

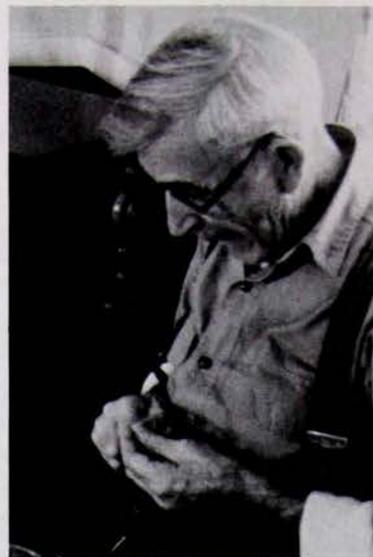
# new world outlook

JUNE 1983

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SPECIAL ISSUE—  
THE WORLD'S  
UPROOTED—



# new world outlook

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# MISSION MEMO

News and Analysis of Developments in Christian Mission

June, 1983

WCC Assembly. Details for the WCC's Sixth Assembly, to be held in Vancouver, B.C. July 24-August 10, have been announced. Two leading participants in the first week in the plenary sessions on the theme "Jesus Christ--the Life of the World" are Eastern Orthodox theologian Theodore Stylianopoulos of Brookline, Mass., and South African Reformed theologian Allan Boesak, president of the World Alliance of Reformed Churches. Sub-themes the first week include "Life overcoming and confronting death," with Hyung-Kyu Park, former moderator of the Presbyterian Church in the Republic of Korea, Domitila Barrios de Chungara, a labor organizer in the tin mines of Bolivia, Misaeri Kauma, Ugandan Anglican bishop experienced in refugee work and a former exile, Frieda Haddad, a Syrian Orthodox lay leader who lived through the seige of Beirut last year, and Helen Caldicott, an Australian scientist and nuclear-weapons opponent. Other plenaries are "Life in unity", "Life in its fullness", and "Life a gift of God". Testimonies from a variety of Christian traditions, including Roman Catholic, evangelical, and charismatic, are to be included....Among the 900 representatives of the WCC member churches, 24 are official UM delegates....A special ecumenical forum for about 1000 persons will be held 60 miles from Vancouver at Bellingham, Washington. It will include discussion of assembly themes, video taped highlights of events in Vancouver, along with worship and seminars on a variety of topics, including witnessing in a divided world, taking steps toward unity, confronting threats to peace and survival, and struggling for justice and human dignity....Overall, almost half the delegates to Vancouver will not be ordained, and 31 percent will be women.

WCC Executive. At their meeting in Geneva to make final preparations for the Assembly, the 26-member WCC executive committee approved two denominations for membership -- the Evangelical Presbyterian Church of South Africa and the Baptist Convention of Nicaragua. This brings the total WCC membership to 303. The Swaziland Council of Churches was accepted as a WCC associate council. Pope John Paul II was invited to visit the Ecumenical Centre on his visit to Switzerland; a previously scheduled visit in 1981 was called off after the attempt on his life. Pope Paul VI visited the Council in 1969.

Personalia. Sheila Collins, former field representative for United Methodist Voluntary Services program in the National Division of GBGM, is leaving the staff after five years of service. A lawyer for the division said she had been terminated "under exceptional circumstances resulting from changes in staff requirements which will enable the National Division to carry out its religious mission more effectively." There was disagreement as to whether she had resigned or been terminated. As part of the settlement, in which Ms. Collins will receive at least 10 weeks severance pay, she will sign a release agreeing not to bring suit against the GBGM. Since last Fall Ms. Collins had not been associated with the UMVS program....Bishop Wilbur W. Y. Choy, San Francisco, the first Asian American elected a bishop by United Methodists in the United States, was installed as

president of the denomination's 108-member Council of Bishops on May 6 in Little Rock, Arkansas. It is a one year term....Bishop W. Earl Ledden, 95, the oldest living episcopal leader in the denomination, received the first United Methodist bicentennial commemorative medallion....Dr. David L. Hilton, pastor of Centenary UMC in Danville, Kentucky, has been appointed the next superintendent of the Red Bird Missionary Conference. He will begin his new work June 9 when Dr. Joseph M. Davis completes his six year term. The Red Bird Missionary Conference reaches into seven counties in Southeastern Kentucky through its 24 churches, one Christian Service Center and three agencies....Dr. Grant S. Shockley, present of UM-related Philander Smith College and a former staffer of the World Division, will join the faculty of the denomination's Duke Divinity School in special education and black church affairs...Robert K. Feaster, 53, of Framingham, Massachusetts, has been elected president and publisher of the United Methodist Publishing House, succeeding John E. Procter, who is retiring after 42 years with the House and 13 as president and publisher. Mr. Feaster is the vice president of an educational publishing firm who has graduate degrees in theology and education. After five years as a pastor of churches in Maryland he became a teacher of English, journalism and Spanish....The Rev. Jose Miguez-Bonino, a Methodist from Argentina who is a president of the World Council of Churches, will be among speakers at ceremonies in Atlanta in June uniting the Presbyterian Church U.S. and the United Presbyterian Church, USA.

Vietnam. The Swiss Roman Catholic news agency Kipa reports that Joseph-Marie Trinh Van-Can, cardinal archbishop of Hanoi, has been put under house arrest. It says the Government justifies this, and the sending of 130 priests to re-education camps, because "it is absolutely necessary to lead the Catholic Church to positive attitude toward the reconstruction of the country." Most of the Christian minority in Vietnam is Roman Catholic.

Deaths. Paul Griffith, a novelist, book critic and executive director of the interfaith Fellowship in Prayer who did the layout for World Outlook in the 1960s, died in April at his home in Lawrenceville, New Jersey. He was 61....Corrie ten Boom, internationally known speaker and Christian writer whose book The Hiding Place was made into a popular motion picture in 1975, died on her birthday April 15 in Placentia, California. She was 91.

New GBGM Staff. The Rev. James V. Lyles, a former staffer of ECD (which is now called the Mission Education and Cultivation Program Department) who went to the Pacific and Southwest Annual Conference as associate director of the Council on Ministries, has returned after little over a year's absence to be executive secretary for Africa/Europe in the World Division....Edward A. Moultrie, of Little Rock, Arkansas, has been named executive secretary in the mission salary support office of ECD. Since 1973 he has been assistant professor of education at Philander Smith College....Malik S. Reaves, of West Orange, N.J., who is completing a mission internship, is producer/writer for the mission resources section of ECD....The Rev. Milca Plaud, of Puerto Rico and Lancaster, Pa., is the new editor for Spanish Language materials for the mission resources section of ECD....Ruth Prudente, formerly with the board as executive secretary in the Division of Ecumenical and Interreligious Concerns, is the new staff for the Washington Region for the Women's Division....Helen Daniels, a trained social worker, became secretary for membership concerns of the Women's Division February 1....Carol E. Svecz, of West Paterson, N.J., is financial systems administrator/analyst in the GBGM finance department....Odella Williamson is mission personnel secretary in the newly formed Mission Personnel Resources Program Department.

"Caregivers". The Robert Wood Johnson Foundation in Princeton, N.J. has set aside \$2.25 million to aid volunteers from coalitions of churches and synagogues whose programs provide the care for the elderly and disabled which will keep them out of institutions. The money will be paid in three-year grants of up to \$150,000 to interfaith groups, not to single churches. Coalitions must involve a substantial number of local congregations representing the major religious organizations in the project's target areas, which must have a total population of at least 25,000. The projects must have a possibility of continuing after the 3-year grant is gone. The program is entitled Interfaith Volunteer Caregivers Program. The Foundation's Advisory Committee is chaired by Dr. Arthur S. Flemming, one of United Methodism's most prominent public figures and a former president of the National Council of Churches. He has long been concerned with problems of the aging. More information can be obtained from Frank Karel of the Foundation at (609) 452 8701.

Nicaragua. Two United Methodist missionaries, Howard and Peggy Heiner, who have served in Chile, Bolivia and most recently in Somalia, and who arrived in Nicaragua April 5 assigned to Church World Service, were among 50 North American Protestant and Roman Catholic missionaries in Nicaragua who criticized President Reagan's Latin America speech to a joint session of the U.S. Congress. The letter said the missionaries had seen the effects of "U.S.-backed counterrevolutionary activity on the poor people of Nicaragua" and they criticized what they feel is "an illegal and undeclared war by the Reagan Administration." While not denying that problems exist and errors have been made by the Nicaraguan government, the religious workers affirm, "We must not confuse errors with systematic repression." Nicaragua is one of the few Latin American countries, they said, in which efforts for the poor are "echoed rather than repressed by the government." The Heiners had been living in Corvallis, Washington, since their return from Somalia in December 1982 after a year's service in the Ali Matan Refugee Camp where he was field officer and she was medical coordinator.

Zimbabwe. the British Council of Churches says it has confirmed reports of killings, detentions and beatings by government forces in Zimbabwe. It urged protection of civil rights there and warned that military action in Matabeleland in southern Zimbabwe risks splitting the country along tribal lines. Earlier, church leaders in the province called for an independent outside investigation of the situation.

Zambia. An independent Christian newspaper in Lusaka, the "National Mirror", reports the government plans Saturday lectures on humanism in the country's churches. The lectures are to explain the differences between humanism and scientific socialism. Proposals to teach the latter in the country's schools have prompted strenuous church disapproval. An official of the government's ministry of national guidance, Web Bweupe, said, "We want to build humanism through socialism which will see Zambia to a perfect and classless society. Hence we feel the churches must understand the state in its endeavor to build a perfectionist society." The Anglican bishop said the church is prepared to listen to what the government has to say about humanism while maintaining its rejection of scientific socialism which church leaders expressed at a meeting with Zambian president Kenneth Kaunda.

Refugees. The World Alliance of YMCAs has said that "increased responses by local and national YMCAs to the situation of refugees and other uprooted people is urgently required." Two meetings were scheduled this year on the subject, one in Europe in May and the other in Africa later this year.

Philippines. The Roman Catholic bishops of the Philippines have charged that the government of President Ferdinand Marcos is guilty of corruption, economic mismanagement and repression. The 102 bishops called for an end to repression, and genuine remedies, "not mere promises and palliatives" for the nation's problems. They also condemned "any action or program that runs counter to the primary values of the gospel: the torture and murder of citizens simply because they are of a different political persuasion from that of the present or would-be powerholders; the silencing of peoples; the suppression of the media."

Korea. Kim Dae Jung, leading South Korean dissident whose death sentence was commuted after international pressure by governments and church groups, received an honorary doctor of laws degree at Emory University in Atlanta on May 16. The university called Kim a "tireless advocate for individual rights".... Representatives of the Korean Methodist Church and the World Division of the GBGM will hold a consultation in South Korea in November 1983 on the eve of the Korean Methodist Church's 100th anniversary celebrations.

New Mexico. The Women's Division is one of two defendants in a civil suit filed in U.S. District court in Albuquerque, N.M. in connection with the alleged rape of a 15-year-old Navajo girl from Arizona who was attending the Navajo Mission Academy. The suit, brought by the girl's mother, charges the girl was raped and assaulted by an unknown number of male students and suffered extreme mental anguish. The defendants are charged with failing to ensure the girl's safety. The Women's Division, which has turned the case over to its insurance company, maintains the academy had total responsibility for the conduct of the school, the dormitories and the student environment. The suit is expected to be heard in six to eight months. The victim and the boys involved have all been put into other schools. The Rev. Hector Navas, head of the Navajo UM Mission School from which the academy rented facilities, said alcohol and drugs were a problem in the area.

Letters. A deluge of 4,000 letters caused the British government to reverse itself and grant asylum to a family of Czechoslovak Baptists. Initially, the government rejected the application for political asylum by the Bohuslav Starostya family, who said they faced religious persecution at home. But their plight attracted wide public notice and stimulated an outpouring of letters from members of Parliament, Anglican bishops and many others to Britain's Home Office.

Sermons. A sermon at a huge open air service in Wartburg, East Germany to launch the 500th anniversary of the birth of Martin Luther was criticized by some observers as too general and not directed to the needs of the church within the Eastern bloc. Dr. Carl Mau, general secretary of the Lutheran World Federation, stressed the First Commandment and its interpretation by Luther in the first Christian service televised live around the Communist country. "The First Commandment begins with an invitation to relationship," he said. "God stresses, 'I am,' a large 'am' over against a small 'I am.' A faith is a relationship with God and therefore it is often referred to as a road to be traveled." One West Berlin pastor who saw the service on television said, "It's a shame that the first sermon tens of thousands of East Germans are hearing consisted of the stringing together of so many abstract theological concepts."



# EDITORIALS

## SPEAKING THE TRUTH

"Even at the risk of dividing the church, we must be prophets in our time," said Roman Catholic Bishop Maurice J. Dingman of Des Moines, Iowa at the meeting of the American Catholic bishops in Chicago. "We must speak the truth dramatically and adamantly, while remembering to implement the truth compassionately."

What the bishops did would have done justice to both Amos and Habakkuk. They spoke out unequivocally on the great moral issue of our day and they did it in such a way that even the one who gets the news only from the TV half hour network shows will catch the gist of it.

By an overwhelming 238-9 margin the bishops condemned the nuclear arms race and called for a halt to the development, testing and production of nuclear weapons. They ruled out the first use of nuclear weapons and said they were "highly skeptical" about the morality of fighting a limited nuclear war. While they refrained from declaring that nuclear weapons can never be used in retaliation, they assert they cannot imagine a situation which would justify their use. "We do not know of any case where nuclear weapons may be used," said Archbishop Thomas Kelly of Louisville, Kentucky.

This pastoral letter of the Roman Catholic bishops not only breaks new ground for Catholics as a decisive statement on a social issue but also deserves widespread study by non-Catholics as well.

In addition to the content, the manner in which the bishops composed their 150 page pastoral letter could well be emulated by other Churches and councils. This was not a document drafted at the last minute by a special interest group and thrust on a tired group of delegates. For two years the bishops have refined their letter. Its contents have been widely known, a fact which played a part in the bishops' decision that the final version return in several instances to the tougher language of a previous draft. There was ample time for amendments — over 400 were proposed — and no one could say the

document had been railroaded through the meeting.

Whether or not the public agrees with the bishops, no one can deny that they have given a great deal of thought to this issue — probably more sustained thought than has been given by many Protestant church leaders — and they have labored hard on how they would say what they wanted to say. They were also careful to add that while the moral principles behind their statement are binding on all Catholics, the application of those principles to concrete problems can lead to honest differences of opinion.

From the beginning the bishops sought to speak out of a strong pastoral and moral position, rather than a political one, although the final results certainly imply criticism of the current Administration's nuclear strategy. "We speak as pastors, not politicians," they said.

And they spoke in plain English. "In simple terms, we are saying that good ends, defending one's country, protecting freedom, etc., cannot justify immoral means, the use of weapons which kill indiscriminately and threaten whole societies. We feel that our world and nation are headed in the wrong direction."

That is called "speaking the truth".

## THE WORLD'S UPROOTED

This entire issue deals with the world's uprooted and is intended as a supplement to the mission study on that theme. Sad to say, we can only scratch the surface of such a topic in this space.

Take refugees. This has become the century of the refugee. It is hard to remember that there are people now alive who can remember when large numbers of refugees anywhere in the world seemed an unusual and aberrant situation. Now there are about ten million refugees and they can be found on every continent. Some (about one and a half million Palestinians) have been out of their homeland for 35 years and, barring some political breakthrough, have no immediate prospects of returning there. Some, in Central America, are leaving now.

Many of the world's people, particularly including Christians, have been generous in receiving and aiding these people. Even in this, however, nations have been selective. We see those refugees whose politics agree with ours and the others tend to recede into the background. Anti-communists in the U.S. can spot Afghans and Indochinese quickly since they are fleeing Communist regimes but Salvadorans and Guatemalans and Namibians remain nearly invisible. (This is so true that President Reagan can warn about future "boat people" if military aid to Central America is denied. "Land people" streaming through Mexico apparently don't count, since they are afraid of regimes we support.)

On the other side, even here in the U.S. people can talk of sanctuary for Salvadorans and never mention Afghans, the largest group of refugees in the world. In the Eastern bloc, Afghans and Indochinese simply do not exist for public discussion.

Refugees at least tug at people's heartstrings. People who are uprooted by economic conditions both here and abroad receive even shorter shrift. What we think about Reaganomics is often determined by our economic class and self-interest. Structural unemployment has a neat, clean ring to it which disguises the fact that it means people will never get their old jobs back. Economic refugees are not even classified as refugees under immigration policy.

All of this may simply seem overwhelming to most people. What can we do, they ask. First, we can stop treating people as pawns. One example—how can a democratic government talk about genocide in Kampuchea and then support the government that committed those acts simply because we dislike the government that succeeded it? Yet, the U.S. votes each year to seat the Pol Pot regime in the United Nations. This makes much of our pious talk seem hypocritical.

Perhaps we should listen to the words of Poul Hartling, the UN High Commissioner for Refugees, in this issue: "As long as there are wars, revolutions, social injustices, persecutions and that sort of thing there will be refugees. Now, who can help people not to act selfishly and have more responsibility for their neighbors? I think the churches could ask themselves about that." How seriously are we asking?

# A LOOK AT THE WORLD'S REFUGEES



Poul Hartling.

*Ellen Clark  
Interviews the  
UN High  
Commissioner  
for Refugees*

*Poul Hartling, the United Nations High Commissioner for Refugees, has an unusual background in both politics and religion. An ordained clergyman of the Church of Denmark, he served as a curate, a chaplain, a teacher, and as a board member of inter-church aid and refugee organizations. In political life, he served in Parliament and has been both prime*

## **How many refugees are there in the world today?**

I am always asked how many refugees there are in the world. It is impossible to give an exact number due to the fact that statistics are not very accurate in many parts of the world. Also, refugees are nomads and the situation is changing from day to day. Overnight there might be 10,000 more here and 10,000 more there. But with a very round figure, there are about 10 million refugees today in the world.

## **Where are the most serious situations?**

If you are a refugee it is not important if you are one of two thousand or two hundred thousand persons. It is a tragedy to be a refugee and leave your family, your village,

*minister and foreign minister of Denmark. He was elected as High Commissioner for Refugees by the UN General Assembly in 1977 and re-elected in 1982. Interviewing him in his Geneva office was Ellen Clark, a former associate editor of this magazine who is now director of communications for the World YWCA.*

everything to go to another country.

Nevertheless, the biggest problem from a statistical point of view and the most costly in money and assistance is in Pakistan where the government talks of 2.8 to 3 million [Afghan] refugees and where the UNHCR provides food, care and maintenance for 2.1 to 2.2 million refugees. That is the biggest problem ever in one single country. There are many refugees in Africa. There are some in Central America, especially in Honduras. And there are still boat people left in Southeast Asia waiting to move to other countries and reunite with their families.

There are also 1.7 million Palestinian refugees, but they do not come under my mandate. A special agency, the United Nations Relief and Works Agency for Palestinian Refugees (UNRWA), is taking care of them.



## **How has the type of refugee changed since the end of the Second World War?**

Thirty years ago most of the refugees were in Europe. Nowadays they are in the so-called Third World. In 1951, when the UNHCR office was established, the number of member states in the UN was about 50. Now there are 157. One hundred countries has been created in the last 30 years.

