

new world outlook

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WOMEN IN CRISIS . . . ARGENTINA
AGING AROUND THE WORLD . . . INDIA
ENGLAND . . . CHURCH COUNCILS

new world outlook

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COVER

Charlotte Albert, counselor with victims of domestic violence,
House of Ruth, Baltimore.
John C. Goodwin photo

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MISSION MEMO

News and Analysis of Developments in Christian Mission

February, 1983

Mission Schools. Two United Methodist church-owned schools in Texas related to the National Division are in deep financial trouble because of the devaluation of the Mexican peso. One of the schools will close this year. The schools depend heavily on student enrollment from Mexico and the drop in the value of the peso has meant a sharp decline in enrollment. In January Holding Institute in Laredo, Texas, had only a senior class in high school and 60 students studying the English language. Last October the school decided to close when a \$180,000 debt was forecast. Eighty percent of the student body came from Mexico. Bishop Ernest T. Dixon, Jr. sent an emergency appeal to Southwest Texas and Rio Grande Conference churches to pay salaries of 20 staff members for November and December; the National Division made a grant of \$25,000. In El Paso, Lydia Patterson Institute dropped in enrollment from 511 in 1981-82 to 327 this past fall. Most of its students are from Mexico. The Institute belongs to the South Central Jurisdiction, whose bishops have been asked to raise \$248,000 by June, 1983. The Lydia Patterson board will decide March 21-22 what its future will be after the church's response to appeals is clearer. At the end of the 1981-82 academic year the school had a deficit of \$85,000 but according to the Rev. Ruben Salcido the deficit has drastically increased because of the peso's devaluation. In 1979 the Women's Division, on a recommendation of the National Division, voted \$500,000 for a three year period "to implement a multi-purpose community learning center" at Holding Institute while phasing out the high school and developing a new elementary school. However, the high school was never shut down, while the elementary school was added....Another UM-related institution, the Boylen-Haven-Mather Academy in Camden, South Carolina, has announced that it will close June 30 after 95 years of operation. The enrollment for the high school has dwindled to 50 students and GBGM's National Division is withdrawing funding after a policy disagreement with the school's trustees over policy and direction. The trustees made the decision to close, saying they had no plans for alternative funding. As in the case of Holding Institute, one point of difference between the trustees and the National Division was in the advisability of continuing the present high school program. The National Division's view, as expressed in a letter by staffer Bonnie Offrink, was "There are too few students and time has run out."

Funding. An 18-month study by a special national committee has concluded that the United Methodist Church's program and funding patterns have the confidence of the "vast majority of United Methodists." The panel found that funding patterns depend upon "the high level of trust which local churches and members maintain toward the annual conferences and the general church. The panel, composed

of members from the Council of Bishops, General Council on Ministries and General Council on Finance and Administration, also found that people at the local level desire to understand and support the funding patterns and programs, that they desire information which makes "personal" the work being done and ways in which local persons can relate to it, and that World Service must be affirmed as the basic fund of the church and be strengthened. These and other findings will be presented to the 1984 General Conference.

South Korea. South Korean political dissident Kim Dae Jung who was released from prison and sent to the U.S. for medical care (see January Mission Memo) appeared before 150 guests of the National Council of Churches to thank North American Christians for their "spiritual and material support for the persecuted democratic compatriots of Korea." Joining him was his wife, Lee Hee Ho, a Methodist and prominent human rights activist in South Korea. Kim said he did not see "any fundamental difference" between the current Chun Doo Hwan government and that of the former Park Chung Hee regime, "both are anti-democratic and dictatorial." Mrs. Kim said that after her husband's arrest in May, 1980, she entered "one of the darkest periods" of her life. A telephone call from Dorothy Wagner, then head of Church Women United in the U.S., lifted her spirits when Mrs. Wagner reminded her of Romans 8:28. "I knew then that nothing, not even death, could separate us from God's love," she said. "I realized shortly thereafter that the greater suffering I experienced, the more I was able to rely on God through the trying times. My faith in God became greater as the suffering became more unbearable." Mr. Kim, a Roman Catholic, attributed his release to the "strong demand of world opinion" for an improvement in the South Korean human rights situation.

Mission Interpreters. Omar Lee Hartzler, former missionary in Zaire and recently retired from the Africa Office of the World Division, is the new Mission Interpreter in residence in the Western Jurisdiction with headquarters in Claremont, California....William and Dorothy Anderson, who have been missionaries in Mozambique and Kenya, begin work April 1 as MIIRs in the Southeastern Jurisdiction with headquarters in Nashville, Tennessee....Charles and Ellen Miller, missionaries to Zimbabwe, will be MIIRs in the Northeastern Jurisdiction beginning June 1.... Seventeen "core interpreters" were trained in New York, January 12-14, for participation in mission interpretation events.

Deaths. Mrs. Betty Brown, a missionary in Sao Paulo, Brazil, died December 18 of complications resulting from a petrified adrenalin gland behind the gall bladder. She was 62. A missionary since 1947 with her husband, the Rev. Lawrence Brown, Betty taught Sunday School and called on parishioners. She attended Manchester College and Taylor University in Indiana. Mr. Brown, who broke his collar bone in a November automobile accident, intends to continue his work at Telemaco Borba. ...Eunice Davis Dodge, wife of retired Bishop Ralph E. Dodge, died suddenly December 18 in Dowling Park, Florida, following a heart attack. She was 72. Mrs. Dodge served with her husband as a missionary in Angola doing educational work from 1936 to 1950. From 1956 to 1968 she served with her husband as he supervised United Methodist work in Angola, Rhodesia and Mozambique. She was well known as a writer and journalist.

Civil Suit. Dean Richard Nesmith of UM-related Boston University School of Theology was cleared of charges in a civil suit that he unlawfully dismissed Nancy Richardson, a staff member. Ms. Richardson said she was fired from her position as director of student and community life because she opposed what she believed to be sex and race discrimination in hiring practices. Dr. Nesmith's attorney argued she was fired because she failed to handle adequately student housing and financial aid. Dr. Nesmith once worked for the General Board of Global Ministries as research and planning director of the National Division.

Death Penalty. Saying he doesn't believe "in that kind of violence," Cardinal Humberto Medeiros of Boston will join in efforts to get the Massachusetts Legislature to repeal the state's new death penalty bill. The 67-year-old head of the Boston archdiocese says the new bill "bothers me an awful lot." He says he believes that "while there's life there's hope. So I'd rather see the guilty party alive and see us deal with him or her until such time as he or she is properly disposed to die."

Cults and the Church. Religious cults and sects are strongest where traditional religions are weakest, according to University of Washington sociologist Rodney Stark, who points to the West Coast as the proof of the principle. A recent nationwide survey of church membership showed Washington as 48th in church membership but, according to his own survey, 11th in cult activity. Participation in religious sects and cults is even higher in Oregon and California. While California ranks 46th in church membership, it ranks third in the number of cults per million residents. The new religions, says Dr. Stark, flourish where there is strong allegiance to a "no religion" preference. In surveys, Dr. Stark has found that people who say they have no religious preference are the most likely to believe in astrology, transcendental meditation, or spiritualism--communicating with the dead. "Church attendance slumps a lot on the West Coast, but nothing else," he said, "what you do find is that the people who are unchurched are not irreligious. That's what makes them available for some new kind of religion."

Mozambique. Government and religious leaders in Mozambique held a four-day meeting in December to discuss ways to overcome difficulties and differences. President Samora Machel addressed the meeting and urged them to work together for national unity. "Before anything else, we are Mozambicans," he said, "before being Muslims, Catholics, Protestants or Hindus." In response, the Christian Council of Mozambique said that "We recognize that Marxist-Leninist ideology and religion differ on certain basic points. But we feel that the aspirations of both towards the well-being of man are sufficiently strong for reconciliation and convergence of action aimed at national unity." Religious concerns in the former Portuguese colony include Christian access to new communal villages, restrictions on Muslim public calls to worship, and better crematorium facilities for Hindu funerals. For the first time since independence in 1975, Christmas was a public holiday last year.

Argentina. The Committee for the Defense of Human Rights in the Southern Cone, based in Brazil, has issued a list of 7,291 persons who have "disappeared in Argentina." The list was compiled from the work of eight other human rights groups and was compiled over a period of 30 months. It is estimated that the number of the disappeared is two or three times greater than the list. Most are presumed dead.

60 Minutes. United Methodist leaders have denounced the "The Gospel According to Whom" segment of the CBS program, 60 Minutes, aired on January 23 as distorted, biased, and unfair and denied its accusations that the National Council of Churches and the World Council of Churches and their member denominations support communism and armed revolution. Bishop Wayne K. Clymer of the Iowa Area, president of the United Methodist Committee on Relief, said that "to paint the United Methodist Church as supporting Communist governments and as anti-American is an insult to our members and their representatives. We can all profit from constructive criticism, but slander is of help to no one." Bishop Roy C. Nichols of the New York Area, president of the World Division of GBGM, said that the program "took us back to the McCarthy era." Bishop Leroy C. Hodapp of the Illinois Area said that the segment "is not honest news reporting but provocative drama that keeps ratings up and ultimately becomes profitable show business for the network." Bishop James Armstrong of the Indiana Area, president of the NCC who was interviewed on the program, called it "a sensational and biased editorial rather than responsible and accurate journalism."

Two UM clergy, who are critical of the Councils and who were interviewed on the program, expressed differing views. Rev. Michael LeSaux of the Logansport, Ind., UM Church called the program "excellent." Rev. Edmund Robb, chairperson of the Institute for Religion and Democracy, said that "the churches will have to take a serious look" at the charges.

In addition to rebutting charges about specific programs named in the program, denominational leaders challenged the accuracy and selectivity of the program's charges about funding. A Sunday morning service at the Logansport church is shown, with the implication that collection money is being used to fund left-wing activities. The Program to Combat Racism of the World Council of Churches and grants by its Special Fund, particularly to African liberation movements, was the subject of much of the segment. It was not pointed out on the program that grants to the Special Fund must be specifically designated for that purpose. UM GBGM support for the Program have gone to administrative costs and education projects. Major donations to the Special Fund have come from the governments of the Netherlands, Norway, and Sweden. In addition, although Mr. LeSaux's proposed resolution to the Indiana Annual Conference to urge UMC withdrawal from the WCC was defeated by a margin of ten to one of the one thousand delegates, 60 Minutes showed only Mr. LeSaux speaking at the conference session.

Attention was also focused on a filmstrip on El Salvador, produced by the Education and Cultivation Division of GBGM for an ecumenical consortium, alleged to be uncritical of leftist guerrillas there. The filmstrip was financed by other members of the consortium and has earned back its costs through sales. Betty Thompson, associate general secretary of ECD, says that the few frames shown on the program "were taken out of context, which was characteristic of the entire program."

Both the denomination and the NCC have issued detailed refutations of specific charges. The United Methodist packet is available by writing the Public Relations Office of United Methodist Communications, 810 12th Ave. South, Nashville, TN 37205 or by calling INFOSERVE.

"Next to their Calvins...." A few years ago the superior at St. Mary's Cistercian Monastery in Hecla, Pa., decided that farming had no future for his community of five monks. A local textile manufacturer trained the monks in garment cutting and they now cut anything from Calvin Klein jeans to jogging suits. The monks start early in the morning and then stop for daily devotions before proceeding again.

EDITORIALS

LENT AND THE CATACOMBS

Brother Roger of the Community of Taizé has written a "Letter from the Catacombs" which is a call to the Churches. We are printing excerpts from the opening part of that letter here as a guest editorial for Lent which begins this year on February 16.

"You want to be fully alive, and not half-dead. Did you know that 'The glory of God is a human being fully alive.'"

"Together with many others throughout the earth, will you place your confidence in the living God? Will you find the meaning of your life and a serene joy in him?"

"When this confidence disappears among believers, deserts of scepticism and doubt invade large regions of the world.

"In these dry lands, some Christians are even mistrustful of one another, divided by old or entirely new conflicts.

"If, at the heart of such situations, you live as someone who is already reconciled, you will discover that it is as if you were in the catacombs and you will pray: 'My soul thirsts for the living God, when will I see him face to face?'"

"During the time of the catacombs, Christians drew their courage from the very heart of the faith. Subjected to the strongest pressures, they understood that the meaning of existence in the Gospel was to 'give one's life.'"

"Yes, the Gospel puts before each of us a choice. Either to give one's life, not in several parts, but one's entire existence. Or to serve oneself and follow one's own shadow, for example in the pursuit of human prestige.

"It is impossible to walk in these two ways at the same time. To choose Christ means following only one. Will you choose Christ?"

"Begin. Place your confidence in him. Do not wait for your heart to be changed; Christ will change it day after day.

"In the desert of the heart, when all doors seem closed, the moment comes when, without knowing how, you are brought back to what is uniquely essential: in following Christ, you are there 'to give your life, to serve, not to be served.' No one can find a stronger meaning to existence, nor a greater love.

"Then, resources which were ignored before are liberated from within you, flowing without drying up. And the desert flower blooms.

"Perhaps you will say: how can one desire God without yet knowing him?"

"Open the Scriptures. The living God is discerned through Christ Jesus, the Risen Lord.

"Approach the Eucharist with the simplicity of a child's heart. Little by little you will understand.

"In order to begin again each day, place your confidence in the Holy Spirit. He dwells in your heart.

"Do not rely only on your own faith. Lean on those who have gone before you and on those who accompany you today.

"Seek God through forgiveness. At times you feel too full of guilt to believe in God's forgiveness. You say to yourself: surely God forgives others, but not me. Do not forget that the sure mark of God is that, like all love, his love is forgiveness. If you stopped short in fear of being punished, how would you be able to love him?"

"The inner life resumes its course when, forgiven by God, you have forgiven the other. For the one who offers others the forgiveness which God has given him, there is a springtime of the heart.

"In order to seek God, watch and pray. If you think that you do not know how to pray, are you going to give up for that much? Remain before him without words. And, if you can, speak to Christ Jesus altogether simply and humbly. A single word suffices, especially if it comes from your depths.

"No one can separate prayer and action. Never struggle or contemplation but one with the other, one flowing from the other. The Risen Lord accompanies you everywhere, not only at church but also in the street and at work.

"Contemplation—not in order to close one's eyes before all that threatens or assails the weak of the world nor to the sin of war. Contemplation is a serene force which works and prepares the ground within you.

"Make yourself ready to be a ferment of reconciliation in the midst of your daily life, and you will be able to become the bearer of a call.

"The life of a young woman, St.

Catherine of Sienna, inspires us. She loved Christ in the communion of his Body, his Church. She loved the Church with a burning love. Filled with courage and a spirit of discernment, she did not call the Church to any purism or a state of perfection, but rather to find again the spirit of unity and to heal its wounds.

"We are all, young and old, active parts of this communion which is the Church, and we can ask nothing of her without also realizing it in our own existence."

UTOPIANISM AND FEAR

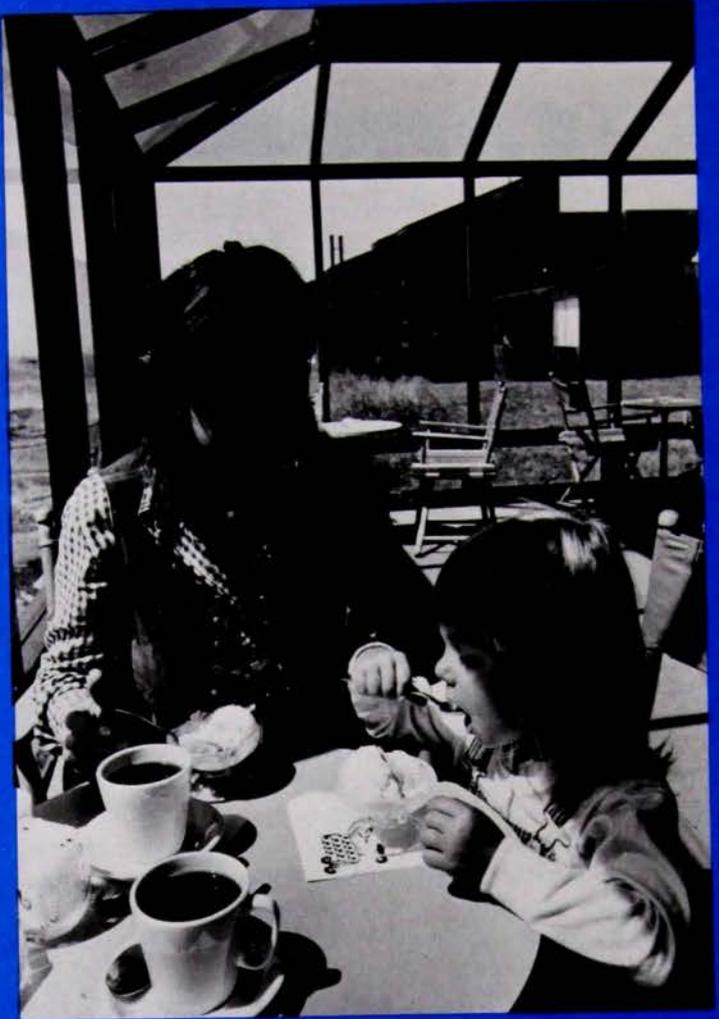
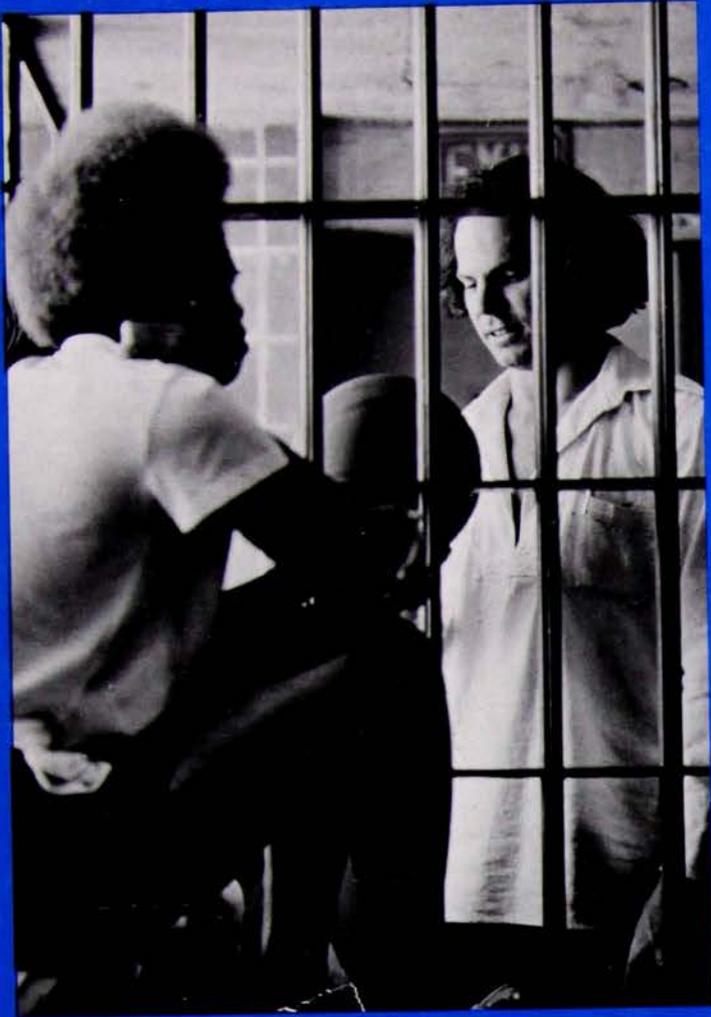
In this season when Christians are asked to pay special attention to suffering, it may cause Americans a certain amount of pain to contemplate the ways their government turns a blind eye to human misery because of its ideological preoccupations. The government is not a Christian institution by definition and sets policy on grounds of self-interest. Nonetheless, the United States has traditionally prided itself that the welfare of other people was in the best self-interest of the United States.

