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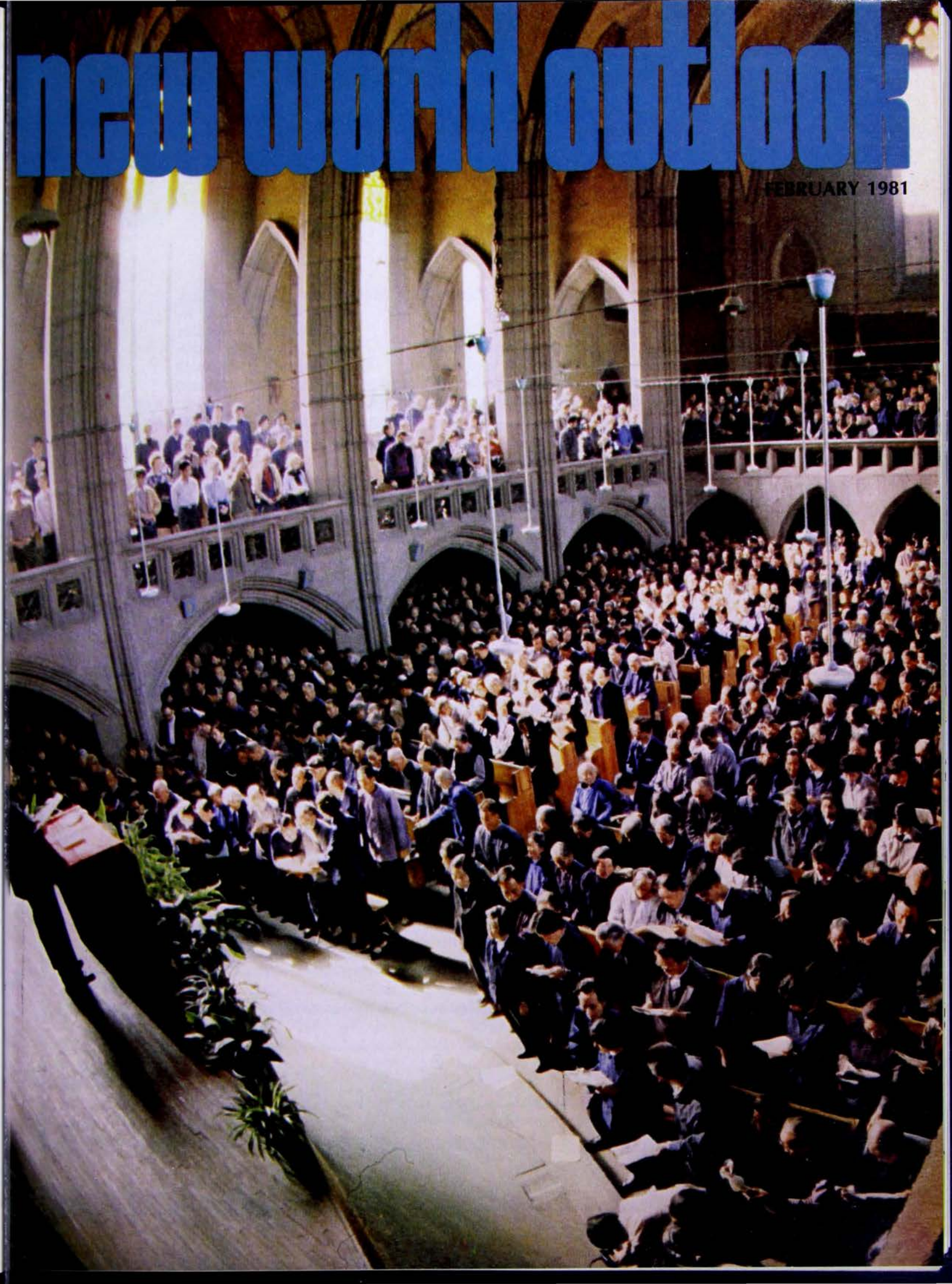

new world outlook

New Series Vol. XLI No. 6 • Whole Series Vol. LXXI No. 2 • February 1981

3 Mission Memo
7 Editorials
8 Charismatic Movement Stirs Puerto Rico Methodism — Ellen Clark
14 Protestantism in China Today — M. O. Williams, Jr.
20 What Happens if the Money Stops? — Charles E. Brewster
25 The Bible and "Dynamic Equivalence" — Tracy Early
28 Indonesian Methodism: 75 Years Young — Norman E. Thomas
32 Ministry to the Mountain People of Luzon — Thelma Case
34 A Theology of Resistance Emerges in the Philippines — A. Lin Neumann
38 Viewpoint — Jesse R. DeWitt
40 Letters from Overseas
41 Letters
42 Books
43 The Moving Finger Writes

COVER

Worship Service in Moen Dang Church, Shanghai, China
Bruce Dale, (c) National Geographic Society

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MISSION MEMO
News and Analysis of Developments in Christian Mission

February, 1981

Vietnam. The General Evangelical Church of Vietnam has asked the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches for help in reconstructing 20 churches and chapels in Hanoi, Haiphong and in nine provinces. The church buildings were destroyed during the Vietnam war. While WCC-related churches and agencies have made substantial contributions over the last ten years to reconciliation and reconstruction efforts in Vietnam, this is the first appeal from the church there for help in re-building churches. The Vietnam government authorized the Church to deal directly with the World Council's CICARWS.

Korea. President Chun Doo Hwan has commuted the death sentence of Korea's leading dissident, Kim Dae Jung, to life imprisonment. The action came after the country's Supreme Court upheld the death sentence imposed on Mr. Kim four months earlier for allegedly plotting to overthrow the military-supported government. Mr. Kim, 56, a Roman Catholic, denied all charges of sedition at a military trial. The news of the commutation of the death sentence brought an expression of happiness from Peggy Billings, assistant general secretary for Christian Social Concerns for the Women's Division and chairperson of the North American Coalition for Human Rights in Korea. "U.S. foreign policy, as well as South Korean justice, has been on trial in Seoul," said Ms. Billings. "If Mr. Kim had been executed, three decades of amicable ties between the U.S. and South Korean peoples would surely end soon after." During the trial, the military prosecutors allowed no witnesses for the defense to be called and rested their case almost solely on a series of "confessions," which Mr. Kim and his co-defendants repudiated, testifying that they had been extracted by torture.

Clergy Visits to Hostages. The much-publicized visits by American clergy to the hostages in captivity have now been criticized by some of the freed hostages, one of whom says the clergy actually made their captivity worse. Former hostage Charles Jones said some of the visitors "especially the clergy, were hypocrites" who gave aid and comfort to the Iranians "and actually made things worse for us." Another former hostage, Warrant Officer Joseph M. Hall, said that clergymen who visited last Easter "did us irreparable harm." Without identifying them, he said they misrepresented the hostages' conditions and their complaints of torture. At this point it is unclear if all the former hostages agree with these complaints or would put all the clergy visits in the same situation. Last November former hostage Richard Queen, who was released by the Iranians when he was diagnosed as having multiple sclerosis, appeared before the Governing Board of the National

Council of Churches to thank the Council for the 1979 Christmas visit of NCC president Rev. William Howard.

Appalachia. The United Methodist Appalachian Assembly IV, meeting in Barbourville, Ky., January 12-15, has made a plea to the United Methodist Committee on Relief to secure at least $100,000 per year for hunger and human need in the region while funding is being switched from one agency to another. The more than 160 representatives of conferences, local projects, churches and the National and Women's Divisions of BOGM also condemned the renewed activities of the Ku Klux Klan which had recently driven a UM minister from his pulpit in West Virginia, affirmed the validity of the Red Bird Missionary Conference, and called for a direct relationship with the Mission Development Committee of the National Division.

Nestle. Disclosure by the Washington Post of financial links between the Nestle Company, a reporter for Fortune magazine, and the Washington-based Ethics and Public Policy Center have drawn letters of complaint from the National Council of Churches. Nestle, which has been boycotted by many church groups over its marketing of infant formula, contributed $25,000 to the conservative think tank which had commissioned Fortune reporter Herman Nickel to write an article on the controversy. That piece was never finished but Nickel wrote an article for Fortune attacking the National Council of Churches and the related Interfaith Center for Corporate Responsibility, which was reprinted and widely distributed by the Washington Center. The Washington Post story by Morton Mintz was based on internal Nestle memos leaked outside the company; in one memo, a Nestle vice-president cautioned that Nestle should not be perceived as the dominant force behind the Center. Center director Ernest Lefever is also the author of a highly critical study of the World Council of Churches.

India. The Methodist Church of India was inaugurated on Jan. 7 in Madras. The new church, autonomous but affiliated to The United Methodist Church, replaces the Central Conference of The Methodist Church in Southern Asia, a part of the UMC. The new body has approximately 600,000 members and 500 ministerial members. Two new bishops were elected to serve with the four continuing bishops to head the six episcopal areas. Elected were Dr. Kariappa Samuel, executive secretary of the Council of Christian Education, assigned to the Hyderabad Area, and Rev. Elliot D. Clive, executive secretary of the MCSA, assigned to the Bareilly Area. The four continuing bishops are: Joseph R. Lance, Delhi Area; Eric A. Mitchell, Bombay Area; Shanta Kumar Parmar, Lucknow Area; and M. Elia Peter, Bangalore Area. Rev. Stanley Downs, pastor of the Emmanual Methodist Church in Madras, was elected general secretary; church headquarters will continue to be in Bombay.

Personalia. The autonomous Methodist Church in Chile has elected the Rev. Isarias Gutierrez as its new bishop, succeeding the Rev. Juan Vasquez, who had served two four-year terms. Gutierrez, pastor of St. Paul's Church in Santiago at the time of his election, had previously served as Chilean secretary of the Bible Society, a district superintendent and administrator of the church.... The Good News board of directors has unanimously elected its chairman, the Rev. James V. Heidiger II, 39, to succeed the Rev. Charles W. Keysor, as the new

executive secretary/editor of the UM conservative evangelical caucus. Keysor has resigned to teach full time. Heidiger has been the pastor of the Drummond UM Church in Cadiz, Ohio.... Two active United Methodists are among the cabinet-level appointees of President Ronald Reagan. David A. Stockman, 34, director of the Office of Management and Budget, is a member of the Scottdale UMC in St. Joseph, Mich. Samuel R. Pierce, Jr., 58, Secretary of Housing and Urban Development, is a member of St. Mark's UMC in New York City.... Rev. Alan Walker, director of World Methodist Evangelism, has been knighted by Queen Elizabeth II on the recommendation of the Australian government. Walker was for 21 years superintendent of Wesley Central Mission in Sydney and founder of the Life Line telephone counseling service. Sir Alan, as he is now entitled to be known, says the title of Reverend is "sufficient."... Donna M. Webb, diaconal minister at St. Luke UMC in Sheboygan, Wis., has been elected chair of the board of directors for the national Christian Educators Fellowship.

Deaths. Dr. George H. Outen, general secretary of the UM Board of Church and Society, died in his home in Washington on December 24 after a heart attack. He was 49 years old. He had headed the board since 1976 and was active in Black Methodists for Church Renewal and chaired the Consultation on the Ethnic Minority Local Church.... Bishop Richard Ambrose Reeves, the former Episcopal Bishop of Johannesburg, South Africa, who was deported in 1960 for opposing apartheid, died in London in mid-December at the age of 81. When he was deported, a prominent Anglican layman declared: "Thank God, this dangerous bishop has gone from South Africa. Perhaps now the church can enjoy some peace." He was ordained a priest in 1927 and has studied at New York's General Theological Seminary.... Mabel Edgerton, a retired UM deaconess who served the Mitchell Home and School and the Pfeiffer Junior College in Misenheimer, North Carolina, and the Vashti School in Thomasville, Georgia, died January 5 in Asheville, North Carolina at the age of 80.

Church and Society. Five program executives with the UM Board of Church and Society were ousted and a sixth took retirement in accordance with plans for restructure of the agency. The announcement was made December 22 by board general secretary George Outen, two days before his sudden death (see Deaths). Those terminated were the Rev. John P. Adams, the Rev. J. Elliott Corbett, Jessma Blockwick, Dolores Wright and Herman Will, who will now take retirement but may later be a board consultant on peace issues. Adams is widely known as a trouble shooter in crisis situations and his work as a mail-deliverer for the American hostages in Iran was recently praised by former Secretary of State Edmund Muskie; Rev. J. Elliott Corbett was director of the Department of church government relations and was author of a widely-used book "updating" the Old Testament prophets called "The Prophets on Main Street"; Jessma Blockwick has long been known in the church for her advocacy of planned parenthood and issues dealing with the population explosion; Dolores Wright was director of the Department of Drug and Alcohol Concerns for five years; and Herman Will, who had 38 years with the board and its predecessor, has been known for his work with peace issues. He has taken an interim position with the National Council of Churches in international concerns. The Rev. Grover C. Bagby, who had been with the board for 17 years, earlier announced his retirement as associate general secretary for the Division of General Welfare. One of the dismissed staff, Jessma Blockwick, charged that the firing was abrupt and that women

and older employees suffered most, but the Board has upheld the process. The Rev. George E. Ogle, a UM missionary in Korea for 20 years until he was deported for his "political activism" in 1974, will direct the Department of Social and Economic Justice at the Board of Church and Society beginning in June.

Refugees. With the failure of the Namibia conference in Geneva and pressures upon young Namibians to be conscripted by the South African government to fight against the Southwest Africa Peoples Organization (SWAPO), there has been a rise in young Namibian refugees into Angola. SWAPO has appealed to the World Council of Churches for family-size tents, blankets and foodstuffs, including nutritious food for babies and nursing mothers and clothing. An airlift has been organized for Luanda, Angola, by CICARWS and an appeal has been made through Church World Service in the U.S.... The Inter Aid Committee in Pakistan reports that there are now 1,398,113 Afghan refugees in Pakistan. The Committee reports that "For those refugees who have been here about a year, the restlessness and frustration go on. Their stay here will soon become an ordinary survival for existence, as the luxury of 'emergency assistance' or even humanitarian assistance is already being strained. A gradual cut-back by the (Pakistan) government could be expected and even justified at any time." In December, 1980, IAC distributed $27,000 worth of tents, $73,000 worth of blankets, $392,000 in clothing, $280,000 in quilts, $54,000 in shoes, and $410,000 in medicines. The United Methodist Committee on Relief is a contributor to the program to aid Afghan refugees in Pakistan.

Sign of the Times. In Greensboro, North Carolina, the Holy Trinity Episcopal Church has finally closed its doors at night. Until recently the church resisted all efforts to get it to close its doors and had sometimes fed some of the derelicts that encamped in the church. But police say the church had become a haven for winos and transients. The last straw was a big fight that broke out in front of the church. Then, says rector John Broome, "they came running inside and were screaming, bleeding and chasing everyone with their broken wine bottles." Mr. Broome said that the winos would even steal Christmas poinsettias and Easter lilies between worship services and would sell them to get money to buy wine. "We like to help the needy, but they took advantage of our generosity," Mr. Broome said. A similar incident had forced the closing of the West Market Street Methodist Church earlier.

Casa Materna. There are some cracks in the buildings of Casa Materna following the earthquake in southern Italy, but all the buildings are serviceable and are being used. The Santis, who run the well-known home for children, have been asked by the government to take in 30 more and perhaps some adults. Costs have increased greatly because of the scarcity of food and other supplies. There were no injuries to children or staff of the home.

Centennial. The Rev. Mrs. Carrie Oval, known as "Mother Carrie," celebrated her 100th birthday on January 3 in Iowa and a lifetime of devoted ministries ranging from the Mojave Desert to the Henderson Settlement in Kentucky to religious education at Aldersgate Church in Des Moines. She says: "The Lord intended us to serve others. That's the purpose of life."

EDITORIALS

THE HOSTAGES RETURN

The safe return of the 52 American hostages after 444 days of captivity in Iran is rightly cause for national thanksgiving and rejoicing. Not since Americans landed on the moon in 1969 have we experienced an event that pulled the nation together and brought prayers of gratitude to the lips of millions.

Our sympathies are with the families of the hostages who have borne an ordeal impossible for the rest of us to comprehend. Unfortunately, the national television networks seemed to rise to new heights of manipulation as they frequently exploited the emotions of the families for public consumption. On the first night only public television attempted to provide a sensitive broadcast—perhaps because they lacked the technological wizardry to invade peoples' homes with such stupid questions as "what are you feeling now?" Some broadcasts were clearly closer to staging of the news than reporting of it. Throughout this long and tragic affair the nation's emotions on the hostage issue have often been more manipulated than reported by television. The Iranians themselves bear some of the responsibility for this when they invited the TV crews into the country for several months after the takeover of the embassy.

Former Persident Jimmy Carter was denied his final wish to be able to announce the hostages' release while still president. But the nation nonetheless recognizes that the crisis which helped cost him his job was handled basically in the right way. Any other course than restraint and patience would not have resulted in the return of 52 living bodies.

For the ancient Greeks who went to war against Xerxes the Persian language sounded like mumbo-jumbo, like *bar-bar-bar*. Hence, the origin of the word "barbarian"—a word now again in use to describe the modern Persians' treatment of the hostages. As more atrocity stories come to light American anger at such cruelty is likely to rise and there will be calls for some form of retaliation. The anger will be understandable, but we should resist the impulse to retaliate. Though difficult, we should try to heed the psalmist's advice: "Be angry no more, have done with wrath; strive not to outdo in evildoing" (Psalms 37:8, New English Bible). In the long run, a punitive policy carried out in anger will do less to enhance our position in the family of nations than a policy of measured steps toward reconciliation.

With the return of the hostages the slate is still not clean as far as Iran is concerned. An Iranian-born naturalized American citizen and a free-lance writer from Buffalo are still detained in Iran on unspecified charges. In addition, three missionaries of the Anglican Church and a British businessman are also under some form of detention. Last year Amnesty International charged that "thousands of Iranians have been convicted by the country's Islamic Revolutionary Tribunals after trials that were inadequate and unfair."

Nor is the slate clean for us now that the hostages are back. We must examine not only how we ignored embassy warnings about admitting the Shah to this country but how we went on for so long supporting a ruler who had good intentions at one time but over the years had evidently lost the support of the vast bulk of his people. None of what we may have done or actually did in Iran justified in any way the taking of the hostages, and an examination of our role in Iran while the hostages were still there would have sent the wrong signal to whoever is in power. But now that the hostages are out we can begin a dispassionate examination of a history from which we must draw important lessons.

THE APPEARANCE OF EVIL

Anyone who doubts that words have consequences might usefully ponder the current spectacle of nations around the world scrambling to take advantage of what they hope will be the blind eye of the Reagan administration on the subject of human rights. As this is written, that hope is still based more on the campaign rhetoric of candidate Ronald Reagan and his advisers than on any actions of President Reagan and his appointees. This does not mean that the damage done cannot be severe and hard to correct. Our hope is that the new administration will *want* to correct such damage and that they will move rapidly to make their position known.

The most immediate case in point was the collapse of the international conference on Namibia (Southwest Africa) where the South African government repudiated a United Nations proposal for elections in that country which they had previously accepted. If there was any one area of the world in which the Carter administration's foreign policy had been successful it was surely Africa and black Africa was at last beginning to feel that the United States might be trusted. UN Ambassador Donald McHenry was instrumental in drawing up the Namibia proposals the South Africans have now jettisoned. It is hard to escape the perception that the apartheid regime feels they can get a better deal from the new crowd in Washington.