Refugees today are the result of struggles for independence from colonialism. There are still many refugees coming out of the fight for independence. Also, in the newly created states, there are often strong tensions between groups, tribes and minorities. Such turmoil and upheaval will often create refugees.

## **UNHCR's mandate has been broadened to include "displaced persons"—persons in refugee-like situations. Does this reflect the great difficulty of deciding just who is a refugee?**

When the UNHCR mandate was made, we talked of refugees as persons crossing a border, having a well-founded fear of persecution in their country and having no protection outside their own country because they came under no country's protec-



*"If you are a refugee it is not important if you are one of two thousand or two hundred thousand persons. It is a tragedy to be a refugee. . . ."*

The largest number of refugees in the world today are in Pakistan, where nearly three million Afghan refugees are living.

tion. The United Nations wanted to establish a High Commissioner for the refugees who would be an ambassador, a protector for the refugees, someone who would speak up for the refugees and make sure they are not deprived of their rights. That basic mandate has not changed. It is still valid and it is flexible enough.

It is modern now to talk about displaced persons. A refugee is by definition a displaced person. But if a person is displaced within his own country, the country has the sovereignty to take care of its own citizens. If a person is displaced outside his country, even if he could not be defined in an individual case as a refugee, if he is in a refugee-like situation, we try to help where we can.

There are limitations on deciding who is a refugee, but there are also many borderline cases. As for example with the Haitians and the Central Americans who leave their countries, some are refugees and some are not. It is not a question of nationality. It must be decided on a case-by-case basis.

#### **Then you think UNHCR's mandate is broad enough?**

Sometimes people think that the High Commissioner could take care of all people in misery. Well, sometimes, I would like to do it, but it is impossible

that a UN office like ours with only a few hundred professionals in the whole world, can be the Ministry of Social Affairs for the whole world. Misery inside a country coming from poverty, unemployment, droughts, floods, earthquakes or even upheavals within a country have to be taken care of others, by other UN organs, or by the country itself.

But for people who have to be refugees, who have to flee their country, I think our mandate is broad enough. There are 10 million people under my competence as High Commissioner. I am coming from a country where the population is only five million people.

#### **What problems face refugees today?**

The first thing is to survive, to be safe, not to be shot down or run into land mines, not to be taken back to one's country and put into prison, not to die of starvation. It is a question of physical survival.

There are two very concrete problems of physical safety. One of them is piracy where boat people are attacked, everything stolen from them, women raped and mutilated or killed when they try to defend the women. Another appalling tragedy is the military or paramilitary attacks on people

in camps or resettlements. I am sorry to say that most of the people killed in these attacks are women and children.

#### **Physical protection of refugees, unlike the protection of asylum, is not your responsibility, is it?**

In principle, no, because according to international law, each country is responsible for safety in its own territory, responsible for the safety of its own people and also for its guests, the refugees. Nevertheless, when there are attacks across borders and refugees are the victims, I have to shout and tell all the nations of the world about this unhappiness and tragedies.

Continuing with the question of problems facing refugees, apart from physical survival, the most serious problem is the psychological and cultural problem of being uprooted, having to make a new existence, going to a country where one does not understand the language. It is an incredible plight not to be able to communicate or only by and by. It is very bad for the children to see the parents in a situation where they are not on their own, to see the children lose the normal respect for their parents. There are so many psychological problems combined with being a refugee. The freedom, the life, the

existence which a human being should have as a normal right is taken away.

**You have published a new Handbook for Emergencies. What does it contain?**

We have tried to compile our experiences in dealing with emergencies into a book covering almost 300 pages. When a young officer or a team of officers is put down in an emergency situation with many refugees, he wonders what is most important for them, what to do about food and shelter, the site, sanitation, the environment and so on. To bring in food by air requires permission if it involves food crossing borders. There are many practical matters. The handbook might eliminate mistakes by showing what experience has proved the best way. The handbook is for our staff first of all, but it has been welcomed by the voluntary agencies also.

**The handbook seems to challenge the conventional wisdom of refugee assistance, for instance the value of airlifted supplies, donated clothing and foreign medical teams.**

Some of the reviews have picked out things like that. We are deeply grateful for blankets and clothing from donors all over the world. I have no problem with that. It is also clear that in some cases donated clothing is useless in a given climate or situation. In some cases it is better for the refugees to get some cloth and make their own clothing. It gives them something to do instead of receiving everything into their hands. That point of view should also be taken into account.

Sometimes people have asked if they could send food supplies with airplanes. It may be better to buy local food much more cheaply and because people cannot eat imported food supplies sometimes.

All of this requires goodwill, experience and common sense. And one should not underestimate what people are used to.

**After relief, what is the UNHCR's task?**

While we are helping refugees to survive, from the very first minute we are seeking a durable solution for them. To live in a camp is no solution. It is a necessity in an emergency but no solution. Camps are costly, of course,

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***"I think churches can do more (about the causes of refugee situations) than anybody else."***

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but they also destroy human beings.

The first solution to the refugee situation is repatriation. Sometimes things change and refugees can go back home again and be on their own.

The second solution, if they cannot go back, is to settle in the country of asylum and be integrated there so as to be self-supporting and self-sufficient.

The third solution, which is an exception, is what we call resettlement—to take people from their part of the world and bring them to quite another part of the world. That was the solution for the boat people because they could not go back and they were not allowed to stay in their countries of first asylum. This is not a good solution but it was the only way out for them.

What we ask from the wealthier countries is, first, financial help, then help to a solution, and, only if worst comes to worst, resettlement places.

**The world economic situation aggravates all the refugee problems, doesn't it?**

It is clear that the economy, inflation and unemployment make things more difficult. Most of the Third World refugees are crossing borders to other developing countries which have grave problems taking care of their own people, much less the thousands of refugees, who become a burden for the country. If an industrialized country has ten or fifteen percent of the population as refugees all of a sudden, it is a big problem. But the problem is multiplied in a very poor country. The international community, the wealthy countries, have a certain responsibility to help the poor countries, where one often finds more hospitality than in the wealthy countries.

We have experienced the generosity of the various countries. We have been able to get more or less what was necessary to help the refugees. In 1982 we spent five hundred million dollars. Somebody told me that in the United States, you spent more for advertisements for dog and cat foods than the UNHCR spent for refugees of the whole world. Everything is relative. Five hundred million dollars is a lot of money and I am deeply grateful for the governments who have provided this

money.

Resettlement is more difficult than before as people are more reluctant to receive refugees. Nevertheless, more than one million people have been moved from Southeast Asia to receiving countries, first of all the United States, which has taken more than half a million of them. This is unique in world history. So we cannot say that there is no hospitality. There is good will among people.

**What role do you see for churches in refugee work? Should they tackle the root causes of refugee situations which UNHCR cannot do because of its humanitarian, non-political mandate?**

We are very alert to the causes of refugee situations and it is very important to do things if ever we are to solve the problems. In this respect I think churches can do more than anybody else. I was asked one day if I could think of the day when there would be no more refugees in the world. I answered, "Can you think of a day when there will be no more selfishness or war in the world?" As long as there are wars, revolutions, social injustices, persecutions and that sort of thing there will be refugees. Now, who can help people not to act selfishly and have more responsibility for their neighbors? I think the churches could ask themselves about that.

I would also like to say that the UNHCR is different from other UN agencies as we are strictly humanitarian and non-political. We exist to help victims wherever they come from, wherever they are. We have close cooperation with more than 200 voluntary agencies, including many church organizations. The voluntary agencies are indispensable to our work. Counting every driver and secretary, the UNHCR has about 1600 people in the whole world and we have representation in 100 countries. Our implementing partners are voluntary agencies and often churches who give us direct help of technicians, doctors, nurses, teachers, kindergarten people and so on. We are dependent on them and we are grateful to them. ■

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## UMCOR Ministers to the World's Uprooted

Helen Kromer

Providing assistance to refugees so that they can become self-sufficient wherever they are is part of the mandate that was given to the United Methodist Committee on Relief (UMCOR) when the agency was created in 1940. Aid to refugees in China and in Europe during World War II was its first assignment.

Today UMCOR is a division of the General Board of Global Ministries, working in cooperation with Church World Service, the relief arm of the National Council of Churches, and with the Commission on Interchurch Aid, Refugee and World Service (CICARWS) of the World Council of Churches, linking the approximately 37,000 UM churches in the U.S. to many of the 10 million refugees now on every continent and in more than 80 countries.

By providing assistance to projects in countries of "first asylum," UMCOR has helped those who can never go home or are determined to wait out the circumstances that have driven them from home.

When Somalia was overwhelmed by refugees, UMCOR was part of the

Interchurch Response to the Horn of Africa set up to ease the tragic situation. Working in Ali Matan Camp to which it was originally assigned (see NWO, January, 1983), the consortium has done such outstanding work in agriculture, mudbrick construction, health, forestry, water distribution and the development of fuel conserving stoves that its fame has spread far and wide. It has now been invited by the government to serve both refugees and the national population alike: Ali Matan is now a regional demonstration center.

UMCOR is at work in Central America as well, particularly with the 241,000 displaced and refugee Salvadorans inside and outside the country. Within the country UMCOR/CWS helps through the ecumenical Catholic-Protestant organization ASESAN which operates 12 refugee centers with a total of 5,425 people, gives material aid to 41,000 displaced and medical aid to 39,340 through a chain of clinics. It has permanently resettled 509 people in cooperative production centers.

Outside El Salvador, help goes to

three refugee camps in Honduras which have been removed from their original border locations to more mountainous terrain—the camps of Mesa Grande, El Tesoro and Colomoncagua. In response to a request for 12 volunteers (doctors, nurses, teachers), CWS has recruited six, each of whom will remain for a period of three to six months. Material help has included tents, blankets, clothing, food, medical and water supplies.

UMCOR/CWS has also provided funds to CEPAD, the ecumenical Christian organization of Nicaragua, to help them with the Salvadoran refugee population in day care center work, the training of "health promoters" for refugee centers, for educational and school materials and literacy classes for refugees, and for sewing classes and loans to small industries.

### Afghans the Largest Concentration

The largest concentration of refugees at the present time is in Pakistan where 2,700,000 Afghans (20% of the prewar population of Afghanistan) are being supported by the Government of

Pakistan by \$250 million a year (with a like amount from the UN and other agencies).

UMCOR through CWS supports the Interaid Committee in Pakistan (IAC). In 1982 CWS members provided \$149,400 (the U.S. government put up \$543,000) to provide tents, cloth for clothes, health care for 112,000 refugees in nine camps, six mobile health units, dispensaries, a visiting woman doctor, laboratory facilities, and education on hygiene and preventive medicine.

IAC has received a request from the United Nations High Commissioner for Refugees (UNHCR) and the Pakistan government to administer a health program which will serve 140,000 refugees in 13 camps in the Chagrai district. Initially it will start with one mobile medical unit, one or two dispensaries, a surgical team, an ambulance service and a laboratory.

When the influx of refugees first began to arrive in Pakistan in December of 1979, no one knew how long to

has been fulfilled by involving local congregations in refugee ministries.

Over a million refugees have resettled in the U.S. since World War II by private agencies, mostly churches. Of these, over 50,000 were resettled by UMCOR in cooperation with CWS. In 1980 UMCOR resettled 4,461; in 1981, 3,374; and in 1982, 1,093.

The legal basis of the U.S. Refugee Admissions Program is the Refugee Act of 1980 which grants refugee status to persons unable to return to their countries "because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion." Refugees must be able to present evidence that they qualify under this definition.

For fiscal year 1983, the Administration has determined that 90,000 refugees may be admitted. But each must have a sponsor who agrees to help. Ten voluntary agencies have been active in recent years in resettlement, among them CWS. UMCOR is

having entered the country illegally. Each served his sentence and then was taken to a border town where he crossed the frontier into Italy and applied for political asylum.

Upon arrival in Billings, while the two men settled into an apartment, church members helped with furnishings, clothing, and job opportunities. CWS sent a transitional allowance of \$120 apiece shortly after the two men arrived; medical and dental grants up to \$325 are also available when needed from UMCOR. UMCOR and CWS also respond with financial assistance to extraordinary emergency situations.

The church missions committee, along with the pastor and staff, helped the men get welfare registration and start night classes. They now have a job painting several business buildings and church members have helped them purchase a car. There is now talk of bringing one of the men's family over from Rumania.

Many churches have become so involved in the lives of the refugees they sponsor that they have helped whole families emigrate. Shirley Knepp, a former deaconess at Sager Brown School, now lives in Pendleton, Oregon, with her husband and two sons. Over a period of seven years they have helped sponsor 15 members of a Vietnamese family. Mrs. Knepp says that "We all love this family so much—the children are attending school regularly and seem to be learning. The whole family comes to church every Sunday and seems to enjoy the fellowship. This is the third group our church has had with one more to come. We do love these people and have become good friends."

### The U.S. As First Asylum

Both the Rumanian refugees and the Vietnamese families were processed outside the U.S. so that this nation was not their country of first asylum. But for many people it has become that. In fact, the U.S. today is facing a growing "first asylum" crisis of overwhelming proportions. In 1980, 126,000 Cubans arrived from Mariel. Since 1979, 35,000 Haitians have come and hundreds of thousands of refugees from Central America—Salvadorans, Guatemalans, Nicaraguans.

"First asylum" is the term used to designate a country which is the first available and appropriate country of asylum or temporary haven for persons

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***“Sponsoring a refugee means making a moral commitment . . . to provide the necessary support to enable a family or individual to become self-supporting.”***

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predict the existence of the problem. But by 1982, 17,000 arrived in the month of November alone, part of a continuing three-year exodus out of Afghanistan. And most are waiting to go home. But even as new ones arrive, longer-term refugees have already transferred their families from tents to katcha mud houses they have built themselves. In many camps it is difficult to recognize that it was (and is) still a refugee camp. With aid from the Interaid Committee and the many international organizations, the Afghans endure as the agony and frustration drag on.

### Resettling Refugees

Some Afghans are admitted by the U.S. government to this country and UMCOR has helped in their resettlement. For apart from helping refugees overseas wherever they are, UMCOR is also the agency entrusted with resettlement in the U.S. This mandate

not itself a voluntary agency but a participant with 13 other Protestant denominations in the ecumenical resettlement effort. Each denomination recruits sponsors through its local churches and places refugees with them. The CWS Immigration and Refugee Program provides the necessary administrative services for coordinating resettlement.

### What Sponsorship Means

Sponsoring a refugee means a moral commitment from a church to provide the necessary support to enable a family or individual to become self sufficient.

The 1800-member First UMC in Billings, Montana, for example, in 1981 undertook the sponsorship of two Rumanian refugees. Gheorghe Tulbare and Ilie Florian left Rumania illegally and reached Yugoslavia, where both were arrested and sentenced to 30 days imprisonment for

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Providing training and such tools as sewing machines are indispensable parts of refugee aid. This is in the Middle East.

fleeing persecution or civil strife in their homelands.

But the Refugee Act of 1980 did not establish a special provision for people coming directly to this country like the Cubans and Haitians. So the Carter Administration decided to create a new classification called "Cuban-Haitian Entrant" (status pending) for these refugees who arrived before October 10, 1980.

Those Haitians who came to this country after December 1980 were considered "illegal" and, by August 1981, they were placed in detention. A month later the U.S. government signed a treaty to interdict ships in the Caribbean, where interviews for political asylum are held on the high seas and those not qualifying are returned to Haiti.

In July of 1982, the courts ruled that detention of the Haitians was not constitutional and ordered 1800 released to sponsors. UMCOR helped sponsor 30 to 40 of this group. But sponsorship is not resettlement. The Haitians have to report weekly to CWS and monthly to the court, unless their hearing has been set and they have an attorney. Half of those sponsored by UMCOR have had their hearings and asylum was denied. Less than 25 of the 35,000 boat people who have come to Florida have been granted asylum, a decision based on the premise that these people are not political refugees but are fleeing poor economic conditions. The UMCOR-sponsored group are now appealing. Appeals take six months to a year.

"As Haitians, Salvadorans and others struggle to reach safe haven in this country," says UMCOR's refugee director Lilia Fernandez, "we must be aware that the refugee problem has ceased to be a crisis overseas to which this country may or may not respond. It has now become our problem right here at home. We now have an opportunity to be generous and compassionate as we urged Southeast Asian governments to be when they rejected the Vietnamese boat people several years ago."

The official response to this new influx in many instances has been abysmal, Ms. Fernandez believes. Central Americans continue to be deported or expelled. Haitians have been imprisoned in detention camps, and while new arrivals are being detained, those recently released under Federal court order are still subject to deportations now being staved off only by costly and lengthy court proceedings.

### Two Basic Sets of Issues

Two basic sets of issues emerge in the "first asylum" cases. One is that of the immediate human needs presented by the refugees in the midst of our communities. The second set of issues are the need for legal protection and for advocacy: identifying persons detained by the Immigration and Naturalization Service and stopping their deportation; promoting and coordinating the provision of legal assistance to those who file for asylum; and

mobilizing local church and community resources to respond.

Meeting the issues head on and receiving support to do so from UMCOR and CWS are Cuban and Haitian projects in Orlando and Miami, Chicago and Puerto Rico, Rochester and New York City, Newark and Union City, and Washington, D.C. Some of these provide job counseling, development and placement, medical and social services. Others provide legal services and advocacy for detained or formerly detained Haitians. The Haitian Refugee Project in Washington, D.C., which is a key coordinating spot for both advocacy and public educational work, also monitors and publicized the human rights situation in Haiti.

UMCOR has also provided direct funding to the Florida Annual Conference, the Miami District Haitian Day Care and Haitian Detainees, the Christian Community Service Agency, the Inter-regional Council on Haitian Refugees in Puerto Rico, and the Haitian Refugee Center, Inc. Financial assistance is also provided on a regular basis to projects and ethnic churches that serve UMCOR Cuban and Haitian cases. A revolving fund makes possible direct cash assistance to Cuban and Haitian refugees who come to the New York office in need of emergency help. UMCOR has established an account of \$150,000 for Haitian detainees, so that refugees and sponsors can be assisted in giving full support for those in dire need just as long as it is necessary.

Churches in the Florida Conference sponsored 20 Haitian refugees out of the Krome Detention Center. "The experience of the Florida Conference," says Ms. Fernandez, "if duplicated in several other United Methodist conferences, could certainly help UMCOR meet its resettlement goal for the coming year by providing the necessary church sponsorship for Indo-Chinese, Afghan, African and Eastern European refugees as well as assisting those who come to the U.S. as first asylum."

Now, as in its over forty-year history, UMCOR looks to congregations made up of people who live under the claims of Christian faith to face the critical refugee situations around the world and to sustain their response to the needs of the world's uprooted. ■

*Helen Kromer writes frequently on refugee and relief concerns.*

# NIGERIA EXPELS TWO MILLION PEOPLE

**E**arly this year, the West African nation of Nigeria ordered undocumented foreign workers to leave the country immediately. About two million people were sent back to the neighboring countries of Ghana, Togo, Benin, Niger and Chad. One million people returned to Ghana alone.

While this exodus from Nigeria was the most massive and dramatic in



Photos by Tore Samuelsson

recent history, the treatment of foreign workers affects many nations today—Hispanics in the U.S., Turks in West Germany, Yugoslavs, Portuguese, and other southern Europeans in northern Europe. These "guest workers" or "undocumented aliens" are welcome in good economic times to perform tasks native workers do not want; in bad times, there is pressure to send them home.



