconcile the strong prejudices of the family. When they arrived in the community, the mother, armed, killed Brenton. The daughter escaped. The woman was held for two weeks in a mental hospital, but was never brought to trial. Brenton's family had largely been overseas and therefore the family requested that his ashes might remain at the church. The young widow went on to Nepal, served effectively in her chosen field and

profession and there met and married a missionary.

I recall the great futility and frustration of holding the file of Brenton Burgoyne, knowing that his life had been extinguished and with it so much compassion, commitment and care that he would have supplied where his skill in ophthalmology might have done so much to open the eyes of the blind and prevent others from blindness. With anger at such waste we withdrew the file of Dr. Burgoyne. Not until that October evening at Arch Street Church, almost exactly nine years later, was I reminded of his death and done so as fourteen persons presented themselves at the very altar where his ashes are held. Fortuitously there were among the fourteen medical personnel to bring the same healing ministry to which Brenton had committed his life.

### Skilled Black Family

Early in 1979 Bill Whitfield wandered into the Office of Missionary Personnel requesting information about possible appointments. He and his wife were from Arkansas, had worked twice in Africa, and were interested in exploring how they might serve the Church through the Board of Global Ministries. The longer I talked with them the more excited I became about their credentials. I introduced them to the Africa staff and began negotiating an application process that ran over several months and finally culminated in their appointment to the United Methodist-related church in Nigeria. They are presently in Hausa language study and will be a part of the agricultural training program in Jalin-go, Nigeria.

Jimmye and William Whitfield are black, they were both born in Arkansas and participated in the life of the church and black community of that state. Jimmye did her undergraduate work at Lincoln University and then took a master's degree in education from the University of Arkansas. Bill graduated from Philander Smith College, took another bachelor's at the University of Arkansas in Sociology, and then did a master's in rural sociology at the University of Arkansas.

In the summer of 1963 Mrs. Whitfield was an employee at the Board of Global Ministries Summer Program and worked as a youth instructor at the Bethlehem Center in Fort Worth, Texas. Bill worked as a youth director at one of the United Methodist churches in Kansas City, Missouri,



(Above) Jimmye and William Whitfield. (Opposite page) The commissioning service at Arch Street United Methodist church in Philadelphia. It is in the altar here that the ashes of Brenton Burgoyne repose.

then as a community worker in an ecumenical parish in Kansas City.

But in 1971 the couple decided that as a family they wanted to experience Africa. They made their way to Tanzania on their own, signed a contract with the Tanzanian government Department of Education and were employed at the Arusha Secondary and International School for a year.

On their return to the States they took a position in Oklahoma, but sands of Africa had gotten into their sandals and the itch to return was very strong. They went back in 1973, again on their own, to Tanzania. There, in discussions with local authorities, they asked if they could begin some more basic program to help in development projects as well as education. The government allotted them a dilapidated house, a \$50-a-month stipend and asked them to see what they could do. Bill, working with local farmers, set out to find more efficient use of crop land and how to increase the yield, particularly during the dry season.

One of their projects was a simple irrigation process by which waters that ran through the dry season could be diverted to crop lands for simple and effective irrigation. The local feeling was that you had to wait out the dry season, but Bill's knowledge, interest and patience with the local custom and process brought about a new understanding and greater productivity in that part of East Africa.

The couple traveled in East Africa, West and North Africa, Europe and Latin America, including part of the

Caribbean. It is rare that a highly qualified young family will come in looking for placement through the Board, having already on their own demonstrated a love for the continent in which they hoped to serve and proven their stuff in terms of producing, living, relating and working.

The Africa Team of the World Division felt that one of the places needing the skills the Whitfields could bring was Nigeria. The church there was enthusiastic about their coming and they have already made a place for themselves in the life of that community. To the best of our knowledge this is the first black couple to work with the Church in that northern part of the country—not only through the United Methodist, but any other mission agencies serving the area.

### Death of a Pioneer

On December 31, 1979, Mrs. Winifred Harley passed away, and with her passing went one of the missionary pioneers. With her husband, she opened up medical work in the north country of Liberia, founding the Ganta Hospital. When the Harleys went up to that remote station at the beginning of their career, they had to build a small wooden cottage that served both as their residence and clinic. Over the years additional buildings were added until finally a very modern 60-bed hospital, nurse training facility, secondary school, boarding facilities for students from the bush, a lovely stone chapel and a saw mill, a domestic arts training program were all founded in



one of the most meaningful expressions of mission in Africa.

One visiting the Ganta Hospital today can still see the buildings that span almost two generations and watch the progress of medical care from a simple one-room clinic to the hospital, nurses' training and leprosy training program that set a high standard of medical care for the entire country. In fact the hospital has been a training center for persons across the continent, particularly in the treatment of leprosy.

Dr. and Mrs. Harley not only showed great care in medical arts and commitment to the Christian faith, but intense curiosity about the area they were serving. Dr. Harley became renowned for his understanding of African society, particularly some of the secret societies, brought together information and detail in terms of the understanding of African life that was in itself a major lifetime achievement. Mrs. Harley, a scientist-botanist, was interested in the flora of the area. As part of the landscaping of the station, she introduced nearly a thousand varieties of Africa ferns.

The Harleys went trekking through the bush to their station. Not long after their retirement an airstrip was built and a plane provided by the President of the country for easier transportation of medicines, medical personnel and patients to and from Ganta Hospital.

#### A Second Retirement

In November of 1979 Maurice and Lois Persons returned from Zaire following their second retirement from Board service. Maurice was recruited by Bishop John M. Springer to be his secretary and chauffeur beginning about 1936. He went with Bishop Springer over that vast episcopal area that consisted of much of Central and

Southern Africa and then reached up into West Africa in Liberia.

Following his first term with the bishop, they were on their way back to the United States and made a stop in Liberia. While there a cable came saying that the person designated to be the President of the College of West Africa, an outstanding church high school in Monrovia, would not arrive. The bishop, never daunted, simply designated his chauffeur-secretary as college president. Maurice had himself not then fully completed his college training, but he took the post and served for some time. He was there following his marriage to Lois, who had come out to work with the mission accounts treasury in Rhodesia, now Zimbabwe.

The Persons were then transferred to Zaire, where they covered probably more positions than almost any other missionaries. Maurice served as a pastor to an English congregation, a legal representative handling all official legal responsibilities for the church, in relation to the government. He was also named the Inspector of Schools. Lois served for some time as treasurer for the mission and also instructor in Swahili of new missionaries.

After some years in Zaire they returned to the States where Maurice handled legal matters for the Board and Lois was the recording secretary for the Board of Global Ministries. They continued doing interpretation work as well. At the time of their retirement in 1977 the bishop in the Shaba Province requested they come back and assist in the church's resumption of responsibility for the schools that had been nationalized for three years and then turned back to the churches.

During the second year of their

(Above) Winifred Harley.  
(Below, left) Lois and Maurice Persons.  
(Below, right) David and Shirley Wu.



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retirement term their oldest son, David, married to the daughter of colleague missionaries, Elwood and Doris Bartlett, joined the families in Shaba where David, as a seminary teacher, and Lorene, a nurse, assumed responsibilities at Mulungwishi.

### Developing Local Leadership

One of the priority concerns for the Board across the years has been the development of local and indigenous leadership. An outstanding example of this I experienced in the Champaign-Urbana (Illinois) area at the Cunningham Methodist Children's Home. Tom Powell is the director, giving able leadership to one of the singularly outstanding centers for care and development of young men and women who have been denied homes for a time or for some years. The school has excellent cottage facilities, two homes in the community, a special education program, a strong base of support in the Conference and loyalty among the churches in the area.

The gratifying and exciting part of this is that Tom was himself for ten years a child in that home. He was there when the first move was made from the larger dormitory-type facilities of the older orphanage style to cottage living. He reported that it seemed almost lonesome when nine young men with houseparents lived in one of the cross-shaped homes that pioneered a new style of child care in the late fifties.

After completing his studies and marrying, Tom came back with his wife to serve as houseparents in Cunningham. They later moved to the directorship of another home in the state, then four years ago were invited to take the directorship of the Cunningham Methodist Home.

### An International Marriage

Some years ago when the Board was faced with the inevitability of missionaries meeting and marrying nationals, my predecessor, Dr. Mel Williams, consulted Margaret Mead on the subject. Her brief and rather expected reply was: it's only natural, it's really what you are working for; but give attention to the family structures of an area and what this would mean to the couple and their work. Since that time there have been a good number of missionaries marrying nationals while at work in the appointed country. In a number of these cases the couples have gone on to work in a third country. Frequently this kind of inter-

national marriage has meant a stability, a cross-cultural orientation, an openness to new areas that has made possible stability in appointment and creativity in work and life.

One such family, who didn't meet in the country of assignment but back in the U.S., is David and Shirley Wu. Shirley went out as a special term to Korea after graduating from college and doing graduate work. She came back to this country and served at Harwood School at New Mexico. Through her graduate and college contacts, she met David, a Chinese-Indonesian who was studying at Asbury Seminary. They were married and served in North Dakota. After several years of a very successful pastorate and participation in the life of their church and annual conference, they applied for an overseas appointment.

Because David had ties to Indonesia, a visa application went in for that country. After many long and difficult months, the visa was denied. A second application was tried and again obstacles developed so that that this seemed impossible. Finally, an application went in for service at Trinity Theological College and a permit to work in Singapore. David joined the faculty, but because of the laws of Singapore it is impossible for the wife to be employed; however, with a small family and a strong tradition of working within the life of the church, Shirley was actively engaged with David at the Theological College. Having grown up in Indonesia and learning that language as well as Chinese and English, he was uniquely prepared. David has been called upon repeatedly since assuming a faculty position in Trinity Theological College to assist in training, lectures, seminars, retreats with pastors, lay workers and church leaders in Singapore, in Malaysia, and also in Indonesia. He has been able to go to Indonesia for brief periods of time without any complications or compromise to the visa-work permit situation. He has also been able to go into Burma for brief seminars and work with that church that has been without missionary participation in its life for some years and bring a tie of fellowship and the experience of his training to Burmese Christians in the Methodist Church. Most recently David has been named as the acting principal of the theological college.

### New York to New Mexico

The Reverend Hector Navas, a member of the New York Conference,



Hector Navas.

is the director (superintendent) of the Navajo Indian Mission School in Farmington, New Mexico. For a Puerto Rican raised in New York, adopted by a Bronxville Methodist/Jewish couple, it may seem a long route, yet Hector weaves together his life experiences that moved him to prepare for the ministry. He then assumed leadership for the Ybor City-Tampa Ministry in the Evangelical United Brethren Church. In that capacity he saw considerable development by combining interests from the community, from the church, and getting a good base of funding to build a strong program meeting the needs of the inner-city in Tampa.

