

New World Outlook

MAY 1986





10



13



17



19

New World Outlook

New Series Vol. XLVI No. 7
Whole Series Vol. LXXVI No. 5
May 1986

- 3 Mission Memo**
- 7 Editorials**
- 8 Philadelphia's "Dignity Shelter"** United Methodists help a grass-roots shelter for the homeless *David Davis*
- 13 The Methodist Church in Brazil** A new Plan for Life and Mission
James and JoAnn Goodwin
- 16 Portugal's 'Invisible' Refugees** African refugees in an uncaring land
Nelson A. Navarro
- 20 The Lucille Raines Residence—Monument to Courage** A ministry that guides the mending of broken lives
Hope Barnes
- 26 Burnt Offerings** Dowry demands and murder in India *Doris Franklin*
- 29 Antigua—Methodist Shrine in the Caribbean** A tiny island honors the founder of Methodism in the area
Milton Benjamin
- 34 South Africa: Soweto Remembered** Student uprising ten years ago was not isolated
Jill Nelson
- 38 Reflections on a Native American Funeral** The ways of a spiritual people
Gregory J. Johanson
- 41 Viewpoint** *Creighton Lacy*
- 42 Books**
- 45 Q and A About Missions** *Donald E. Struchen*

Editorial Offices
475 Riverside Drive,
New York, N. Y. 10115

Editor
Arthur J. Moore
Executive Editor
George M. Daniels
Associate Editor
Gladys N. Koppole

Administrative Assistant
Florence J. Mitchell

Art Director
Roger C. Sadler

Chief Photographer
John C. Goodwin

Director Promotion and Utilization
Elizabeth Marchant

Contributing Editors:
Charles E. Brewster
Doris Franklin (India)
Winston H. Taylor

Columnists:

James M. Ault
Leontine T. C. Kelly
Creighton Lacy
Donald E. Struchen

Advertising Representative:

Allan E. Shubert Company,
198 Allendale Road, King of
Prussia, PA 19406
(215/265-0648)

Published Monthly (bimonthly, July-August, November-December) by the General Board of Global Ministries of the United Methodist Church, Mission Education and Cultivation Program Department. (ISSN-0043-8812) Second-class Mail Privileges Authorized at New York, N.Y. Additional Entry at Nashville, Tennessee. Copyright 1986 by General Board of Global Ministries of the United Methodist Church. No part of New World Outlook may be reproduced in any form without written permission from Editors. Printed in U.S.A. New World Outlook editorials and unsigned articles reflect the views of the editors and signed articles the views of the authors only.

Report any change of address directly to Magazine Circulation, Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. With your new address be sure to send also the old address, enclosing if possible an address label from a recent copy. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. POSTMASTER: Send address changes directly to New World Outlook, Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

Subscriptions in the United States and Possessions: One year \$7.00 (combination with *Response*, \$13.00). Single copies \$1.00. All foreign countries: One year \$8.00 (combination \$15.00). Photo Credits: Pp. 8, 9, 10, Rebecca Taggart; P. 13, GBGM; P. 15, R. N. S., GBGM; 17, 18, 19, Nelson A. Navarro; 20, 21, 22, Jerry Clark, *Indianapolis Star*; 26, *New World Outlook*; 30, 31, 32, 33, GBGM; 34, 36, Peter Magubane.

COVER: Resident at the Lucille Raines Residence, Indianapolis, Indiana
John C. Goodwin Photograph

Mission Memo

May, 1986

UMW Assembly. Completing their Centennial celebration, more than 9,000 United Methodist Women gathered in Anaheim, Cal., April 17-20 for their quadrennial Assembly. Using the theme "Into the Future by Faith", they: honored 100 Women in Mission, a number of whom were present; listened to speakers talk about the past, present, and future of UMW; were led in bible study by Ghanian theologian Mercy Amba Odooyue; heard presentations on Health For All by the Year 2000, in which former HEW Secretary Arthur Flemming called for a national health care plan; heard presentations on justice issues in South Africa, Central America, and the sanctuary movement in the U.S.; sent cards to President Ronald Reagan, expressing a justice concern of their own choice; took part in 76 interest groups on a wide variety of subjects; enjoyed two evenings of drama and dance; celebrated communion together, with Bishop Leontine T.C. Kelly as preacher and Bishops Elias Galvan and Roy Sano as celebrants; and were sent forth by UMW president Carolyn Marshall.

