

new world outlook

NOVEMBER 1984



St. Louis . . . China Missionaries . . . Deaf Ministries
Haiti . . . Wesley's England . . . Bolivia

new world outlook

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COVER: Child in Sanctuary, United Methodist Metro Ministries Headquarters, St. Louis, Missouri.
Larry Clark Photograph



MISSION MEMO

News and Analysis of Developments in Christian Mission

November, 1984

India. The General Board of Global Ministries has sent a telegram to Stanley Downes, the general secretary of The Methodist Church of India, and to the six bishops of India expressing on behalf of United Methodists in the USA "deepest sorrow at the assassination of Prime Minister Indira Gandhi" and praying for peace "in these coming days." The General Council on Ministries also drafted a message saying "we express our sorrow for this violent event and our regret at the resort to violence in the affairs of nations and between nations." At the time of the assassination of Mrs. Gandhi, one GBGM staff member, Beth E. Heisey of UMCOR, had just arrived in India. She was with a relief team which included UM Lonnie Turnipseed, of Church World Service, who were planning to visit projects of the interdenominational Church's Auxiliary for Social Action and also of the Methodist-related Council on Relief and Rehabilitation. It was Ms. Heisey's first trip to India. World Division executive for India, Margery Mayer, said she doesn't expect Christians to be threatened or affected by the current tensions between Hindus and Sikhs, which she points out have been building for at least a year. The World Division has three couples in New Delhi. They are Richard and Mollie Taylor, Carlos and Saroj Welch, and Richard and Sylvia Smyth. In Punjab State, site of the Sikh chief temple at Amritsar, missionary Colleen Gilmore is at the Methodist Co-educational High School in Batala. Ms. Gilmore, who comes originally from Mississippi and has been in India since 1949, wrote in July asking for prayers for "India and her leaders in working out a solution to the political and religious problem" and also for Sikhs "to value a united secular democracy above separate religious states antagonistic to each other" and for Christians "to have a real leavening influence in spreading the Gospel of forgiveness and love."

Liberia. UM Bishop Arthur Kulah has joined other leaders of the Liberian Council of Churches in a letter to the head of state of Liberia, Samuel K. Doe, expressing "grave and urgent concern" over government actions since the ban on political activities was lifted in July. The letter voiced stern opposition to "arbitrary arrests, mysterious disappearances and extra-judicial trial" involving church leaders and other persons who have criticized the government or tried to organize political parties. The government arrested eleven persons following a demonstration in August, but has since released them. On a visit to the U.S., Bishop Kulah urged American Christians to pray for Liberia and said he himself might face arrest upon his return to his country for his role in drafting the letter and for an interview with the BBC. However, the bishop has returned without incident to Liberia and is visiting his churches.

UMDF. The United Methodist Development Fund has increased its interest rate to 9 1/2 percent, beginning in 1985. UMDF will also offer Individual Retirement Accounts (IRA).

Nobel Award. Anglican Bishop Desmond Tutu, prominent South African church leader who has been general secretary of the South African Council of Churches since 1978, is this year's winner of the Nobel Peace Prize. The Nobel committee said the award was "renewed recognition of the courage and heroism shown by black South Africans in their use of peaceful methods in the struggle against apartheid" and "a gesture of support to him and to the South African Council of Churches...." The award was widely hailed by church leaders and opponents of apartheid in South Africa and around the world. In response, the bishop said he and his wife Leah "were pinching each other" in disbelief. "It isn't a personal award," he said. "It is given to and through one for all of us" in the anti-apartheid movement. The bishop said the cash award that accompanies his prize will go into a family trust used primarily to grant scholarships to South African students.....In an unrelated development, the Assembly of the United Congregational Church of Southern Africa voted September 26 to ask three men to resign as ministers of the church because of their activities supporting the new South African constitution. Among them was Allan Hendrickse, a cabinet member in the South African government and leader of the chamber in the new parliament reserved for people of mixed race, known as coloureds.

Ethiopia. The United Methodist Committee on Relief has established an Advance Special called Global Food Crisis/Ethiopia and the number is 982501-3. Contributions with that designation will go entirely to the relief of the famine in Ethiopia. In late October \$100,000 was given by UMCOR to Church World Service for Ethiopia. This was in addition to monies earlier committed by UMCOR and reported as the lead news item in the September "Mission Memo". (The January, 1984 issue of this magazine featured a cover and photo story from Ethiopia by Peter Magubane.) According to the most recent report from Church World Service, the difficulties posed by civil unrest and poor roads make air transportation of food the only real option for relief. CWS has assumed financial responsibility for 10 flights of U.S. and European-donated food from Asmara to Makele in the heart of the famine area, at \$6,000 per flight and has allocated \$100,000 for ten airlifts of emergency food to Makele. In Makele 50,000 people have no food and another 50,000 have come to the town in search of it. In the provinces of Sidamo, Shoa, Harrarghe and Gonder, drought-induced famine has sent hundreds of thousands migrating in search of food. According to CWS, Ethiopia's situation is "by far the worst on the African continent" and within the country the "grimmiest" are the provinces of Wollo and Tigray in the north. CWS is working with Catholic Relief Services and Lutheran World Relief in a consortium effort involving both transportation and food shipments. In addition to the airlift, CWS has bought 10 heavy-duty trucks which are due to arrive in Ethiopia in mid-November to transport food overland. Nature alone is not the cause of the famine. Other factors include mismanagement of land, orientation towards external markets rather than local consumption, underinvestment in agriculture, soil erosion, record population growth, inadequate marketing and transport, lack of adequate port off-loading facilities, and years of civil strife.

Ecumenism. In a draft report, a steering committee guiding a six-year covenant between the Christian Church (Disciples of Christ) and the United Church of Christ calls for a "new ecumenical partnership" between the two denominations. However, somewhat to the surprise of veteran ecumenical observers the covenant makes no commitment to an actual union. Instead, the report identifies three areas for greater cooperation: worship and "frequent and intentional" sharing of communion, mission, and a common statement on the theology of Christian unity.

Global Ministries. The 177-member board of directors of the General Board of Global Ministries asked its president, Bishop James Mase Ault of Pittsburgh, to write President Reagan and heads of foreign affairs and military affairs committees in Congress urging "intensification of efforts to support and implement the general peace proposals of the Contadora nations" and calling for "a no military escalation or use of U.S. troops in Central America." The four Contadora nations are Mexico, Panama, Venezuela, and Costa Rica. The GBGM also strongly opposed the use of any U.S. troops in the region....Linda Schulze of the National Division reported that there are now 170 religious institutions, including seven local UM churches, that publicly have declared themselves as sanctuaries for Central American refugees and that more refugees have fled from Central America since 1980 than have fled from all of Indo-China since 1975.

Nicaragua. An ecumenical committee of U.S. Church Personnel in Nicaragua, including UM missionaries Howard and Peggy Heiner, say they are convinced those who charge the Nicaragua government with religious persecution "are not acting out of sincere concern for the church." In a lengthy letter carefully defining the terms, the committee concludes that "at a policy level the Nicaraguan government remains committed to protecting religious freedom, inviting Christian participation in the still immense task of national reconstruction and development, and maintaining a separation between church and state...." The committee admits there are "on-going confrontations" between the Catholic hierarchy and the government, but these confrontations "grow out of the rapid social change occurring in Nicaragua."

Hong Kong. As Methodism celebrates its centenary in Hong Kong, the President of the Church, the Rev. Lincoln Leung Lam-hoi urged the people to keep putting confidence in the future of Hong Kong. In mid-September China and Great Britain concluded a draft agreement transferring Hong Kong to Chinese sovereignty in 1997, when the British lease over most of the territory expires. The draft accord allows Hong Kong to keep its present economic social system for 50 years after 1997, becoming a capitalist enclave within a Communist territory. Hong Kong would keep its present judicial and court system, convertible currency, status as a free port and financial center and individual freedoms of speech, the press and travel abroad. The Chinese have promised that Hong Kong would be run by local citizens and not by Peking....The Methodist Church, Hong Kong has 13 local churches, 5 chapels, 11 kindergartens, 7 primary schools, 6 secondary schools, 2 cottage areas, 7 social service centres, 3 medical centres, and 4 retreat camp-sites. The programs serve over 200,000 people a year.

Malaysia. The 6-year old Methodist-related ecumenical Malaysian Theological Seminary, located in Kuala Lumpur, has received accreditation for two of its degree programs from the Association of Theological Education for South East Asia. The seminary has two UM missionaries, Andy and Nina Fowler. In December the Methodist Church in Malaysia, which has a membership of 50,000 in a country of 14 million, will celebrate its centennial.

Africa. As a result of redistricting, Zaire now has 5 annual conferences, instead of three, but still has three bishops. Bishop Katembo Kainda was elected bishop for life. Angola now has two annual conferences, but only one bishop.

Deaths. Mrs. Wenona Wilson Jett, who served 30 years as a missionary in China and three year's at Scott's Run Settlement in Morgantown, W. Va., died September 13, 1984 in Buckhannon, W. Va. She was 92....Mrs. Norma McDowell, a retired home missionary, died February 26, 1984 in Orange, Virginia. She and her husband, Ralph, who survives her, were appointed to Red Bird Mission in 1965 and retired in 1974. She was 75...Mrs. Willie Stilz, who was a missionary for 30 years and 6 months in Zaire, died on September 30, 1984 in Lexington, Virginia. She was 94....Maren Tirsgaard, a Women's Division retired missionary who served in India for 33 years, died in Pasadena California on October 12, 1984. She was 94....W. Earl Ledden, oldest United Methodist bishop who headed the Syracuse (N.Y.) Area 1944-60, died in Gaithersburg, Md. on October 20, 1984. He was 96.Leland W. Holland, a World Division retired missionary who served in China for 20 years, died October 12 in Claremont, California. He was 91....James F. Hopewell, an Episcopal priest who was a professor at Emory University's Candler School of Theology, died October 5 in Atlanta. A former missionary in Liberia, he was director of the Theological Education Fund of the World Council of Churches 1960-70. He was 55....Roger Ortmayer, a noted expert on religion and the arts who was editor of motive magazine 1950-58 and headed the department of church and culture of the National Council of Churches 1966-74, died in Claremont, California, on October 22. He was 68....Michael Collins, a UM minister who was the first coordinator of Affirmation: United Methodists for Gay and Lesbian Concerns and a former support staff member of the GBGM World Division, died in New York on October 15. He was 36.

Aging. Before Medicare, religious groups operated nearly all of the nation's nursing homes and now they are "the primary delivery system" of services to the 95 percent of the elderly who remain in other situations. According to the Center for Health and Social Services Research at the University of Southern California, the religious community already sponsors most of the congregate-living retirement facilities across the country. In Florida, four out of five of the more than 50 such facilities are church or synagogue-related. According to the Center's Dr. Michael Hendrickson, "The growing number of older folks need activity and the church needs to stimulate and organize them." Under present circumstances, 20 to 30 percent of all Americans eventually will spend some time in some sort of institution for the elderly. Half of those will spend a long time there. Presently, the oldest 11 percent of the American population occupies one third of all acute hospital beds and accounts for almost 30 percent of the annual expenditure on health care.

Sunday School. "The number one reason people don't go to Sunday School is because of the people who do," says the Rev. Richard T. Murray, of Perkins School of Theology. The only way to boost church school attendance is to start new classes because members who have dropped out are not coming back to the same old groups, he says. Persons who participate in small groups--such as church school classes, the choir or Bible study groups--are one-third less likely to leave the church. He encourages more variety in adult Christian education, including holding classes after the 11 a.m. worship or even offering "Sunday school" classes on a weeknight. He suggested making Christian education a "Pauline cafeteria" with milk to some and meat to others. "Milk is just as nourishing as meat," he said, exhibiting a flair for one-liners, "it's just not as much fun to chew."

EDITORIALS

MURDER AND TORTURE

If there was any doubt that original sin is still thriving, the recent outbreaks of political murder and the persistent and growing use of torture by governments around the world should remind us otherwise. Prime Minister Indira Gandhi of India and the Rev. Jerzy Popieluzsko of Poland, along with Benigno Aquino of the Philippines, join the long and growing list of those who have been killed to remove them from the public scene. At the same time, Amnesty International tells us that more than one-third of the world's governments systematically torture people.

So common have these terrors become that it is hard to remember that earlier in this century both were considered aberrations out of the past. The 1911 edition of the *Encyclopedia Britannica* was able to say that "torture is now only of historic interest." Today, Amnesty International has documented its use in 98 nations. The list of recent intended victims of assassination include the Pope, the President of the United States, and the Prime Minister of Great Britain.

Why this resurgence of barbarism? Ultimately, the answer lies in the reminder of Jeremiah that "the heart is deceitful above all things, and desperately corrupt; who can understand it?" Still, while the human tendency to sin is constant the forms vary. The question remains, why torture, why political murder, why now?

One of the reasons is the growth in state power in the Twentieth Century. For good or ill, and there is plenty of both, this century has made the nation state the repository of hopes and dreams. With the power to promote the public good has come the power to attempt to crush opposition by whatever means. State security has become one of the idols of the age, before which all nations bow.

Opposition forces, confronted with power, invest their dissent with theological overtones. If a cause is sacred, surely it can justify any means. Such is

the rationale of the Shiite Muslims in Lebanon, the IRA in Britain, the extremist Sikhs in India.

This disease of making holy one's own cause and demonizing the opponent is not restricted to either side of the political spectrum, nor is any nation exempt. See the recent CIA manual for guerrillas in Nicaragua or recall references to the evil empire of the Soviet Union; Soviet rhetoric is certainly no better.

One must go back to that passage in Jeremiah. It's point remains: woe to those who place their absolute trust in man (and woman). God alone is the judge and there are certain things that humans are not allowed to do to each other.

The United Nations this month will begin considering a draft convention against torture and other cruel, inhuman, or degrading treatment or punishment. The interdenominational celebration of human rights day on December 10 will focus on torture (a useful packet of material is available from the Human Rights Office, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10115). This is an unpleasant subject and therefore one that we tend to avoid. That tendency is one of the things that allows political murder and torture to continue and flourish.

WHERE ARE THE VOICES

In the past several weeks the world has seen the brutal results of the South African government's attempt to intensify enforcement of its immoral system of apartheid, so as to further oppress some 22 million black citizens of that racially embroiled nation.

This has been done through the implementation of an autocratic constitution which grants limited franchise to the relatively small Indian and colored population while explicitly and coldly denying it to the much larger black population. The purpose of the new constitution, says Dr. Isaac H. Bivens, of the General Board of Global Ministries' Africa office, is to give the free world "the impression

that democracy is on the move" in South Africa. Any franchise which is based on racial identity, Dr. Bivens adds, is patently evil, sinful and anti-democratic.

We could not agree more, for the purpose of the new constitution is not to increase democratic rule in South Africa but to strengthen the draconian laws of apartheid by increasing the power of the white minority through implementation of an airtight system of racial segregation.

The new constitution has caused riots and social unrest. It has, so far, resulted in at least 82 deaths, numerous injuries and hundreds of arrests of blacks.

On October 23, seven thousand heavily armed military troops raided the Sebokeng black township in a predawn raid at 4 a.m., casting fear upon the older citizens and traumatizing infants, women and children. The unrest in South Africa has grown to the point where the police can no longer control resentment of blacks and is now forced to use its military might against them.

What shocks Dr. Bivens and others is the near total silence of Christian churches and Christian communities in light of the escalating catastrophe which is unfolding. "Where are the voices and the consciences of Christians in Europe and the United States?" Dr. Bivens wonders, when there is little or no objection to the oppression and the killings taking place in South Africa.

Maybe we're a little late, too, but we now add our voice to the voices of others who can no longer ignore such mushrooming injustice in South Africa, and call upon all Christians, especially United Methodists, to write, call, or cable the President of the United States, the Secretary of State, our chief representative at the United Nations, asking them to condemn the new constitution of South Africa and to express, in the strongest possible terms, our objection to the oppression and the killings taking place in South Africa today.

A MISSIONARY FAMILY RETURNS TO CHINA

Janet Rice Flinn

Three generations returned to the adopted homeland of Elizabeth Fisher Brewster. As a member of the youngest generation, I was only six weeks old when my great-grandmother died in 1955. Consequently, I learned about my family's work in Fujian Province from Elizabeth's son, Edward, who was my grandfather.

Grandpa grew up in Hingwa (now Putien). He shared many stories but my favorite was about playing hide-and-seek in the banana trees with Chinese children. Grandpa's playmates were from the schools and orphanages founded and served by the Brewsters. This past spring I consciously looked for banana trees; each tree was a reminder of my family's ministry.

As a sojourner in a distant land I discovered, celebrated and affirmed

my ancestors' past contributions to China and the Chinese people. These contributions were appropriately summarized by David Lin, a Chinese Christian and old family friend: the Brewsters and their missionary colleagues "came to Putien with a Samaritan spirit to serve, to heal, to teach and to preach."

My trip, however, was more than a journey into the past. It was also an opportunity to observe the present especially as it relates to the church and institutions founded by missionaries.

One Glimpse at the Church Today

Chen Huai-Chen, General Secretary of the Christian Council in Fuzhou, provided one glimpse at the church in China today. All the

churches in Fuzhou were closed for twelve years during the Cultural Revolution. Protestant churches began to hold public services in the autumn of 1979. Two churches have currently reopened, each has an average attendance of 1,500 people for worship. Twenty additional meeting points have an average attendance of 200 people per location. More churches are expected to open; there is simply a lack of people to minister to them.

The Rev. Mr. Chen stated that church affairs are now "governed by the churches themselves under the Three-Self principles of self-administration, self-support and self-propagation of the Gospel." The churches in Fuzhou are implementing these principles by: 1) repairing the church buildings that suffered serious damage during the Cultural Revolution; 2) im-



Brewster family members with school officials and alumni at the Guthrie Memorial School at Putien.

plementing lay and clergy training courses so the leadership vacuum is filled; and 3) printing hymnals, Christian calendars and New Testaments with Psalms for widespread distribution.

Another glimpse of the church was seen in the life of Yu Sui-Duang, a 79-year-old woman from Putien who befriended me. Left at the gate of a Christian orphanage at birth, she was raised and educated by English missionaries. At the age of six she gave her life to Christ. That commitment eventually led to total trust in God.

My friend has not had an easy life. Her plans to pursue higher education was disrupted. Her husband and only son died. Her faith has been continually questioned. Her means of financial support are meager. Despite all of this, Christian discipleship is a way of life. Miss Yu rises very early every morning and spends the first two hours of the day praying, praising God and reading the Bible. More importantly, however, her life reflects God's love as she radiates the presence of the indwelling Spirit.