Opposite page, a shipload of Ghanians prepares to leave Nigeria.

Above, church representatives were among those at the port of Tema.

Top, in a Methodist parish in Ajumako, Ghana, students load powdered milk.



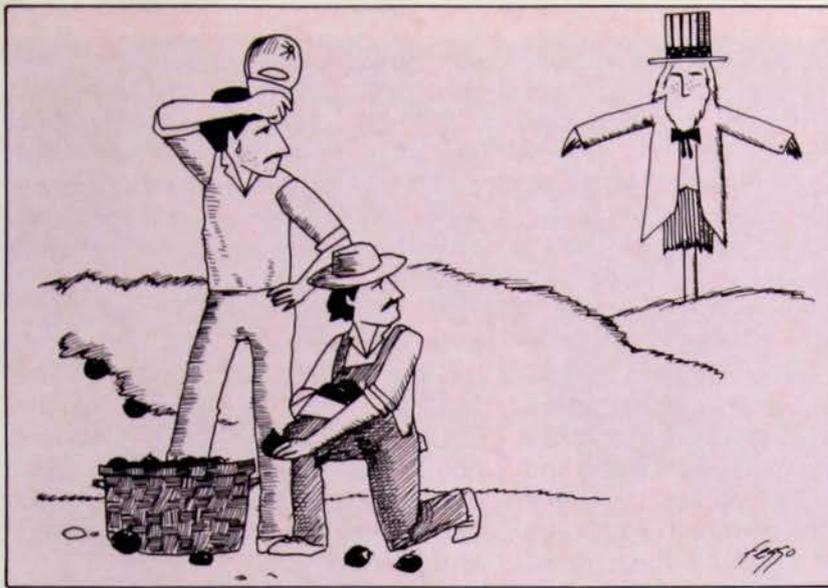
Above, children were among those forced to leave.

Right, a Christian Council of Ghana representative helps distribute food.

Below, the relief aid was gratefully received.



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## IS THE U.S. LOSING INTEREST IN THE UPROOTED?

TRACY EARLY

**F**inding churches able and willing to sponsor the resettlement of refugees in the United States is increasingly difficult, officials of UMCOR (United Methodist Committee on Relief) report.

The number of refugees resettled under United Methodist sponsorship through UMCOR declined from 4461 in 1980 to 3374 in 1981, and then to 1093 in 1982. This year, the number may fall still lower.

Two important factors have to be taken into consideration when we examine the decrease in numbers of refugees resettled by UMCOR:

(1) The U.S. government has been reducing the number of refugees to be admitted into this country. In 1980, the number of refugees actually admitted was 207,116. In 1983, it is anticipated that of the total admission ceiling of 90,000 refugees approximately 30,000-40,000 will actually be allowed to come.

(2) The churches are now involved with refugees for longer periods as the economic situation makes it difficult for refugees to gain self-sufficiency as quickly as in former years. This precludes, sometimes for as long as two years, many churches committed to refugee resettlement as an ongoing ministry of the church from sponsoring additional families.

In the recent past, U.S. church response was impressively generous. Americans felt a deep appeal to conscience and emotion when the news media were full of stories about Indochinese refugees, particularly the Vietnamese boat people but also Cambodians fleeing across the border to Thailand.

Perhaps such intense devotion to helping newcomers find homes and

adjust themselves to life in a new country could not have lasted in any event. But special circumstances have accelerated a change of mood. Sponsorship means promising to help refugees get jobs and become self-supporting, and guaranteeing their support for 90 days. The economic recession has made that promise more taxing to fulfill, and fewer churches seem ready to attempt it.

United Methodists are among several denominational groups resettling refugees in cooperation with the National Council of Churches and its relief arm, Church World Service. "All denominations are having the same experience," reports Harry Haines, UMCOR associate general secretary. "If it continues this way, some of the refugees sitting in camps overseas could sit there forever."

The difficulty in securing sponsors, he says, reinforces a general disposition of the U.S. government to admit fewer refugees into the country. An admission ceiling of 90,000 refugees has been set for the government's current fiscal year, as compared with the ceiling for 1982, which was 140,000, Dr. Haines says.

In addition to the recession, a decision of the federal government, effective April 1, 1982, to reduce from 36 to 18 months the period for which it gives medical and financial assistance to refugees has hurt resettlement efforts. That cutback does not directly affect sponsoring churches, because voluntary resettlement agencies still get the same per person grant from the government, and UMCOR still offers the same assistance to the local sponsoring congregation. But the government's reduction of direct, longer term aid to refugees affects the overall

climate of public opinion in which church decisions are made.

Dr. Haines expresses understanding for the reluctance of churches to bring new families into depressed parts of the country. If a local community suffers from high unemployment already, he acknowledges, a congregation might justifiably hesitate to take on the responsibility of finding jobs for newcomers, particularly when it has not been able to help its own members who are looking for work. Such congregations may be using their resources for soup kitchens and other forms of emergency aid to destitute people in the community.

Many areas, however, are not in such severe straits, Dr. Haines notes, and could help refugees. He reports, too, that some depressed communities decide refugees are hurting even more than they are, and deserve a sacrificial response of Christian compassion. "When I spoke to a group of pastors recently about resettlement work, I asked if there were economic problems," he says. "They said 'yes', but they also said, 'That does not keep us from being able to do some of it.'"

Still another factor is that many of the Indochinese now entering the United States come with less education and awareness of conditions in an industrialized society than those who came immediately following the communist victories of 1975. The first immigrants in many cases were Vietnamese who had studied English and become somewhat familiar with American life by working for or with Americans in Indochina. Many of those who have come more recently, Dr. Haines says, are rural people from Cambodia or Laos who are illiterate in their own languages and ill suited for

jobs in the U.S. economy.

UMCOR has responded to changing conditions by suggesting that churches might serve as co-sponsors if they are unable to assume full responsibilities. A church may work along with the refugees' relatives already here to insure that by pooling resources they provide all services, care and support needed by the refugees.

Another option suggested by UMCOR is sponsorship by a cluster of churches when no one of them feels capable of going it alone. Needs of a refugee family fall into several categories, so while one church gave financial aid, another might help with job hunting and still another arrange for introducing the family to local schools, stores, government agencies and other dimensions of community life.

Difficulty in finding refugee sponsors, Dr. Haines says, has increased at a time when controversy over the refugee issue has become acute on another front. At present, he says, a growing proportion of refugees are entering the United States as the country of first asylum. In the past, he says, most refugees desiring haven in the United States went first to an intermediate country, where they lived in camps or other makeshift quarters until their applications could be processed and sponsorship arranged. Indochinese resettling in the United States have usually gone first to

camps in Thailand, Malaysia or elsewhere in Asia, and have been kept there until immigration procedures were completed.

An example of the changed situation, Dr. Haines says, is the flight of refugees from El Salvador to the United States. "The United Methodist Church in Los Angeles has to deal with the fact that 30,000 people have come from El Salvador directly to Southern California," he says. Others coming to the United States as the country of first asylum have included the Cubans and Haitians, but Dr. Haines says their numbers are now reduced to a trickle.

Immigrants entering the United States directly from their own country often come illegally, and may discover that the U.S. government does not recognize them as refugees. If they come from countries with friendly ties to the U.S. government, then the idea that they were fleeing oppression meets official scepticism. But apparently that can also happen now in regard to communist countries. Dr. Haines says the Immigration and Naturalization Service has decided that thousands of the Khmers in Thailand camps left Cambodia for economic reasons, and therefore are not "real" refugees.

First asylum seekers, although not recognized as refugees by the U.S. government, are of deep concern to UMCOR. This concern has been expressed by exhorting United Meth-

odist churches to advocate on their behalf by asking the U.S. government to guarantee full due process rights for all asylum seekers and to grant Central American refugees permission to remain in this country until they can return home with a reasonably degree of safety.

Since 1974, UMCOR has been providing funds for legal and social services for Haitian refugees. More recently, it has contributed to the Church World Service First Asylum Pool which was established to fund projects working primarily with Central Americans who are seeking refuge in this country.

UMCOR officials also report other factors playing a role in the resettlement situation. On one side, they say, some churches have been disappointed to find that after making strenuous efforts to get a refugee family integrated into their community, the family has abruptly left house, jobs and everything to seek a warmer climate or a larger community of people from their own ethnic background. On the other hand, UMCOR officials believe, racism is often the underlying factor when communities offer prudential excuses for declining to assist refugees.

Susan Wersan, an UMCOR staff member working with refugee resettlement, says, however, that most churches sponsoring refugees find the experience a blessing. They retain

Many recent immigrants from Indochina are rural people from Cambodia or Laos who are ill suited for jobs in the U.S. economy.





A group of Mexicans are rounded up by the U.S. border patrol after attempting to enter the U.S.

warm feelings toward refugees, she says, but economics affects their ability to help others. "In the follow-up reports, the churches invariably say they feel positive about the experience, and most answer 'yes' to the question about sponsoring another family, but they say, 'Not yet.'"

The cooling welcome for immigrants manifests itself also along the Southwestern border, says Eli Rivera, National Division assistant general secretary for congregational development. In 1980, the National Division sponsored a Southwestern Border Consultation in Juarez, Mexico, to deal in a comprehensive way with issues of immigration and ministry to immigrants. As part of a continuing commitment, the General Board of Global Ministries (GBGM) adopted a statement in 1981 on the report of the U.S. Select Commission on Immigration and Refugee Policy. Many of that Commission's recommendations are embedded in the immigration bill introduced last year—reintroduced this year—by Senator Alan Simpson (R-Wy) and Representative Romano Mazzoli (D-Ky).

Several of those recommendations drew GBGM criticism. Regarding proposed penalties for employers who hire undocumented workers (immigrants who are in the United States illegally), it objected that the result

would likely be employer discrimination against citizens and legal immigrants of Hispanic background. It called for less emphasis on enforcement of immigration law and more on the economic and political conditions that cause people to leave their homes.

"We need to deal with the question of why people are coming," says Mr. Rivera. "It is not because they want to, but because they have no alternative in their country. Even if the Simpson-Mazzoli bill is passed, I think the current pattern of immigration will continue."

Out of the 1980 consultation came a Southwestern Border Continuing Committee that meets twice a year for follow-up work and is chaired by Daniel Garcia, a National Division field representative for ethnic and language ministries. The economic crisis in Mexico has led to higher emigration, he says. At the same time, he adds, more refugees fleeing political turmoil in Central America now make their way through Mexico to the United States.

While Hispanic churches tend to show a natural sympathy to Hispanic immigrants, Mr. Rivera says the increasing number of those immigrants in a time of recession heightens long-standing resentment in the Anglo communities, including the Anglo churches. "Let's close the door" be-

comes the attitude, he says, adding that this reaction is intensified by discomfort over the growing strength of the Hispanic community already settled in the United States. "We have a political climate now that says it is okay to be against these people," he says.

Still, the United Methodist Church continues to serve in many ways. Mr. Garcia says that churches of the Rio Grande Conference and other Hispanic congregations do not often sponsor the resettlement of particular families, but offer various ministries to the immigrant community as part of their overall program.

Annual conferences, he says, give some special assistance. The Rio Grande Conference has decided to maintain a house in McAllen, Texas, for immigrant use, and the Southwest Texas Conference has a committee on refugee ministry. In the Pacific and Southwest Conference, Mr. Garcia says, various Metro ministries and community centers serve immigrants, and one church offers asylum to El Salvador refugees facing the threat of deportation. Programs of the National Division reinforce congregations, conferences and other units of the denomination in immigrant ministries, Mr. Garcia says. ■

Tracy Early is a frequent contributor.



# Haitian Refugees:

## Three Success Stories

Lucille M. Bates

**H**aiti is known as the Land of Endless Mountains and the Land of Endless Problems. Janet (Zhana) Jean-Baptiste, Wisben Samedi and St. Novil Apollon know about the mountains and the problems.

Janet Jean-Baptiste traveled to the United States from Haiti in 1981 when he was 22 years old. He attended five years of school in Haiti and worked as a farmer and construction worker. He left Haiti because of problems with the government. His problems weren't over when he shoved off from Cap Haitian in the "Nativity". When the boat neared the Hillsborough Inlet in South Florida, the waves were rough and the captain threw the anchor over the side. The boat, carrying 63, capsized and 33 bodies washed up on Hillsborough Beach. Janet was one of the 30 survivors.

His problems didn't end there. The 30 survivors were picked up by the Immigration and Naturalization Service and taken to the Krome Avenue Detention Center. Janet remained there for ten months. While at Krome, he had his political asylum hearing and asylum was denied. He is currently appealing that decision. Throughout the difficult trip from Haiti, the tragedy at Hillsborough and detention, Janet kept his strong faith.

Finally, things started turning around for him. Judge Eugene Spellman ruled that Haitians being held in detention could be released to family members in the community, if they

had church sponsors. The United Methodist Church in the Miami District agreed to sponsor 20 of the refugees out of Krome.

He went to Florida City to stay with a cousin. After two weeks, the Cutler Ridge United Methodist Church found him a job with a shipyard in Coconut Grove. Since it was a four hour bus trip to the job from Florida City, the sponsoring churches helped Janet find a room closer to his job. He cleans offices and does general maintenance Tuesday through Saturday, earning \$5 per hour. Janet opened a bank account immediately, with the help of his sponsors and has a grocery store check cashing card. In addition to buying his food, paying his rent and sending money to his family in Haiti, Janet has purchased a small TV for spare time recreation and to improve his English. He also attends English classes three nights a week. In December, Janet joined the Bryan Memorial United Methodist Church in Coconut Grove and attends regularly.

Janet is a survivor in every sense of the word. He has "made it" in his adopted country. His future is still in doubt because asylum has not been granted but with Janet's positive outlook, his ability to land on his feet and his strong faith, he will continue to be a survivor.

Wisben Samedi was 17 when he arrived in the South Florida area in a small boat. Because his case for political asylum is still pending his

problems with the government cannot be discussed here. Wisben was placed in the Krome Avenue Detention Center with 1,000 adult males. He had trouble adjusting to the situation and spent a great deal of time in the clinic with health problems.

When he was released to the United Methodist Resettlement Program, Wisben immediately left Miami for Immokalee, a farming community in central Florida. Since he was required to report weekly in Miami, he was persuaded to return to Miami and meet his sponsors. To his amazement and delight, his church sponsors were able to find him an apartment and a job. Sellers United Methodist Church had an apartment on their property and offered it to Wisben. North Hialeah United Methodist Church found him a job with the Dade County School Board doing maintenance. Each weekday Wisben leaves his apartment and rides the bus to the English Center where he works and also takes English classes. Weekends are spent helping around the churches and visiting friends. Wisben has become part of the Massey and Petry families and enjoys the hospitality of both.

At Christmas, the sponsors helped Wisben tape a holiday message to his parents and brothers and sisters in Haiti. Wisben writes them regularly and sends money when he is able. Although he misses his family very much, Wisben says that he cannot return to Haiti. The church sponsors



Opposite, the author (left) and a Haitian refugee in Miami. Above, Mario Lorenzo, assistant director of the Haitian Refugee Project in America, looking through the multitude of legal cases of Haitians trying to become U.S. citizens.

have provided medical and dental care for Wisben and he is now healthy and happy. He is an excellent worker at the school and is well liked by his co-workers and classmates.

St. Novil Apollon and his wife Ginette arrived from Haiti on September 15, 1981. He is 29 years old and feels that his life is just beginning. St. Novil went through the seventh grade in Haiti and worked in transporting boxes and light garments for the custom department. He had problems and had to flee with his wife in a small boat leaving from Cayes in the middle of the night. Ginette's brother was living in Homestead and urged them to come to stay with him. But on arrival, St. Novil and Ginette were taken to the Krome Avenue Detention Center and held for 11 months. They were released by the Spellman ruling.

When released, they joined Ginette's brother in a large warehouse that was partitioned into small rooms. Since they had no furniture, their sponsoring church, Silver Palm United Methodist Church, provided table and chairs, bed and chest, refrigerator and fan. The church was also able to help St. Novil with a job. One of the members hired him to work on his farm. Two months after getting the job, St. Novil and Ginette were able to move into a small apartment and prepare for the birth of their son. Since he is working, St. Novil helps many of the other Haitians in the Homestead area. Meals are shared and there is always a group of friends in the yard enjoying the new baby and the extended family.

On January 30, a baptismal service was held at the Silver Palm Church.

The Rev. Luc Dessieux, a United Methodist Haitian pastor in Miami, performed the ceremony assisted by the Rev. Ray Gregory, pastor of the Silver Palm Church. Adrienne Gregory, the pastor's wife, served as godmother and provided the christening clothes. The Silver Palm congregation provided a christening party complete with refreshments and photos. St. Novil Apollon, Jr. is the Miami District's first Haitian refugee baby and is a delightful representative. He receives much tender loving care from his family and his church sponsors.

### Three Success Stories

These are three success stories in the UMCOR Haitian Resettlement Program. They were helped in their resettlement process by new models of church sponsorship:

Janet was sponsored by four churches who took responsibility for three refugees. This worked well for them because one found the job, another took him shopping for clothes, another helped him open his bank account and another helped him find his apartment.

Wisben was sponsored by two churches. One is providing his apartment and day to day contact. The other found him a job and has him in their home on weekends. Both counsel and give support.

St. Novil is sponsored by a single church. They have been able to find him a job and help with his and his family's physical and spiritual needs.

Another form of sponsorship used was when small local churches made

the contact and out-of-town churches sent financial aid. These new models of resettlement worked well and churches unable to take on the full responsibility of refugee sponsorship should attempt one of the above models.

### Not All So Fortunate

All Haitians in the South Florida area have not been as fortunate as Janet, Wisben and St. Novil. Many are living in overcrowded apartments with one family member working to provide for 10-12 others. Apartment owners are taking advantage of the situation and are charging large rental fees with little or no maintenance. Often, rent deposits are not returned when the family moves. Kitchen and bathroom facilities are shared by many families. Medical and dental needs are not being met except for emergencies and maternity and those are handled by an already overcrowded county hospital.

Many Haitians, asking for political asylum, do not have attorneys and will have to face the immigration judge without representation if more pro bono attorneys do not come forward. The Haitian Refugee Center, Inc., has taken over a thousand cases without fees but had to close intake because of lack of funds for additional attorneys and paralegals. The American Friends Service Committee is training paralegals in the rural areas to aid with immigration paper work but they have only one certified immigration paralegal who can appear in court on behalf of his clients.

Jobs are difficult to find in the city, so many Haitians have joined the migrant stream. Towns such as Indiantown, Sebring, Immokalee, Winter Haven, Apopka and Leesburg in Florida and on up through North and South Carolina and Virginia have begun to hear a new language in the fields—Haitian Creole. Along with black and white Americans and Mexicans, Haitians are taking to the road to survive.