The exciting part of participating with missionary personnel as persons who are called, challenged and chosen for various assignments across the country and across the world is to see how the spirit of God's grace and life works within people to make the word become flesh, to give evidence of loving compassion and care in places that frequently require a lot of discipline, sometimes drudgery, and through all of that great dedication. We rarely have occasion to celebrate, highlight and really glory in the quality of men and women, families, individuals that have come through the life of the Church, its congregations, church schools, colleges, seminaries, and with a spirit of devotion, sacrifice, with integrity move into a part of the Church's building and witnessing and serving over the years and around the world. ■

*Rev. Avery C. Manchester is executive secretary, Office of Missionary Personnel, BOGM.*

# THE RURAL MINISTRIES TRAINING PROGRAM

Jan Lichtenwaller Lepley

"The small church  
in a rural setting  
is actually the norm  
for United Methodism."

**T**he focus is on our land, and the communities where half of the American population still lives close to it. The fervor is evident in the dedication of lay people, pastors, students, and administrative leaders who have participated in a unique venture in theological education and church renewal.

The Rural Ministries Training Program (RMTP), recognizing that the small church in a country setting is actually the norm for United Methodism (three-fourths of all United Methodist congregations in this country are found in areas with populations of less than 10,000), was begun in 1973 under the direction of Dr. Harold W. McSwain.

"Many town and rural lay persons and pastors feel urban/suburban places 'rip them off' because so many rural pastors begin their ministries in town/rural churches and depart as soon as possible and also because many urban dwellers do not comprehend the values or economics of agricultural production," McSwain said. "Can we expect other sectors of the society to care for each other when even within the Church we have been passive about working to understand each other?"

Cultivating understanding is a major goal of the RMTP, which in itself is an experiment in cooperation: it is jointly sponsored by the East and West Ohio Conferences of the United Methodist Church, and by United Theological Seminary of Dayton, and the Methodist Theological School in Ohio, in Delaware. It is the only such program offered among the thirteen United Methodist seminaries. It also receives some financial support from the Office of Town and Country Ministries of the National Division of BOGM.

Considerable work is done by the RMTP Staff with district strategy committees and parish level leaders to study the communities in which churches are located. They then can report through outreach ministries based on real rather than imagined hurts and needs.

Dr. McSwain consults with bishops and cabinets on policies and relationships that enable cooperative parish ministries in the annual conference. This is followed up by the training of district and local leadership on how to gather and interpret background in-

formation for the preparatory phase of cooperative parish ministry. District superintendents and churches then can decide on the proper time to launch the probe phase by the assignment of pastors and other staff.

For the seminary student interested in specializing in town/rural ministry, the program is designed to help her or him "understand town/rural ethos and values, including attitudes toward the larger society, change, community and family life, and the propriety of various actions and life styles within local town and rural communities."

One major component of the program, the Intensive Term, offered in September each year, gives students, practicing pastors and laity the opportunity to examine, with close scrutiny and personal involvement, "The Town and Rural Parish and Its Community." In 1979, persons enrolled in this class (which did not once meet in a classroom!) studied with local team leaders in four rural Ohio settings.

Participants conducted interviews with local officials, did research for writing team reports on local community structure, decision making, and the nature of the rural church. They took field trips to coal mines in southeast Ohio, commercial egg factories, and dairy farms near York Center. They talked with experts at the Ohio State University, who outlined major issues confronting farmers and rural communities in Ohio. Local pastors, selected laity, district staff members, and community workers also helped to sketch in the lines of the emerging picture of rural Ohio life for the RMTP Intensive Term participants.

Most of the 35 students reacted to the experiences of the month-long course with unreserved enthusiasm. "The rural church is not dead or dying at all," Denise Geiger asserted. "There's a movement of the Holy Spirit at work there!" She said she had gained new and useful tools for working within a parish, for learning to think issues through, and to help the people of a church think them through.

George Johnson called the class "an eye opener all around." He said he was learning a new way of ministering "by involving people, not going in and doing it all, but nurturing the gifts of the laity."

Carl Zinn was impressed with the



(Top) Horace McSwain (second from right) discusses the program of the Program. (Middle) A classroom discussion. (Bottom) Many of the sessions are carried on in real life situations.



importance of seeing the church within its community. Through reflections on class discussions, he said he had come to hope that if the possibility for constructive change existed, that the church might be "the launching pad for that change."

Clarence Hensel, who is not a seminary student, but a pastor at London, in the West Ohio Conference, found the course useful in helping him to look at factors in the abstract, with which he is confronted daily. In the parish he is in isolation; in the class, he gained insights through group discussions.

Youngstone Jhun, a seminary student from Korea, viewed the opportunity as "a good chance to be out and among people of rural churches of this country."

Dana Houck, a student from South Dakota, a state twice the size of Ohio with less than a million residents, realized that rural ministry will differ from area to area, as the countryside imposes differing demands upon its inhabitants. When sheer geography separates people, he recognized that the first to minister to persons in need may not be the pastor, but the closest neighbor. So "more ministry needs to be done by people themselves. A minister must be more of an enabler," he said.

Alice and Cecil Shaw, lay members of the team from the Ansonia teaching module, said they knew God cared about their community, but they had never known that the Church tried to help pastors and members know why.

Students need to learn to work in team and cooperative ministries, which are more effective than the older circuit and station patterns, Dr. McSwain said. Other courses taught throughout the year are designed to train ministers in the use of skills needed in cooperative arrangements. "Basic Research for the Parish and Its Community," "Patterns for Creative Parish Ministry," and "Parish Planning and Development," are a few such courses. Internships for varying lengths of time also provide occasions for intensive and experiential learning about rural issues "in the context of the church in the local community where pressures and potentials of ministry collide with the ethic of present day values," McSwain said. ■

*Jan Lichtenwalter Lepley is on the staff of the Methodist Theological School in Ohio.*

# Creating a Family for the Retarded

Roy Lawrence

"What's going to happen to my child when I'm gone?" This is the question asked most often by aging parents of the retarded. Baddour Memorial Center at Senatobia, Mississippi, is a pioneering ministry to the retarded which seeks the best possible answer to that question.

Both residents and staff members of the Center believe they have found that answer for at least a sizeable portion of the retarded population. It lies in creating a supportive family community.

Facilities and activities at the Center are built around the idea of providing the kind of environment that encourages togetherness and growth. The larger community of Senatobia and the congregation of First United Methodist Church in particular are a part of this enlarged family community.

## Defining the Population

Dr. Joseph Earp, Director of Baddour Memorial Center since August, 1979, pointed out that the first step in designing a ministry of this kind is to "define your population." With so many degrees of retardation, an agency must first decide what portion of the retarded they will seek to serve.

Mildly or moderately retarded adults, 18 years of age and older, is the population chosen by Baddour Memorial Center. Residents at the Center do not require any unusual degree of medical treatment. They do not demonstrate a high degree of behavioral disorder. Residents are sufficiently ambulatory to be able to move about independently, and they are capable of learning ample self-help skills.

The Center can accommodate 90 residents. They are housed in nine cottages, with each cottage containing ten residents and two adult home coordinators. Cottages vary in design and interior decorations, and are situated on winding paved streets much like

a suburban setting.

## Activities

Life at Baddour Memorial Center revolves around a giant \$1 million activities building which houses the administrative offices, a large cafeteria and kitchen, a full-size gymnasium, a heated swimming pool, a physical fitness center, a library and music room. These facilities are used by both residents and staff members simultaneously.

At noon a carefully balanced meal is served to the residents under the supervision of a dietitian. Residents prepare their own breakfast and supper in their cottages, assisted by the home coordinators. The live-in coordinators teach the residents how to clean the house and keep the yard. They also assist the residents with personal hygiene.

Other recreational facilities include two lighted tennis courts, a lighted softball field, a three-green golf course, and three lakes stocked with fish.

Also located on the 100-acre campus of gently rolling fields is an animal care center made up of a barn, chicken house and kennels. One greenhouse has been constructed; three additional ones are in the planning stage.

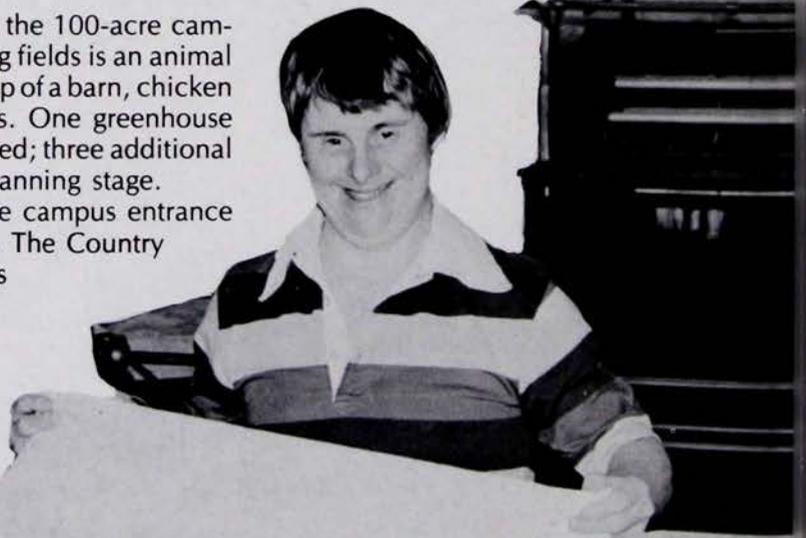
Located near the campus entrance on Highway 51 is The Country Store which serves as the Center's retail outlet.

A worker in the cutting room.

The largest buildings on campus are the vocational workshops which house the vocational training program. It is here that the residents' work day begins at 7:30 each morning. And it is here that the mildly retarded adult experiences the joy of productive employment. The work day ends around noon.

## Vocational Training/Employment

The two vocational workshops are bustling with activity. One is a wood-working center where residents are trained in making simple wooden objects such as pallets for fork-lift trucks. These are sold commercially, and damaged pallets are returned to the workshop for recycling. Damaged pallets are knocked apart and then split into kindling and bundled for selling. Other wood products include flower stands, rocking horses, and gun racks.



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The other workshop houses a cutting and sewing room, a ceramics room with a large kiln, and a T-Shirt imprinting area. In the sewing room residents complete the whole operation of cutting, sewing and stuffing shredded foam rubber pillows. Ceramics is more than a hobby here—residents fill large orders for hundreds of nativity scenes, Christmas trees, Halloween pumpkins with removable lids and similar salable items. T-Shirts are imprinted with the latest heat-transfer pictures and slogans so popular with the younger generation.