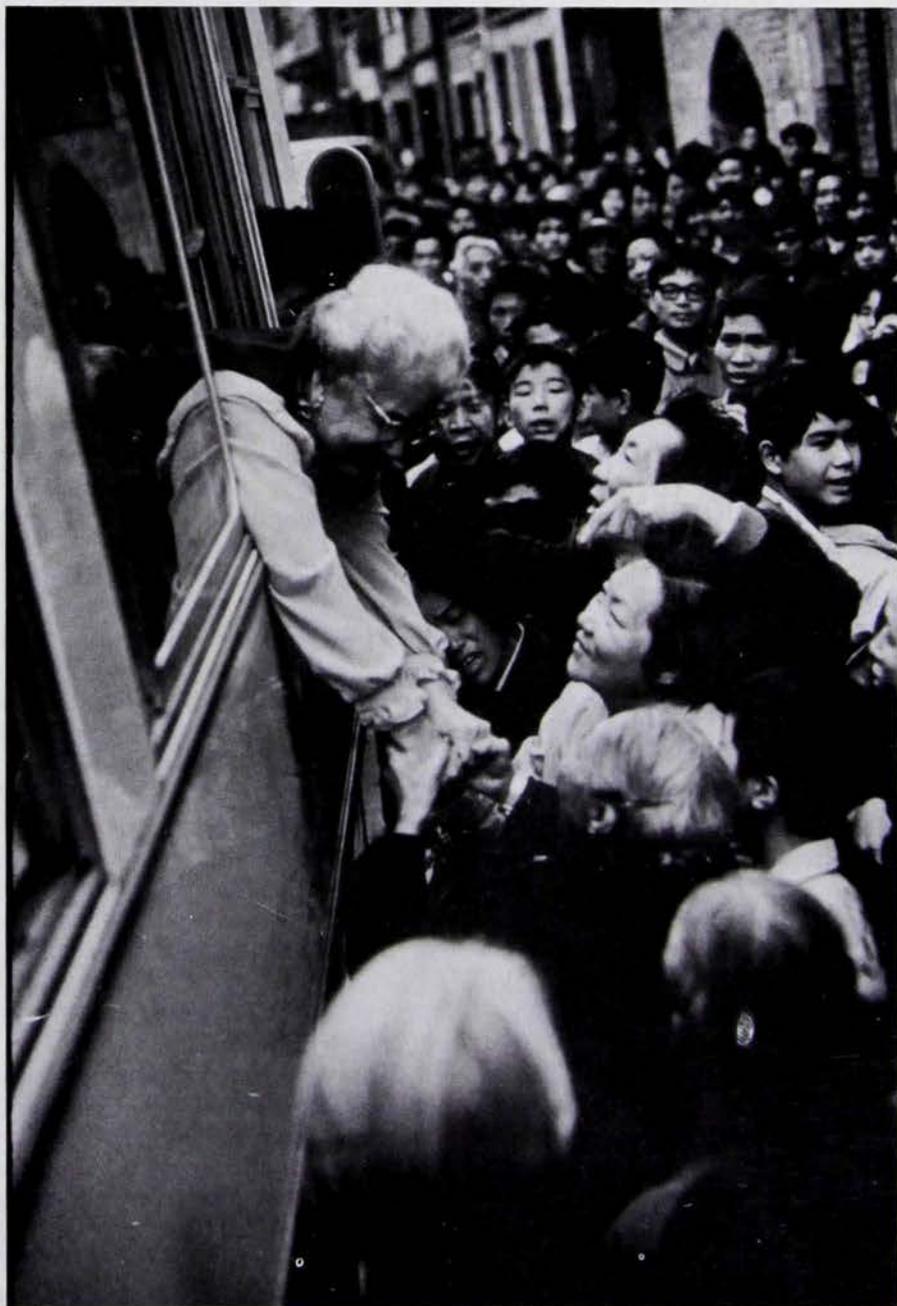
My brief glimpses at the church and Christians in China indicate that the seeds planted by missionaries had the inner strength to grow, blossom and bear fruit in a harsh climate. This was affirmed by the Rev. Mr. Chen, who stated, "The Chinese church is independent now which is in accord with God's will...We are brothers and sisters but there should be no subordinate relation of any kind between us."

Five Institutions

While in China I also visited five institutions served by the Brewsters and funded by the Board of Missions: Guthrie Memorial School, Hua Nan Girls College, Richmond Hospital, Union Christian Hospital, and Yellowstone Orphanage. The government has operated each of them since the founding of the People's Republic of China.

The current administrators extended a warm welcome to the Brewster family. In formal presentations, the institutions' accomplishments since 1949 were shared. A common theme ran through all five presentations:

“
The Chinese church
is independent now,
which is in accord
with God's will
”



Karis Brewster Manton saying goodbye to friends in Putien.

The four children at the Harold Brewsters found their childhood home in Kutien.



“
Missionary institutions
have also provided
a secure base for
current Sino-American
friendship.
”

significant strides have been made in the past few decades, however there is still room for improvement.

According to the principal, Guthrie Memorial School “enjoys a high prestige” due to its academic record. Most graduates continue their education at institutions of higher learning. Many serve their homeland in prestigious positions relating to education, industry or civil service. One-hundred-seventy faculty members meet the needs of over 2,000 students.

Hua Nan Girls College became a co-educational institution in 1952 and was renamed Fujian Teachers College. The facilities have expanded to meet the province’s growing need for qualified educators. Today approximately 5,400 students are trained by 1,000 faculty members with expertise in seventeen disciplines. Additional people are trained through refresher and correspondence courses.

Richmond Hospital was constructed in 1905. According to the hospital’s administrator, tremendous growth has been experienced since 1949—floor space increased from 2,000 to 7,000 square meters, departments increased from eight to 35, and doctors and nurses increased from nine to 250. Modern medical equipment is also being secured at a slow but steady pace.

Union Christian Hospital, now called Fuzhou Provincial People’s Hospital, was established in 1936. It has expanded rapidly in recent years. Last year 880 medical workers treated approximately 9,500 patients and

650,000 out-patients. This 550-bed teaching hospital is affiliated with Fujian Chinese Medical Institute.

Orphanages are no longer needed in China due to restrictive birth control policies. Consequently, Yellowstone Orphanage was converted into Putien County Welfare Institute. This 120-bed facility serves senior citizens and persons with handicapping conditions. The government has approved expansion plans; a new dormitory and administrative building will be built in the near future.

Facilities Still Being Used

Most of the facilities built with mission dollars are still used to meet the educational, medical and special needs of the Chinese people. Of the five institutions visited, Guthrie was the exception to the rule. In 1973 the school moved to a location outside of Putien’s city limits. This change was necessary because the original campus was too small and the buildings had suffered serious damage during the Cultural Revolution. This change did not alter Guthrie’s commitment to excellence in education.

Government officials now admit that missionary institutions provided a secure foundation for development in China. This recognition came very slowly—first China had to reject all forms of foreign influence.

Chen Kuo Hsi, dean of Fujian Medical College, illustrated this concept in the following paraphrased story: Union Christian Hospital was

renamed the ‘Anti-Imperialistic Hospital’ during the so-called Cultural Revolution. The original name was considered a bad word—it carried a taint of some religion—it hinted at imperialistic invasion. Later the institution was renamed the ‘People’s Hospital’. Now we are asking the government’s permission to use the name ‘Union Hospital’ again.

Missionary institutions have also provided a secure base for current Sino-American friendship. This theme was emphasized in formal presentations throughout my visit. The good deeds (of the missionaries), both cultural and benevolent, are considered a kind of latent base for continuation of good relations between China and the United States (President of the Alumni Association at Guthrie Memorial School). They (the missionaries) came to Putien with a Samaritan spirit—many of us share this spirit and their part in the upbuilding of Sino-American friendly relations (David Lin for the Reception Committee in Fuzhou). We treasure very much the friendship between us—and we hope the friendship will be like the water in the long Yangtze and Mississippi Rivers—we hope it will flow forever—and be free forever (Principal at Guthrie Memorial School). ■

Janet Rice Flinn lives in Pittsburgh, where she is a writer-researcher, chairperson of the Western Pennsylvania Commission on the Status and Role of Women and a local officer in United Methodist Women.

ELIZABETH FISHER BREWSTER AND HER MISSIONARY FAMILY

Pat McCoppin Win

In 1884, a young woman from Ohio sailed across the Pacific ocean at age 22 to embark on a Methodist missionary career in Fujian Province, China, that was to last 67 years and was to see her become teacher, interpreter of the Christian way, translator, head of an orphanage, mother of seven children (three of whom became missionaries) and to earn the title "Shepherdess Mother" from the Chinese who knew and loved her.

The young lady, Elizabeth Fisher, an Ohio school teacher, was the daughter of the Rev. William H. R. Fisher of the Ohio Conference, and great-granddaughter of a local Methodist preacher, Jonathan Minshall.

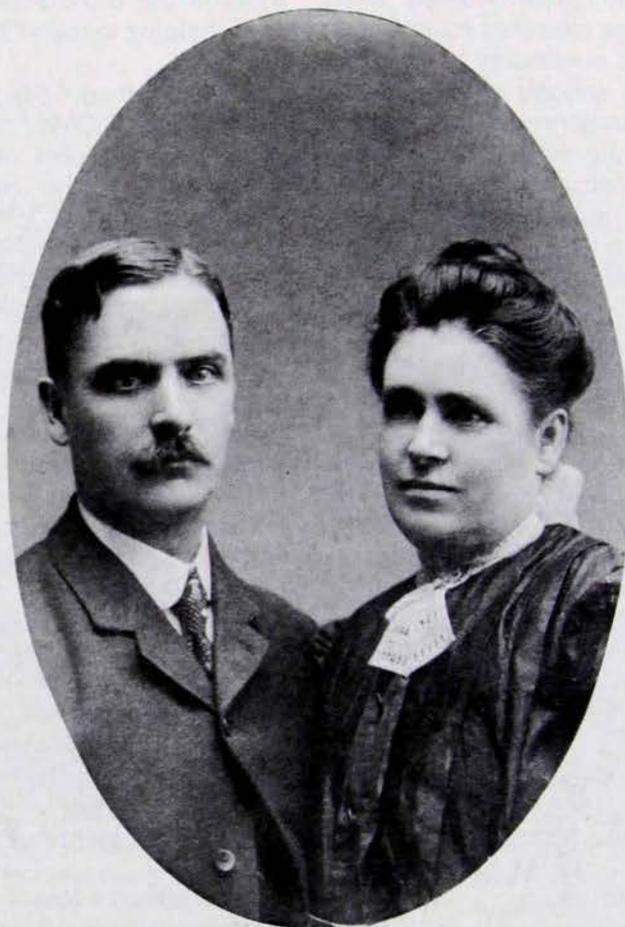
Sent out by the Baltimore branch of the Women's Foreign Missionary Society, she went first to Foochow (now Fuzhou) to teach in the Girls School. After six years there, she became the wife of another Ohioan, the Rev. William N. Brewster, and they were assigned by the Board of Missions to become pioneer missionaries in Hingwa (Putien), about 75 miles inland.

In Foochow, she had learned the language and romanized script and had gone out to nearby villages with her baby folding organ and taught people to read and sing in that script.

In Hingwa, her first task was not only to learn the Hingwa dialect but then, with the help of a teacher, to put it into a romanized script because then there was no written language for that dialect.

Using a Printing Press

Early on, the Brewsters acquired a printing press, with translation of the Bible a continuing task. The Rev. Mr. Brewster trained and supervised local writers for the staff of a weekly newspaper sent throughout the Hingwa Conference. In 1907 he wrote a book, "The Evolution of New



(Top) William and Elizabeth Brewster in 1904. (Above) Elizabeth Brewster in 1948 holding a newborn baby and surrounded by student nurses at Richmond Methodist Hospital.

China," in which he predicted that China would become a world power.

A Bible School was established, and preachers and Bible women were trained, village churches established. Elizabeth was continuing to found as many village schools as she could, eventually numbering 150, producing teachers as she went by in-service training and help from Bible women.

At the same time, as she was rearing her own family of seven, Elizabeth founded an orphanage which grew to take care of 250 youngsters, who were cared for, educated and made self-supporting.

Will Brewster raised funds from donors in Richmond, Virginia, to establish Richmond Hospital, a few miles out of Hinghwa, still functioning today.

Together the Brewsters co-founded Guthrie Memorial School, in 1895, named in honor of a man who was a pioneer missionary educator and died in China. Stalwart alumni helped the school to continue and survive all the turbulent years.

On one of his trips back to the States for Mission Board meetings, Mr. Brewster fell ill and died in Chicago on November 22, 1916. Elizabeth and her family carried on.

The Next Generation

Hinghwa is where the Brewsters two daughters and five sons were all born. Three who became missionaries were the late Mary Brewster Hollister, the eldest; Karis Brewster Manton, the sixth and the only one who survives; and the late Dr. Harold N. Brewster, the seventh and youngest. All three served in China and various other places around the world. The four other Brewster children born in China, who helped in their parents' work there before relocating in the States, were Francis, William Fisher, Raymond, and Edward, who became a minister in the Ohio Conference.

Mary, following graduation from Ohio Wesleyan University, her father's alma mater, returned to her parents' home in Hinghwa in 1914 to teach and to become supervisor of her mother's 150 village schools. A year later her fiance, the Rev. George W. Hollister, followed. They were mar-

ried and formed a missionary team serving the Chinese of the Hinghwa area until 1927, he as a teacher of Bible in the Bible School and seminary, helping to train Chinese preachers.

From 1928 to 1946, Mary was a faculty wife at OWU when her husband took the post of professor of English Bible. The Hollisters went back to China in 1946, when the Mission Board asked them to return to their old posts at Hinghwa. There they stayed until 1951, being held under detention by the Communist authorities for their last year before departure.

Still with them was Mary's mother, Elizabeth, 89 years old when they had to say goodbye to China and lifetime friends and return to the States. A year earlier, friends celebrated the completion of 66 years of Elizabeth's Christian service in China, and presented her with an embroidered scroll bearing the title they had given her, "Shepherdess Mother."

The Hollisters' final missionary term was in Rangoon, Burma.

The Manton Family

Karis served a four-year missionary assignment from 1926 to 1930 as a high school teacher in Hinghwa and then at the Hua Nan Girls College in Foochow after her graduation from Ohio Wesleyan University and before her marriage to Frank E. Manton in Ohio.

The Mission Board assigned the Mantons to the Methodist English Church and an English-speaking ministry in Rangoon, capital of the Southeast Asian land of Burma. They served the church there, with Karis doing extensive social work, until 1966, except for World War II years in Bombay, India, and furloughs. All missionaries had to leave Burma in 1966 when the socialist government stopped issuing and renewing their visas.

Karis and her husband had their final term of missionary service from 1967 to 1972, in Taipei, Taiwan, Republic of China, where they developed a small band of English-speaking Christians into an international, interdenominational congregation of 200 by

the time they retired. Now both in their eighties, they reside in Urbana, Illinois, still active in their local church, district and conference.

Harold Brewster

Harold, who served the Board of Missions as roving medical secretary from 1952 until his death in 1965, had a full missionary career following his graduation from Boston University School of Medicine in 1931, a residency in Honolulu and special training in the tuberculosis hospital there.

He and his wife, the former Dorothy Davidson of Brockton, Massachusetts, served two terms in Fujian Province, China—first from 1933 to 1944 at the hospital in the mountain town of Kutien and then as director of Union Christian Hospital, Foochow (Fuzhou) then back to Kutien, from where they were evacuated from China during wartime with their four children. They went to Brockton while Dr. Brewster worked at Boston Clinic and graduated from Harvard School of Public Health. His second term in China was back at Union Hospital, Fuzhou, from 1946 to 1950 until the Communist government took over. Then followed two years of service in El Salvador with the World Health Organization until his appointment as the Mission Board medical secretary. During his tenure, he took leave from 1956 to 1958 to open medical work serving the Iban people in Kapit, Sarawak, Borneo in East Malaysia, where he founded Christ Hospital.

His eldest daughter, Betty, began her missionary career as a nurse in 1957, in the hospital built by her father, adding another Brewster generation to the mission field. It was there she met and married Richard Blakney, a short-term missionary helping in the hospital construction. From 1965 to 1978, they were missionaries in Hong Kong, where Betty served as a community nurse, and Richard was planning officer and administrator of United Christian Hospital, which he helped build. Now they make their home in Seattle.

A Family Reunion in China

In 1984, eleven of Elizabeth Brew-

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They were warmly
welcomed by many who
remembered Elizabeth Brewster
and her family.
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ster's direct descendents flew by jet plane across the Pacific to China on a family reunion pilgrimage to renew ties in a distant homeland and mission field, to celebrate a family centennial and to carry on a tradition of world service in a new age.

It was in Seattle that three generations of the Brewster family gathered to begin their own special centennial celebration in this bicentennial year of United Methodism. Last April, daughter, seven grandchildren and three great-grandchildren came for the Brewster Family Reunion Tour to China to celebrate the 100th anniversary of the launching of the missionary career of Mother, Grandmother and Great-Grandmother Brewster.

When the three generations of Brewsters reached Putien (Hingwa) late in the day of Good Friday, they were warmly welcomed by many who remembered Elizabeth Brewster, the "Shepherdess Mother" and her family. A special welcome dinner was given for them that night by Guthrie Memorial School faculty and alumni.

The next morning when they went to see the school, banners in English and Chinese were hung across the gate and inside the buildings proclaiming

The seven children of Elizabeth and William Brewster: (first row, left to right) Francis, Edward, Harold, Karis, William; (second row, left to right) Raymond, Mary.



Alumni and trustees at Guthrie Memorial School in Putien who kept it alive and thriving. Called "School No. 2" for many years, it has been given back its original name.



"Welcome Back to the Brewster Family!" The student body of 2,000 children were out on the balconies to join in the welcoming along with alumni and faculty, which included 22 teachers of English, all trained by other Chinese teachers. Chinese school children study English every day.

Karis spoke briefly to the congregation in the Hinghwa dialect, and as the group left the church, the choir sang to them in Chinese, "God Be With You 'Till We Meet Again." It was a moving time of love and friendship with many tears of joy.

The same afternoon the group

two families living there now.

An eight-hour boat trip up the Min River, plus bus ride, took them inland to mountain country reminding them of old China—terraced rice paddies, mud-brick houses, water buffalo, racks of drying fungus—and to their old hometown, Kutien, now a city, and a place where no foreigners had been since 1949. They met the head doctor of their father's old Kutien Hospital, still serving the population. Before leaving they wanted to look for their childhood home which was in the old part of town that had been moved to make way for a reservoir. Their bus took them to the water's edge where they might look across to some high ground like an island, and they spotted a building in the distance. To their good fortune a passing boat was for hire, took them to the island and they joyfully discovered their old home still standing, abandoned but intact. Granddaughters Mimi and Priscilla found the rooms where they had been born, and then came a reunion with an old man who had once been their family errand man and was so happy to see them again.

A trip to beautiful Wuyi Mountain, spring flowers in bloom and rafting in the rain down Nine Twisted Streams were enjoyed before the tour bus took the group to the big bustling city of Shanghai and its construction of buildings everywhere. There Harold's children and Karis saw their alma mater, the old Shanghai American School, now a government facility. The group attended Sunday services in Mo En (Bathed in Grace) Church, crowded, with four services per Sunday, with the former pastor, the Rev. Mr. Zia, as their host.

At the end of this family tour, many of them felt the celebration was their dream of a lifetime come true.

Reflecting, Margaret Rice observed: "I sought my roots and found them. I was not disappointed—only enchanted. With the establishment of the Brewster Memorial Education Fund, I hope that we as a group, will be able to carry on that dream which started 100 years ago and I hope will last forever." ■

Pat McCoppin Win is a freelance writer based in Los Angeles.

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As the group left the church,
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in Chinese, 'God be with you
'till we meet again.'
”

A Brewster Family Memorial Fund

The authorities there would like to have an American teacher of English, and so the Fujian Provincial Government approved a Brewster family plan to establish a Brewster Memorial Education Fund, to be set up as a foundation in order to sponsor such a teacher, who would train teachers from the entire Putien County as well as teach the students, according to grandson Thomas Manton, who had been negotiating the project for the family.