Since December, 1972, approximately 50,000 Haitian refugees have arrived in South Florida. Most traveled 800 miles in open seas in very small boats. They were running for their lives. These uprooted people have left uncertainty to find more uncertainty. The chain of endless mountains and endless problems continues. ■

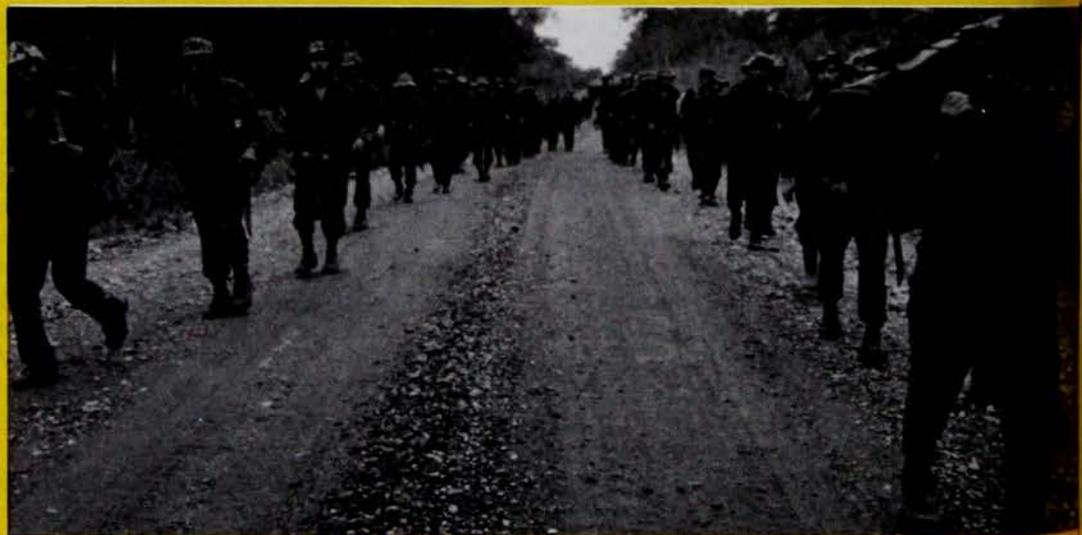
Lucille M. Bates was director of the Haitian Resettlement Program in Miami for UMCOR.



## "Pacification" in Guatemala

Photos by Ken Silverman

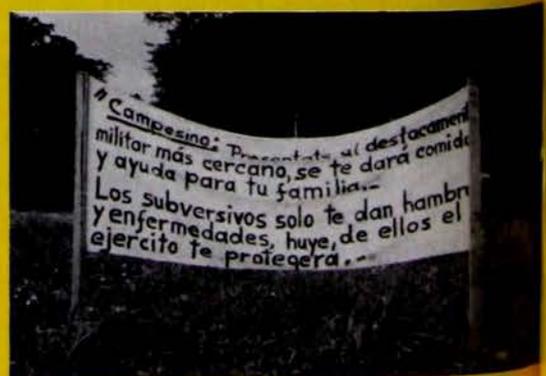
In the long-simmering, bloody internal strife in Guatemala, the army was sent into parts of that country last fall and winter to "pacify" certain areas considered susceptible to guerrilla influence. By all accounts, many bloody massacres took place but the area has been quiet since the army action. These remarkable pictures were taken in Guatemala and in southern Mexico where many Guatemalans fled.

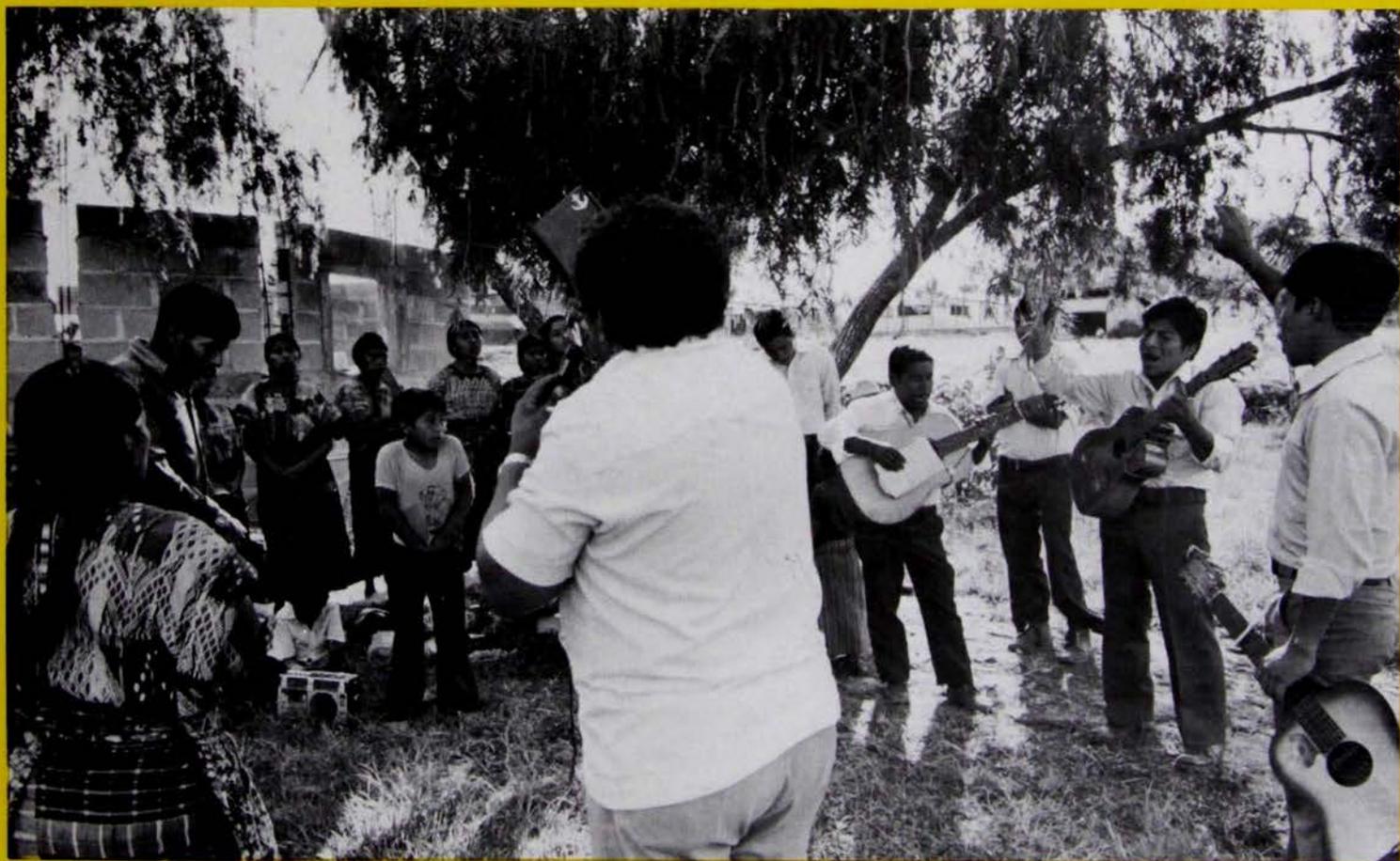
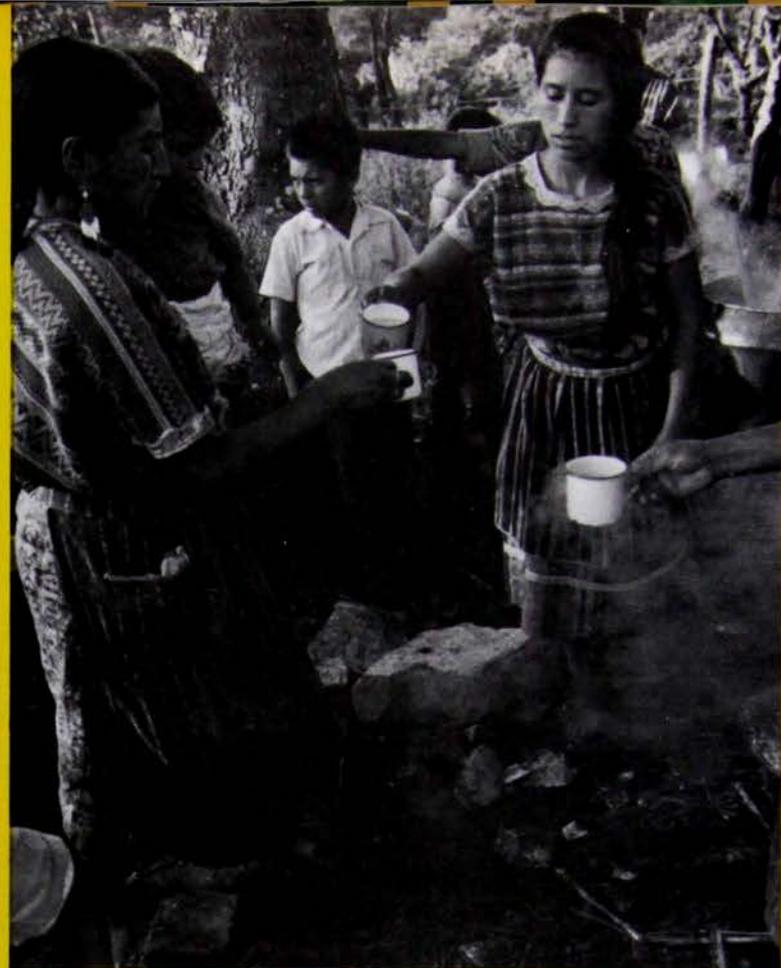
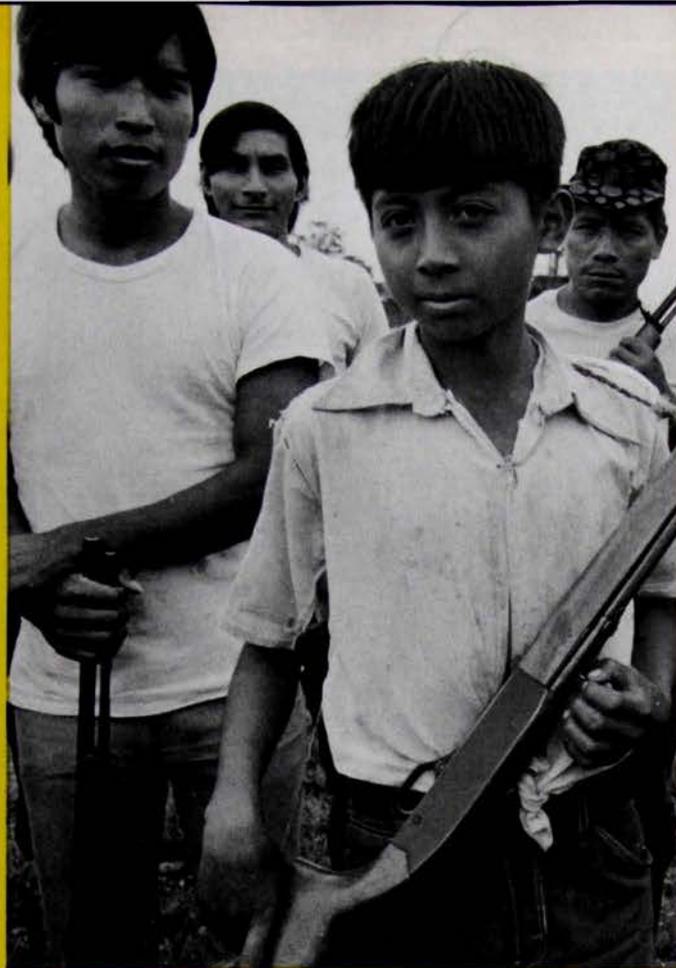


Top, Guatemalan soldiers at their base camp in the Ixcán Region.

Above, the army on a patrol in the region, the scene of many massacres.

Right, this roadside sign put up by the army says that only the guerrillas are causing sickness and hunger, advises the peasants to flee, and says that the army will feed and help any who come to the army base.





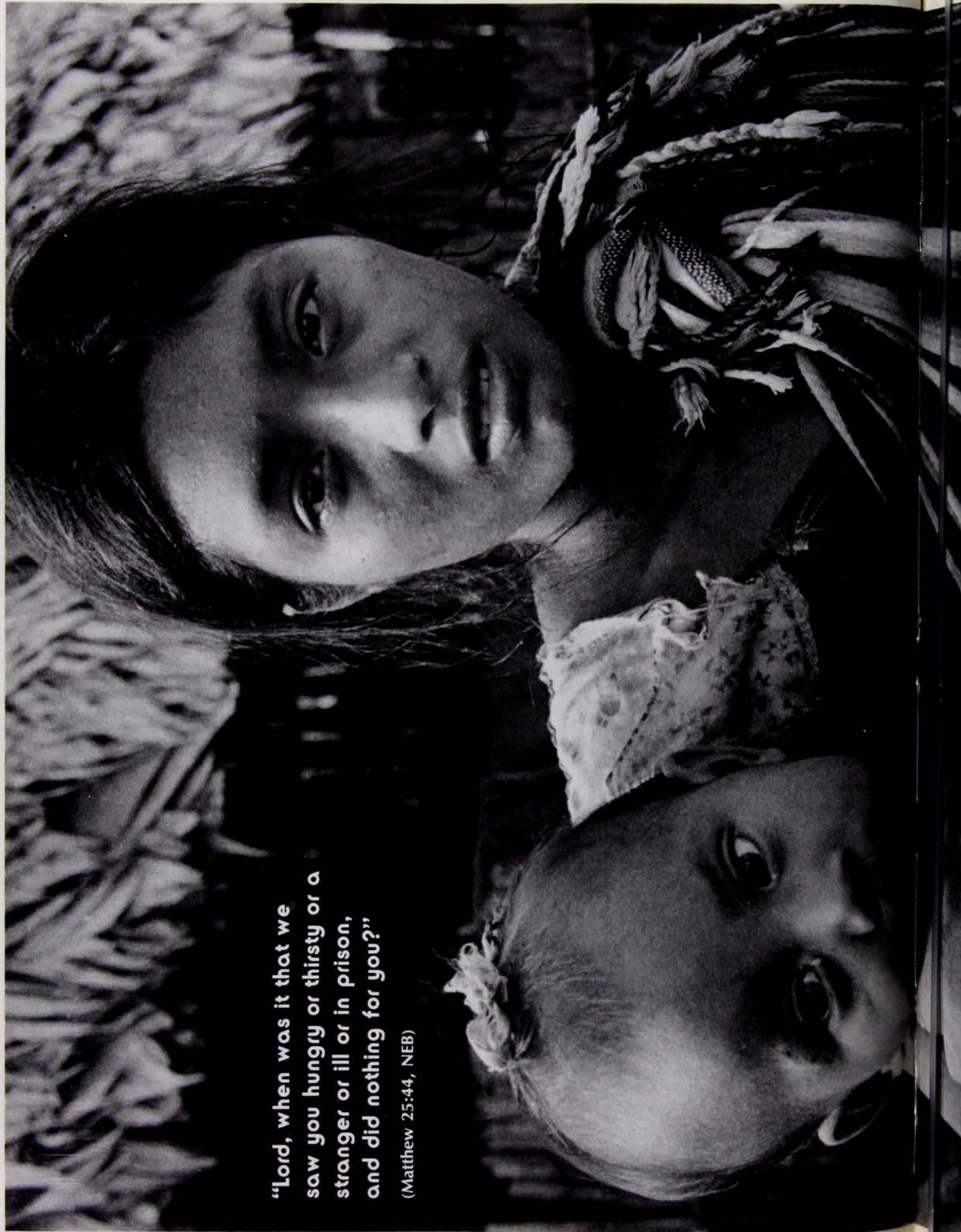
Top left, "self-defense" groups are trained by the army. Top right, this refugee camp was created by the army in Guatemala. Many of these people had been forced into the mountains by the army itself and then surrendered due to lack of food.

Above, in the same region where the army was operating, fundamentalist groups came to evangelize the heavily Catholic population. In this area, most of the Catholic priests and catechists had been driven away. While these Protestants were holding this meeting

in the open air, Catholics sat in their church and read their Bibles. Since the presidency of General Rios Montt, a born-again Christian, there has been almost a religious war in the nation. The president's brother, a Roman Catholic bishop, has left the country.

“Lord, when was it that we  
saw you hungry or thirsty or a  
stranger or ill or in prison,  
and did nothing for you?”

(Matthew 25:44, NEB)





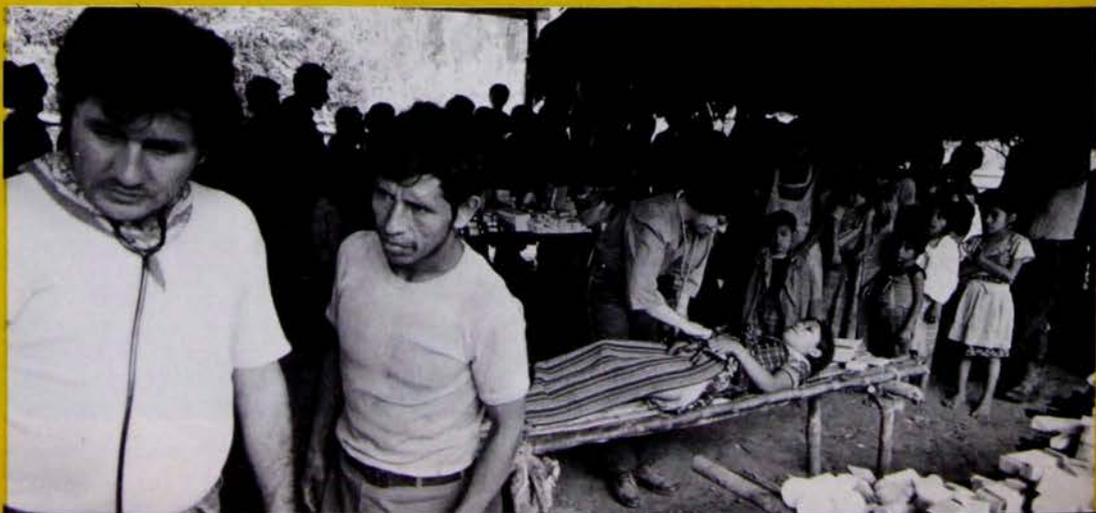
Guatemalan Refugees in Mexico/New World Outlook/General Board of Global Ministries



Above, this makeshift refugee camp is across the border in Chiapas, Mexico. The refugee population here grew from 10 to several thousand people in three weeks.

Right, a group of Guatemalan refugees, who had only arrived in Mexico the previous day, sing Christian songs.

Below, a Mexican medical team arrives to help the refugees. Many had been in the mountains for 10 months and were suffering from dysentery, parasites, anemia, tuberculosis, malaria and malnutrition.



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# Jubilee Partners'

## "Ano de Jubileo"

Don Mosley

There were five men from Central America crowded into the darkness against the door of the church. All of them were young and afraid. A friend and I had picked them up near the Mexican border and brought them to a church where they were to be given temporary sanctuary. Now they were doing their best to stay out of sight while we looked for someone to open the building for them.

As we searched I reflected on how pitifully vulnerable these young men were. They had seen family members and neighbors killed back in their villages. Caught between the demands of the guerilla forces and the violence of uncontrolled government troops, they had fled northward rather than join either side in the conflict. They had been exploited by unscrupulous "coyotes", refugee smugglers, who had finally robbed them of everything they had and abandoned them in northern Mexico. Somehow they had managed to find their own way into Texas without being arrested. Then they had thrown themselves on the mercy of a very nervous minister whose call for help had been passed on to us.