Bishops Pastoral Letter. At its Spring meeting in Morristown, N.J., the UMC Council of Bishops unanimously approved a pastoral letter, "In Defense of Creation: The Nuclear Crisis and a Just Peace." The four-page letter, to be read in all UM churches, is accompanied by a lengthy foundation document.

GBGM. At its spring meeting in New York City April 7-11, the General Board of Global Ministries of The United Methodist Church heard discussions of such international issues as Nicaragua, Haiti, the Philippines and South Africa, learned that most UM annual conferences lack a comprehensive plan, staff or funds designated for developing new congregations and building churches; was told that of \$95 million spent in 1985, 43 percent was used for program grants, 23 percent to support persons in mission and only 7.9 percent for administration; and received an update on talks between GBGM and the UM Mission Society. In actions, the Board: commissioned 22 missionaries, endorsed the Harare Declaration on South Africa and endorsed June 16 as Soweto Day, passed a 9-page statement on AIDS calling for a compassionate response by the church, agreed not to propose any funded missional priority for the UMC in the 1988-92 quadrennium but to back a priority based on the Council of Bishops' pastoral, "In Defense of Creation", supported the Moakley-DeConcini Bill calling for a stay in the deportation of Salvadoran refugees and a study of refugee conditions in Central America, congratulated the governor of New Mexico for declaring that state a sanctuary for refugees, elected Lorene Wilbur as associate general secretary for administration and said farewell to Elizabeth Marchant on her retirement after 35 years service

Deaths. The Rev. Lennart Blomquist, 70, a retired World Program Division missionary who served in Rhodesia (now Zimbabwe) for 28 years, died April 11, in Sweden...Emma Burris, 80, executive secretary of Social Welfare and Medical Work for the Board of Missions of The Methodist Church for 20 years until her retirement in 1970, died March 9 in Louisiana. A deaconess, she served in five states before joining the staff of the Woman's Division of Christian Service...Richard L. Cash, 32, a Ph.D. student at Northwestern University and a member of the General Board of Global Ministries 1972-79, died March 20 in Evanston, Ill....Eugene C. Cobb, 77, lay leader of the Little Rock Annual Conference and a trustee of Lydia Patterson Institute, died March 17 in Ashdown, Ark....Marion Conrow, 101, a retired Women's Division missionary who served for 37 years in Korea, died March 5...Patty L. Fulmer, 60, an active missionary of the World Program Division who served for 20 years in Zimbabwe, died in April in Zimbabwe...the Rev. Fred Gaston, 69, a retired World Division missionary who served 20 years in Sierra Leone, died April 10...the Rev. Charles A. Long, 105, a retired World Division missionary who served for 40 years in Brazil, died March 20...Mary Carolyn McConnell, 55, director of education at the Oregon Museum of Science and Industry and wife of UM Bishop Calvin D. McConnell of the Portland Area, died April 11....Ernest E. O'Neal, 72, a retired World Division missionary who served in Cuba for 10 years, died on Jan. 1...Kathleen (Mrs. Charles L.) Swan, 84, a retired World Division missionary who served in India for seven years, died March 5...Nola Yoder, 89, a retired deaconess who served in the Linton Mission in Indiana for 47 years, died April 1.