The major outlet for the products is through Baddour, Inc., a multi-million dollar business which services and sells merchandise to Fred's and Vic's retail variety stores in nine states. Baddour, Inc. was started by the late Paul Baddour, Sr. whose philanthropic gift initiated the idea of a ministry to the retarded.

Residents are paid a salary for their work, but more important, they gain a sense of self-worth through their new experiences of being productive members of the community. "They have the potential of earning their own income and paying anywhere from 30 to 50 percent of the cost of their residency," the director of one workshop stated.

### Advocacy

Dr. Robert Denny, a veteran in the field of working with the retarded, was executive director when the Center was in the planning stage. He is now in charge of development and the new advocacy program of the Center. "For a long time," Dr. Denny said, "there were no facilities at all for the mildly retarded. Everyone, regardless of their handicap, was either left at home or placed in an institution."

Construction will begin soon at the center on a new building to house a counseling center and administrative offices for an advocacy program. Individuals will be recruited to serve as advocates for retarded persons on a one-to-one basis. The advocate will agree to visit and stay in contact with a retarded person to look out for the retardees' best interests. This will enlarge the ministry of the Center and will greatly increase the number of retarded persons who are touched by this ministry. Counseling for families of the retarded will be provided.

Long range projects of the Center include satellite homes in various communities in Mississippi to which well-established residents of the center can move after obtaining jobs



(Top) Cutting out pumpkins for Halloween sales. (Above) Imprinting T-shirts.



The musical group, "The Miracles," performing on tour.

there. Eventually there are hopes of opening a second center in the southern half of the state, according to Mr. Denny.

### Local Church

The location of Baddour Center one mile south of Senatobia has had a great impact on the whole community and especially on the First United Methodist Church. The Rev. Bowen Burt, minister at First Church, said the congregation has been associated with the center from the time it was conceived.

"The Center has brought a tremendous change to our congregation," Burt said. "During the earlier years of my ministry there was perhaps one retarded person in each congregation, then suddenly I found myself preaching and ministering to as many as 40 retarded adults in this local church."

These new constituents have affected the total program of the church. For example, they now have three special Sunday school classes for the mildly retarded. "Where do you find curriculum material for these classes?" he asked. The local church is having its own material written.

First Church, Senatobia, was one of ten to receive a \$500 grant from the Health and Welfare Ministries Division of the Board of Global Ministries for removing obstacles to handicapped persons. Ramps have been built and restrooms renovated to accommodate the handicapped. "However," Mr. Burt said, "The award was made on the basis of removing attitudinal barriers." Needs of the retarded are constantly kept before the congregation. "It's a matter of the church trying to be the church in this particular situation," he said.

On most Sundays residents attend the local church of their choice. But

once a quarter they have their own worship service which is held by and for the "family". The chapel, situated in the middle of the campus, was built in memory of Paul Baddour, Sr. A Baptist minister, the Rev. Wyatt Hammond, is the full time chaplain, and his wife is a musical therapist. She works with the choirs and with a special touring musical group called "The Miracles". This group sings for local churches and other meetings, serving as good-will ambassadors for the center.

### The Baddours

When Paul Baddour, Sr. died in 1973 he left \$300,000 "to be used for a worthy charity." The kind of charity was to be determined by his sons, Paul Baddour, Jr. and Don Baddour, and his brother Charles. They heard many proposals, then accepted one made by the Southeastern Jurisdictional United Methodist Agency for the Retarded. The proposal was to build a residential village for the mildly and moderately retarded adult.

One hundred acres of valuable farm land located a mile south of Senatobia were donated by Paul and Don Baddour. Business associates, friends and other family members were invited to add to the original bequest, and this gift was quickly increased to \$1 million.

This \$1 million gift was presented to the North Mississippi Conference of the United Methodist Church in 1975. The Conference elects trustees for the Center. It is sponsoring an annual Baddour Day Offering, and last year local churches contributed \$31,000 to the Helping Hand Fund to assist residents. Streets on the campus are named for the six districts of the North Mississippi Conference.

No government grants or funds have been used in the building of this

center. It is the first of its kind to be sponsored by a church or annual conference, and is supported through private gifts.

### Self-Management

The Center encourages the residents to manage their own lives. It supports them in growing mentally, physically, vocationally, spiritually and socially. This includes the government of the Center, which is headed by a mayor elected from among the residents. They come from 11 states, and are accepted regardless of race, sex or religion. Presently ten percent of the residents are black.

Dr. Joseph Earp, Director, has been working in residential services for the retarded for more than 12 years, mostly in state supported institutions. After serving only a few months at Baddour Memorial Center he stated, "I never dreamed I would ever see a place like this." He added, "We are working to make this the most meaningful place possible for the retarded individual."

Mrs. Denise Marshall, of the public relations staff, said, "Parents are so excited when they see Baddour Center they can't believe it." The enthusiasm and optimism of the newly created family at Baddour Center is contagious. The whole atmosphere carries a sense of healing and a sense of hope. Visitors have come recently from Georgia and Kansas to look over the campus and plans are underway in those two states for a similar ministry. Let us hope this sort of supportive community will spread across the nation as churches seek to minister to this fast growing segment of the population. ■

Roy Lawrence is editor of the Mississippi United Methodist Advocate.



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An Interview with

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# Elliot Richardson

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Tracy Early

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**D**escribe Elliot Richardson as an astute conservative.

Conservative, because he lets no idealistic sentiment interfere with promoting the interests of the United States; astute, because he sees that those interests must be understood in a broad and long range perspective. Mr. Richardson is the sort of conservative who realizes that insisting on the last nickle now may cost dollars down the road.

His outlook is a matter of special interest at the moment because he represents the United States at the Law of the Sea Conference. "I don't necessarily go along with Henry Kissinger on everything," he says, "but I've collected half a dozen statements from him saying these are the most important negotiations ever conducted. This treaty is more complex than the Salt Two Treaty, of recent memory."

The conference goal is nothing less than writing law to govern two-thirds of the earth's surface. More than 150 governments are participating, the largest number any conference has ever had. If the delegates can agree on rules for peaceful use of the seas, they can congratulate themselves on an

immense achievement.

Mr. Richardson was appointed Ambassador-at-Large and Special Representative of the President to the Law of the Sea Conference shortly after Jimmy Carter took office in 1977. The conference had been meeting for periodic negotiating sessions since 1974, and had made considerable progress. For a Democratic president to appoint a prominent Republican such as Mr. Richardson served to diminish any question of partisanship and preserve continuity, even while introducing a fresh perspective. And appointing someone of such stature showed that the conference was taken with deep seriousness.

If anyone wishes to talk about "has-beens," Mr. Richardson is one to put near the top of the list. He "has been" the holder of more important posts than most anyone who would easily come to mind. In the 1950s, he served as an assistant secretary of HEW in the Eisenhower Administration, and in the 1960s as lieutenant governor and then attorney general of Massachusetts.

Under President Nixon, Mr. Richardson served first as Under Secretary of State and then in turn as head of three

cabinet departments: HEW, Defense and Justice. He gave up the last post, Attorney General, and became a Watergate hero when he resigned rather than carry out President Nixon's order to fire the special prosecutor, Archibald Cox. President Ford brought him back into government, first as ambassador to London and then as head of still another cabinet department—Commerce.

Mr. Richardson's current job may nonetheless be his most important, low as his public visibility has become. At the Harvard Club, where he sometimes stays while in New York, the desk clerk shows no awareness of who Elliot Richardson might be. "Is he an ambassador? I have an Ambassador Richardson listed here." It is January and he is in New York to prepare for a new negotiating session to begin at the United Nations on February 27.

The Ambassador appears for his interview, and over a Harvard Club breakfast offers his assessment of where the Law of the Sea Conference stands. "I am not as optimistic as I was at the end of the session last year," he says.

During a conference session in the

“Success of the Law of the Sea Conference would become a precedent for dealing with other international issues.”



summer of 1979, Mr. Richardson made a list of 18 issues still unresolved, out of perhaps 200 that might be identified in the overall negotiations. Afterward, he was saying maybe half a dozen issues remained, and for the first time he dared predict that the conference had a better than even chance of eventual success.

But unexpected difficulties arose as, over the winter, legal experts met in Geneva to consider how the treaty, if finally agreed upon, would come into effect. How many signatures would be required? Who would sign?

“It has been proposed that liberation groups recognized by the United Nations, such as the PLO, be allowed to sign,” Mr. Richardson reports. “We are strongly opposed because that would imply that the PLO was the sole legitimate representative of the Palestinian people.”

Formerly he had thought the remaining issues might be settled in a five-week session beginning February 27, that amendments could be handled in a summer session to start at the end of July in Geneva and that signing could take place in Caracas late this year or sometime in 1981. “Now that timetable will likely slip,” he predicts.

Of the substantive questions, the most difficult concern seabed mining. Out on the ocean floor, potato-sized nodules of manganese, cobalt, nickel, copper and other minerals lie about, waiting to be gathered. Mining companies are developing technology to put something like vacuum sweepers down through two or three miles of water and harvest these nodules. Estimates of their value run into the trillions of dollars.

In 1970 the United Nations, with United States support, declared the oceans beyond the limits of national jurisdiction were the “common heritage of mankind.” Many people hoped this new source of wealth could finance the fight against world poverty. But this hope ran up against a hard reality: only corporations of the United States and perhaps a few others of the industrialized countries had the ability to do the mining.

The United States, in accord with its general outlook, originally supported an approach leaning heavily to the free enterprise side. Perhaps some sort of international licensing would be appropriate, but nothing more. The developing countries, called the Group of 77 though their number now exceeds 100, wanted an international agency to control the mining.

In 1976, Secretary of State Kissinger offered a compromise: let private companies operate in some areas and an international agency in others. So it has been decided that the UN will set up something called an Authority to regulate seabed mining, and that the Authority will establish something called an Enterprise to do some of the mining.

Mr. Richardson says he thinks all people of the world have a right to share in the wealth of the seabed, and that private companies rightly should pay something—licensing fee, royalties or whatever—for distribution to the international community.

Where Mr. Richardson parts company with the developing countries, and where his conservatism shows, is in his insistence that private companies must be guaranteed a role. No total government ownership of the means of production. The Authority and voting procedures in its policy-making Council, he says, must be set up to assure this. No mining will occur, he says, unless these companies invest large sums to develop the required technology. And if they are to make such investments, he says, they must be assured that their right to mine will be protected.