Finally we found someone with a key to the church and saw the refugees welcomed by a sympathetic host. We said our goodbyes and drove back toward our hotel, both of us a bit shaken not only by our unexpected involvement in an illegal "underground railroad" incident but also by our new insights into the suffering of the Central American people.

We had come to Texas on behalf of Jubilee Partners, a Christian service community in Georgia that has been working with refugees for almost three

years. (See "New Life in North Georgia", *NEW WORLD OUTLOOK*, March, 1981.) The Jubilee people began their refugee work in 1980 by taking in forty Cuban "boat people" in cooperation with the United Methodist Committee on Relief. The Cubans were given an intensive course in English and placed with sponsors all over the United States. They were followed by refugees from Vietnam, Laos, and Cambodia—altogether more than 200 people in slightly more than two years.

Now we had come to Texas to take a first-hand look at the conditions under which many thousands of Salvadoran and Guatemalan refugees were living. We were to look for ways in which Jubilee Partners might help.

While in the company of a special fact-finding committee from Church World Service we were informed by U.S. Government officials that these were not really "refugees" at all, but merely "illegal aliens." This has been the view of our courts where more than 15,000 Central Americans had been denied legal asylum in this country while only seven were granted refugee status. Ignoring the international definition of a bona fide refugee, our government has regularly denied asylum to Salvadorans and Guatemalans however strong their appeal. We even met the nephew of slain Archbishop Oscar Romero of El Salvador and learned that the young man's appeal for asylum had been denied the day before as a "frivolous application!"

Even more disturbing was our discovery that more than a thousand men, women, and children are being arrested and deported back to El Salvador and Guatemala each month.



The Jubilee bell.

*"Making real  
a Year of Jubilee  
for refugees  
from  
Central America."*

Below, seeing off the bus from Georgia on its trip to the Mexican border. Above, refugees retrace their journey with a member of Jubilee Partners. Center, English classes are part of the program.



These people are then in greater danger than if they had never tried to escape in the first place. At least some of them are executed soon after their return, according to sources such as Amnesty International and the Catholic Archdiocese of San Salvador. The great majority of these people are simply asking our government to let them stay in this country temporarily until they can return home without fear of being murdered. Perhaps we would be more sympathetic if our country had recently suffered a civil war in which more than 2,000 civilians and hundreds of military men were killed every day for three years, a rate proportional to that in tiny El Salvador.

Out of our investigations was born a new source of hope for at least a few of the refugees, a program we named "Año de Jubileo"—the "Year of Jubilee". Following the text of Jesus' sermon in his hometown synagogue, we hoped not only to help "free the captives" but also to help bring "sight to the blind", including ourselves and our fellow citizens who are presently so blind to the great injustice being done to these people.

Building on our past experience in refugee work we developed an arrangement with U.S. and Canadian officials in which we would select refugee families who wanted to immigrate to Canada and bring them to Jubilee for English training and cultural orientation sessions. We would help them through the complexities of Canadian application procedures and medical examinations. Finally, we would see them off to Canada and go back to Texas for another bus load of refugees.

Jubilee Partners, like its parent community, Koinonia Partners in southwest Georgia, is made up of an ecumenical group of Christians who come together from all over the country. We pool most of our resources and live on a very modest level by ordinary American standards. Consequently we are able to operate a program like Año de Jubileo for a fraction of the cost that would normally be expected.

At a critical point in the development of the Año de Jubileo program we faced a serious decision. We had agreed that the program would be practically unworkable unless we had a bus to transport people long distances at a low cost. The only money we had on hand was what we had set aside for an upcoming land payment and some badly needed construction.

We had found a bus perfectly suited for our purposes, but it would require almost all of our money.

We decided it was time for a leap of faith. We spent our money on the bus, called Texas and made arrangements for the first group of refugees to be assembled, and then put out a call for help to some of our friends. Within a week enough money had come in to pay for the bus completely, and by the time the last replies arrived we had enough financial support to operate the Ano de Jubileo program for the first half of 1983.

January 14 was a beautiful day. Seventy-five Jubilee residents and friends gathered in the community dining room. We had a service of thanksgiving and celebration and then saw the bus and its crew off to Texas.

A few days later the bus returned filled with 24 of the happiest Salvadoran refugees in the United States, from six-month-old Melisa to 61-year-old Narciso. Though exhausted by the 30-hour trip from south Texas, they cheered and laughed with relief when they drove in Jubilee's entrance. All of them had been granted safe passage papers by U.S. officials, and they were free from fear of arrest and deportation for the first time since they had come to the United States.

Some of us had begun our acquaintance with these brave people in Texas, but over the next few weeks our love and admiration for them continued to increase as we heard their stories in greater detail. Every family had a story of danger and suffering back in El Salvador, and some had suffered even more during their long trip to this country in search of security.

One young woman with three small children seemed to be finding it especially hard to take it all in. Early in 1980 she had been widowed by the violence in El Salvador, left with one small child and soon to give birth to another. She moved in with her only living relative, a grandmother; but only a few days later the grandmother was gunned down in the massacre at the funeral of Archbishop Oscar Romero.

In a desperate attempt to save herself and her children, the young woman sold her few possessions and set out for the United States. After giving birth to her second child in an orphanage along the way, she was caught by Mexican immigration authorities and put into prison. Refusing to buy her freedom by giving sexual favors to the guards, she was finally locked in

solitary confinement and raped repeatedly. Then she was taken back to the Guatemalan border and released with her two small children. With incredible determination she simply started northward once again.

After more months of great hardship, she finally waded across the Rio Grande River one night holding her two children in a blanket above her head. It had taken her eighteen months to reach what she had hoped would be freedom and safety. She found her way to a convent where she soon gave birth to her third child, the son of one of the prison guards. We found her there a year later, still hiding with her children to avoid being deported back to El Salvador. At long last the Ano de Jubileo program brought her little family to the safe haven she had been struggling to reach.

If all goes according to plan, we will be bringing our third group of 25-30 Salvadorans and Guatemalans to Jubilee by early summer. We hope to continue bringing groups through this "above-ground railroad" to Canada every six to eight weeks.

Meanwhile, however, for every fortunate refugee who comes through the Jubilee program to Canada there are a hundred who are arrested and flown back to Guatemala or El Salvador—some of them to torture and death. This *cannot* be allowed to continue.

Jim Corbett, the "Quaker coyote" who was featured on "60 Minutes" last December, says, "...It seems as unlikely that the churches in the United States can comply with government orders to abandon undocumented refugees to their fate as it was for the primitive Church to worship Caesar.

The choice is not a matter of words or talk but of actually helping undocumented refugees evade capture."

Dozen of churches of all denominations are responding to the appeal for help, and many are actually giving sanctuary to refugees who reach them by way of an expanding "underground railroad." Most are doing so publicly, knowing that their example will give others the courage to do the same or at least to become more aware of what is being done to thousands of innocent people within our borders.

As I write this, the five young men we helped that night months ago are still trapped in south Texas, waiting for someone to help them escape the constant danger of deportation. Many others, including women and children, have arrived since then and are in great need of help.

The teachings of Jesus Christ are clear and compelling as we consider our responsibility to these homeless and frightened people. Some Christians will choose the bold and potentially costly path of providing sanctuary for our brothers and sisters as a witness to God's compassion among us. Others may choose to support efforts to get at least a few of the refugees to Canada. It is to be hoped there will be many who will join in demanding that our government provide temporary asylum for these who come to us for help.

Whatever specific form our response takes, let us not find ourselves having to counter some day, "But Lord, when did we see you a stranger and not take you in....?" ■

Don Mosley is director of Jubilee Partners.



Refugee children prepare to go to Canada.



## KOREAN MISSIONERS IN THE U.S.

Charles E. Brewster

**T**here are now over 500,000 Koreans residing in the United States, with approximately 30,000 new immigrants annually. In the last 10 years the Korean population grew an astonishing 412 percent.

As a group, Korean Americans are highly educated and economically highly motivated. Nevertheless, because they are immigrants to the United States, their primary language is Korean and their life style is still Korean. According to a recent church report, racial and cultural discrimination prevents them from entering the mainstream of American life. There is almost no meaningful social and cultural contact with the American public beyond a very limited functional contact. Except for professional people, most Koreans can only go into independent small private businesses.

Many existing social structures and institutions do not readily welcome this ever-increasing Korean population. It is likely that the only institution that Koreans feel is their own and through which they are able to find their cultural and ethnic identity and personal dignity is the church. The church for Koreans is the center of their life and identity and therefore more than just a place to worship.

Korean immigrants come from the most ethnically homogenous nation in the world. In contrast, the United States is one of the most pluralistic. According to *Facts on File*, North and South Korea rank one and two in the world in terms of ethnic and linguistic homogeneity (South Yemen is third), while the United States ranks 82nd, just after Switzerland and Czechoslovakia. The church therefore plays a role in the United States for Koreans that it didn't play in Korea as a secure area in a confusing pluralistic sea.

As with most other immigrant groups, the overwhelming number of Korean immigrants have settled in the major metropolitan areas of the country, roughly equally in the east coast, west coast, and mid-west areas. There is not generally a shortage of Korean ministers to serve these congregations in the metropolitan areas and, in fact, there is a proliferation of academies and theological schools of several denominations training ministers. But Koreans who have settled in areas further away from places like New York, Los Angeles and Chicago often have difficulty finding trained ministerial leadership.

In Honolulu, Hawaii, the Rev. Eung Kyun Lee of Christ United Methodist

Church is looking for a Korean-speaking associate minister to serve "the ever growing needs of the Korean community." The minister would help handle special counseling and visitation of prisoners, the terminally ill, the hospitalized, as well as lead and direct youth programs.

In Albany, New York, the Rev. William A. Lasher, Council director of the Troy Conference Council on Ministries, is hoping the Conference can start a new Korean Methodist Church and is looking for someone from Korea to do that. He writes that there are as many as 400 Korean families in the Albany area, with about 100 of these families in a Korean Presbyterian Church in Schenectady, N.Y. Most of the families are "middle to upper-middle class, well-educated, with the head of the household a professional person," he says.

In Anchorage, Alaska, where 70 or 80 percent of the Koreans living there are unchurched, there is definite need for a Korean Methodist Church, according to Chan-Hie Kim, executive director of the Center for Asian-American Ministries in Claremont, California, who visited Anchorage recently. There are about 3,000 Koreans in Anchorage alone, with most of

them blue-collar workers with very few elderly and young children. Whereas in other states upwards of 65 percent of the total Korean population have joined churches, in Alaska less than 30 percent are affiliated with a church. "It is my feeling that there is a great opportunity for a United Methodist Church here," he states, and "we should start a United Methodist Church in Anchorage as soon as possible."

### **An Historic Partnership**

These three situations are typical of a need which the National Division of GBGM hopes to meet in an historic partnership with the Korean Methodist Church. Beginning this month the first of possibly five Korean Methodist ministers will arrive in the United States to start new congregations or serve existing ones in places removed from the major metropolitan areas. The Korean missionaries program is designed to create self-sufficient congregations in mission to their communities.

The Korean Missioners program represents the first time in which an overseas church has been brought into full cooperation with the United Methodist Church to serve members of that church living in the United States. For several years the Korean Methodist Church has been concerned about evangelism among Korean-Americans and follow-up activities among immigrants who constitute the fastest growing ethnic group in the United States.

The new missioners will be chosen by the Korean Methodist Church and given initial orientation by that church. They will also be deployed in the United States by the National Division in consultation with the Korean Methodist Church. They will retain their memberships in their annual conferences in Korea. As of this writing, the Board of Global Ministries did not know which persons had been chosen by the Korean Methodist Church for this role. It is understood that there are many applicants.

Because of the Korean Church's concern about a possible "brain drain" resulting if the missioners come to the U.S. and decide to stay, a time limit of five years has been put on the program for each missioner. The National Division will provide salary and benefits for the missioner for four years on a declining basis, with the local congregations and conferences picking up the increasing support. The

total program is to be developed and tested until 1990. A coordinating committee of four or five persons from the Korean Methodist Church and the United Methodist Church will evaluate the program.

In 1968 there were only seven Korean United Methodist churches. In 1976 there were 22, and presently there are more than 120 churches and congregations connected with the United Methodist Church. About 20 new congregations and churches have been developed annually since 1976.

Among the areas the National Division is currently exploring, in addition to Albany, Honolulu, and Anchorage, are Junction City, Kansas, Albuquerque, New Mexico, and some areas in Virginia. Partly for personal reasons, such as a working wife, and partly because of the nature of the appointment system, the mobility of Korean pastors who are here is "not very good," according to the Rev. Myong Gul Son, executive secretary of the Office of Ethnic and Language Ministries of the National Division.

The missioners will provide a ministry to first-generation Korean-Americans for whom worship in the Korean language is still a priority. It is hoped that leadership for the second and third generations will emerge from those groups themselves. Already, a major concern in Korean congregations is that the second generation often doesn't want to attend church or Sunday school in Korean. Two years ago a Korean Presbyterian church in the Bronx hired the bi-lingual son of American missionaries in Korea to counsel their young people who were acculturating to America too fast. The church felt it needed an American fluent in Korean to bridge the culture gap with their own children. Clearly, this solution is practically impossible to duplicate.

### **Tenants in White Churches**

Koreans have arrived in the United States in record numbers at a time when church construction costs are virtually prohibitive. Despite denominational help for new church construction programs, many new congregations find start-up costs out of sight and are forced to share space with an already existing church, most often but not always a white, or "anglo", congregation. The new Korean missioners will almost certainly find themselves in that kind of situation if they are starting a new congregation.

While many anglo and Korean congregations have shown they can exist amicably side by side, it is not unknown for differences to arise and conflicts to break out. More than one Korean congregation has been told politely but firmly that its presence was no longer desired. A few years ago a large Presbyterian church in New York asked its Korean congregation to go someplace else, and they did.

The differences never arise over such things as interpretations of Christology, an understanding of the Documentary Hypothesis, or the correct interpretation of the book of Leviticus. Instead, says Myong Gul Son, it is over parking spaces. Especially in metropolitan areas, there suddenly are too many automobiles and too few places for them on Sunday, even if the Koreans are worshipping in the afternoon.

Another difference is in attitudes toward time. Koreans have "a more spontaneous" approach to time, says Mr. Son, "and they do not plan or see the complications" that can arise. Americans, on the other hand, like things scheduled precisely, especially if space is a problem. It is often not long before the Korean congregation's meetings might start earlier and end later than originally planned. Mr. Son suggests a coordinating committee between the two congregations to anticipate problems. He also suggests that the anglo congregation try to minimize the "landlord-tenant" atmosphere which often exists.

The Korean approach to the entire Sunday's activities can be decidedly less reserved and more informal than Americans are used to. Korean children can seem undisciplined. They may be quite disciplined at home, where children and adults may find themselves sharing cramped quarters. Church then becomes a place for the children to "run free" in a protected environment, which does not displease Korean adults as much as it would Americans. Also, says Mr. Son, the concept of "private property" as Americans know it is not understood in the same way by Korean children, particularly if they live in cramped quarters where everything is shared. The children are usually included in the worship services, rather than sent to classes, and parents mollify them with crackers and soft drinks. This won't please the church custodian.

"There is something of a revival meeting atmosphere," in Korean services, says Mr. Son. "The notion that

church is a quiet and private place — that notion doesn't exist." Prayers are often said aloud by many people at once, and in loud voices. Microphones will be used even in small churches. While Americans like to close the doors and windows to create a quiet place, Koreans like the windows and doors wide open.

To some observers, Korean worship services offer a glimpse of American camp meeting styles exported to Korea in the 19th century and evidently kept there as if in a hot house. Others have noted that this exuberant style may owe something to indigenous Korean worship known as *shamanism*. Regardless of its origins, which as for any group are impossible to trace fully, there is no doubt that the Korean worship service has an enormous vitality and meaning for first generation Korean-Americans, at least as much as for any other immigrant group in the history of the U.S.

If the Korean missionaries coming to the United States under the auspices of the National Division and the Korean Methodist Church develop skills in handling the conflicts which can arise between such divergent groups sharing facilities, and then bring those skills back to Korea, their contribution to the church in Korea could be incalculable. There could also be a contribution to the increasing cooperation of Korean and white congregations in this country.

According to Dr. Chan-Hie Kim, of the Center for Asian-American ministries, the leadership style of the persons chosen for this role is crucial. Writing to Mr. Son, he said the style should be "democratic participatory" rather than authoritarian and exploitative. "In this changing community it is absolute that we have a leader who would run the church in a democratic way and give voices to the members of the church." Also, the person must have had some experience with church management, be mature, have experience with youth and love the young people, and "can control emotions in a very difficult situation, in other words, who can manage very well conflict situations."

The same attributes would be desirable in the pastor of the white congregation.

### A New Chapter

In the history of Protestant missions the land of Korea has stood out as a great success story. "In the uncertain-



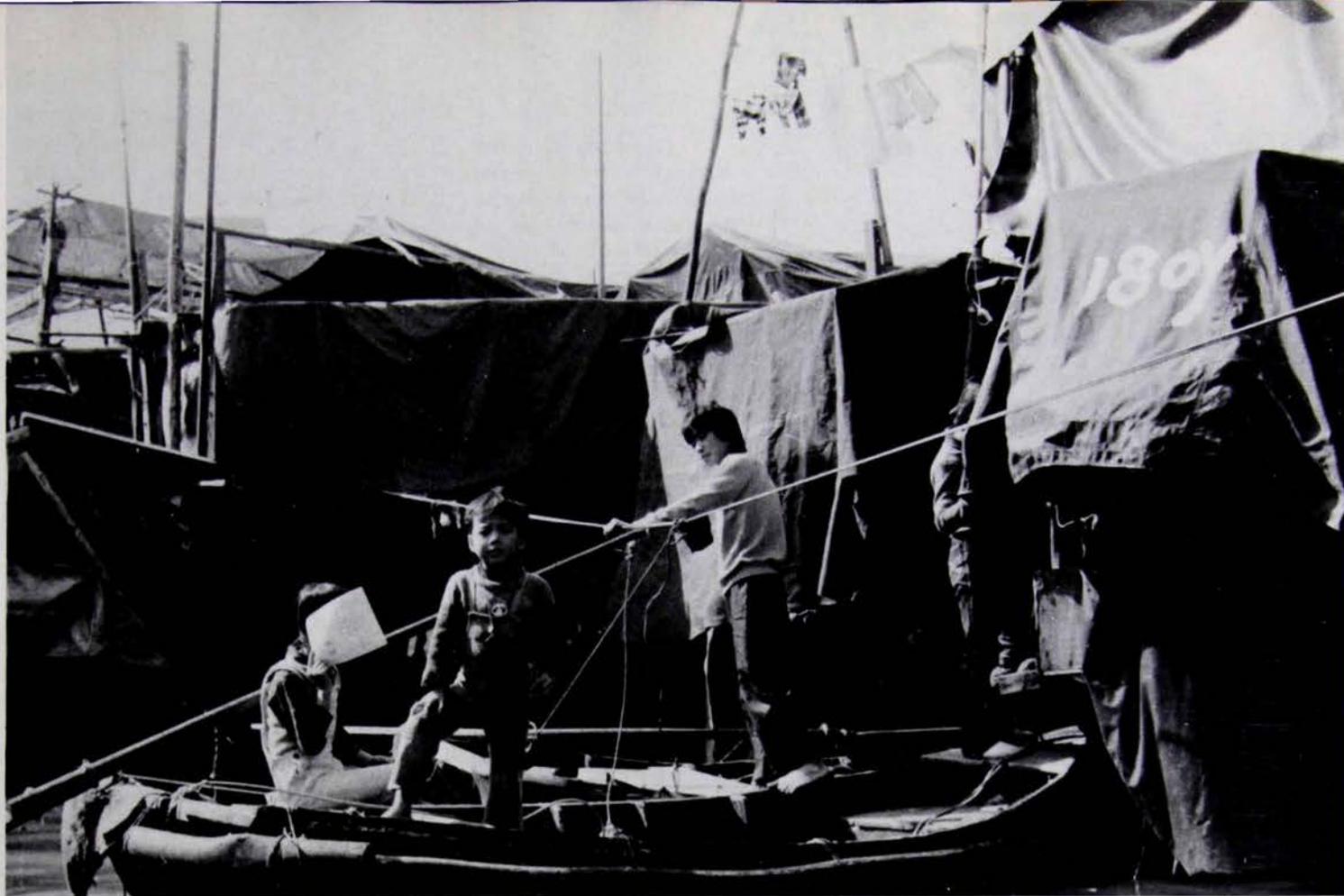
One thriving Korean congregation in the U.S. is the First Korean UMC in Chicago, where all of these scenes were taken.

ties of the day many Koreans welcomed (Christianity) with the sense of security which it gave in a world where the inherited structures were crumbling and the hereditary beliefs about the universe were undermined," wrote Professor Kenneth Scott Latourette. Despite the country's tragic history in this century — or possibly because of it — the Christian faith has flourished. The country has a higher percentage of Protestants than any other country in Asia. According to historian Latourette, from its inception Protestantism was predominantly self-supporting, self-propagating, and self-governing, though it has also been badly divided not only between denominations but within denominations. Presbyterians have been the most numerous, with Methodists second. The Republic of Korea's first president, Syngman Rhee, was a Methodist. Protestants have made invaluable contributions to the country's

medicine and education. Koreans have prided themselves on supporting their own pastors and churches and sending missionaries to other lands, such as China.