Personalia. Coenraad Boerma, World Council of Churches' communication director, leaves his current post June 1 to take a special WCC research assignment on the "church of the poor"...Wayne H. Cowan has left the staff of Christianity & Crisis after 32 years, most of which time he was the journal's top editor. Editor Leon Howell said that Cowan's resignation was caused by financial pressures on the magazine...David Hilton, a US Methodist physician who was most recently director in the health program of the Seminole Tribe in Florida, has become associate director of the WCC Christian Medical Commission...C. David Lindquist, an attorney from Kalamazoo, Mich., has been nominated as general secretary of the UM General Council on Ministries. He will succeed the Rev. Norman E. Dewire, who has become president of Methodist Theological School in Ohio...The Rev. W. Dayalan Niles, pastor of the Bryantville, Mass., UMC, has been elected as an associate general secretary of the UM General Commission on Christian Unity and Interreligious Affairs. A native of Sri Lanka, he is a son of the late D.T. Niles...the Rev. Glenn Olds, president of UM-related Alaska Pacific University, has taken a six-month leave of absence to seek the Democratic nomination for the U.S. Senate...The Rt. Rev. Desmond Tutu, Anglican bishop of Johannesburg and winner of the Nobel Peace Prize, has been elected Archbishop of Capetown, the head of the Anglican Church in Southern Africa...the Rev. Carlos A. Valle, a Methodist minister from Argentina who has been director of communication at ISEDET, the ecumenical theological college in Buenos Aires, has been elected general secretary of the World Association for Christian Communication.

UMPH. The United Methodist Publishing House has made a number of personnel changes: the Rev. H. Claude Young, Jr., editor of church school curriculum, has been named vice-president of publishing, in charge of Abingdon Press, Graded Press, Art and Production Services, and General Church Periodicals; Thomas E. Carpenter, vice president of Cokesbury, will become vice president and associate publisher; the Rev. Gary H. Vincent, vice president of Graded Press, will become Cokesbury vice president; and the Rev. Ronald P. Patterson, vice president of Abingdon, will be editorial director of general publishing. UMPH President and Publisher Robert K. Feaster also announced that net revenue for the first six months was down 17 percent over the same period in 1985...In another development, it was announced that a new international monthly magazine for clergy from all Christian communions will be published, beginning in February 1987, by UMPH and the Methodist Publishing House in Great Britain. The 52-page digest will include condensed versions of articles from around the world as well as original contributions. The Rev. J. Richard Peck, editor of Newscope and Circuit Rider, will become editor; an editorial board of 10 international religious leaders will include Ulises Hernandez, Hans Kung, Philip Potter, and Pauline Webb. Bette Prestwood, associate editor, is the new editor of Newscope; an editor for Circuit Rider is being sought.

Pentecost. The presidents of the World Council of Churches have issued their 1986 Pentecost Message. In the western churches, the observance this falls on May 18. In it, they call for the one Spirit (Ephesians 4) to keep the "violent and weapon-ridden" world from self-destruction.

Mozambique. Meeting under the threat of civil war, with rebel forces supported by South Africa trying to overthrow the government, the Mozambique annual conference of the UMC heard that church membership had grown by 23.6 percent during the past year to 26,891. Bishop Almeida Penicella challenged the church "to bring others to Christ." Meeting in Chicupe, the conference learned that a UM Center for Rural Industrial Development is being launched on the outskirts of the capitol city of Maputo, two new churches and a parsonage have been dedicated, and the church's centennial will be celebrated in 1990.

Immunization. Bread for the World is urging U.S. Christians to write to Congress in support of the Child Immunization Act of 1986. The legislation, introduced late last year, would provide \$50 million in funds for support of worldwide child immunization programs against polio, diphtheria, whooping cough, measles, tetanus and tuberculosis. Arthur Simon, executive director of the organization, pointed out that measles alone causes some two million deaths each year in less developed nations. Efforts are being made by UNICEF, the World Health Organization and other organizations to immunize all the world's children by 1990.