Other governments whose credentials have been viewed with scepticism are beginning to stir. The Argentines remember that no less a personage than David Rockefeller has told them that the U.S. is no longer going to act like the stuffy stern uncle on human rights.

In certain instances, sad to say, the Carter administration seems to have hastened to anticipate what it thought the new attitude might be. The resumption of arms aid to El Salvador can unfortunately not be described as a shift in U.S. policy but decent respect for our own citizens murdered there had caused a halt in that aid while a pretence at an investigation took place. Now, even that pretence has ceased and nothing the Reagan advisers have said indicates that this situation will not get worse and that our comparatively sane policy towards Nicaragua will not also vanish.

In the Philippines, President Marcos' abolition of martial law might be a cause for rejoicing if it were not so transparent an attempt to look better before the Pope comes to call. As it is, the unreserved way in which this cosmetic surgery was embraced by the (Carter) State Department can only raise eyebrows.

Fortunately, one dramatic incident has already shown a way to set the record straight. Even during the transition, Reagan had sent word to South Korea that the execution of opposition leader Kim Dae Jung would be a serious mistake. Now, on a visit to Washington, South Korean President Chun Doo Hwan brings the announcement of the commutation of that sentence. This is only a beginning, even in Seoul. But let President Reagan use this as a precedent and build upon it around the world. Then some good can be salvaged from the appearance of evil.

Charismatic Movement Stirs Puerto Rico Methodism

(Right) Santia Rosa, president of United Methodist Women at Maunabo Church, speaks at a meeting.

Ellen Clark

Guardarraya is little more than a stretch of stucco houses lining the two-lane road that hugs the Caribbean shore of southeastern Puerto Rico. Good fishing and a couple of light industries provide some employment for the residents and for the people living in the foothills of the Sierra de Guardarraya range to the north, keeping them from migrating to San Juan or to "the mainland."

One of the more imposing structures in the town is the United Methodist church, with its multi-colored tower and large addition under construction. The addition is necessary because an average of 225 people attend the 153-member church every Sunday, and scores of them pack the church nightly for activities. With 19 new members making a profession of faith in a not atypical recent month, the Guardarraya United Methodist Church is one of the fastest-growing congregations on the island.

"We're growing because people are looking for something, they're hungry for God," explained the young pastor, the Rev. Arnaldo Figueroa González, to a visitor. "We're growing because we're a charismatic church, a church alive in the Spirit."

Not ones to hide their light under a bushel, Mr. Figueroa and his congregation witness to the community with uncommon fervor. The minister preaches frequently in the public square "where more can hear." Members of the church visit at least two new homes a week and invite their residents to worship with them. They follow up by bringing Bibles to the homes.

Since few members of the congregation have cars, the church is buying a bus. But the bus won't be transporting people to the church necessarily. The 80 people who routinely attend Bible study at the church on Thursday night are just as likely to gather at a new worshipper's home for an evangelistic service.

"It's a beautiful thing to see the people praying," said Mr. Figueroa with quiet emotion.

Few of the new members of this

"We're growing because we're a charismatic church, a church alive in the Spirit."

Rev. Arnoldo Figueroa Gonzales and his wife, Gloria, before the United Methodist Church in Guardarraya.

ever-increasing, vibrant church are, strictly speaking, new Christians. Many of them used to belong to four nearby churches, Catholic and Pentecostal, and these churches are naturally touchy about their losses.

"One pastor's wife almost called me a pirate," Mr. Figueroa recalled.

The former Catholics and Pentecostalists have left their churches for reasons ranging from doctrinal differences to arguments with their pastors over the propriety of women wearing pants.

"I try to discourage people from joining our church if their reason is a bad one," maintained Mr. Figueroa. "But if people really want to come, I can't close the door."

And come they do to the United Methodist Church, to sing gustily to the accompaniment of tambourines, guitars and *guiros* (wind instrument); to beseech God's help with outstretched arms and full voices; to speak in tongues and sometimes to prophesy.

And every Sunday, added Mr. Figueroa, "there are conversions."

What is happening in Guardarraya is happening elsewhere as well, for a charismatic movement is sweeping Puerto Rico. The movement is more widespread on the island than in the States in part because of the more exuberant temperament of the Puerto Rican people. As in the United States, the movement is a source of both joy and concern to the church.

Vigor of Church

On the plus side, the charismatics have contributed to the visible vigor of the United Methodist Church of Puerto Rico. "Their influence is definitely evident in livelier worship," acknowledges the Rev. Luis F. Sotomayor, Conference Council Director. "We're using more *jíbaro* music with a beat and less organ. Ten years ago, the Church was losing youth. Now youth movements are strong in our churches and one church is led by a young minister little older than his congregation!"

Whether or not the Church as a whole is growing is arguable. Statistics are not particularly reliable, Mr. Sotomayor attests, and some churches are pruning their rolls. But he and others believe a good part of the 10,000-member Church (with a constituency of perhaps 75,000) is increasing after a period of stagnation, and that the charismatics have been a key reason.

The Church's evangelistic campaign, now in its fourth year, has also sparked church growth. "It's the best thing happening in the conference," declares the Rev. Juan Ayala Ramos, pastor of a good-sized church in Maunabo.

The United Methodist evangelistic campaign has employed guest evangelists, radio programs, lay witness missions, workshops, and publications. One of its more creative approaches has entailed the sponsorship of softball tournaments, softball being something of a mania on the island.

"At one of the tournaments an alcoholic was invited to be the coach," Mr. Sotomayor said. "He was so thrilled he stopped drinking. I think this is evangelism. The hand of God was there."

The enthusiasm of many United Methodist congregations offers perhaps the Church's best hope for achieving another of its goals, greater self support. Presently the Church depends on U.S. mission support (through many channels) to the tune of

roughly $350,000 a year, which goes for pastors' salaries, the conference budget, church construction, scholarships and projects.

Push for Self Support

Total self sufficiency will be difficult, some say impossible, to achieve. For one thing, Puerto Ricans are very poor—70 percent of them qualify for foodstamps. The United Methodist Church in Puerto Rico is often characterized as middle- or lower-middle class, but by mainland U.S. standards, members' incomes seem paltry—a teacher may earn $300 a month.

For another thing, "we in Puerto Rico have developed a kind of dependency," notes Mr. Sotomayor, "in society as well as in the Church. If you need to repair a building, you depend on the mission, even if you have $10,000 in the bank."

Adds another pastor, "The Church here hasn't been called 'the mission' for years, but that's still a popular term. It will take years to change that conception."

The Conference takes pride in progress already made. "Only six of our churches were self-supporting in 1973," reports Mr. Sotomayor. "As a result of our evangelism and stewardship program, today 23 of the 64 pastoral charges are self supporting."

The Rev. Mr. Figueroa in Guardarraya would eliminate dependency quickly. "If every pastor works hard, his church can be self-supporting," he insists. "Our church has been self-supporting for six years and we help with the conference offering to be distributed to needier churches.

"It's time to cut aid from the States. Other denominations have. Autonomy will be the best thing for the Church here. Eighty years is almost too much time to be dependent."

Some Puerto Rican United Methodists, particularly lay members, fear the financial implications of autonomy ("an unfounded fear, we can still receive aid if autonomous," observes Conference Superintendent Gildo Sanchez). But virtually all of them applaud the conference's goal of affiliated autonomous status for the Church in 1988—at least in principle.

Autonomy, approved by General Conference back in 1972, will mean Puerto Rican United Methodists will determine their own affairs completely and have their own Hispanic bishop—for the first time since missionary Charles W. Drees launched Methodist work in old San Juan in 1900. Puerto

(Above, left) Pastor Alejandro Lugo of Isabel Segundo on Vieques at the church's pig farm. (Above, right) Class at the Evangelical Seminary, Rio Piedras. Most of UM ministers trained here over the last decade. A young mother and child at worship service (below). Youth camp at UEC Yuquiyu Conference Center (bottom).

"Ten years ago, the Church was losing youth. Now youth movements are strong in our churches."

"We're a pluralistic church, but by the grace of God we're United."

Rico is now part of the Philadelphia episcopal area.

"We need a Puerto Rican bishop present here," stresses the Rev. Mr. Sanchez. "It's important in Puerto Rico where Roman Catholic bishops are central figures. And autonomy is important if we want to retain our language and culture."

Autonomy does not mean separatism, Puerto Rican United Methodists are quick to state. "We are proud of the connectional system," several of them said in separate interviews.

Nor do church autonomy advocates seem to favor political separatism. Few Puerto Rican United Methodists identify as pro-independence ("Some church members tend to think of *independistas* as communists," sighs a pastor who leans toward independence); many champion statehood, and perhaps a slight majority favor the status quo, the commonwealth.

Surprisingly, Puerto Ricans who support the commonwealth—affiliated free association with the U.S.—see no necessary connection with the church autonomy issue. One doesn't depend on the other, they argue. "It's a historical coincidence that church and state are both caught in the struggle for autonomy," asserts the Rev. Luis Sotomayor.

Local Autonomy

An ironic consequence of the Church's striving for greater autonomy and less control from the United States is a parallel push by local churches in Puerto Rico for greater independence from Conference headquarters in San Juan. Questions of who makes decisions, who controls property and who determines pastoral educational requirements have all surfaced as divisive issues.

Local church-conference tensions have been sharpest over the latitude in discipline and doctrine sought by some charismatic churches. One charismatic church has withdrawn from the Conference as a result of disputes over itineration, infant baptism and other questions. More churches could follow suit. Bishop F. Herbert Skeete and National Division officials are counseling negotiation and flexibility, but the dispute could wind up in the courts.

"If a number of churches pull out of the Conference, autonomy will become a dead letter," points out one Conference leader.

United Methodists in Puerto Rico differ on the dangers of polarization that the charismatic movement poses. "Every pastor needs charisma," says the Rev. Juan Ayala Ramos, a spirited pastor, "but extremes in the charismatic movement are the greatest weakness in the Church."

"We're Methodists, we follow the Discipline," insists the Rev. Arnaldo Figueroa of his charismatic flock. I was born in the United Methodist Church and I've always believed I can be both charismatic and Methodist—like John Wesley. I'm a Christian first. As charismatics we only ask, 'Give us liberty in the Spirit.' "

Church a Refuge?

A criticism frequently levelled against the charismatic movement is that it is too church-centered, escapist and irrelevant to Puerto Rico's urgent problems.

"People get more pietistic as prices rise, families break down and kids turn to drugs," commented a United Methodist in the metropolitan San Juan area. "More and more of the church members are women who, having problems themselves, want to be told what to believe. Our church was open six nights a week, closed only one night, and the members started an activity on that seventh night."

Mr. Figueroa scoffs at this criticism. "Some people come to church as a refuge," he admits, "but most come because they are stimulated. Those who say that the church is a refuge don't like to go to church and are looking for an excuse for themselves."

Church involvement in outreach ministries is limited but varies from place to place. One congregation shelters a Head Start program, another has taken on a hospital visiting project, a third has started a small cattle and pig farm to provide employment and low-cost meat and milk locally. Joint construction projects with U.S. church work teams have been popular and have inspired several Puerto Rican church teams to go, on their own, to help build churches in the Dominican Republic.

The Conference supports a small clinic in an impoverished community on the offshore island of Vieques and assists the Corson Day Care Center in a working-class neighborhood of San Juan. A highly regarded juvenile justice project of the church designed to shield status offenders from correctional institutions was discontinued last year when the federal funds that made it possible dried up.

The Church also participates in the ecumenical PRISA project, which educates and organizes people around such issues as environmental pollution and the Navy's use of Vieques for ordnance testing. Nelson Carrisquillo, an indigenous community developer, and Kris Eppler, a person in mission supported by the World and National Divisions of the United Methodist General Board of Global Ministries, work with PRISA.

United Methodists in Puerto Rico do not see eye to eye on mission. The church member who sends money to the PTL Club is poles apart from the PRISA workers who are doing research on who owns Puerto Rico, questioning why the island must import food and export labor, and talking about developing a "decolonizing ministry."

Political Issues

The Conference has taken positions opposing U.S. Navy maneuvers in Vieques and calling for Puerto Rican determination of sovereignty through the United Nations. "There is opposition to these views within the Church—after all, United Methodists are a cross section of society—but the Conference has spoken," says the Rev. Gildo Sanchez.

The opposition to Church pronouncements on political issues often comes from charismatics. "Some ministers talk more about Vieques than about the gospel," complains Mr. Figueroa. "Making political statements hurts the Church."

Puerto Ricans are highly interested in and articulate about politics. Seventy-nine percent of them cast ballots in the hotly contested gubernatorial election last November (Puerto Ricans do not vote for the U.S. President). All over the island homes and telephone poles carried flags and posters with the

(Above) Congregation leaving church in Maunabo.

symbols and colors of the four political parties. "People here are so political that before the elections the color of the clothes you wore took on significance," exclaimed Ana Veléz of Carolina.

But when clergymen get involved in politics, tempers flare. Prior to the last election the chairperson of the Conference Council on Ministries publicly asked church members not to vote for Governor Roméro. Local church reaction necessitated a disclaiming letter from the Conference.

One fruit of the charismatic movement which has proved both blessing and bane has been a host of new ministers.

"A decade ago the Church faced a crisis of no vocations," says the Rev. Miguel Veléz, a member of the Conference Board of Ordained Ministry. "Today we have so many ministers that two deacons are without appointments. Next year there will be more." With 27 candidates for the ministry plus 13 local pastors to take account of, "we have a moratorium on recruitment of pastors now."

Mission In Reverse

One way to employ the surplus ministers has been sharing with conferences elsewhere. Sixteen pastors have gone to the United States and Argentina in the past two years. "The big problem is that they want an open door to return," says Mr. Veléz. "Our ministers always want to come back to Puerto Rico."

Another method, sharing with the United Evangelical Church of Puerto Rico, with which the UMC never merged, was once explored in bilateral church conversations. The 5,000-member UEC has only 42 pastors to serve its 57 churches and most of them are aging, in contrast to the UMC ministers whose average age is 42. But the UM Conference doubts its pastors could serve as UEC pastors without transferring membership.

If the ministerial supply exceeds demand, local pastors may be most vulnerable, many people believe. This may prove the most wrenching issue the Church faces.

"Local pastors also have a divine call and we have recognized it," says Mr. Sotomayor. "It's a moral and political question."

While the Church can be justly proud of its highly-trained clergy, "local congregations are more interested in good preaching and pastoral work than in seminary graduates," Mr. Sotomayor acknowledges.

One cannot help but be impressed by the commitment of the new crop of seminarian and local pastors, products of the Church's revival and charismatic movement. Many have left remunerative jobs and are paying their own way through seminary.

Mr. Figueroa, for example, was an accountant before he became a local pastor. Nicholas Camacho, a second-year seminarian, uses his accounting background in part-time work at the Conference office.

The Rev. Dennis Morales, who is pastoring historic Trinity UMC in Old San Juan while attending seminary, resigned his job as a special police agent to become a minister. "My grandfather José was known as the preaching sergeant before he became one of the first Puerto Rican ordained ministers," he said.

Ministers like them join experienced pastors like the Rev. Marcos A. Plaud, who is applying his seminary and advanced education degrees to the nurture of his 235-member Villa Carolina Church congregation. "Our talents and our time are for the Lord," says Mr. Plaud.

Because of ministers and members with this caliber and dedication, the United Methodist Church of Puerto Rico is alive. "We're enthusiastic, like a movement," boasts one member.

And the Church's differences do not seem to have sapped that enthusiasm. "Some of us who differ the most politically and theologically are actually close relatives and certainly friends in faith," one churchman noted.

"We're a pluralistic church, but by the grace of God we're united," said another. ■

Ellen Clark, managing editor of Response, recently visited Puerto Rico.

Protestantism in China Today

M. O. Williams, Jr.

Worship Service in Moen Dang (formerly Moore Memorial Church), Shanghai.

Introduction

In May, 1980 my wife, Annie Lee, and I were part of a 46-member China Study Tour that visited (in new pinying spelling) Beijing, Nanjing, Suzhou (Soochow) and Shanghai. We had been with Soochow University 1929-40 in Suzhou and in Shanghai. In July, 1979 we began correspondence with former colleagues and friends, and finding them active and cordial, decided the time had come for our return—after forty years. We went, eager to see them and to learn more about the New China—its achievements, its problems, how the people lived and how Christianity was entering their lives.

As late as July, 1979 little was known in the West about Christians or Christian groups functioning in the People's Republic of China. Then came exciting reports, and bit by bit we learned of the opening of great churches and of Christian activity in many parts of China. While this writing was in progress reports were received from a great representative conference of Protestant[1] Christians that faced issues and set directions for the future. There are fifty churches open for worship.

The past thirty years have been extremely difficult for Christians in China. The attitude of the Government has been one of opposition to all religions. Under the leadership of the Christian Three-Self Patriotic Movement, Protestants sought to adjust; all denominations were brought into one body which worked to free the Church from all foreign and "reactionary" influences. During the 1950s and early 1960s, government sponsored meetings, study groups and various high-pressured campaigns so occupied the time and attention of people that church attendance dropped and many churches were closed. The Cultural Revolution 1966-1977 had even more devastating effects on churches and brought great hardships to individual Christians.

In Nanjing we had two hours with Bishop and Mrs. K. H. Ting; he is Principal of Nanjing Theological College and Vice-President of Nanking University, a most interesting tie-in. The Theological College is also the Center for Religious Studies of the University, with their faculty recognized as faculty of the university, one of the *key* institutions in all China.

At mid-point in conversation we were joined by Dr. Chen Chi-ming, Dean of the Theological College, who had just completed a lecture to some 100 university students and faculty on "Introduction to Religion," the first in a series offered for the university community. Other topics include: "The Literary Value of the Bible," the "Taiping Rebellion and Christianity," and "Preliminary Old Testament Survey." Both consider the giving of this series an evidence that the university views "religion as a subject now rehabilitated."

They hope that the Theological College, without students during recent years, will soon be developing leadership for all the Church. In October it was learned of plans to reopen in February, 1981, with 40 students in residence and courses by correspondence for up to 2,000 persons.

From these conversations we also learned: There are 25 Christian groups meeting regularly in Nanjing, with a mid-week gathering of leaders for prayer and Bible study. A makeshift worship center in the city can now "accommodate 500 people—half of them inside, half outside." (In October a church sanctuary was made available and opened in a grand ceremony of thanksgiving and unity.) The all-China Christian Conference will be most important in setting directions for the future. Plans are proceeding to print the Bible as their own production. (In October, New Testaments were ready, and the order had been placed for 160,000 Bibles.)

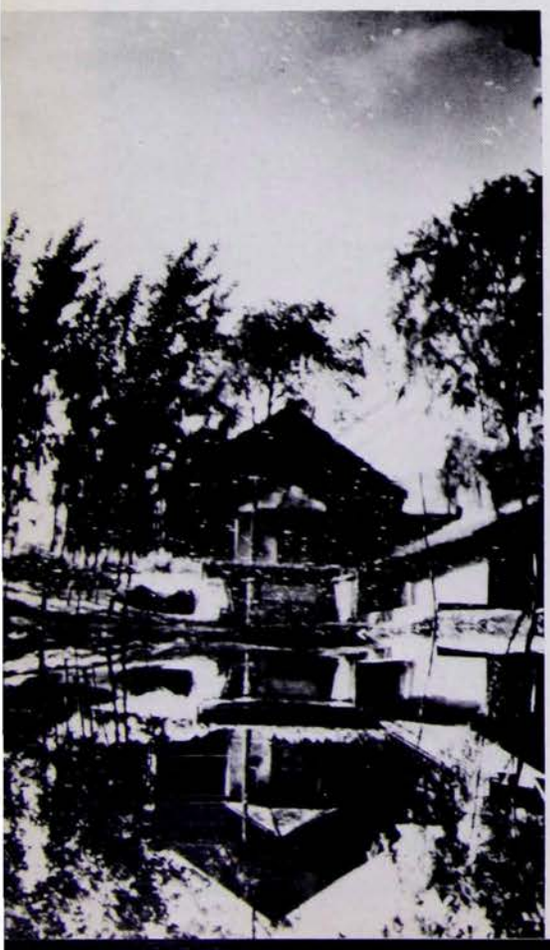
"The church in China, by sharing the suffering of the people and by becoming fully self-reliant, has attained a sense of identity as genuinely Chinese."