Some countries would like an Authority governed on a one country-one vote principle, like the UN General Assembly. That is not acceptable to the United States, which realizes how easily it is out-voted by a Third World majority. Even its right to purchase the minerals could become subject to the price and embargo pressures it has encountered on oil. Congress, meanwhile, has been in a mood to pass legislation authorizing U.S. companies to go ahead and mine if no satisfactory treaty emerges. But at Mr. Richardson's request, it held up the pending bill to see what would come out of this winter's session.

Mr. Richardson is not the sort to run on a great deal about social justice, power to the oppressed, new international economic order or other such concepts. He realizes that if he but concedes a negotiating point on x to gain a concession on y, some members of Congress will likely accuse him of betraying the nation. And if a treaty is ever completed, he knows, it will not be ratified by the United States unless he convinces two-thirds of the Senators that it serves the national interest.

Yet, he remains an astute conservative. It is in the interest of the United

States, he says, to have other countries see it acting with "fairness." Absence of this element, he observes, is "destabilizing," which brings conditions not in the interest of the United States.

Aside from the need for making all treaty participants feel they are treated fairly, Mr. Richardson sees many other U.S. interests that must be balanced against any concessions required on seabed mining. Most fundamental, he believes, is the establishment of the rule of law over the seas. Even if the law in every point does not conform to American wishes, regulating sea usage by law still would serve U.S. interests better than inviting chaos and risking war with every dispute.

Beyond that, he points out, success of the Law of the Sea Conference would become a precedent for dealing with other international issues, such as explorations of Antarctica and the moon. "It is the only major treaty with its own dispute-settling machinery," he adds.

And the proposed treaty covers a multitude of other issues in its 400 or more articles: rights of navigation for commercial and military vessels, settlement of boundary disputes, control of the continental shelf, ecological questions, scientific research, fishing and others.

Mr. Richardson sees little chance of negotiating a treaty as favorable to the mining companies as they would like. So he expects them to attack it when and if it goes before the Senate. At that point, he says, the United States would have to decide whether the treaty on balance serves the national interest,

recognizing that not all parts will be equally favorable. And in that context, he says, the work of people such as Barbara Weaver, directing the United Methodist Law of the Sea Project, becomes particularly important.

Supported by the Boards of Global Ministries and Church and Society, and based in Washington, Ms. Weaver has worked since 1975 to keep United Methodists informed about the Law of the Sea Conference. She coordinates with a few other voluntary groups, particularly the Ocean Education Project headed by Miriam Levering. But the United Methodist Church remains the only denomination with a full-time person working in this area.

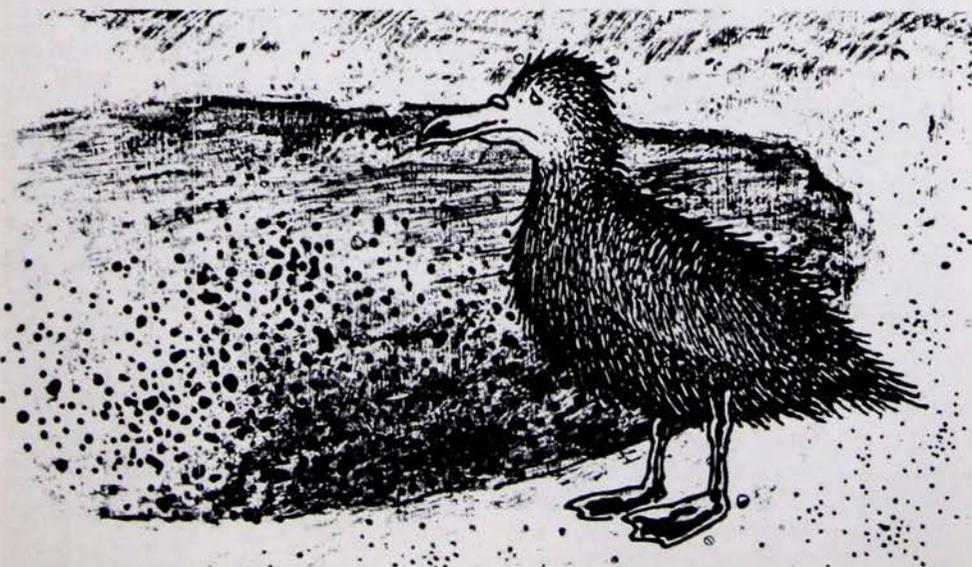
"The project Barbara Weaver is involved in is a very impressive undertaking in the field of public education," Mr. Richardson says. "United Methodists have made the greatest effort to date, though various groups with narrower interests, such as ecology, also follow the conference."

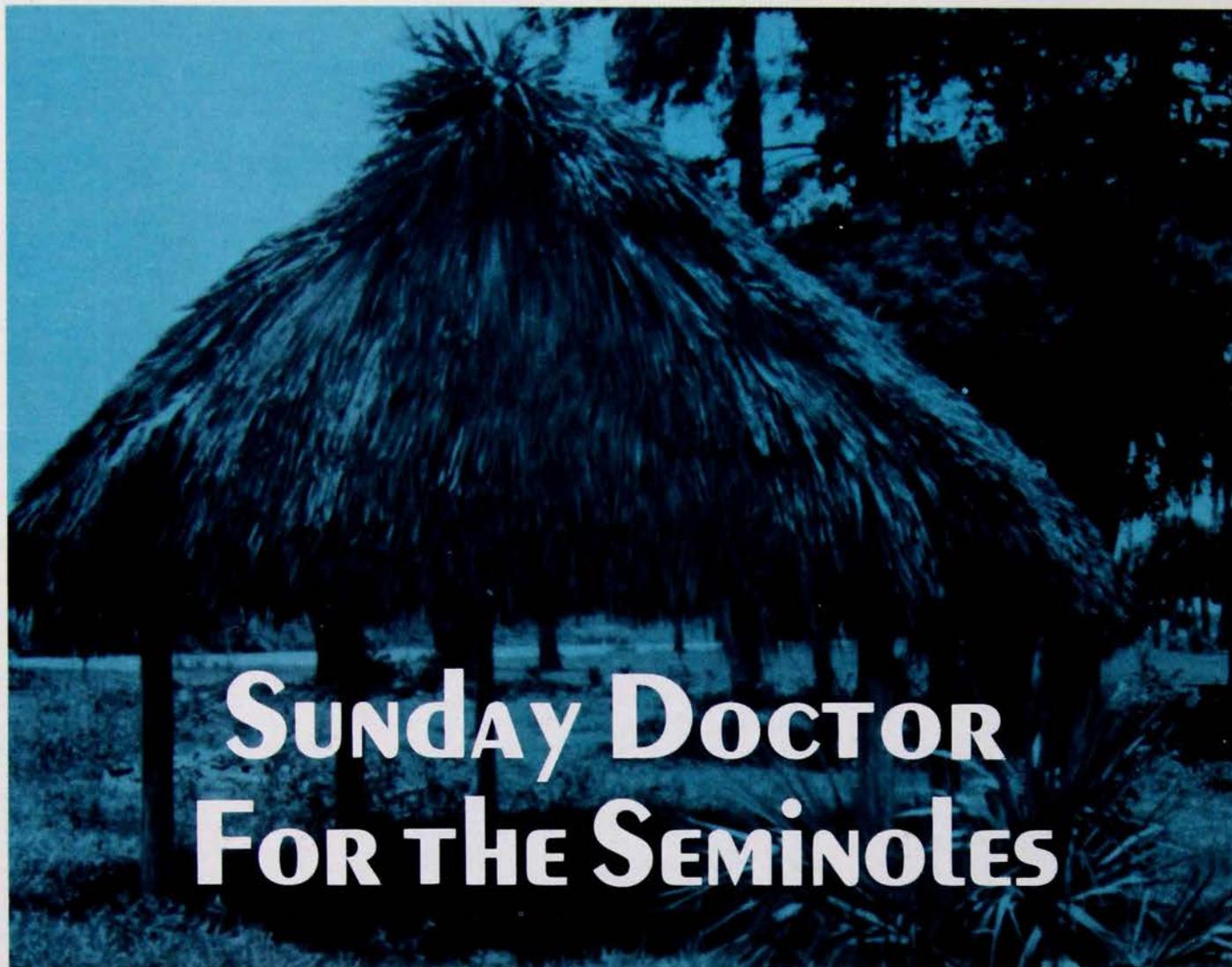
He also praises the work of Ms. Weaver and her colleagues in setting up shop at the Church Center for the UN or in Geneva whenever the conference holds a session. They put out a newspaper, attend committee sessions, talk with delegates, sponsor seminars and social occasions and in other ways seek to make themselves useful.

"It is helpful for Third World delegates to realize that Americans are not motivated only by narrow calculations of interest," Mr. Richardson says. ■

*Tracy Early is a frequent contributor.*

Illustration from the booklet  
"Care of the Ocean."





# SUNDAY DOCTOR FOR THE SEMINOLES

The Chickee before it mysteriously burned.

Ron Smith

**T**he small village of Lakeport huddles quietly in the shadow of the large earthen dike that protects it from the sometimes-stormy waters of Florida's Lake Okeechobee. Fisheating Creek cuts to the north through open pastureland and the adjoining Brighton Seminole Reservation. Brahma and Hereford graze upon the palmetto and the tall bahia grass.

Sleepy Lakeport consists of a small store, a gas station, a few fishing camps, and the mobile home of retirees who have come to relax and to fish in the local waters.

The nearby Brighton Reservation is the home and workplace to four generations of Native Americans. Far from retirement, they are busy managing ranches, fish hatcheries, small businesses, tourist centers, and their community. The people of Brighton are pulling themselves out of the poverty that has long worked against them.

Though the temper of Lakeport may differ slightly from that of Brighton, they are both home to a gentle woman with an iron-clad determination. She's the one people in these parts call "Sunday Doctor", a title her mother bore as mid-wife among the tribe. It is an apt moniker for a Methodist lay minister in mission; for the one who brings the salve of Christianity and friendship to comfort the physical needs and emotional wounds that modern times can rend.

Naomi Orpurt is the "Sunday Doctor". Working now as pastor emeritus of the Lake Harbor Methodist church and as director of the United Methodist Seminole Mission, she has earned the great respect that this title implies. At a time in her years when others might begin retirement, she gleefully looks forward to many more years of work yet to be done in mission. A mission that takes her along the shores and backwater canals of Florida's largest

lake.

Although she may reside in the mobile home parsonage on the newly-opened church property at Lakeport, she "lives" at Brighton. She focuses on the areas of greatest need, greeting each long day with the anticipation of finding a new friend or solving an old problem. Naomi is certainly at home here.