Judy Manton was invited to spend the month of August, 1984, to conduct a one-month summer project at Guthrie to set up the first Teacher Grant Program. From 1980 to 1982, Judy, the wife of Thomas, taught English and trained teachers at the South China Institute of Technology in Guangzhou (Canton) as the first and only "foreign expert" at that time. Permission had been granted and the name had already been changed back from No. 2 High School to Guthrie Memorial High School, and then it is hoped to enlarge it into a college within a few years.

The Easter Sunday service in the Putien church, attended by about 1,000 Christians, was a highlight. The Brewster group joined in the singing of "Christ, the Lord, is Risen Today";

visited two Brewster institutions on the outskirts of the city. They had a tour of Richmond Hospital and met a 92-year-old man who had once been chief doctor. He had been one of Elizabeth's orphans and was overjoyed to meet the family. They also saw the orphanage, now a convalescent home for the aged and mentally ill and a permanent residence for cripples. There they met another 92-year-old man who knew Mother Brewster and had been there since the age of eight.

Fuzhou and Kutien

For the family of Dr. Harold Brewster, the highlights were in Fuzhou and Kutien, where the three younger children were born and where all four of them spent childhood years. In Fuzhou, along with the other Brewsters, they saw their father's former Union Christian Hospital, which had the same familiar look but had been expanded into a 500-bed facility and is now one of the teaching hospitals of Fujian Medical College; met older Chinese people who knew him and their grandmother; saw the old mission compound and the place where missionary homes had once been. In nearby Kuliang, they found the mountain home where they had spent summers amid paddy fields and pine trees, and were invited to see it by the

St Louis Metro Ministry *On the move again*

Dulci McCoy

Metro has always been more of a tabernacle than a temple." So says the current executive director of the United Methodist Metro Ministry, The Rev. Harry Smith. "The temple in the worship life of the Hebrews was always in a fixed location; the tabernacle went where the action was."

The St. Louis urban ministry agency has been mobile for all the sixteen years of its existence. In 1983, for the first time, it moved into its own building, the former Wagoner United Methodist Church. This does not mean that it is settling down to one spot, Mr. Smith hastens to explain.

"We may not always be here," he notes, "but wherever we are we will continue to create new ministries to meet new needs wherever they occur in the metropolitan St. Louis area."

Mobility was built in from the very beginning, recalls Dr. Gregory K. Poole, who was St. Louis North District superintendent in the late '60s when the idea for Metro was being born. "We needed an agency to minister to the inner city, especially on the north side which had nothing—no agency to relate to social issues or to offer any form of advocacy."

Churches in the rapidly changing north city area were struggling to stay alive and active in ministry to their community. One of these, Cabanne UMC, had a director of community and family services, Sara Clardy, whose work was being funded by Methodist women through the Women's Society of Christian Service, forerunner of United Methodist Women.

Cabanne's program was an effective model, but it was inadequate to meet the needs of the northside by itself. In 1968 a plan for extending the Cabanne program was presented to the Missouri East Annual Conference and was

adopted as a conference program.

The Metro Ministry Board was composed of representatives of existing Methodist groups as well as others from indigenous groups or with specialized skills as needed. In its first year it struggled to develop a strategy for the church in the metropolitan area that would coordinate mission programs, volunteer services and funding efforts both within The Methodist Church and ecumenically.

Metro's First Home

Metro's first home was office space provided by Grace UMC and its first director was Mrs. Clardy. After school programs were launched and adult education programs started on a mod-

est scale, Headstart, Great Books and Bookmobile services were established. "Partnerships" yoking inner city and outer city churches were initiated. Calls for help from individuals or families were referred to local churches or agencies.

Ecumenical involvement was part of Metro from birth. Seven denominations formed the West End Ecumenical Parish and opened the "Friendly Shop" staffed by church volunteers. Missouri University extension supplied teachers for continuing education programs. Neighborhood surveys were conducted to pin-point needs, and Metro recruited and trained volunteers for the thrift shop, area food pantries and recreational programs.

When the West End group dis-



Pre-school class clusters teacher Sharon Allen for a story telling session.

solved, Metro took on the thrift shop, moving it to store fronts at two locations. Responding to area needs, food pantries were established at Cabanne, Bowman, St. John's and Wagoner churches.

Sensitizing the church community to the plight of inner city residents was a major function and in 1970, the first "Metro Minister" was appointed to interpret the Metro scene for suburban churches. His name was Charles Napier and his rhetoric was spellbinding, according to those who remember his graphic presentations.

"Getting it all started was the greatest accomplishment for me," Mrs. Clardy says. "I feel we did a good job of creating a sense of awareness of urban needs and ways churches can respond. Advance Specials kept the program afloat. Other city agencies recognized Metro's ability to assist its clients and it gained credibility."

It is a tribute to Mrs. Clardy that many of the programs set in place during her four years as director are still vital to Metro's ministry including the first college student summer program of service to the inner city combined with urban living experience. Mrs. Clardy continues to serve the Metro board as an advisor.

Programs More Needed

In 1972, the Rev. George Burgin was appointed to take the Metro Ministry reins, succeeding both Mrs. Clardy and Mr. Napier. Larger office space as well as space for food storage was offered at St. John's UMC. So Metro moved, only to move again in two years to a store front on Delmar, second floor offices in Richmond Heights, and then others in Clayton.

Displaced families, a depressed economy, bulging schools, and poor recreation facilities made the programs of Metro continually more needed, and gradually the conference took more direct responsibility for funding. Direct services were expanded and the Service Center on Delmar employed two social workers full time. It became a depot for food, clothing and household goods supplied by churches across the conference as well as a source of counseling and referral.

Mobility was given another boost in

1976 when the General Board of Global Ministries helped Metro buy its first van to help with local church pickups and other uses. Thanks to dialogue groups and urban seminars, churches were beginning to be turned on and to respond. Curriculum materials and volunteers were supplied for inner city Sunday schools. Workshops with simulation games, a newsletter sent to 1000 families, and urban tours helped with the sensitizing process.

In 1974 a U.S.-2 Church and Community worker was added to the team and in 1975 a program director was hired to help urban congregations with programming. Salary supplements for central city parishes were funneled through Metro for several years in hopes of bolstering local church ministry in transitional areas.

Coalitions and Networks

Coalitions and networking with other agencies assumed greater im-

portance as other response organizations were materializing. Project Equality addressed the economic power structure, urging churches to deal only with equal opportunity firms; for a while it shared office space with Metro. ROWEL, Reform Organization for Welfare, a group that lobbies in the state legislature with and for the poor, was born as an ecumenical church response encouraged by Metro. The St. Louis Tax Reform Group, Mid-town Meals on Wheels, and Waymaker's Chapel for the Exceptional were all given a hand by Metro, and finally a Food Crisis Network was developed to channel surplus foods and utilize bulk purchasing for more than seventy food programs in the metropolitan area.

Pastoral and advocacy ministry was another dimension added under the directorship of Mr. Burgin, through which he sought to provide pastoral assistance to those not connected with any institutional church. "Most of



Entertaining an ecumenical neighborhood senior citizen's group

these people came to us through other agencies in the city and it often meant going with people to 'hearings,' visiting relatives in jail, personal counseling and spiritual guidance," he reported. He soon found that this load could have taken all his time. He also felt the lack of a personal support group and welcomed the opportunity to return to parish ministry in January, 1977.

"Through it all I tried to maintain a balance between direct and support ministry," he recalls, "continuing the involvement of the agency as an entity. We created a sense of a Methodist presence in the city in spite of the general lack of commitment to the city from the conference as a whole."

Metro Moves Again

After an interim of several months, the Rev. Kenneth Gottman, fresh from an inner city pastorate, was appointed executive director. In a little over a

year Metro moved again, this time into quarters in the Sears Building renovated by the Urban League as a center for community services. Here there was room for the thrift shop and food pantry as well as offices.

Dr. Gottman urged the move as it would put the agency into the middle of its primary service area. "By consolidating its operations under one roof in one of the hardest pressed sections of the city, Metro offers a ministry of presence as well as service, reaffirming that 'the United Methodist Church is in the city to stay!'" he told the 1979 annual conference.

The Metro serv Auxiliary was formed in September, 1979 to serve as a communications link to local churches, to provide volunteer assistance in direct services, and to raise funds for those services as well as program ministries. In 1980 a walk-in-cooler was installed making possible the provision of fresh milk products, produce and meat.

With the auxiliary the development of the "adopt-a-family" program generated thousands of dollars in food and gifts, and directly involved churches with inner city families. Primarily instituted as a Christmas effort, in many cases the contact continued throughout the year and so took on a life of its own. In 1983 more than 170 households were helped materially to a brighter Christmas.

Crisis intervention was extended in 1981-1982 to weatherization as Metro worked with other urban groups to help the poor combat escalating energy costs during a severe winter. Effectiveness in the war on hunger has been enhanced by Metro's involvement in the Bishop's Convocation and later the Festival of Sharing. A great response in money and food gifts began in 1979 when three districts selected Metro as a special project for the fall ingathering.

Programs Become Independent

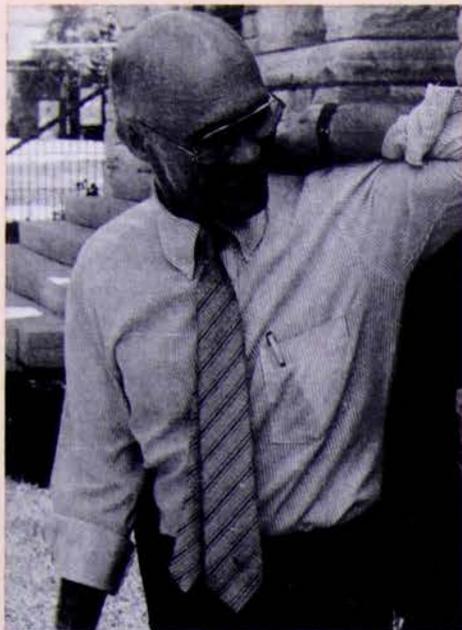
Dr. Gottman is especially proud of the programs initiated by Metro Ministry that have gone on to become independent agencies. Redevelopment Opportunities for Women was designed by Metro and started up under a seed grant from the Office for

"Direct services continue to expand."



(Left) Attorney Kathryn Wysack speaks to a colleague outside court; (below) food is available daily; (bottom) a computer is part of the afterschool program. Associate director Cassandra Young helps out.





Director Harry Smith outside Metro headquarters.

A Summer Program

Actually pre-dating Metro Ministry, but under its wing for the past sixteen years has been a summer program for college-age young adults who are considering a Christian vocation. Beginning with Mission '65 through to this year's Summer '84, the eight-week program has offered training and experience serving in the inner city to a select group of young persons.

Traditionally the program has been supported by Methodist women's groups and has been under the supervision of a full time coordinator. As many as twenty-six students have been employed in a summer and they've served in as many as nine locations.

A covenant living pattern was part of the original plan, but during some of the middle years housing was located with the church sites being served. During the early '80s, the program was linked with campus ministry in St. Louis and the campus minister's parsonage was used as the group home. For the past two years the program has been ecumenical but housed at Metro Ministry in the former Wagoner United Methodist Church.

Bible study, group discussions and guest speakers have been important to the self-development aspects of the endeavor and usually one meal is shared with the presiding bishop. Over the years a number of decisions in favor of church-related careers have come from this experience in urban ministry.

Career Development of the Board of Discipleship in the fall of 1978. It offered an eight-week rehabilitation program for battered, abused and abandoned women, helping them with personal skills and job development. More than a thousand women had been helped by the time ROW cut its apron strings and became self-sustaining.

Ecumenical Housing Production Corporation is another "case in point". Developed in the summer of 1980, it is a non-profit corporation operating in St. Louis County to provide housing for low-income families. In four years it has bought, rehabilitated and rented twenty units and has thirteen more under contract. Metro supplied office space and support staff until May of 1984 when EHPC, too, became independent.

After five years in one spot, it seemed almost inevitable that Metro would move again. New landlord, higher rent and restrictive hours coupled with the availability of the Wagoner church property directed this one, and a pre-school that was still housed in the building could be kept operational. Now there would be space for regular offices and services plus the opportunity to expand into after school and summer programs on the premises, and even to offer residential space for the summer college program which has been associated with Metro since before it was an official agency.

Metro had hardly settled itself into its new neighborhood when the baton was passed again. Harry Smith became executive director of the agency now occupying the church where he had served his first pastorate nearly thirty years before. The area is a relatively stable, racially mixed one, anchored by Barnes Hospital and the Washington University Medical School which is rehabilitating area housing for its students.

Mr. Smith is especially challenged by the parish possibilities afforded by this mid-city location. With a place of its own Metro will be able to do more in self-development programs, he feels. He hopes to see it become a model of what a church can be to its community. Field work and internships for seminary students seeking

urban experience will be more effective in this parish setting. At present a stipend and supervision are offered for several seminarians to do calling; response will dictate the next steps in this process.

Direct Services Expand

Meanwhile direct services continue to expand. Metro houses the only food pantry in the Ranken neighborhood (the walk-in cooler made the move too), but requests for help come from as far away as Soulard and Spanish Lake. Satellite service locations are being developed at St. Mark's in Florissant, Asbury on the north side; South City Cooperative to the south; and Grace in the Central West End. Collection points for local church contributions will make more effective use of the van and other resources, and the food network offers the advantage of cooperative purchasing.

The newest service offered by Metro is a venture into the legal field. Kathryn Wysack, a 1983 Washington University graduate, is being retained as a social justice ministry to aid clients, who meet the poverty guidelines, in seeking civil justice. She is available full time to see persons referred by Methodist churches, organizations and agencies and those served through Metro serv. Legal Services of Missouri provides her secretarial and support staff, library access, consultation and malpractice insurance. This is a one-year pilot; grant proposals could make the service permanent.

And so the ministry continues to grow. As Metro accomplishes more, so more is required of it. Its operating budget has grown to \$185,000 a year with less than a third of it coming through conference apportionments. No matter how big it gets, those who guide it are determined that it will not lose its mobility, its ability to see a need and work to fill it. Dr. Poole views the latest move as putting Metro back into the context from which it grew so that it will be effectively in ministry to the inner city with the quality of a tabernacle. ■

Dulci McCoy is conference editor for the Missouri East Annual Conference.

New Perspectives on Deaf Ministries

Holly Elliott

At the opening communion service of the General Conference in Baltimore's Civic Auditorium the deaf delegation was seated midway in the center balcony while the service was translated into sign language by our interpreters, the Rev. Kathy Black and Karen Finch. As we signed the hymns on our hands, I found myself hoping we were visible to the Bishops on the stage and to the assembled delegates and visitors to our right and left. We had just concluded a three-day conference of the United Methodist Deaf Congress, hosted this year by Christ Church for the Deaf in Baltimore and its pastor, Louis W. Foxwell, Jr. Most of us were attending our first General Conference and we were proud of our collective deaf identity and pleased that the Conference was providing sign language interpretation for whatever sessions we chose to attend. We suspected that this was a "first" for General Conference and we hoped that our own conference and district administrators were noting all of this and would go home charged with the responsibility of making our local conferences more accessible to deaf people. We knew it would mean more "deaf awareness" promotion by each one of us, but we were ready to return home with renewed energy and enthusiasm for the task.



Memories of Palermo

As I watched the Bishops process to the front of the vast auditorium, I found myself remembering a similar—but at the same time vastly different—experience in the large auditorium of the University of Palermo in Sicily last July. The occasion was the IXth Congress of the World Federation of the Deaf and the ceremony was the ecumenical worship service that marked the closing, rather than the opening, of that conference. The service was a moving international expression of human community under a loving God. A message was read from Pope John Paul II. Reflections from the Hebrew, Hindu, Islamic, African and Christian religions were signed before the audience by eighteen sign language interpreters, each translating the words of the speaker into the manual images understandable by the deaf of her or his own nation. Hearing friends tell me that voices, too, were mingled as Hindi or Arabic or other speech was translated for the voice interpreters and then retranslated by them for transmission through earphones to the sign language interpreters. The session ended with hands and voices raised in common prayer: "Our Father, who art in heaven, hallowed be thy name..."

Marjorie Lutz of the National Program Division of The United Methodist Church and Laurel Glass, and I, of



“
Our outreach
can include the
whole world.
”

Temple United Methodist Church in San Francisco were participating in the Congress, the three of us to attend the meetings of the Spiritual Life Commission, Laurel to give a paper before the Commission on Medicine and I to address the Commission on Psychology and Pedagogy.

I recall my culture shock when I attended the Commission on Spiritual Life on the first day of the Congress. It was like entering a silent Tower of Babel. I recognized German, Italian, French and English sign language, but no American sign language. English sign language, unfortunately, is vastly different from American sign language, which is more like French. I



All photographs are from meetings of the United Methodist Congress of the Deaf. Author Holly Elliott is at top left.

joined the English group; at least lipreading would be more understandable in English. Despite the



language differences there was a communication among the participants in that Spiritual Care Commission that transcended the language barriers. We wanted to communicate with each other and we found ways to do so.

A Feeling of Continuity

There was a strong feeling of continuity between the Palermo Congress and the Baltimore meeting of the United Methodist Congress of the Deaf. At the Monday afternoon UMCD meeting in Baltimore we were addressed by Evelyn Fitzgerald and the Rev. Gil Caldwell, staff from the General Commission on Religion and Race, during a workshop on "Caucus" to help prepare us for the proceedings at General Conference. We broke up into small groups to consider possible answers to the question: What do you want the Methodist Church to do for deaf people? Responses revealed the communication gap between many deaf and hearing Methodists: understand deaf people better; learn sign language; don't shut the deaf out; caption the films and videotapes; place TDDs in all churches with deaf members; provide more interpreter services; establish more deaf

churches; understand that American Sign Language is not English; adapt sermons, music and Sunday school curriculum to American Sign Language; provide more ministers who can sign; provide a deaf coordinator for every Conference; establish a universal Deaf Awareness Sunday; develop a new book of religious signs. Evelyn Fitzgerald suggested that we needed more unity: "this is what you need; what you want to see happen. What is the next step?" The consensus was to begin now with press releases; begin now to prepare petitions for 1985 Annual Conferences and 1988 General Conference.

Action was taken in the form of resolutions. A resolution was adopted to start a fund to help defray expenses for deaf students in seminaries. It was suggested that churches with deaf members be encouraged to contribute up to 2% of their total budget to this fund for training deaf pastors. UMCD will start the fund by contributing 2% of its present budget. The Congress also voted to establish a mission fund, with \$500 to be paid immediately to the deaf program of the Methodist Church in Korea.

The Same Goals Are World-wide

The same goals are world-wide and cut across all denominations. A recurring theme in papers and informal discussions at the Congress in Palermo was the recognition and attempted resolution of what Boyce Williams (recently retired as Chief, Deafness and Communication Disorders Branch, Rehabilitation Services Administration, Department of Education, Washington, D.C.) has called "the persistent and pernicious problem of paternalism. Because many professional workers have problems communicating directly with deaf clients, the focus is sometimes on "the care of the deaf", that is, doing things to and for rather than with the deaf. "Why do you call deafness an illness?" was a recurring question in the Commission on Medicine. "How can deaf people minister to their own needs?" was a common concern in the Spiritual Care Commission.

Sonya Gay, *animatrice pastorale* from Switzerland, described to the

members of the Spiritual Care Commission her work as pastoral organizer for deaf programs. Her responsibilities involve setting up and maintaining the administration of the various bodies of deaf communicants, work with the hearing-impaired themselves and contact and exchange with hearing family members. Ms. Gay supported the training of deaf persons as pastoral "animators".