They stressed the matter of mutuality in relationships: Even though there is a vast economic gap between China and the more affluent West and Japan, Christians from these countries must realize how intensely Chinese Christians, under the leadership of the Three-Self Movement, have struggled for and are determined to maintain full self-reliance. There must be no more dependence. Acceptable forms of sharing, e.g., the exchange of books, seem possible, all with no strings attached and on specific request from China.

They thank God that the church in China, by sharing the suffering of the people and by becoming fully self-re-

[1]This article is about Protestants. There is also a significant Catholic Church in China.

"Bit by bit we learned of the opening of great churches and of Christian activity in many parts of China."



This small church in Fancheng is reflected in the water. It was closed for many years but a small group of Christians met in a guest room of the building.

liant, has attained a sense of identity as genuinely Chinese.

In Suzhou, our home city 1929–1937, we walked over the campus of the former Soochow University now, together with the former Laura Haygood Normal School, converted into a large state teachers' college. Our old campus was intact, although the one building that we entered seemed much worn. There was great joy in meeting colleagues and friends from the 1930s. We learned, with joy, that on Easter Sunday, church services had begun in Suzhou, the only city in Jiangsu Province outside of Shanghai and Nanjing, to have such a privilege.

Two days later there was an unforgettable luncheon in Shanghai with an intimate group including Rev. and Mrs. Z. S. Zia, Miss Kiang Kwe-yun, Dr. and Mrs. Kiang Wen-han, Rev. and Mrs. Sun Yen-li and others.[2] In addition to matters recorded from Nanjing, the following were reported or discussed:

There were great difficulties during the Cultural revolution 1966-1977 when all religions were denounced as remnants of the feudal or capitalist past that the Red Guard and other fervent revolutionaries were set to destroy. Church pulpit furniture was smashed, pastors humiliated, Bibles and hymn books burned, church buildings converted to other use. Christians seemed under suspicion and many suffered imprisonment, or were "sent to the country" or were considered "disapproved". There were many experiences of faith and victory.

All spoke of the great joy in the opening for worship of two Protestant churches in Shanghai on September 2, 1979. There is continued thrill in seeing churches packed. Sunday by Sunday there is an estimated total attendance of 6,000 in the 6:30, 8:30 and 10:30 a.m., services at Moen Church; even more astonishing is the estimate that 25% of this number are aged 30 or less. Pastoral leadership there seems very good. In Shanghai twenty students are seriously inquiring about entering seminary in preparation for the ministry. (By November 1, this number was 30 actively registered). By October the former Methodist Allen Memorial Church had been opened for worship and the former Community Church was also made available.

Building space is so limited that all church properties are being used for other purposes, especially for schools. At the time of our visit in May, only the sanctuary and classrooms for overflow at Moen Church was available for church use and only on Sundays from early morning until noon.

Dr. Kiang Wen-han is working on the history of religions in China as a senior research scholar at the Institute of History of the Shanghai Academy of Social Sciences. He has found acceptance and notes that other scholars are open to his presentation to them that a knowledge of Christianity is needed for an understanding of the West. He feels strongly that there is need for fresh studies of the Christian movement in China, not to prove any points but to get at what actually happened.

Little was said about the Three-Self Movement, but its value and effectiveness seemed an accepted fact of life for this group. Mr. Zia has been vice-chairperson of the Shanghai branch, and Miss Kiang serves in the main office.

Worship at Moen Church

In Shanghai, we attended the 10:30 a.m. worship at Moen Dang, formerly Moore Memorial Church, arriving at 10:00 a.m. in order to find seats. The sanctuary was packed with overflow into eleven classrooms; the congregation showed a good spread of ages. People seemed deeply interested, responsive, worshipful. The sermon was well developed and forceful, based on John 21. Jesus asked Peter, "Do you love me? . . . then feed my sheep." Jesus now asks us, "Do you love me? . . . then express this love in all you do." Meaning and application were clearly presented. A pianist, following the benediction, filled the sanctuary with the Doxology, producing moments of rare exaltation.

Worship in Homes

There have been enthusiastic reports of Christian groups, or "House Churches" in many areas of China. They tend to be informally organized gatherings focused on prayer, Bible study and witness. Most seem to be in rural or town areas, yet we have mentioned twenty-five such groups in the city of Nanjing. Some have continued through the years when no sanctuaries were available. Many, as those in Nanjing, relate well to the

[2]Mr. Zia was formerly pastor of Moore Memorial Church, Miss Kiang former Principal of Laura Haygood, Dr. Kiang former General Secretary for the YMCA. Mr. Sun is senior minister at Moen Dang. Wives are in significant roles.

BAPTISM SERVICE AT BEIJING CHRISTIAN CHURCH

by Kenneth B. McIntosh

A tremendously exciting time for members of a Study Team of United Methodists from ten states was that of being a part of the worship service on Thanksgiving Sunday, November 23, 1980 at the Beijing Christian Church, in Beijing, China. The service was attended by some 600 persons, squeezed into the space which would normally hold about 300. The upstairs sanctuary and the fellowship area on the main floor were packed, with at least half the congregation standing. Loud-speakers brought the worship service to those who were in the fellowship area, and to those who crowded and stood on the stairs and in the foyer.

The three pastors, Rev. Kan Shue-Ching, Rev. Shih Tse-Sheng, and Rev. Ying, led in the hymns, prayers, and shared in the baptism of 36 new Christians. Only seven of those baptised were over 40 years of age, and all the others were young adults below thirty. About half the congregation was made up of young adults below thirty years of age, which is particularly significant in light of the fact that the churches have been closed for so many years. The first act of worship following baptism was that of the class taking communion.

All of these new communicants were baptised by sprinkling; 34 others were baptised the Sunday before at the Western District church by immersion. That church was just opened in July, 1980, and already is also filled to capacity each Sunday. It was equipped with a Baptismal Pool for those desiring immersion, and is also a regular church building. The Beijing Christian Church is the former Bible Societies building which has been renovated as a church, and is in the Eastern District. The worship service included three hymns, Lord's Prayer, Responsive Reading, and the Doxology, as well as the Communion Service for the new church members.

Three-Self Movement. Others, as reported for a large and active group in a city in the Southwest, have remained apart; they feel they have kept the faith and that the more official church has compromised with the Marxist government.

A Chinese pastor of a church in Burma, who visited her home area in Fujian (Fukien) Province during March-April 1980, in a privately circulated letter, has written vividly of the dedication and fervor of these "churches." She preached daily to people eager for and "rejoicing in the Word of God." She learned that regular Sunday services conducted by laymen or local preachers usually draw 100 to 200 worshippers. She found much spontaneity, and the majority are new converts, the result of personal evangelism in family and community. One pastor's wife told her they were "like flowers blooming everywhere."

She visited churches in several provinces and worshipped in overflow congregations and talked with many who attended. She was informed that the Christian population of Shanghai was about 50,000. A preacher told her, "The church on earth was driven underground. It became strong and now has reappeared above ground." She found some areas less favorable: "I spent a few days of intimate fellowship with some industrial workers. The Christians in these communities are not conspicuous; they are rather reluctant to go to church because they are afraid of criticism among the workers of any new movement. Most of them are 'silent Christians'. They were glad to see me and eager to hear me, preaching secretly in a Christian home."

Leaders of the Three-Self Movement are concerned that there be a drawing together of all Protestant Christians. They are willing to recognize differences, e.g., the conviction of Seventh Day Adventists that they must observe Saturday as Sabbath is respected. This note of unity in Christ is strong in statements from the March Central Committee and the full Conference in October.

More about the Three-Self Movement

There are no organized Protestant denominations in China; all are united in the (literal translation) "Chinese Christian Three-Self Love-country Movement." The "Three-Self" wording represents the Chinese way of abbreviating (the Movement) "for Self-government, Self-support and Self-propagation." These emphases, which have a long history in Christian effort in Asia, have been central since the Movement's founding in 1950. The goal has been to break dependence on the West and to lead the Church to be fully self-reliant and genuinely Chinese, supporting the Revolution, building up the country, working and suffering with the people, and developing church life in the Chinese way. The leaders of the Movement have guided the course of the churches and served as a channel for contact between church and government. Immobilized during the Cul-

Rev. Kan Shue Ching, one of the pastors of the Beijing church.

"The response to the opening of churches has been highly gratifying."

tural Revolution, it began to function again in 1977 and has been the body for negotiating with the government, for organizing churches throughout China and for setting up the great Conference of October 1980.

In March 1980 the Standing Committee held its first meeting in ten years and in addition to planning, issued an "Open Letter to all Brothers and Sisters in Christ of the Whole of China," which was truly a pastoral epistle. There was in it thanksgiving for the presence of Christians in all parts of China, a deep note of fellowship and concern for them, with guiding lines for future development, both within China and in their relations to the world Christian community.

The Third Chinese National Christian Conference, attended by 176 delegates, met in Nanjing October 6-13, 1980. They report "thorough discussion of urgent tasks and important problems" and consider results "very satisfactory." They affirm the past accomplishments and present emphases of the Three-Self Movement in regards both to nation-building and to the life and work of the Church. They set up another body, the China Christian Council, to work in close relationship with the Movement and to give major attention to the pastoral care of Christians and churches and to draw all into a unity with deep roots in Christian faith and experience. Bishop K. H. Ting will serve as President of this Council and Chairman of the Three-Self Movement with Dr. Yi-fang as the Movement's Honorary Chairman.

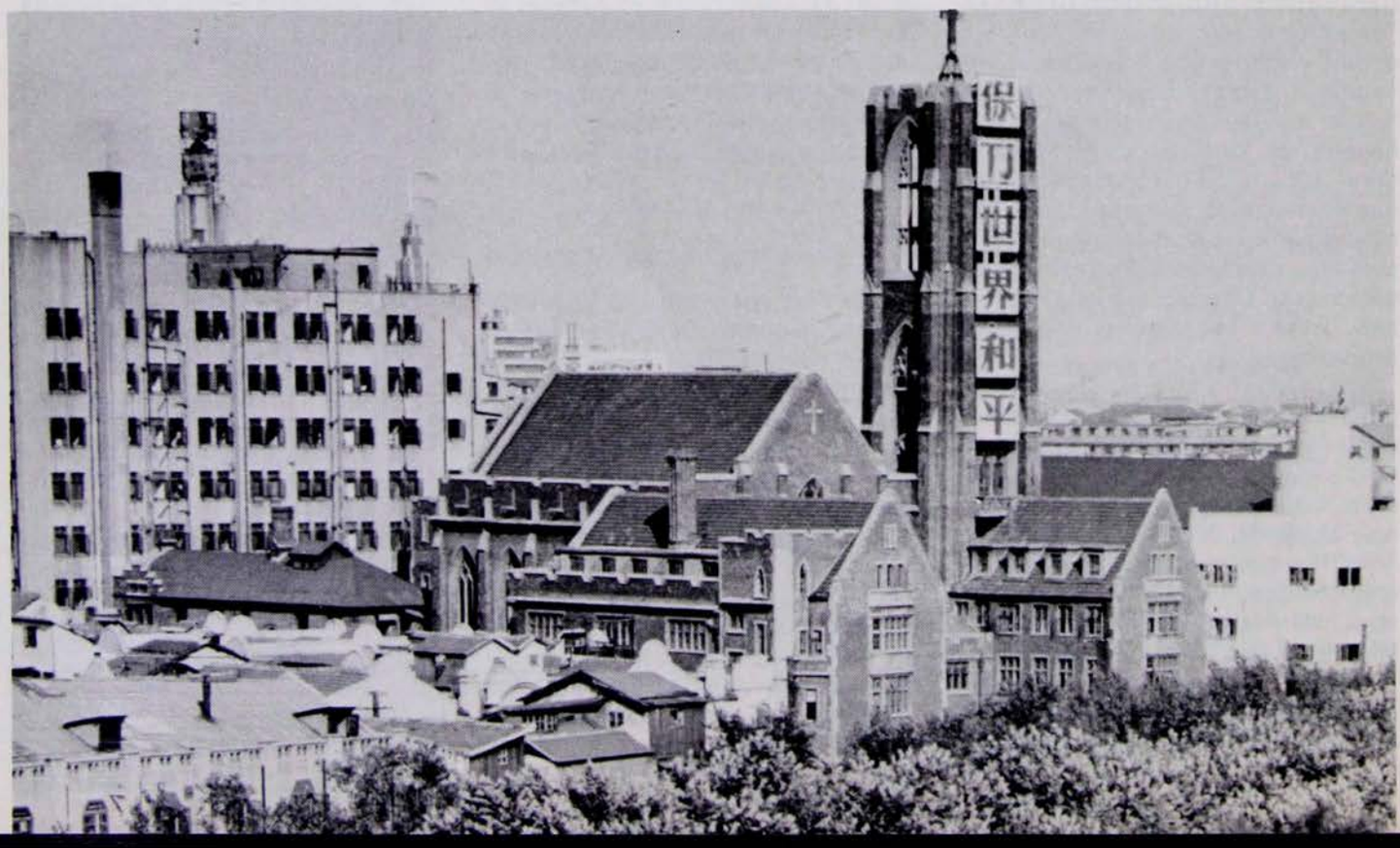
The Government and Religion

Earlier Dr. Ting had pointed out the difference in the government's *attitude* towards religion and its *policy* towards religion. In *attitude,* it is clearly Marxist: Religion grows out of the frustrations of people and destroys their will to struggle againt injustice by offering various forms of "comfort" and by otherworldly hopes; hence it is to be opposed. Official *policy* today is to recognize differences among people and to call all to a "United Front" to work unceasingly for the Four Modernizations—in agriculture, in industry, national defense, and science and technology. Hence religion is tolerated and favorable actions have been taken regarding religious property and services for Protestant, Catholic and Oriental religions.

The Constitution of the People's Republic provides for freedom to believe and for freedom not to believe; it provides for freedom to propagate atheism, but is silent on freedom to propagate faith. One goal for the days ahead is working so that this right to propagate faith becomes a part of the Constitution.

Reflections

We have mentioned difficulties encountered by those we met, especially during the Cultural Revolution. Most difficulties mentioned or observed today stemmed from shortages in this



An exterior view of Moen Dang before it was reopened as a church.

nation of one billion people: In housing, space for activities, telephones, transportation, various supplies and places in college for youth (only one in twenty-five high school graduates can enter college). Except for this last lack, friends generally have worked out ways of coping. We felt there was a general affirming of the Revolution, pride in national strength and accomplishments, and readiness to work hard to assist in developing a modernized socialist nation.

This is the scene in which the drama of Christian resurgence is being worked out. Leaders of churches and groups are deeply concerned that adequate nurture and pastoral care be provided their people. Yet there seems confidence that these, with evangelism, will be worked out. Yet ponder the conditions: After years of little, if any activity, there are today very few, if any, Sunday schools, women's or men's societies, youth fellowships. There are few Bibles (yet more hope here), hymnals and religious books, no religious periodicals. Buildings and facilities are severely limited. Yet there is determination to move ahead, to overcome these limitations and make their contribution both to church and to society.

The response to the opening of churches has been highly gratifying. Consider even more carefully the fact that estimates for Moen Church place the number of persons thirty and under at 25 percent. Since the birth of these younger persons all the resources of education, press, radio and political indoctrination have stressed Marxist atheism. Yet in some way the Good News of God in Christ has reached them; the Holy Spirit, using the resources within families and between friend and friend, has broken through with conviction and power.

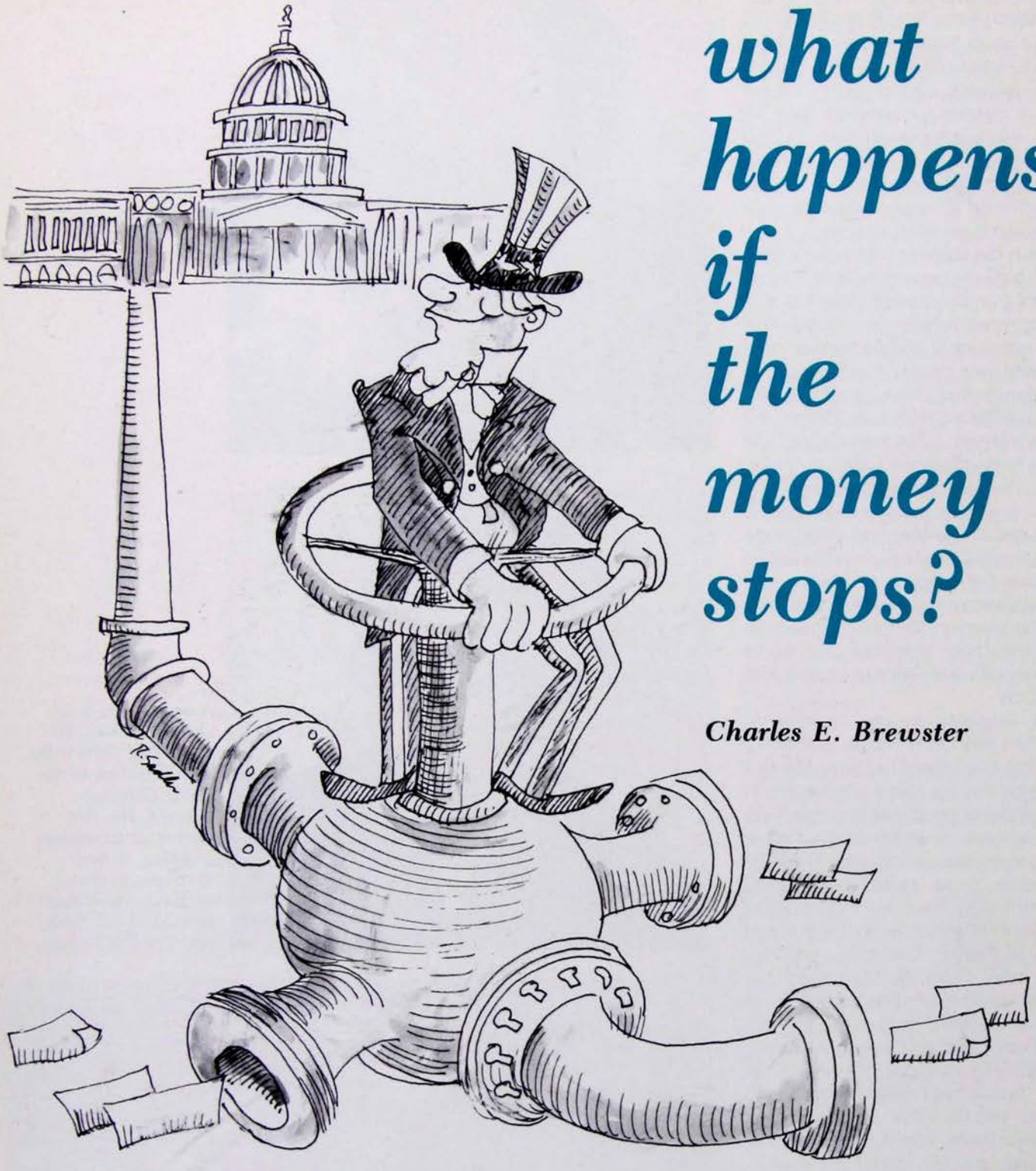
There is much more that we wish to know, but do not know. But of this we can be certain: The God who has sustained them, who has led them to faith and new life, continues in their midst. Chinese Christians are reaching out to fellow Christians around the world. Let us reach out to them in respect and appreciation. Let us also remember that the power of God so clearly manifested among them is available throughout the world—even unto us. ■

Dr. Williams, after missionary service in China, was Secretary of Missionary Personnel for the Methodist Board of Missions until his retirement in 1969.