The Reagan administration has chosen to narrow that definition to cover only countries who are "on our side." Elliott Abrams, Assistant Secretary of State for Human Rights and Humanitarian Affairs, defends this policy on "the simple fact that we believe the world to be an exceedingly dangerous place" and that the government must strive "to avoid utopianism and deal with the world as it exists."

The problem here is that, by simply dividing the world into power blocs, the real world vanishes behind a mist of ideology and what results is neither humanitarian nor sound foreign policy.

Two obvious cases in point are Central America and Southern Africa. In Central America, U.S. policy has only succeeded in spreading the conflict (involving Honduras, for example) and undermining the center without achieving any of its stated objectives. Meanwhile, the killing continues. In Southern Africa, the U.S. tilt toward South Africa and its insistence on a Cuban withdrawal from Angola in advance has brought progress on a Namibia settlement to a halt. Meantime, military raids are stepped up.

The world may be "an exceedingly dangerous place" but can anyone honestly say that these short-sighted actions are making it any less so. One "utopian" Christian insight that governments might well appropriate is that too narrow a view of self-interest is not self-interest at all.



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WOMEN IN CRISIS

Milly Daniel

Through the years, our home life was hell but I had no financial resources of my own and everything we owned was jointly held....While our children were still small and I was being battered, I went to our pastor for counseling. I realize that he meant well but he laid a heavier burden of guilt on me—his advice was to pray harder, have more faith, and be grateful for your six fine children."

"The extreme anguish and guilt as an abusive parent is one that haunted me as I experienced stress in my adult life. Through my prayer life and continued service with children in my own congregation, I slowly found healing and strength to go on from a very dark period in my personal family life situation. How I would have welcomed someone to go to for help myself. I did not look for counsel within my church for fear of condemnation for being the person I was. How much better for my child if that had been possible."

"I was sexually abused by a family member from age 7 through 14 until I became 'smart and confident' enough to threaten to go to the authorities....As an adult I thought I was handling my 'past' very well until I learned about a situation of incest in my parish. Memories swelled over me and I finally sought out a pastoral counselor who helped me openly deal with my past, with all its ugliness and pain. Finally, 20 years later the knot is gone from my stomach."

"After a marriage of 15 years, I was going through a divorce. Our minister played a great part in counseling, loving and caring in a healing way to help with the adjustment problems."

"When a crisis occurs in your life, that's when you need your church. There was no one to help me in my church with a loved one who was an alcoholic. Pastors did not seem to be trained properly. I found Al-Anon on my own."

These are all reactions of women in crisis. They are all members of the United Methodist Church and include one clergywoman. They are just a few of the comments made in a survey among Methodist laity and clergy in 1981.

Responding to queries from local congregations asking for help in meeting the needs of Women in Crisis, the National Division of the General Board of Global Ministries established a program of Ministries With Women in Crisis in 1979.

Using the definition that "A crisis occurs when a woman finds life's experience overwhelming; and, as a result she is locked into situations which she cannot escape, and faces problems which she cannot solve with her usual resources," the new office opened its doors in 1980. Named Executive Secretary to head the program was Peggy Halsey, who had formerly served on the staff of the Women's Division. She soon discovered that while there was general agreement that there were women in crisis (being physically abused by spouses; raped; coping with widowhood or divorce; caught in a cycle of drug or alcohol dependence; abusing their children; and raising families with inadequate resources), they were perceived by the church's laity and clergy to be "out there" in the community, but not "in here," a part of the United Methodist Church.

To determine the extent to which United Methodists had experienced

severe crises, the Office of Ministries With Women in Crisis developed a survey asking "if you have been personally touched by any of the following crisis situations, through experiencing it yourself, through your relationship to a family member or close friend who experienced it, or if you are a clergyperson, through pastoral care." The questionnaire asked respondents to reply to 22 crisis situations including rape, physical abuse by spouse, abuse of a child, sexual harassment on the job, alcohol or drug abuse, abortion, divorce, etc. The survey also asked if and from what sources the respondents sought help in these crises. Names were not requested, but information on race, sex and age was.

The survey was conducted via two publications, *Response* magazine and the *United Methodist Reporter*. In addition, the survey was distributed to participants at national, local and conference meetings. More than 1400 responses came in from the magazine survey and another 583 from participants in the various regional and church events. The "average" respondent in the *United Methodist Reporter* sample was a white laywoman between 36 and 50 years of age; however 15 percent of the respondents were clergy and 80 percent of those were clergymen. The *Response* sample was also basically female and white, but the median age was over 50 and less than 3 percent were clergy. The sample from local, regional and national church gatherings was more ethnically diverse: 25 percent were racial/ethnic minorities (17 percent black, 5 percent Asian-Americans, 2.5 percent Hispanic and less than 1 percent white). The median age of this third group was over 50, and only 4 percent were clergy, about evenly divided between clergymen and cler-



(Above) A robbery victim examining photographs of criminals in a police station. (Below) Peggy Halsey in her office.



gywomen. In all three samples, the median age of the clergy was younger than that of the laity.

When tabulated the survey showed that 1 in every 30 respondents had been raped; 1 in 13 had experienced physical abuse by a spouse; 1 in 50, drug abuse and 1 in 33, alcohol abuse; 1 in 5 were separated or divorced and 1 in 5 were widows. One out of every 14 respondents had been victims of sexual abuse or incest when they were children.

(Editor's note: The complete results of the survey were published in a volume entitled *Crisis-Women's Experience and the Church's Response: Final Report of a Crisis Survey of United Methodists*. It is available for \$1.00 from the Office of Ministries With Women in Crisis, National Division of the United Methodist General Board of Global Ministries, 475 Riverside Drive, New York, N.Y. 10115.)

These figures are consistent with the national estimates of at least 500,000 women being raped each year and at least 2 million women a year brutalized by their husbands. In fact, law enforcement officials estimate that wife beating is three times more frequent than rape, but since wife beating is not an FBI crime category hard statistics are not available. Also contributing to the lack of data is the fact that many rapes and incidents of wife beating are not reported. The U.S.

Department of Health, Education and Welfare's National Institute on Alcohol Abuse estimates that alcoholism affects 3 to 5 million women in the country, while HEW's National Institute on Drug Abuse reports that 60 percent of all drug related emergency room visits involve women. About two thirds of these are as a result of a suicide attempt and the remainder as the result of a drug dependency or the physic effect.

Armed with these survey results, the Office of Ministries with Women in Crisis set out to provide the necessary resources to meet the needs of Women in Crisis. This includes raising the consciousness of both clergy and laity to women's crisis issues and providing information to help plan programs and outreach efforts in the local communities.

A second approach has been to offer financial support and resource assistance to programs actively engaged in meeting the needs of women in crisis. To that end, 10 to 12 grants have been made each year to model programs in which new approaches to ministry are being tested. National Division criteria of concern for poor and racial/ethnic minority empowerment also is a factor in determining which local projects are supported.

Some examples of these approaches are: day care centers and Women's resource centers for Haitian and

Cuban refugee women and children; a peer support program involving peer counselling training for local church members in order to offer support to women in the early stages of crisis; drop in centers in rural areas for women who are feeling the impact of personal crisis, education or job related needs; and documenting issues of sexual harassment on the job and providing training for agencies dealing with the issue.

Seattle's Center for the Prevention of Sexual and Domestic Violence has been the recipient of funds from the program. Its director, United Church of Christ clergywoman Marie Fortune, is "very impressed that the United Methodist Church is willing to make a commitment in this direction." She says that the support she has received from the National Division is invaluable and that "we rely heavily on the survey results in our work." In addition to the financial support, Ms. Fortune cites the connections with other people, introductions to other funding sources and the conferences and consultations offered by the office as areas of positive aid to the Center.

As a part of its program to bring resources to local congregations, the Office of Ministry to Women/Women in Crisis sponsored a three day meeting on the problems of teenage pregnancy for National Division-related projects. The result was a set of guidelines for developing programs to meet this concern. The office is exploring how best to meet the needs of women, refugees, immigrants and undocumented women as well as those of women in prison and post-release women.

A major program focus of the Office has been on ethnic minority women in crisis. An inter-ethnic consultation in April 1982 explored key crisis issues and needs (such as economic crisis, sterilization abuse, refugee, immigrant and undocumented women, Asian wives of U.S. servicemen, etc.) of ethnic minority women and suggested areas for program followup. One strategy being pursued is gathering data comparable to that in the church-wide survey from ethnic minority churches. The survey instrument is available in Spanish and Korean as well as English.

The office also maintains a resource library on crisis issues. As a result of the church-wide crisis survey, the National Division has identified a number of areas in which action is required, and is exploring a variety of

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**Many rapes
and incidents
of wife beating
are not reported.**
”



Women in New York stage a Walk Against Rape.



Alcoholism affects three to five million women in this country.

options with other general church agencies. Examples include working with the UM Family Life Committee on educational possibilities related to family violence, with the General Board of Higher Education and Ministry on seminary and continuing education for clergy curriculum, with the General Board of Discipleship on training for church school teachers and on curriculum and with the General Board of Church and Society on legislative and public policy initiatives.

When the women in the Riverside District of the Pacific and Southwest Conference began working on issues of women in crisis, the Reverend Galal Gough, District Superintendent, was so impressed by the need that he organized two workshops for District clergy and laity.

Describing the workshops as an "insightful and emotionally overwhelming experience," Mr. Gough reported that he and the conference organizers were surprised to discover that many of the participants were, in fact, women in some sort of crisis. "I saw tears fall down the faces of the women in the audience as they listened to Peggy Halsey share the 'devastating' statistics from the survey," he said. "After the program two elderly women came up to me and told me that they had suffered from incest as children and they seemed enormously relieved to be able to finally admit to it. You sense a lot of identification with the programs," he added.

Gough calls the Ministry With Women in Crisis program an important "catalyst to action" informing ministers of the problems and urging them to undertake programs in their own congregations.

While the Ministries with Women in Crisis office is relatively new and there remains much work to be done, one can only hope that, as the Women in Crisis Survey concludes: "By the grace of God, we may be able to take what at first appears to be bad news and transform it into good news.... The bad news may indeed become good news if we allow it to become the instrument through which we learn wiser and more caring ways to comfort God's people." ■

Milly Daniel is a free lance writer living in New York City.

Four of the model programs funded by the National Division's Office of Ministries With Women in Crisis are:

N.E.W.S. SHELTER FOR BATTERED WOMEN, Kansas City, Missouri—Established in 1979, this shelter for abused women is under the direction of UMC clergywoman Sharon Garfield. Located in the inner city, the Shelter is unique in the educational ministry it offers to area churches. The Shelter sponsors an average of four educational programs each week for clergy and community groups. The staff have conducted seminars for clergy in each district in the Missouri West Annual Conference and Ms. Garfield conducts a class on Women in Crisis at the St. Paul School of Theology.

In addition, the Shelter has had a high rate of success in placing women in low income housing in the immediate neighborhood thus making possible long term follow through with both the women and their children. While housed at the Shelter, children who accompany their mothers receive play and art therapy on both an individual and a group basis.

ADVOCACY FOR WOMEN PRISONERS AT RIKER'S ISLAND, New York City—This newly organized, and just funded, program will work among the 500 women prisoners being held while awaiting trial and sentencing. Most of the women are being held on drug related charges (which can include larceny, etc.) and are unable to post the average bail of \$500 to \$1,000.

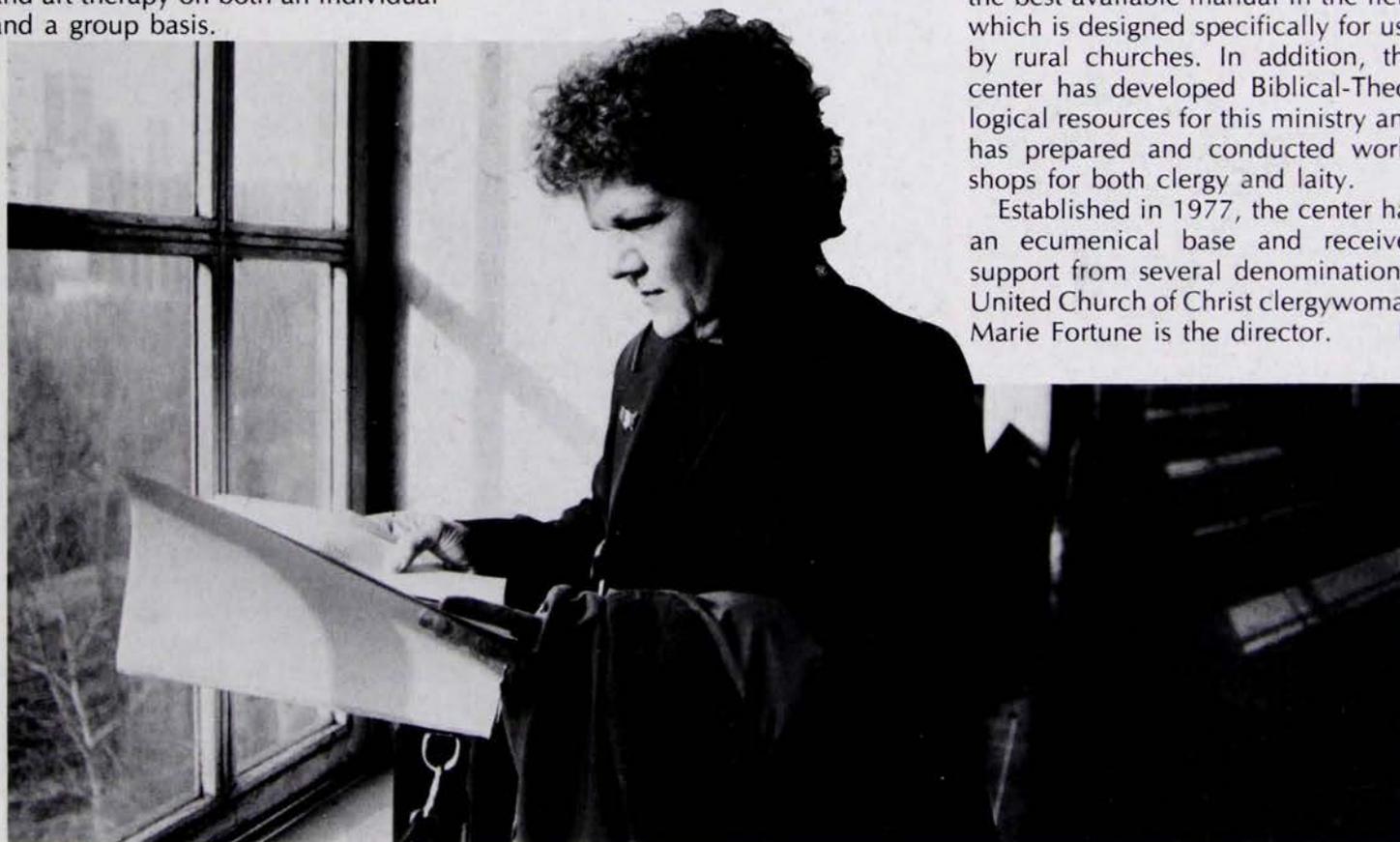
The Women's Advocate, UMC clergywoman Reverend Elinor Hare, will visit the prisoners (many of whom have no family in the area), accompany them to court and visit them in the holding pens while they await and after court appearances. Ms. Hare explains that "it is in the holding pens that women need the most support. Many times they wait all day for a 5 or 10 minutes court appearance. After the court action, the woman's lawyer, the DA and the judge are all gone and that is the time when the reaction to the situation is the greatest," she said.

GRASSROOTS WOMEN'S HOUSE, Little Rock, Arkansas—This project is the combined effort of 10 women's groups to create a space where women committed to end racism, sexism and economic oppression share office space. The House also includes child care and emergency shelter space and seminar rooms.

More than 1,000 poor and working class women have been aided by projects focusing primarily on women's and human rights, literacy, women's history and developing ties with other social change organizations. Using films, skits and discussion groups, public school students are exposed to working women's issues ranging from child care to sexual harassment. The group also maintains a film library and helps establish producer and consumer co-operatives. Elaine Burns is the director.

CENTER FOR THE PREVENTION OF SEXUAL AND DOMESTIC VIOLENCE, Seattle, Washington—This center has pioneered almost all phases of the church's response to sexual and domestic violence. It has developed the best available manual in the field which is designed specifically for use by rural churches. In addition, the center has developed Biblical-Theological resources for this ministry and has prepared and conducted workshops for both clergy and laity.

Established in 1977, the center has an ecumenical base and receives support from several denominations. United Church of Christ clergywoman Marie Fortune is the director. ■



Rev. Elinor Hare serves as a women's advocate for prisoners in New York City.

Argentina After the War

An Interview with Jose Miguez Bonino

Dorothy Lara-Braud

The crisis of defeat has "unmasked the military government" in Argentina, says theologian Jose Miguez Bonino of the aftermath of war in the Falklands (or Malvinas) Islands.

Dr. Miguez Bonino, a leading Argentine Protestant exponent of liberation theology, spent the Autumn 1982 term teaching at the Candler School of Theology in Atlanta. While there, he shared some reflections on changing events in his country since its decisive defeat by the British last Summer.

Even this long-time critic of the military junta regards the islands as "the Malvinas" but he also sees the junta's ill-timed and badly-executed attempt to reclaim that land as a last-ditch effort to cover up a domestic economic and political situation that had already gone out of control.

"The economy of Argentina has now reached a stage where the government is unable to do anything to curb the waves of recession, industrial bankruptcies, loss of purchasing power, bank failures, or inflation. You worry here in the U.S. about single digit inflation. Consider what it is to have a 90 to 100 percent inflation rate with salaries in no way keeping pace."

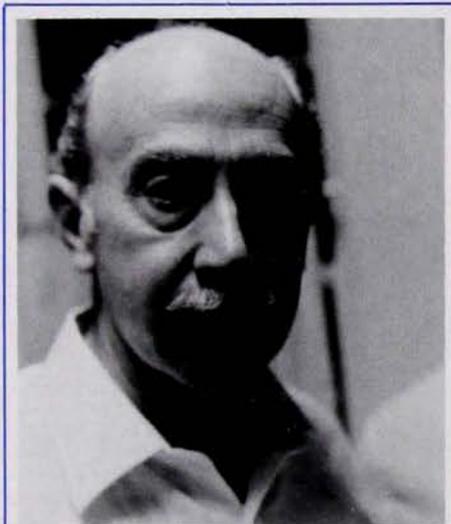
However, economic disaster coupled with military defeat has brought new light to one of the darkest stains in Argentine life—human rights violations—and an unexpected boost to those in the churches who have long been active in that struggle. In the rush to further discredit the defeated military government, its method of getting rid of unwelcome critics by "disappearance" is being discovered and challenged by the press and general population.