House of Lords. A Conservative member of the British House of Lords has introduced a private bill to reduce the number of bishops of the Church of England in that body by half and replace them by representatives of other religious bodies. Included would be five Roman Catholic bishops or archbishops, the moderator of the Church of Scotland, the chairman of the Methodist Conference, and the chief rabbi.

South Africa. An intensive search is underway to find a new general secretary of the South African Council of Churches (SACC) before June to replace Beyers Naude, 70, appointed to a temporary two-year term in 1984. The search comes at a time of conflict about the role of the SACC from several quarters--from member churches who accuse it of acting without consultation with them, from a white conservative backlash over "increasing political activities", and from the Black Ecumenical Church Leaders Consultation over "white control" of administration and finances. BECLC has been critical of both white and black church leaders, such as Naude, Bishop Desmond Tutu, Lutheran Bishop Manas Buthelezi, and Roman Catholic Archbishop Dennis Hurley. The new general secretary, it is thought, will certainly be a black church leader or theologian.

Study Commissions. Three separate groups are moving ahead in new attempts to formulate UM beliefs before the 1988 General Conference. One group, set up by the 1984 General Conference, is rewriting the statement of doctrine now appearing in the Book of Discipline. Its emphasis on pluralism has been heavily criticized by members of the Good News movement. A first draft of about 10,000 words has been prepared and submitted to the group, headed by Bishop Earl G. Hunt, Jr. After comments, a second draft will be submitted in October. The Commission on the Mission of the Church has received a 24-page paper from its writing team headed by the Rev. R. Sheldon Duecker of Muncie, Ind., and will seek more grass roots feedback before its next meeting in November...Meantime, the General Board of Global Ministries at its April meeting received findings from the series of consultations it has held in the U.S. and around the

world and will use them to begin preparing a first draft of a theology of mission statement for its fall meeting, with adoption scheduled for the Spring of 1987.

Vatican. The Vatican has recently made news with a series of ecumenical and interfaith meetings and a conciliatory document on liberation theology. Pope John Paul II attended a service at the Jewish synagogue in Rome, believed to be the first by a reigning pope, and strongly condemned anti-semitism...He also recently held a meeting with World Council of Churches general secretary Emilio Castro on such topics as Christian unity, peace, racism, joint theological studies, and working relationships, followed by meetings between WCC staff and members of the Vatican secretariats...A paper, thought to be written in large part by John Paul himself, has given a more positive evaluation of liberation theology than one issued previously. The document stresses the spiritual aspects of liberation and warns against violence.

Congregational Development. The GBGM National Division and the United Methodist Development Fund have approved loans and grants for congregational development totaling more than \$5 million and the Division has funded 64 ethnic minority local church projects totaling \$1 million.

Global Gathering. South African Anglican Archbishop Desmond Tutu and British Methodist Colin Morris, who heads religious broadcasting for the British Broadcasting Corporation, will be among the speakers at the UM Mission Convocation March 12-15, 1987, in Louisville, Ky.



MILITARY FIX OR FIXATION?

At the beginning of May, the Council of Bishops of The United Methodist Church is scheduled to vote on the draft of a pastoral letter on world peace, entitled *In Defense of Creation: The Nuclear Crisis and a Just Peace*. If adopted, the letter and its accompanying foundation document are to become the texts for wide discussion throughout the church and the society on the subject of nuclear arms and peace.

Such discussion will not be easy. To put it bluntly, we have a government which seems to have become obsessed with the idea that military power is the solution to all problems.

The bombing of Libya is the latest example of this. International terrorism is a particularly repellent form of violence and one that is hard to eliminate.

The pentup rage and frustration such terrorism causes has its own explosive force. What is wrong, then, with attacking a regime known to be the sponsor of terrorists?

Almost everything. To begin with, who is the terrorist now? On a moral scale, who would want to choose between an American infant blown out of an airliner and a Libyan infant killed in her bed? We may point out that a terrorist means to kill civilians and we do not, but both children are equally dead.