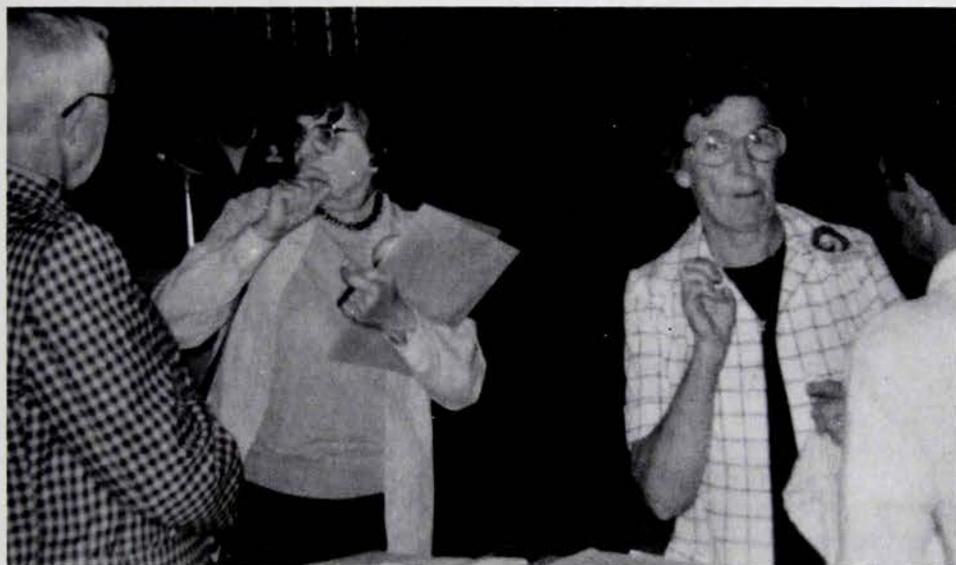
Of concern to Methodists: as we redefine our diaconate program, should we not also consider adding work with the deaf and hearing-impaired as a recognized ministry requiring special skills and knowledge just as music and Christian Education and administration are now recognized? Should we not explore ways in which deaf professionals can be specially trained in God's service? Can we not use hearing persons with sign language fluency and sensitivity to deaf culture and deaf persons, in recognized ministries with the hearing-impaired?

Perhaps it is best summarized by the charge to John Tubergen, president of the United Methodist Deaf Congress when I presented him with a membership pin, signifying his "honorary membership" in the World Federation of the Deaf, and at the same time urged members of UMCD to send representatives to the Xth Congress of the WFD in 1987: "We have an exportable quality here at UMCD," I said. "We must share with other countries how it is possible to mainstream deaf and hearing worshippers while at the same time preserving and respecting the cultural characteristics of deafness. Our outreach can include the whole world: the sharing of our expertise in doing God's work with—rather than for—deaf persons." ■

Holly Elliott, who became deaf at age nineteen, is a member of Temple United Methodist Church in San Francisco and chairperson of the Law Committee of the United Methodist Deaf Congress. A licensed Marriage, Family and Child Counselor, she is currently coordinator of the Independent Living Skills Language Laboratory at San Francisco State University where she is training graduate students to work with deaf adults who have little or no language proficiency.

What Does Healing Mean to a Disabled Person?

Holly Elliott



“
Get out of
your disabled
closet—you are
a whole person
in the eyes
of God.
”



(Adapted from a Chapel Service at the Pacific School of Religion).

Jesus said: “Take up your bed and walk.” What did He mean? Did He mean “throw away your wheelchair, your white cane, your hearing aids?”

I don’t think so. I think He meant: “Get out of your disabled closet—you are a whole person in the eyes of God. You are accepted the way you are. You have talents to share, not in spite of, but because of your disability.”

At least that’s what He said to me. Perhaps I should tell you my story to illustrate what I mean.

I became severely (if not profoundly) deaf at age nineteen when I was in college majoring in music. For some unknown reason I lost the upper half of the piano keyboard; although the low tones came through clearly, all high tones above 1,000 cycles per second frequency were gone. I could hear people talking but it was difficult to understand what they were saying because they seemed not to talk clearly enough. It was difficult for me to accept the fact that I was deaf and I decided I was not going to let deafness interfere with anything I really wanted to do. So I began a struggle that lasted for thirty years: I would succeed “in

spite of” the deafness.

I married a college classmate and we settled down in a small California town where he was a family physician and where we raised three sons. We became active in the local Federated (Methodist–Presbyterian) Church and I even directed the choir for ten years. Choral music had been my major interest in college, and I could pattern the music in my mind and know what it was supposed to sound like. I could hear the basses and lipread the sopranos and I knew when the sopranos were off pitch by the expression on the tenors’ faces (I always had very expressive tenors).

A midlife crisis forced me to take another look at my disability. The year our youngest son left home for college there was a traumatic divorce followed by the death of my husband one month later. In my despair I turned to my pastor who suggested that I stop fighting my deafness and start using it. (Those were not his exact words, but that was how I interpreted it.) The healing process started when I began using God-given strength to cope. “Okay, Lord, where do we go from here?”

Where we went was back to school

for an MS in Counseling and a crash course in sign language. (I'm still crashing" in that respect fifteen years later.) At age fifty I moved to San Francisco and started my first job: clinical social worker at the University of California, San Francisco Center on Deafness.

I've always gone to church (I am a preacher's kid) but I couldn't find a church in San Francisco. By then I had moved from "severely" deaf to "profoundly" deaf and it was very uncomfortable not knowing what was going on in those church services. I visited a few churches where they provided sign language interpretation, but my problem there was that I did not understand what was going on, and it wasn't my kind of church. So for ten years I didn't go to church at all.

Then about five years ago, a friend

invited me to participate in a service of Pentecost at Temple United Methodist Church in San Francisco. Temple is an integrated church, and representatives of various ethnic groups were invited to participate in the service, using their native languages. My friend said, "I have a deaf friend who uses sign language. Would that be appropriate for the services?" The Worship Committee decided in the affirmative and I was asked to help.

I found myself standing in front of a church congregation again, leading singing, this time in sign language. We sang (and I signed) all six verses of "Oh For a Thousand Tongues to Sing" and I felt like I was home again. It didn't matter that I couldn't hear the organ; the organist was following my beat and I found a spirited singer on the front row that I could lipread. I gave the

Lord's Prayer in sign language; in the Children's Moments I taught the children to sing "Jesus Loves Me" on their hands. Now, five years later, Temple has a sign language choir, sign language classes, an interpreter for the Sunday services (and volunteer interpreters from the congregation for other events) and a growing sensitivity to the needs of those parishioners who are growing older and becoming hearing-impaired. In the summer of 1982 we hosted the United Methodist Deaf Congress at Temple, and at least half the congregation participated. Our deaf membership is still small, but growing. And we are becoming more accessible to persons with other disabilities; our Committee on Deaf Awareness (CODA) has now become the Committee on Disability Access and Awareness (CODAA).

What healing process was involved? I asked for strength to cope and the Lord showed me the way to use my disability in God's service. Healing did not mean restoring my hearing; healing meant becoming open to new experiences not only in a profession but also in my church. Healing meant new growth. Healing meant new challenges: helping churches become more accessible to disabled people.

When I attended the Boston Seminar, "Is Our Theology Disabled?", I brought back with me a definition of "access" that I have used many times: "access is that capacity for interrelationships that applies both to the person 'without' seeking participation and those 'within' seeking reciprocity." If I decide to worship in your church, is your church accessible? My barriers are communication barriers and attitudinal barriers. Are you comfortable writing if I don't understand what you are saying? Will your people do more than smile and say "good morning," (which is easy to lipread)? May I help you break those barriers down?

What does healing mean to this disabled person? It means eye contact and a warm hug and communication by sign language, by writing, by body language. It means fellowship and community and "we are God's people and the sheep of his pasture." It means: "underneath are the everlasting arms." ■

“ May I help you break those barriers down? ”



A Visit to Wesley's England

Nelson A. Navarro

I was enjoying the sights from atop a London bus just minutes out of Victoria Station when the red double-decker came to an abrupt halt. We had stumbled into a traffic jam. Before long, we were hopelessly engulfed by a sea of chanting humanity. The first thing that crossed my mind was, "Another political demonstration." But it was not. To my pleasant surprise, we had literally run into the annual parade of Britain's Methodist youth—some 13,000 of them, all decked in various shades of green and gold, prancing and hollering through the narrow streets as if they were in Rio for Mardi Gras and not in damp and gray London on a rainy May afternoon.

Luck was on my side. I had flown to London with extravagant dreams of discovering the little-known world of Wesley's England, but with only the vaguest idea of how that would be made possible. All I had were the standard travel maps and guidebooks, hardly much help in locating relatively obscure shrines and places associated with the famous 18th century churchman who had helped set off far-ranging social and political reforms in Britain and who inspired the birth of a worldwide church that now accounts for more than 40 million members.

My anxieties were soon put to rest. Within moments of joining the parade, I had a procession of eager advisers giving me pointers on how to get to places, where to stay for the night, who to see, what to look out for. In short, the inside track to Wesley's England.

A sense of chronology dictated that I formally begin my pilgrimage in Epworth, the sleepy village in the East Midlands where John Wesley was born in 1703. From Epworth, the Wesley Trail would lead me to other major stops like Oxford's venerable Lincoln College, home of the "Holy Club" that gave birth to Methodism, the New Room in Bristol's Horsefair that was the world's first Methodist church, the elegant Georgian city of Bath where Wesley's outdoor preaching among thousands of poor believers aroused the ire of the fun-loving

gentry, and inevitably to the Wesley Chapel on London's City Road, the mother church of Methodism in whose grounds John Wesley lies in peace.

My 9-day, 961-mile odyssey would cover vast distances and bring me across many counties, dales and valleys—a trek across the Heart of England reminiscent of a man who in his long life logged more than 250,000 miles on horseback.

Epworth

Little has changed in Epworth. Its rich agricultural flatlands today remain lush with vast acreages of wheat, potato, red beet and oilseed rape, that have been there since Dutch engineers drained the surrounding swamps in the 17th century. Wesley and his remarkable family have left indelible marks that visitors simply cannot ignore from the moment they catch a glimpse of the tell-tale road sign that says "Epworth, Home of the Wesleys".

Arriving in Epworth felt like going back three centuries to a village where one might expect to run into the rector Samuel Wesley, his wife Susanna or any one of their 19 children. Like many other surviving English villages,

Epworth has fought to retain much of its centuries-old look and its central area of narrow winding streets and two-storey brick houses with their characteristic chimneys looks pretty much the same as it was in Wesley's days.

Ford Escorts and Vauxhall sedans now converge at the Market Place, the same pocket-sized square where Wesley once preached from the Market Cross and which is still dominated by the Red Lion Inn, Epworth's one and only watering hole. Within less than 100 meters in any direction may be found most of the village's businesses—a bank, two groceries, a bakery, a sporting goods store, a hair salon, a stationery store, a video rental place and a Chinese takeaway.

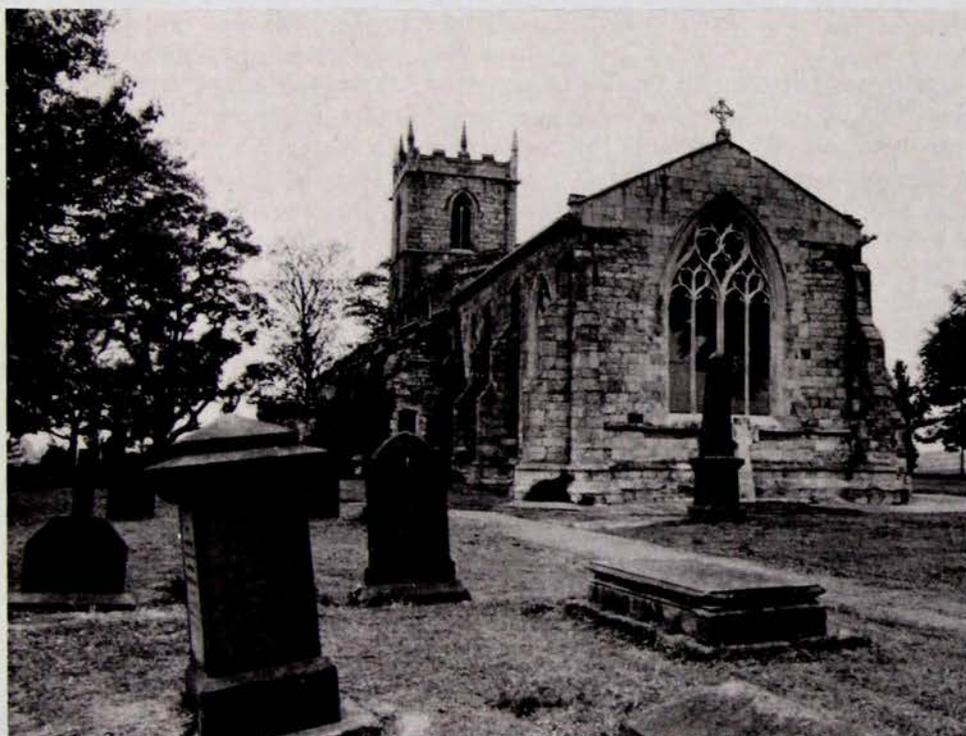
Up the hill from the Market Place is the Old Rectory, Epworth's leading tourist attraction. A handsome Queen Anne two-storey building, it is a 1957 restoration of the home that the Wesleys built to replace the original rectory that was burned in the well-known fire of 1709—the one in which John Wesley described himself as "a brand plucked out of the burning."

More than 10,000 visitors, about 4,000 or 40 percent of them Ameri-



British Methodist youth march in London.

“
*Arriving in
 Epworth
 felt like going
 back three
 centuries.*
 ”



(Top) Epworth High Street; (above) St. Andrew's Church; (right) the old rectory.



cans, visit this shrine every year. Although the visitors here represent a mere trickle compared to the hundreds of thousands who visit more familiar places in Britain like Shakespeare's House in Stratford-on-Avon, the annual summer traffic does tend to overwhelm Epworth with its modest population of only 2,000 people.

No wonder neither the Old Rectory or Epworth think much of advertising the village's attractions. In fact, such perfectly normal sights as souvenir shops and fastfood restaurants are very conspicuous by their complete absence in the village. Epworth is one of those rare things in the modern world: an attraction without the dreaded tourist traps. The whole Wesley trade thrives on little more than word-of-mouth referrals.

"We're just too busy," says Richard Kendall, a retired civil servant who has been the Old Rectory warden for the past eight years "If we drummed up more interest, we wouldn't be able to cope with it."

On any given day, Mr. Kendall and his wife work virtually nonstop, juggling phone calls, booking tours, supervising the staff of part-time workers, conducting tours, and welcoming visitors. More than half of the visitors arrive in organized groups, while the rest "drop by" in groups of twos or threes, often with just minutes to spare on their way to the nearby medieval city of York, the Lake District or further on to Scotland.

Like most restorations, the Old Rectory has been designed to evoke the historical period of its famous residents with oil portraits, personal memorabilia and furniture, including a grandmother clock and a huge wooden sideboard that originally belonged to the Wesley family.

Other places to see in Epworth include the Parish Church of St. Andrew's on the other side of the hill, the Wesley Memorial Church across town on High Street, and the tiny neighboring village of Wroote some five miles away, where Wesley served two years from 1727 to 1729 as a curate, the only regular clergy job he ever held.

A typical 14th century church, St. Andrew's exudes the romantic, unkempt look of an ancient church,

complete with overturned tombstones and large patches of moss and overgrown weeds. It is approached up a hilly, stoneflagged path shaded by a green canopy of venerable lime trees. The church interior has changed little since the days when Samuel Wesley was rector and this greystone building with its stained glass, wooden pews and hanging tapestries was the center of Epworth life. Clinging close to the building just outside the altar area is the Wesley patriarch's tomb, on which John delivered a celebrated outdoor sermon on June 6, 1742 after being refused permission to speak inside the church.

Built much later in 1889 by contributions from all over the world, the Wesley Memorial Church is a Gothic-Victorian structure surrounded by flowering trees and a rose garden. It sits right across the village's one and only traffic light. Few of the people who visit the Old Rectory bother to drop by St. Andrew's and Wesley Memorial Church, which often stay closed except when special visiting arrangements are made in advance.

Wroote

If Epworth is often described as sleepy, Wroote, its neighboring village, appears all but lost in centuries-old slumber. However, its few hundred residents today seem far friendlier than the surly occupants, "their heads as impervious as stones," who so disillusioned a young, Oxford-educated curate named John Wesley many years ago. "I preached much but saw no fruit of my labour," wrote Wesley in recalling those dark days.

Few if any people in Wroote have any direct knowledge or interest in Wesley, according to Fred Moss, a retired 76-year-old farmworker who is considered to be the village historian. Occasionally, he says, "Some Methodists from America come around to ask about Wesley, but they know more about him than we do."

At the edge of the village, in the middle of a meadow graveyard with wild flowers and weeds higher than the faded tombstones, the Wroote Parish Church still stands heavily padlocked and abandoned. Long associated with the rectory at Epworth,



Wroote Parish Church where John Wesley was curate.

this church was directly connected with the Wesley family through one of John's brothers-in-law who succeeded him as curate and served for many years.

Oxford

After spending his first 10 and a half years in his hometown, Wesley's next stop was Charterhouse, one of England's original public schools, then located in London, where he was a boarding student for the next six years. But from Epworth I thought I could skip that unhappy, rather uneventful phase of his life and head straight for Oxford, the scene of his metamorphosis into a serious scholar and a man of deep religious conviction.

Wesley was 17 years old when he first came to live under the fabled golden spires and ringing church bells of Oxford, the medieval university town immortalized by the poet Matthew Arnold as a place "steeped in sentiment, spreading her gardens to the moonlight...whispering from her towers the last enchantments of the

Middle Ages."

Except for the brief stay in Wroote, he was to remain in Oxford from 1720 virtually interrupted for the next 15 years. Initially, Wesley belonged to an artsy circle of friends who spent long days of conversation and relaxation in the lovely setting of the nearby Cotswold hills. Despite its reputation as a great Christian seat of learning, the Oxford of those years was far from idyllic. Some critics found it "singularly ungenial, with no enthusiasms, not even for athletics, a home of insincerity and idleness, and of the vices bred of such qualities."

No wonder that in subsequent years, Wesley became a member and was shortly recognized as the leader of the so-called "Holy Club" of some 15 men who took a dim view of the prevailing social morass and who practiced such rigid Christian discipline that they earned the epithet "Methodist." Years later, this term of derision was proudly adopted by Wesley's followers as the name of their new church.

Although Wesley attended Oxford's



(Above) Wesley Room at Lincoln College, Oxford; (below) a street view of Lincoln College.



Christ Church for six years, he is more intimately associated with the smaller, more scholarly and religious Lincoln College. He held a fellowship there from 1726 that supported him financially until late into the 1740s, well after his American visit, conversion at Aldersgate and the rapid growth of Methodist societies beginning in the late 1730s.