This region is not one she has happened upon, for she is locally born. The majority of her youth, however, was spent in the north Florida city of Jacksonville. There, she was introduced to the nature and the nuance of the white middle-class before the hand of fate revealed her ancestry. As a young woman in her early twenties, she attended a Native American exposition. She was recognized by a Seminole tribesman, whose comments initiated her eventual remigration to Brighton.

Life was a series of laborious jobs

and of caring for her children, until, at the age of fifty-six, she found herself in Hendersonville, North Carolina, searching for her life's purpose. Naomi had a feeling inside that she could do more, that she could give more. The gnawing continued until she happened to attend a worship service at a local Methodist church. Lucy Norton, a woman pastor, was at the pulpit.

As the pastor spoke, Naomi's emptiness turned to excitement. If Lucy Norton could spread the word of God, then why not Naomi Orpurt? She felt certain that her family at Brighton would want to share with her the joys of Christianity. She would be a missionary.

The road would not be easy. She found that her lack of education and experience precluded formal missionary support. Undaunted, she pressed ahead as a volunteer. Naomi was joined by her husband, Fred, in a southward journey to spread the Word among the Seminoles. She was going home again.

The move cost them their livelihood, but they were soon working in service to the tribe. Fred began doing maintenance work, while Naomi washed dishes for the Meals for Senior Citizens program on the Reservation. They were able to stay with friends until support reached them from the United Methodist Voluntary Service.

Although Naomi wanted, desperately, to preach from the pulpit, she knew all too well that other needs must be met first. Ms. Orpurt has always known that a man could not use the warmth of Christianity to ward off the cold night air, or that a child with a physical hunger might not eat at the table of the Lord.

Mindful of the concept of mission, she has said, "The pastor of an established congregation must assume the role of leadership. In contrast, those in mission must become a servant to the congregation." The people of Brighton know that they could not have found a more worthy servant.

In the course of their service, Naomi Orpurt and other members of the Mission have directed the Seminole Service Center. This clearinghouse, established in the first years of her work at Brighton, collects and distributes clothing, furniture, and other household goods to those who require them. There is an ongoing appeal to the Florida Annual Conference of the United Methodist Church for such items. The response has been, and

continues to be, outstanding.

Ms. Orpurt noticed that education among the Tribe was, at times, difficult, with no place to study or to obtain reading materials. The children were several miles from their school, and they seemed to be missing out on the details of their Native American heritage. Naomi worked with others to get the Billy Osceola Memorial library built. This was no small task, considering the hours needed for fund raising and construction.

This library, named after a great tribal chieftain, not only houses many tomes on native American culture and history, but also thousands of other volumes on the arts, science, math, religion, and general reading. A classroom is used for adult education classes and craft sessions.

Naomi's link with the United Methodist Church produced a grant from the United Methodist Women's "Women in Rural Development" fund. The monies from this grant went toward the purchase of the 4-H trailer classroom, which houses the workspace and materials for an aid to nutritional education. Youth activities for agriculturally-oriented vocations are headquartered here as well.

Orpurt was quick to sense the importance of the community center, the day care program, and the meals for senior citizens project. Her exuberance and pluck kept these areas from slipping in stature, causing the tribal community to upgrade these vital programs.

She continues to offer transportation to those who have someplace to go, and an open home to those who don't. Not long ago, a van was purchased with the help of funds donated by the United Methodist Church. This enabled her to bring members of the congregation to her mobile home, which doubles as a church building and parsonage.

Because of her upbringing, Naomi relates well to the government's fondness for rules and regulations. She knows the capabilities and the locations of many state and local agencies, and she is often able to get the right people to the right place to solve a problem. Three Seminole young adults are now studying under United Methodist scholarships, thanks, in part, to her administrative knowhow within the church.

Much has happened since 1973, when Ms. Orpurt and her husband first returned as volunteers in Christianity. It is doubtful that any of those accom-

plishments mentioned here would have happened if not for Naomi and the generosity of the United Methodist Church. As she continues to serve the people of Brighton, she continues her education as well. In the fall of 1973, she returned to North Carolina to obtain her lay preaching license from Duke University. The next three summers were spent at Emory University completing further studies. Add to that the many hours of learning, sharing, and teaching spent in seminars and at conferences. Her formal education goes on.

These many hours of service and education have demanded more than her sometimes fragile health could offer. However, she has many who have come to help. Interestingly, her own daughter, Helen Richardson, is now pastor of the church. Helen, who recently graduated from Scarritt, has taken on much of the administrative burden. Mary Jo Micco is an instructor and youth counselor. Mable Haught is now the community developer at Brighton, and she is one of the nine members of the mission board of directors.

The nine-member board of directors makes many of the decisions affecting the course of the United Methodist Seminole Mission, a National Division Advance Special. Five board members are Native American, four are not. Five

**Naomi Orpurt (right) with her daughter, Helen Richardson.**



are clergy, and the remainder are members of the lay congregation. With the help of her fellow board members, Naomi is now able to concentrate on her dream, a building for the United Methodist Church at Lakeport and Brighton.

At the end of each day, she returns to her living quarters on the picturesque church grounds. The coffee-brown waters of Fisheating Creek forms the western boundary of this patch of land tucked away in surrounding pastureland. A Seminole trademark, the chickee, stands near a sturdy oak in the center of the property. A few hundred feet away, a ring of cabbage palms encircle the parsonage. (Earlier this year, the chickee burned under mysterious circumstances. An investigation is underway. A smaller chickee has been built and is being used by the church. *Ed. note*)

Although it is hard to tell, there is construction going on here. No, not the usual bulldozing, blasting kind of construction, but a different kind. Water, septic, and electrical lines have been inserted into the land with the surgical precision of the "Sunday Doctor". Structures are placed in existing clearings, slowly, to allow Nature to adjust. A design for the church building will be Native American, following the asymmetrical curves and earthen tones of nature. That is the Seminole way, that is her way.

This, then, is the spirit of her mission. While her accomplishments might be measured in concrete structures, or program titles, or even educational certificates, they can also be expressed by the intangible. Naomi's bi-cultural upbringing has made her especially adapted for her work. She is able to bring a religion born and bred in Europe to a people leery of the constant inroads into Seminole tradition. She knows how to use the vivid imagery of the Seminole culture to support biblical concepts. She knows that many in her congregation have no one else to relate to, except those at Brighton. To the Native Americans on the Brighton Reservation, her soft brown eyes and black hair belong to a person they can trust.

Naomi Orpurt is of two cultures, a mixture that is good for Christianity and for the people of Brighton and Lakeport. For the "Sunday Doctor", her operation in mission has been a great success. ■

Ron Smith is a freelance writer.

# LETTERS FROM OVERSEAS



## JAPAN

December 1979 marked the twenty-fifth anniversary of the publication of the *Sambika* (Hymnal) of the Kyodan (United Church of Christ in Japan). The Hymnal is in a very real sense the companion to the Bible in this country. Every Christian has his own copy which he carries along with the Bible to church each Sunday. Hymn singing, whether with the whole congregation at church or in small groups meeting for Bible study and prayer, is an indispensable component of the Christian life here today.

The more amazing it is that the first attempts to teach hymn singing to the Japanese were discouraging. One pioneer missionary declared in 1861 that no Japanese was capable of singing. During the period from 1859 (when the first missionaries arrived) to 1872 (when the first church was organized) there were but few converts and they were confounded by the hymn singing customs of their missionary mentors. There was no tradition of group singing in the culture and the very idea of such a public display ran against the grain of Japanese reserve. In any case, music was not part of the daily life of the Japanese and their music tradition, such as it was, had almost nothing in common with that of Europe. The ancient court music and chanting of Noh drama was limited to an elite in the upper classes. The only other kind of music was a popular form of song accompanied by the samisen. As this was associated with the milieu of the demimonde it was not acceptable among the middle class.

In 1871 a missionary was finally successful in teaching one of her students to sing, but in English. The first hymns ("Jesus Loves Me" and "There is a Land that is Fairer than Day") were translated in 1872 and the first Japanese hymnals published in 1874. The first Methodist hymnal was

the work of J.C. Davison and his co-worker, Kenjiro Asuga, in July 1877. This collection of 27 hymns was expanded to 53 and published with staff notation and music in four parts in 1879—the first of this kind in Japan. Davison revised and further expanded this hymnal in the mid-80's and mid-90's. It was used by all the Methodist groups in Japan. His major collaborator in these last two revisions was Miss Ei Matsumoto, who had been educated in the Methodist girls school in Tokyo and served the church as an evangelist for a number of years. Many of her own translations and original hymns found their way into these and subsequent hymnals. She was something of a forerunner of the women's liberation movement in Japan and worked for a time as a reporter for the *Mainichi* newspaper. Matsumoto eventually went to America to lecture. She married there and remained there until her death in the 1920's.

Hymnody made steady if slow progress during the years although most of the efforts were denominational. The joint Presbyterian-Congregational hymnal, the *Shinsen Sambika* (1890), was a major contribution. The first union hymnal in 1903 was a truly interdenominational project and found wide use being revised in 1931.

The early missionaries believed that both prayer and praise in Japanese were necessary to bring the faith to full flower in this country. Musical talent was almost as important a qualification for missionary service in those days as good health. Many of the missionaries were exceptionally gifted in music. Christian schools emphasized teaching the students to sing. It was a missionary that introduced the tonic sol-fa system into this country.

From the beginning the reed organ was used to accompany congregational singing and it is still a standard piece of church equipment here. The small pipe organ imported from Europe and installed in the chapel at Aoyama Gakuin in the early 1930's was one of the first in Japan. It is still in

use. When I first came to Japan 24 years ago this pipe organ and the one at Mitsukoshi Department Store were, I think, the only ones in the city. Pipe organs have become more common since. Nevertheless, there are not enough to keep up with the growing number of budding organists. Many of these are former students of Kohten Okuda, dean of church musicians in Japan, and emeritus professor of church music at Aoyama Gakuin University. At present there are at least 110 pipe organs in churches and Christian schools in Japan.

Considering the fact that the nation is inundated every December with performances, professional and amateur, of Handel's "Messiah," it is worth remembering that this is largely a post-World War II phenomenon. The first public performance of the "Messiah" was that produced and directed (with piano accompaniment) by Fred Gealy, a Methodist missionary at Aoyama Gakuin, in the late 1920's. When we consider what Japan has achieved in its mastery of Western music—the international reputation of its symphony orchestras and choral groups, conductors and soloists, to say nothing of the abundance of concert performances of such religious masterpieces as "The Creation," and "Elijah"—it is clear that the efforts of the early missionaries were not wasted. Nor has the church stood still.