Again, violence begets violence. It is surely the goal of any responsible state to move conflict out of the realm of violence and into the more rational world of politics. It is the argument of the terrorist that his or her actions are necessary because all other avenues are closed. Do we wish to reinforce such justifications?

Does this mean that nothing can be done? Certainly not. We have done a lot of muttering at

our allies over their failure to agree on a strategy against terrorism but we have not yet produced in an open forum the clinching evidence that we claim to have that Colonel Quaddafi is behind all these international atrocities. It is more likely that the causes and their backers are more diverse. Let us not forget that IRA gunmen and bombers get much of their support from the U.S. The chaos of Lebanon is good fishing for a variety of states to support terrorists.

All of this is terrible and not to be condoned. So much the more reason that the U.S. should itself avoid the bomb and the gun. Even if we succeed in getting rid of Quaddafi, the record of rulers installed in U.S.-backed coups is not an encouraging one.

The Libya bombing would be disquieting enough if it were an isolated case. Alas, it is not. At the same time, the administration is pushing hard for military aid to the Nicaraguan contras and will probably succeed in spite of polls showing wide spread opposition among the American people.

Throughout history, the record of nations whose preeminence is based only on military might is consistent and bleak. They may perish sooner or slightly later, but they do perish and their mourners are few.

CLEANING HOUSE

On the threshold of the tenth anniversary of the student riots that shook the black South African township of Soweto on June 16, 1976 (see *Soweto Remembered*, page 34), the government of South Africa has decided not to enforce the pass laws that have attempted to control the movement of blacks ever since they were imposed on slaves in the Cape in 1760.

The pass laws, among the most controversial and hated pil-

lars of apartheid, have created some of the most wretched slums in the world and caused the arrest of more than an estimated 18 million blacks for violations in the last 70 years. According to Amnesty International, 238,000 blacks were arrested in 1984.

The rescinding of pass-law control is a more serious attempt to defuse anti-apartheid protests than anything else the government has found the courage, or the good sense, to do.

It is uncertain what this latest action will mean. Does it mean the government at last is willing to dismember apartheid? Hardly. Does it mean that this reform, which could have come much earlier, might break the cycle of violence that has seen more than 1,450 people die in the last 26 months? Highly unlikely.

We do know what it doesn't mean, however, for the Government has made it plain that blacks will still be prohibited from living in white areas and that residential areas will remain segregated on the basis of race.

Meanwhile, it is clear that this latest "reform" would not have come about without the political and economic pressures that are being increasingly applied both internally and externally, and by the rising tide of violence between South African blacks and whites. It is evident as well that the violence that now grips South Africa would be lessened immeasurably if those who profess support for justice in South Africa would tighten the economic and political screws.

Now is the time for U.S. companies in South Africa to take an unequivocal stance against apartheid.

The churches could do more as well. We have no moral right to demand of others what our church is unwilling to do itself. Thus it is time for all agencies of The United Methodist Church to consider divesting themselves of all investments in companies doing business in South Africa if apartheid is not dismantled by year's end. Clearly, no Christian related to The United Methodist Church would want to receive a single dollar knowingly tainted with the blood of those seeking justice in South Africa or any other country.

Philadelphia's 'Dignity Shelter'

The beat-up 1977 Caprice Classic rounds a corner in Philadelphia's Center City and comes to a stop, and a middle-aged, six-foot-five black man leans out the window, his attention fixed on a homeless woman standing nearby.

"Look at them," he says. "There's something wrong when men and women and children are living in the streets and people aren't outraged."

William "Chris" Sprowal played on the streets of Philadelphia as a child. As an adult, wandering without a home or job, he slept in abandoned buildings, picked berries for pocket money, knows every soup kitchen, employment agency and shelter in the city, and practically every homeless person as well.