"People who had information about 'disappearances' and had not dared to make it public, now do," says Miguez. "Neighbors who had seen strange actions by the police and had kept quiet, now speak up. And the major newspapers—*La Prensa*, *La Nacion*, and *El Clarin*—are all printing stories of "violations" of former years, as they are reported. One common grave holding some 100 bodies was uncovered. A March For Life rally was called by human rights organizations

last October 31; despite a government ban, some 15,000 people came out into the streets.

"There is a general sense of horror as knowledge of these actions—once esoteric in the sense that it was held by only a small number—sifts out to the general public."

For the Argentinians who lived with fear because of their human rights activities, the widening knowledge of the sinister past lightens tension, he admits. But at the same time, the economic reality is so grim that not



Jose Miguez Bonino

only is each family and individual touched by it but there is also a sense of foreboding regarding the future.

Meanwhile, the junta has promised to turn over control of the government to civilians by March, 1984.

According to Miguez, "The major problem it wants to solve before then is to negotiate some amnesty for itself regarding the revelations of its criminal past. On the other hand, the political parties cannot negotiate because of pressure from the population for accountability.

"And the longer the delay, the greater the conflict within the armed forces as one branch seeks to shift blame on to another. When I left (in September), this is where things stood. Since it is very difficult in the U.S. to get news of Argentina, things may have changed," he says.

Although a change to civilian rule

would be welcome, Dr. Miguez does not put great faith in its power to change the adverse economic conditions. Its method of dealing with those who in Latin American society are "redundant" is likely to follow Latin American custom, he suspects.

"We are not dealing, in Latin America, with irrational outbreaks of violence, or with the remnants of savagery of still somewhat primitive societies, nor with the tragic actions of deranged minds.

"We are dealing with a new kind of violence. It is a calculated, systematically organized means of establishing the kind of control which is conceived as being required for economic reasons.

"The answers given by some governments to their critics are worth considering. 'Our traditional Christian democratic societies are threatened by subversion,' they say. Frequently it is said that 'we are already in the early phase of World War III.' To the totalitarian, this war is 'against communist aggression.' Everything is at stake and everything will be sacrificed for it: democracy, freedom of expression, judicial guarantees.

"One might well ask what is left of our democratic western Christian civilization once the democratic state, liberal culture, and modern freedoms have been amputated, and even religious institutions are antagonized and persecuted if they do not comply? The answer is clear: only the economic system. No social cost, in Latin America, is considered too high to pay for this purpose. According to this logic, human beings exist only as economic functions—as producers and consumers, as assets or liabilities. This produces freedom and happiness, the theory goes. And if it does not appear to produce enough, it is because it is not being practiced thoroughly enough."

Thus, prevailing Latin American economic theory dovetails with prevailing U.S. economic theory. When asked why people in the U.S. or Europeans or Japanese do not suffer quite to the extent that Latin Americans do, Miguez replies: "The terms of



A captured Argentine soldier is guarded by a British paratrooper on the Falkland Islands.

A Theological Definition of Human Rights

In contrast to the political and economic definitions of human rights now being applied, Miguez Bonino offers this theological definition:

"Theologically, human rights can be summarized in two points:

"*Human rights are universal.* There is only one God and Father of us all. This is the confession of Israel. 'Hear ye Israel, the Lord thy God, the Lord is One.' The New Testament puts it even more pointedly. 'There is one Spirit, one Lord, one God and Father of us all.' The consequence cannot be avoided. There is only one human-kind.

"Within the New Testament, the consequence is first drawn within the Christian community. All members have equal dignity or value: Jew or Greek, master or slave, woman or man. This universality overflows the limits of the community. Every human being bears the image of God. It is therefore absurd to bless the Lord and Father and to curse men who are made in the image of God, says the Epistle of James.

"It is true that it took a long time for the Church to seek the image of God in the face of the men and women, the races and classes which the dominant systems and ideologies of their times considered subhuman. But the explosive force of God's presence in every human face emerges again and again, prophetically by the sight of those who

are absent from Christian claim. So first, theologically, the universality of any rights the human being can claim is basically true of all human beings.

Secondly, *Humanity is the criteria.* The theologian Paul Lehmann has coined a felicitous expression. He said that what God has been and is presently doing in the world is what it takes to make and to keep human life human. This is an insight which permeates Biblical history.

"For God, life, and particularly human life, is the significance of all creation. Human life is sacred in that the human being is made responsible for respecting and enforcing this conviction. It is impossible today to exaggerate the importance of God's covenant with humankind as life, human life, as its fundamental context. God is unconditionally and absolutely the God of life. Consequently, he entrusts us with a mission: the perpetuation, the protection, and the enrichment of life. This is God's most precious treasure. It is so much God's precious treasure that not even his just and necessary frown against human sin is cause enough to void God's alliance with life. When the decisive time comes, the God-made-man will protect the human race with his own life. What we call in Christian terms the 'new covenant in Christ's blood' seals and attests this early covenant with humankind."

trade are such that the first world can still accommodate the majority of its populations in relative freedom."

One final comment on the war's end touched on Latin American feelings regarding the U.S. decision to side with Britain.

"Our perception is that alliances with the U.S. can only work when our countries can help the U.S. or Europe. We cannot expect reciprocal help. The U.S. position was a heavy blow to the Organization of American States, and already there is talk of forming an organization of only the Latin American states. I do not think there will be a dramatic break with the U.S., but there will be attempts to diversify relationships with other countries, as Brazil has now done with some African states. But Latin Americans always make a distinction between Americans and the U.S. government," he smiles.

"The U.S. has a choice of being the most important country in a commonwealth of countries, or of building an empire. Its present policy is to build an empire. In the long run, that will not work. Let us hope that U.S. policy in the future will lead to a more enlightened friendliness to the Latin American people, instead of friendliness to their unpopular governments." ■

Dorothy Lara-Braud, a well-known religious journalist, lives in Atlanta.

AGING AROUND THE WORLD

John A. Murdock

It is clear that we are on the threshold of some of the most dramatic population changes in world history. While this article is primarily about aging in poor countries, the effect of these changes will also be felt in North America. Listen to the debates concerning Social Security, read reports about nursing home problems, and look at the retirement migration to the Sun Belt States, and you realize that effects already are felt at home.

Let me disclaim any status as an expert in international aging. I am not sure that anyone can be an expert now concerning the entire field, because of the scarcity of data from many countries. Therefore, I want to use the information that I have been able to gather to make some observations. From those observations, I will try to come to some generalized conclusions.

The rough data present an arresting picture. Figures prepared for the World Assembly on Aging this year showed that in 1975 one half of all the people in the world who were 60 years of age and above lived in the rich nations, but by 2000, 60% of them will live in the poor lands. Further projections show that three quarters of the people 60 years of age and over will live in the poor nations by the year 2025. Those are overwhelming changes in just 25 and 50 years.

Some nations, such as Bangladesh, Brazil, Mexico and Nigeria will experience a 15-fold increase of elderly between 1950 and 2025.

By 2025, many nations will have more citizens over 60 years of age than young people. That change is important because it will keep the dependency ratio from changing abruptly. But despite the statistical trade off of old for young, some demographers see a doubling of dependency ratio in some regions, such as East Asia.

These changes will come about because fertility and mortality rates are going down. Since the changes are coming about so quickly the people who bring it about already are living

now. They are the people who are 17 years of age and older.

Now let us look at how these developing changes are being viewed in some poor countries today.

In some countries the mortality rate has gone down faster than the fertility rate, with the result that a rapid rise in the number of aged citizens has not produced a higher proportion of older citizens now in that situation. It is

"By 2025, many nations will have more citizens over 60 years of age than young people."

understandable why the policy makers of those nations were not planning for a sharp increase in the number of older persons, but that mistake could produce severe difficulties for a nation before the end of the century.

Different Demands Upon Society

One of the purposes of the World Assembly on Aging was to alert national policy makers to the great changes that are going on in almost all countries. As we are beginning to learn in the United States, an aging population makes different demands upon a society than a younger population makes, and it also brings different opportunities and resources to the society.

While I am on that point, I should observe that it is interesting to me that most books on the political economies of particular poor countries do not mention aging as a factor in the political economy. Old people as a class do not exist in some countries, because they are not recognized. They are invisible as a group. In such an instance, national planning is hardly a possibility.

As populations age Social Security becomes a prime topic. The USSR and other socialist countries insist that every retired worker must have Social Security. But that insistence creates tension between them and some of the countries with which they try to identify. A Social Security program requires not only some degree of prosperity, but the availability of cash. Many workers not only live in poverty, but whatever assets they receive involve little or no cash.

Some of the East African nations and some in the Caribbean recently have set up programs in which workers contribute small amounts of cash. The money is held in trust by the government until the person retires. The problem especially in the African countries is that relatively few workers work for cash. In general only those industrial workers in urban areas get paid in cash. That situation will require some change in employment patterns, but it also will require increased prosperity of that nation—an improved cash position. Each of those nations can be expected to increase its call for a new economic order as the numbers of their older citizens increase. They must have more available cash if they are to begin to deal with needs of retiring workers.

Unofficial "Social Security"

In the meantime some nations will continue to see an emphasis upon an unofficial Social Security system—the decision of poor families to produce at least two male children so that when the parents are old they can have some financial security.

Then there is the question of social support systems, especially for older people who need care. Some of the Pacific nations still have low proportions of older citizens. The Philippines report only 5.4% of its population over 60 years of age.

In the regional meeting in preparation for the World Assembly, some of those nations expressed their rejection

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"The older parents remain in a village or rural area while the children and grandchildren are in a distant city." This is a village in Ecuador.

of what they understood to be the United States policy to institutionalize all old people. When the US representative said that there was no such policy and that only 5% of older Americans live in any sort of institution at a given time, the discussion went to alternatives. Since it is clear that poor nations cannot build facilities for 5% of their elders, the support of the family unit becomes crucial.

But today the family may not be capable of providing that support. It may not even be present. The forces of industrialization and economic development may have led to the older parents remaining in a village or rural area while the children and grandchildren are in a distant city, working in an industry. Although some colleagues in South America suspect that they see the beginnings of a move out

of the cities by young people who have come from non-urban areas, I see no evidence that in the near future the families of the world will be able to provide all that their older members need. It is vital that governments get about the task of meeting needs of older citizens and that non-governmental organizations play appropriate roles in helping to meet those needs.

Now I want to share some informa-

“Distribution of assets is inequitable.”

tion from three large nations that can illustrate similar situations in other nations. They will show some of the efforts that are being made and some of the barriers that exist to keep change from coming about. Keep in mind that this information precedes the 1982 World Assembly on Aging. We may see increased activity in the next few years because of the Assembly.

China

In modern China the family unit has less importance in terms of social leadership and economic production than it had before 1950. The views about old people are outlined by law: (1) unless or until they are extremely infirm or fragile, old people (to the extent of their ability) are expected and continue to be functioning, respected and productive members of society and to participate in the social and governmental patterns of the community; (2) all have financial security based upon retirement benefits and all have adequate, though not elaborate food, clothing and shelter; (3) all are provided with comprehensive health care—free of charge or at minimal cost; (4) the tightly knit, interdependent society is organized in such

manner that the family and community provide ongoing and consistent intervention and care for older people when they are ill or homebound, usually in the persons' homes, but also, if required, in institutions.

The idea behind that system is that everyone will rise or fall together.

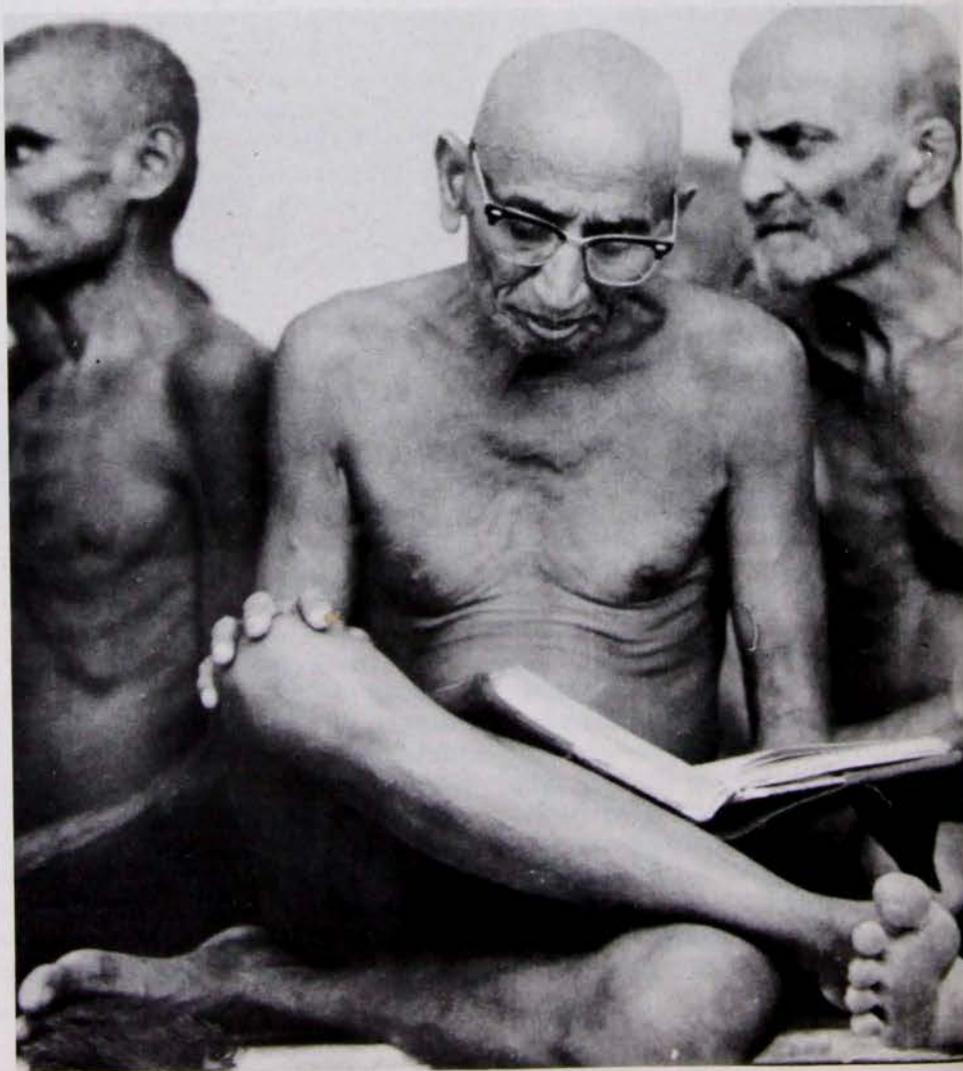
Men may retire at 60, women at 55 years. The benefit average is 70-80% of earnings. But benefits come from factory plans, not from a formalized national system.

The few residential homes for the aged exist for those whose families have moved away. Community and family support are emphasized.

The big question is whether this apparently warm and caring support system which is based on the community can survive increasing industrialization.

India

In India, M. M. Desai and M. D. Khetani report that older people generally are given respect, but that class and sex differences make a great difference in the status, roles and expectations of old people. They feel that growing industrialization will displace the extended family with the



“India does not place the problems of older people high in its priorities.”
These men are members of a Jain sect studying together.

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nuclear family, and widen the gap of values and attitudes between young and old. India does not place the problems of older people high in its priorities.

They point out that the four stages of personal development in Hinduism must be kept in mind as government shapes new policies for the aging. The first stage is that of celibate learner; then work for the world as a householder; then gradual disengagement from the world and a loosening of social bonds; and finally a complete disengagement for achievement of spiritual freedom. If those stages are to be guidelines for Indian policy, their program goals would be very different from those in the West where disengagement is not a policy goal.

It must be kept in mind that India is a patriarchy. Desai and Bhalla report a general decline in the status of old people in rural areas. They also say that old women have rather high status if certain conditions exist—if the husband is alive, or they are physically able to perform services that are beneficial to the family, or they possess valuable material.

South Africa

The third country is South Africa. The population of non-whites has grown much faster than Whites since 1904, and will continue to do so at least through 2000, and certainly much beyond that. Just as in the U.S., Whites live longer on average than other racial groups. The average life expectancy of a white South African in 1970 was 68 years, while it was 61 for Indians, 55 for Blacks, and 52 years for Coloreds.

At all levels, white older South Africans received more services than those in other racial groups. Among the services are government homes for the aged. There are 361 of those homes for the White population, 16 for Coloreds, 2 for Indians, and I can find no listing of any for Blacks.

A much higher percentage of Whites received civil pensions, but Martine says that there has been an emphasis in recent years on including more black workers.

Several Conclusions

It seems to me that several conclusions can be drawn from observations of these countries and their older people. The observations may also be true of richer nations.

1. There is a great growth of older people in poor countries, but few of the countries are planning for the change. There is a great reliance upon some form of trickle-down theory. A nation may stress progress for the cities despite the fact that 80% of its people live in the villages, and it may push industrialization even though its effects may be harmful to the growing numbers of older people. The only justification for such policy illogic seems to be the belief that all boats rise with the rising tide.

Since I have been talking about aging primarily as a social problem, it is fitting to look at the concept of "social problem" to help us understand why nations can ignore the ramifications of a major population shift. We could define a social problem in very objective terms, by pointing out the numbers of people in the population, the different demands that they will make upon the society and so forth.

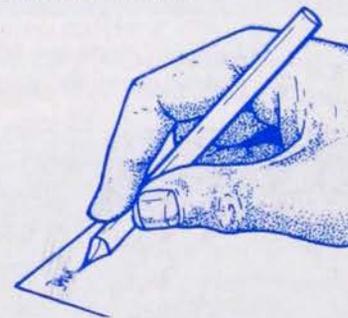
From a subjective point of view a social problem can be seen as the product of a highly selective process of collective definition within a society. The social problem exists primarily as a function of the way that it is defined in that society. The result is that not every harmful aspect gains definition as a problem, or to put it another way, so many problems compete for social recognition that few emerge as legitimated social problems at any one time. The definition gives the problem its nature, lays out how it is to be approached, and shapes what is to be done about it. Every problem is the focal point for engagement of divergent, even conflicting, views from different collectivities, and that interplay determines how the problem should be handled. In the United States there were many older people with problems at an earlier time, but only in the 1930's or perhaps 1940's did government social responsibility for the aged become conspicuous. Today we see misgivings about that role of the government as questions about Social Security and other support services to older people are being raised.

Because of the subjective quality of defining social problems, decision-makers themselves are very important to outcomes. It appears that most policies are established through some combination of rational planning, incrementalism, interest group activity, elite preferences, competition, systemic or environmental forces, and

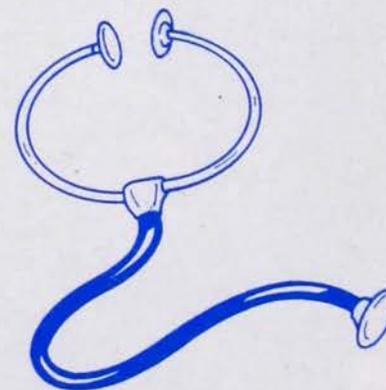


As the young are drawn into the world's growing cities, many old people are left to support themselves in the countryside.

In developing countries especially, those growing old in cities are usually less well educated and less healthy—and so less likely to find a job.



In Costa Rica only one-third of the over-60s have ever attended school.



Over-60s in the slums of Bogota lose an average of one day a week because of ill-health.



As populations age Social Security becomes a prime topic in countries such as the U.S. (Above) but in poorer countries many people practice "unofficial social security" by having more children (below).



institutional or organizational imperatives.