A woman prays in church (above). Dr. K. H. Ting (left) is the new president of the China Christian Council. The first Protestant missionary in China, Robert Morrison, is shown with two co-workers translating the Bible into Chinese (below).

Mission Agencies Who Receive Federal Funding Wonder

what happens if the money stops?



Charles E. Brewster

Last month the American people watched the inauguration of a new Administration which won a landslide victory in November on the promise, among other things, of cutting the growth in Federal spending while increasing defense expenditures. This means cuts in social programs.

Across the country church-related institutions will be watching these cuts very closely with an eye on their own budgets.

At the Toberman Settlement House in San Pedro, California, director Howard Euler thinks he might lose an escort service for senior citizens and four staff persons out of twenty-one.

The Wesley Child Care Center in Cincinnati might have to reduce considerably the number of children in its program.

At the United Methodist Neighborhood Centers in Nashville, Tennessee, director Dawn Campbell is worried about the future of two day care centers and an after-school program.

The Rev. Bill McNally at Presbury United Methodist Church in Edgewood, Maryland, was already in mid-December experiencing cutbacks in the child care program operated in his church and he is concerned about funds for a rehabilitation program for women that is just getting started.

At the Dumas-Wesley Community Center in Mobile, Alabama, director Carleton Carothers is worried about

the loss of a summer recreational program. If a family home care program goes under Carothers will have to fire five of his staff.

The fact is that there is hardly a church-related institution—whether it be a hospital dependent on Medicare and Medicaid, a college dependent on student loans or federal building mortgages, or a neighborhood center utilizing federal food programs—which is not hooked into Uncle Sam in some kind of partnership. Institutions providing direct services to the poor have become especially dependent on this partnership and will feel the cuts most keenly.

No More Splendid Isolation

Until the 60s church institutions, by and large, operated in splendid isolation, paying their own way and with a minimum of outside "interference." Church-run neighborhood centers were small operations faithfully supported by tithes and offerings. But then both the federal and state governments began to extend a host of regulations covering such things as Social Security, medical insurance, fire protection devices, etc. to non-profit agencies. The intent of the regulations was generally laudatory but they also greatly increased administrative costs.

At about the same time the federal government began its War on Poverty, making millions of dollars available through a host of programs to non-profit agencies already at work in their communities. Because these federal programs appeared to be directed at a social goal approved by the churches, and because the agencies were finding it increasingly difficult to meet rising administrative expenses solely from the gifts of church members, the agencies were encouraged by the National Division to seek funds elsewhere to continue their programs.

Food Stamps

The call for federal frugality has been heard before but the budget for social programs has continued to grow. This time, however, the new President has a Senate on his side whose new leadership shares his views. For instance, the new chairman of the Senate's Agriculture Committee, which oversees the nation's many food programs, is Senator Jesse Helms (R-N.C) who has made no secret of his desire to cut the federal Food Stamp Program by 40 percent and tighten eligibility requirements for other food programs.

In 30 states food stamps constitute more than 25 percent of the family income of those on welfare, and more than 40 percent in eleven states. In Mississippi 60 percent of the total family income of persons on welfare comes from food stamps. For one-fourth of the poor there is no form of public assistance except food stamps. They "fall between the cracks" of other forms of benefits.

In the waning days of the last Congress, $9.7 billion-the maximum allowable-was provided to keep the program going through next September. But at the rate of inflation in food

Does the new administration's promise to cut the growth in Federal spending mean cuts in social programs and how will this affect church-related institutions?

This day care class at Toberman Settlement House has two adult supervisors.

The loss of CETA funds would mean a reduction in the number of children cared for at Wesley Child Care Center in Cincinnati (top and middle). This van at Toberman Settlement House, used for the escort service, has a special wheelchair lift (bottom).

prices and increase in unemployment this amount will be used up by July. President Reagan must decide whether to ask for another emergency appropriation to keep the program going until the next fiscal year in October or leave more than 22 million recipients without food stamps.

If a significant percentage of those now eligible for food stamps is somehow made ineligible, these people will have to look for help from private sources such as church-related programs in needy areas. However, if the federal government also proceeds with other cutbacks the ability of church programs to continue will also be in question. At the same time that church programs will be most needed they will be least able to provide the services required.

National Division staff members of BOGM who are closely connected with these church programs and agencies across the country talk about a potential "ripple effect" of ever-expanding need. The strain on church resources could be considerable.

Loss of CETA Funds

One cutback practically everyone expects is the loss of CETA funds. In 1973 Congress passed the Comprehensive Employment and Training Act to give people training and job-related services and eventually place them in jobs. As the program developed, the federal government found it expedient to pay for the training, which was often done by private non-profit organizations with a long history in the community. Thus government trained more people at a lower cost, while the agencies got an expanded program of social services.

But in recent years CETA has been widely criticized for providing training for dead-end jobs, or for doing what the states should be doing for themselves, and many observers expected the program's demise no matter who won the November election. But this doesn't make it any easier for the non-profit institutions which have grown dependent on "free" labor to provide other services.

One common catch is that day care programs have often relied on CETA-paid workers to fill out the federal or state mandated regulations on adult-child ratios for the day care center. The laws required no more than a certain number of children per adult supervisor. Without the CETA workers, the agency would have to find the funds

elsewhere to hire the necessary adults or reduce the number of children served.

A loss of CETA funds would definitely threaten the day care program at the Wesley Child Care Center in Cincinnati, which currently serves 105 children. The center uses CETA-funded staff in each classroom to meet the adult-child ratios. A loss of those funds would mean eight fewer adults, plus one aide in the kitchen and one in maintenance.

Also, if there is a cutback in Title XX funds which pay for the day care costs of children whose families cannot pay—often the case in underprivileged areas—some 24 of the 105 children might be affected. Altogether, about one-fourth of the total budget at Wesley comes in one way or another from the federal government.

A Whopping 75 Percent

This percentage is not at all untypical. At the United Methodist Neighborhood Centers in Nashville, Tennessee, only about 14 percent of the $518,000 budget comes from the Church. Another 11 percent is given by United Way. But a whopping 75 percent comes through a combination of CETA, Title XX, and food programs of the U.S. Department of Agriculture (USDA). Director Dawn Campbell says that while it is possible that activities such as clubs and league sports and a tutoring project could continue with volunteers and church support, the two day care centers servicing 80 children and an after-school program reaching 60 children would end without federal money. Also, a church camp operated for underprivileged children would be indirectly affected by a cutback in federal funding through the Community Services Administration.

At the Marcy-Newberry Association in Chicago, which is two centers located in black areas greatly in need of urban renewal and employment programs, only about one-tenth of the $1 million budget comes from the Church, that is, through the National Division of the Board of Global Ministries. About one-third is given by the United Way, and 10 to 15 percent from private contributions. But the rest, about 50 percent, comes from city and state appropriations which begin with the federal government.

A Head Start program reaches approximately 80 children, a Day Care center serves about 120, a "Latch Key" program for students who have a need for supervision serves about 25, an After School Program has 160, a Teen Program works directly with teen gangs and also provides counselling services and evening recreation for about 300, an adult program has 200 to 300, and a Senior Citizen program has about 40 persons, including 20 who have CETA-funded jobs as teacher assistants, cook, matrons, or maintenance workers.

"We couldn't operate any of these without federal funding," says director Ben Kendrick, who nonetheless says he isn't about to "push the panic button" or let any of the 90 persons employed by the Association go. But if there are major cutbacks in federal funding Kendrick guesses he could be forced to fire half his staff, and terminate the programs.

A California Example

At the Toberman Settlement House in San Pedro, California, approximately $55,000 out of a total budget of $340,000 comes through CETA funding. The loss of four staff persons would greatly diminish the kinds of services Toberman provides. One CETA staffer is a driver for a new hydraulic lift van for an escort service for senior citizens. This enables about 100 persons who would otherwise be institutionalized to maintain a sense of independence. With the van they can visit their doctors, or go for therapy for a stroke. CETA pays for both the driver and the gasoline.

The irony is that without this service most of these people would be in institutions where the eventual cost to the taxpayer would be much higher.

Two other CETA-funded workers at Toberman are in a crafts project and an academic motivation program for young people, most of whom have a history of delinquency or have not done well in school. Over the year some 160 to 200 young people are directly helped by this program. The two CETA workers constitute half the staff. A fourth CETA worker at Toberman is one of a staff of five who carry on a variety of services with teen-age parents.

"It is heartless to cut out these programs because of abuses elsewhere in the system," says director Howard Euler. "Any cutback in a manpower program is legislation that is antagonistic to poor people."

At Dumas-Wesley Community Center in Mobile, Alabama, CETA has paid for 30 to 40 neighborhood youngsters to run a summer recreational program and lead games for kids. A cutback in CETA would end that program for the employed teenagers and probably for the neighborhood kids.

"The irony is that without this service most of these people would be in institutions where the eventual cost to the taxpayer would be higher."

Child Nutrition Programs

Unlike CETA, the various food programs are not strictly speaking manpower programs, but cutbacks there would have an effect both on services provided and employment. No one is sure where those cutbacks will come, but Nancy Amidei of the Food Research and Action Coalition (FRAC) in Washington, D.C., believes that the most vulnerable are the food stamp programs and the least vulnerable are nutrition programs for the elderly, such as meals-on-wheels for the homebound or at senior citizen centers. In the middle, in terms of vulnerability, are the various child nutrition programs, such as the National School Lunch and Breakfast Programs, the supplemental food programs for Women, Infants, and Children (known as WIC), and the Child Care Food Programs, all under the Agriculture Department.

Toberman staffer Maureen Conley counsels a teenager in a Juvenile Delinquency Diversion program.

Ms. Amidei's own FRAC in fact tops the vulnerability charts for it is essentially an advocacy program and not a provider of services. FRAC has had both church and government support to monitor federal programs that meet immediate hunger needs and also to create "meaningful social change" for the poor.

In the last Congress the supplemental food program for Women, Infants and Children was reauthorized past its 1982 expiration date. About 2.1 million persons nationwide receive food packages and nutritional counselling under WIC. Several United Methodist centers are distribution points. BOGM National Division staff say the program is one of the most effective food and health programs going, particularly in the area of prevention, but the program has had its critics and may be in trouble. *Fortune* magazine recently said that the underlying assumption at WIC is that the recipients are "too dumb to be allowed to buy food for themselves."

Child nutrition programs have already been cut back by over $500 million and there have been attempts to turn more of these programs over to the states, a move opposed by groups such as FRAC. Overall, Ms. Amidei thinks there will be more attempts to cut down the cost of child nutrition programs and limit eligibility, but there will not be a wholesale attempt to wipe them out.

Some church agencies are heavily involved in child nutrition programs. At Dumas-Wesley, $400,000 in federal money is channeled through the Alabama State Department of Education for a Family Home Care Program for mothers who are licensed to operate what are in effect mini-day care centers in their homes. Some 145 homes are directly involved in an effort serving 600 to 800 of the county's most needy children. If this program were cut, director Carleton Carothers would have to let five staff persons go as well as terminate the program.

Dumas-Wesley also has a day care center serving about 80 three, four and five year olds which receives about $30,000 a year to feed the children (and employs four CETA workers). The center also runs a summer feeding program for children on vacation from school.

Unfortunately, says Mr. Carothers, well-known abuses in some summer feeding programs elsewhere have "given a black eye" to all child nutrition programs. In some places sponsors have passed out more food than needed in order to meet the quotas for administration expenses. And there have been financial abuses as well.

Church administrators who operate programs to benefit the poorest of the poor in our society are hopeful, despite some ominous signs, that lawmakers will at least see the "cost effectiveness" of current programs. It would cost far more for the state to support mothers on welfare than to pay for the costs of day care while these mothers work.

At the Lessie Bates Davis Neighborhood House in East St. Louis, Illinois, where the unemployment rate is currently 45 percent, the loss of a day care program with about 65-70 children, would have enormous consequences in a devastated community. So would the loss of a homemakers program called "The Chore and Housekeeping Program" which provides basic homemaker services to 800 elderly or infirm people. Director Bill Creed, whose $425,000 budget relies on the federal government for some 50 percent, is hopeful that these programs will continue because of their savings to the state.

On the other hand, other federal programs involving church agencies are almost impossible to justify on a savings basis. National Division staffers agree, for instance, that the residential Job Corps, which placed disadvantaged youth in a new environment to learn a trade, has been "badly administered and unnecessarily expensive" though there have been a few good side effects, such as improved medical care for those youths.

Some good programs never got a chance in the current cut-back climate. In the waning days of the last Congress the Senate boycotted a compromise bill which would have passed the Domestic Violence Prevention and Services Act. This would have provided $65 million over three years to local shelters and domestic violence prevention programs (that is, violence in the home) to aid battered women. Just a year ago this program was thought to be a certainty, and some church groups had already planned on using it, but now it is dead.

Should the Church Pay?

If these cutbacks come in any significant size, what should be the response of the Church? It is unrealistic to expect the church to rally and foot the huge bills the government has been paying and can pay. Many church centers may either go out of business or be considerably reduced in size.

For the Church to even try and make up the difference would, according to National Division staffer Linda Schulze, simply "play into the hands of government thinking." The government must be told that the voluntary sector will not pick up the responsibilities that properly belong to the government. The church must be free to do innovative programming in new areas and not to be paying for the responsibilities of society as a whole.

What is happening is an historic reversal. Since the middle of the nineteenth century the church in many western societies has provided the conscience and the lead in helping society meet its obligations to the less fortunate. Gradually government followed that lead, and in America relied on the voluntary sector to help it. But now, it seems, government is prepared not only to discontinue following that lead but to turn some of these obligations back to the churches at a time when the churches are least able to meet them. ■

Tracy Early

Eugene Nida—
The Bible and "Dynamic Equivalence"

"Nineteen forty-three is one year I can remember."

And well he should. It was the year he received his doctorate in linguistics from the University of Michigan. It was the year he was ordained. It was the year he got the one and only job of his career. It was the year he married.

"I met my wife in Oklahoma, where she was teaching at an Indian school, and I was teaching at the University of Oklahoma summer school of linguistics," says Eugene Nida, for whom most all of life would tie into linguistics one way or another.

His presence in Oklahoma that summer was a return of sorts. He was born in Oklahoma City in 1914, but when he was only eight the family moved to Idaho and then on to California, where he grew up in Long Beach and studied for his B.A. at the University of California, Los Angeles, and his M.A. at the University of Southern California.

"I was reared as a Methodist," he says, "though for one period we lived in a place where the only church was Quaker, so we attended it. But my wife was Baptist, and she and I decided to make that our church."

His wife, Althea Sprague, was from New York State, and he consequently became a minister of the Northern Baptist Convention, now called American Baptist Churches.

It was wartime, but because of a heart problem Nida wasn't wanted by the Army. So he took a job with the American Bible Society (ABS) as its staff member assisting and guiding the work of translators. And there he stayed, till this past December he retired as executive secretary of the ABS Translations Department.

In an interview at ABS headquarters in New York shortly before his retirement, Nida looked back a little but mostly forward. A short, slender man with hair still meticulously parted and combed at the end of the day, wearing a blue suit and light blue tie to set off his blue eyes, he walked rapidly out of his office to meet the interviewer, and then sitting at a table leaned across for an hour of rapid, intense talk about his work.

The heart problem long gone, he had been fulfilling his missionary interest by travelling seven or eight months of each year to meet with Bible translators throughout the world, and lecture to church and secular university audiences on linguistics. The rest of the year he had spent writing his torrent of books and articles, popular and technical, and supervising the translation program of the ABS and the international federation, United Bible Societies.

An outline of what Nida, a man hardly inclined to leave an iota neglected, has been doing emerges from his description of transition plans:

"I've divided my work here among five people, and they are already in place. One will handle our work with the scholarly texts, Hebrew and Greek. One will take over my job of editing the helps we publish for translators. One will take my specific responsibility for translation work in this hemisphere. One will do my job here at the American Bible Society headquarters. And one will coordinate the fifty consultants the United Bible Societies have working around the world helping seven hundred and fifty translation teams."

Beyond all this, Nida has carried on his own research work in linguistic theory. He has become particularly known for his "dynamic equivalence" theory of translation, which American readers have seen exemplified in the Good News Bible or its New Testament portion, published as Good News for Modern Man.

But he reports that many secular translators have adopted the theory also, and his technical writings have been translated for their use even in the Soviet Union and other places where enthusiasm for the Bible remains minimal among professional translators.

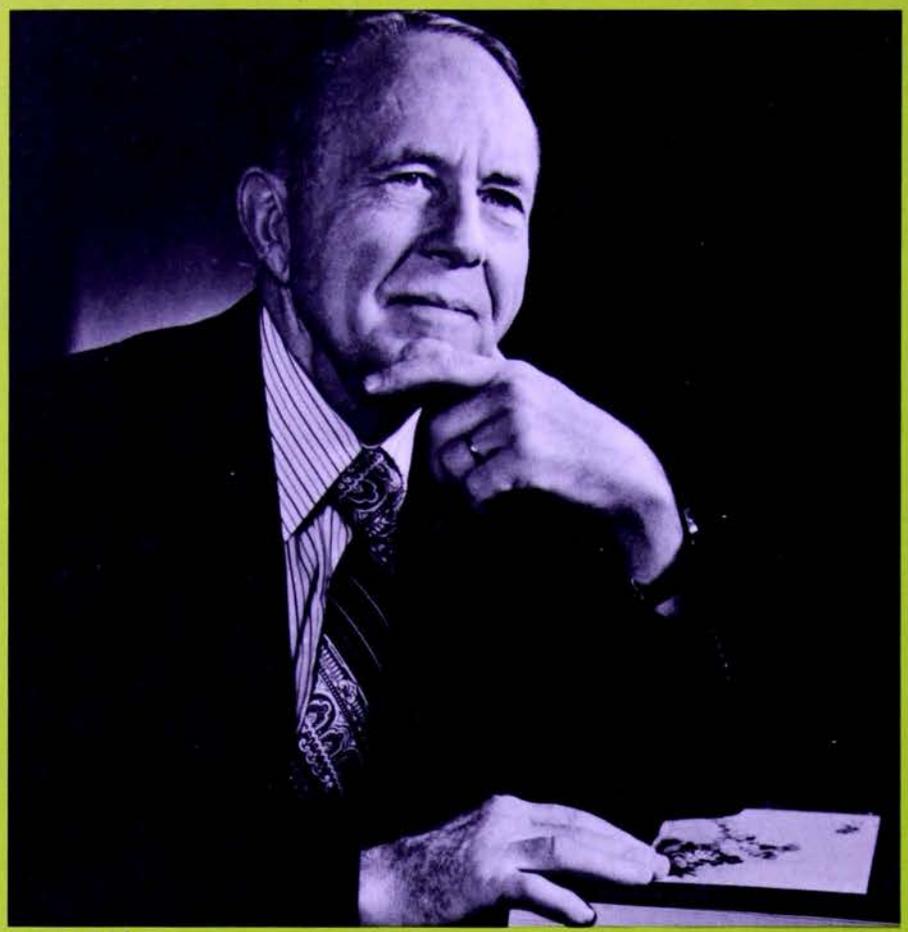
"I presented this theory for the first time in a nineteen forty-seven book called *Bible Translating,*" he says. "Most translation has been viewed in terms of formal correspondence, words in one language corresponding to words in the other. But we define dynamic equivalence in terms of a relationship: the present receptor of the message needs to understand it in the same way the original receptors understood it. There is a dynamic relationship between the two sets of understandings."