Now this history is entering a new chapter as Koreans arrive in record numbers in the country which provided the majority of Protestant missionaries to Korea. Moreover, it is unlikely any other country in the world will be sending such large numbers of Protestants to the U.S. as Korea, at least not in the near future. How Americans react and relate to the presence of Korean brothers and sisters in the Faith, and how the Koreans relate to the Americans, will be a new story in Christian missions.

Contributing Editor Charles E. Brewster is pastor of the First Presbyterian Church of Forest Hills, New York, which shares its facilities with the Korean Presbyterian Church of Forest Hills.



## Hong Kong's Boat People—Time Is Running Out

Nelson A. Navarro

Time is running out for Hong Kong's vanishing breed of boat people. Isolated in a few remaining harbor enclaves, they are today caught in the tight squeeze of multimillion-dollar reclamation projects and uncertain government relocation plans at a time of severe housing shortage in the bustling British crown colony on the South China coast.

Over the past 10 years, the 30,000 boat people who continue to reside in such heavily congested typhoon shelters as Yaumatei in West Kowloon, and Aberdeen and Causeway Bay in Hong Kong Island, have been fighting for the right to resettle on land.

Aided by a coalition of community and church organizations, they are waging a two-pronged campaign to keep Hong Kong's ongoing real estate boom from filling up their now valuable waterfront enclaves without firm government guarantees that they will be provided low-cost housing elsewhere in the colony.

Formerly fishing people who for generations literally lived off and on the sea, they have watched Hong Kong change rapidly from a mere British

trading port to today's preeminent Southeast Asian manufacturing, commercial and financial center.

As the colony's population surged to six million by the 1970s, rapid urbanization and technological change simply left the boat people with their traditional fishing methods at the mercy of modern trawlers and ocean-going fish factories. Pushed off the fishing grounds, they found their typhoon shelters shrinking very fast in the wake of heavy real estate speculation in the increasingly land-hungry colony. On land, they faced the formidable challenges of finding and learning new skills vastly different from the simple fishing traditions of their ancestors.

### Permanently at Anchor

By 1972, the boat people population, which perhaps numbered as much as 100,000 as late as the 1960s, had shrunk to about 50,000 and was still decreasing as pressure mounted for them to move ashore. Unable to make a living off the sea, many of them decided to more or less permanently

anchor their frail, heavily loaded sampans in the typhoon shelters that had originally been meant to provide temporary protection during the annual monsoon season from June to November.

As they became more settled in the typhoon shelters, some concerned residents, long ignored by the media and the public, decided to bring their desperate plight into the open. Demonstrations followed, some of which turned into angry confrontations between protesters and the police.

At the height of the so-called boat people controversy in 1979, about 70 boat people were arrested for illegal assembly, triggering a whole series of demonstrations and protest actions that attracted attention all the way to the United States and Europe. Prominent church leaders representing such organizations as the World Council of Churches (WCC), the National Council of Churches in the U.S.A. (NCC) and the United Methodist Church in the USA (UMC), issued a worldwide appeal in support of the boat people.

Over the next three years, the boat people and their supporters main-

Opposite page, the settlements nestle in the shadow of new high rise apartments. Below, life on the boats is crowded. Bottom, neighbors visit back and forth.



tained pressure on a largely unsympathetic government to grant the boat people the same status as land squatters. Under Hong Kong law, the government is obliged to provide low-cost housing for land squatters—mostly refugees from mainland China—but this provision had no more than a vague reference to the boat people who are officially classified as gypsies with no fixed addresses.

### Granted the Same Status

Finally, in October 1982, the government quietly announced that it had decided to grant the boat people the same status as land squatters.

"They passed it without fanfare," says Fung Ho-Lup, director of the Society for Community Organization (SOCO), one of the church-related community groups spearheading the struggle. "In 1979, the government was embarrassed by our protests. They didn't want to act because they didn't want to lose face. They simply ignored the problem."

However, Mr. Fung points out, this government concession has little immediate impact on the boat people situation. Currently, there are tens of thousands of land squatters still awaiting relocation at a time of serious budgetary constraints on social services. What this means is that the boat people will have to wait in line for an indefinite period even as land developers are already creeping into the typhoon shelters with dredging barges and bulldozers. Yaumatei, for instance, is scheduled for conversion into a public park in the next two years. Causeway Bay and Aberdeen are major tourist and commercial areas that need lots of space for restaurants, shopping malls and parking lots.

For all the economic and political factors involved in the controversy, the main issue confronting the boat people revolves around the dissolution of a small community's traditional way of life—the resettling of a pre-industrial, loosely organized, seafaring people into the midst of a highly urbanized and technological society.

"They have a totally different lifestyle," says Mr. Fung as he takes a visitor on a brief excursion to the Yaumatei Typhoon Shelter, just five minutes way from the huge public housing estates of Homantin in densely populated Kowloon. "They are faced by the need to change their traditional way of life for a new one."

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### Marginal Communities

For SOCO and its allies like the Hong Kong Christian Industrial Committee, the Hong Kong Christian Council, the Maryknoll Sisters, and the Methodist Church, Hong Kong, the boat people struggle represents a special commitment to fight for the rights of so-called "marginal communities." Often negligible in numbers and with little or no political and economic clout, these "marginal communities" exist in the "cracks and crevices" of both advanced industrial societies like the United States and rapidly modernizing societies like Hong Kong. In Hong Kong, such groups as the boat people, refugees from mainland China, and people with handicapping conditions constitute "marginal communities" that church and community groups have been trying to help organize since the period of social ferment in the late 1960s.

Although the boat people and their floating ragtag homes have often served as quaint and dramatic backdrops for tourist promotions and for charity fundraising drives, very little was known until the 1970s about the often-tragic consequences of their doomed efforts to stick to their old lifestyle and, along with that, their frustrating attempts to come to terms with the vicissitudes of urban life.

SOCO's participation in the boat people campaign focused on helping the people develop their own community leaders—the same self-help organizing principle that it has been advocating since it was organized in 1970. A team of observers was formed sometime in the mid-1970s to look into the specific problems facing the different typhoon shelters. The team's

findings shocked even some people who have been quite familiar with the serious sanitary and safety hazards that have always plagued the typhoon shelters.

"We found out that children kept falling into the water and drowning to death," says Mr. Fung, a thirtyish man with a boyish look who has been SOCO director for the past four years. "The sanitary facilities were extremely lacking and people were always getting sick of one disease or another."

So unhealthy and so inaccessible were these floating communities that few government workers bothered to come around. Yaumatei, located beside a busy dock where fruits, vegetables and animals from mainland China are unloaded, is only accessible by slow-moving, decrepit water taxis operated by old women in black who manually navigate their small crafts through murky, foul-smelling waters.

All drinking water and food must be brought from the dock to the 600 dwelling boats in Yaumatei, the biggest of the three major typhoon shelters. Each morning, working men and women head for work in the factories of Kowloon, leaving their children in the care of elderly relatives.

Often accommodating as many as 10 family members in a small space barely larger than 17 by 10 feet, each boat is a house in itself with a dining and cooking area on the main deck and sleeping bunks or cubicles below deck. Laundry is usually hung on the sides and much of the garbage is thrown into the water. Individual touches stick out of some boats in the form of plants in plastic pots, TV antennas jutting out of canvas roofs, and dogs, cats and chicken playing in cages hanging from boatsides. Since the wooden boats are bunched together

in little clusters, residents are able to do some visiting by jumping from one boat to another.

Yaumatei's relative isolation however imposed special problems for its children who must go ashore to attend public school, an often time-consuming and expensive activity. The net result is that on any day, a visitor will find virtually each of the boats with two or more children who should otherwise be in school.

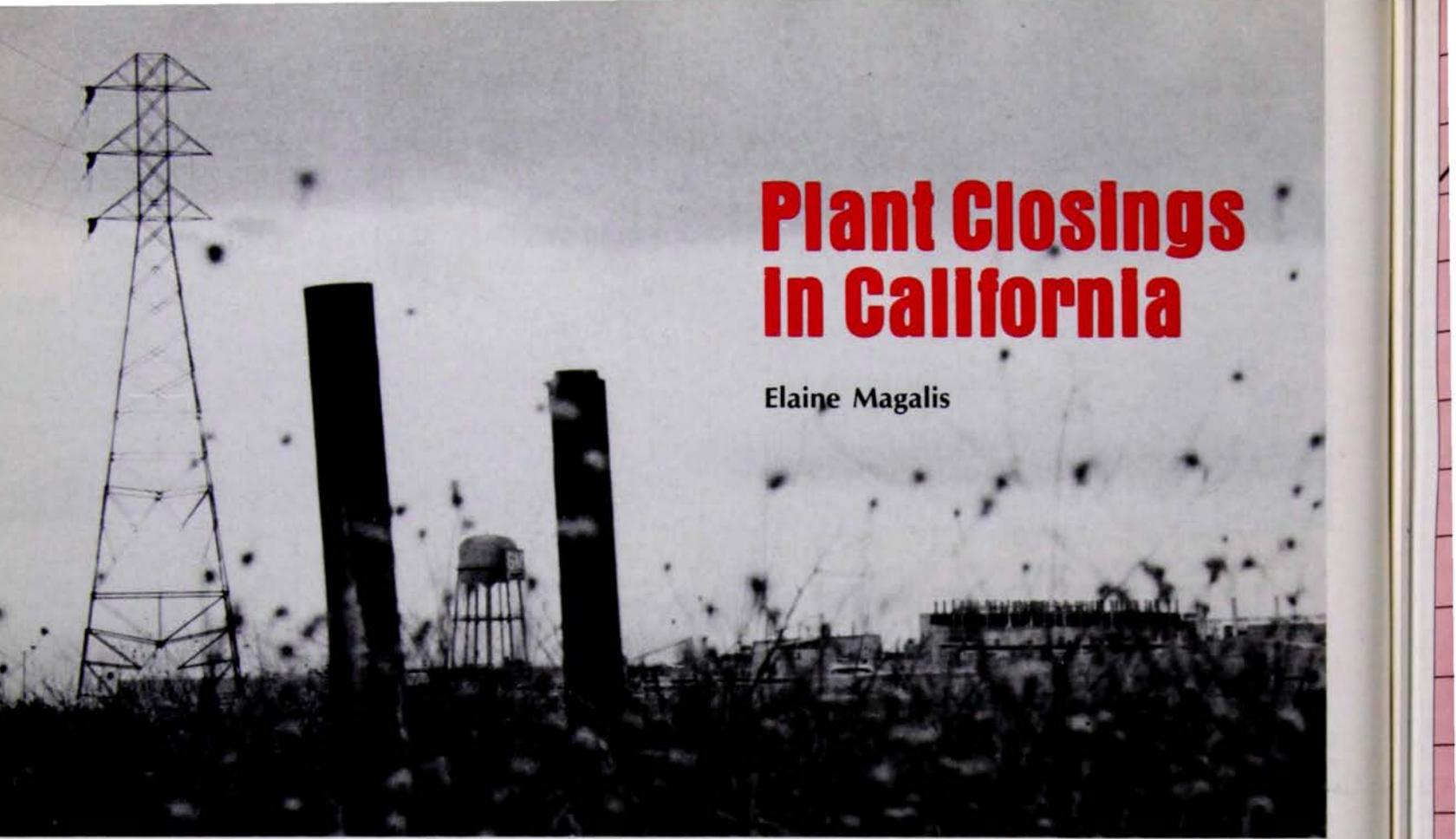
### An Even More Uncertain Future

Harassed by their upcoming eviction, the boat people face an even more uncertain future on land. Relocation for them will most likely entail dispersion as a community. Even if they should be housed together in the same estates, they will still have to adjust to a much bigger and faster-moving society than the one that they still manage to retain today in the typhoon shelters.

Above all, they will have to permanently give up a lifestyle that until recently kept them largely on water, with relatively simple needs and a subsistence level of consumption. On land, they have no choice but to join the rest of the colony's working population who must eke out a daily existence in the factories and struggle for such basic necessities of modern life as better housing, education and social services.

"Forty years ago," says Mr. Fung, a little wistfully, "they were important for the Hong Kong fishing industry. Now there is no need for them. They are being eliminated." ■

*Nelson A. Navarro, a staff writer for the Mission Resources Section of ECD, recently visited Hong Kong.*



# Plant Closings In California

Elaine Magalis

"When I worked at Mack Truck and I saw trucks rolling down the freeway it made me feel good. Now it makes me feel horrible. I hear about bad things happening to Mack and that's what makes me feel good now."

Louis Quindlen is a big burly man possessed by a cause. He is one of 1400 workers thrown out of their jobs by the closing of Mack Truck in Alameda County, California, two years ago. The county has become a disaster area for many workers since then and has one of the state's highest rates for plant closures as well as for unemployment. The "golden state," with its image of opportunity and wealth, rates third in the nation in plant closures.

Louis and his friend, Joe Regaccho, both of them active in the United Auto Workers, were involved in setting up a training and job development program for displaced workers: "We were getting calls at all hours of the night. People were getting too much into drugs and alcohol, families were splitting up. We lost four of our members through heart attacks and suicide. We were about six months into our training programs when the Oakland Plant Closures Project started up here so we've been working with it since the beginning."

The Oakland Project is sponsored by labor unions, community groups

and church organizations in the San Francisco Bay Area, but like a number of similar efforts across the country it has been spearheaded by church people. Though it was started by two United Presbyterians, a Catholic, and a Lutheran, United Methodists have been part of the project from the beginning.

The National Division of the GBGM has provided some financial and other support and local church people have been involved. "It's important to remember that the Methodist church historically has identified with the worker," comments the Rev. Warner H. Brown, Director of the Council on

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***'As the problem with shutdowns has grown, so has church involvement.'***

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Ministries of the California-Nevada Conference and a member of the advisory board of the Project.

"The church should be supportive of people whose lives have been affected by closures, giving them not only material assistance but emotional and spiritual support. It's also important for the church to help its constituency recognize the broader implications of economic activity in this country," he says.

## A Growing Problem

The Plant Closures Project is located in the Catholic Charities Building in Oakland in a small office whose walls are covered with signs, charts and an over-sized calendar. A lot of the work is done by volunteers like Louis Quindlen. The only full-time staff person is Ellen Green, an attractive, articulate young woman who, despite her youth, has spent a number of years on issues related to work, most recently on training Bay Area women in industrial skills.

She rehearses the facts with feeling: "California has lost all of its rubber production, all of its auto production (there's half of one plant left). We're one of the largest small car markets in the world and we don't produce any cars here. We don't make any steel any more—we only make things from steel at reduced capacity. The entire timber industry is down—there's only 10 to 15 percent operating capacity at the most productive mills now—and timber is the basis of the northern California economy."

Many laid-off workers (and in Alameda County probably most) are members of minority groups. The county, which constitutes the industrial section of the San Francisco Bay Area, including the city of Oakland, has a population of approximately 1.5



million people of whom about 45 percent are Black and 25 percent Hispanic. It is estimated that one quarter to one third of laid-off workers are women. Minorities and women, often the last hired, are the first to go.

### How the Churches Became Involved

As the problem with shut-downs has grown, so has church involvement. Nationally, it all began in 1977 after 5,000 workers at the Youngstown Sheet and Tube Plant lost their jobs when Lykes Corporation closed the plant. It was a drastic action in a community where steel had always been at the heart of everything. Projections were that eventually 50,000 people would be affected.

The religious community responded almost immediately, questioning the Lykes Corporation's stewardship of Youngstown's resources and calling for the reopening of the plant under community and/or worker ownership. Over the next year and a half "the Ecumenical Coalition of Mahoning Valley," in which Board of Global Ministries National Division staff were a vital presence, won a \$300,000 federal grant to pay for a feasibility study of various ownership alternatives and raised community and na-

tional resources for investment capital. The dream died when the federal government refused the request for \$245 million in loan guarantees.

But Youngstown was only the beginning. By 1982 the Plant Closings and Economic Dislocation Project was organized under the sponsorship of the Division of Church and Society of the National Council of Churches and the Ad Hoc Committee on the Economic Crisis. The Project has brought local groups from across the country (like the Oakland Plant Closures Project) into a network—sharing information and resources on a national level, and working with national denominational staff, labor union contacts, the National Committee for Full Employment, the Industrial Cooperative Association and others.

Probably in no other part of the country are there as many local efforts to deal with plant closures as in California. One of the first involvements of the Oakland Plant Closures Project was the organization of a conference on plant closings in November, 1981, attended by over 500 people. One of the chief organizers was the Rev. Ignacio Castuera, superintendent of the Los Angeles District of the United Methodist Church. He and other UMs in the state are

active in Californians Against Plants Shutdowns (CAPS). Strategy on the local (Oakland) and state levels falls under five headings: legislative action, direct action, economic development, international connections and national connections.

### Legislative Action

On June 16, 1982 twenty-one speakers filed before the California state legislature in Sacramento, each drawing cheers from the hundreds of demonstrators who thronged the room. They ranged from about a dozen unemployed workers to a union leader, a Catholic Charities official, a United Methodist minister and members of the academic community.