We could wish that the mastering of problems required only identification and sensitizing of the population. As you can see, it goes much farther than that.

Distribution of Assets Inequitable

2. The second conclusion is that the distribution of assets is inequitable. Someone has said that no one is poorer than a poor person in a poor land. An even greater misery can be to be a poor old person in a poor land, especially if you are of the wrong race or sex or religion or class.

These effects of racism, sexism and classism are pervasive. The South African example is revealing of what happens in too many lands—the minority person (or, in South Africa, the majority person) is going to arrive at retirement age with fewer resources, more health problems, will receive fewer services and less financial support, and will die at a younger age than people in the group with power.

Since old age involves such a heavy proportion of women, any society that gives lower status to women, restricts their roles of choices, removes them from decision-making or values them only for certain functions is facing a problem larger than it has been before. The discrimination which has been practiced against women at earlier ages becomes intensified when they are old. If nations are to deal with problems of aging, they must deal with the concerns of women.

As the poor nations face the aging of their populations with inadequate resources to deal with change, they are struggling to achieve equitable distribution of the limited resources. There seem to be some ever-present problems. One of them is that most poor countries spend less than 2% of the Gross National Product on health, and urban dwellers get a disproportionately high percentage of that amount.

Another ever-present problem is expenditures for arms. If even a small percentage of what nations spend on the stuff of war were available for older people, many of their needs would be

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met. Not only are the powerful nations such as the United States and the USSR spending large proportions of their national wealth for arms, but the same thing is practiced in many of the poorest nations, making it almost impossible for any of the national treasure to be used among elderly citizens.

We cannot stop with inequitable distribution of assets within nations, but we must also recognize the huge problems caused by inequitable distribution among all nations. We have seen how empty national cupboards hurt older people. Efforts must be made in the international community to help the poor nations to stand on their own. Not only is that the humane thing to do, but it is the wise thing for all of us.

3. Older people are at a disadvantage when it comes to national priorities because they occupy a position of weakness. They are not represented as a group in most governments. Besides that, they usually are poorer, have more health problems, and have lower social status than younger citizens. One colleague told me that in his country there is a tendency to blame older people for their disabilities or poverty. There may be some of that characteristic in every nation.

This is an international application of what Robert Butler has called ageism—discriminatory behavior toward a person because that person is old.

Governments Must Be Involved

4. A fourth conclusion that we can make is that old people will not find their needs met in the family as it is. Therefore, governments must be involved. Not only must they provide programs and services but governments also must help them to care for their older members. Governments may need to use tax and other incentives to bring about the kinds of personal and community support systems that are needed.

5. Especially in those nations with high fertility rates there are policies or practices that remove older workers from the work force. The idea behind such policies or practices is to assure that younger workers can find jobs. One of the regional meetings preceding the World Assembly on Aging produced a report which said, "No reliable data have proved that a lower pensionable age helps to provide more jobs for the younger population..." It

"The most important question is, 'Will old age be seen as a social value?'"

went on to say that age discrimination should be abolished, innovative employment practices by employers encouraged and alternative jobs for older people provided.

It seems clear that older workers must be allowed to continue to earn income. It is not reasonable to assume that the poor nations are capable of providing enough pension, welfare and social support for a rapidly expanding older population. There is a question on those topics concerning even the rich nations. For the good of the nation as well as for the good of the older persons, elders must have an opportunity to participate in their own maintenance and in the building of the community.

6. A final conclusion is that nations must find the solutions and systems that are best for them, rather than simply importing ideas from other nations. It is interesting that in those parts of the East (such as the Philippines and Singapore) and of the Middle East (such as Egypt) that have begun to use the Western idea of homes for the aged, they have made their own adaptations. Merely to assume that a structure that works well in one culture will work in another culture is an error.

The Most Important Question

As the major changes in world population begin to take place, there seem to be more questions than answers. Among such questions are these: What are the universal social facts of aging?, How will different cultures handle the problems of aging?

But for me the most important question is, "Will old age be seen as a social value?" While it is important to recognize and take action on the problems such as poverty, illness,

unemployment, racism, sexism, etc., that is not the whole story. Such an emphasis by itself will lead us to believe that older people have only negative characteristics and are dependent upon others.

The truth is that as we age we are a valuable community resource. The World Assembly said, "We must search for alternatives that stress the productive involvement of the aged, not just their protection and care."

I work for a large religious denomination and the best figures that we have show that 43% of our members today are 55 years of age or older. That requires different kinds of ministries, but it also provides a huge group of capable and dedicated people who can minister.

So the task before us is even greater than just meeting the problems. We must go beyond that. If anyone asks why, we can answer with the words of Paul Tournier: "We need people who will see the contrast between the wealth of our technological progress and the poverty of our personal relationships, and who will try to improve the latter. Now that is where I see that the old have a real job to do."

"According to whether old age has or has not a 'value' in the eyes of the community, and a part to play, society will become humane or bestial.

"It is not just a matter of consoling and entertaining the old by offering them some leisure occupation. It is that society desperately needs the services which the old are better qualified than the young to provide." ■

John A. Murdock is Associate General Secretary, Health and Welfare Ministries Division, GBGM. This article is adapted from a speech he gave to the American Public Health Association.

PEACE PREACHER IN ENGLAND

CHAD NEIGHBOR

Jean Hutchinson is a Methodist lay preacher, a former teacher and mother of three grown children. She has a home in the so-called "stockbroker" green belt around London but these days she lives in a trailer without electricity or running water in the flat countryside 60 miles north of London. Other aging trailers, tents, toilets made of packing crates, and a wood and plastic chapel/meeting hall also dot the site.

Called the People's Peace Camp, the site is located outside RAF Molesworth, a decommissioned air base without fences to block views of the heavy construction work going on inside. What makes the base of interest to Jean Hutchinson, her 20 fellow campers, Britain's growing Campaign for Nuclear Disarmament as well as the British government, the U.S. military and many others is that it is scheduled to house American Cruise missiles. The U.S. and British governments plan to install 64 of these accurate, 20-foot-long weapons, each 15 times more powerful than the bomb dropped on Hiroshima.

The Molesworth campers, along with activists at five other nuclear sites (including Greenham Common, the scene of large demonstrations by many women last December), feel the best way to tackle a "disastrous escalation" of nuclear arms is to live next door. There, they say, they provide a focus for the country's large but rather diffuse peace movement and for campaigns of "direct action," a British term implying civil disobedience.

Mrs. Hutchinson, a lay leader in the church for 32 years and peace campaigner since the 60s, sees the camps as an "affirmation of life in a place that's meant to be able to cause so much death." The soft-spoken native of Yorkshire has been arrested several times recently and expects to face serious charges as the government cracks down on campers.

Each of the camps has different backing—Molesworth was founded by religious activists, another by femi-

nists, and yet another by a group called Families Against the Bomb—but all stage vigils and mount symbolic blockages of base activities that have attracted up to as many as 6,000 persons. While admitting that their efforts might be characterized as David versus Goliath they claim nothing else presents a serious challenge to the deployment of missiles scheduled for December, 1983. The Labor Party is against the missile but is out of power and torn by wrangling. The Campaign for Nuclear Disarmament has dropped mass demonstrations (which had run up to as many as 300,000 people) in favor of local actions. Its officials admit that they see no signs so far of influencing the Conservative Party government of Prime Minister Margaret Thatcher.

The camps were ignored by the government at first but now are having pressure put on them. The oldest base, started outside the U.S. base at Greenham Common in September,

1981, has been dispersed and wrecked twice through eviction orders. Barred from erecting structures, the women there sleep under burlap and plastic bags.

A Shot Across the Bow

So far the Molesworth camp is intact, possibly helped by the fact that the local Anglican bishop argues its case before local governments. But "a shot has been fired over the bow," says Mrs. Hutchinson, with the plowing under of trees, flowers, and vegetables planted on the edge of the base.

The Molesworth campers, citing the teachings of Gandhi, operate "in God's good daylight." They inform officials of impending actions; the police in turn are polite and arrest trespassing protesters with reluctance. The camp's monthly vigil at nearby RAF Falconbury which, unlike Molesworth, has resident Americans, are low-key affairs. The police mark a line,



Jean Hutchinson (right) and other campers outside the Molesworth Peace Camp. Cruise missiles are scheduled to be placed on land behind them.



**"The best way
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Greenham Common was the site of large anti-missile demonstrations last December organized by women's groups.

which the protesters don't cross; they, in turn, block the entrance for a set but increasing period.

The campers feared that a planned and less ordered attempt to block the gates for a day would end this arrangement. But the police, when informed, responded: "How many people? Well, unofficially, there's not a lot we can do, is there?" Still Mrs. Hutchinson fears the worst.

The peace camps have named Mrs. Hutchinson and a handful of others as travelling representatives of the "direct action" wing of the nuclear disarmament effort. She has traveled to western Europe, America and even to Guam at the invitation and expense of local groups to talk about the camps.

While she feels that spreading the word about disarmament is important, she finds it a strain to be away from home. "The biggest pain I have is that my husband and I have to be separated for a long time," she says. An artist, he campaigns for the peace movement but "is not a community person," according to his wife. Other campers have made similar sacrifices, leaving behind families and careers in such fields as medicine and engineering.

Mixed Methodist Reaction

Ironically, Mrs. Hutchinson feels that her peace work has also cut her off from a segment of Britain's Methodists. She's been barred from preaching in

local circuits where she had long been a fixture. She was disinvented at short notice to one church where a RAF commander worships and participated in a service outside the building. To her dismay, a pastor at what she calls "the greatest Methodist church in the world" in the heavily black Brixton area of London has expressed coolness to her visits. On the other hand, several other ministers have made a point of inviting her to preach for the first time.

The U.S. Fellowship of Reconciliation, which sponsored Mrs. Hutchinson's trip to America, gives the camp regular checks to cover day-to-day expenses. U.S. religious activists are regular visitors to Molesworth.

Contacts with Americans are not limited to like-minded religious visitors. When the camp was new, many U.S. service personnel dropped by to see how the campers were getting along, then stayed for hours to talk. The campers say that black Americans have been particularly friendly. The campers stress that they are not anti-American.

Visits soon stopped because the U.S. military pointed out rules forbidding contact with domestic political groups. Officially, the U.S. military has little to say about its uninvited neighbors, tending to portray them as sincere but misguided. As one Air Force public affairs officer explained, "As guests in this country, we tend to

view the camps' future as a matter for the host government to deal with."

"The saddest thing that happened," said Mrs. Hutchinson, came when camp residents offered to make apple pies for Easter for service families. To broach the idea, they visited the home of a serviceman who had been friendly. He and his wife were dismayed to see them at the door and begged them to go away. The apple pie plan was abandoned.

The campers still encounter U.S. personnel at local pubs and inns, which are warmer than the campers' trailers and tents. Once they met a Black and a Puerto Rican who were friendly but suggested steering clear of issues but then kept bringing them up themselves and expressing fears about military actions. One of them rushed out, brought back his chemical warfare helmet for alerts, and plunked it down on the table. "It was almost as if he was pleading, 'I can't do anything, but maybe you can,'" said Mrs. Hutchinson.

Mrs. Hutchinson is prepared to keep trying. "It's no good being in it and have some stopping point," she explains. "And we just hope and pray that it will have some effect. It has to. Cruise missiles are such a belligerent weapon." ■

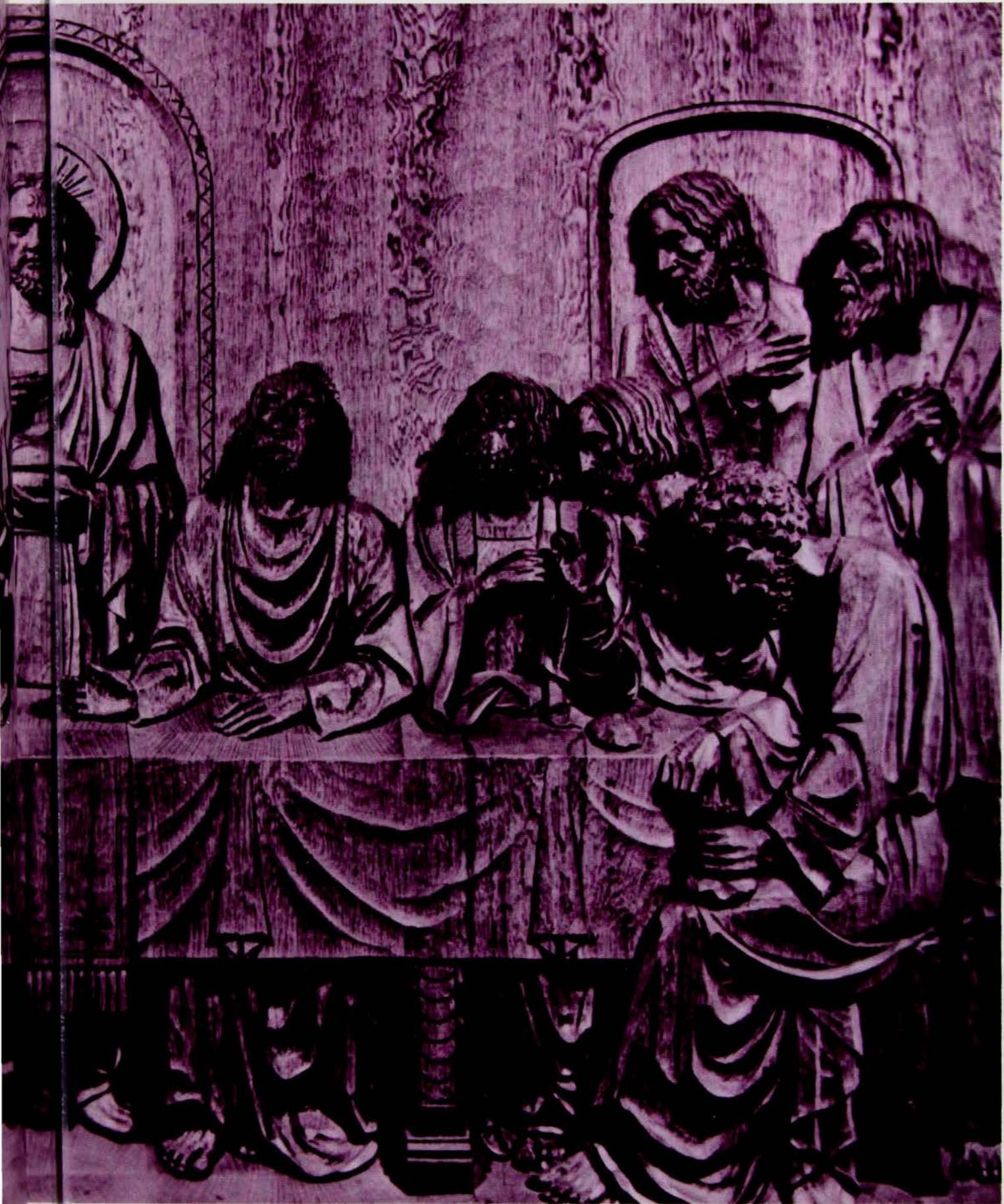
Chad Neighbor, a previous contributor, is a free-lance writer living in England.

"During supper he took bread, and having said the blessing he broke it and gave it to them."



The Last Supper, from a wood carving by Alois Lang, Chicago.

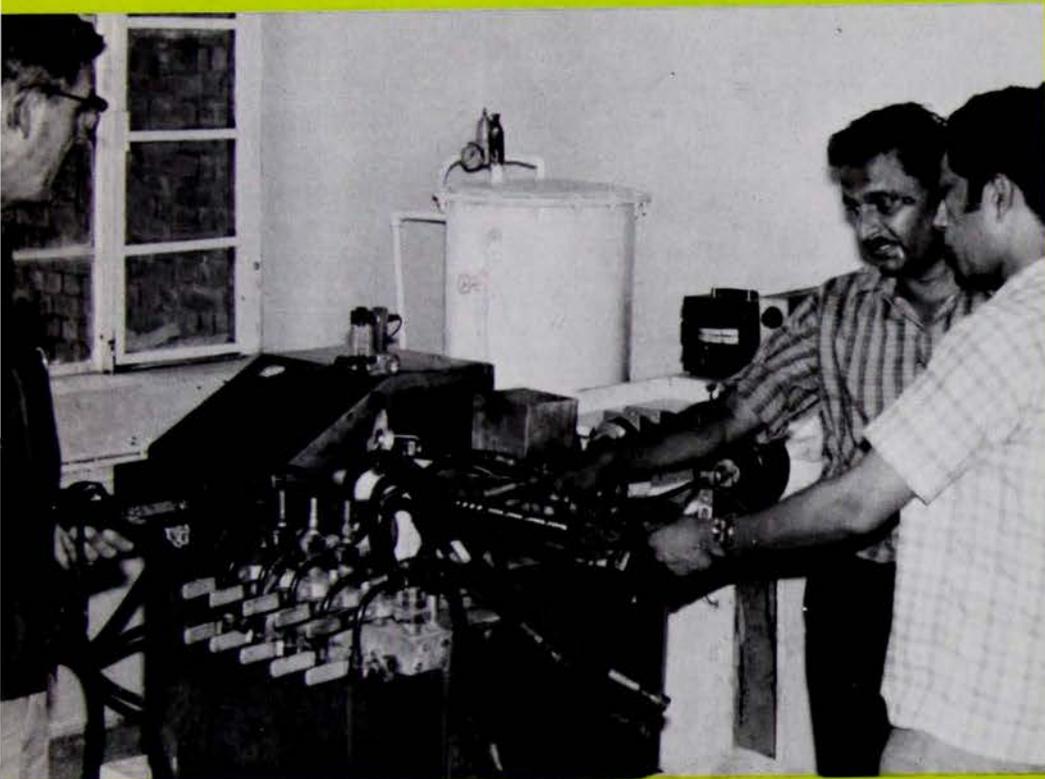
gave it to them with the words: "Take this; this is my body." Mark 14:22 (NEB)



RNS Photograph

Compatible Technology Survival or Services?

Doris Franklin



(Top) Robert Nave (left) inspects an extrusion cooker at the SPRA factory. All soy products are cooked on this machine. (Above) A village family.

The Church in India is the largest voluntary health agency in the country. It provides twenty-five percent of the total medical services in the nation. The critical problem it faces today is the struggle for the economic survival of its medical institutions and their commitment to missionary services.

Dr. Vivian Paul Erasmus earned his graduate degree in medicine from the Christian Medical College, Vellore, in 1973. He joined the staff of Clara Swain Hospital and worked with the hospital's medical department for three years. During this period what disturbed his conscience most was the observation that due to decreasing foreign gifts and subsidies and increasing cost of medicines and equipment, Christian hospitals, meant to serve the poor, were being driven to move towards income-earning devices for their survival. As a consequence, things were happening that a church-related institution could not fully justify:

More attention was being given to fee-paying patients thus pushing aside or simply eliminating the needy ones.

For the fee-paying patients more and better technology was being applied, creating a vicious cycle of increasing sophistication and higher cost of treatment. A Christian hospital thus becomes a private enterprise.

Sophisticated medicines call for specialization. One doctor who could handle a wider field is now being replaced with more specialists covering limited areas. This in turn pushes the hospital to get into experiments like "commissions" (a doctor is paid on a per patient basis so that more fee-paying patients are taken in as an incentive to that doctor).