Nida argues, however, that because of the different patterns of speech and idioms in various languages, a literal translation of the most faithful sort does not necessarily convey the meaning perceived by the original hearers or readers.

In Nida's view, use of the "dynamic equivalence" approach does not mean that a translator tries to usurp the role of Bible teachers and expositors. "The translator does the work of exegesis, reconstructing the original communication event, but not the work of hermeneutics, explaining its implications for life today," he says.

But if pressed, Nida will go on to acknowledge that other types of translation than his own specialty are also needed to meet particular needs. "When people ask me, Is this a correct translation? I ask, For whom?" he says. "People with a literary interest want to know what the speech forms of the original text were, so they need a more literal translation. But most people are only interested in the meaning. And literal renderings such as 'gird up the loins of your mind' or 'circumcised in heart' don't convey the meaning of the original text to them."

"In one African tribe, when missionaries used the phrase, 'heap coals of fire on their heads,' people said, 'Good, that's a wonderful way to torture people to death.' "



Eugene Nida.

But Nida quarrels with his friend Kenneth Taylor, who produced The Living Bible: "We use paraphrase, but not like The Living Bible, which uses paraphrase in an illegitimate sense. We define a translation as the closest natural equivalent, and each of those three words is important. We make explicit what is implicit in the text, but we do not add things that are not in the text, as Ken has done."

To illustrate his friend's erroneous ways, he points to John 1:17, where Taylor has enlarged on a reference to the law by adding, "with its rigid demands and merciless justice." Nida objects, "That is not in the text and actually is contrary to biblical teaching because Paul speaks of the law leading us to Christ."

Even the more modest procedure of making explicit what seems implicit has occasionally set off unsuspected land mines. Nida thinks a reference in Titus 3:5 to "washing" is implicitly talking about baptism, but when that was made explicit in the Spanish common language translation, some Latin American Protestants thought he was writing in Catholic doctrine. The blast of their explosion sent him retreating back to literal "washing."

"Dynamic equivalence" takes Nida part way toward the position of those wanting to eliminate "sexist" language from the Bible, but only part way. "Where the text uses 'men' in the sense of all mankind, sure," he says. "But we can't start calling God 'it' or 'they,' or 'he' part of the time and 'she' part of the time. The biblical message was written in a definite cultural context that was male oriented, and we can't make that society over."

Nida supports Princeton Professor Bruce Metzger, head of the Revised Standard Version (RSV) translation committee, who has been moving on this issue, but cautiously, and resisting pressures in the National Council of Churches, owner of the RSV copyright, for more thoroughgoing change. "Metzger is entirely right," he says. "This sort of thing will pass."

"The Jewish Defense League also approached us and wanted us to change the language about Jews in the Gospel of John," Nida recalls. "But I said, We cannot change that text; we cannot remake the story. Unlike some other religions, such as Buddhism, which is rather timeless, the Christian message is a gospel of incarnation, tied to a history."

Nida also notes that the intrinsic nature of the Christian message makes translation of its Scriptures more im-

"The intrinsic nature of the Christian message makes translation of its Scriptures more important than in the case of some other religions."

portant than in the case of some other religions. Islam considers translation of the Koran out of Arabic almost a heresy and never gives it official sanction, he says. But in Christianity, as symbolized in the story of Pentecost, it has been seen as essential that all people hear the message in their own language. "The Hebrew Scriptures had already been translated into Greek in the Septuagint," Nida observes. "And most of the Old Testament quotations in the New Testament are from that translation. So the process had already started back then."

As Nida describes the Bible translation task, including a need for translation into hundreds of more languages spoken by small groups who still have none of the Bible available to them, it seems like one calling for thousands of scholars to devote lifetimes. The main achievement of his own years with the ABS, he says, has been the common language translation, not only the Good News Bible but also comparable translations now published in Spanish, Chinese, Arabic and other languages.

But actually, Nida says, every major language should have three translations of the Bible—traditional, literary and common language. Beyond that, the ABS produces even simpler translations for use with new readers in literacy campaigns.

The RSV, Nida says, must be described as traditional, despite the furor its initial appearance created among some conservatives wedded to the King James Version. As for literary translations in English, Nida says that the New English Bible set out to be one, but overdid it. "The language there is the don's English, not the queen's English," he says. "The closest to a literary translation in English is the Jerusalem Bible."

But Nida dislikes the Jerusalem Bible's use of "Yahweh," and says the traditional substitution of "Lord" for the divine name has the "dynamic equivalence" of what the personal name meant originally. "And most new translations today are choosing 'Lord,' " he says.

Though much of the ABS constituency tends toward the conservative side, Nida declines to follow those conservatives who talk about the "infallibility" of the Bible. The ones who are at all informed, he notes, specify that their concept of infallibility applies only to the original autograph copies of the biblical books. But so far as he or anyone else knows, none of these have survived. The only manuscripts Nida has to work with are later copies, and they present him with plenty of scribal errors and other problems. So he finds it a little foolish to fight about the asserted "infallibility" of documents nobody alive today has even seen or holds any expectation of seeing.

As a student of linguistics, Nida also knows that even if infallible Hebrew and Greek manuscripts turned up, no translation of them could be infallible, an absolutely perfect rendering. So the overwhelming majority of people who must rely on translations still couldn't say that they were reading an infallible book.

More fundamentally, Nida says talk about infallibility misses the point. "The real issue is authority," he says. "A math book without any mistakes is infallible, but that doesn't prove it comes from God." Nida feels himself called to a missionary vocation, so he devotes his energy to conveying the message of the Bible, not arguing theories about it.

Nida's energy is physical as well as mental, and he works three or four hours in his acre of fruit and vegetable garden and half-acre of flower garden every morning when he is at his home in Greenwich, Connecticut. "I grow it and my wife gives it away," he remarks. But that will not absorb all his energies in retirement.

He will remain a consultant to the ABS, and continue putting out a staff newsletter, "Relevant Ramblings," with book reviews and other material to help translators keep abreast of their field. And he will keep lecturing. But mainly he looks forward to finishing some writing projects he has already outlined.

"I'm retiring so I can get some work done," he says. "Other people can handle these administrative chores. I have a half dozen books I need to write."

"I and some others working with me are getting out a Greek New Testament dictionary of about two thousand pages. It will be the first complete dictionary of the Greek New Testament that is not arranged alphabetically but by semantic domains—putting all words related to the emotions together and so on. This will be a dictionary to help translators especially. Their primary difficulty is not different meanings of the same word, but related meanings of different words.

"Then I have a book I'm doing with a European professor on principles of translation, related primarily to the Old Testament.

"Another book I'm working on deals with literary translation, and will be for secular translators.

"And then I'm writing a book on semiotics, the science of meaning, for laymen, and a book on reading and understanding the Bible."

He concludes, "I figure I have about ten more years of productivity. I want to get started." ■

Tracy Early is a frequent contributor.

(The ABS receives a percentage allocation from World Service offerings, amounting currently to about $50,000 per year. Other gifts from churches and annual conferences brought the total of United Methodist gifts in 1979 to $108,000. Preliminary figures indicate that the 1980 total was approximately the same.)

The Chinese Methodist Church in Medan, Sumatra.

INDONESIAN METHODISM: 75 YEARS YOUNG

Norman E. Thomas

With dancing bishops and bamboo bands The Methodist Church of Indonesia celebrated the Jubilee of it's 75th anniversary in 1980.

"It was something like David dancing among the prophets in the Old Testament," Albert Aymer, a BOGM staff member and official US church representative, declared.

This celebration on July 12 was the climax of two weeks of festivities. They included dedications of new buildings and mass evangelistic meetings in the sports stadiums in Medan, the capital of Sumatra.

Earlier Bishop Hermanus Sitorus, leader of the church in Indonesia, had announced three goals for the Jubilee—to give thanks for what God has already done and for the participation of others, to thank the Indonesian government, and to send two families as missionaries from Indonesia.

Bishops Fang of Malaysia and Kao of Singapore received an enthusiastic welcome. It was from their churches that the first Methodist missionaries came to Sumatra in 1905. Work began initially among Chinese migrants. Later it spread to the indigenous Batak peoples.

Although Methodists were the first church of American origin to preach in Indonesia they were late arrivals. Early in the 16th century the indefatigable Francis Xavier and other Catholic missionaries introduced Christianity in the "East Indies." With Dutch colonial rule in 1615 came a growing stream of Protestant missionaries from Europe, mainly of the Dutch Reformed tradition.

Not until 1857, however, did Christian work begin in Sumatra. The Batak hill peoples, untouched by Islam, responded eagerly. Ludwig Nommensen and other early missionaries determined to respect *adat*, the traditional law of the Bataks. This enlightened approach bore fruit in a contagious peoples movement beginning in 1881. By 1900 more than 100,000 Bataks embraced Christianity. By 1975 more than 1.5 million Bataks had joined the four largest denominations in Sumatra.

Methodism, despite its late start, shared in this openness to the Gospel. Between 1953 and 1967, for example, the church in Sumatra grew from 6,000 to 35,000 members.

"There are always many people standing before the door of the church awaiting the right moment to enter it," Rev. Ardi Soejatno, Indonesian Secretary for Unity and Mission, explained. "Many conversions occur in times of political change during a vacuum of power, of social control."

Such a time occurred in 1965 during an abortive communist coup. "When a government official declared that

anyone who did not have a belief is a communist," a Methodist leader related, "thousands joined the churches."

A period of stagnation followed, however. Methodist leaders, having chosen in 1964 to become an autonomous church, found their energy sapped by structural and administrative duties.

"Diversity Becoming Unity"

To its people Indonesia is known realistically as *Tanah Air*—"Land Water." The far-flung archipelago includes 13,677 islands, of which 6,044 are inhabited.

Superimposed on the map of the USA, Indonesia stretches from Boston to Los Angeles and from Chicago to Houston. Today its population exceeds 140 million. Within thirty years Indonesia will rank as the world's fourth most populous nation, surpassing the United States.

Building national unity is Indonesia's biggest challenge. Recent riots between minority Chinese and majority Javanese are the rumblings of a deeper discontent.

Most Indonesians trace their ancestry to ancient migrations from central China 2-3 millenia ago. From this perspective all later migrations, whether by Portuguese, Dutch, or Chinese settlers, retain the stigma of foreignness. Jealousies increase whenever the new migrants control commerce and industry as do the Chinese today in much of the country.

While there is no officially established religion, Islam with its more than 100 million adherents remains the dominant faith embraced by 87.5% of Indonesians. More Muslims live in Indonesia than in the entire Arab world.

Christians, now approximately 8% of the population, form Indonesia's largest religious minority. More than half, including Methodists, belong to the forty Protestant churches affiliated with the Indonesia Council of Churches. Roman Catholics form one-fourth of the Christian community, with members of Pentecostal and independent churches comprising the remainder.

"Diversity Becoming Unity," the nation's motto, expresses the aspirations of most Muslims and Christians to

"Methodism has shared in this (Indonesian) openness to the Gospel."

Rev. and Mrs. Ardi Soejatno, secretary for Unity and Mission of the Indonesian Council of Churches.

(Above) Principal Robert Tobring of the Methodist University of Indonesia in Medan (left) talks with Methodist Bishop Herman Sitorus.

build one nation of many diverse peoples.

End of An Era

In 1976 Muslim extremists shattered the fragile peace as they lobbed hand grenades into the Methodist Church in Medan during the Christmas service. Meanwhile fundamentalist Muslims pressured the government to curtail Christian missionary activity.

Officially the Indonesian government stresses religious tolerance. In practice all missionary visas must be approved by the Minister of Religion, a Muslim. Faced with the threat that missionary visas may not be renewed, many Roman Catholic missionaries opted for Indonesian citizenship.

As recently as 1968 twenty-two US missionaries served with the Methodist Church in Sumatra. Today none remain, following the departure last May of Warren and Jo Harbert.

"It's the end of an era," Warren said to me while packing to leave. "We're glad to be going before the Jubilee in July," he added. "Now the church can look forward under its own leadership."

The Harberts firmly believe that self-reliance is a mark of church maturity. An agriculturalist by training, Warren felt uncomfortable when appointed Director of Agriculture. "A missionary should never be in such a post," he declared, in a church with so many qualified leaders. For thirteen years the Harberts preferred working as part of a rural mission team under Batak leadership.

I noted the affection with which Bishop Sitorus bestowed on Warren and Jo Harbert the Batak shawl of honor. Others at the Jubilee noted the affection with which the Bishop welcomed back three veteran missionaries—W. L. and Faye Armstrong and Charles Shumaker.

Church leaders recalled how "W.L." had confounded the experts by building village churches and schools at a fraction of the estimated cost. His secret had been local production of pressed bricks using a 10% cement mixture. Former pupils recalled with appreciation how Charles Shumaker had built up the Methodist Christian School in Medan, the forerunner of the present university.

"I was heartened by the way church leaders thought positively of the past," Albert Aymer reported. "This is not true of many churches that have become autonomous," the World Division's Secretary for Church Development and Renewal noted.

"In fact," he continued, "Bishop Sitorus would rather have Christian persons from the United States continue to come to work in the church in Indonesia alongside his own people."

A Frontier Spirit

Pioneer 19th century Methodist educators from Ohio to Oregon would feel right at home at the Methodist University of Indonesia.

It was opened modestly in 1965 with faculties in Economics, Language and Literature. Within three years two additional faculties were added in Technology (the forerunner of the present School of Agriculture) and Medicine.

"Precarious," "risky," "a venture of faith"—all these describe the past fifteen years of struggle for this fledgling university. Of the 195 medical students in a seven year training program, after 12 years only one has attempted the final government exam.

Science labs and equipment are urgently needed. Library facilities are woefully inadequate. Lacking dormitories, half the students board with relatives and friends or rent rooms in town. It was with great joy that faculty and students joined in the dedication of the extension building at the Jubilee.

Despite these odds, I came away enormously impressed with the work being undertaken. Without government or outside assistance, an entirely Indonesian faculty is training doctors, agriculturalists, bookkeepers, and English teachers. Somehow 500 students and 61 full-time faculty manage to work together on a total annual budget of $1.5 million.

"Why did you return to Indonesia?," I asked the six former Crusade scholars now leading the University.

Rosna Hutaurule, the Vice-Dean, smiled. "The family system brought us back," she began. "Those who consider Indonesia just a place to make money go away, but we call it our land and water."

"Why do the 3,500 students of the Methodist School and those of the University pay Methodist school fees instead of attending the largely free government schools?," I persisted.

"Parents are so concerned about quality education and school discipline," Robert Tobring responded, "that children commute up to twenty miles each way to come here."

"Religious education," the young Dean continued, "is part of our evangelistic effort." He spoke of compulsory chapel and Bible classes, but with enthusiasm for emerging voluntary expressions by students of faith and Christian witness. He told how whenever a death occurred in a student family the others visited to pray with them, even if Muslims, and bought a wreath with a cross to place on the grave.

Entrepreneurs for Christ

A similar pioneering spirit pervades the work of Chinese Methodists in Medan.

Taman Kanak Methodist may be the largest kindergarten in Indonesia yet it can scarcely be seen by passing motorists. In two sessions each day 1,540 pupils and 51 teachers crowd into the educational wing of the Chinese church. Why? "This is the only Chinese school in the city," Mrs. Juang, the Principal, explained. "Parents prefer the high quality of education we offer."

Only one percent of these children come from Christian homes yet Christian songs and prayers and bible stories are part of each day's activities. "The government rule is that a religion has to be taught in every school," Mrs. Juang explained. In many rural areas village elders plead with the church to send Christian teachers lest Islam be imposed upon them. Buddhist parents in Medan do not object to this religious instruction and 10% of the children return for Sunday school.

Nothing succeeds like success in Medan where Chinese leaders are now applying their business acumen to church development. With school fees from 10,000 pupils they purchased new lands and buildings. These include a 100 bed hospital. To this they added in 1980 a fully equipped maternity center, dedicated as part of the Jubilee celebration.

Recipe for Renewal

Self-support, self-government, and self-propagation—these marks of an independent church are clearly evident in Indonesia Methodism as it enters its 76th year.

Bishop Sitorus brings to the church a new self-confidence and unity. In a community characterized by endemic tensions between Bataks and Chinese, the Methodist Church has a significant reconciling role to play. "By bringing together within its own membership those two factions in a significant and healthy cohesiveness," Albert Aymer notes, "the Methodist Church can lessen tensions in the wider community."

The high point of the Jubilee celebrations for many came at the mass evangelistic meetings. There hundreds responded for the first time to the invitation to accept Christ as Savior and Lord. As part of the Jubilee year each of the 213 congregations had pledged to start "little congregations" in new areas to reach new believers and others searching for a new faith.

"What significance is it to us that missionary martyrs died by the rivers of Java and Sumatra during the struggle for independence," Bishop Sitorus asked the church leaders in May. "We believe that the blood of these martyrs has washed the shores of the islands of Indonesia," he continued. "It is our intention that all these islands will be objects of evangelization."

Already the Chinese church had set aside $20,000 from collections and school fees to support new missionaries. At the General Conference session one district superintendent was freed to return home to mainland China. Others hope to renew an earlier missionary outreach of the church to the Dyak peoples of Sarawak.

The Jubilee has ended. With it the hope for a renewed Methodist Church in Indonesia has changed from pious hope into possibility. ■

Norman E. Thomas, Director of the Mission and Evangelism program at Boston University School of Theology, visited Indonesia last year.

(Left) Roll call at Medan's Christian Methodist School.

Ministry To the Mountain People of Luzon

Thelma Case

The mountain people of Luzon, with a fierce determination, built an invisible wall around themselves during the almost 400 Spanish years in the Philippines. The Americans fared but a little better at the turn of the century in penetrating into the "Igorot" (a general term for the numerous mountain tribes) territories. The Japanese, during World War II, met the same strong resistance to "outsiders".

Gradually, in the last few years the wall has crumbled and the present world has begun to move in on them.

The general conditions among the mountain people leave them with a limited diet; mostly camote (sweet-potato) as the daily food, with some upland rice (seasonal), fish and a few vegetables, which keeps the nutritional level low. This, coupled with sanitation problems, leave the people prey to many illnesses. Tuberculosis is number one. Primary complex among the children is easily detected even by non-medical persons. In many places access to such simple things as salt and laundry soap means a long hike down the rim of the mountain and back up again. Consequently these commodities are not always available. Medicine and medical services are less readily available.

A young male nurse returning to his people in the mountain to work suffered from "cultural shock" when so many of the children coming to the clinic died of pneumonia, or primary complex. Basically, however, malnutrition was the killer.