During the past 25 years the Kyodan has produced several other hymnals as supplements to the *Sambika*. In 1963 it brought out the *English Hymns of the Church*, a collection of 209 hymns for use in English Bible classes, international gatherings, and other such groups. This collection is still acclaimed for its high quality and its use of contemporary hymns from countries around the world including ten translations of Japanese hymns. Some of the latter have since found their way into hymnals produced outside Japan. In 1967 the Kyodan published a second Japanese hymnal known as *Dainihen* to supplement and update the 1954 *Sambika*. Its selection of 259 hymns includes a large number of Christmas carols, folk songs, and spirituals, as well as more traditional music such as Gregorian chants, chorales, and metrical psalms, alongside the new Gelineau Psalms and Japanese Catholic liturgical hymns.

In 1955 the Kyodan began publishing a periodical *Reihai to Ongaku* (Worship and Music). The only journal of its kind in Japan, it has had the

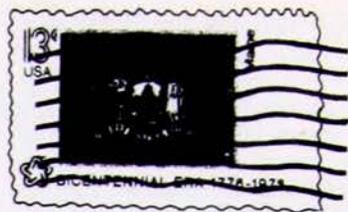
cooperation of persons from the Catholic, Lutheran, Anglican, and other traditions and played a significant role in this area. Another example of such ecumenical cooperation is the annual church music festival which was first held in 1968 and is a joint effort by Protestants, Catholics, and the Orthodox. In the same spirit the Kyodan's hymnal committee set up an ecumenical working group which released in December 1976 a songbook entitled *Tomo ni Utao* (Let's Sing Together). Of its 50 new hymns half were written and composed by Japanese and the remainder selected from contemporary works representing the trend of church music around the world.

The Kyodan hymnal committee held its 50th Church Music Workshop in the summer of 1978. This annual event has been an indispensable means of raising the level of church music in the local congregation. Around 200 participants from all areas of Japan, as well as Taiwan and Korea, spent a week in intensive courses covering such topics as liturgy, hymnology, conducting, choral and solo singing, and reed and pipe organ playing.

Although from the beginning there have been original Japanese contributions to Christian hymnody, it is true that during the past 100 years church music has largely reflected that of the Western churches. Now there is a growing interest in creating a new church music which will make use of the unique poetical and stylistic features of the Japanese language. It is expected that the Japanese contribution to ecumenical hymnody will increase in significance in the future. "O sing to the Lord a new song . . ."

John W. Krummel

*He is a U.M. missionary in Japan. Much of the information cited is from an article by Soji Kitamura in the Kyodan Newsletter.*



## LETTERS

### Family Services, Not Orphanages

The caption under the lower picture on page 25 (story on Laos) of the December, 1979 edition of *New World Outlook* was a disappointment to me. The experience of relief agencies in Korea should have precluded the building of large orphanages anywhere. An orphanage for even 100 children is too large, let alone 2,000!

An orphanage can keep children alive (if it's a relatively good one), but it can't really do much more for them.

Children need *families*, not large institutions. Research has shown that children growing up in relatively poor families develop better than children growing up with somewhat better physical nourishment in an orphanage.

Every effort should be made to keep children with their own families. When that is impossible, an orphanage should be nothing more than a way-station for children to be placed in families.

In short, family services and child placement should be emphasized rather than orphanage care of children.

Helen Rose Tieszen

Seoul, Korea

(She is Professor, Child Development and Family Life, College of Home Economics, Yonsei University.)

### Develop a Spiritual Sense

The article, "Trying to Live a Simple Life" by Greg Geleynse which appeared in the December *New World Outlook* encompassed what I have advocated since my high school days. Our society is too involved with materialism and needs to develop its spiritual sense. How many of us could live without television, stereo, radio, food processors, and microwave ovens? These aids for the housewife and family are handy but do we *really* need them? How many of us could strip our lives to the simplest comforts without going beserk? If we have God in our lives and believe in His promises need we be anxious over our luxuries? Why not expand ourselves spiritually and leave our material wealth to God?

Janet Fink  
Brookfield, Ill.

### "Responsible" Social Action?

In your February editorial you state that the Women's Division involvement in the McCrae vs. Califano case is "responsible social action."

It seems to me that truly responsible

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social action would take a position of love, caring and support not only for the woman who conceives a child she feels desperately that she cannot bear, but also for the child who is a part of God's creation and whom you would allow his desperate mother to condemn to death because she feels she has nowhere else to turn. A truly responsible social action would be to provide a place for her to turn so that the child's life need not be sacrificed.

There are some organizations which are taking responsible social action in this issue, and providing help and support for the mother, but, sadly, the United Methodist Church has chosen to support the side of violence and death.

Amy L. Lunn  
North Canton, Ohio

### Better Heroes Than Rousseau?

The article "Human Rights and The Bible" by Charles E. Brewster in the October, 1979 issue of *New World Outlook* was unbelievable to me. I had not read it until recently when I wanted some material for number six under the "We Will" section of the proposed "Charter for Racial Justice Policies."

It seems that we could find better heroes than Rousseau, who hurried the French Revolution, helped create Romanticism, which was unbalanced. Rousseau was far from being a balanced individual with the latter years of his life being threatened and darkened with insanity. A man who wrote that "True Christians are made to be slaves, and they know it and do not much mind: this short life counts for too little in their eyes." (Confessions), should hardly be used as an example. On top of this, Mr. Brewster misquoted Rousseau in his article. The excerpt from Rousseau's *Social Contract* really reads, "Laws are always useful to those who own, and injurious to those who do not. . . .Laws give the weak new burdens, and the strong new powers; they irretrievably destroyed natural freedom, established in perpetuity the law of property and inequality, turned a clever usurpation into an irrevocable right, and brought the whole future race under the yoke of labor, slavery and money. . ." Is this because there are United Methodists in leadership, who are more concerned with owning property than proclaiming the Gospel of Jesus Christ?

Another quote of Rousseau from his "Social Contract" that Mr. Brewster did not use was, "Liberty is obedience to the law which one has laid down for oneself."

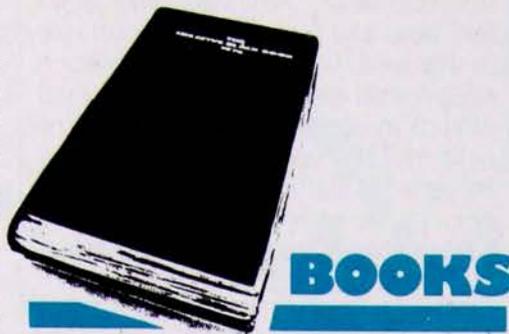
Mrs. William D. Wolford  
Louisville, Ohio

### Try National Repentance

Re: Repentance and Lent (Editorials, Feb.).

First, it is not poor theology. The number of Christians in the United States and Jesus Christ far outnumber in power all the other people.

We were a great nation under God and



**A HOSPICE HANDBOOK—A NEW WAY TO CARE FOR THE DYING, edited by Michael Hamilton and Helen Reid. Grand Rapids, 1980: Eerdmans Publishing Company, 196 pages, paper back, \$4.95.**

In their introduction, the authors state, "If this book helps relatives to understand the process of caring for a dying family member, if it aids communities in establishing local hospices, and if it can help a dying person make the pilgrimage from this life to the next with increased peace of mind and physical comfort, then the editors will be greatly rewarded." Though these may seem optimistic purposes, the insight, the intimacy, the comprehensiveness and the succinctness of the content provide the basis for expecting that each of the intended audiences and their respective needs will be helped by reading this book.

Readers will find that this handbook provides much specific information about the dying, those related to them and those attempting to care for them. They will recognize that as each of these individuals or groups of individuals gained and changed from their interaction, so, also, they may sense the several kinds of hospice programs are gaining and changing during the early years of the hospice movement in the United States.

the further we have walked away from God and further down the hill went our world respect.

David killed Goliath with God's help.

Sister Theresa helps thousands only with God's help. She prayed and prays. I can go on and on.

God cares about us and His Word.

I challenge you to try repentance at the national level. Leaving those not so disposed to their own ways, but let us have leadership for those that are.

M. Marie Agule  
Clearwater, Fla.

Part one, the needs of the dying, provides a montage of four persons' observations of their hospice experiences. A young mother, abandoned by her husband, shocked by the drowning of her young daughter, diagnosed as having cancer which at surgery was found to have metastasized beyond hope of cure, is admitted to a hospice where her pain is effectively managed, her social and spiritual needs are met, and where she observed during the last few weeks of her life, "Here I am treated as a person, I have a sense of my dignity." Another young mother tells poignantly about her daughter who had myocardial infarction and some of their experiences together just before and after the child's death in a hospital. A professional newsman posed as a patient for ten days, first in the surgical ward, then in the palliative care unit and contrasts the nature of the care he observed in the two sections. A doctor whose goal is to handle each patient in a way based on a recognition of his or her emotional needs as well as of the terror and anxiety that are common to anyone who has been diagnosed as having a potentially fatal disease, shares excerpts from the initial discussions with his patients whom he has just advised of their malignancy.

Part two, the response of the hospice, contains a chapter titled, "Hospices For The Dying, Relief From Pain and Fear" which could well be the title of the whole of Part Two. Programs of several hospices in England, Canada and the United States are described. The importance of the special roles of the nurse and the chaplain in the hospice are explained. The importance—and the techniques—for controlling pain, and not by medication alone, are detailed. In these chapters and elsewhere in the book are references to the home care and bereavement segments of the hospice program. Part Two is concluded with a photocopy of each of 37 pages of a hospice patient's case history—from admission through death and the bereavement care of the surviving spouse.

Part three, the elements of organization, outlines the differences between hospice, hospital and nursing home care. It delineates the goal, rationale, concerns and strategies in the hospice program of the Kaiser-Permanente Hayward Hospice Pilot Project. The section concludes with a chapter on the importance and development of a volunteer program and a final chapter on the somewhat murky area of regulation and certification. An extensive bibliography and a substantial list of audio-visual materials will provide much help for those seriously interested in further involvement in the hospice concept.

Louis B. Blair

Louis B. Blair is Special Consultant, Health Section, Health and Welfare Ministries Division, BOGM, Evanston, Illinois.

## What Went Wrong for Bishop Muzorewa?

Analyzing what went wrong after the game has been lost is a common practice, and we are no exception. With a score as lopsided as 57-3, something must have gone drastically wrong for Bishop Muzorewa's UANC party in Zimbabwe. And, even worse, adding the results of the two Patriotic Front parties, the score becomes 77-3, in an overall parliament of one hundred where the Whites have a built-in block of 20 seats.

It was not for lack of backing. The game was played to the very last with hundreds of thousands of dollars being spent on advertising, helicopters, buses, carnivals, and other attractions.