The end result is a maximum number of fee-paying patients, longer stay in hospitals, and more sophisticated treatment which may not be necessary.



(Above) A leprosy rehabilitation center. (Below) A man prepares his breakfast.

Christian Hospital or Private Business?

Dr. Erasmus feels that this approach turns any hospital into a private business enterprise. For him the question is: Should a Christian hospital be in this kind of business? The answer is not easy, but there are alternatives which the young doctor has set out to experiment with in collaboration with Robert W. Nave, a former United Methodist missionary and the founder of Soya Production and Research Association (SPRA) at Bareilly, India.

Scarcity of food has been a long-standing problem in India. Added to that problem is the fact that most Indians are vegetarians and those who are not cannot afford animal foods. Seeing the great need for low price high protein food, Bob Nave started the soya processing factory. From food processing, the unit went deeper into research and experiment in variety and improved quality of products and their effects on the health of children and rural people.

Since both Clara Swain Hospital and SPRA, Methodist institutions in Bareilly, had many common concerns, they joined hands and started a community health program at Faridpur, a village east of Bareilly. Dr. Erasmus became deeply involved in this program. The plan was to take low cost health care into the interior village by charging lower fees at the Faridpur clinic. But once again the same problem crept up. Even low fees kept the desperately poor out, and free medicine made the poor feel that they were being given inferior treatment.

With the problem of economic survival of hospitals and clinics and the need for health care and service to the poor heavy on his mind and heart,

Dr. Erasmus went to England with the intention of working on his MRCP (Member of Royal College of Physicians). Robert Nave, who had sensed the deep concern in the young doctor, offered to help him financially if he changed the course of his medical pursuit. Dr. Erasmus complied with his wishes and joined the Ross Institute, London School of Hygiene and Tropical Medicines, London, from which he earned his Diploma in Tropical Public Health. He wrote his dissertation on "The Voluntary Health Agencies in the Third World: Service and Survival."

One Possible Solution

His research for the dissertation confirmed one solution he had been pondering. That idea was to create a large group of people in villages with purchasing power and let them decide the kind of health services they desired. His study made him observe that in countries where Gross National Product is high, life expectancy too is high and vice-versa. Similarly the rich nations have a low mortality rate and consequently enjoy longevity of life.

Also, according to Dr. Erasmus's assumption, there are two types of diseases in the world: diseases of poverty, like tuberculosis, diarrhea, dysentery, blindness and leprosy and diseases of affluence like malignancies, cardiac disorders, diabetes and Down's syndrome. There seems to be a definite relationship between health problems and economic growth.

Kitagawa and Hausser, under the auspices of the American Public Health Association, did a study on mortality rates in the social classes in the U.S. Their observation is that the difference in mortality rate between the rich and poor in one nation—the

United States—is the same as between the rich and poor nations. People in the lower economic strata in the U.S.A. have lower life expectancy, about 43 years, while those in the higher strata have a life expectancy of about 73 years. (India has a life expectancy of 43 years). This supports the hypothesis that diseases are not purely geographical or regional.

The British have recorded health data over a long period of time, hence it was possible for Dr. Erasmus to study the health status of England, Scotland and Wales over the last two hundred years. The records show that prior to the Industrial Revolution the nation had a high mortality rate and the diseases prevalent were the diseases of poverty. It was in the nineteenth century that the health problems shifted to diseases of affluence. Between 1750 and 1850 when the change was taking place there was little knowledge of modern medicines. The germ theory, antibiotics and specific chemotherapeutic agents were almost unknown. Therefore, it can be deduced that the change in disease patterns and



improved health could not have been the result of bio-medical technology. If this is the case then why is it presumed that high cost bio-technology can solve the health problems of the Third World countries today?

The biggest change that happened in the developed nations over the past century was the emergence of a large middle class. This resulted in lower inequality and better distribution of income and resources. This supports the argument that health care should



(Left) SPRA nutritionists teaching village women.

be inter-related with industry providing a purchasing power to a large segment of society. In the case of underdeveloped countries, this would be the rural areas. It is this possibility to which the church in India needs to gear the energy and resources it has allocated for development.

Reducing the Differential

In rural India there is no middle class. There are the rich land lords and the poor landless laborers and artisans. High urban migration of these people has transported rural poverty to the cities, resulting in mushrooming slums. This rural-urban migration could be stopped by reducing the differential in urban/rural incomes, providing employment to rural unemployed and underemployed, and introducing simple agro-based industries in villages.

SPRA is an agro-based industry, but it is too large to be imported to a village. Most rural industries fail due to handicaps in marketing, management, and technical services like repairs and replacement of equipment. For this purpose SPRA has the infra-structure. It has 40 sales representatives around the country, offices and warehouses in the key cities of Delhi in the north and Bangalore in the south, and 220 wholesale distributors.

SPRA was set up by the Methodist Church in India in collaboration with the Govind Ballab Pant University of Agriculture and Technology, which is 54 miles north of Bareilly. The Methodist Church in India owns eighty

percent of the company and twenty percent is owned by the G. B. Pant University. Dr. Erasmus is the General Manager of SPRA. In its first year of operation the company produced only ten tons of soya products and now it processes and markets 2000 tons annually. About 365 workers are employed, of whom seventy-five percent are Christian men and women.

Since SPRA has the technical know-how, its program can be scaled down to smaller and new technology for the village. For this purpose, Bob Nave, who is now residing in Minneapolis, MN., has set up an organization called Compatible Technology, Inc. (CTI). It is a registered charitable corporation. Its aim is to provide information, skills and technology to help overcome root causes of hunger and poverty. CTI was organized to find and put to use the technical know-how, research facilities, time, equipment and skills of individuals, organizations and corporations to help solve problems of hunger, poverty and development, especially in third world countries. A beginning in this direction has already been made. Fifteen workers of the General Mills corporation in Minnesota have volunteered to work with CTI. They give their own time, and the company is extending its research and lab facilities.

The program areas under research are formulation of foods, processing equipment development, energy resources and their development, refrigerated transport of perishable foods, education and training of rural people.

Some of the experimental projects are designing a small extrusion cooker for village use, developing a simple method for stabilizing rice bran to extract oil for human use (36 million tons of rice bran are used for cattle feed or non-food purpose), devising ways of preserving vegetables and potatoes by dehydration, packaging soya-fortified *chapatis* (unleavened Indian bread) and cookies, and similar products, to promote small co-ops and industries in villages.

What Is Compatible Technology?

For a technology to be "compatible", it must be concerned with a variety of sensitive factors. The setback in most of the experiments of development agencies is often due to transfer of accepted technology into areas where it does not fit. To be compatible means that whatever is done is in harmony with the environment, culture, national aspirations and basic needs of the local people. Programs should grow from the very soil those people live on and not be imposed upon them.

The concepts and experiments of CTI will take almost a decade to bring forth concrete results. Its projects are dynamic and have room for modifications and flexibility. What SPRA in India and CTI in Minnesota have set out to promote are rural agro-based industries to build a rural middle class with purchasing power.

In the past all Methodist institutions in India were service institutions because subsidies and generous gifts were available from the parent church in the U.S.A. This trend has gradually changed in the last two decades and now the Church in India is caught in a dilemma of the survival of her huge institutions and the growing need of more services to the poor.

Dr. Erasmus' faith is that the church still has the capacity and commitment to struggle with the question of survival and service of her institutions. His dream is to help it fulfill this capacity. Dreams are seedlings of reality and the joint venture of SPRA and CTI is a sprouting seed. ■

Doris Franklin, an Indian Christian journalist, has recently returned to India after a year serving as a person-in-mission at GBGM headquarters in New York. She is now a contributing editor of *New World Outlook*, based in Lucknow, India, where she is editor of the *Indian Witness*.

CHURCH UNITY AND CHURCH COUNCILS

Geoffrey Wainwright

Unity is part of the Church's vocation. It is one of the notes we confess of the Church in the Nicene Creed: "We believe in *one* holy catholic and apostolic Church." As with the other three notes of the Church, we do not at present achieve that character perfectly. Yet we are inescapably called to come as close as we can to unity, just as we are called to the fullest possible expression of holiness, catholicity and apostolicity. The aim and purpose is God's kingdom, and there God's people will undoubtedly be one. Meanwhile it is our joy

and obligation to pray and work in that direction.

The unity to which we are called is *visible* unity. That is implied by the major Christian doctrines of creation, incarnation, and sacraments. The Christian faith is not disembodied. We are in the thick of God's material creation which has a spiritual value. Correspondingly, the unity of the Church has to make itself seen in all spheres of the Church's life and activity—in matters of faith and doctrine, in matters of sacramental sharing, in matters of church order, in

matters of evangelism and mission, in matters of service to humanity. Some people sometimes talk as though one didn't need visible unity, as though there were such a thing as spiritual unity that one could have without visibility. I believe that not to be the case. Of course, formal unity would be a sham without unity in heart and mind. But the alternative to visible unity is not spiritual unity: the alternative to visible unity is visible disunity. Insofar as the Church is not seen to be united, it is seen to be disunited. And that is an obstacle to the world's



The historic visit and embrace between the Orthodox Patriarch of Constantinople and the Pope marked an openness after centuries of hostility.



(Top) The opening of the Nairobi Assembly of the World Council of Churches. (Right, top) Representatives of many churches, including Billy Graham (right), attended the enthronement of the Archbishop of Canterbury. (Right, below) Pope John Paul II and the moderator of the Church of Scotland talk together during the papal visit to the U.K.



coming to believe in Jesus Christ (John 17:21).

Continuing at Loggerheads

Sadly, the Christian people, as a matter of historical fact, have lived in *division*. Sometimes cultural factors played a part: the great split between the Eastern and the Western Church, conventionally dated in 1054, was preceded and followed by a cultural growing apart between East and West. Acquiescence in such causes is due to a lack of love, and is therefore sinful. Even where matters of truth are at stake, separation should be only a last resort: the price of the Reformation has been heavy among both Catholics and Protestants.

Saddest of all are the cases where, as with the Wesleyan revival, attempts at spiritual renewal have, despite their partial success, involuntarily led to division: both Anglicans and Methodists have been depleted by the separation. Understandable, inevitable, and even justifiable as particular divisions may have been, the sight of Christians continuing to live at loggerheads with one another, or even pursuing their lives in mutual isolation, is a counter-testimony to the gospel. For the gospel is a gospel of reconciliation. The truth can only be spoken in love (Ephesians 4:15).

How we move towards overcoming inherited and persisting divisions will partly depend on the *account* we give of this existence of the Christian people in divisions running counter to their calling to unity. There are two main lines of interpretation, and any number of variants in between. But none of them can be satisfactory, since they are all trying to explain a situation which goes against the true nature of the Church. The first line is associated with the name of Cyprian, bishop of Carthage in the third century.

Cyprian held that the Church is and remains visibly one; and if there is division, then the party in the wrong is simply cut off from the Church and falls into an ecclesiological void. It may go through the motions of baptizing and celebrating the Lord's Supper and doing other Christian things, but these are really empty charades. The Orthodox and the Roman Catholics—in mutual exclusion!—have remained closest to this position; but even they have not been able to maintain it in all its strictness. It fails to recognize that right and wrong, truth and error, have rarely been so easily apportioned in

disputes among Christians; and it misses the living reality of Christian values even outside one's own community.

A Co-existence, More or Less

At the other extreme stands what may be called the "liberal Protestant" model, which is very strongly in evidence in the U.S.A. The Church is somehow considered to be composed of denominations which can more or less happily co-exist with one another in a kind of semi-cooperative, semi-competitive situation dignified by the name of pluralism. Historically, I understand how this came about; and as a person born and bred in Europe, I do not forget that many people came to this country to escape from certain unsatisfactory features of European church life. Moreover, they came from different parts of Europe, so that even within a single confessional family (for example, the Lutheran), they were not able to communicate linguistically.

But I do not think the churches can justify living in continued sacramental separation, joined only by ties that can be made when convenient and abandoned when inconvenient. The implicit model of the Church appears here to be that of an aggregate of all the denominations, as though one could arithmetically add up the various bodies and arrive at the Church. But the Church cannot be achieved quantitatively. To the Church's calling belongs a qualitative unity in life and truth, which is what the "Cyprianic" model stood for.

The modern ecumenical movement has been made up of people coming from both sides, convinced of the sinfulness of stubborn division, of the graciousness of God in spite of our divisions, and of the needfulness of our reconciliation into a fuller unity. Many of the early leaders were American. Their views were largely typified by the bishops of the Protestant Episcopal Church who, at their Chicago council in 1886, called for an "organic unity" based on "a common faith and order" in matters essential to the Christian identity, and also declared that "in all things of human ordering, relating to modes of worship and discipline, or to traditional customs, our Church is ready in the spirit of love and humility to forego all preferences of her own."

After various preparatory phases, the World Council of Churches finally came into being in 1948. At its Central

Committee meeting in Toronto in 1950, the WCC declared that it had no intention of becoming a "super-church"; it was simply an *ad hoc* instrument by which the churches helped themselves towards the unity they were seeking. Nevertheless, the member churches have experienced growing fellowship together over the last thirty years and have come ever so subtly and slightly to modify their understandings of unity and the roads towards achieving it.

Local Unity—"All in Each Place"

The classic description of unity was given at the New Delhi Assembly in 1961 and centered on the local church: "all in each place". Already then, however, it was recognized that each locally united church would need to recognize others across space and time. The Nairobi Assembly of 1975 spelled out some of the connections that would have to be made. It envisaged a "conciliar fellowship" of local churches, truly united in themselves, and maintaining among themselves "sustained and sustaining structures" which would enable them to decide and act together when necessary. It is very important that local unity remains the heart of the

matter; but it is now clearly recognized that the local churches, when truly united, will require linking relationships at different geographical levels with other locally united churches.

The first church union in the era of the WCC, and one which remains for many people the inspiring example, was the Church of South India, formed in 1947 by Methodists, Anglicans, Presbyterians and Congregationalists with a unified structure of governance and a single "Book of Common Worship". In the U.S.A., the Consultation on Church Union started off with a similar vision. After several frustrations the immediate goal has now become more modest, and the first aim is a "covenant" of mutual recognition among the participating denominations. Ultimately of greater significance, it seems to me, will be the success of various pilot schemes—"generating communities" and "interim eucharistic fellowships"—which have been sponsored by COCU in different parts of the country. For these operate at the local level, and it is here that questions of unity and disunity are at their sharpest. My own eventual vision would include a unified network of rather small "dioceses," "districts," or "areas," each having a unified structure of



Episcopal bishop William A. Dimmick worships with the Benedictines at St. John's Abbey in Collegeville, Minn.

governance presided over by a bishop or a bishop-in-council, and each having a number of "parishes" which respected continuing spiritual or cultural traditions.

Changes at the National Level

That would imply the gradual surrender of governing denominational structures at the national level. It is that implication which causes many to shy away from plans of organic union including several participants and with a focus on the local level. They have turned towards "bilateral conversations," each with Roman Catholics as the favorite partners in dialogue. While the (rather late) entry of the Roman Catholic Church into the modern ecumenical movement is very welcome, the danger is that a long-term prospect of "union with Rome" at the world-wide confessional level will hold up the more urgent task of multilateral local unity.

I would much rather see the episcopal conferences of the Roman Catholic Church stretching to the full the recognized principle of "subsidiarity," whereby Catholics at local, national and regional level would enter into the closest possible unity with other willing Christians; and, far from severing their own ties with the Church of Rome, they would bring other locally united churches into closer communion with that historically unique see.

What, then, should happen to our denominations? I do not think the typically Lutheran answer is adequate, when it talks of "reconciled diversity". To leave denominational structures intact would be to avoid the difficult question of doctrinal and pastoral authority. In cases of conflict, where does the binding decision reside? Within a truly united Church, I can only see our denominational patterns persisting—in an ecclesologically less authoritative way—as the carriers of spiritual, liturgical and theological traditions with which God has blessed the Christian people *in spite of* their schisms. They would function rather as "religious orders" now do within the Roman Catholic Church. I say this as a convinced Methodist, whose Christian faith has been shaped more by the Wesleyan hymns than by anything else, and who remembers the horror in which Wesley held "separation" in any but the most compelling matters of truth.

Three Steps to Take

What should we do meanwhile? I will answer at three levels. First, we should preserve and increase our unity within our Methodist Church and in the Methodist family as a whole. On the whole, twentieth-century Methodists throughout the world have a good record for *internal reunions*. Nor do we want to find new issues dividing us.

Second, we should in the U.S.A.

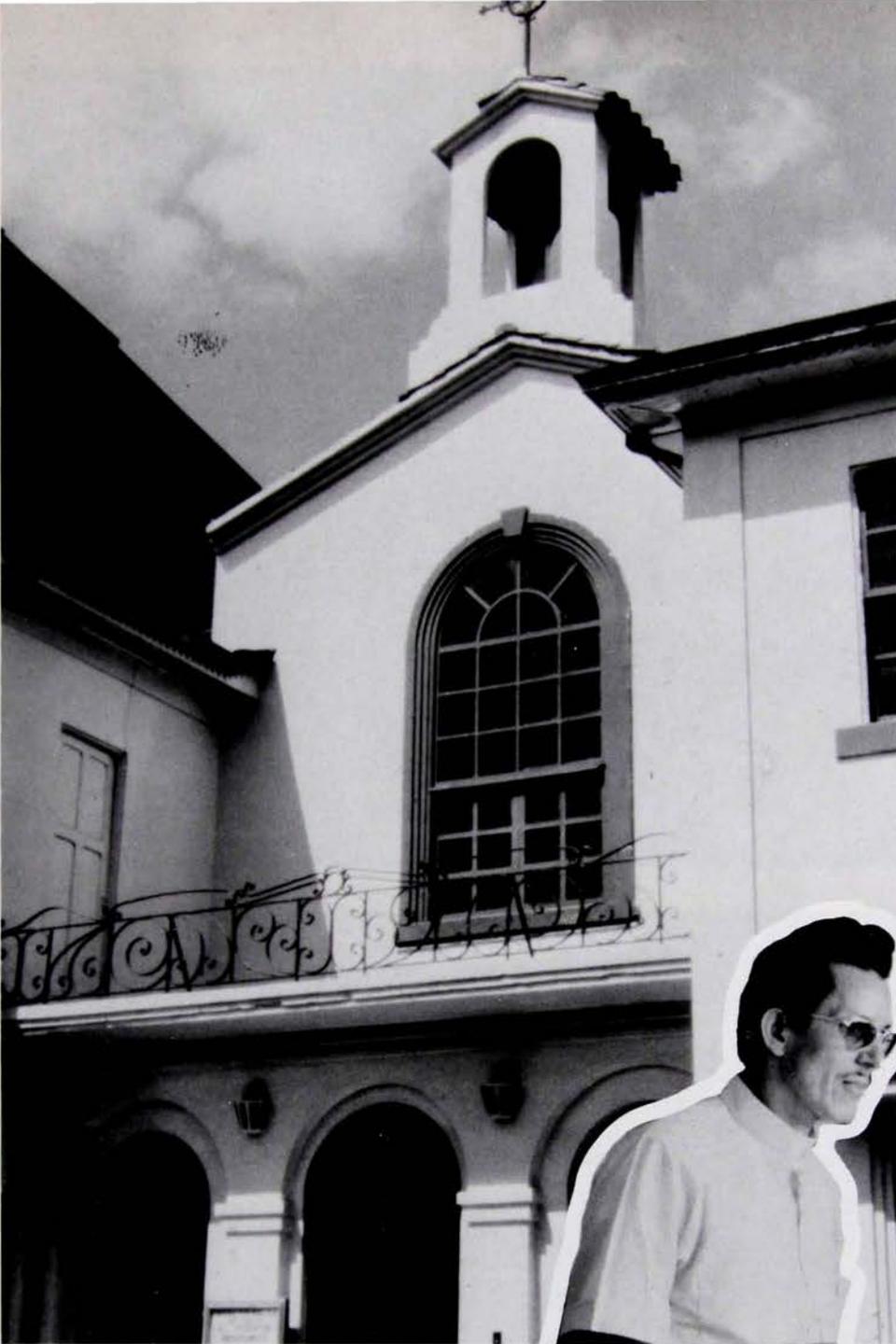
support and accept the proposals of COCU, in whose workings the various Methodist Churches have invested much energy. These offer a way towards local unity which is honest, even if not the only conceivable one. In an age of eschatological urgency, we cannot afford to dally.