The "Ikalahans" live in the Caraballo mountains mostly in Nueva Vizcaya. The church has only served a few of the 36,000 people as it reaches out to them in their forest home.

Rev. Luis Gallo has worked with the "Kalahans" for five years. For two years he was assigned as an "Evangelistic Minister to Cultural Minorities" by the UMC of the Philippines, funded by BGM. Each trip into the mountains was a twenty kilometer hike up to a place called Macdu, where a UMC missionary had traveled and established a church in the early nineteen hundreds. Only one old man can remember being baptized then. Since 1938 there has been no ministry there. Going two hours beyond Macdu to Pinayag there is a new congregation of

(Opposite page) This clinic ministers to the Kalahan people. (Above) These women process foods. They are preparing guavas for jam and jelly.

Christians baptized during the ministry of Pastor Gallo.

As the church has reached out into these mountains to preach the gospel, an overwhelming need to bring "the whole gospel" to "the whole person" has confronted it. It is easier to have people respond to God's love and become Christian than it is to bring His love to bear upon the physical, economic and social problems of the people. Yet the "holiness" of the total person is spiritual and physical-economic and social.

The Pinayag people, northern Kalahans, have kept their first request simple—a small chapel where they can have regular services and which will serve as a community hall for other meetings.

To see them come from the surrounding valleys and dales to the evangelistic services in the evening, lighted by the pitch of the pine trees, and then to have some arrive before breakfast the next morning to be baptized, attest to their faith.

Delbert Rice, a missionary, works among the Kalahan people near Sta Fe in the southern Caraballo mountains. Pastor Gallo interned with Rice. The approach is to help the people "utilize their ancient organizational structure to incorporate themselves and proceed to institute a series of development programs which will provide complete and wholistic development for the entire society." The "Kalahan Development Program" now has the Kalahan Academy High School recognized by the government. In addition there is an agro-forestry project for reforesting 14,000 hectares of ancestral lands, a beef and rabbit project, vegetable production and food processing project, a handicrafts and marketing project, a health center, a mutual aid and housing program and a constant emphasis on spiritual development as the primary concern.

According to Rice, "The Kalahan Development Programs consciously and consistently has adopted certain basic principles of development.

"Development must be holistic. The spiritual, economic, and social must all be considered. It is not proper or wise to sacrifice one aspect for the sake of another. It is not proper to even discuss "food" as though it is a single item. It is necessary to see that the population has adequate sources of protein while maintaining adequate supplies of carbohydrates and vitamins and minerals.

"Development must be sustainable. This implies that the community must have certain resources upon which to build its development and that development must be built on those resources in such a way that it can continue for a long period of time if not indefinitely. The community which over-exploits its resources without arranging for their restoration or replacements is committing suicide."

"Development is primarily social. Some communities have sacrificed social control and self-respect for economic "progress." That is not development nor is it progress. It is merely modernization. It has also been the observation of the elders who are supervising the Kalahan programs that it is absolutely necessary that the spiritual emphasis be maintained in order to provide an adequate moral stamina for the individuals who are involved in the development programs. Without that emphasis such a program rapidly degenerates into a selfish program of self-agrandizement which can destroy both the social and economic development."

The Kalahan people of Pinayag look to this kind of development program for the fullness of their salvation.

The mountain people from the far northern Cordillera mountains to the Caraballo mountains of the south are being confronted with the change brought by "progress." To maintain stability in their culture and to let them participate in decisions of development that affect their lives drastically is the goal of the evangelistic message of the "whole gospel for the whole person." ■

Thelma Case is a UM missionary in the Philippines.

A THEOLOGY OF RESISTANCE EMERGES IN THE PHILIPPINES

A. Lin Neumann

"A soldier-parishioner asked, 'Father, is it a sin to kill an activist priest?' "

This United Methodist mobile X-ray unit ministers in the Bataan Export Processing Zone.

On April 24, 1980 the quiet night air of the village of Bugnay in the northern Philippine province of Kalinga-Apayao was shattered by the rattle and explosion of automatic weapons fire. When the people rose to investigate they discovered that their leader, Macli-ing Dulag, the 'pangat' of Bugnay, had been assassinated in his sleep.

Macli-ing was killed by military personnel stationed in the province. Allegedly their job was to maintain peace and order. But they were there for another purpose: to pacify resistance to the Chico River Hydro-electric Project which threatens to submerge the homes of thousands of Kalinga residents. Macli-ing Dulag was the main leader of opposition to the dam.

After the raid, among the first voices raised to protest the act were church leaders. The Ecumenical Movement for Justice and Peace, a research and action office combining Catholic and Protestant denominations, issued the first fact finding report on the slaying. Their conclusion: The dam project must be stopped and the military punished for the murder of Macli-ing. (For background see "Running Thin," *Principalities and Powers and People*, United Methodist Church, New York, 1979.)

The Bataan Export Processing Zone (BEPZ) is part of the new wave of development in the Philippines. It exists as a foreign enclave housing over 50 labor-intensive industries designed to export finished products in exchange for government tax-incentives and a cheap, plentiful, docile labor force.

Because the "Zone" is export-oriented that labor force is forbidden to strike. Union organizing efforts are considered subversive and a special Zone police force monitors worker activity. It is, in short, a Brave New World for the foreign investor summed up in a BEPZ promotional slide show this way: "Think Philippines—Think Profit!"

When one wants to contact workers in Marivales, site of the BEPZ, there is one place to go: the parish. Through the Basic Christian Communities Pro-

gram, the Catholic church has been working to educate the workers about labor rights and the Gospel message of liberation for the poor. They must do so quietly, patiently, as any attempt to educate the work force is automatically considered subversion.

"The Workers Are Machines"

A United Methodist pastor in the area expressed his feelings about the Zone by saying, "The human part here is neglected. It is like the workers are machines."

In a remote village of Mindanao, in the south, the native people, animists for the most part, have been confronted with a government-sponsored forestry project. The agency in charge has told the people that a certain crop must be grown and sold at a fixed price to a local plantation owner, Antonio Floirendo, a close associate of President Ferdinand Marcos. In addition, government authorities have subverted traditional tribal structure and local laws and the result has been near civil war between the tribe, a branch of the Manobo people, and small farmers who have settled the area over the last twenty years.

The Manobos, angered by the government intervention, have come to see all outsiders as enemies. They have trouble distinguishing between the poor settlers and the military agents charged with pacification of the village.

The story of this disruption in the name of development is only now reaching the outside because a group of church social action workers braved the four-day hike into the area last August to help the people unravel the forces involved in the dispute. "We expect we can help stop the feud and expose the government program," said one of the church workers in a recent interview.

A Theology of Resistance

The above stories are examples of the diverse activities underway in the name of a new vision of social justice being expressed by the church in the

(Above) Government riot police are armed with metal shells at a student demonstration. (Below) This guerilla is in training as a member of the New People's Army.

(Above) A malnourished child in Davao City. (Below) This Ford plant is in the Bataan Export Processing Zone.

" 'My feeling is that the church, the official church, has pulled back.' "

Philippines. The Philippines is 90% Christian and the involvement of the church in the movement for justice is well documented. Since the declaration of Martial Law by President Marcos in September 1972 the church has been able to function with relative safety because it is the dominant social institution in the country. The word relatively is used advisedly, however, because many church leaders have been imprisoned, organizations, such as the Protestant Student Christian Movement, harassed, and foreign activist priests and missionaries deported.

But the government has been unable to prevent the development of a theology of resistance from taking hold among church activists.

A Protestant pastor summed up the development of this new theology by saying, "The Bible is a source of inspiration but we also affirm the struggle of our people for liberation as a source of inspiration."

He went on to say that the church's involvement can no longer be confined to purely institutional matters. The time has come to search for "organizational expression"—in other words, to build unity with the secular left.

The lesson of Nicaragua, in which a broad front of church people, political parties and the middle class led to a successful revolution, is not lost on Filipino church people. "We are open to the whole concept of Liberation Theology," said the pastor, "but we have to find an organizational channel. That is where the question of political parties comes in."

Returning to the Philippines after nearly a two year absence I could sense tremendous growth in the level of church activism. Throughout the society there is a tangible increase in the pace of political action against the domination of the country by Marcos. The church is present at every level of that activity—in the streets with students, in consumer forums, among the urban poor—and the result is the emergence of a new church, committed to social justice and allied with the poor, *not* institutional structures.

This new church seems to be slowly making a break with the old system and that often begins with a move away from the traditional hierarchy. A Roman Catholic nun, a long time human rights activist, said, "My feeling is that the church, the official church, has pulled back. I really feel it has shirked its responsibilities."

United Methodist Bishop Paul L. Granadosin may exemplify the position of many in the hierarchy. He has recently said, "There are no political prisoners in the Philippines," despite documented increases in arrests in recent months. The Bishop has come under increasing fire from members of his denomination for his failure to take a stand against the human rights violations of the Marcos regime.

Another Roman Catholic sister summed up the feeling of many in the activist church, "We don't pay any attention to Rome. The institutional church is already gone. And then the Pope, the Pope is a mess."

"A Grave Threat"

A recent report by the National Defense College of the Philippines analyzed the government position on the social action work of the churches. The report identified Basic Christian Communities, the primary neighborhood level unit of the Catholics, as a "grave threat" to national security. "National security considerations demand that these religious radicals be indentified and be the object of punitive measures," said the article.

The government has initiated a two-pronged program of "educating" local people about the hazards of the church radicals and active support for conservative church leadership.

A local radio station in a southern province was heard broadcasting a government spot which said: "Beware of churchmen and religious going to the barrios."

A local priest confirmed that military men in his parish had admitted that they were being given orders to kill certain priests. A soldier-parishioner was reported as asking, "Father, is it a sin to kill an activist priest?"

Church/Military Liason Committees have been established in every region with the purpose of easing tensions between the two institutions by responding to certain charges of military abuse. According to the government report the committees are designed to bolster the conservative hierarchy by preserving their dominant role in the social structure. One sister said, "When a conservative Bishop goes to the liason committee everything is done to help him. The idea is to make him feel he is really the shepherd of his flock."

The report saw it this way: "The state can affirm with the church their common interests in preserving the present social system."

A Protestant church worker seemed to exemplify what is happening to transform the church in the Philippines. Linda (not her real name) and I sat down to renew our acquaintance and talk about the path that has led her to become involved with the movement for social change.

She was critical of the institutions and urged basic changes in its structure and leadership. "The majority of those who are closely related to the church are really reactionary," she said. But she went on, "The church has an important role because it is respected. The pastors can be very helpful if they are respected and progressive."

Linda began her involvement by attending a church youth seminar in 1970. At the seminar, roughly the equivalent of summer camp, she took an interest group course on "national democracy," the code words for the kind of socialist transformation many envision for the country. "From then on I never changed," she added.

Prior to that she had been confused by the tumult of the pre-martial law student movement. "My brother and sister were activists . . . I used to pray for them because I was so worried," she chuckled.

She attended a conservative school for Christian vocation in Manila and was often in trouble with the school authorities. "I was nearly expelled for smoking and other violations of minor rules. I used to say that I was going out to attend a church service and instead join a demonstration. The real issue was my political activities."

After graduation she was assigned to a local church as a deaconess. Her program in the parish was simple. "I was trying to be very democratic, trying to help people make decisions for themselves."

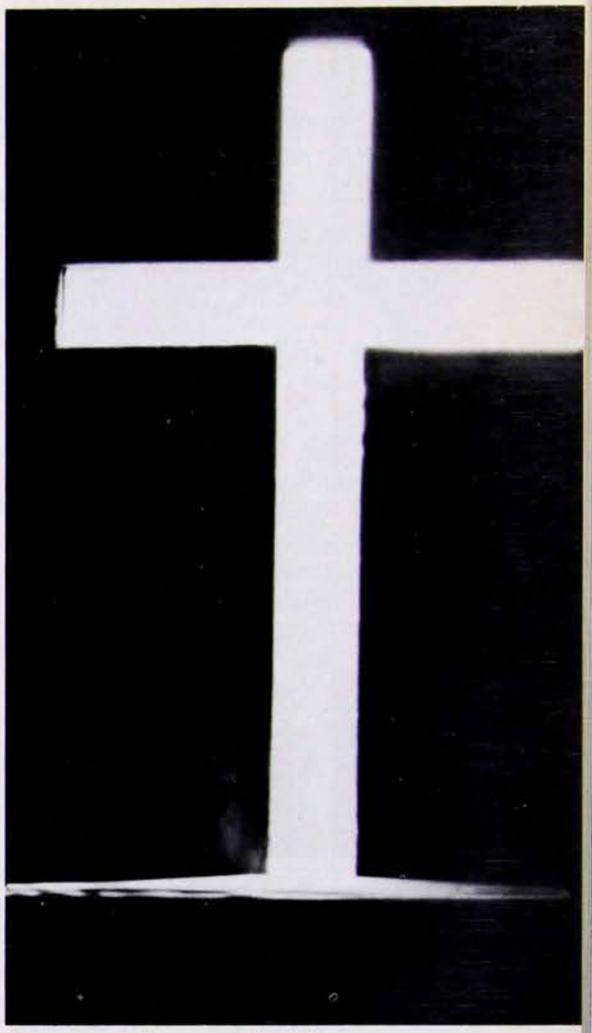
Soon after she left the local parish Linda took a job with a social welfare agency. Her office is very traditional in appearance but counts itself as sympathetic to the goals of the radical church.

Recent involvement with an underground network of religious men and women is credited with deepening her theology and commitment. They study together, travel to remote villages and seek to "integrate with the masses."

The last ten years have been a process of renewal and involvement for my friend Linda. She says, "I have been able to live with the people, to share and grow with them. I have seen that religion can be useful. My commitment has deepened."

It is men and women like Linda who are present with the new church in factories, tribal villages, political prisons and slums throughout the country. Their involvement is certain to bring them into conflict with both church and government authorities. But as martial law enters its ninth year many are looking to this new generation of religious leadership for the signs of hope in the midst of suffering. ■

A. Lin Neumann served as a mission intern in the Philippines in 1977-78 and recently visited there.



This cross is in a rural United Methodist church in Bataan.

viewpoint

Jesse R. DeWitt

Announce the Kingdom! This was the charge Jesus gave to his followers. "Go and proclaim the Kingdom of God." In my opinion this is a point of critical concern for the Christian Church now. Many are proclaiming the Kingdom but the interpretations are frequently in conflict with one another and even with the Gospel itself.

The proclamation of the Word is the message and task of evangelism. But too often evangelism involves itself with methods, techniques and statistical gains rather than the radical transformation of individuals and society. True proclamation calls into question all that is and declares what is yet to be. What shall it profit us if we perfect our techniques, improve, our methods, increase our memberships and yet have nothing to say? This is a critical question for the Church. Do we have anything of significance to say to individuals and to the society today?

The Christian message varies according to the time and place in which it is proclaimed. The real issue for us is in knowing what kind of God it is in whom people believe and what kind of world order, or Kingdom that implies. If we are to be effective in evangelism, we must address that question. Every Christian, every preacher, every theological school and every local church must grapple with the question "What does God have to say to us now?" The relevance and value of our mission is determined by the answer we give and the way we respond.

There are few greater needs in the church today than to find a synthesis between personal evangelism and social witness. Across the world, and especially in the United States, there is a tragic division between Christians who emphasize personal piety and those who would witness to the faith in terms of social structures and world needs. For decades a polarization between these two elements of the gospel has inhibited the power of the Christian witness around the world. Evangelism bears a heavy burden for this conflict because, too often, it has failed to fashion a Christian social conscience. There is a form of evangelism which has played a dread part in endorsing by silence and perpetuating by timidity, oppression and evil.

Dallimore in his biography of George Whitefield, the 18th century preacher, tells of the astonishing popularity of this man. He drew phenomenal crowds all over the states. It is proclaimed that 80% of the population of the United States heard him preach. Yet, Whitefield was silent on the great social issue of slavery. What a difference might have been made in the development of our nation if he had spoken out. Our country was being molded in the fires of revival, new forces of freedom and compassion were being born. What a change might have been initiated in that early development if liberty and justice for all people in our nation had been declared.

The scandal of pietistic religion which leaves men and women in bondage continues today. All over the world there are Christians who seek to live "good moral lives," but who by their silence and timidity perpetuate wrong.

Contrast that witness with the personal courage and proclamation given by individuals in our life time. People like Mortimer Arias, Martin Luther King and others who declare boldly the violations of individual rights and human dignity.

Evangelism must forever struggle on two fronts. It must seek the conversion of individuals to God and it must struggle to create a world in which all people are free. Jesus said, "The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

At the same time, it must be stated bluntly that social agitation which has lost touch with the evangelical base is largely beating the air. The old statement that there cannot be a new world without new men and women is fundamentally true. Some evangelism neglected the physical and social needs of men and women and overemphasized the soul but there is also the peril of only seeing people in their physical dimensions and finding no need for ministering to the spiritual hunger of individuals.

To say that Jesus Christ frees and unites is a tremendous affirmation of faith. The whole of the Christian faith is declared in the words, "You are the Christ, the Son of the Living God." To declare and to announce to the world that in this Jesus Christ there is liberation and reconciliation is a hopeful word. This is the message of the Church and at the same time it is a bone of contention—a source of fear to those who do not believe. When we proclaim the freeing and uniting power of God it touches the very heart of the individual and the open wounds that separate society. There is no more radical and universal need than liberation and reconciliation in a divided world. The church must make this hope real. We must model this reality of God's creative plan. As a church we are either identified with oppressive regimes, and systems, or we are the advocates for the poor and the oppressed. Too often we seem to be silent on these issues and helpless to do anything about the oppression of the poor, or the slavery of riches.

The Gospel offers hope. Despite our faults, our timidity and our weakness Jesus Christ affirms a boldness that is transforming. In our time an effective social witness demands more than resolutions. It must be more than words. It must involve overt action. Words are cheap unless we put our bodies, our minds and our conscience on the line. Non-violent protest and demonstration under the demand of the Word are a vital part of our personal response and central to true evangelism. Our social witness must be rooted in biblical truth and faith.

Civilized living is threatened by humanity's cult of violence. We stagger from one ugly outbreak of violence to another. From war in the Near East to riots in the Caribbean. From tortures in Vietnam and Korea to violence in El Salvador, from Mafia madness in our cities to rape and violence in our homes. Violence seems to have become a norm. But violence arises directly from the mind and souls of people. It is in the human mind that violence begins and it is in that same mind that transformation must take place.

A recent visit of Christian witnesses from Japan to the U.S.A. reminded us of the evil forces that are at work in the rearmament game. They requested United Methodists to do all that we can to reduce the arms race and they urged us to write to our government to ask our leaders to cease putting pressure on Japan to rearm. This witness reminds us of the power of national interest and the proclamation of God's Kingdom of Peace which challenges a cult of violence. The cause of humanity is too precious to be entrusted to national interest alone. The Church and its constituency must join hands with people of peace around the world to outlaw war as a means of resolving our differences. We must step

forward to fix the attention of the world's peoples on the danger that nuclear war imposes on everyone. Yet, at the same time we must lift up the hope that can unite us in creating a common sanity and security for that same world.

The rich and the poor nations are in danger of entering a new era of confrontation fueled by economic desperation. Every nation recognizes it is vulnerable to economic exploitation. Today, as never before, the nations face a crisis of sheer survival. A sufficient amount of food, a meaningful job, a place to live, a right to an education and adequate health care are essentials and undebatable proconditions of a life of dignity and decency. Without these basics all our aspirations for peace, social equality, growth and creativity both as individuals and as nations, lose their meaning and take on a hollow ring. They are like "sounding brass or tinkling cymbals."