It was not for lack of enthusiasm. At every rally crowds of thousands of cheering "fans" greeted the Bishop, and many youths wore the tee-shirts and caps which proclaimed their choice, but many people go where there is excitement and fun.

In fact, political pundits prophesied right up to election day that no party would gain a clear majority but that there would have to be a coalition. Political prophets are in error as often as the weather prophets.

When one considers that there were six other parties led by veteran nationalists which also campaigned vigorously and did not get even a single seat in parliament, the three for the UANC can almost be envied. Nevertheless, it leaves the bishop and his party with very little influence in the new Zimbabwean parliament. The Prime Minister of the illegal UDI regime, Ian Smith, and his nineteen white colleagues ironically have a much more influential position than Bishop Muzorewa and his two colleagues of the UANC.

### Peace

A number of reasons are being given for the landslide victory for Mr. Mugabe's ZANU-PF. First, there is the very intense desire on the part of all the population to end the war. In March, 1979, the UANC had promised to terminate the armed struggle if voted into power. They were not able to fulfill that campaign promise. In spite of strong measures by the Security Forces and the auxiliaries, the conflict had continued and even in-

creased in violence. Few are the rural families which have not suffered the loss of lives and/or property. Although the UANC reiterated its promise to end the war, if re-elected, the accomplishments of the past did not support their contention. There was a wide-spread feeling that only those waging the terrorist war could stop it. The masses were tired of the struggle and were willing to try a new leader.

### Land

Secondly, the UANC had also promised land reforms—and land is a big issue with all Africans. Although the time in power was very brief and interrupted by the Lancaster House conference, some improvements had been made. But they were too late and not sufficiently wide-spread to give credence to the realization of much-desired and badly-needed reforms. The masses had seen little, if any, improvement in their condition. For many, the situation had worsened because the continuing violence had driven them away from even the little land they had. The Patriotic Front (both parties) made promises of immediate and drastic land reform, so the people were persuaded to try them out.

### Racism

Thirdly, politically speaking, Bishop Muzorewa probably made some fatal mistakes of association. Accepting a constitution that gave a blocking position to the minority White party, the Rhodesian Front; retaining Ian Smith in his cabinet; making overtures of friendship to South Africa—all that was compromising too much in the eyes of many Blacks. In fact, much of the Bishop's financial support was believed to have come from Western Whites, thus perpetuating the idea that he was a tool of the Whites, the continuing line of dominating Colonials.

The Security Forces under the Government of National Unity were feared and hated by many rural people. There have been many accusations and counter-accusations of the use of relentless force and open brutality by both the Wakomana (Guerrillas) and the

Security Forces. In spite of the fact that there were many Blacks in the Security Forces, they were a part of an establishment thought of as White-dominated. Although, reportedly, there was wide-spread intimidation by ZANIA forces and ZIPRA, too, that factor cannot in any sense be considered the sole factor in determining the outcome of the election.

Racism undoubtedly played a major part in the ZANU-PF and Patriotic Front victory. As mentioned above, fairly rigid superiority patterns had been practiced by the White Rhodesian governments for many decades. In the 50's the political struggle was begun in order to free the masses from domination. The struggle continued for nearly thirty years, becoming much more intense after UDI, with the Whites attempting to hold down the Blacks "for a thousand years." Master-servant relationships became more tense. Although at one time Bishop Muzorewa was very much identified with those seeking liberation, as Prime Minister he came to be associated in the common mind with the establishment.

It was thought that White farmers might influence their laborers to vote for the UANC. But, for decades, Black interests have collided with those of the Whites; whomever the Whites supported, therefore, must be opposed by Blacks. And most Whites supported Bishop Muzorewa.

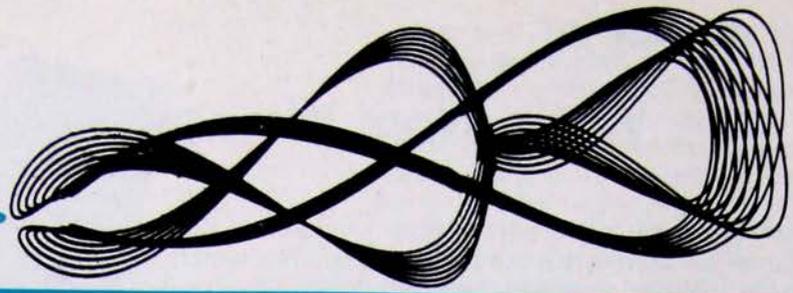
Although the United Methodists and the older generation of Black Zimbabweans welcomed the return of Bishop Ralph Dodge as Interim Resident Bishop during the political campaign, it is altogether possible that the youngsters felt one more white face in administration was unwanted.

### Capitalism

There was a desperate attempt to label the Patriotic Front communistic or Marxist. Apparently this threat did not frighten the masses as much as it did the Whites. Here, again, the diatribe against the "communists" on the part of certain White groups, including some religious organizations, may well have backfired.

(Continued on p. 47)

# THE MOVING FINGER WRITES



## BOGM Takes Actions At Detroit Meeting

The United Methodist Board of Global Ministries is joining other ecumenical bodies in pledging to purchase no bonds, notes or certificates of deposit from First National City Bank, headquartered in New York City, because of its financial involvement in South Africa.

Also the board treasurer, Stephen Brimigion, was instructed to stop using Citibank facilities, and the National and Women's divisions voted immediate withdrawal of their accounts. Board involvement includes a \$6.5 million payroll account and a \$51 million computerized disbursement account.

The action came at the spring meeting of the board in Detroit March 14-22 after it was disclosed that Citibank is America's largest lender to South Africa and the only one with branches, assets and employees there.

On other public issues, the board congratulated the people of Zimbabwe on the transition to majority rule, denounced the furnishing of U.S. weapons to the military junta of El Salvador, and urged U.S. approval for a U.N. treaty terming the moon and its resources the "common heritage" of humankind.

In a strong attack on militarism, the board opposed draft registration. While supporting a balanced budget, it protested achieving it at the "disproportionate expense of the poor, the unemployed, the elderly" and urban residents.

The statement said: "We urge balancing the federal budget by converting our economy from one based on military research and production to one based on the peacetime needs of people." It urged an immediate cut-back in expenditures for military equipment and personnel.

The Zimbabwe resolution, put forward by the World Division, supported "all the people of Zimbabwe, the United Methodist Church, other

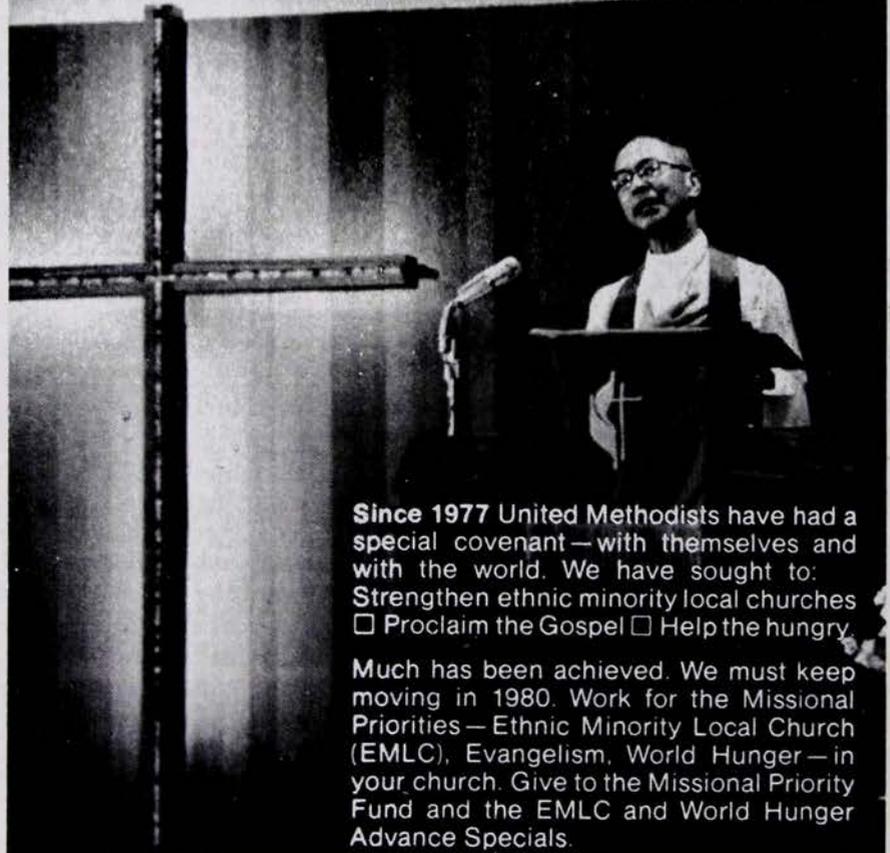
churches and the Christian Council as they work with the new government to re-establish unity, peace and justice for all citizens. We pray the UMC in the US will give its moral support to the Zimbabwe government."

In a major economy move, the board agreed to hold only one meeting a year of the full board, its divisions and work units. This would save at least \$75,000. An enlarged General Executive Committee was approved to

consist of six representatives from each division, one each from work units and standing committees, and three at-large members. This committee will act ad interim. It was also agreed that 16 staff positions would be reduced by natural attrition in the divisions receiving World Service funds. A salary increase of 6 percent for general staff and 4 percent for executive staff was approved for 1981.

Various committees were asked to

## KEEP THE COVENANT



Since 1977 United Methodists have had a special covenant—with themselves and with the world. We have sought to:  
Strengthen ethnic minority local churches  
 Proclaim the Gospel  Help the hungry.

Much has been achieved. We must keep moving in 1980. Work for the Missional Priorities—Ethnic Minority Local Church (EMLC), Evangelism, World Hunger—in your church. Give to the Missional Priority Fund and the EMLC and World Hunger Advance Specials.



For more information:  
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The United Methodist Church,  
601 W. Riverview Ave., Dayton, Ohio 45406

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investigate possible alternative work styles, such as shared-time jobs, flex-time, shorter work week and holding meetings at related facilities. Several divisions said they would try to reduce staff and directors' travel by 20 percent.

The board heard a rousing address on the resurgence of the Ku Klux Klan by Dr. C. T. Vivian of Atlanta, board chairman of the Black Action Strategies and Information Inc., which develops programs, projects and materials to combat racism.

Recalling his days in the civil rights struggle with Martin Luther King Jr. and Andrew Young, Dr. Vivian said the difference between the '60s and now is that hundreds of people came to Selma to join anti-racism demonstrations after seeing Gov. Wallace's troops beating people and horses trampling on them. "When I look at Greensboro, N.C. (where five people were killed last November), I see the conscience of the nation is not moved. No one came. The Klan murders are uncontested.