Third, we should continue to develop the wider fellowship which the National Council of Churches and local councils make possible, even where there is no immediate prospect of organic unity. In strict theology, such "councils" are only *pre-conciliar*; but they are getting us used to the process by which, one day, the councils of a truly united Church will be able to speak and act with authority for the Christian people as a whole. In my view, it is particularly important to maintain and develop the collaboration between the Protestant Churches and the Orthodox Churches at the level of the World Council, the National Council, and local councils. There is a depth, continuity, and universality about Orthodoxy which liberal Protestantism in particular badly needs if it is not to be "carried about with every wind of doctrine" (Ephesians 4:14). ■

Dr. Geoffrey Wainwright is Roosevelt Professor of Systematic Theology at Union Theological Seminary, New York. This article is a condensed version of an address he gave to the United Methodist delegation at the meeting of the National Council of Churches in New York last November.



WCC general secretary Philip Potter preaches in East Germany at the opening of a Council Central Committee meeting.



A TRIPLE TREAT TRIP TO COSTA RICA

TEXT AND PHOTOS
BY DONALD E. STRUCHEN

When funds are limited and travel costs high, it becomes more difficult to justify the holding of some meetings, particularly when they are held in another country. However, when the Fellowship of Conference Mission Secretaries of the Southeastern Jurisdiction held its annual meeting last November in Alajuela, Costa Rica, at least three significant things happened to make the cost of the meeting insignificant.

First, they accomplished their business of planning and developing jurisdictional mission activities. Secondly, they became acquainted with other Christians and numerous mission projects. Thirdly, relationships were formed—and improved, friends made, plans proposed, new ideas born, and mission awareness so stirred that those who participated returned home with greater motivation to perform their tasks as mission leaders.

Acting Bishop, Rev. Samuel Calvo (above) pastors Templo El Redentor, largest Methodist Church in San Jose. Mission secretaries (left) conferring over coffee as they develop closer working relationships include: (l-r) Jerry Maddox, Alabama-West Florida; Jim Benson, Mississippi, and Carlton Carruth, South Georgia.



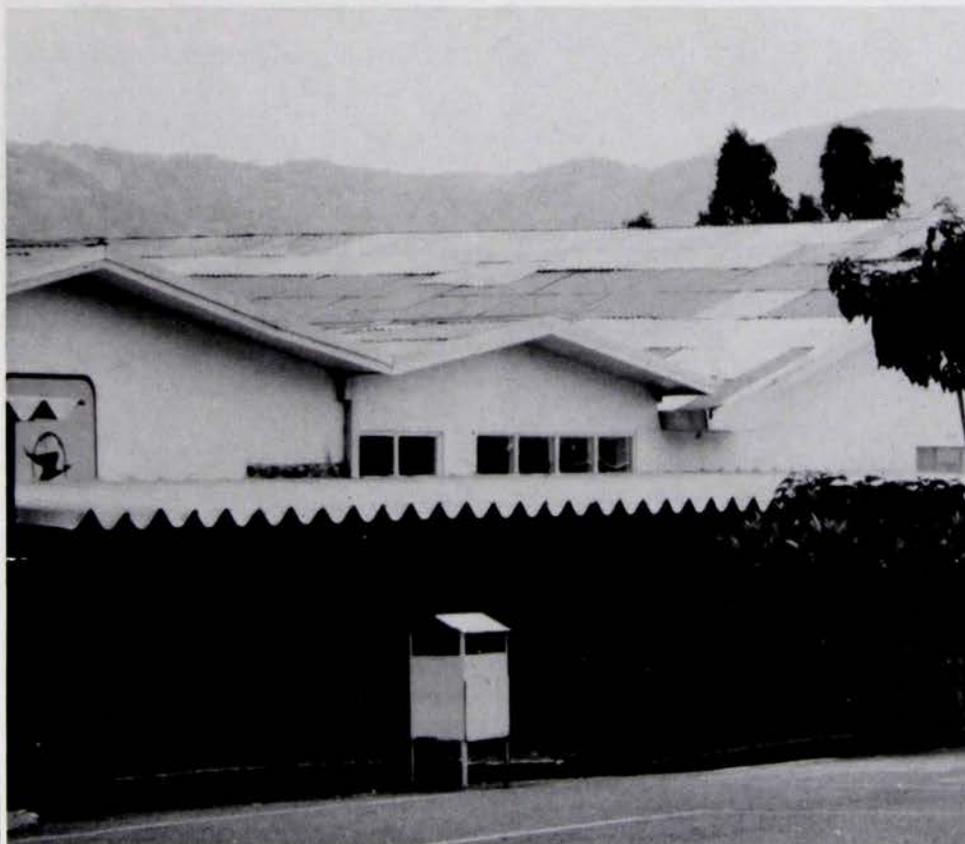
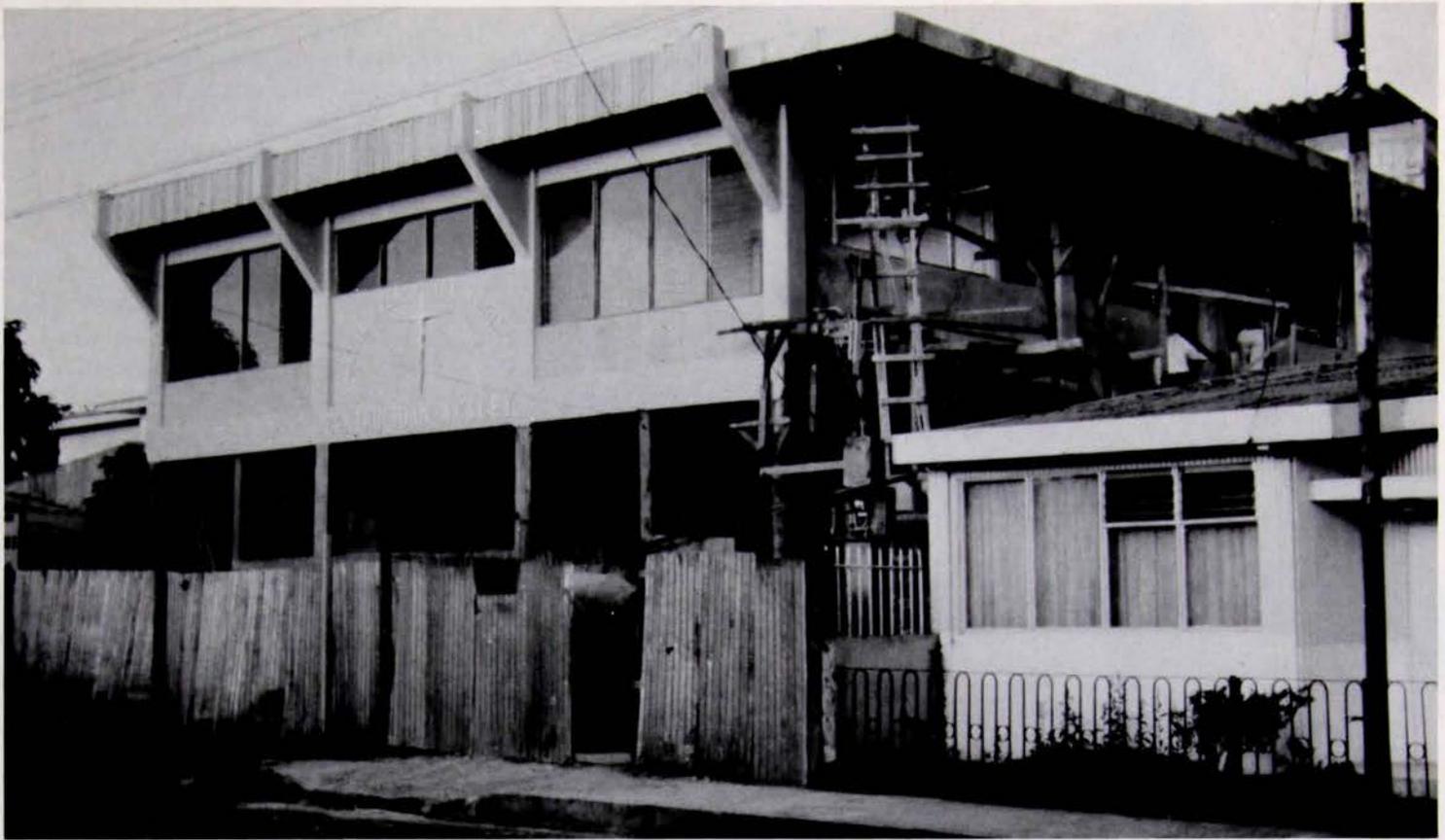


Meetings were held at the Alajuela Training Center, which is jointly owned by the churches of Costa Rica and Panama and located only a few blocks from Alfalit, an interdenominational program for the preparation and publication of simple literature for the newly literate and for the promotion of literacy, adult education and development—a kind of work helped along by World Service funds.

Costa Rica, a Central America country only slightly larger than West Virginia, has a tradition of democratic government (where voting is compulsory) that is rare for Latin America. Its literacy rate of over 90 percent is unusually high for the region as well. Stretching from the Caribbean to the Pacific, Costa Rica is home for some 2.2 million people.



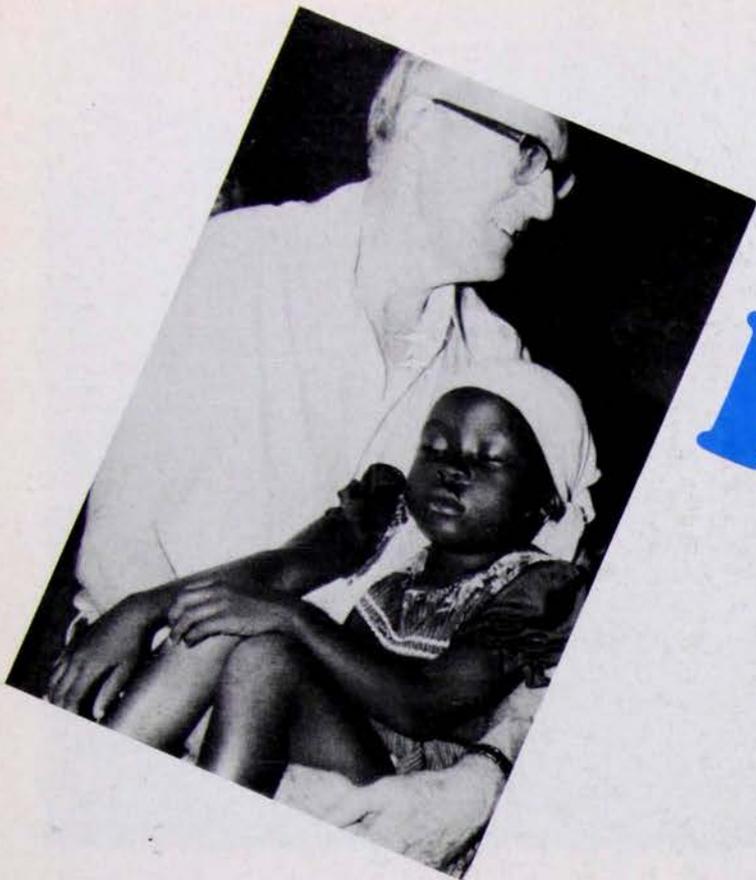
On edge of the Irazu volcano crater (top) as they "cement reconciliation relations," are (l-r) SEJ staffer Rev. Israel Rucker; General Board of Global Ministries staffer Rev. Donald E. Struchen, and Rev. E. S. Furr, Conference Council Director, North Mississippi Conference. Rev. Tom Curtis, Volunteer in Mission coordinator for the Jurisdiction, and Rev. Ray Chamberlain (above) discuss proposal during a break between the sessions.



Church and business offices under construction (top) in San Jose will serve as headquarters for the bishop and other church officials. Project has been aided considerably by local workers and work teams of volunteers from the SEJ. Jurisdiction work teams may also help build a new school to replace overcrowded Colegio Metodista (above).

Methodist work in Costa Rica began in 1918. A Costa Rica district was organized in 1921 and, with Panama, its neighbor to the east, Costa Rica became part of the Central America Provisional Annual Conference in 1940. In 1973 it became the autonomous Evangelical Methodist Church of Costa Rica. Today it has some 1,000 members in two districts.

Through the General Board of Global Ministries United Methodists support the Methodist Church of Costa Rica by providing the services of six missionaries, a \$14,000 annual grant for program and \$3,000 annually to the Latin American Biblical Seminary. Other assistance is provided through Advance Specials and from Women's Division funds.



PENINSULA CONFERENCE REACH

Winston H. Taylor

When church members see first-hand how hard Africans are working with few resources, how young Haitians are learning better ways to raise food, or how Appalachian children need care for growth and learning, these members go home to show and tell what they have found their church is doing and can do. They become missionaries in reverse.

That happened in the summer of 1982 to some 40 persons in the Peninsula Conference of the United Methodist Church, and they have begun sharing their enthusiasms and hopes with their fellow United Methodists.

Those who went hundreds of miles away are not the only ones who searched. Many more explored their

own neighborhoods. Both groups learned more about themselves, their churches, and their neighbors.

An effort which began as an idea for supplementing conference agencies' budgets burgeoned into a long-term stewardship thrust aimed to increase giving, advance the ministry of the local church, and to give "flesh and blood" to funding.

They call it REACH.

When the original idea for REACH got side-tracked by a pension crusade, the conference Council on Ministries decided something greater was needed, so it gained conference approval for a stewardship effort with a staff director limited to two years.

Peninsula Conference has traditionally paid its World Service apportion-

ment in full, and more than 90 percent of its churches have also paid. But they have done little for the Advance, so the Council on Ministries director, the Rev. Felton May, and the COM Committee on Education and Cultivation petitioned the Council to extend the appeal of REACH to "missional treks."

Getting Around a Mission Field

In order to give church people the opportunity to hear from someone they knew, or who was at least close to home, the Council sought ministers and lay people who would take a week or two out of their summer to spend in far-off places, getting both their heads and their hearts (and sometimes their



(Top) Trekker Don Lyon, a retired chemist from Delaware, carries a Liberian child. (Above) After pouring concrete for the foundation of a building in Sierra Leone, trekkers scratched their names in it.

hands) around a mission field.

It wasn't hard finding people willing to go to Africa and pay their own way or be helped by their congregations. In fact the 30 who went on what was called Trek I were a few more than the ideal number for visiting missions, because of logistics. They included the Washington Area's Bishop D. Frederick Wertz and COM director May, who led the groups into Liberia and Sierra Leone for two weeks. They included both retired people like Wilmington's Don Lyon and colleagues like Karl Thomas of Millington. There were ministers (7) and lay people (23), men and women, housewives and nurses and teachers.

There were fewer in the two treks known as Trek II. One, to Haiti, had three ministers and one layman and was led by the Rev. Con Clendaniel of Tilghman; the other, to the Red Bird Missionary Conference in Kentucky's Appalachian region, had five persons led by the Rev. Dan Walker of Federalsburg, chair of the conference Committee on Education and Cultivation. Both of these were one-week journeys.

In all cases, the assignments were similar—meet the people (leaders and followers), see them at work, worship with them, sense their needs, hear their stories, get the picture in your head and on film.

In only two instances were the trekkers able to engage in work with their hosts. In PaLokko, Sierra Leone, they worked alongside local people to lay the foundation for a new building at a camp. They carried large stones for a bottom layer, then mixed and toted heavy tubs of concrete for the foundation wall. Also in Sierra Leone, several medically trained trekkers assisted in nursing procedures for three days at Faiama and Manjama.

Before the travelers left home shores they had the benefit of appearances on the Peninsula by the two bishops they would see again in Africa, Arthur Kulah of Liberia and Thomas Bangura of Sierra Leone.

A Profile of the Local Church

On the home front, it was the same but different. Each church was asked to take a few days during the summer to take stock of its surroundings within a five-mile radius, to meet community leaders and residents, to determine the felt needs of the area, whether evangelism or education or housing or other. In several instances, two or

(Top) Bishop Wertz (in cab of truck) visits an agricultural project in Liberia. (Center) Marian Kehleah (center) heads the school of nursing at Gbarnga, Liberia. (Bottom) Rundown housing within the Peninsula Conference is also a concern of REACH.



“They became missionaries in reverse.”



“Both groups learned more about themselves, their churches, and their neighbors.”



Children find both education and play at Neighborhood House in Wilmington, Del.

more churches within a community combined their fact-finding and planning endeavors.

This was Trek III, which spread out across Delaware and the eastern portion of Maryland, one of the church's oldest conferences but one of the smallest geographically.

The aim was to develop a profile of the local church and its area through self-study, interviews, census data and information provided by the General Board of Global Ministries. The profile detailed each church's environ-

ment—housing, schools, transportation, growth, relationships to other congregations, religious services and community activities, attendance and giving patterns—as well as its major problems and potential. Then community needs and congregational concerns were to be matched.

Regardless of whether the trek was in Africa, Haiti, Kentucky or Delaware, the procedures for getting the job started and done were similar—determine the needs, set identifiable goals, set up budgets.

Because a basic concept of REACH involves coordination with the denomination's current missional priority on Strengthening and Developing the Ethnic Minority Local Church, with the five quadrennial special programs and with conference program objectives, each project is screened to assure that it contributes to one or more of these goals. Many of the individual projects are Advance Specials.

Based on what they saw and experienced in places as diverse as Wilmington, Del., and Monrovia, Liberia; Snow Hill, Md., and Yonibana, Sierra Leone; Henderson Settlement, Ky., and Port-au-Prince, Haiti, the trekkers put in requests for REACH money for such things as chicken incubators, seeds, medical supplies, scholarships, programs to build racial goodwill, materials to erect buildings, programs to care for senior citizens and for children, for youth evangelism and emergency housing.

They run a gamut from evangelism of various types to providing generators for hospitals. The idea is to serve wherever there is need for Christian involvement.

Not all of the requests, however, are for money. Churches have been asked to collect old hymnals (1930 Methodist version), cloth and craft supplies to ship to Africa. One group hopes to establish non-profit outlets across the conference for wood carvings from Liberia, to provide income for people there (especially those in rehabilitation training at a leprosy center).

Another element on the home scene was the referral of some community needs to other agencies who are better equipped or more appropriate for providing answers.