Out of that experience he has become one of the country's leading advocates for homeless people's rights. He and his followers have bathed in pristine business district fountains to demonstrate the need for public showers; conducted sit-ins at the offices of the mayor, health commissioner and the president of Temple University; been arrested for staging protests at an employment agency that Sprowal said was charging the poor exorbitant fees.

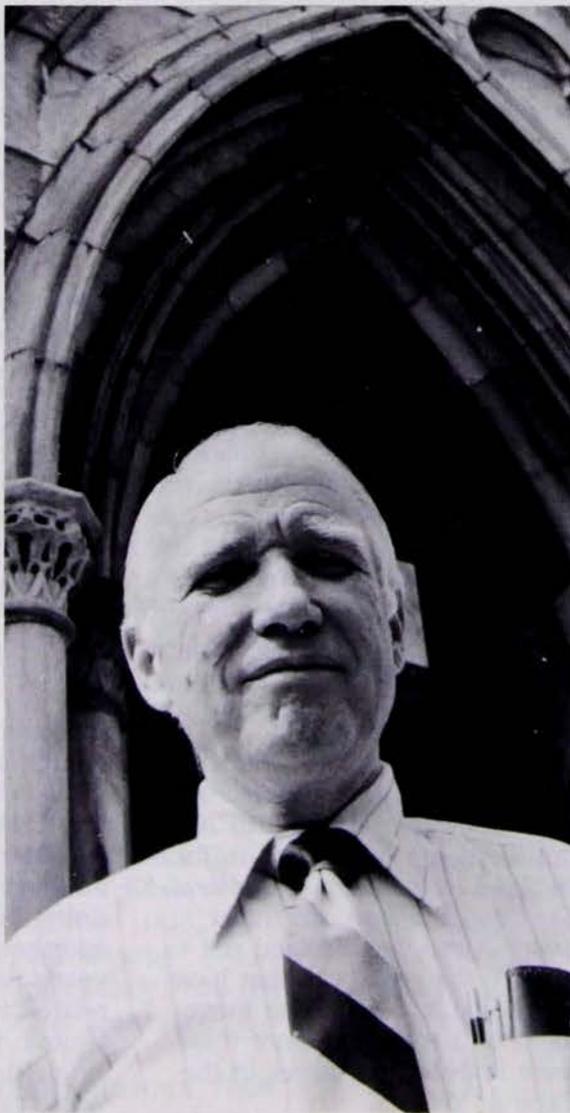
The group also monitors the city's homeless services: it has won several suits against the city which permit the homeless to vote, to apply for welfare benefits and food stamps and to receive shelter and support services.

Something of a Public Figure

In the course of all this Sprowal has become something of public figure. Followers have called him a "second Moses," city officials have branded him an extremist, but all agree that he is a gifted organizer,

With help from
United Methodist churches,
a grass roots campaign
leads to a shelter
for the homeless.

by David Davis



William Cherry: Looking for a way to unite the inner city.

an inspiring public speaker, and an effective fundraiser.

"Chris Sprowal is one of those rare people who has a vision and can generate support for it by the compelling nature of his personality," says the Rev. William T. Cherry of the Arch Street United Methodist Church.