"This tells us more about ourselves, who we are," he said.

Dr. Vivian called for "something deeper than a civil rights movement: a religious movement for the 1980s. We should be converting the church and making it clear you cannot be a Christian and a racist at the same time." He urged tracts be placed outside and inside every church in America "making it very clear you cannot have racism and Christianity in the same place and in the same body."

The issue is not the Klan, according to Dr. Vivian, but the crisis of racism. "Racism is the crisis of the Christian Church," he concluded.

After hearing a report from its Committee on the Elimination of Institutional Racism, which said some progress had been made but "the journey is far from finished," the board unanimously recommended that the next board, which takes office in September, consider including in the bylaws a Quadrennial Committee on the Elimination of Institutional Racism.

The United Methodist Committee on Relief (UMCOR) reported it had voted that \$4,950,000 contributed by the church for Kampuchea (Cambodia) be paid out over the next 12 months for relief and reconstruction in that country. The sum will go toward a \$12 million program projected by Church World Services and a consortium of predominantly Protestant

agencies.

A paper titled "Our Mission Today," setting forth a biblical and theological understanding of "the global dimensions of God's activity," was adopted. It will be printed and distributed at the denomination's 1980 General Conference, April 15-25 in Indianapolis, by vote of the board.

The paper affirms six areas in the life and witness of the United Methodist Church for which the Board of Global Ministries has special responsibility: (1) enabling the local church to be in ministry; (2) evangelism and church growth; (3) sending and receiving missionaries; (4) ministries of justice and liberation to the poor and powerless; (5) becoming a truly inclusive church; (6) empowering women to full participation.

The board tentatively approved three levels of appropriations for 1981

based on three projected levels of World Service income. They are: Level I—\$40,502,276 and \$11,872,600; Level II—\$40,764,076 and \$12,139,400; Level III—\$41,035,876 and \$12,406,200. In addition to World Service, the board receives income from Women's Division, investments, special offerings and UMCOR.

Not included are most Advance Special gifts, which are "in and out" income and for the most part, are not budgeted. Detailed appropriations will be determined at the fall meeting.

The sum of \$200,000 was allocated from undesignated board funds for the proposed new African Church Growth and Development program. An additional \$100,000 was authorized by the World Division as "lead" money while the United Methodist Church begins to respond to a General Advance challenge.

In his treasurer's report Mr. Brimi-



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gion said the board is operating on "a 45 cent dollar" in 1980 as compared to 1970 because of inflation. He noted, however, that "while the church has just come through one of the most turbulent decades in modern time, our denomination through the connectional system has sustained itself better than most other denominations and has continued to reach out in the name of Christ to more oppressed and needy persons worldwide than ever before."

He reported current and deferred gift commitments have increased from \$228,000 in 1973 to \$1,801,347 in 1979. He said the \$500,000 set aside by the board in 1979 for the Ethnic Minority Local Church Missional Priority was more than the entire church gave to this churchwide Advance Special.

The Committee on Personnel in Mission reported it had approved 26 new missionaries including two home missionaries, one church and community worker, 15 US-2s and eight World Division missionaries. Crusade Scholars approved for 1980-81 include 48 U.S. ethnic minority students (32 men, 16 women) and 10 international students (8 men, 2 women). Extensions were granted to nine scholars.

The Crusade Scholarship Committee lamented that fewer than 40 percent of the 39,000 churches in the denomination give their people an opportunity to respond to World Communion Sunday, which funds the scholarship program.

Divisional reports to the total board included such highlights as:

**World**—voted \$100,000 loan to Methodist Church of the Caribbean and the Americas to strengthen outreach; adopted a comprehensive agreement with the Methodist Church of Brazil; allotted to the China Program the \$93,000 received from China war claims.

**National**—approved church loans and grants for 12 congregations totalling \$647,500; took action to complete property title transfer to Puerto Rico Conference churches; supported moves to delete paragraph 906.13 from the *Discipline*, which prohibits the funding of gay organizations; supported rights of the Lakota Indians in the 1868 Fort Laramie Treaty dispute.

**Education and Cultivation**—voted \$25,000 to start a cable TV and video cassette program; planned a consultation on mission education for November in Nashville, Tenn., jointly

with Board of Discipleship to outline a quadrennial mission education program.

**Ecumenical and Interreligious Concerns**—pondered a report from the American Jewish Committee describing the anti-semitic bias of the Oberammergau Passion Play, asked staff to critique a viewer's guide and publicize the need for advance preparation by Christians planning to attend; heard suggestions on how the church could remedy its lack of ecumenical seriousness.

**Health and Welfare Ministries**—recommended formation of a section on ministries with persons with handicapping conditions; asked the board to revive discussions with other divisions having health care ministries.

**UMCOR**—made grants totaling \$1.3 million to projects on six continents, and projected \$10 million for Africa in the coming quadrennium. (UMNS)

## Women's Division Holds Session

The Women's Division of the United Methodist Church congratulated the people of Zimbabwe (Rhodesia) on their new government, affirmed a United Nations action declaring the moon the "common heritage" of humankind, supported efforts toward racial inclusiveness and was asked to study a statement rejecting draft registration.

The actions were taken by 66



### Coming Up

June will be a special issue on Latin America, to supplement the new mission study.



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The United Methodist Child Support Program is a part of the world wide ministry of The Board of Global Ministries, all with child care institutions approved as Advance Specials

directors attending the March 14-17 semi-annual meeting of the division, which is the policy-making body for 28,264 local units of United Methodist Women (UMW) across the United States.

On another issue, the committee on personnel presented "for information" a "statement of philosophy" which said, "The Women's Division, as employer, has the right and responsibility to require employees to support—by interpretation and behavior—actions of the division. An employee can disagree with an employer's action but must not speak or act in a manner which subverts or misrepresents the intent of those actions."

Asked what the statement meant, division President Mai (Mrs. C. Jarrett) Gray of Kansas City, Mo., replied: "When an employee is speaking to the constituency on an issue, we expect her to support the decisions taken by the Women's Division. One's personal view would not be appropriate." She pointed out the same was expected of Women's Division directors even though they may have voted against a particular action.

The "statement of philosophy" was seen by some observers as an outgrowth of the firing of an avowed lesbian, Joan Clark, in April 1979. Subsequently some staff were said to have expressed personal disapproval when questioned by the constituency.

During the course of the meeting here the Section on Christian Social Relations heard representatives of Affirmation, the United Methodists for Gay and Lesbian Concerns caucus, discuss issues of human sexuality and homophobia.

The women learned that all 73 annual conferences of United Methodist Women and the five jurisdictions had ratified the new Charter for Racial Justice Policies. The total church will be invited to ratify it when the denomination's top legislative assembly, General Conference, meets in Indianapolis, Ind., April 15-25.

The Section on Christian Social Relations agreed to monitor progress toward racial inclusiveness in the elected leadership of UMW jurisdictions, conferences and districts during the 1981-84 quadrennium.

Although the division refused to fund a racism workshop projected by the Southeastern Jurisdiction UMW because it did not meet the criteria for such workshops, it agreed to "initiate negotiations with the jurisdiction core

planning group for the purpose of planning a workshop on white racism that meets Women's Division criteria" at the beginning of the new quadrennium. Also, the division agreed to use the already tested module on "Inclusiveness/Pluralism and Identifying/Understanding and Combatting Racism" in the 1981 regional schools of Christian Mission. The Call to Prayer in 1982 will have as its theme "Support the Struggle Against Racism."

The sum of \$10,000 was voted over a three-year period to help start up Women's World Banking Inc., an independent financial association to guarantee loans made by local and national banks to women's business ventures. An outgrowth of International Women's Year, it was organized by a world-wide network of women prominent in the financial world, including two officers of the Rockefeller Brothers Fund.

#### **\$12 Million Aid Set for Cambodia**

A \$12 million rehabilitation program for Kampuchea (Cambodia) has been projected by a coalition of Protestant relief organizations.

Dr. J. Harry Haines, staff executive of the United Methodist Committee on Relief (UMCOR), told a news conference March 20 that his organization has voted to put \$5 million into the program during the next 12 months. The funds will go via Church World Service (CWS), the relief and rehabilitation arm of the National Council of Churches. In addition to his position with the United Methodists, Dr. Haines chairs CWS.

"By the end of 1979 the churches (through CWS and the World Council of Churches) had delivered 12,000 tons of relief supplies, mostly food and medicines, to Phnom Penh," Dr. Haines said. "But we realized relief could not go on interminably. You have to move on to reconstruction."

The \$12 million program is a joint effort of a coalition known as ARRK (Action for Relief and Rehabilitation and Kampuchea). It includes Heifer Project International, Lutheran World Relief, YMCA Meals for Millions/Freedom from Hunger and Care, as well as CWS.

The funds will be divided almost equally between additional food relief, a short-term rehabilitation program focusing on agriculture, transport and education, and a long-term technical assistance program.

(ZIMBABWE, cont. from p. 43)

#### **Heroes**

It is not known just how much the imprisonment and detention of Robert Mugabe and the long detention of Joshua Nkomo may have influenced the voters. Mr. Nkomo is recognized as the father of Zimbabwean nationalism. It was he who in the early days organized and led successive political parties until his restriction. It was often said that no leader who had not suffered imprisonment could expect to be elected leader in a free African society. One of the things some held against Bishop Muzorewa was that he had never donned a uniform nor served on the front line nor slept in prison.

#### **Outside Influence**

Unquestionably publicity overseas for the UANC was nothing, compared to that enjoyed by the Patriotic Front Alliance. Attitudes in Europe and the Americas were all hardened against the UANC by the propaganda spread there. The attitudes also of neighboring states undoubtedly had some influence on the masses. The lack of international recognition and the failure to lift sanctions during the Bishop's short tenure as Prime Minister was attributed to ineffective leadership. But even more damaging was the antagonism against the Government of National Unity by the Front Line states and the OAU. Although many Africans are not internationalists, still there is a keen interest in and awareness of attitudes and events in southern Africa. Both Mr. Mugabe and Mr. Nkomo had enthusiastic support from adjacent majority-controlled states and the OAU. Although sanctions had been lifted before the elections and recognition promised under any popularly-elected government, there were constant rumblings from Zambia and Tanzania that recognition would be denied any government other than one led by the Patriotic Front.

Of all the reasons for the UANC defeat and the Mugabe-Nkomo victory, probably the most dominant was the intense desire on the part of the African population for complete freedom with peace. May their desire for peace be realized.

---

*Ralph E. Dodge, former head of the Salisbury Area, served as Interim Acting Bishop during Bishop Muzorewa's leave of absence.*



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