Conference agencies are still in the picture, including scholarships for Wesley College and seminary students, new programs for the elderly at two retirement homes, and a new retreat center. There is also a computer

system for the conference council and the four districts, to enable quick assembling and analysis of data from the churches for closer work together.

Establishing Its Own Goals

After a year of stewardship training and guidance available through REACH director, the Rev. Howard Walseman, each congregation was to establish its own stewardship emphasis and determine its own goals in being part of REACH. While there are conference priorities, there are no apportionments or “fair share” goals and a congregation may designate individual projects as it wishes.

While there were some 125 projects listed in September, 1982, others can be added, especially in the Trek III segment related to the Peninsula as needs develop or are recognized. Current ones range from specifics such as \$100 for a scholarship to \$150,000 for a building loan fund.

The REACH emphasis will last through 1985. Rev. Robert O'Kelley Wallace of Wilmington, chair of the REACH committee, has urged that the effort “goes beyond profession . . . to practice; beyond saying . . . to doing; beyond creeds . . . to deeds.”

What does the conference membership think of all this? After establishment of the REACH concept by the 1980 annual conference session, the missional treks and other aspects gained approval in June, 1982. At a special conference session in September, 1982, after seeing pictures of what the trekkers had seen and hearing testimonies from several of them, the members voted the requests for a \$2.1 minimum goal and a \$3 million challenge goal with few questions asked.

As the group left Africa, Bishop Kulah reminded them that they had been sent to Liberia by the Peninsula Conference but that intensive involvement had made them part of Africa. So now, he said, he was “sending you to share and teach as missionaries, making you twice sent and twice blessed.”

As missionaries in reverse, the trekkers and their ever-present slides have been fanning out across the Peninsula to tell the story, to try to engender in others some of the enthusiasm and commitment they feel. ■

Winston H. Taylor, a long-time newsman and executive for United Methodists Communications, is a free-lance writer in Washington.



Ann Rader Pfisterer

For months now, the National Division has claimed prime reader space in the religious publications of our denomination. A Harris Poll would no doubt support the assumption that among the readers of our constituency, awareness of the National

Division of the General Board of Global Ministries is at an all-time high.

When I reflect on that fact and recall the number of ministries and mission projects (more than 2000) to in which we are engaged or to which we relate, the sadness runs deep. The focus on lack of adequate consultation prior to funding justice ministries in Holmes County, Mississippi, has been a costly learning experience for the Division, the North Mississippi Conference and the entire church.

The good news is that bridges of understanding are being established. My hope is that, a year from now, the same journalists who have been continually at our doors will come back to ask us how we are the church together, engaged in the struggle for racial justice, dignity and equity in Holmes County and in North Mississippi.

This struggle belongs to the entire church because it is an expression of faith which flows out of the proclamation and witness to the saving grace of Jesus Christ. The National Division is mandated by the General Conference through the General Board to develop national mission strategies and programs to lead, enable and resource the church in the 50 states, Puerto Rico and the Virgin Islands. We look upon consultation as a means of mission education and, where possible, mutual involvement in the mission task. That task is diverse and challenging.

There is new enthusiasm across the

church for growth. Statistics show we are losing out on the percentage of the population who are United Methodists. Churches in rural, suburban and inner city settings are ripe for revitalization. There are strategic places for new congregational development. Interest is mounting and annual conferences are setting goals.

Resources for congregational development and redevelopment have historically been offered by the Division. Our focus is on the development and strengthening of congregations as centers of Christian mission. To respond to renewed interest, the Congregational Development Program Unit has reorganized for clearer structural channels to annual conferences requesting services. Eleven conferences have conference development studies going on under field staff leadership. Church Extension field staff have provided ongoing consultation with local churches leading to the granting of 30 loans and 60 conditional donations in the past year.

New promotional efforts of the United Methodist Development Fund are netting new investors. These low interest first mortgage loans are an attractive way to promote and support the mission of the church. At last count 65 loans are pending.

Architectural services have gained new importance as energy costs continue to claim too much of the operating budget in the local church.

Ethnic minority congregations are developing more rapidly and are the prime growth factor. Mission history has come full circle recently through consultations with leaders of the Korean Methodist Church. One hundred years ago our church sent missionaries to Korea. Within weeks, the first group of Korean clergy missionaries will arrive in the U.S. They will become pastors in the rapidly growing Korean population within our annual conferences.

The needs of our ethnic constituencies are both historic and continuing priorities within the Division. Staff of Parish Ministries Program Unit service a large number of annual conference/district concerns growing out of both rural and urban problems. Along the Mexico-United States border, conference agencies are reporting creative ministries, networking of interests and resources.

A survey developed in the Office of Ministries with Women in Crisis has given inescapable evidence that battering, verbal abuse, incestuous family relationships and abused children are

not only in secular society but within our local church membership and leadership. The economic crisis has worsened cases of abuse in every category. The rise of alcoholism in women demands national resources.

I see mission personnel as one of the most pressing and far reaching needs of a national mission strategy. Wouldn't it be great to have a national cadre of persons for deployment to special tasks? We have such persons in the US-2 program, church and community workers, community developers, deaconesses and home missionaries. Do the members of your church know of these opportunities for mission service?

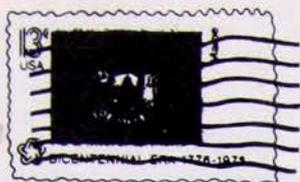
My hope is that lay people will take up the mantle of recruitment for the sake of the Kingdom. We need ethnic minority persons in all categories of mission personnel. As a denomination we need to make resources available to sustain a much larger mission force. Agencies and institutions could use more persons on their staff to serve their communities and extend life changing opportunities to countless numbers of persons.

I recall an early December meeting in Memphis, Tenn. Executive directors of agencies and institutions, chairpersons of local boards of directors, board members, conference presidents and other district and conference officers of United Methodist Women, conference council directors, numbering over 300 participants came together to seek new ways to face the current economic crisis precipitated by cut-backs in federal funding and increased demands on agency and institutional services. Despair would legitimately have been the prevailing climate, but creativity and hope were illustrated time and again in a variety of ways agency staff and local boards are working to insure services to their communities.

There is so much more to share: Ways in which the Division is mobilizing to respond and ways in which responses have already been made to the economic crisis. The Hunger-U.S. Advance Special is a way for you to become involved.

Serving the connectional church is both challenging and rewarding. We seek to serve the present and plan for the future in the confidence that God holds both the present and the future and will give us a future to hope in.

Ann Pfisterer is president of the National Division, GBGM.



LETTERS

Non-violent Network

Thank you for your November article on "Richard Steele: A Christian Conscience in South Africa." Perhaps your readers would be interested to know that Richard Steele was able to leave South Africa and spend time in Europe at the international headquarters of the Fellowship of Reconciliation where he received orientation and training into the work of the peace movement.

From there, working through the International FOR and Servicio for Liberating Action in Latin America, Richard was able to visit South America and make contact

with the non-violent movement on that continent, especially in Brazil. He then came to the United States and, under the auspices of the American FOR and the Mennonite Central Committee, made an extensive itineration across the United States, traveling, speaking and becoming acquainted with the work of the churches and the peace movement here.

He spent the past summer in a non-violent community in Wisconsin and is now enrolled in a Mennonite seminary in Elkhart, Indiana.

Since its founding in 1914, the Fellowship of Reconciliation has had a particular concern for the rights of conscientious objection. Although the FOR branch in South Africa has been officially terminated, as has its subsequent work through the Christian Institute, we are able to maintain active contacts with the non-violent network in South Africa.

Richard Baggett Deats

Executive Secretary, Fellowship of Reconciliation, Nyack, New York.

A More Interesting Reference

Your article *The Church and the Runaway*, in the December issue started with a literary reference to *Huck Finn*. It could have started with a more interesting reference to the time that Jesus ran away from his family. He rejected his family and was not found for a couple of days. He responded to his mother's concern by disowning his father with, "I must be in my father's house."

However he subjected himself to them for the time but many of his later teachings were negative toward families. His extreme word was "hate".

You could list the references: Luke 2:43, Mark 3:31, Matt. 12:46, Luke 8:19, Matt. 10:35, Luke 12:51, Matt. 19:29, Luke 14:25, Matt. 10:37, Matt. 8:19.

George Eldredge
El Cerrito, CA.



BOOKS

THE WORD REMAINS: A LIFE OF OSCAR ROMERO, by James R. Brockway. New York, 1982: Orbis Books, 241 pages, \$12.95.

The life, ministry, personal witness, preaching and words of the assassinated martyr of the Roman Catholic Church in El Salvador, the late Archbishop Oscar Romero, have attracted a great deal of attention worldwide. During his short-lived ministry as the pastoral leader of the strife-ridden Salvadorean nation, he attracted a lot of notice because of his courageous stance on behalf of the persecuted and oppressed of his land.

On March 24, 1980, what had become a constant threat happened. During a mass celebrated on behalf of a friend at the community of Santa Tecla, while he was standing behind the altar for the Offertory, a shot rang out and a new martyr joined the ranks of other men and women who throughout history have shed their blood witnessing to the gospel of Jesus Christ. Since then his ministry, his words, his violent death, have been the inspiration for many eulogies, biographies, essays and relection. Various collections of his homilies and pastoral letters have been published in several languages.

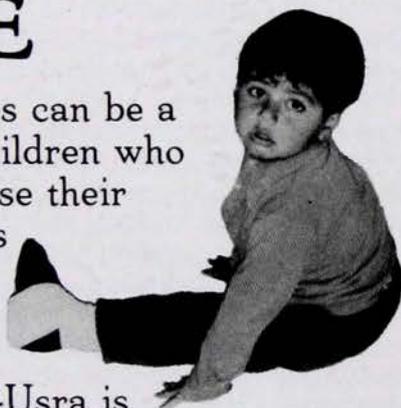
This book, whose title is a direct quotation from one of Romero's homilies, is the latest one and the most thorough, complete and detailed. Written by a Jesuit priest with long experience in the affairs of the church in the region, this book provides the reader a detailed account of Romero's life. Brockman spent months

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interviewing people knowledgeable about and witnesses of the events, those who had personal contact with the archbishop and his closest advisors, and researching all the available evidence, including Romero's personal diary. He has written a well-documented, highly intense and personal narrative, both of Romero's life and work and of the events leading to the assassination.

The book is divided into various chronologically-arranged sections. It begins with Romero's installation as Archbishop of San Salvador on February 22, 1977. The nation was in crisis and his appointment had been received by many with great apprehension and doubts, because of his previous conservative stances and attitudes. It ends with his burial, the final celebration of what turned out to be an uncompromising and courageous prophetic ministry. The service became a massive tribute of thanksgiving for his life and witness; a public condemnation and outcry against the murder of this man and thousands of others at the hands of oppressive forces unleashed against the poor, the intellectuals, men and women of faith, young people, teachers, laborers, peasants.

There is a chapter about Romero's childhood, his community, his early schooling and his theological education, and his work up until his appointment as archbishop. This section gives the readers insights about Romero's personality, his thinking and preaching abilities, his deep pastoral concern for people. It tells of his close relationships with certain priest friends whose violent deaths would later dramatically change the conservative attitudes and thinking which had been instrumental in his appointment as archbishop.

On various occasions I have read the homilies and pastoral letters addressed to his people and to the authorities of El Salvador, which are so provocative, fearless and thoroughly grounded in the Scriptures and the doctrinal position of the Roman Catholic Church. Reading them I was able to appreciate the depth of Romero's commitment to his flock and the integrity and straightforwardness of a man of faith who was shaped and transformed by the events which surrounded him. This book provides the narrative of those events and issues: the conflicting opinions, the struggles within and without, the intrigues and opposition which he continually faced. It tells of the desperate plight of peasants, young people, women, priests and lay leaders; the rampant killing, torture, and persecution; the mourning cry of orphaned children and widowed men and women; a nation and people in turmoil.

In *The Word Remains*, the author has vividly depicted a prophetic message, the courageous witness of a martyr who continues to speak today to the same violence, killings, persecution and turmoil which continue to rage in that nation named after the savior, El Salvador.

J. Antonio Ramos

The Rt. Rev. J. Antonio Ramos, former Episcopal Bishop of Costa Rica, is now associate director for Latin America and the Caribbean, National Council of Churches of Christ in the U.S.A.

SOUTH AFRICA: CHALLENGE AND HOPE. New York, 1982: American Friends Service Committee, 146 pages, \$4.95.

Freedom is the theme of this book," we are told in the opening sentence. I would add that a plea for non-violence also runs through the pages. The American Friends Service Committee (AFSC) struggles with the dilemma of advocating non-violence as a means of change in the violent status quo of South Africa and the clear indications that non-violence alone is unlikely to succeed in gaining freedom for those most burdened by the yoke of apartheid. Two years of intensive study, writing and rewriting by the AFSC Working Party has produced a clear, compassionate account of events leading to the turmoil of the current South Africa society.

It is a relief to read an objective report, which in no way minimizes the horrors of apartheid yet is free of the strident rhetoric often used by proponents of change in that country. The heavy-handed efforts of the South African Government to control every facet of the lives of the majority of South Africa's people, through the myriad laws and restrictions of the apartheid system, are briefly but plainly described.

The writers have captured the essence of the South African environment today—one of fear. Fear dogs the relationships among the different racial groups. Blacks and whites each fear the power—overt or latent—which is held by the other. They even fear the other's fear, and whites fear particularly the anger of black people.

We see how the apartheid system dehumanizes the entire society. The sufferings and humiliation of the oppressed are obvious, but to enforce the system also lessens the humanity of the oppressor. The South African Council of Churches in a 1979 resolution detailed the "human crisis" of apartheid—others have described the policy as genocide. The authors observe that feelings of guilt, fear and defensiveness are evident in all white South Africans when apartheid is discussed.

The dichotomy of Christianity in the South African context is also exposed. Religion is important to South Africans—75 percent classify themselves as Christian. The ruling party, all staunch members of the (Calvinist) Dutch Reformed Churches (DRC), have developed a "political theology" of apartheid to justify its existence and continuation. The Afrikaners "believe they have a religious mission to hold and control the land." This stance has led to the increasing isolation of the DRC from ecumenical and world bodies which have condemned apartheid as incompatible with Christianity (e.g., World Council of Churches, All Africa Conference of

Churches, and South African Council of Churches).

The struggle for freedom is shown in the history of the white settlers, which includes the division and animosity between the English and the Afrikaner, and the resistance of the indigenous black people to these encroachers on their land. The chapter, *Amandla Ngawethu!* (Power is Ours!), is especially informative. It recounts the earliest black struggles against white domination, the various stages of political organization, the formation of the Black Consciousness Movement, the tragic events of 1976-77 (the Soweto protests and killings and Steve Biko's death while in police custody) through to the strikes and political violence of the 1980s.

International efforts to pressure the South African Government to abandon apartheid and the response to those efforts are analyzed. Among the tactics outlined are United Nations actions, divestment, economic pressure and actions of the liberation movements such as ANC and PAC. The closing chapter proposes several practical ways for individuals or groups to work for change in South Africa. This includes the continuation of many tactics already in operation.

True to the Quaker commitment to a "spiritual search for solutions to the social crisis and agony" in South Africa, the strategy of non-violence is repeatedly propounded. However, the authors' honest appraisal of the South African situation also leads them to admit that "it is fruitless, perhaps irrelevant, to advise the oppressed to choose only non-violent means" to end their oppression. The AFSC firmly believes that "the violence of the status quo in oppressive situations...must be opposed with no less vigor than the violence of war."

The "challenge" to the reader is to assist in removing the obstacles to freedom (i.e., to remove apartheid) through individual and concerted actions. This is also the "hope" of the book—hope which is sustained by evidence that "the human spirit remains indomitable" even in such circumstances.

Sheila Bruton

Sheila Bruton, a South African by birth, is assistant editor of the Editorial Group, Education and Cultivation

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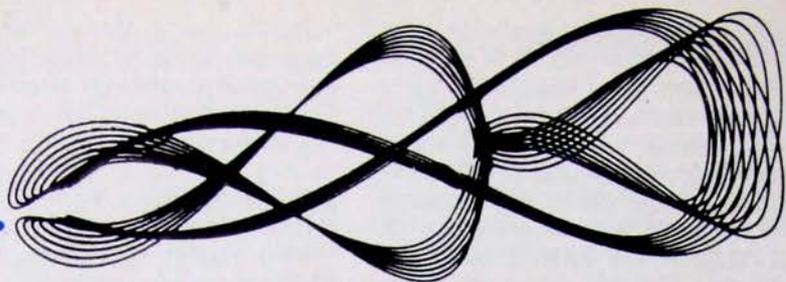
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THE MOVING FINGER WRITES



READER'S DIGEST ARTICLE 'MISHMASH OF HALF-TRUTHS'

The current *Reader's Digest* attack on the National Council of Churches is "a mishmash of half-truths, hearsay and in some instances completely inaccurate statements," according to the top staff executive for the United Methodist Committee on Relief (UMCOR), a major contributor to the ecumenical body.

The Rev. J. Harry Haines referred to an article by Rael Jean Isaac in the January issue titled, "Do You Know Where Your Church Offerings Go?" Its subtitle warns, "You'd better find out—because they may be supporting revolution instead of religion."

Dr. Haines was president of the NCC's relief and rehabilitation arm, Church World Service (CWS), from 1979 to 1981. A large portion of the United Methodist contribution to the NCC went for relief through CWS. Dr. Haines had first-hand knowledge of several programs criticized by the *Digest*.

The *Digest* article's main point is that "in the last decade the National Council has become increasingly politicized.

"Critics charge that it supports Marxist-Leninist movements in the Third World, that it has betrayed the liberal tradition and that it has become obsessed with the alleged inherent injustices of America."

Seeds of Fear

Bishop Wayne K. Clymer of the Iowa Area, UMCOR's president, responded to the charge of politicization: "In six years of representing UMCOR and CWS around the world, I have been in countries dominated by rightist dictatorial leaders, in democratic countries and in countries that are socialist in organization and structure, and I have discovered wherever I have gone that there has been a basic trust because they know we are not there to promote a particular ideology. We are there to help people in need,

both immediate need and to help them begin to stand on their own feet and be free from the constant threat of hunger."

"It is sad," he added, "that a magazine with the circulation of the *Digest* should sow seeds of fear and mistrust in the minds of so many people and thwart the compassionate ministry of Christ in our world."

Pinpointing some of the "half-truths" in the *Digest* article, Dr. Haines referred to the contention that "Methodist churchgoers' money" went to the governments of Vietnam and Cuba.

"The fact is no money was sent to the Vietnam government," he said. Wheat was purchased and a great deal of it was donated by U.S. farmers at a time of serious shortages, he noted. The grain was for orphanages and a hospital in South Vietnam.

To make sure it was not subverted, Dr. Haines said a delegation of five "responsible church leaders" arrived in Vietnam the same time as the cargo ship to supervise distribution "to make sure the intention was carried out to the letter, and this was done."

He said the \$15,000 UMCOR gave

for a Cuban reunification program did not go to the Cuban government. The money went to the office of the United Methodist bishop in Lakeland, Fla., to help reunited families living in Miami, he explained.

A breakdown of the nearly \$8 million that United Methodist boards and agencies gave to the NCC in 1980 showed only \$279,236 went for general management and general program purposes. All the rest went to designated programs and projects. According to the NCC, UMCOR contributed \$6,086,867 of this total, of which \$2.6 million was for rehabilitation in Cambodia, \$1.2 million for world hunger projects and the rest for a wide variety of other projects basically in the area of self-development.