Founded in 1437, Lincoln College is tucked deep in the central area of Oxford on Turl Street, no more than an alley so narrow a small car would have to crawl at a snail's pace to avoid hitting students on their bicycles. Past the stone gate, the visitor enters a quiet quadrangle, its central part dominated by a huge carpet of manicured Ber-

muda grass, flanked on opposite sides by two-story annexes topped with gabled attic rooms. Facing the entrance is the sidewall of Lincoln's 17th century chapel with its stained glass windows framed by a thick coat of ivy clinging to the gray walls. A memorial bust of John Wesley looks down from the second floor wall of the right annex. Inside this annex, up a short staircase, the college maintains the Wesley Room. Restored in 1926, it is a large wood-paneled room with a 20 foot ceiling looking very much like a professor's study with its black armchairs, writing desks, and two oil portraits of Wesley on the walls.

Unfortunately, I was not privileged to actually enter this sanctum sanc-

torum. The reason, provided by the college security officer, a courtly old man, was very forthright. "A year ago," he recalls, "a group of Americans came by for a visit and we gave them the key. They were up there so long that we had to follow them. We were horrified to see them having a picnic right there in Wesley's room."

Because of that incident, the door to the Wesley Room has been cut in half. Visitors may borrow the key at the gate but it only opens the upper portion of the door. It is only from that vantage point that he or she can take photographs or contemplate how it must have felt to be a Lincoln Fellow in that august academic setting. The room attracts more than 1,000 visitors annually, most of them in the summer months when visitors average four persons a day. On the day I was there, the only other visitors were three American Methodists from Memphis. Entries of the previous days included names from UMC churches in Wichita, Kansas and North Dakota.

Bristol

My next stop was Bristol, a city that is perhaps closer to American Methodist hearts than even Epworth or London. Not only was it there that Wesley established the very first Methodist meeting room, it was also from that industrial port city that leading missionaries, including Francis Asbury, set sail for the New World in the 1760s and 1770s. Along with London and Newcastle-Upon-Tyne in the North, this city was one of the three chief centers of early Methodism, serving as its headquarters for the long stretches of mission stations of the Southwest region of Cornwall, Devon and Wales. Wesley himself spent a quarter of his time in Bristol in the course of his 50-year career.

Wesley's New Room is located in the city's Horsefair section, now a modern shopping center cluttered with multi-storey department stores, arcades and parking lots. Seemingly lost in the commercial jungle, the unpretentious-looking building is one of the few survivors of the Nazi blitz.

Begun in 1739, shortly after Wesley's first arrival in Bristol, the two-storey structure sits on a small jigsaw

puzzle-shaped lot. Wedged between a jewelry shop and a shoestore on a pedestrian mall, its two-arch gate leads into a narrow 100-foot long stone-paved courtyard dominated by a lifesize bronze statue of Wesley on horseback. To the right of the blue church door is the Preacher's Stable, a conspicuous reminder of the fact that horses were extremely important to Wesley's ministry.

The church interior, with its pale green walls, rough marble pillars, rough wooden floors and beige ceilings, has the unpretentious, rather severe look of a country courtroom. Two rows of compartmentalized wooden pews dominate the center of the windowless hall, with three rows of long benches on both sides. Along with the wrap-around mezzanine gallery with more benches, there is room for about 200 people. Behind the altar is a backdoor that leads to a small garden with a bronze statue of Charles Wesley, a Bristol resident for 20 years and who composed many of his most memorable hymns in the city.

Unique features of the New Room include the preacher's pulpit upfront which can only be approached from the mezzanine floor, a device invented by the early Methodists as protection from unruly mobs which often disturbed their services. Natural light filters in from the giant window behind the altar area and from a skylight above the pulpit. Above the worship room are the living quarters, with its five rooms and large common room that once bustled with an endless stream of preachers, lay leaders and families who converged in Bristol from all points of the country. Wesley memorabilia as well as those of other Methodist leaders such as Francis Asbury, John Fletcher and Adam Clark are exhibited in the various rooms that have been dedicated in their honor.

Pam Thomas, the 30-year-old petite Californian who acts as the New Room's one-woman custodian and guide, is a walking encyclopedia and raconteur of Wesley lore. Although she has only been around no more than a year, she comes very well equipped for her job, partly on account of the fact that her husband Tom, a UMC minister from Seal Beach, Calif., is currently pursuing

doctoral work in Wesley studies at the University of Bristol. Her background stories, delivered in California sing-song peppered with schoolgirl giggles, add bite and humor to the fascinating saga of 18th century men and women who faced countless hostile mobs and incredible odds to give new life and spirit to the Church of England, only to realize that they had no other choice but to build their own church.

"The early Methodists were misunderstood," says Ms. Thomas, explaining why the New Room had no windows. "People thought they were anti-royalists and when Wesley went to the towns the people rioted. The early Methodists decided not to put windows because people would throw things into the room. There was so much hostility. At one time, people in the benches rioted and Wesley just stopped preaching. He sat down, waited for the commotion to die down, and then resumed his sermon."

Pointing to the skylight in the middle of the room with its view of the chapel below, she offers another insight into the Wesley style of doing things: "You see, he wanted to be able to observe the congregation without being seen. It was also his way of finding out how any of his preachers was being received by the people, whether they were doing a good job or not. Of course, the preachers always knew they were being monitored. They had to try harder."

While Bristol is better known for the famous outdoor gatherings in which Wesley and his friend George Whitefield, another great evangelist, preached the message of the Great Revival, it was in the New Room that notable Methodist practices such as class meetings, the circuit system, and meticulous record keeping were developed into fine form. Class meetings were originally clusters of 12 people who regularly met together—before work early in the morning and after work in the early evening—and contributed fixed amounts to help defray expenses. Later, they would be developed into a basic Methodist organizing tool. The circuit system was a means of organizing preachers into groups that were assigned to cover specific territories or areas.

Each night, Wesley sat down to go



John Wesley's statue in London.

over lengthening membership rolls. His ledgers show his neat handwriting classifying members according to occupation, residence, who recommended them, who they were assigned to meet, etc. The large majority of the members were drawn from the working classes, especially spinners, laborers, peddlers and clerks.

The New Room draws more than 10,000 annual visitors, about 1,500 of them Americans. Most of the Americans come on an estimated 25 Methodist Heritage Tours that arrive during the summer months with an average group of 40 people.

Aftermath

At the same time he was building the New Room in Bristol, Wesley was also setting up the Foundry, an abandoned building in London which was to serve as the Methodists' headquarters until the construction of the City Road Chapel in 1778. This initial burst of energy led to Methodist pioneering

activities in education, child care, worker's rights, health and other social services, leaving as many universities, hospitals and community centers as churches and chapels that are today considered highly visible proofs of enduring Methodist influence in both the religious and socio-political life of Britain.

In no other region, except Yorkshire and Lincolnshire to the North, are the Methodists as numerous and active as they are in the little towns and cities to the south of Bristol, particularly in Cornwall and Devon. In fact, the southwest coast facing the English Channel is dotted with Methodist hostels and vacation houses that have made places such as Bournemouth, Plymouth and Torbay the favorite summer retreats for Methodist conferences and weekend family trips. Almost to the tip of Cornwall, west of the city of Truro, may be found Gwennap Pit, a huge outdoor amphitheater now neatly grassed and terraced, where Wesley used to preach to thousands of farmers and rural folks.

Heading back east towards London, I made a stop in the Georgian city of Bath, now restored to the old splendor that it knew in Wesley's day as England's most fashionable resort. Bath was famous for its gambling establishments and its glittering social life under the social leadership of the imperious Beau Nash. Nash was one of the "high and mighty" who couldn't resist finding out for himself what was attracting many of Bath's poor citizens to Wesley's outdoor rallies. Wesley's journals mentions a dramatic public encounter between himself and Nash in which Nash questioned Wesley's authority for preaching and the preacher simply replied: "By the authority of Jesus Christ."

London

Irregardless of where they begin, all British roads somehow end in London. It was in London that Wesley finally found his faith in 1738, where he kept coming back after his tireless preaching trips, where he built the church that was to be Methodism's mother church, and where his distinguished life came to an end in 1791.

Wesley's Chapel on City Road

stands almost inconspicuously among half-empty and shabby looking office buildings just beyond the busy financial district dominated by the magnificent 17th century dome of Sir Christopher Wren's St. Paul's Cathedral. Along with the famous cathedral, the chapel was one of the few survivors of the London Blitz that flattened much of what is now the Barbican district, ringed here and there by public housing and drab modern buildings.

A bronze Wesley in flowing robes stands at the center of a small courtyard, directly in front of the red-brick chapel with its stained glass, classic Palladian lines and Greek columns. It is flanked on both sides by residential houses, the one on the right Wesley's own house, now a museum in his memory. A small graveyard lies between the courtyard and the house.

Last renovated in 1978 with no less than Queen Elizabeth II presiding over the reopening ceremonies, the chapel follows the basic layout of Bristol's New Room, with compartmentalized wooden pews and a wrap-around mezzanine floor. However, the similarity ends there. Built and rebuilt by a far wealthier and more self-confident congregation, the mother church displays abundant quantities of marble in its floors, pillars and memorial statues. Giant chandeliers hang from the high decorative ceiling and there are windows everywhere, with light filtering in through colorful stained glass. Sitting capacity is also at least five times the New Room's 200 spaces, and the hall itself provides a handsome setting for chamber concerts and lectures that have become noonday staples for London churches, including the Wesley Chapel.

The Wesley House next door is a narrow four-floor brick building with a little flower garden that is separated from the street by a black wrought iron fence. Here, Wesley found a permanent home in the last 12 years of his life. Past the ground floor reception area, one goes up a steep staircase to Wesley's study with its view of the street and his bedroom in the back part with its adjoining small prayer room. On the next floor is an exhibition room and Charles Wesley's room.

Among the more interesting items in the house are Wesley's rocking chair,

an electrical machine he invented for treating nervous ailments, and a piece of the tree under which he preached his last open air sermon at the age of 87 in Winchelsea.

On the rainy weekday of my visit, there was only one harried guide in the house whose anecdotes kept getting interrupted by the doorbell. As it turned out, Pennington Garlick, a bespectacled retired dentist, was one of many guides who volunteer for once a month duty at the Wesley House. All alone that day, he was subject to the erratic visiting patterns of the chapel's 12,000 annual visitors

"Some awful day in winter we only have two people coming," he complains, "but today they're all here in spite of the rain. Tomorrow, there is a party of 100 people."

Within a walking distance of the chapel is Aldersgate Street, where Wesley's conversion has been commemorated by a "Flame" memorial, a huge bronze sculpture in the shape of a flame, that stands in what is now the grounds of the Museum of London. Along the way, just across the street from the house itself, is Bunhill Fields Burial Grounds, the cemetery of 18th century nonconformists that includes Susanna Wesley as well as John Bunyan, Isaac Watts and Daniel Defoe.

Only nine days before, I had started off on my trip with a giant parade that marched past this church and the towering presence of Big Ben on the banks of the Thames. I had survived the horrors of driving on the left side. I had savored the timeless beauty of the English countryside. I had made many friends among the strangers I met. For all that, the real thrill was to have seen England through Wesley's eyes. Having known the man and his age a little better, I can now understand why his mission endures. ■

Nelson A. Navarro is a writer with the Mission Education and Cultivation Program Department, GBGM, and a frequent contributor to this magazine.

Tuzzles from Haiti

Susan W. Ruff

Paul Morton, then UMCOR Secretary for Specialized Ministries, wrote, "Your Tuzzles have caused quite a stir in this office. Just about everyone picks them up and plays with them..." Tuzzles? In the office of the United Methodist Committee on Relief? The story begins in Haiti.

Visitors to Haiti either love it or hate it, and David Newsome, an ophthalmologist from Washington, D.C., loved it. He first visited as a tourist in 1978, and saw Haiti's great beauty and the friendliness and dignity of her people. He was struck, however, by the extent of eye disease. Riding on a little local bus, a "tap tap", he realized that out of ten fellow passengers, six had some eye condition which could have been treated.

From this awareness, a program was born. Eye Care, Inc., was founded on June 1, 1979. Like many such programs, it began with visiting teams of volunteer ophthalmologists flying to Haiti to screen patients and operate, but from the beginning, talks were held with the Haitian Ophthalmological Society to find out what kind of help they wanted in their country. In 1979, this society consisted of fewer than a dozen ophthalmologists, who were practicing in a country the size of Maryland, with some six million inhabitants. Their desire was clear though: they wanted a permanent and mostly rural program.

In the past six years, the program has grown until it is now truly nation-

wide. Clinics and residences for doctors have been built in Leogane, Jacmel and Mirebalais, with expansion into the north and northwest coming this year. Operating suites equipped for microsurgery have also been built in three locations, while a fourth, in the north, is being constructed. A class of Haitian para-professionals has been trained to work in each of the rural clinics, and in an

Some parents of blind children told of their confusion and frustration in trying to choose appropriate toys for their children.

outreach program which takes screening and education out to little villages and hamlets. Eye Care's goal of having access to eye service no more than a two day's walk for any Haitian is becoming a reality.

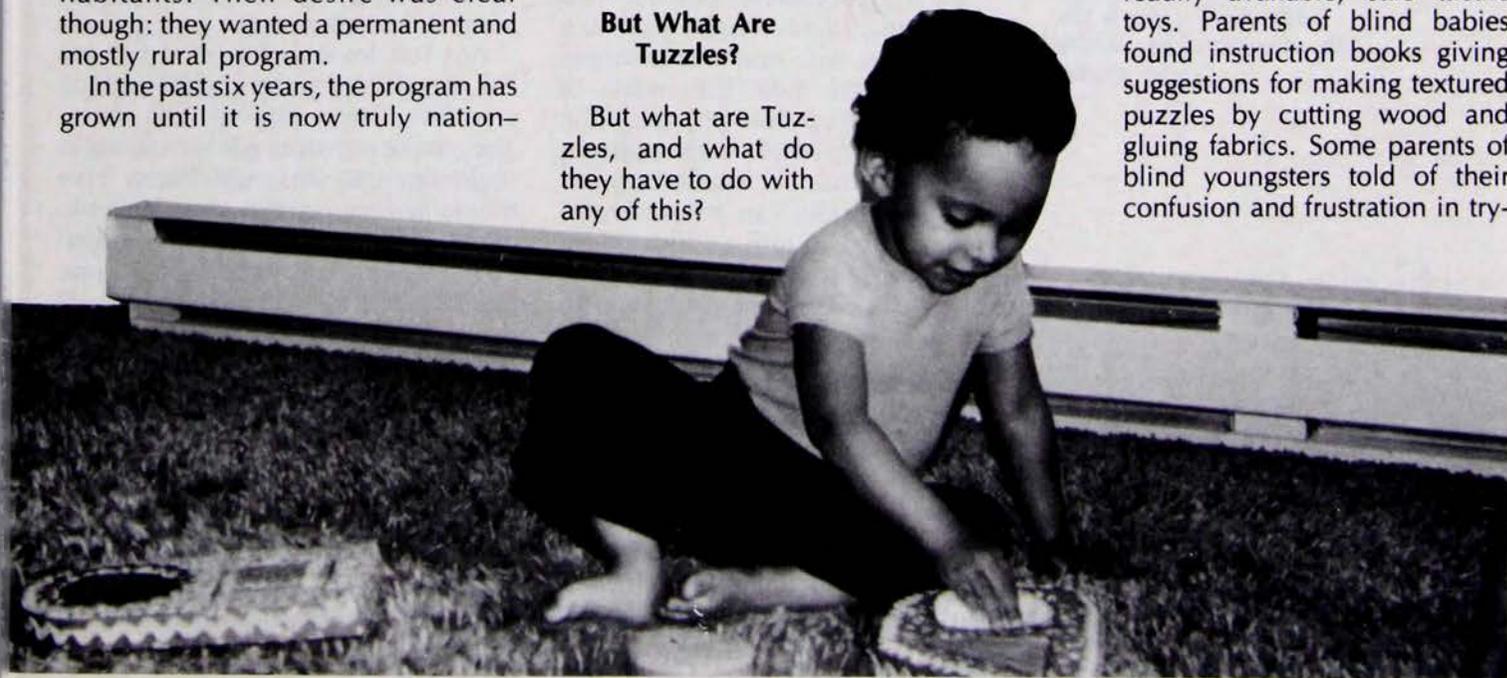
But What Are Tuzzles?

But what are Tuzzles, and what do they have to do with any of this?

From the beginning of Eye Care's involvement in Haiti, they were aware of the many people whom they could not help medically. There are vast numbers of disabled people, and their role in life is usually one of dependency and passivity. Could they devise a project to train and employ some of these people? Could they demonstrate to Haitian employers that the disabled can be productive workers?

Since Eye Care was founded to "serve the visually neglected", they wondered, too, whether there was some product which could be produced by disabled workers in Haiti, which might fill a need among blind or visually impaired persons in the United States.

Eye Care began to look into the needs of visually impaired infants and children, and it soon became clear that there were very few safe, simple, tactile puzzles available. The simplest "first puzzle", the wooden or plastic tray with three or four removable pieces, was too abstract for a young blind child, and did not have the textures which would interest and educate young fingers. All of the available literature stressed the need to educate little fingers which would some day be learning Braille, but this did not carry over into readily available, safe tactile toys. Parents of blind babies found instruction books giving suggestions for making textured puzzles by cutting wood and gluing fabrics. Some parents of blind youngsters told of their confusion and frustration in try-



\ \
 It is remarkable
 how these women have changed.
 / /



Haitian women making the touch puzzles. One of them is from a congenitally deaf family; she is the only member of her family who works.

ing to choose appropriate toys for their children.

Clearly, a possible product had been found. A light-weight, washable foam puzzle, with one or two simple shapes, would meet the needs of visually impaired children, and if the foam were covered with different textures of cloth, it would be even better. David Ellis, an industrial designer, offered to turn an idea into a prototype, and invented—and named—the Tuzzle, or touch puzzle.

A Grant From UMCOR

Thus the Tuzzle was born, and Eye Care appealed to the United Methodist Committee on Relief for funding. With the grant which was received, they invested in raw materials and began to recruit some potential employees. Soon five disabled women were ready

to learn to make Tuzzles, but no one had yet been found to teach and supervise them. Eye Care Haiti appealed to one of the local factory owners: could they send these women to his factory for three weeks of "orientation"? He agreed, and they proved to be such excellent workers that he hired them permanently. The organization found itself in the curious position of having fulfilled one of their long-range goals, to demonstrate that the disabled could be employed, without having produced a single Tuzzle.

Soon, however, a little workshop became a reality, and a letter from Mme. Esther Frederique, the wife of one of Haiti's leading ophthalmologists, filled us with joy. "It is remarkable", she wrote, "how these women have changed. Their whole appearance reflects their better nutrition and a new level of interest in life because they are working." One of the women is from a congenitally deaf family, and she is the only member of the family who works. It is said in Haiti that "one who works feeds ten".

The sponsors wondered whether Tuzzles might be made most efficiently using an assembly line, but the women making them took great pride in their own and wanted to do them from start to finish. Soon Tuzzles began to appear in Washington with charmingly hand-embroidered faces, each different and each reflecting the creativity of its maker. The women are now learning to make quilts, placemats and napkins, too.

Are Tuzzles only for blind babies? Ask the visitors to the UMCOR office who have been playing with them. They make a perfect gift for any child under three. Buyers may choose from the following puzzle combinations: circle and square, circle and triangle, or triangle and square, and come either "plain" or with a hand-embroidered doll or animal face. The income, of course, goes right back to Haiti to pay salaries and keep the project going. ■

Susan W. Ruff is associate director of Eye Care, Inc., 523 Eighth Street, S.E., Washington, D.C. 20003. Information about Tuzzles may be obtained from that address.