The Kingdom of God envisions such a world. That is why the Christian faith has always talked about and must continue to raise the fundamental goals and objectives for personal and corporate living. Our faith ought to make a difference in the individual and the group. Communities of Christians, called churches, must be identifiably different in spirit, in tone and in a quality of life from any other institution or community. That is hard to envision but it is the witness we are called to live out. We must be the love of God in action if the Word is to bear fruit.

Churchmanship is not a matter, as so many would have us think, of knowing how and when to keep discreetly quiet on the question of amnesty, or draft registration, or abortion, or ecological matters, or the drug traffic, or political corruption, lest we get into trouble and lose membership. Churchmanship is born with the realization that we are called of God to find our way to God's will in the best way we can and then our understanding of it will mature as we seek to find expression for it in these troubled areas of our society. Churchmanship doesn't try to govern a country with its religious perspectives and doctrines, but rather brings its influence to bear in as decisive a way as possible on behalf of the moral and spiritual values that are always involved in matters before any government.

The distribution of natural resources and energy, the control of armaments, the protection of human rights, the use of medical science and technology and the self development of all people depends upon a moral response. Isolation or withdrawal is no longer a luxury we can afford, true evangelism requires personal commitment and social response. Where do you stand?

Jesse R. DeWitt is bishop of the Chicago Area of the United Methodist Church and president of the General Board of Global Ministries.

LETTERS FROM OVERSEAS

BRAZIL

Problems? Of course! Always have been and always will be. So what else is new? Well, there is a new twist to some problems that have come up and we would like to share this with you.

July, 1980, our Conference planned to call our adolescents together in Brasilia. The Annual Conference covers the geographical area of parts of five states plus the Federal District. This means lots of travel, heavy expenses and the problem of adult company for the traveling adolescents. With such obstacles before us, could we expect many adolescents at the encounter? Optimists said that perhaps 100 or 150 would show up. As the date drew nearer, enrollment picked up. When the dust settled we had about 300 for the event.

Such a large group meant problems. Serving lines were delayed, dormitory accommodations were overtaxed and getting to a shower was an adventure. Space for recreation was not sufficient so we had to improvise. Last minute plans were made in the study groups in order to get as much participation as possible.

But thank God for problems like these. What if we had faced the problem of preparing for 150 and only 50 had showed up? I prefer to scoot around and round up more food, space, and equipment for a group of enthusiastic adolescents than to try to drum up interest that is not there. Thank God our adolescents are still interested in encounters such as these. Be grateful they haven't written off the Church. Now we have to pray that we will have the strength and the resources to meet the challenge.

Central Church here in Campinas has some problems in the Sunday school. A class of adolescents has to be divided immediately. The 35-40 who are attending sit on carpets and cushions on the floor because there isn't enough space for chairs (even if we had them). The age span is too big and the floor space is too small. A division is urgent and necessary. The officials of the church have the problems as to where to put this new class.

Sure, it's a problem. There are no more classrooms in the building and space and money for expansion and remodeling are non-existent. But we are grateful for problems of this nature. What if our problem was that of empty rooms and only a handful of adolescents coming to the church? We need to ask God to give us the grace and the courage to meet the challenge. It's great that our adolescents are coming in numbers so large that we are not able to handle them with present facilities.

One of our other Methodist churches in town faced another type problem. Some members lived in a distant bairro of the city and took two city buses in to worship. The problem was that some children in the neighborhood showed an interest in meeting Sunday afternoon to learn songs and share some Bible stories. Where to meet? In the home of a member. The problem came when the group became too large for the house. This led to a more serious problem. How can a struggling congregation which is barely keeping its own head above water take on the added expense of purchasing property and building in order to care for a new group in formation?

They rose to the challenge. Women prepared church suppers and sold tickets in the neighborhood. Some men donated their labor. All continued their sacrificial giving. On a hot Sunday afternoon of October 26, 1980, a cement-block structure was dedicated. The first baptism took place and a regular congregation was installed there. The pastor already has a problem, however. How can these facilities take care of a group of almost 100 children who are already actively engaged in this work?

I don't know how the problem will

be solved but I have an idea that in seeking solutions the congregation will grow—not only in numbers but in the faith. I am sure the people will grow in their love for each other and for God, in their concern for the needy barrio around them and certainly they will grow in their capacity to find creative answers for the questions that keep popping up.

Thank God that problems such as these are still coming our way. The Apostle Paul never did shake off the problems that bugged him—neither the personal ones nor those related to the new congregations he established in his missionary journeys. But he did come to that remarkable point of faith that he was able to declare that the grace of God was sufficient for his needs.

The last few years have made us more aware of this truth than ever before. We can certainly attest to the fact that God's grace is sufficient. There are times when we wish that He didn't have such a high opinion of us and our ability to withstand, but all things considered, it is true that He doesn't take us beyond that point that we are able to withstand. His grace is sufficient.

Warren and Jeanette Wofford

They are UM Missionaries in Campinas, Brazil.

JAPAN

Every spring we expect a certain number of church members to move because of job transfers, but this year we were saddened to lose four people, including three elderly members who had to go along when their sons were transferred to other cities. One of those we miss the most is a twinkly-eyed grandmother of 80-plus, who always enlivened our gatherings with her lively sense of humor and her deep faith. Her life story which she shared with us at the farewell party is a saga of triumph over tragedy.

Having married a military man in Kagoshima while still very young, she discovered after a few years that he had a so-called "second wife" in another city, but unlike most Japanese women of that era who were taught to endure such things in silence, she decided to divorce him even though she had a baby daughter to support. In addition to her husband's infidelity, there was the difficulty of living with his mother who expected her to work like a willing slave in the household. She said that if she hadn't known a deep sense of security by clinging to the cross of Jesus Christ, she couldn't have had the courage to get free from such an intolerable situation. Although no one except her pastor supported her in this decision, she set out to obtain a license as a midwife, one of the few vocations open to women at that time. By burning the midnight oil after the baby was in bed, she managed to finish a course by correspondence and pass the examination.

From hearing her relate some of her experiences during the long years of going from house to house to assist mothers in childbirth, I can imagine that she was like a ray of sunshine coming into their homes for many young mothers during that crucial time. When they worried about paying her, she assured them that her role was to be useful to those who couldn't afford to go to a hospital. In some needy homes, she would sit up late sewing a layette when she discovered there was nothing ready for the baby about to be born. As a result of these many years of unselfish service, she finds a warm welcome in many homes from the northern island of Hokkaido to her native Kagoshima in the south. Part of her enjoyment in later years has been her continuing correspondence with many of those "babies" she helped to deliver.

At the time of World War II, tragedy struck again when her only daughter, then a young lady, was killed by the atom bomb in Hiroshima. For a time she wondered if she could keep her sanity, but again her faith enabled her to recover, and she found a way to forget her own pain by taking up the art of "sumie," the simple line drawings of flowers and birds done with a brush dipped in charcoal ink. In our church hangs a simple Easter painting of a cross and a lily which was her gift at the time of our church dedication. She thanks God that her nephew and his family adopted her as their mother and she has now returned with them to her native Kagoshima where he has become superintendent of schools. Unlike some older people who are thought of as a burden, her sunny disposition brightens their home with her presence.

After losing so many members, we gave thanks when a couple in their forties decided to be baptized at Easter. The story of this man illustrates the need for patience and persistence in the work of evangelism in this country. When he found his way to our church a couple of years ago after glimpsing our uplifted cross from the narrow river road where he often rode his bicycle, we assumed he was already a church member. He carried his own Bible and hymnbook (according to Japanese custom) and his beautiful tenor voice added much to our congregational singing. We found he had been a member of the glee club in one of the well-known Christian colleges in Kobe, Kwansei Gakuin. At that time he had wanted to be baptized, but because of his parents' objection, he postponed becoming a member even though he continued to attend church. As often happens, it became harder to take the "leap of faith" as he got older, even though his parents are no longer living. Even though he had taught church school in one of the churches he attended, he seemed to have settled for being an observer without making a commitment. His wife had known nothing about the Christian faith before meeting him, but they were married in a church ceremony and she began attending church occasionally with him. After moving here, she seemed to find our services meaningful and she became interested in our women's group. One of our members who was baptized fairly recently, often talked with her about the meaning of making a commitment as a Christian. She assured her that she didn't have to understand everything before being baptized. So in the end, she was the one who nudged her husband into deciding to be baptized and become members of our church. They are both talented people and our congregation is blessed to have them as participants who are now taking responsibility in many ways. I told this story to some of the missionaries at Kwansei Gakuin to remind them that the seed often takes a long time to bear fruit and we can never give up in discouragement.

Doris Hartman

Rev. Doris Hartman is a UM missionary in Hiroshima, Japan.

LETTERS

A Refreshing Article

In these days, when most of the news we get is distressing, it was refreshing to read Fred Bronkema's article, **Like An Inca Rainbow** (November issue).

The story of the weaving program as a cooperative among the Indians in the South of Peru, supported by church groups in Europe under the Ecumenical Development Cooperative Society of the World Council of Churches, was very encouraging indeed.

In his very interesting article, Mr. Bronkema referred to the discovery of Machu Picchu in 1911, supposedly by Hiram Bingham.

In 1943 I was a member of a team sent to Ecuador, Peru, and Bolivia by the Committee on Cooperation in Latin America (of which I was then Secretary) to study the Andean Indians. As a result of our recommendations (published in our book, **Indians of the High Andes**) the United Andean Indian Mission was formed, with a new type of mission work in Ecuador. While in the South of Peru we visited Mr. Thomas Payne and his wife at Urcos, an agricultural mission. The Paynes left England for Peru in 1902, to begin their rural mission work. Mr. Payne volunteered to accompany us on a visit to Machu Picchu. He arranged for the hiring of horses, there being no road at that time. Mr. Payne told us that he climbed Machu Picchu in 1905, six years before Hiram Bingham did. He was accompanied by the Rev. Stuart MacNairn, Secretary of the Evangelical Union of South America, a gold prospector and an Indian. In our book, **Indians of the High Andes,** we wrote, "Equally remarkable is the Lost City of the Incas, Machu Picchu, discovered by two British missionaries in 1905, and publicized in the United States by Hiram Bingham in 1911."

W. Stanley Rycroft
Rossmoor, New Jersey

Atlantic City Casinos

Your December issue is unusually good. Your statement on Religion and the Election is good. The one on Atlantic City casinos is significant. Keep up the good work!

Walter N. Vernon
Nashville, Tennessee

A Courageous Account

As United Methodist missionaries in Korea, we were deeply moved by Syngman Rhee's November NWO article about reunion and hope for reconciliation among Korean people. Thank you for publishing this sensitive and courageous account of a journey that bridged the distance which so acutely separates the hearts of people in this country.

As U.S. citizens living not more than 30 miles from the de-militarized zone, we are sadly reminded of the role our own government played in creating the division of Korea which has resulted in untold anguish for millions of our Korean brothers and sisters, like Rev. Mr. Rhee and his family. And as Christians we worship with Korean Christians here who pray constantly that God's grace and power may bring re-unification and reconciliation to their broken land. With them and Rev. Mr. Rhee we join our efforts and our prayers to the end that the Good News of new life and peace will be known to all people of Korea, so that they may find themselves "rooted and grounded in the love of Jesus Christ" in all aspects of their existence.

Sonia and Dwight Strawn
Seoul, Korea

Learning to Make Change

Christian love and concern are important ingredients in children's lives when change is going on all about them. Between 200 and 300 children a year receive such love and concern at St. Paul United Methodist School, Tampa, Fla. ☐ St. Paul School was started in 1944 to serve children of the Latin-American community of Tampa. Over the years the neighborhood has changed and the school, with classes and day-care services for pre-schoolers through sixth-graders, now has an 80 percent black enrollment. ☐ Children of different racial and ethnic groups learn to study and play together at St. Paul United Methodist School and parents are learning that people from different cultures can live and work together in a changing urban area.

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BOOKS

NOTED IN BRIEF

FAITH AND SCIENCE IN AN UNJUST WORLD, Report of the World Council of Churches' Conference on Faith Science and the Future. Two volumes: The Plenary Presentations, edited by Roger L. Shinn; Reports and Recommendations, edited by Paul Abrecht. Philadelphia, Pa., 1980: Fortress Press, Vol. 1, 408 pages, $12.95, Vol. 2, 178 pages, $6.95, paper.

In some ways, nothing can seem more dead than the books that issue from a conference. What was animated and alive in its context can go curiously flat and stale on the printed page without the personalities and the give and take of an occasion.

Nonetheless, there are reasons for such books and these volumes show the reason why. The WCC conference, held last year at the Massachusetts institute of Technology, opened up subjects of the greatest importance to the world today and often did so in stimulating and thought-provoking ways which should be of great interest to many Christians and to anyone interested in science and techonolgy. A.J.M.

SABBATICAL REFLECTIONS: THE TEN COMMANDMENTS IN A NEW DAY by Brita Stendahl. Philadelphia, 1980: Harper & Row, 123 pages, $7.95.

Each year there is an exodus of American academic families. East and West they break up from home, take children out of school, sublet their houses, pack the necessary books and the few changes that the airlines will allow them and set out on the adventure called "the sabbatical leave." Each year there is an equal number returning. While many have used this break from the rigors of teaching to write books, few have reflected on the sabbatical experience itself.

Brita Stendahl, a native of Sweden, author and translator, has given us such a book of observations written during the most recent sabbatical for her and her husband, Krister Stendahl, former Dean and now Professor at the Harvard Divinity School. It deals with questions such as "What does it mean to be in-between? What does it mean to live in-between two countries, two cultures, two ages?" These pages speak about what it is like to be a middle-aged, middle-classed, immigrant woman in the seventies, a decade in which everything once taken for granted was up for re-evaluation.

The book is a series of reflections, with something of a memoir quality, outlined under the categories of the Ten Commandments. She admits that the grouping of her reflections under the Ten Commandments was basically an afterthought. She anticipates that the reader, despite her explanations, may still find her particular combination of form and content "rather loose." She is correct. Yet the structure is not so awkward as to rob the significant impact of her thoughts.

For her the Ten Commandments are the basic measure against which we test our performance, our adherence to the will of God. However, as the times change, so do the demands. Each chapter is built on one of the commandments with its new demands for today.

The prohibition against other gods comes to include even the idol of our own piety. Taking the name of the Lord in vain moves beyond profanity to the use of the precious gift of speech. The Watergate trials illustrated the cheapening of words as defendants perjured themselves with little restraint. The Watergate tapes even reveal the President of the United States coaching his chief of state about how to lie in such a way as to guard against perjury charges.

Sabbath keeping prompts some of her most interesting observations. The Sabbath should do each week for all of us what their sabbatical did for them, give us back our lives. "Keep the Sabbath hallowed and make it a human right," she advocates. "Clean up the mess of vacation linked to tourism and restore the rhythm of work and rest."

The most feeling appears in her discussion of honoring one's father and mother. Her sabbatical meant a confrontation with her aging parents. Having previously viewed this commandment in terms of children obeying parents, she came to see its real focus on care for aging parents who have become themselves children again as previous roles are reversed. Stendahl's pilgrimage with her aging parents reminds one of Henri J. M. Nouwen's account (*In Memoriam,* Ave Maria Press) of his return to the Netherlands for the final illness and death of his mother.

Killing comes to include, in addition to the direct killing of one person by another, the even greater destruction that comes through acquiescence to the pervasive violence, torture and oppression in the world. Adultery comes to include, in addition to unfaithfulness, the failure to assume responsibility and care for the total relationship and sensitivity to the partner. Stealing comes to include, in addition to direct thievery, the greed that produces hunger and poverty in the midst of bountiful food and wealth.

She adds to personal truth-telling a concern for the more neglected and damaging areas of national and collective falsehood. Loving the neighbor takes on fresh meaning for her as she learns that a real neighbor is building a house no more than fifteen yards away from their Nantucket hide-away and shares with us that struggle of threat and growth.

It is during an in-between time, according to Stendahl, that we grope for what is basic. In such a time between a near past crumbling and a future only beginning to take shape, we can do well to remember the guideposts to covenant community we have in the Ten Commandments.

Lovett Hayes Weems, Jr.

Lovett Hayes Weems, Jr., is pastor of First United Methodist Church, Philadelphia, Mississippi.

COMING UP

March will feature articles on polygamy in Africa, a community serving refugees in Georgia, the situation in Poland, hunger and economic renewal projects in Maine, the church in Liberia, as well as the work of a distinguished South African photographer.

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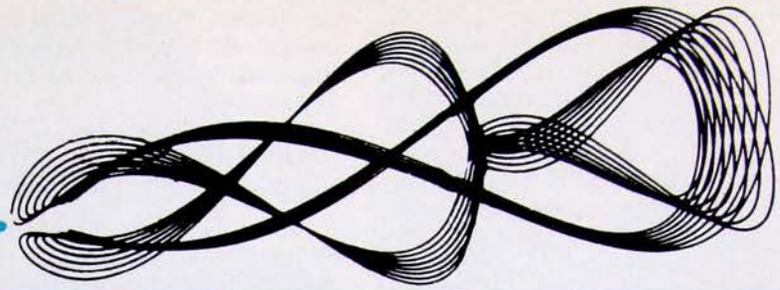

BISHOPS ARIAS, WARNER NOW TEACH IN THE U.S.

The United States "can still be called 'the land of the free,' " according to a former Methodist bishop of Latin America who is one of two former bishops receiving teaching appointments in U.S. academic institutions during 1981.

The Rev. Mortimer Arias, former bishop of the Methodist Church in Bolivia who was jailed by the ruling Bolivian junta for 37 days in 1980, joined the faculty of the School of Theology at Claremont (Calif.) as of Jan. 1. He and his wife arrived in California on Jan. 6 from Brazil after he was unable to exchange his tourist visa for a permanent residence visa there.

Asked during a telephone interview with United Methodist News Service whether he might not have found sanctuary in another Latin American country, Dr. Arias replied: "For the moment that was not feasible . . . . Having a Bolivian passport and trying to apply for a visa in another country was difficult.

"The United States was the more open door. It can still be called 'the land of the free.' It has a temporary visa for those doing university teaching and research."

Former Bishop Bennie D. Warner, who headed the United Methodist Church in Liberia and was Vice President of the country prior to a military coup in April 1980, has been named visiting lecturer at Oklahoma City University beginning in September. From March 1 until September he will be itinerating in local churches for the Oklahoma Annual Conference Board of Global Ministries, speaking on Africa and world hunger.

Announcement of Dr. Warner's appointment was made at a press conference in Oklahoma City Jan. 6 by the Rev. Howard F. Plowman, chairperson of the conference BGM, with Bishop John Wesley Hardt of the Oklahoma Area present. The former bishop has been living in Marshall, Texas, since he was unable to return to Liberia. His episcopal term expired in December, and the Liberia Central Conference elected the Rev. Arthur F. Kulah as bishop of the United Methodist church there.

Dr. Warner was in the U.S with his family attending a Council of Bishops meeting and General Conference when President William Tolbert was assassinated and Master Sgt. Samuel K. Doe assumed control of the country. The bishop was given asylum by the U.S. and granted a study leave by the council.

At Oklahoma City University he will be teaching in the School of Religion and Philosophy and giving guest lectures in other disciplines.