Dr. Haines stressed that UMCOR money was given to CWS in the form of designated gifts "for emergency relief and agricultural projects in 63 countries in line with the wishes of donor annual conferences and churches."

As an example, he pointed to contributions from the West Virginia Conference to designated projects in Africa totaling more than a quarter of a



CONSULTATION OF OLDER ADULTS

Donald M. Typer, standing, of Mount Vernon, Iowa, makes a point during the United Methodist National Consultation of Older Adults, held recently in Madison, Wis. Forty-two participants from many states—whose average age was 72—took part in the event which explored problems of the aging. (RNS Photo)

million dollars for 1980-81. "The whole amount went to Africa," said Dr. Haines. In January he led a group of 21 people from West Virginia and Virginia to inspect projects in Kenya, Senegal and Egypt funded with their money.

No Evidence of Charges

Bishop James Ault of the Pittsburgh Area, secretary of the Council of Bishops, was asked to respond to a statement that "several Methodist ministers who urged their congregations not to pay their World Service apportionment have been punished, some actually forced out of the church."

He replied: "The burden of proof is for the author to provide the names of the ministers and the annual conferences from which they were forced out. When the Council of Bishops reviewed a similar charge in 1981, there was no evidence that any ministerial member of the United Methodist Church had been withdrawn from an annual conference for failure to pay the World Service apportionment."

The Rev. Norman E. Dewire, general secretary of the General Council on Ministries of the United Methodist Church, characterized the article as "headline half-truths, lack of belief in grassroots Christians and anti-denominationalism. Seldom does one read so many partially-stated facts from which negative conclusions are inferred or stated."

Nothing that both the Rev. Ed Robb and David Jessup, quoted extensively in the article, are members of the governing body of the Institute for Religion and Democracy, Dr. Dewire said: "Why are they so intent on assuming local church United Methodists are stupid, uninvolved and cannot think? I believe in United Methodists, knowing how involved they are in spreading Scriptural holiness, proclaiming the faith and actively working for justice and peace in a world that needs the Gospel of good news and hope for the future."

Bishop James Armstrong, episcopal leader of the Indiana Area who also holds the voluntary, elected position of NCC president, commented: "I am an evangelical Christian, not a politicized secularist using holy language. The NCC has been bending over backwards to be evenhanded in its resolutions and programs—reflecting theological maturity and biblical faithfulness. We have addressed the



THE CHALLENGE OF HUNGER

The sensitive sculpture, above, of an African mother and child by American artist Jacqueline Ziegler, strongly depicts physical and mental suffering due to the ravages of extreme malnutrition. But Third World countries are no longer the only hunger-afflicted areas of the world. It is beginning to take hold—due to drastic cutbacks in federal food stamp and nutrition programs—here in the United States and has become serious enough to cause ecumenical Christian lobby organizations such as Bread for the World to re-direct their focus toward domestic policies as a 1983 priority.

In a recent expression of concern by a major denomination, bishops of the United Methodist Church asked all their congregations "to give careful and deliberate study" to the new hunger problem and other forms of economic dislocation. The top mission leader of the United Church of Christ, the Rev. Howard E. Spragg, also issued a challenge to the nation's churches to launch a campaign "immediately" to provide food and shelter to the poor.

In a strong indictment of the Reagan Administration, Archbishop John R. Roach, president of the National Conference of Catholic Bishops, said it was "simply unjust" to try to "balance the federal budget by cutting food programs at a time of increased need."

When launching its "Preventing Hunger At Home Campaign," Bread for the World described the growing U.S. problem to its 400 local church affiliates and 40,000 members: "Because of combined effects of high unemployment, rising food costs and cutbacks in federal programs providing basic services to poor people, more and more people are going hungry in our country. We see them in lengthening lines at soup kitchens, church food pantries and community food banks. Private efforts are stretched to the breaking point in many communities. Some churches are turning away people for the first time."

An October survey of 50 of the groups in the National Council of Churches' Ecumenical Domestic Hunger Project Network—made up of 107 units in 50 states—revealed an increase in caseloads of 50 to 300 percent over the previous year. The Ecumenical Hunger Program in California, Houston Interfaith Coalition and New Jersey's Global Hunger Learning Program, all show a 100 percent increase among poor people seeking help. Utahans Against Hunger have reported a whopping 500 percent step-up in requests for assistance—all within one year.

Citing reported increases in incidents of infant mortality in the home state of Senator Jesse Helms, ardent opponent of food stamps, Jennifer Henderson, executive director of the North Carolina Hunger Coalition, said: "It takes a long time to improve the situation (North Carolina has the 6th highest infant death rate in the nation). It doesn't take a long time to make it worse." (RNS)

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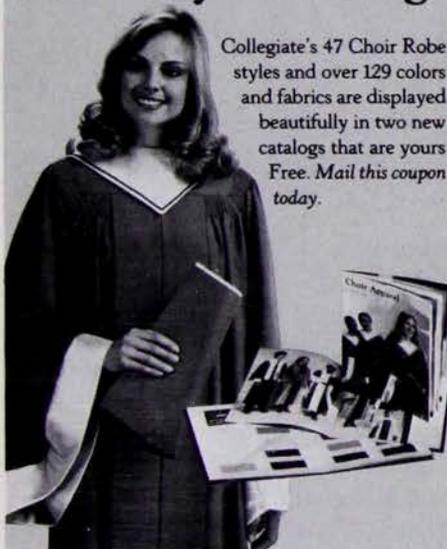
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problems of Afghanistan and Poland as well as Central America in recent months. I wish the biased critics who are gaining a hearing at the expense of their own church and the ecumenical movement would take more seriously such commonplace words as 'ethics' and 'fairness'.

Vicious Insinuations

The Rev. Jeanne Audrey Powers, associate general secretary of the General Commission on Christian Unity and Interreligious Concerns, commented: "The inflammatory language and vicious insinuations against the NCC are painful to read. Ms. Isaac does not consider the hurting people who have found new hope because of those very church offerings we have given. Our denomination, out of a commitment to both compassion and justice, has linked its ministry with the NCC. For Ms. Isaac to so twist and distort that ministry is not interpretive but simply malicious." (UMNS)

HISPANIC CAUCUS SETS PRIORITIES

The development of new congregations, the enlistment of ordained and diaconal ministers and human rights were priorities discussed and affirmed by Hispanic United Methodists from across the nation and Puerto Rico meeting in Dallas, Texas, recently.

Members of the Hispanic caucus, MARCHA (Methodists Associated Representing the Cause of Hispanic Americans), made a plea for the denomination to continue its 1981-84 emphasis on the ethnic minority local church.

MARCHA supports the proposed denomination-wide missional priority for 1985-88—"A Strengthened Church for Witness and Mission"—which is to include a continuing emphasis on ethnic minority local churches.

"There is now vision, interest, and clear direction and pronounced desire to increase the ministry of the Hispanic church," said the Rev. Dan Rodriguez, San Antonio, Texas, executive director for the caucus. Concern was expressed, however, that the church is not responding adequately to the demographic explosion of Hispanics in the United States.

"Effective participation at all church levels is needed...including the election of an Hispanic bishop to interpret and call attention to our needs," said

German Acevedo, North Bergen, N.J., MARCHA president. "Hispanics cry out for an increased representation at the jurisdictional conferences and the general conference," he continued.

Support Nestle Boycott

The participants affirmed the continuation of the Nestle Boycott until "concrete, documented, reliable" evidence is available concerning the company's compliance with World Health Organization regulations.

Affirming the recent involvement of the National Division of the General Board of Global Ministries in the support of former Tchula (Miss.) Mayor Eddie James Carthan, MARCHA members called on all general agencies and annual conferences to "take an intentional and direct stand, not withdraw from being in the forefront...and seek justice for oppressed people in all areas." (UMNS)

BOSTON JURY CLEARS SEMINARY DEAN

A jury of eight women and four men has cleared Boston University School of Theology Dean Richard Nesmith of charges that he unlawfully dismissed Nancy Richardson as director of student and community life at the school.

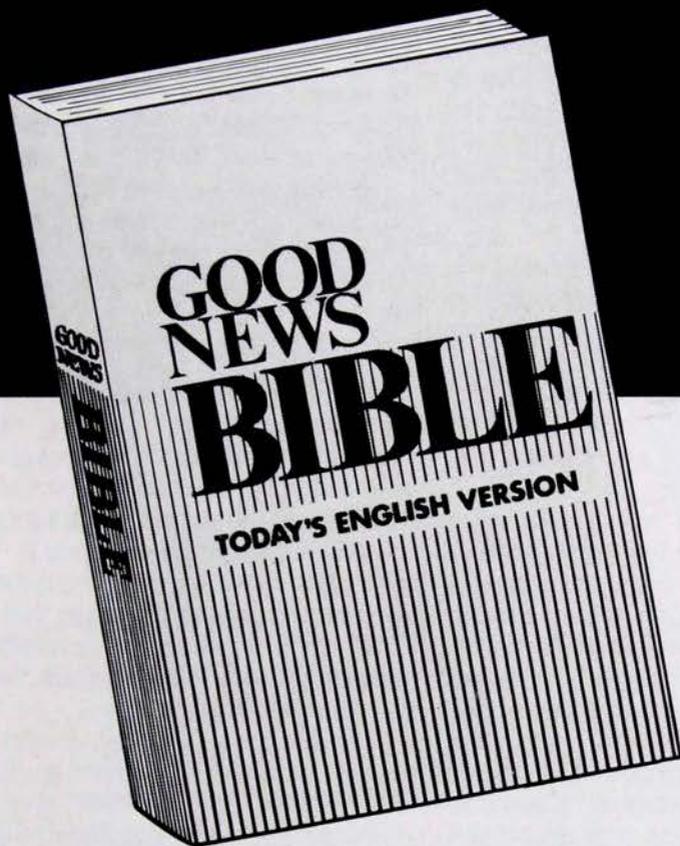
The jury deliberated nearly two days before deciding the civil suit December 23 in favor of the dean.

Ms. Richardson contended she was fired from her position at the United Methodist-related school on May 29, 1981, because she opposed what she believed to be sex and race discrimination in the school of theology's hiring practices. Massachusetts suit-discrimination statutes make it unlawful to discharge an employee who takes a stand against alleged discriminatory practices.

Dr. Nesmith's attorney argued the firing was because Ms. Richardson failed to adequately handle student housing and financial aid matters. The dean testified he had discussed weaknesses in her job performance with her on several occasions before her termination.

The United Methodist General Commission on the Status and Role of Women is scheduled to conduct an investigation into allegations of sex discrimination at the school of theology. The request for the investigation came from the Southern New England Conference's Commission on the Status and Role of Women and the General Council on Ministries provid-

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ed a \$5,000 grant for the inquiry.— (UMNS)

IALOGUE CONTINUES IN MISSISSIPPI DISPUTE

The United Methodist Voluntary Services (UMVS) advisory board and the Rev. Rene Bideaux, head of the National Division of the General Board of Global Ministries, ended a highly charged two-day pre-Christmas weekend meeting in New York with agreement to continue dialogue over issues affecting the operations and future of the UMVS.

However, the parties remained divided over the "bottom line" demand of the advisory board—reinstatement of UMVS field representative Sheila Collins and the Rev. John Jordan, assistant general secretary for mission leadership, formerly Ms. Collins' executive superior.

Ms. Collins and Mr. Jordan were suspended for two weeks in November after National Division administrators learned UMVS funds had been used to send UMVS representatives to a rally in Mississippi for former Tchula Mayor Eddie Carthan. Initial charges of unauthorized use of funds were later changed to "imprudent" actions "unresponsive" to the agreement to exchange information with the Mississippi Conference. Since being given new assignments, Ms. Collins has instituted a formal grievance procedure and Mr. Jordan has asked to be returned to his previous duties.

Name Committee

After meeting for more than 12 hours with Mr. Bideaux, the UMVS advisory board agreed to name a committee to work with the interim administrator of the UMVS office pending the outcome of the grievance procedure. Jim Dunn, UMVS staff consultant and advisory board member, said that if Ms. Collins is not reinstated, the network reserved the right to act to achieve its goal.

Mr. Bideaux told the board he could not speak to nor act on their demand for reinstatement because it was a personnel matter and a management question outside the purview of the advisory board.

"You call it a management question but we call it a justice question," said the Rev. Randy Day, chairperson of the Commission on Church and Society of the New York Annual Conference and an observer at the meeting.

Arnett Lewis, director of the UMVS-

affiliated United League of Holmes County, charged that "the white racists of Mississippi asked for Sheila Collins' head and they got it. You caved in to the Barretts," he said, referring to Don and Pat Barrett, members of First United Methodist Church of Lexington who have spoken out against UMVS support for the United League and the Eddie Carthan Defense Fund. He said his organization would not allow such persons to make decisions about their work.

Mr. Bideaux assured him that consultation did not mean the local church had veto power over National Division decisions.

Victory for Racism

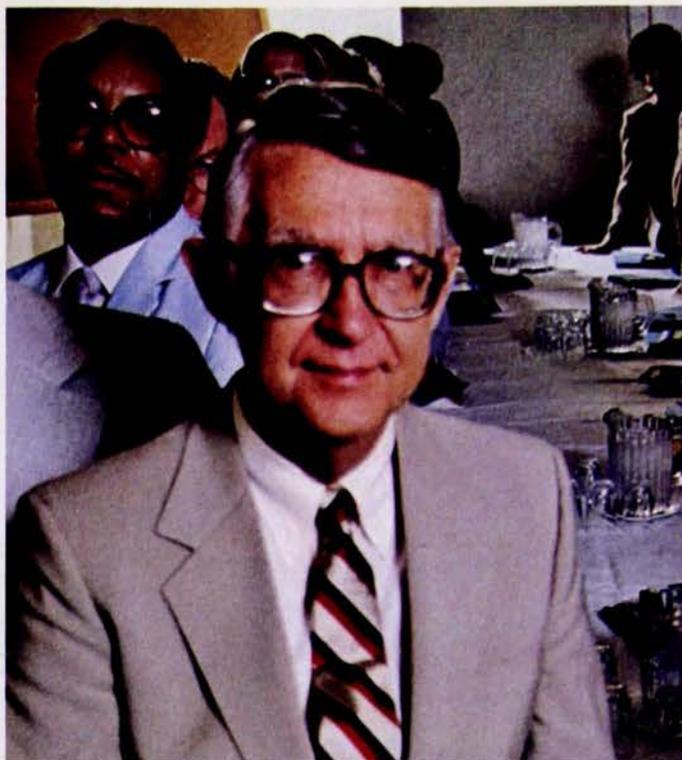
Mr. Bideaux conceded that when persons who were fighting racism were removed from their position, it was a victory for white racism. He said he realized the signals being sent were clearly racist and he regretted it. "The church is racist, sexist and classist and we need your help to change that," he said. He emphasized his commitment to saving the UMVS program, which he said was in jeopardy.

The National Division leader told about actions being taken to follow through on the mandate given by GBGM directors in October to support justice ministries in Mississippi. Discussions have begun with the bishop of North Mississippi Conference about providing for full-time black pastoral leadership in Holmes County and the possibility of a black community worker sponsored by the division's Black Community Developers program. In addition, two National Division executives recently made initial contact with local church leaders in Lexington, as well as a pastoral visit to Mr. Carthan and his mother. (UMNS)



The March issue will feature a look by Bishop Edsel Ammons of Detroit at hunger and poverty in the U.S. and what the church should be doing about them, an examination of rising health care costs and the church, the work of a community center in Atlanta, an agency that fights illiteracy around the world, a report on the health of the world's children by the director of UNICEF, and much more.

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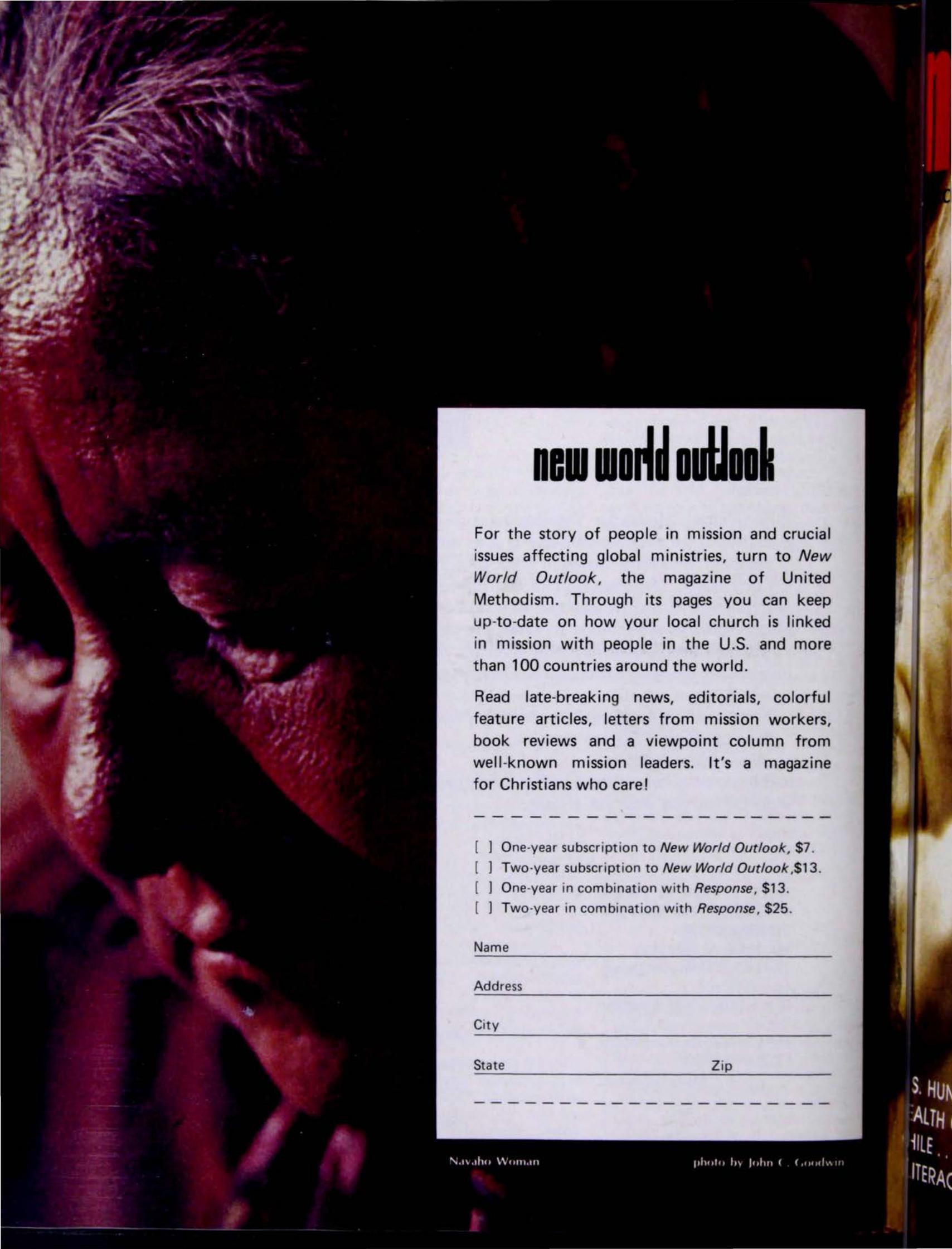
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