The roads north and east and south from Seoul lead through level country, intensively farmed even when the land begins to slope upward into the ever-present mountains. The road to the northeast is different. After it leaves the outskirts of Seoul, it begins to wind, climbing up and over one steep hill after another. The mountains are nearer too, and far more land is wooded—too steep to be terraced for farming.

Half an hour or so out of Seoul, in the center of a little town, a road turns off to the north, heading farther up into the mountains. Soon the world seems different. There are some hamlets but surprisingly few people. Visitors to Korea don't have to be told that Korea is one of the most densely populated countries in the world—they see masses of people everywhere, even in the countryside. But here in the mountains, where so little land is suitable for farming, population is sparse. Even the nut trees for which the area is famous don't provide income for large numbers of people.

Because there are so few people about, other differences are evident. The pace of life seems slower, not just because people don't seem to be rushing but also because the villages themselves have a timeless quality. Even the paved road, the recently modernized houses, and the sprawling building holding an indoor pig farm don't disguise the fact that here one can glimpse traditional patterns of life that have all but vanished from many parts of the country.

Twenty Years of Medical Service

Ip Sok lies twelve kilometers up the road. At first glance it seems to be just another tiny collection of small houses, but at the south end of town is a small new office building, with the flag of the Republic of Korea flying from the pole. Not much farther along the road is another official-looking building, a medical clinic. Ip Sok has the distinction of being the site of the offices of Su-Dong Myon ("township" in English), and it is here that for nearly twenty years, Ewha Womans University has provided medical services.

At first, beginning in 1965, a team of Ewha Hospital doctors who belonged

Village health workers meet once a month with Dr. Wie (center) and Dr. Kang (fourth from right).



TRAINING FOR A NEW KOREA: EWhA's Community Medicine Project

Carol Powills

to the Medical Evangelist Association made weekly visits to Su-Dong Myon, attending worship in a church and, in a farmer's house, providing medical services for the five or six thousand people who live in the twelve villages of the *myon*. At about the same time, Ewha's Department of Preventive Medicine began a comprehensive five-year study of the medical needs of this community and the ways medical education could be enriched while care was being provided. Because this *myon* is typical of hundreds of others, what was learned here would be valuable throughout the country.

At the time there was a growing awareness in Korea, especially among medical educators, that simply transferring medical techniques and delivery systems to Korea from the developed countries would not meet Korea's needs. Highly trained specialists practicing in big cities could not provide either the medical treatment or the preventive medicine so badly needed in rural areas.

A Full-time Health Center

As the result of its five-year study, in 1971 Ewha Medical College took the first step in an ambitious project when it opened a full-time health center in Su-Dong Myon. A handful of other medical colleges also undertook projects of this kind at about the same time; each was a little different from the others, but all attempted to demonstrate medical-care systems that would be appropriate for Korea.

Ewha's project had three purposes in addition to the obvious one of providing medical care for the people living in the area. The first was to create a model for a comprehensive medical-care delivery system. The second was to set up a financing scheme by which the community itself could support medical care. And the third was to train students of medicine, nursing, and allied professions for community medicine in rural areas, especially to emphasize preventive medicine.

In setting up a prototype health-care system, Ewha wanted to develop a model that would influence the plan the government will adopt when it sets up a national health-care system.

Ewha's plan was a three-level system—primary care in clinics in townships (*myon*) or in urban neighborhoods, secondary care at general hospitals serving several of these areas, and tertiary—specialized—care at research and teaching hospitals in the big cities. The clinic at Su-Dong Myon was to be only the first step. It would be followed by clinics in at least two of the other *myon* in the county and then by a general hospital serving the entire county. At the third level, care would be given, as it is now, by Ewha's own hospital, one of the outstanding hospitals in Korea.

Because of the tremendous investment required to build and staff a general hospital and several local clinics, Ewha has never been able to implement this part of its plan. Another medical college, however, has been able to do something similar to what Ewha planned.

In contrast, the second purpose—setting up a financing scheme—was achieved quickly and easily. Shortly after the program began, Ewha established a Community Development Health Organization to demonstrate the feasibility of a group-insurance scheme in a rural area. The yearly contributions made by each household allow the fees for medical care at the clinic to remain well within the means of the patients. This organization, which is similar to an American health maintenance organization, will eventually be absorbed into the recently-created government health insurance scheme. (Government insurance now covers only about half the population, but by 1990, all Koreans will be covered.)

The third purpose of Ewha's Community Medicine Project was to provide more comprehensive training for its students, a purpose it has been able to accomplish, although in a more limited way than would have been possible if other clinics and a county hospital had been set up. Students go to Su-Dong Myon regularly for observation and practice, especially in connection with their required community medicine courses. In the second year of the six-year medical and nursing programs, they take a Social Education course to help them understand the lives of people in rural areas,

which are very different from the cities most of the students come from. In the fourth year, they take a Community Health course, emphasizing preventive medicine. And in their last year, all students spend a week at Su-Dong Myon, practicing medicine and nursing under supervision.

A Study in Nutrition

Late in 1982, fourth-year students in the Community Health course conducted a study of nutrition in Su-Dong Myon. Some of the findings illustrate the particular qualities of life in rural areas and the reasons that special training and special programs are needed if country people are going to have adequate health care. Even though there's no acute malnutrition here—or elsewhere in Korea—the traditional dietary habits lead to chronic nutritional deficiencies. People aren't accustomed to drinking milk or eating meat; in Su-Dong Myon they're too far from the ocean to get much fish; the women are too busy with farm work to be willing to spend time preparing foods made from beans; and dark green vegetables are rarities in the diet. As a result, diets are deficient in Vitamin A and iron, and sometimes in Vitamin D and calcium. While some women told the student investigators they didn't have enough money to buy the food they wanted, most women put the purchase of agricultural land, a house, or kitchen equipment ahead of food.

Su-Dong Myon is like much of rural Korea these days—women are both housekeepers and farmers. Their menfolk commute to nearby cities or go to the Middle East as construction workers, leaving the women to keep the farms going. While money becomes less and less a problem, there is never enough time. A simple traditional diet—rice or mixed grains with a few vegetable side dishes—takes little time and almost no thought. Better nutrition would take more of both, and it would also take a willingness to seek out change, something an exhausted woman isn't likely to want. What she wants is an electric rice cooker, and two thirds of the women in Su-Dong Myon have them.

This kind of study is an important

part of the Community Health Program, so Dr. Cha-Hyung Wie, who is the Ewha physician at Su-Dong Myon, helped direct it. His primary responsibility, of course, is to provide medical care, which he has been doing at Su-Dong Myon for ten years. He sees twenty or thirty patients a day, who come to him primarily with respiratory ailments like colds or pneumonia, with digestive problems, and with skin problems such as rashes or injuries. In past years he used to see many children with lung parasites, but he sees far fewer these days—for a most interesting reason: Crayfish in the local streams are the intermediate host for the parasites, and kids loved to catch them and eat them as snacks. Now, however, junk food is available in local stores, and the kids eat that instead.

Dealing with Local Attitudes

For all that Dr. Wie has accomplished, he has been handicapped in what he's been able to do by the attitudes of the country people. One prejudice in particular has been a problem: farm women don't like to see a male doctor during pregnancy. The old way is to consider pregnancy and child-birth so much a part of the natural course of life that no professional is involved, not even a midwife. Babies are delivered at home, by members of the family. In each *myon* the government has stationed family health workers with responsibility for maternal and child health, tuberculosis control, and family planning, but these women can only urge patients who need medical care to seek it elsewhere, for they themselves provide only preventive services. Women who are too modest to visit a male doctor for prenatal care may not get care until it's too late.

Before long, it's going to be possible to begin to change this situation. A woman doctor, Dr. Ji-Yang Kang, will be going to Su-Dong Myon two days a month to hold a prenatal clinic and to teach the government health workers some of the more advanced community health skills they ought to have, including far more knowledge of nutrition. In setting up the program for the government health workers, she



Dr. Wie and a nurse examine an apprehensive child.

will be assisted by their new supervisor, the incoming public health director for the county, who is also a graduate of Ewha Medical College.

Ewha Medical College

These two women doctors illustrate the importance of Ewha Medical College, which graduates women doctors trained in community medicine, not at all a routine achievement. For one thing, Korea is a country where women are expected to be wives and mothers—and that's that. Ewha Medical College, the only one exclusively for women in Korea, has been responsible in the past for educating a large proportion of all women doctors, and even today, when more opportunities are available, it still graduates twenty percent of them—sixty a year at present and a hundred a year later in the 1980's. (In 1983 there were 1,600 medical-school graduates in Korea, both men and women.)

Ewha Medical College is also unusual in placing special emphasis on

community medicine in its medical and nursing curricula. At present only ten Korean medical colleges include community medicine courses in their curricula, and only four—including Ewha—have field projects for their students. Within ten years all twenty-four medical colleges in the country will be required to have both community medicine courses and field projects, but even then it will be the ones that have *chosen* this way of service that will take the lead.

Ewha has a commitment to community medicine and service to rural communities that is far greater than even the Su-Dong Myon program would indicate. Two generations ago Ewha women were traveling to rural areas to teach people to read; activities of that kind were always part of the service Ewha women, inspired by their missionary teachers and by Korean women like Helen Kim, felt they owed to their country. Then about 1960 a major new program began, perhaps in emulation of the American Peace Corps. Students established an extra-curricular program they called "rural



(Above) Dr. Kang explains procedures for the new prenatal clinic to the village health workers, and (top) takes the blood pressure of a pregnant woman.

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It's inspiring
to see how
much has been
done with
inadequate
resources.
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enlightenment.” They would go for fifteen-day periods to remote rural areas to work with the local people on economic improvements, to do farm service, to teach children, to give basic medical care, and so forth. For a while the faculty, in support of this activity, gave three academic credits for participation, but later it decided only academic courses should receive credit. By that time the government had made great progress in improving rural areas, through its New Communities Program, so in 1977 “rural enlightenment” came to an end. Nevertheless, it had confirmed Ewha's tradition of rural service, a tradition it continues today in its medical and nursing curricula.

What Has Not Been Accomplished

Proud as Ewha can be of what it achieves, those closest to the Community Medicine Project know how far short it has fallen of accomplishing what was hoped for. Those most directly involved are the Deans of both the College of Medicine and the College of Nursing, the Chairman of the Department of Preventive Medicine (who serves as the program director), and two other professors of preventive medicine. They know that financial constraints have kept the program from ever achieving its potential for demonstrating what a community medicine program ought to be and how students ought to be trained for community medicine practice. It's never been possible to have enough

staff or enough equipment—or even enough fuel to keep the building comfortable in the winter.

Dr. Kang, who will be holding the new prenatal clinic at Su-Dong Myon, has been involved with the Community Medicine Project from the beginning. She is eloquent on the subject of what is needed. They need medical equipment and more staff, she says, and dormitory facilities for students, a projector, money to cover the expenses of meetings with the local people, a car—costly items and others so inexpensive it would be hard to believe they couldn't be bought if one didn't see how many inexpensive needs there are and how big the total cost would be. Frustrating as it is for Dr. Kang to know what could be done if Korea were rich—if it had an income of nearly \$10,000 a person, as the U.S. does, instead of less than \$2,000 a person—it's inspiring for a visitor to see how much has been done with inadequate resources. Even if Ewha hasn't been able to do as much as it wanted to do, it has done a great deal: it has provided good health care for an area that might otherwise have had to do without, it has contributed to the planning of a comprehensive health-care delivery system for Korea, and it has taught hundreds of medical and nursing students the techniques—and the value—of providing services in the remote rural areas of Korea, where tradition continues to be so strong that professionals must have special understanding and special commitment if they are to provide the service that is needed.

Knowing that Dr. Wie has lived in the back of the clinic at Ip Sok for ten years, traveling into Seoul by bus to spend one day a week with his wife and student daughter, one prays for such commitment from other doctors—and from any others able to help. ■

Carol Powills, a member of the board of the International Foundation for Ewha Womans University, is a frequent visitor to Seoul.



OMEREQUE: A Bolivian Self-Help Project

Jill Gay

Only one in thirty acres in this vast province is cultivated.

History of the Village

After four hours by jeep, we arrived at the village of Aquile. Except for Aquile, until twenty years ago these communities were at best, we were told, thatch roof huts scattered through various areas. The mayor of Omereque, Ruben Panoso, told us the history of the village.

"Each family planted their own small plot and raised a few animals. Occasionally we would gather together to celebrate a holiday, and on special occasions—a priest came. Gradually, things began to change.

"About twenty years ago we initiated our first communal project. We decided to build a space that would belong to all of us, the whole community: a plaza. We cleared the land, we planted trees, we made walkways, and we set aside an area where our children could play together safely. The plaza drew all of us together. We became aware that we could accomplish something important working together. We decided to continue our communal work. Since then, we have built a church, a parish, a school house, a health clinic. We have done all of this with our own volunteer labor. Women and children have participated shoulder to shoulder with the men. Today, as you can see, most of what was precarious thatched roof huts are now adobe houses. We bought a generator with funds pooled by everyone in the village, and so we can even have a small amount of electricity."

Thirteen years ago the community's most ambitious project started. Ruben, the mayor, told us:

"We knew that without a road to the outside world, we would barely be able to survive. We would never have a better life for our children. We needed to export our crops and bring

In October, 1982, massive popular strikes paralyzed Bolivia and forced the Bolivian military dictatorship to resign. It was important that the new democracy in Bolivia be more widely known in the U.S. The Third World Women's Project of the Institute for Policy Studies sponsored Rosamaria Ruiz, a Bolivian community organizer, to meet with groups across the United States. Rosamaria spoke of the legacy of twenty years of dictatorships: 40% unemployment, 47% illiteracy, 70% of the children malnourished. Bolivia's leaders had contracted huge debts with the International Monetary Fund and banks in the U.S. and Europe. The debts went to buy arms and to finance the notorious cocaine industry. The military regime gave away huge tracts of land to friends, and sold the most profitable mines. The poor, the marginalized, the indigenous Quechua and Aymara

Indians who make up 60% of the population, were abandoned by the government. Now, with the return to democracy, there was a new hope.

In July, 1983, when I had the opportunity to visit Bolivia, Rosamaria showed me the Bolivian reality she had told about. Rosamaria's mother, Lucie Ruiz, had been helping the village of Omereque to obtain funds to build a bridge. The three of us traveled together to visit Omereque. The trip itself emphasized the isolation of this rural village. During the twenty-hour train ride from La Paz to Sucre, we saw dramatic views of the high snow-covered Andes. We rode across the high plains and through mining towns. Huddled under ponchos and blankets, against the freezing cold and windy drafts, we arrived in Sucre, the closest major city. From Sucre, we traveled by jeep through mountainous desert terrain marked by twelve-foot cactus.

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Women
have always
helped us.
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Woman and children at
a house in Omereque.



into the community the things we can't grow or make here. Before, we had to travel the 200 kilometers by foot, carrying our goods on our back. Only a few of us could afford pack animals. So all of us decided to build a road together. But we didn't know how to even begin. So when we made a wrong path up the mountain, we had to rebuild it. None of us are engineers; we are Quechua Indian peasants. Few of us have ever even been to school; many of us cannot even read and write—but our children will. We worked all together as a community to build the road. Our only tools were shovels, picks, and dynamite. We worked on the road for thirteen long years."

It took us four bumpy dusty hours to travel by jeep what it had taken the villagers thirteen years to build.

As we approached Omereque, we could see a shimmering green, a sharp contrast with the red dry earth. By the banks of the River Mizque, we could see the crops—potatoes, cumin, corn, tomatoes. With irrigation, the dry inhospitable land becomes fertile, providing enough food not only for the villagers, but some to take to sell in the nearest cities of Sucre, Santa Cruz, and Potosi.

Building the Bridge

At the outskirts of the village, Lucie surveyed the progress made in building the bridge which she had helped the villagers obtain. Now at the dry season one could walk across the river. A tree, fifteen feet above the current water level, marked the river's height during the four-month rainy season. Despite the road, the swollen river in the rainy season meant that Omereque was completely isolated for four months of the year. The rains start at the peak of the harvests. Any miscalculation or early rain meant losing the villages' carefully cultivated harvests for sale in the cities. One year, seven truckloads of tomatoes rotted before they could be sold at Sucre's markets because the rains started before the trucks could cross the river. Having heard of Lucie's work with other communities, the people in Omereque decided to ask Lucie to help them construct the bridge. Lucie obtained funds from the European Economic Community and supervised the progress of the engineers from the Road Service. When we arrived, the foundation for the bridge had already been completed. The engineers were confident that with the villagers' help,

the bridge would be ready by the time the rainy season started.

When we arrived in Omereque itself, we first met a young doctor. She opened the medical post for our lodging for the night. She told us her hardships in the village.

"I am serving in Omereque as part of our rural service. In Bolivia, we are obliged to work in a rural area for two years once we have completed our medical education. I am aware of the tremendous need here. There are cases of scarlet fever, yellow fever, and tuberculosis. Yet my life here is very difficult. Our local parish priest has only given me a lice-infected mattress; the villagers are unwilling to be paid to provide day care for my daughter. I don't know how long I can stand the separation from her."

The Mothers' Club

Later on that evening, we met with the year-old mothers' club. We asked them what they felt their needs were. At the meeting they spoke in turn, "We need to know how to earn an income." "We want to know how to limit the number of children we bear." "We want to have running water so we don't have to walk several kilometers



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We worked
on the road
for thirteen
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(Left) The road built by the villagers; (below) view of Omereque showing the crops.



to the river to fetch water." "We need a secondary school so that our children don't have to go to Cochabamba, eight hours away, to study." "We want our children to be in better health." We realized that their needs are for the most basic things in life—a little money, health, running water. When we explained that the doctor could teach them family planning and primary health care for their children, they were enthusiastic. "But," we warned them, "the doctor may not stay if she is faced with so many hardships." By the end of the meeting, the women had voted and decided to visit the local parish priest all together to demand better living conditions for the doctor.

The following day, we spoke at great length with the three men who are the town leaders: the mayor, the town delegate to the Peasant Union, and the magistrate. Despite their illiteracy, their depth of understanding of Bolivia's political and economic situation nationally and internationally astounded us.

"Our government, after twenty years of dictatorship, has given away our national riches—our tin, our gas. Even if we are poor now, we must support our democracy—it is precious to us. Bolivia should ask for international support for our democracy. In the old days, our grandfathers were slaves of the great landowners. We will give our last drop of blood so that this does not happen again."

"Women Have Always Helped"

We were even more surprised at their enthusiastic endorsement of the fledgling Mothers' Club. The union representative, Ricardo Arnes, said,

"The sisterhood of women here has been remarkably unified. Women have always helped us—even in our 1952 Revolution."

The mayor, Ruben Panoso, added, "Before, women here just cooked and took care of the children. We know that they should not just do these chores, but they should have a say in everything. Since last year, when the women of Omereque formed the Mothers' Club, they have started to take part in all our decisions. Even in other parts of Bolivia, women are starting to take an active role. And we have heard in other countries, women have been the first in the development of their communities. In Omereque, when we built the road, the women walked for miles, carrying the babies, bringing the workers food. They cleared the rocks from the road. They worked alongside with us with pickaxes late at night. When we got sick, they took us by horseback to the doctor. The participation of women in our community development is magnificent."