They were there on behalf of CAPS to back a plant closures bill that would require corporations to give ample advance notice of closure, to provide adequate severance pay and welfare and health maintenance to laid-off workers, and to offer in good faith to sell the plant to workers or community groups. Although the bill had been substantially watered down by then, after its introduction months earlier, the legislators remained unconvinced and it was referred to committee.

The United States is the only western industrialized nation that doesn't regulate the behavior of companies who cut back, close down or relocate business operations. In other countries, notice of impending lay-offs must be given to unions and communities, and the company must pay for retraining and other benefits to workers.

### Direct Action

Ellen Green believes that "the legislative process follows every thing else that's happening. It fits with the idea that you move on as many fronts as you can. For example, John's work on shareholder resolutions."

John Lind, who staffs the Interfaith Center for Corporate Responsibility in northern California, had just heard from a Caterpillar Tractor representative that changes in a resolution filed by three Catholic religious orders should be made since the company was in fruitful dialogue with a worker-community group.

In two years Caterpillar Tractor had laid off for an indefinite period more than 10,000 employees nationwide, including 1100 or 1800 workers at its nearby San Leandro plant. Although the company insisted that it had no plans to close the plant, the workers

who could find no other jobs, the community, and skeptical members of the Plant Closures Project who had seen too many corporations say one thing and do another, were worried. The stockholder resolution called for early notification of any closing or mass layoff, and asked for a retraining program to help laid-off workers find new jobs.

At the same time Louis Quindlen, who headed the direct action program of CAPS and the Oakland Plant Closures Project, brought together unemployed workers and church and community workers to meet with the company. While the company refused concessions to the group on most of the issues presented, it finally agreed to look at any proposal the group came up with for a training program.

Louis believes that "most corporations like to feel that they have a good image in the community and we feel that by putting the community people in there with the union we're dealing with them on more than one front." If the program is established, Louis exults, "to my knowledge it could be the first time a modern up-to-date plant was used to help retrain or upgrade people in their skills. And that's important."

"However," he adds, the training that's going to help people like auto workers who don't have any other skills is not going to help them now because there are no jobs. Training's not a solution; it's just something to help people get back into the flow if the economy picks up."

Louis had just organized a leafleting and press conference at an unemployment office around the issue of the extension of unemployment benefits. "About a half million people in California ran out of benefits in the last year. You've got to remember—just because we're so big we've got 15 percent of the country's unemployed in this state."

### Economic Development

At this point CAPS Economic Development task force is research-oriented—examining worker buy-outs, plant conversions, government schemes such as industrial revenue bonds and enterprise zones, and all the other possibilities.

CAPS' first conversion project is in the planning stage in Salinas in the central part of the state. In one year's time Salinas (pop. 81,000) lost four plants and 3,000 jobs. One of the

plants was a Spreckles sugar factory, and CAPS hopes to see it converted to the production of ethanol from sugar beets. While the state has helped with feasibility studies, the remaining problems are substantial. And even if the plant is put into operation it will create only 140 jobs.

### "Run Away" Plants

The problem of plant closures is frequently about runaway plants: a corporation will shift its operations to another part of the U.S. or to another country where profits can be maximized because labor or taxes cost less. Sometimes the corporation is "running away" from the unionization of its workers.

Plant closures often mean that capital is being taken out of one place to be re-invested in another—usually with little or no thought to the social and economic consequences in either. This is especially true when U.S. workers watch their jobs go to Third World workers who are in turn exploited for the benefit of the corporation and its local management.

Corporations are increasingly international. To prevent irresponsibility to workers and communities, labor and community groups must also develop national and international contacts.

The church is uniquely equipped to help in this area because it is already a national and international network. Recently, for example, CAPS did support work in this country for striking workers at the Control Data Corporation in South Korea. The workers, many of them Christian and all related to the Urban Industrial Mission in Korea, attempted to organize a union but were defeated when the U.S.-based company closed its plant and left the country.

### The Human Cost

The chief costs of plant closings are in human terms. Dr. Harry Brenner of Johns Hopkins Hospital, in his research on this subject, found that a one percent increase in the aggregate unemployment rate over a six-year period was associated with 37,000 deaths, including heart attacks, suicides and homicides; 4,000 state mental hospital admissions; and 3,000 state prison admissions. In addition, whole communities suffer as workers' purchasing power diminishes, as insurance policies are lost, and as foreclosures on cars and houses multi-

Explains Lee Schore, head of the Institute for Labor and Mental Health, one of many organizations cooperating with and helping to resource the Oakland Plant Closures Project: "Family structures are being torn apart. A family may have been together for 20 years and the husband, who has in that entire time worked predominantly 60-hour shifts, is suddenly at home. Since for older workers and their families the children are teenagers or older, the mother's plant is closing also. There's a real conflict of needs and a functional disarray in the family that tends to intensify and rupture a lot of things that have held them together over the years.

"One of the impacts of closure which is not dealt with anywhere is a real mourning for the work family. People have spent essentially most of their lives with the people they work with on the line, usually more hours a day than with their families. The loss of that support is, I feel, one of the underlying reasons for the depression that afflicts the unemployed.

"I would love to see the churches take on the issue of unemployment very directly and provide some of the support and some of the survival needs, but also give the unemployed an opportunity to sit and talk about what's happening to them—to reduce the blame and the isolation—to reconnect them back to the community."

Louis Quindlen describes some of his unemployed friends: "They tend to blame themselves for what's happened to them. Then they turn their anger inwards or toward the people who are closest to them. Or even worse—when they don't have any unemployment compensation left, when they can't find work, when they don't have anything—they just become resigned. They kind of quit.

"I think our focus is trying to turn that anger to try and find a solution. What the plant closures project has done is to make a lot of people realize that if we take this step and we jump out there, there are people who are going to back us. The churches are going to back us, the community is going to back us. When people see a chance for victory, when they're not alone, then they're more willing to fight for their lives." ■

Elaine Magalis, a frequent contributor, recently visited her home state of California.

Isolation and uprootedness are terms frequently used by older adults to describe the myriad of emotions associated with moving into a protective environment such as a nursing home. In our modern society, change is an integral part of one's life, but it is ironic that perhaps the greatest degree of change often occurs at the conclusion of one's life. The loss of home, of familiar surroundings, is one of the most dramatic changes of all. It is a process of 'giving up' with very little 'taking on'. Decisions are based on necessity rather than choice. Even though the decision to move into a supported environment may be made voluntarily by an older adult, she/he still experiences a feeling of dislocation. This is also true of persons moving into independent living settings such as retirement centers. The problems are typically less severe, but the move has usually been motivated by the loss of a spouse, or a limiting illness, and still requires a high level of readjustment.

The more difficult situations are the unplanned, unanticipated moves. The older adult may have waited too long, unwilling to accept the reality of the need for a protective and supportive environment. Family members and/or friends are forced to act and 'put' mother/father/relative/friend in a nursing home. One need not elaborate on the trauma of such a situation for either the new resident or the instigator of the action. Another different but equally difficult situation is best described by the following brief case history:

"Mrs. P. is 86 years old, and had maintained her own apartment for the last fifteen years. During the winter she fell and fractured her hip. Her hospitalization and subsequent rehabilitation period progressed in a routine manner. She was transferred to a nursing home for an anticipated six-week period while she received additional occupational and physical therapy and supportive services. During that time she suffered a stroke. As the weeks continued, it became apparent to the staff, her physician and family that she would not be able to return to her home again. Thus, she became a permanent resident. Her family vacated her apartment and brought several

# UPROOTING THE ELDERLY

CHRISTINE BETHKE





of the smaller pieces of furniture and some of her personal items to her room. Eight months later, Mrs. P. was still speaking bitterly about how her family 'put her there.'"

Again one is confronted with a person who is forced to make adjustments to a situation which is not of her choice.

One of the major adjustments is the need to learn to relate to a variety of new persons. Most older adults have lived through a series of friends moving, leaving and dying, and are reluctant to involve themselves in new relationships. A frequent response is: "I just can't afford to lose again—it's too hard." The loss of tangibles is not likely ever to be regained and thus dislocation and uprootedness take on different forms when one is speaking of older adults. One speaks in terms of more losses. The loss of personal relationships as well as familiar environment, of neighborhood and church ties is irreplaceable.

Living in a nursing home often means learning to live with another person in the same room and demands a degree of readjustment some older adults simply cannot make. Even if one is able to adjust to another person living in the same room, one still has to adjust to that person's family and friends. Similarly, the older adult's contact with his/her own family is no longer the same. The resident must depend on family and friends to visit because he/she can no longer initiate that visit. In many instances the resident can no longer write, and some telephone conversations are at times difficult for someone who is seriously hearing impaired or has suffered a

stroke. No matter how attentive and supportive family and friends may be, it is a changed relationship at best—a strained and artificial relationship at worst.

Personal items are suddenly gone from one's world. Belongings are sold, again not necessarily out of choice but by necessity. The one or two favorite pieces a person is able to bring into a nursing home in no way begins to compensate for the home they once owned and maintained. All the celebrations and events of family life are now focused in pictures that fill a dresser or desk top rather than an entire home. Spatially, one's world becomes smaller. With movement restricted, and the probable addition of a roommate, there is a clear loss of space.

Provision of a secure environment, no matter how sensitively carried out, still jeopardizes the resident's sense of privacy and loss of independence. A nursing home resident once related this unpleasant experience with a visitor she really had no interest in seeing. In despair she cried, "What can I do? I can't lock my door; I can't pretend I'm not home. If he knocks and I don't answer, he walks in anyway." With even the most sensitive staff and conscious attempts on the part of family and friends, resident rights are still violated.

The loss of material surroundings increases the interest in and attention given to things intangible. Issues of faith, of things spiritual, come to the fore. Older adults frequently admit they really don't believe many of the things they have been verbalizing and acting upon through the years. The

outward signs indicate that everything is fine—they are at peace. But there is a deep desire to talk, with an intensity uncommon among those who are younger. The questions of the elderly concerning beliefs and faith issues are very bold and direct. They have been thinking about these things for a very long time.

Death is now an imminent reality and frequently becomes the topic around which spiritual issues arise. At this time, older adults seem to benefit most from individuals who are willing to simply listen. Every older adult has a unique set of circumstances and, like each of us, wants to be free to express his/her beliefs, doubts and fears.

One cannot overestimate the value of providing a stable, constant religious/spiritual life for residents. It may be the major difference in determining, where possible, continuity with the individual's previous church. This may be their one link with their previous environment, their 'old neighborhood'.

It is interesting to note that when cognitive functioning decreases, individuals may still be able to relate to prayers and familiar scripture readings even though they are no longer able to carry on a simple conversation or remember where they are or what they last did. Sacraments are also of comfort if administered in a manner familiar to the resident. As mental acuity decreases, traditional forms of worship and prayer continue to have meaning.

Ultimately the goal is to transform the dynamics of 'dislocation' and 'uprootedness' into relocation and acclimation. The manner in which an older adult has dealt successfully with past experiences may help to identify the resources available to assist the adjustment to this new situation. Family and friends can assist in this process by establishing and maintaining continuity in their visiting patterns. This helps to provide a stability upon which the resident can rely in what is a most fearful and uncertain situation. There are no simple answers. However, the degree of dignity, respect and sensitivity which is utilized to approach the problem of the dislocated, uprooted older adult, is a most critical first step to uncovering a solution. ■

The Reverend Christine Bethke is Coordinator of Pastoral Care, Methodist Retirement and Health Centers, Madison, Wisconsin. She is a member of the Wisconsin Conference of The United Methodist Church.

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**Creighton Lacy**

"The farthest places of the world are in his hands." (Ps.95:4, NEB)

Many, many years ago the beloved Methodist professor of preaching at Yale Divinity School, Halford Luccock, stopped a young seminarian in the hall to tell about a shopping expedition for his granddaughter. He had decided to buy her a globe. Indeed, we all need to see the world more clearly—and more wholly—to locate the places in our headlines and on our television screens: Zimbabwe, Assam, Belfast, Namibia, the West Bank. It is said that William Carey, the cobbler-teacher-pastor who was also the pioneer of modern Protestant foreign missions, made globes from scraps of leather, identified faraway nations by their races and religions, languages and plants, and prayed for them each night.

Dr. Luccock learned that one can buy globes of many materials, sizes, and colors, even illuminated globes with a light at the center. How desperately we all need to see the world without shadows, with no dark spaces, lit by the inner radiance of Jesus Christ. But Luccock also discovered that an illuminated globe costs at least twice as much as the ordinary variety.

Are we willing to pay the extra cost so that our grandchildren may have a world of light instead of darkness? Are we willing to sacrifice—really sacrifice—to save this "global village" from starvation or nuclear holocaust or irreversible pollution, from mental and spiritual deprivation and dehumanization? Does our love for Christ reach deep into our pocketbooks and time and energy?

I asked a congregation these ques-

tions. I told them stories—heart-warming and heart-rending stories—of people who are presently paying a double price to illuminate some distant "corner" of the world. An interracial, international, interdenominational team of doctors, agricultural workers, evangelists and teachers ministering to the former "wild men of Borneo", collaborating with the Holy Spirit to turn headhunters into Christian citizens. Two clergy couples from my own seminary, isolated in two of the most remote mission stations in Southern Africa, affirming with their lives their dedication to Jesus Christ and to the very least of his people. A Texas contractor raising \$1,000 each for corrugated iron roofs and teaching village Christians in the highlands of Sumatra to build simple but spectacular A-frame churches.

Verily, "he hath set the world in their hearts" (Eccl. 3:11, KJV). Clearly, he has also given them the Holy Spirit to guide, sustain, inspire. That is part of the world mission of the Church.

But He has given the Holy Spirit to us too. There is another dimension vitally important to the local congregation that is sometimes overlooked by those of us involved personally and professionally in global concerns. I told that particular church group about the needs and opportunities and challenges of an illuminated globe. They told me that their own community is part of God's world.

In short, they told me and themselves, proudly and enthusiastically, about the mission of Jesus Christ on their own doorstep. The evangelism committee reported on the "three Ls" who carry light and literature and life (help, information and welcome) to newcomers in the neighborhood. A new home, a new job, a new school, a new climate, may be dreary, threatening, experiences unless a new church provides a beacon of fellowship.

They told me about the Area Food Bank, a cooperative project designed not only to supply groceries to needy families or to deliver Meals-on-Wheels but to offer counsel and assistance. The group has published a booklet of low-cost menus, showing ways to make modest, monotonous commodities into tasty, nutritious meals. I inquired whether they were also dispensing information about public and government programs for the hungry: Food Stamps, Aid for Dependent Children, supplement for Women and Infants and Children, school lunch programs.

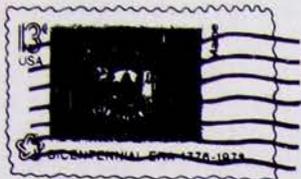
Always, indispensably, there is the organization of United Methodist Women. I say that in profound admiration and gratitude. My great-grandmother was one of the earliest officers of the Women's Foreign Missionary Society almost a century ago. I was quite literally raised on the laps of these good ladies: nurses, teachers, editors, "Bible women", and one who used to tell me "Br'er Rabbit" stories in her broad North Carolina accent.

Over the years as pastor, "returned missionary", seminary professor, visitor in scores of local churches, I have found these women faithfully at work in this country too, providing not only "Christian service" but also outstanding forms of mission education. It is not too much to claim that Conference Schools of Christian Mission and local church programs have transformed the climate of the nation toward crucial social and political issues. Yet the focal point has been the circle, the congregation, the community. The church suppers and the Bible studies as well are designed to enlist the ladies—and, by contagion or persuasion, the men also—in mission here (to "brighten the corner where you are", as many of us learned to sing) and thus to help illuminate the globe.

"You will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judea and Samaria, and way to the ends of the earth" (Acts 1:8, NEB). Some of us born and bred in the "foreign mission field" grow impatient with those who never see beyond their own back door. Poverty and hunger, illiteracy and spiritual desolation, may be found anywhere—indeed, alas, everywhere—in these United States; their extent may not compare with Somalia or El Salvador and the resources to meet them are infinitely greater here. Indeed, charity begins at home but it must never stop there.

And yet...and yet.... It is easier to see and to feel in our towns. It is easier to do something in the communities we know. While we work and pray for an illuminated globe, we can light a candle in Denver or Dover or Durham or Dallas or Detroit as well as in Dacca or Dakar, Durban and Delhi.

"The farthest places of the world are in his hands", but "a neighbor at hand is better than a brother far away" (Prov. 7:10, NEB). The global ministries of the church involve both world and national obligation—you can't have one without the other.



## LETTERS

### Partisan Accusations

We want to thank you for your editorial, "Poisoning the Well," in the [March] *New World Outlook*. Church World Service has been very much involved in attempting to respond to the slurs of both *Reader's Digest* and *60 Minutes*. Your editorial has added an excellent piece of writing and reflection to the process of clarifying the relationship of the various churches to mission and ecumenism.

The facts you include about the IRD [the Institute on Religion and Democracy] will no doubt be helpful to people not familiar with that group in assessing its position and credibility. It seems important that the sort

of public analysis of both the *Reader's Digest* and *60 Minutes* which you make be made so that these specimens of journalism are as little likely as possible to be taken as the law and the prophets.

It seems to us that ultimately these two attacks can only serve the church by making the voice of the Gospel clear when heard against the background of murky and partisan accusations and scenarios.

Judith Rock  
Church World Service  
San Francisco, CA

### 'Protest Too Much'

I just finished reading my February *New World Outlook* and found seven articles concerning the (Reader's) *Digest* and *60 Minutes* uproar.

If, as you write, you think the Methodists are intelligent, caring, loving, etc., then why all the endless response to what you call "all lies."

We think you "protest too much."

Dorothea E. Bolin  
Seven Springs, FL

### 'Spiritual Ignorance'

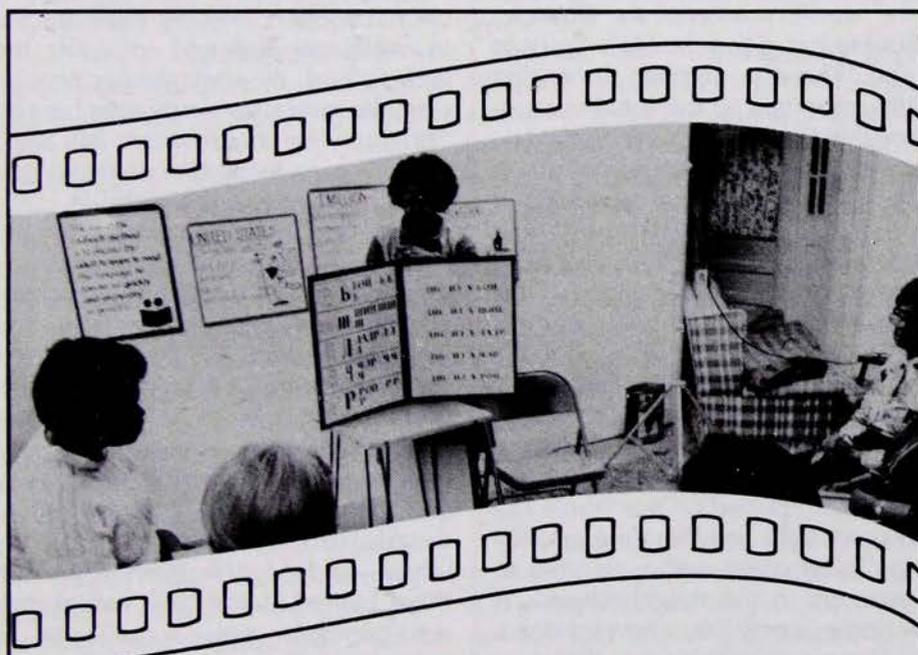
I've worked with physically and mentally handicapped people in various life situations. But seldom have I encountered such mentally and spiritually handicapped people as those on the National United Methodist Task Force on inclusive language recently talked about in your magazine. What utter spiritual ignorance and tragic waste of time!