Dr. Arias will help the Claremont School of Theology initiate a program of outreach and training for Spanish-speaking congregations and ministers of the Pacific and Southwest Annual Conference. Funds for the new effort are coming in part from the World Division of the Board of Global Ministries, and the National Division has the program under consideration. The World Division has named Dr. Arias a Person in Mission.

Dr. Richard W. Cain, dean of the seminary, said Dr. Arias would be teaching courses on Latin American theology and Christianity and on evangelism. He also will serve as a resource to local Spanish-speaking churches in the area, help recruit Hispanic students for the seminary, and participate in laying the foundation for a full Hispanic studies department, the dean said.

"The focus for us will be on evangelization, both in the seminary courses and the program in the churches," Dr. Arias said. "My wife will help respond to requests from the churches for lay training and community programs." This is the first time the seminary is working with the church at national level to bring about a closer relationship with ministerial and lay leadership of churches in the area, he added.

Before leaving Brazil on Jan. 5, Dr. Arias resigned as general secretary of the Confederation of Methodist Churches in Latin America (CIEMAL) and as evangelism secretry of the Council of Evangelical Churches in Latin America in formation.

He told UMNS that he took this step because he was not allowed to go back to Bolivia and could not remain in Brazil, where he fled after his release from prison. "It is not possible," he said, "to exchange the tourist visa for a permanent visa due to Brazil's law governing foreigners."

Asked how long he might remain here, he said, "two or three years, although the new program provides for a longer period."

Dr. Cain told UMNS that the Rev. Lawi Imathiu, former bishop of the Methodist Church in Kenya, is due in Claremont this spring to map out plans for his personal study and service to the seminary as a resource in African studies, which is due to begin in September. The World Division has designated him a PIM. The Kenyan church, a product of British Methodism, became autonomous in 1967. (UMC)

FOUR HUNDRED CLERGY URGE TALKS BETWEEN ISRAEL, PLO

Four United Methodist bishops were among 400 clergy signatories on a petition delivered in Washington on January 7 calling for talks between Israel and the Palestinian Liberation Organization (PLO).

Bishops Jesse DeWitt of Chicago and D. Frederick Wertz of Washington, as well as retired Bishops Edward Carroll and James K. Mathews, were among the more than 30 United Methodists who joined clergy from the Catholic Church and about 20 Protestant denominations in petitioning for talks on behalf of Palestinian human rights. Bishop DeWitt is also president of the Board of Global Ministries.

The document was delivered to the Israeli Embassy, President Carter and President-elect Reagan. It appeals to the U.S. government to facilitate talks between the two so a "mutual accommodation between Israeli Jews and Palestinian Arabs can result from negotiations between the chosen leadership of both parties."

Noting the 33rd anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations, the petition cites the Israeli violations in the West Bank and Gaza of both the U.N. declaration and the Geneva Convention Relative to the Protection of Civilian Persons in Time of War. It alleges torture, collective punishment, annexation of occupied territory, deportations, destruction of property and the transfer of the occupying power's own population into the occupied territory.

The petition calls upon the U.S. government to reduce aid to Israel until she recognizes the human rights of the Palestinian people.

The document was issued by Search for Justice and Equality in Palestine, a Massachusetts-based group.

There appears to be no connection, however, between this petition and a policy paper on the Middle East adopted in

November by the National Council of Churches. The paper listed an acceptance by Israel of the PLO's participation in peace negotiations as a step toward peace and was widely criticized by Jewish groups. Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, called it an "unconscionable statement supporting the PLO." Two church staffers involved in the writing of the NCC paper decided not to add their names to the petition. But two NCC executives were among the signers.

On January 9 the American Jewish Committee denounced the petition of the 400 clerics as "a gross misrepresentation of fact and history and part of a carefully orchestrated campaign of anti-Israel propaganda."

Bertram H. Gold, executive vice-president of the Committee, said the statement "does nothing to advance the cause of human rights; instead it gives comfort to those who are bent on the destruction of the state of Israel, for it deliberately ignores the progress inherent in the current peace process and encourages a hostility to the steps essential to a lasting and just Middle East peace."

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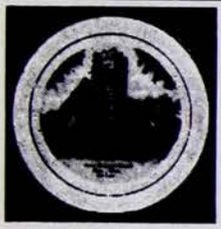

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POPULATION GAIN OUTSTRIPS PROGRESS IN LITERACY RATE

While the world illiteracy rate has dropped in the past decade, the actual number of persons who do not know how to read has gone up, according to the director-general of UNESCO, Amadou-Mahtar M'Bow.

Comments from a recent statement he made on the problem were excerpted in the World Report of the United Bible Societies, published here.

Mr. M'Bow said that "though it has been possible to reduce the illiteracy rate from 32.4 to 28.9 percent, the absolute number of illiterates has increased, rising from 742 million in 1970 to 814 million in 1980," a condition brought about by the rise in population.

He predicted that "if current trends do not change, the total number of illiterates will reach 884 million in 1990—that is, 72 million more than in 1980."

The number of illiterate women is still higher than that of men, and the disparity between the sexes is increasing, the UNESCO leader said. He reported that "in 1970, the number of women unable to read or write exceeded that of men by some 140 million. It is estimated that this figure will have risen to 194 million by 1990."

Projections from current trends also indicate that in 1985 more than a quarter of the children in the world aged between six and 11 will not be attending school, Mr. M'Bow said. (RNS)

SIERRA LEONE RE-UNION PLAN CALLED SACRIFICE OF AUTONOMY

The autonomous United Methodist Church of Sierra Leone will hold a general conference Feb. 24-25 in Freetown to complete arrangements to reunite with the U.S.-based United Methodist Church.

The plans were reported by Patricia Rothrock, member of the Africa Office of the United Methodist World Division, upon returning from Sierra Leone in early January.

At the forthcoming meeting, the 32,000-member Sierra Leone church is expected to take the necessary steps to create the West Africa Central Conference together with the Liberia Central Conference.

Permission for the action was granted by the 1980 General Conference of the United Methodist Church held in Indianapolis, Ind., last April. It also gave approval for Bishop T. S. Bangura to continue as leader of the Sierra Leone episcopal area if the church there so desired.

The Liberia Conference indicated its intention to join the West Africa Central Conference when it met Dec. 5-6 in Gompa City, Nimba County.

Bishop Ole Borgen of the Northern Europe Central Conference will preside at the Sierra Leone meeting. At Indianapolis he chaired the Commission on Central Conference Affairs, which recommended permission be given for the reunion.

Benjamin A. Carew, former leader of the Sierra Leone church and now bishop emeritus, subsequently protested the action to Bishop Roy C. Nichols, president of the Council of Bishops. Noting his "ardent desire" that all churches in Africa become autonomous, former Bishop Carew questioned whether "there is any good reason to sacrifice autonomy at this point.

"We have, in all areas of church life, made considerable progress since autonomy (in 1973), which was clearly evident in our centenary celebrations . . . . Autonomy has helped us tremendously because we have got relationships that we did not have before. We have cordial partnership in mission with the Swedish, German and Canadian churches.

"All these show that God is with us. Why should we retract when our flowers are blooming and everything going fine?" he asked.

A copy of his letter went to Bishop Bangura and others.

The 1980 General Conference acted after receiving a request for reunion dated March 12, 1980. Its action was on the basis of Paragraph 678 in the *Book of Discipline*.

In other Sierra Leone developments, the Rev. Eustice L. Renner, 50, a United Methodist minister widely known in ecumenical circles, has been elected general secretary of the United Christian Council linking the Protestant churches of the nation.

He has been serving in a dual capacity as general secretary of the Bible Society in Sierra Leone and associate pastor of Baughman UM Church in Freetown. Previously he was Christian education secretary of the All Africa Conference of Churches and served on the World Council of Churches' education committee. Earlier he headed Christian education and youth work for the United Methodist Church in Sierra Leone.

Mr. Renner is a graduate of Allbright College in Reading, Pa., and Garrett-Evangelical Theological Seminary in Evanston, Ill. (UMNS)

MEDICAL RELIEF TEAM NEEDED FOR SOMALIA

A first team of six doctors and six nurses is being recruited for short-term service in Somalian refugee camps by the United Methodist Committee on Relief (UMCOR).

The Rev. J. Harry Haines, head of UMCOR, said he was looking for general practitioners and registered nurses willing to give a minimum of three months to treat some of the 1.5 million refugees now

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Matt. 25:37

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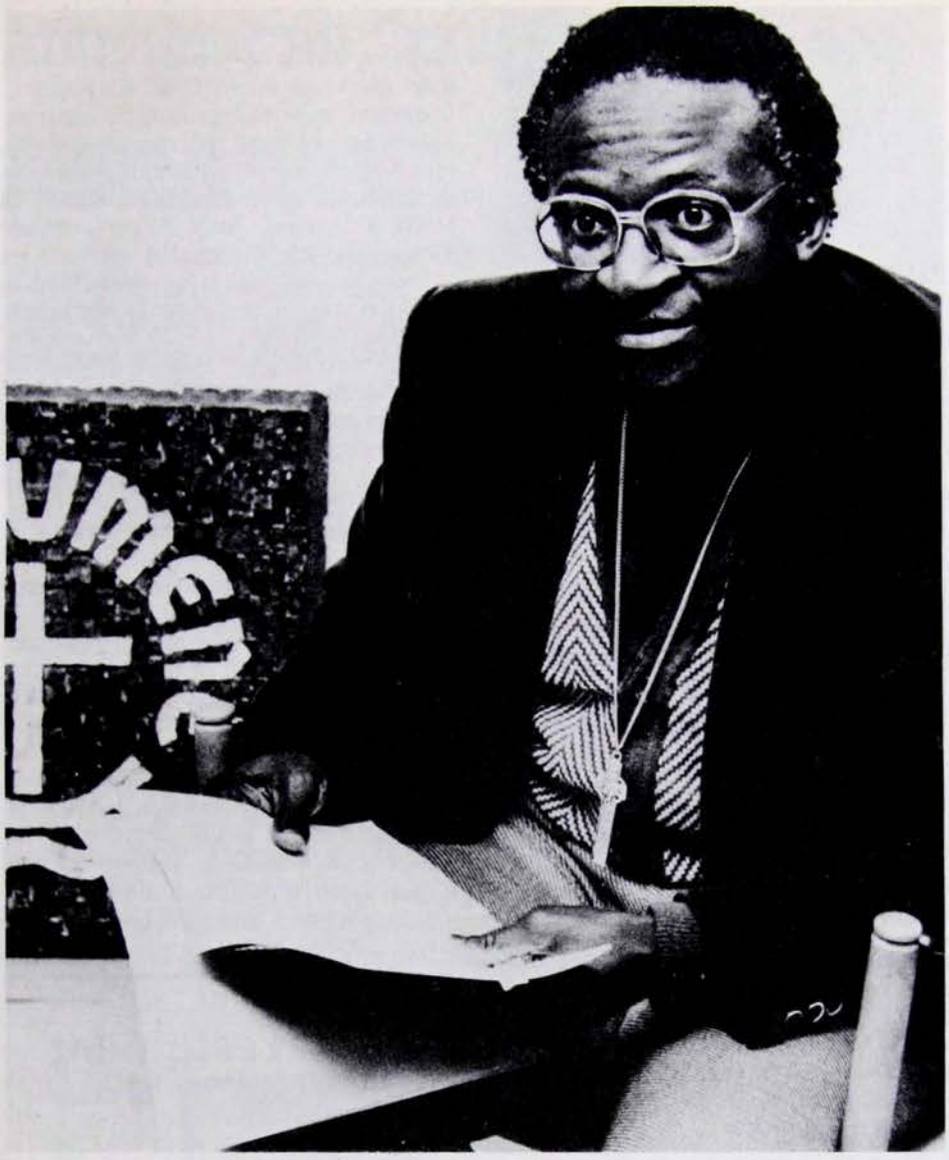

ONASSIS PRIZE AWARDED TO SOUTH AFRICAN BISHOP

Anglican Bishop Desmond Tutu, above, of Johannesburg, general secretary of the South African Council of Churches, has been awarded the 1980 Athena Prize of the Alexander Onassis Foundation, for his struggle against racial discrimination.

The prize, which carries a stipend of $100,000, is named after the first wife of the late Aristotle Onassis, the Greek shipping official.

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crowded into 26 camps in drought-ravaged Somalia.

While there is no foreign language requirement, Dr. Haines said volunteers must be in good physical condition. "This is no health resort," he added.

"This is the largest relief operation in the world," the UMCOR official noted, "displacing Indochina and the Afghan refugees in Pakistan.

"Clearly we are facing long-term commitments far bigger than the U.S. churches can handle alone," he stated. Therefore, two consortia have been formed. The North American group is composed of Church World Service, the relief and reconstruction arm of the National Council of Churches of which UMCOR is a part; Catholic Relief Services; and Lutheran World Relief. Protestant churches in Western Europe have organized a second consortium. The two work together in the field.

Acting on suggestions made by Dr. Duvon Corbitt, medical secretary for two divisions of the United Methodist Board of Global Ministries, the North Americans will concentrate on two elements: water resource development and appropriate technology for agriculture, and medical services in the camps. There TB and malnutrition are acute.

Even after a medical team is recruited, Dr. Haines stated, the job is only begun. "We'll need a replacement team in 180 days."

The refugee problem stems in part from drought in Ethiopia. People from its eastern sector known as the Ogaden have fled to Somalia, where the inhabitants are related ethnically and linguistically.

Also since 1977 the Ogaden has been the scene of sporadic fighting between guerrillas of the Western Somali Liberation Front and Ethiopian forces augmented by Cuban soldiers and Soviet advisers. The Somalis charge Ethiopians seek to eliminate their problems by making the Ogaden uninhabitable through the use of sophisticated weaponry.

To date, UMCOR has given $75,000 for the Somalia relief effort. An additional $50,000 will be forwarded this month, according to Paul Morton, UMCOR secretary for specialized ministries.

In 1980, UMCOR sent 1,175 short-term volunteers overseas ranging from dentists, physicians and ophthalmologists to engineers, other builders and agriculturalists.

Among the latest recruits, according to Dr. Haines, are two neurosurgeons from Kalamazoo, Mich., who will serve in the Makassed Hospital on the Mount of Olives in Jerusalem. At present only one neurosurgeon is available to treat indigent Palestinians coming to the neurosurgical unit, and he has a nine-month backlog of cases.

"I am tremendously encouraged that there are still highly skilled people willing to go abroad at their own expense to help others," said Dr. Haines.

Contributions to UMCOR in 1980, exclusive of relief for Cambodia, set an all-time record, the UMCOR official noted. He estimated the figure would hit $12.5 million. "I am particularly happy this coincided with our 40th anniversary," he said. "I accept it as confirmation of the church's support for what UMCOR is doing."

At the same time, he reiterated the need for funds for reconstruction in Zimbabwe. A new United Methodist Communications

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 2 Cor. 3:17

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THE UNITED NATIONS' OBSERVANCE: 1981—YEAR OF DISABLED PERSONS

An educationally handicapped youngster balances on a walking board at a speech and learning center, in this earlier illustration of a device which assists individuals to recognize the relationship of objects in space.

The United Nations has proclaimed 1981 as the International Year of Disabled Persons (IYDP), to focus attention on the rights and opportunities the world's 450 million disabled persons should have. In the United States alone, five percent of all Americans between 16 and 64 are considered severely disabled.

filmstrip titled "Zimbabwe, a Nation Reborn" can be ordered from UMCom, 1200 Davis St., Evanston, Ill. 60201. (UMNS)

JOHN PAUL ASKS DIVERSION FROM ARMS TO HANDICAPPED

In a World Peace Day homily delivered on the opening day of the International Year of the Handicapped, Pope John Paul II said if only a "minimum" part of the money used for weapons were devoted to the needs of the handicapped, "important successes" could be achieved.

He urged the world "to consider humanity as one large family in which all he categories of people must be recognized and welcomed as brothers," and especially stressed that "the human dignity and the inalienable rights" of the handicapped "must receive full and effective recognition throughout their lives."

Referring to famine, the pope called for the creation of a "more efficient system of food security" to alleviate world hunger. He said money earmarked for weapons should be used instead "for the urgent work of help and the betterment of the condition of life." (RNS)

WHO'S A FUNDAMENTALIST? DON'T ASK IAN PAISLEY

Fundamentalists from around the world denounced what they called "pseudo-fundamentalism," as well as "new evangelicalism," the charismatic movement, and the Roman Catholic Church, at the second World Congress of Fundamentalists at a meeting in Manila, the Philippines.

The first World Congress of Fundamentalists was held in Edinburgh in 1976. The gathering in Manila was sponsored by the same group, led by Dr. Bob Jones III and the Rev. Ian Paisley. It voted to establish a permanent International Committee for the Propagation and Defense of Biblical Fundamentalism, and named Dr. Jones the chairman and Mr. Paisley vice-chairman.

In a seven-part definition of fundamentalism they affirmed, among other things, that it "maintains an immovable allegiance to the inerrant, infallible, and verbally inspired Bible, believes that whatever the Bible says, is so . . . (and) exposes and separates from all ecclesiastical denial of that Faith, compromises with error, and apostasy from the Truth."

They charged that "pseudo-fundamentalism" compromises historic fundamentalism by failing to separate from "men who are involved in false ecumenism, liberalism, new evangelicalism, apostate denominationalism, and charismatic circles." As examples of pseudo-fundamentalists, the Congress cited W. A. Criswell, Holland London, Jerry Falwell, Elmer Towns, and Paul B. Smith.

"New evangelicalism" was described as "that theological movement of neutralism affecting Christianity" which is characterized by remaining in "apostate denominations," engaging in "unbelieving scientific scholarship," and taking part in dialogues with unbelievers.

Among examples of new evangelical institutions and groups the congress listed were Wheaton College, Fuller Theological Seminary, Campus Crusade for Christ International, and Youth for Christ International.

The charismatic movement came under fire as "a counterfeit of true Christianity (which) has become a catalytic agent for a one-world church of the Anti-Christ . . . "

Denouncing the Roman Catholic Church as "history's greatest perversion of the Christian Faith," the fundamentalists declared that "its central doctrine of the Mass (is) a hideous blasphemy of the finished work of Christ on the cross."

(RNS)

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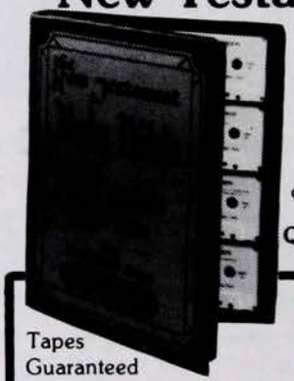

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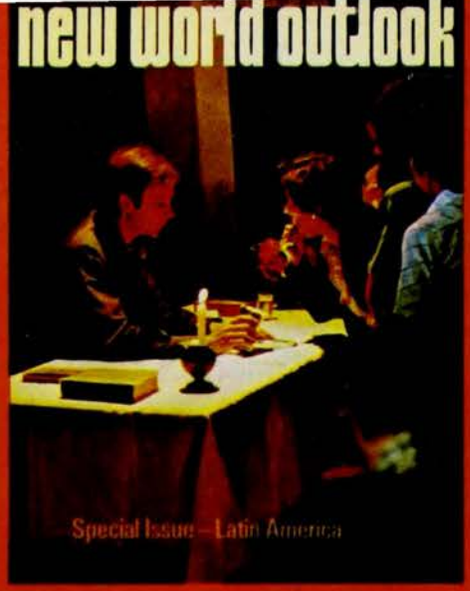

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