The villagers of Omereque have plans for many self-help projects in the future: irrigation, planting new crops, a school for the older children, literacy training in Quechua and Spanish, marketing crafts, potable water—their dreams, their aspirations are as varied as their needs. But the drought, the lack of seeds and insecticides, and the fear of another military coup have cast a shadow on their hopes. Yet the villagers are determined to have a better life for their children. ■

Jill Gay is Associate Director of The Third World Women's Project of The Institute For Policy Studies.



A girl in Omereque.

The Third World Women's Project

The Third World Women's Project, a three-year-old project of the Institute for Policy Studies, sponsors women from the Third World to meet and speak with groups across the United States. Third World Women's Project visitors have included Creuza Maciel, who works with Adolfo Perez Esquivel, the Nobel Peace Prize winner; Maria Helena Alves, a union and

church activist; and two Chilean women who make "arpilleras", patchwork tapestries which depict human rights violations and the everyday struggles of shantytown women. The Project also established contacts which are useful for the visitors: for example, Maria Helena met with union and church leaders in the U.S.; the two Chilean "arpillera" makers visited Appalachian quilt-makers in Kentucky. ■

The Institute for Policy Studies is an independent center for research and education. Last year, IPS celebrated its 20th anniversary. Other IPS projects include national security, foreign policy, analysis of U.S. domestic policy, international economics, and human rights. Some of the public scholars at IPS include Dick Barnet, Marc Raskin, Isabel Letelier, Roger Wilkins, Saul Landau, Bob Borosage, Susan George, and Barbara Ehrenreich. ■



Leontine T. C. Kelly

The postcard is unusual, but far too common. A stocking-capped woman leans on the broken window sill of an unpainted, frame dwelling. She holds a small, rectangular piece of paper in rough, large-knuckled hands. The expression of incredulity on

her black face defines the limited nature of its value. There is no need for a caption.

She is my sister and our relatedness brings tears to my eyes. Woman of color, bound to millions of others around the world by color, by class, by sex, by poverty, by pervasive disappointment. She does not have to smile for me to know the marks of absent dentistry. Her shoulders, slack and hunched, will have to broaden just to make it through the day. Hopeless essence of humanity stripped of its creative dignity.

I hold the card in my hand and claim the broader understanding of being "colored" or "coloured." The sixties had brought me into the beauty of blackness by my children's generation. I had traveled the chart from "colored" to "Negro" to sometime "Afro-American" to the acceptance of "Black" during my lifetime. It was more than a color. It was a cumulative expression of my culture. I am now aware that color marks the visual thread of impoverishment, oppression, exploitation, of third world women. My photographed sister is one of them. Education and material possessions are not sufficient to separate me from their pain.

I help my youngest daughter pack for college. As mother of four, I know I share with third world women a yearning for a better life for those your body bears. The televised scene of desert mothers holding starving babies

stirs more than compassion in me. My heritage speaks of powerful decision-making that shapes the pages of history without participation of "the hers." To be the instrument of life is to give the choice to others to legislate. The mother's heart wrapped in any color demands a quality of living that insures development and utilization of innate abilities. When a baby breathes its last breath, the mother holds within her arms a lost opportunity for herself and for the world. Even senses dulled by lack of nutrition experience love. Even these minds may yet dream.

I heard, as a girl, the words of a tall, African emissary covering the mission circuit of our churches—words I have never forgotten: "To educate a man," she said, "is to educate an individual. To educate a woman is to educate a family." Her plea was for equality of opportunity. It was for universal acknowledgment of the responsibility of nurturing left to women. It was for the breaking of barriers of sex and class and race, and a plea for the energetic and educated strong to join the battle against ages of racism, classism, and sexism to make a better world for all people.

Today, communication presents the reality of millions of refugees and the urgency of life for too many women and children. In an interview with the United Nations High Commissioner for Refugees, Ellen Clark asks the question of Poul Hartling, "What problems face refugees today?" (NEW WORLD OUTLOOK, June, 1983)

"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. . . . apart from physical survival, the most serious problem is the

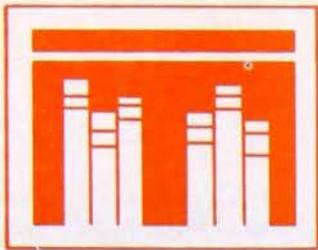
psychological and cultural problem of being uprooted, having to make a new existence, going to a country where one does not understand the language. It is an incredible plight not to be able to communicate or only by and by. It is very bad for the children to see the parents in a situation where they 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."

However serious the situation, women and children will suffer the most.

The problems of our sisters are inextricably enmeshed in and a product of complex and powerful historical and contemporary economic and social forces. Studying the facts is not enough. Being informed is insufficient unless we see our work together through the Church of Jesus Christ as pertinent to the solutions. Our political decisions, our chosen life styles, our mission concepts, our deliberate sharing of resources, and our utilization of personal time and effort is linkage.

I pause to wrap a print of Ernie Barnes' painting. It depicts a black woman standing at a bus stop. Three bags of groceries are at her feet. Her arms are crossed across her ample bosom, her head is high, and her eyes closed as she awaits her means of transportation. Barnes calls the painting "Rock of Ages." I fantasize on her life, her work, her strength. Whether she is humming the tune of the old hymn or not, I am aware of the fact that she is in reality the "rock of ages" to many who depend on her. Somehow, through the centuries, women have had to be "rocks" in barren lands. It is time for women of all colors to join together to turn over new soil, fertile enough to erase the stain of blood of war, and rich enough to feed the children of God's resourceful world.

Columnist Leontine Kelly was elected a bishop of The United Methodist Church last summer and assigned to the San Francisco Area. She is the first black woman bishop.



Books

THE QUALITY OF MERCY: CAMBODIA, HOLOCAUST AND MODERN CONSCIENCE

by William Shawcross,
Simon and Schuster, 1984. 464 pp.,
\$19.95

In the midst of a food crisis it is well known that relief efforts are often fraught with ambiguity, political intrigues, economic pressures, individual and agency egos and rivalries. These frailties are demonstrated by William Shawcross in *The Quality of Mercy* as he examines the relief efforts in Kampuchea (Cambodia) from 1979-1982. Having received awards for his earlier work, *Sideshow*, *Kissinger*, *Nixon and the Destruction of Cambodia*, Shawcross has the experience and credentials to examine the response of the western world to the catastrophe in Kampuchea.

Shawcross examines letters, memos and cables from the files and archives of primarily the International Committee of the Red Cross (ICRC), UNICEF, the United High Commissioner for Refugees (UNHCR), the United Nations World Food Program (WFP) and OXFAM as he attempts to document "who did what, with whom and why." Perhaps more so than in other relief efforts, overriding political concerns were often the reasons behind "actions taken or not taken."

It is Shawcross' impression that the use of the word "holocaust" to describe the situation in Kampuchea in 1979 played a large part in motivating the western conscience to an unprecedented relief response. Whether or not a "holocaust" occurred is one of the questions raised by the author. The total count on human deaths has never been fully documented. This inadequate documentation may reflect a cultural difference in the importance of numbers and written accounts between the two perpetrators of the "holocausts."

Threat of Famine Exaggerated?

More disturbing to this reviewer is the fact that Shawcross states that the threat of famine was greatly exaggerated. Shawcross does not differentiate between malnutrition, starvation and famine which means that he, like others, may have grossly underestimated the "real food needs" of the people affected. Malnutrition is a physiological change that occurs when there is a lack of sufficient food or improper balance of food. Starvation

occurs when there is lack of food for a human body. Famine occurs when there is a lack of food for *groups of people*. When there are *no* community stored foods, *no* food in the fields and shops, *no* ability to buy food, and resulting signs of malnutrition, there is *famine*. A common mistake is confusing individual signs of malnutrition, which are always found in poor countries, with the environmental signs associated with malnutrition identifying famine.

One of the problems of the relief efforts in Kampuchea was the role of the Vietnamese-installed government in Phnom Penh. According to Mr. Shawcross, this regime increased the difficulties of relief agencies within Kampuchea, causing delays in the unloading of ships filled with relief goods, delaying flights with food, taxing and assigning fees for the use of harbors, and refused to grant provision for international agencies to be involved in relief efforts to Kampuchean refugees on the border of Thailand. The Phnom Penh government was fearful that these efforts might sustain members of the Khmer Rouge army which the Vietnamese had recently defeated.

The Role of the Thai Government

The role of the government of Thailand was ambivalent as it vacillated between declaring an open door policy for refugees from Kampuchea and encouraging the refugees to return to Kampuchea. This return was often carried out by the Thai military at night which led many relief workers to assume that the Kampuchean refugees were returned against their will.

The International Committee of the Red Cross, UNICEF, and the WFP were not allowed to monitor the distribution of food as a result of Vietnamese and Thai policy. This caused visiting journalists, financial supporters of relief efforts and "friendly" governments to assert that food was being used to supply Vietnamese soldiers in Kampuchea and the Khmer Rouge army on the border of Thailand. Shawcross intimates that relief efforts in part may have assisted in prolonging the armed conflict, which continues today.

Although the amount of food that was distributed among the rural population of Kampuchea cannot be documented, Shawcross clearly indicates that the rural population did receive food and rehabilitation assistance though perhaps not the amount requested or intended. That massive distribution did take place in the midst of the staggering logistical problems encountered is a miracle in itself.

The Role of the Agencies

Shawcross also examines the attitudes and actions of men and women involved in agency decisions. Competition between and among the individuals and agencies cannot be denied although the author cites several cases where, when the "chips were down," cooperation and mutual sharing were evident. The ICRC, WFP and UNICEF are criticized by Shawcross for their

actions and relief efforts. UNICEF, serving as the lead relief agency, was critical of its own operations and conducted a comprehensive evaluation of its efforts in order to improve future relief efforts. Major errors in relief efforts were made but in the midst of adverse conditions, agencies pursued the tasks assigned as they were profoundly aware of the extent of human suffering.

It is unfortunate that the role of the voluntary agencies such as UMCOR through Church World Service is not examined in *The Quality of Mercy*. Today, five years after initial relief efforts began, volunteer agencies are the main sources of rehabilitation programs in Kampuchea. Though they initiated their work through programs of relief, these agencies intentionally became involved in order to assist communities in rebuilding their society.

Shawcross questions whether "the brief attention given by the international community to some peoples in distress really alleviates their condition as much as it assuages 'the western' consciences or whether it sometimes actually reinforces the underlying causes of their despair." It is certain that millions of people were affected by food shortages and famine conditions. And it is this reviewer's opinion that it is imperative to assist in efforts to sustain life so that people may live to become involved in their self-determination. Without physical life, there will be no struggle, no development, no self-determination and no quality of life.

This book provides an opportunity for agencies and individuals to reflect on the complexities of decision making and improve on the "quality of mercy."

Norma Kehrberg

Norma Kehrberg is the associate general secretary of the United Methodist Committee on Relief Program Department (UMCOR) of the General Board of Global Ministries.

THE HEALING OF PERSONS

by Paul Tournier.
Harper & Row, 1983. 300 pp., \$7.64.

Paul Tournier has described *The Healing of Persons* as his favorite work. It was his earliest book and has stood the test of a generation from the initial publication to the most recent in September, 1983. From his experiences as a physician and as an active Christian, Dr. Tournier brought these together in this book. He was a pioneer demonstrating through clinical evidence that an active sharing of his faith, life and medicine presented a new possibility for the healing of persons.

The book is divided into two parts, personal problems and medicine of the person. Tournier's descriptions of some of the diseases and physical disturbances and the passage on "the knowledge of man" may lose the casual reader. The descriptions of personality types, physical stature

and personality and susceptibility to illnesses get complicated. However, this was tested in his clinical work and represents careful scholarship. Some readers may find it rather fascinating.

The book takes a conservative theological stance. Thus it may be less useful in terms of understanding persons who do not draw from or are not open to a strong Christian testimony in their understanding of life, illness and the world. However, one cannot help but be greatly moved by his authenticity, depth of commitment and results. Dr. Tournier reports successful cases of persons with whom he worked, persons referred to him by other physicians and psychiatrists due to the uniqueness of his blending of faith and medicine.

In the beginning of the second section, Dr. Tournier states very clearly his purpose in the book. He says that he wishes to demonstrate that the spiritual message of the Bible is the only true answer to human lives. He notes that the Bible reveals that the acts and words of men and women were great because they obeyed God. To depart from the will of God is to transgress the law of life: "To recognize this transgression, to repent and turn away from it is to come back to God's purpose. . . . The Bible, you will note, makes no distinction between the material faults, the psychological faults, and the spiritual faults in men's lives. On the contrary, it shows their

interdependence. The precepts, also, which it lays before us concern the physical regulation of man's life, food, dress, work quite as much as his psychological and social behavior or his spiritual attitude, his personal relationship to God."

Dr. Tournier defines the work of the doctor as a fellow worker with Christ in seeking to bring about healing, raising up many who were in despair and loving those suffering physically and morally. He says, "To fight against suffering is to be on God's side." In the first part of the book, he demonstrates carefully how suffering is frequently bound up with disobedience and wrong modes of life; therefore to "Strive effectively against suffering we must bring souls to Christ who delivers them from their faults, who in order to heal the paralytic said to him, 'go on, your sins are forgiven'" (Matthew 9:2). The role of the doctor is virtually that of an Evangelist attempting to bring good news to minds that may be tormented, bodies that may become ill, due to the disease of their minds and spirit. This is indeed a strong Evangelical book supported by the lifelong evidence of an active Christian and internationally recognized physician.

Consciousness about language is not present in the book in that references are to "he," but the book was done a generation ago before sensitizing began to a more inclusive language. It was also written very

consciously with Switzerland in mind. I am sure that Dr. Tournier had no idea in the first writing how internationally widespread his reputation and the appeal of his work would be. Despite some of these contemporary concerns, one has the feeling in reading the book that he/she is in the company of a great and good spirit, a careful practitioner, a committed Christian and the warmth and compassion of "the beloved physician." This comes through in contemporary, practical and inspirational expression. This is a book of real value and should be read by those wanting to deepen their understanding of the faith, its meaning and practice. Pastors and churchworkers will find this helpful as they attempt to work with "the healing of persons."

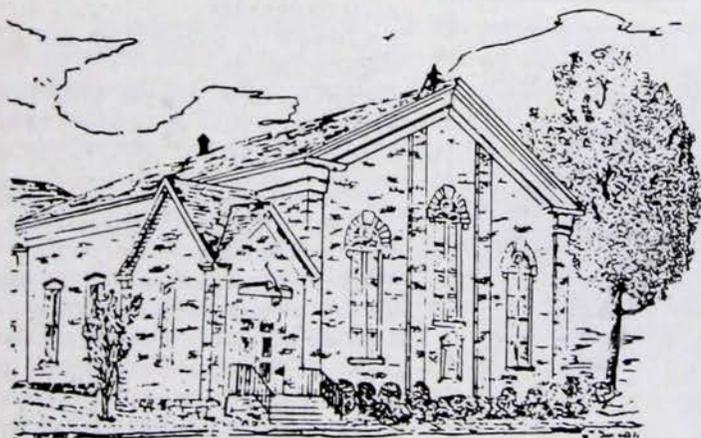
AVERY MANCHESTER

Avery Manchester is program secretary for Personnel Development and Services, Mission Personnel Resources Program Department.

THE IDOLS OF DEATH AND THE GOD OF LIFE: A THEOLOGY

by Pablo Richard, et. al.
Orbis Books, 1983. 232 pp., \$12.95.

There is always the risk that something will be "lost in the translation" when Third World Christians speak and First World



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Christians listen. Yet, the faith of the oppressed poor in Latin America continues to confront that of the First World, making the risk of translation more than worthwhile, even imperative. This book recognizes that risk.

The Idols of Death and The God of Life is not just an addition to other available "translations" of liberation theology. Its intent is "not to present an academic biblico-theological study, but rather to act as a guide to a reading of our Latin American reality." This guide points to those determinative dimensions of the biblical and contemporary experiences of faith among the poor and oppressed which have led Latin American theologians to articulate a theology of liberation. The book is a helpful guide through this risky territory. However, it often presupposes a reader fluent in classic and contemporary theology and sociology. Thus it does not lend itself to a broad First World audience.

The theological premise here is that the question of God, posed from the perspective of the poor in Latin America, becomes a question of discerning the living God from among idols of "false gods" whose domination of the economic, social, and political order means their death. The book develops the thesis that the Latin American praxis of liberation is the context in which the "anti-idolatrous" faith of the oppressed majority is confronting an idolatrous capi-

talist system with real potential for a radical transformation of its oppressive structure.

This work represents the combined efforts of ten scholars and theologians. Each individually written chapter contributes a specialized focus to the whole. The final product is not an arbitrary collection of essays. The book has an internal coherence in structure but also in the collaborative posture of the authors.

The theme of anti-idolatry is well established in the first four chapters by Pablo Richard, J. Severino Croatto, George Pixley, and Jon Sobrino. Through theological and sociological analyses of pericopes from both Testaments, they examine the biblical tradition of anti-idolatry, the "other gods" who challenged Yahweh's supremacy, the historical execution of Yahweh's justice against "false gods" and the mediation of the Liberator God in Jesus, respectively.

The next four chapters are theological reflections on the praxis of faith of the poor by Victorio Araya G., Joan Casanas, Javier Limon and Frei Betto. Araya offers a helpful essay on theological reflection itself in Latin America. Casanas' essay, which bears the most theological weight, tends to be dogmatic and rhetorical. Limon's meditation on the God of the poor is brief, but thoughtful. Betto speaks with personal depth of salvation by a faith historically manifested in identification with the pas-

sion of Christ in the revolutionary struggle of the poor for their liberation. Franz Hinkelammert's essay is a theological expose of the idolatrous metaphysics of capitalism. However, it is disappointing that the capitalism he critiques is more caricature than characteristic.

The last chapter by Hugo Assmann is rich. His commentary on the "evangelizing potential of the poor" precedes a moving demonstration of that potential in a collection of poetry expressed in both traditional religious symbols and ostensibly secular language.

A superficial reading might lead one to conclude that these authors have erected yet another idol with the faith experience of the poor. A careful reading reveals that they have largely resisted the temptation to idealize or ideologize the experience. The authors make no claim to a conclusive presentation of their subject. Instead, "a path has been pointed out" toward a better understanding of liberation theology.

Renae Extrum-Fernandez

Renae Extrum-Fernandez serves with the Indigenous Community Developer's Program, National Program Division, GBGM. She is a former Crusade Scholar and served as a US-2.

WHEN A FRIEND IS DYING: A GUIDE TO CARING FOR THE TERMINALLY ILL AND BEREAVED

by Edward F. Dobihal, Jr. and Charles William Stewart.

Abingdon, 1984. 224 pp. \$10.95, paperback.

When A Friend Is Dying provides practical information about ministering with the terminally ill and bereaved. Early chapters are concerned with the needs of the dying and of the bereaved and discuss Elisabeth Kubler-Ross' now familiar five stages of dealing with one's own death: denial, anger, bargaining, depression and acceptance. The different types of impact a person's illness and death can have on family and friends are also presented, including a chapter by Mary R. Ebinger called "A Case Study of a Grieving Family."

The second half of the book includes models and modules which churches can use to develop ministries in this area, such as a description of the hospice program of care and a module for training the laity. There is an outline for a death and dying seminar. Dora Elaine Tiller has written a special chapter on developing a grief support group. A useful bibliography and list of film resources is also provided.

Nancy A. Carter

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For Africa, 1984 promises to be a record year. Of suffering.