These "experts" want to recommend to us that we drop "Lord" and "King" as synonyms for God. And if they possibly could I know that they would remove male nouns and pronouns in referring to Jesus. Maybe we will now be taught that He was bisexual. I wonder what mutilation they will do on the word "Father"?

I happen to believe that the Holy Spirit inspired the writing of the Bible. It is the Word of God, it doesn't just contain the word of God as in other books.

Mentally and spiritually handicapped church leaders need our love and prayers. But most of all they need to be told that they are terribly wrong.

Rev. W. Landers Gutel  
Flint, MI



## No Golden Oldie Yet!

**BORN TO GIVE** is the film that tells the story of the Advance, United Methodism's program of second-mile giving to missions. This film is as exciting, heartwarming and informative as it was at its premiere showing. Share the secret of Christian giving. Meet people in a local church and a community center who care about others. Learn how your gifts count for Christ through the Advance. See **BORN TO GIVE**.



Inquire of your conference resource center (film library) or mission secretary, or order for \$15 (rental) or \$150 (sale) from EcuFilm, 810 Twelfth Ave., S., Nashville, TN 37203.



## BOOKS

**A CHANCE TO CHANGE: WOMEN AND MEN IN THE CHURCH**, by Betty Thompson. Philadelphia, 1982, Fortress Press, 107 pages, \$4.94.

Most books based on a conference are unoriginal and dull. This book is neither.

The conference, sponsored by the World Council of Churches, was held in Sheffield, England, the summer of 1981. The author, veteran ecumenist, journalist, and now creative bureaucrat with the U.M. General Board of Global Ministries, knows how to invite the indifferent reader to be a participant with her in the human stories that give flesh to such an event.

The Sheffield consultation came at the end (not at the beginning, in the way most WCC themes are launched) of a four year study process on "The Community of Women and Men in the Church." The study translated questions (not answers) into thirteen languages with thousands of study groups mobilized in local communities. The "experts" were those who were seeking to live out the full partnership of women and men in the church as well as society. Encountering impediments all along the way, they sometimes felt that of

the two, "the chance to change" is more difficult in the church.

Just as the consultation "gathered up" perspectives of the participants in the study (some 60,000) so Thompson has "gathered up" the experience of those who attended the conference. Though women were in the majority (a first experience for many) in Sheffield, the men present understood themselves disenfranchised, as well, when women's gifts in realizing the vision of true community are absent.

Thompson sets the issues in the context of previous work on the subject in the World Council of Churches, tracing the ways in which the results of the consultation are influencing significant WCC decision-making areas (the Central Committee, the Faith and Order Commission, the Vancouver Assembly). She also includes visions of a new community contributed by participants, most effectively in gripping poetry emerging from pain they experience when Christian community is shattered by sexism.

An event in which the relationship of women and men is the subject means that there is no escape for anyone, since even the most theological or global point of entry becomes a personalized one. There will be no escape in the future for Philip Potter, WCC General Secretary, who opened the conference with an appeal that the insights and wisdom of women "lying wasted for so many years might emerge in our male dominated churches." Thompson summarizes his presentation by saying, "he put his not inconsiderable weight (fully) into the struggle." There was no escape for the Archbishop of Canterbury, who encountered the rage of nearly all but the Orthodox, with his call for women to fulfill certain functions in lay ministry because "women are uniquely suited for helping ministries and spiritual disciplines." There was no escape for the conference goers themselves when an Argentine woman pastor spoke of "disappeared" members of her congregation, representing the third world delegates who daily encounter the shattering of physical life itself.

All of these are captured by Thompson. She shares her subjective and sometimes humorous observations about the energy operating among the participants, as well as the dynamics which arise out of the issues of Scripture, participation in church life and ministry, authority and church structure, identity, marriage and family life, freedom and justice.

Thompson's book is also being printed by the World Council of Churches in the "Risk" series. This is particularly welcome, since it means the book will have an immediate international audience. In this country, it is being published along with one edited by Constance F. Parvey, Lutheran Church in America clergywoman and director of the WCC study, entitled *The Community of Women and Men in the Church* (Fortress). Parvey gives founda-

tional materials, the original texts, and theological essays, as a chronicle of the entire study. Betty Thompson, on the other hand, writes for the general public with a personal and popular style and is recommended to all who like their learning in more savory servings.

Jeanne Audrey Powers

Jeanne Audrey Powers is associate general secretary of the UM General Commission on Christian Unity and Interreligious Concerns.

**THE EXCEPTIONAL CHILD, edited by James L. Paul. Syracuse, 1982: Syracuse University Press, \$22.00 cloth, \$12.95 paperback.**

In November 1975, U.S. Public Law 94-142 was enacted requiring that children with handicapping conditions receive a free, appropriate public education. Though efforts have been made by the Reagan Administration to reduce this law's effectiveness, P.L. 94-142 has brought children with handicapping conditions into the mainstream of public education. Now the churches and their educational programs are beginning to see mainstreaming as the principal method to include persons with handicapping conditions within the life of the churches.

In editing *The Exceptional Child* James Paul has assembled a helpful primer whose premise is that children with handicapping conditions should be within the mainstream of church life.

Ann P. Turnbull, who teaches special education at the University of Kansas, has written from a first-person perspective with the realism of a professional. She is the parent of a mentally retarded child.

William M. Cruickshank describes the groupings of handicapping conditions. To this he adds a list of preferred terminology.

In discussing the families of handicapped children, James L. Paul leads us through the various crises often faced by families and how pastors can help. Close, personal relationships is the key.

Principles for working with the handicapped child in religious education programs, youth recreation groups and other community settings is the topic for Grace P. Lane, who assures people without specialized training that they can "deal" with a handicapped child. Professor Lane strives to reduce anxiety on the teacher's or leader's part when they have a child with handicapping condition in the classroom.

Professor Lane and Patricia P. Porter collaborated on "programming to meet the needs of handicapped children." This chapter is the key to the book. It offers straightforward lists of guidelines for adapting the classroom environment to the needs of the child. Without making value judgments, the authors list curriculum and environmental adaptations which ease mainstreaming for children from the various disability groups.



The July/August issue will include an interview with Bolivia's Methodist bishop, Rolando Villena, a look at hospice care in the U.S., and a preview of the coming WCC assembly.

"The Community: Its services and service providers" by Bobbie B. Lubker, provides a valuable guide to the avalanche of service organizations for persons with handicapping conditions which seems to spill off the page in random order. Lubker groups resources in useful categories and adds a helpful section on making referrals. There is also a realistic evaluation of value of volunteers and the need for volunteer screening and training.

"Pastoral help for families of handicapped children" by John R. Ball defines some of the areas where families need pastoral assistance. Ball uses the New Testament term *paraclete* or advocate to define a major aspect of the pastor's role with a family with a handicapped member.

*The Exceptional Child* should be seen as a first step in guiding churches to including families with handicapping conditions. A missing ingredient in this volume is the resources and work already done by the churches in this area. It is as if all seven authors were ignorant of developed curricula, awareness programs and volunteer organizations in the denominations.

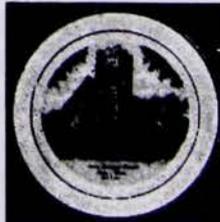
The authors do have the right idea: "The most important point to remember in adapting curricula and environment for any handicapped child is that each child is an individual. Whether deaf, blind or retarded, handicapped children are first and foremost people. Your task will be to see the handicap, learn about it and devise the methods to work through it to meet the child to whom the handicapping condition belongs."

This is the job for all of us.

Toby Gould

Toby Gould is executive secretary of ministries with persons with handicapping conditions of the National Division, GBGM.

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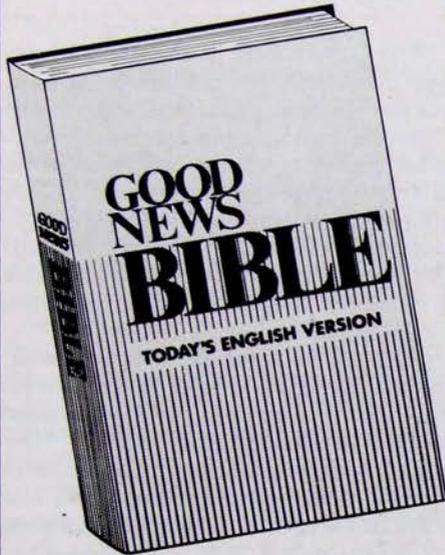


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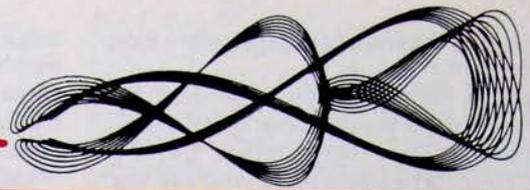
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## THE MOVING FINGER WRITES



### EDDIE CARTHAN UPDATE:

#### 3 MORE CHARGES DISMISSED

Supporters of Eddie Carthan and the Tchula Seven were no doubt pleased to hear news that the former Tchula mayor and his co-defendants were recently cleared of charges they had been facing since before Carthan's acquittal of capital murder charges last November.

However, the ex-mayor's troubles are hardly over since he remains incarcerated and faces a new trial on Federal charges in early summer.

In late April, armed robbery, conspiracy and assault charges facing Carthan and his brother Joseph were passed to the files, a procedure that amounts to dismissal. Also dropped was a capital murder charge facing Joseph, the same charge of which the former mayor was acquitted.

"I don't think anything would be gained by pursuing this case any further," said Mississippi District Attorney Frank Carlton, who unsuccessfully prosecuted the murder case. "It would be of no avail to anyone, not the State or Mr. Carthan. I made a judgement call (in not pursuing the charges).

"I don't think that justice would be served," Mr. Carlton said. "We had our best shot and we missed," he said, adding that he was prompted to dismiss the charges in order "to clean up the Carthan situation. Actually I thought those charges had been passed months ago."

Assault charges pending against the Tchula Seven were dropped as well. These charges were brought by a retired white police officer who, acting as police chief, had attempted to commandeer the Tchula town hall during Carthan's tenure. Mr. Carlton agreed, as Carthan supporters have long contended, that it was questionable whether the officer, James Andrews, was legally police chief at the time. He said that it was clear that Andrews had not been bonded or sworn in as required.

#### Convicted of Assault

Carthan and the Tchula Seven were convicted for simple assault stemming from charges brought by James Harris,

a black police officer acting under Andrews' orders. Harris is said to have been attacked by the seven during their attempt to re-take the town hall from Andrews. Harris later told news media that there had been a "trick in the deal," an allusion to illegal maneuvering leading to the simple assault convictions. As a result, Carthan was forced to step down from office in 1981, having been mayor since 1977. Those convictions still stand and are being appealed to Federal courts.

Meanwhile, Carthan languishes in Federal prison in Montgomery, Ala., transferred there from Parchman state prison in Mississippi. Governor William Winter, who reportedly is being considered as a possible running mate for Walter Mondale in the next presidential election, suspended Carthan's unprecedented three-year sentence for simple assault in early February in the wake of pressure from Carthan supporters. In Alabama, Carthan is serving another contested three-year term for bank fraud, also being appealed to Federal courts.

In late June or early July, Carthan is due back in court to face new fraud charges in connection with food purchases for a Tchula day care center during his term as mayor. That case's defense is to be led by former Attorney General Ramsey Clark who is also preparing the brief for the bank fraud appeal to the Supreme Court.

Carthan supporters insist the former mayor, the first of a majority black town in the Delta since Reconstruction, is being victimized because of his opposition to the white minority power structure they say rules Tchula, Holmes County and the Delta. Carthan opponents view him as a crooked politician who is using race to cover up wrong-doing.

#### S. AFRICAN CHURCH LEADER DECRIES GOVERNMENT PROBE

"Will the churches accept that a government has the right to determine the nature of the ministry of the Church?" This question, if asked by any church leader in the U.S. or Europe, would scarcely be taken seriously. But for South African Reformed Church leader Allan Boesak, author of the

question, it represents a dangerous dilemma facing his nation's churches.

Dr. Boesak, recently elected the first black president of the World Alliance of Reformed (Presbyterian) Churches and an executive of the South African Council of Churches, focused this concern on a current South African government-sponsored inquiry into the SACC.

"The South African government believes that SACC in its opposition to apartheid government policies has become a threat to the government itself," he said, during a session with religious leaders and newsmen here in New York recently. He charged the South African Eloff Commission which is probing SACC operations with seeking to discredit the ecumenical association and cut off its outside funding.

"Our most important programs will be jeopardized" if not dismantled altogether, said Dr. Boesak. Some 96 percent of SACC's \$4 million-plus budget comes from foreign churches. With these funds, SACC administers scholarship funds, aiding hundreds of blacks who would otherwise be unable to continue their education; aids the families of political prisoners and detainees; pays for legal aid for those facing political persecution; ministers to refugees and assists those facing the hardships of forced resettlement, dispossession and other forms of oppression.

"It is these programs that have most angered the government," he said.

#### **Vulnerable Financially**

The SACC is particularly vulnerable financially because 80 percent of South African Christians are blacks, most of whom suffer impoverishment under apartheid conditions. The government realizes that SACC would never be able to make up the losses from its own constituency, Dr. Boesak said. But, he feels the reach of this dilemma is not limited to just the South African churches alone.

"The South African government raises a challenge to the church everywhere," he said. It questions whether the church can "stand up and speak for those who are oppressed" or whether it can long become involved in the lives of those who are detained, wrongly imprisoned for fighting injustice or otherwise suffer from apartheid.

He also agreed that their might be some connection between this attack on the progressive South African churches and recent attacks on the National Council of Churches and the

World Council of Churches. "It has already been shown that groups opposing SACC such as the Christian League have ties to similar groups in the U.S. and Western Europe," he said.

The South African security police is pushing the commission to declare SACC a front organization for subversives and thereby cut off its funding sources. Dr. Boesak said the South African government was forced to back down from earlier allegations of financial mismanagement after a government auditor approved SACC's books.

#### **UMPH NAMES FEASTER**

The vice president of an educational publishing firm who has graduate degrees in theology and education has been elected president and publisher of the United Methodist Publishing House.

Robert K. Feaster, 53, Framingham, Mass., will assume his new post in

Nashville in June, succeeding John E. Procter who is retiring after 42 years with the House, 13 as president and publisher.

Mr. Feaster has been vice president and director of high school publishing for Ginn, a Xerox-owned company which is one of the nation's five largest publishers of elementary, high school and college texts.

The United Methodist Publishing House is one of the largest religious publishing and retail organizations in the world, with annual sales exceeding \$65 million. It includes Abingdon Press, publisher of more than 100 scholarly and popular titles each year; Graded Press, publisher of the denomination's church school curriculum resources; Parthenon Press, the largest church-owned printing plant in the world, and Cokesbury, a marketing and retail unit which operates 42 bookstores and regional mail order centers in 22 states.



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PASTORAL COUPLES: 4 for Brazil, 3 for Caribbean, including 1 French-speaking pastor. Term: 3-6 years.

PASTORAL COUPLE for Argentina. Term: 6 years.

SECONDARY TEACHERS, Zimbabwe, especially in English, math, general science, biology, chemistry, physics, teachers' training.

TEACHING NURSE, Kamina, Zaire, for 3-year course for registered nurses, serving hospital and 16 rural health centers.

MISSIONARY ASSOCIATES, Japan/Korea, to teach in Christian schools, intermediate to university level. Terms: 2-3 years.

TEACHERS OF ENGLISH as a foreign language, Taiwan and Tainan, at theological and girls schools.

CONSULTANT on special ministries, Korea, with Korean Methodist Conference on the development and support of special ministries. Work with handicapped, urban/factory workers. Term: 4 years, renewable.

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# The World's Uprooted

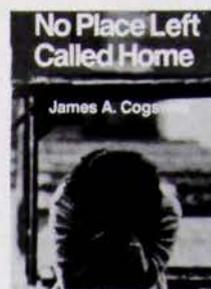
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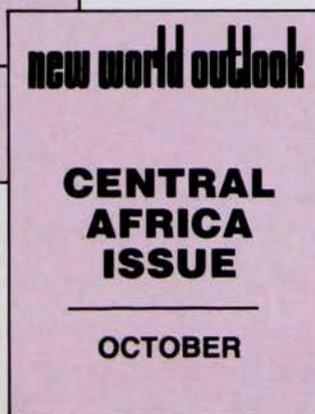
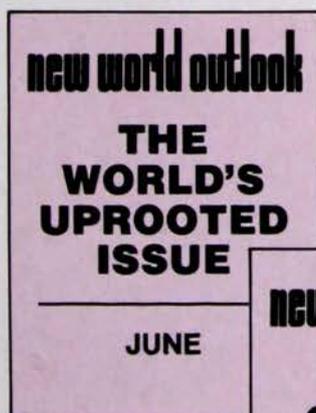
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“It is a privilege and a joy,” the Rev. Dr. B. Michael Watson wrote us, “to tell you what the United Methodist Development Fund has meant to Covenant United Methodist Church.”

Dr. Watson is pastor of that new congregation in Dothan, Alabama. His letter is only one of hundreds which tell of UMDF’s enabling work for the church.

Covenant UMC was started in 1979 to serve the 50,000 people in Dothan. Its first service was held in a local school. But it grew rapidly, and “by the end of the first year,” wrote Dr. Watson, “it was clear a permanent building was crucial to continued growth and expanded ministry. However, the cost of such a venture seemed huge to a brand new congregation.”

UMDF’s low-interest loan lifted the members’ spirits, and they went on to raise \$200,000 in cash. They went on to grow to 300 full members, serving through worship, Bible study, fellowship and pastoral care. From the beginning, the church paid its apportionments at 110 percent! “There is no doubt,” wrote Dr. Watson, “that the loan from UMDF made a tremendous difference.”

UMDF has been making a “tremendous difference” for more than 23 years. Over 1,900 churches in all 50 states have borrowed nearly \$100 million. The Development Fund has been able to help new churches spring up because more than 2,000 faithful United Methodists have put their money where their heart is.

The investors include youth groups, retired ministers, and families. It only takes \$100 to belong to the Development Fund. Your return is presently 9%!\* And it’s a joyous investment, part of what Dr. Watson calls “an exciting venture of faith.”

UMDF needs you. Churches waiting to grow need you. Write today for a prospectus. Discover what it means to be involved in the “privilege and joy” of church growth.

(\*Effective February 1981.)

Yes, I would like additional information.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

The offering is made by prospectus only, limited to states where the fund is exempt or registered. You must call or write for a free prospectus to become a certificate holder.

MAIL TO:

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