"Total failure of summer crop. Cyclone in February destroyed all harvests. Starvation is widespread. I visited an encampment of 80 people who had arrived 3 months earlier. Their crop had dried out. And for months they had to forage for leaves, grass and insects. When people began dying, they walked 16 miles to Tete City hoping to find food and work; but they found neither. The government provided tents, but no food. So they continued to forage..."

— Arthur Simon, Executive Director, Bread for the World, reporting on his recent trip to Africa, May 21, 1984

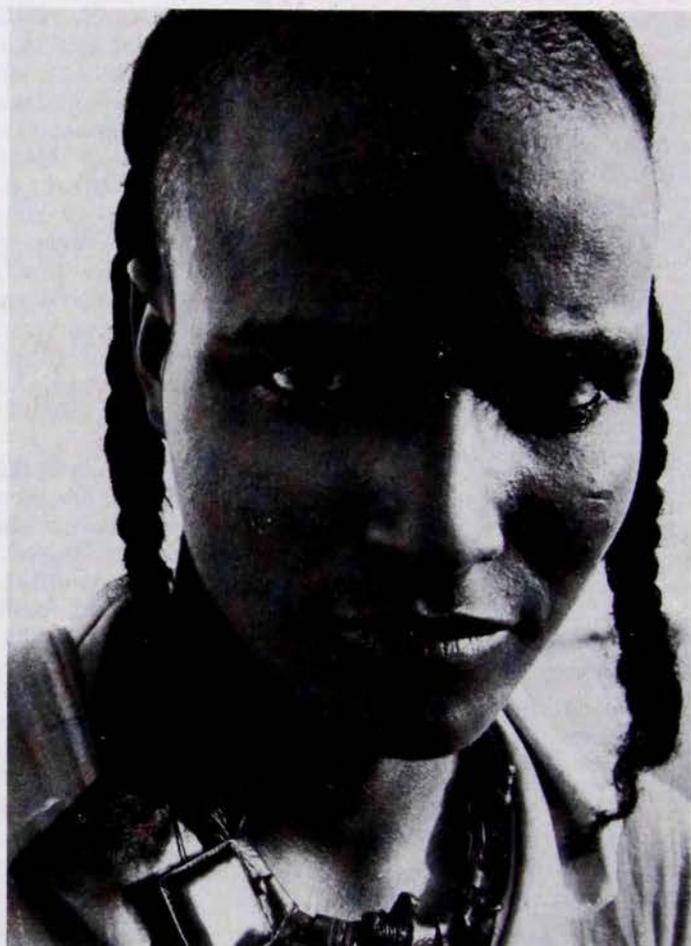
In Africa the worst famine since 1974 has put millions of people at risk. Already an estimated 100,000 Mozambiquans have died. Farmers are eating the seeds meant for planting crops. Those who can walk are fleeing the countryside for the city. But there they are finding many more like themselves...and not enough food.

In response, countless private relief organizations have joined forces to respond. But their resources simply cannot meet such vast needs by themselves. That is why Bread for the World, a Christian citizens' movement, is working so hard today on Capitol Hill in support of special emergency aid for Africa.

Frankly, we do not believe that government action is the simple solution to every problem. But when thousands of lives hang in the balance—when needs are vast and private resources too small—we believe our government must be responsive to moral concerns. Our nation must be known as much for its compassion as its power. And this is why we ask today for your support.

First, we ask you to **write your members of Congress** in support of increased food aid to Africa. Trucks, fuel and spare parts are also needed so that food shipments can be rushed to distribution centers.

Second, we invite you to **join Bread for the World**. For a \$15 annual membership fee, you will receive a monthly newsletter with regular coverage of key legislative developments on Africa, as well as other congressional actions affecting poor and hungry people. You will also be supporting our efforts to educate other Christians about the African crisis and the need for a timely and generous U.S. response. But most of all, you will be giving hope to the millions of hungry people in Africa and elsewhere around the world, who need our faithful acts on their behalf.



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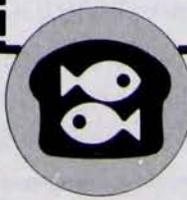
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About Missions

As we come to the closing of another year, I have some extra funds to give to mission projects, but before I give it, I'd like to know for sure I'm giving to a worthy cause. How do I find out how much money is spent by the General Board of Global Ministries and where it goes?

The Report of the General Treasurer of the Board is published each year in the *Annual Report* issue of *New World Outlook* in April. This itemized financial report is also separately printed and is available on request from the General Treasurer, General Board of Global Ministries, Room 1439, 475 Riverside Dr., New York, NY 10115. In response to actions mandating specific general agency accountability by the 1980 General Conference, the General Board of Global Ministries has spent a great deal of time and effort compiling yearly books of financial detail. The full disclosure report is available if requested from the General Treasurer at the above address. It contains all disbursements with brief descriptions of every program/project funded by the General Board.

Who determines how the money is spent?

The major decisions about finances are made by the directors of the General Board

at the Annual or Spring meetings or at divisional/departmental executive meetings after appropriate processes present committee recommendations. Continuous financial scrutiny is given to all proposed programs.

What are the sources of income to the General Board of Global Ministries?

There are three major sources of income. Advance Special brings the largest amount of over 21 million dollars a year. The United Methodist Women are the second largest source through their Pledge To Missions and Supplementary gifts. They give over \$16 million a year. World Service money is the third major amount—or about \$13 million a year. Other sources include the "One Great Hour of Sharing" offering which goes to the United Methodist Committee on Relief; World Communion Offering for Crusade Scholarships, Ethnic Minority Local Church funds, Human Relations Day offering, gifts and bequests.

This sounds like a great deal of money going to one agency of the church. What proportion of United Methodist giving goes to mission?

Last year (1983) contributions by United Methodists to their church totalled an estimated \$2 billion. Of that amount \$84.3 million went to 18 funds for national and worldwide ministries. The General Board of Global Ministries received \$38.2 million of these funds for mission. The \$12.9 million which came from World Service represents .0065 percent of total church income.

Is a disproportionate amount of money spent on overhead by the General Board of Global Ministries?

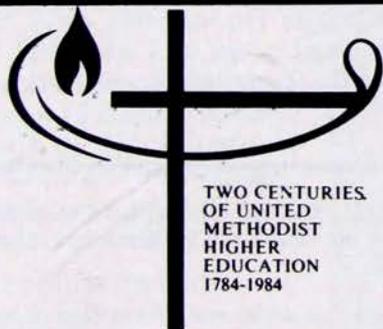
In a critical article, "Mission Derailed" (April-May, 1983), *Good News* charged that the GBGM's administrative expense is in the neighborhood of 30 percent; it says the expense should be lowered to 20% or less. But Board figures show administrative expenses in 1982 were only 9.8 percent and in 1983 were slightly higher at about 11 percent. This expense is figured by a formula provided to all general boards and agencies by the General Commission on Finance and Administration. This formula is standard approved accounting procedures for all non-profit institutions and the Board's administrative costs are well within the range.

If I want to give money to some mission project, how do I go about it?

If you are a member of the United Methodist Women, you can contribute to the Pledge To Missions or give to a project of your own choosing by sending it as a Supplementary gift. All others can give to the church's World Service payment or can select an Advance Special of interest from the "Partnership In Missions" catalog. If you give to an Advance Special, all of your money will go to what you select. No administration cost will be taken from it as other sources of income pay for the administration of these Advance gifts. Send money through your church treasurer and conference treasurer to be assured your contribution will reach its destination.

—Donald E. Struchen

READERS ARE INVITED to pose questions about missions. Please address letters to: Q & A About Missions, *New World Outlook*, Room 1349, 475 Riverside Drive, New York, N.Y. 10115. We cannot acknowledge or return unused questions.



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Letters

Dependent Upon Tobacco

I read the [July-August] issue with a great deal of interest. I knew that you were working on the articles. Mr. Navarro had called me and we had discussed at some length the issue and my involvement in it. I felt that the article was excellent. It was very broad and complete and represented the work very well that our committee is trying to do.

We here in North Carolina are concerned about the tobacco issue. We do feel that it is a dilemma. It is not a simple matter. We are heavily dependent upon the tobacco economy. At the same time, we are increasingly aware of the problem of the use of tobacco.

The purpose of our committee was not to give a simplistic answer but we as Christians in this state must take responsibility for our own problems.

Thank you again for the careful coverage that you did in developing this issue for the readers of NEW WORLD OUTLOOK.

Rufus H. Stark II
Executive Director
Methodist Home For Children
Raleigh, NC

Errors of Facts and Impressions

As a 1932, Cum Laude, graduate of Duke University, I wish to call to your attention some errors and misconceptions in the article, "Controversy in North Carolina," written by Nelson A. Navarro, appearing in the July-August issue of NEW WORLD OUTLOOK.

Through the years, I have saved articles pertaining to the Duke Endowment Indenture, including an exact copy of five articles from the Indenture of Trust by which the University was created, all of which show that the largest single holding of the Endowment was a total of 122,647 shares of Duke Power Company stock. The Indenture outlines specifically the way in which trustees shall handle these shares of Duke Power Company. Mr. Navarro's article gave the impression that Duke University was formed and supported by money gained from the sale of tobacco products.

Further, the picture appearing on page 11 is stated to be a "Bronze monument to Washington Duke, tobacco pioneer and benefactor of Duke University"; whereas, it is, in fact, the statue of James B. Duke standing on the West Campus of Duke University, and it was he who was the benefactor of Duke University. The statue

is standing before the spires of the University Chapel, which is not "Duke Memorial UMC," as stated. Duke Memorial United Methodist Church is on Chapel Hill Street in Durham, N.C. A seated figure of Washington Duke is on the East Campus.

I would like to see the errors of facts and impressions corrected in some future issue of NEW WORLD OUTLOOK.

The complex issue of the raising and sale of tobacco and its products is certainly one to be studied. On the whole the issue was well and honestly presented by writers, Navarro, Jackson, and Murdock. What the solution will be, only time will tell.

Elizabeth C. Kirkpatrick (Mrs. L. R.)
Jacksonville, Florida

'Mutuality in Mission'

NEW WORLD OUTLOOK is always a welcomed item in our home and we read every issue. We appreciate the up-to-date articles and broad coverage of subjects that all seem relevant to us. As I read the Annual Report article on "Mutuality In Mission" my eye struck the little beige box in the upper corner on page 24 called *Celebrations*.

The list of church celebrations should also include the Panama-Costa Rica District of the Methodist Church in the Caribbean and the Americas. At their 18th Annual Conference in Panama City, the Republic of Panama, May 21 to 30, 1984, it was the first time for the Conference to meet there. Moreover, it celebrated one hundred years of Methodism in the Panama/Costa Rica District.

Let me also comment on the excellent lead article *Reflections on Mission* by Bishop DeWitt and the Rev. Randolph Nugent. For being away from the U.S.A. while there was so much turmoil regarding the evangelistic nature of our overseas work as UMC missionaries, it is reassuring to see such a strong and prudent position expressed.

One last remark about "Mutuality in Mission," certainly the general tone of the article undergirds our justification for being here at all. Someone should inform you of "Jamaica Ecumenical Mutual Missions" (JEMM) with Jamaican Methodists, Moravians, Disciples of Christ, the United Church, in partnership with the Suwanee Presbytery, Jacksonville, Florida, USA. I can direct you to the informed persons here in Jamaica.

(Rev.) Francis F. Anderson
UMC Missionary to the M.C.C.A.
Savanna-la-mar Circuit, Jamaica

Enlightened Engagement

I read with interest the Rev. George Houser's comments (July-August) about Africa, particularly his cogent remarks regarding U.S. policy toward South Africa. As one who recently returned from a 10-day visit to that country, I find his analysis of "constructive engagement" regretfully on target.

I, too, left believing that an extreme U.S.

position is justified as a vehicle to force social change in South Africa, the only nation still racially segregated by law. Yet, I cannot agree with the Reverend Mr. Houser that the correct position is for U.S. companies to leave South Africa. Rather, interviews with white leaders as well as blacks, ranging from high school kids in Soweto to Anglican Bishop Desmond Tutu, left me believing that the United States should strengthen, not diminish, ties in South Africa, particularly with the black community. As prominent journalist Percy Duboza told me, "American companies ought to become part and parcel of the whole movement of political, sociological reform in this country."

American companies that follow the employment code known as the Sullivan Principles have improved the lot of blacks. But their effect is limited, perhaps unwittingly contributing to the long range plans of the government to ameliorate the fact of apartheid. When asked what she thought of the apartheid system, one 16-year-old girl enrolled at the all-black, U.S. business financed Pace Commercial College replied, "I never thought much about it."

The U.S. government should join with some of the 300 American businesses in South Africa to encourage labor intensive industries in black areas and ensure the workers enjoy the protection of the Sullivan principles. This country should also be the leader in developing a multinational teacher corps to raise the education level of blacks in a country in which only about three percent of black teachers have even a high school education.

In short, the United States should try a policy of enlightened engagement with South Africa. Only if that fails should we consider the other extreme, disinvestment.

William J. Choyke
The Dallas Morning News
Washington, D.C.

Especially Fine

The latest issue of NEW WORLD OUTLOOK impressed me as especially fine. I was pleased to learn what The United Methodist Church is accomplishing by now, told in very readable style.

Mrs. Ruth G. Hazard
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LARRY AND LAURA HILLS ARE UMC MISSIONARIES WHOSE FARFLUNG PARISH CONSISTS OF SOME 100 MILES OF RIVER AND MARSH IN THE SOUTHERN AFRICAN NATION OF ZAMBIA. **I WENT TO KAFUE** BY THE REV. **KEITH POHL** OF MICHIGAN IS AN ACCOUNT OF HIS RECENT VISIT TO THE HILLS' PARISH DEEP IN THE HEART OF AFRICA.

HOW PEOPLE IN ONE NEW JERSEY TOWN ARE COPING WITH THE HUMAN COSTS OF PLANT CLOSURES AND PROLONGED UNEMPLOYMENT IS THE SUBJECT OF **THE LEFTOVER JOBLESS**.

IN **YOUTH REACHING OUT TO NATIVE AMERICANS**, THE REV. **JOHN KRAPS** OF SAN RAMON, CA ANSWERS THE INTRIGUING QUESTION OF WHY THE YOUNG VOLUNTEERS OF A UNITED METHODIST CHURCH IN CALIFORNIA ENTHUSIASTICALLY ENDORSE THE SIERRA SERVICE PROJECT'S "PAY TO WORK" APPROACH.

JUST BACK FROM A TRIP TO BRAZIL, **ELIZABETH MARCHANT** TELLS THE STORY OF METHODIST WORK AMONG THE FAMILIES AND YOUNG CHILDREN IN ROCINHA, A FAVELA OR SLUM WITHIN SIGHT OF SOME OF THE MOST FABULOUS VIEWS OF RIO DE JANEIRO. FROM INDIA, CONTRIBUTING EDITOR **DORIS FRANKLIN** WRITES AN INTIMATE PROFILE OF THE PIONEERING WORK OF CLARA SWAIN.

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EXECUTIVE SECRETARY for Planning and Coordination, Women's Program Division, General Board of Global Ministries.

ASSOCIATE TREASURER for World Program Division, General Board of Global Ministries.

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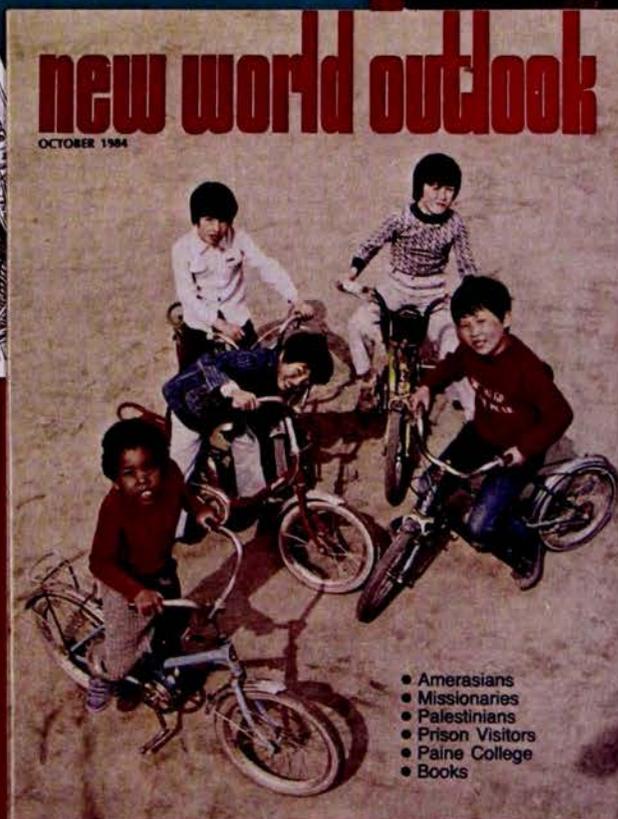
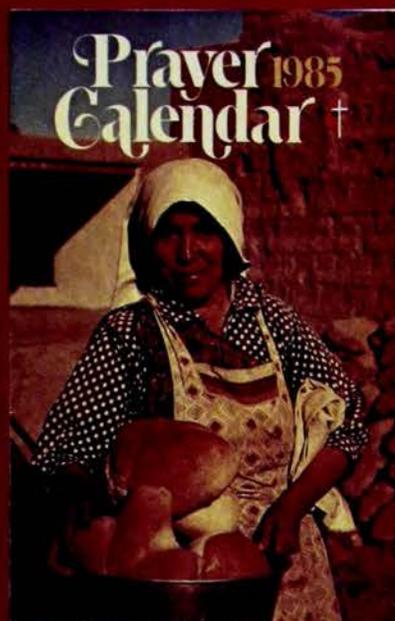
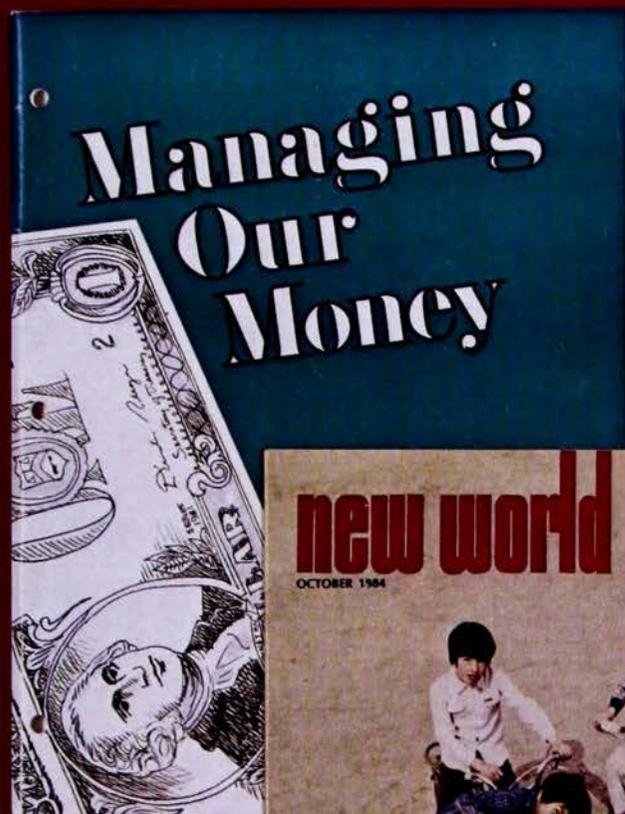
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