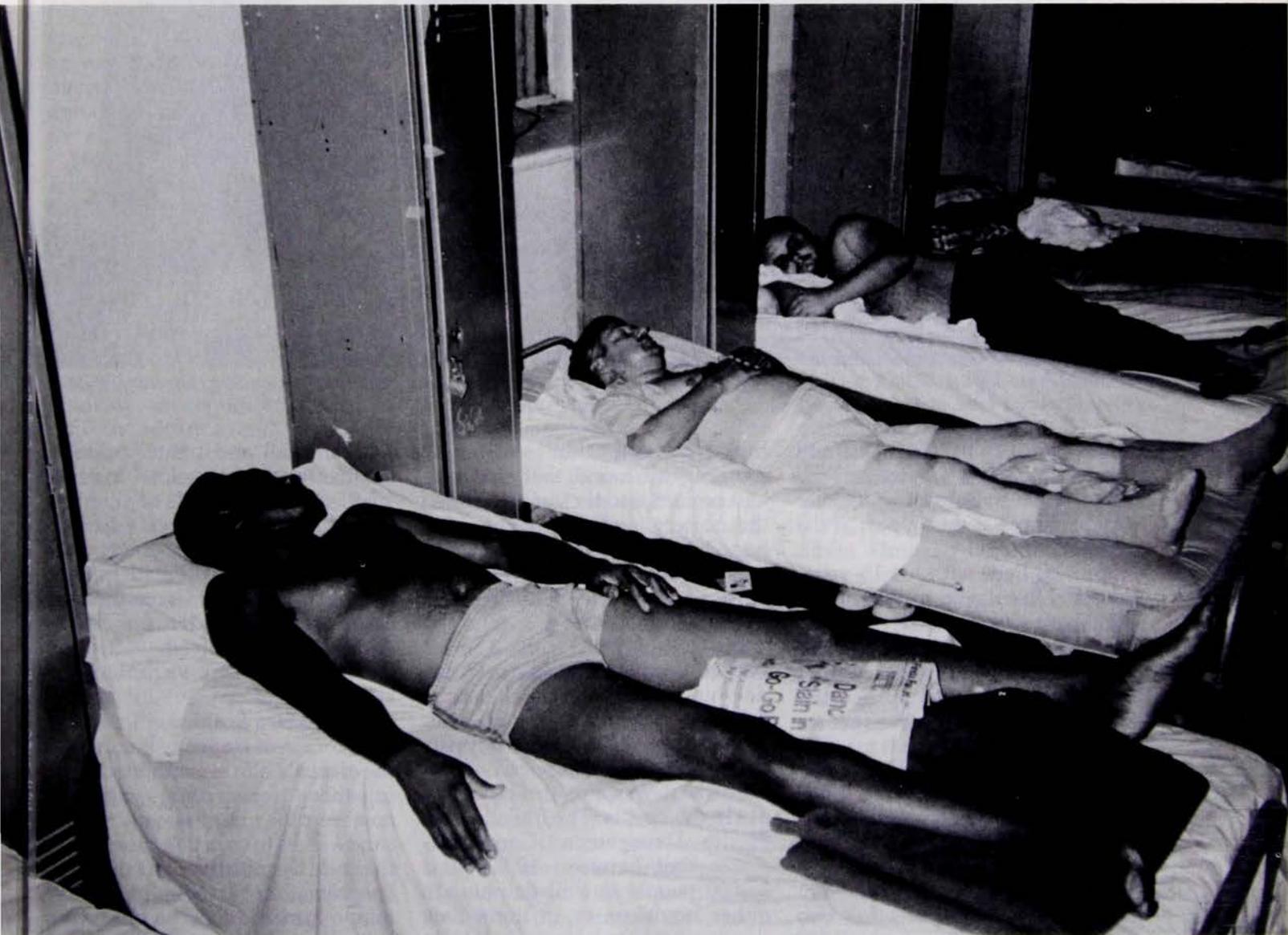
Dean Schneider, pastor at the Asbury United Methodist Church, says "Chris has broken through the myths that our society has about homeless people as being all insane or alcoholics or incompetents." His group has shown us that "there are capable people who are homeless for economic and societal reasons, as opposed to merely personal."

It was the religious community, including these pastors and Eastern Pennsylvania Conference Bishop F. Herbert Skeete, that first supported Sprowal. They continue to aid him today. The United Methodist Metro Ministries provides the building that houses his 50-bed "Dignity" Shelter, a three-way partnership between Dignity, Arch Street United Methodist Church, and Sprowal's committee. United Methodists have helped with program administration—they have set up counseling programs, conducted Sunday services at the shelter, and donated hundreds of bags of clothing and boxes of food.

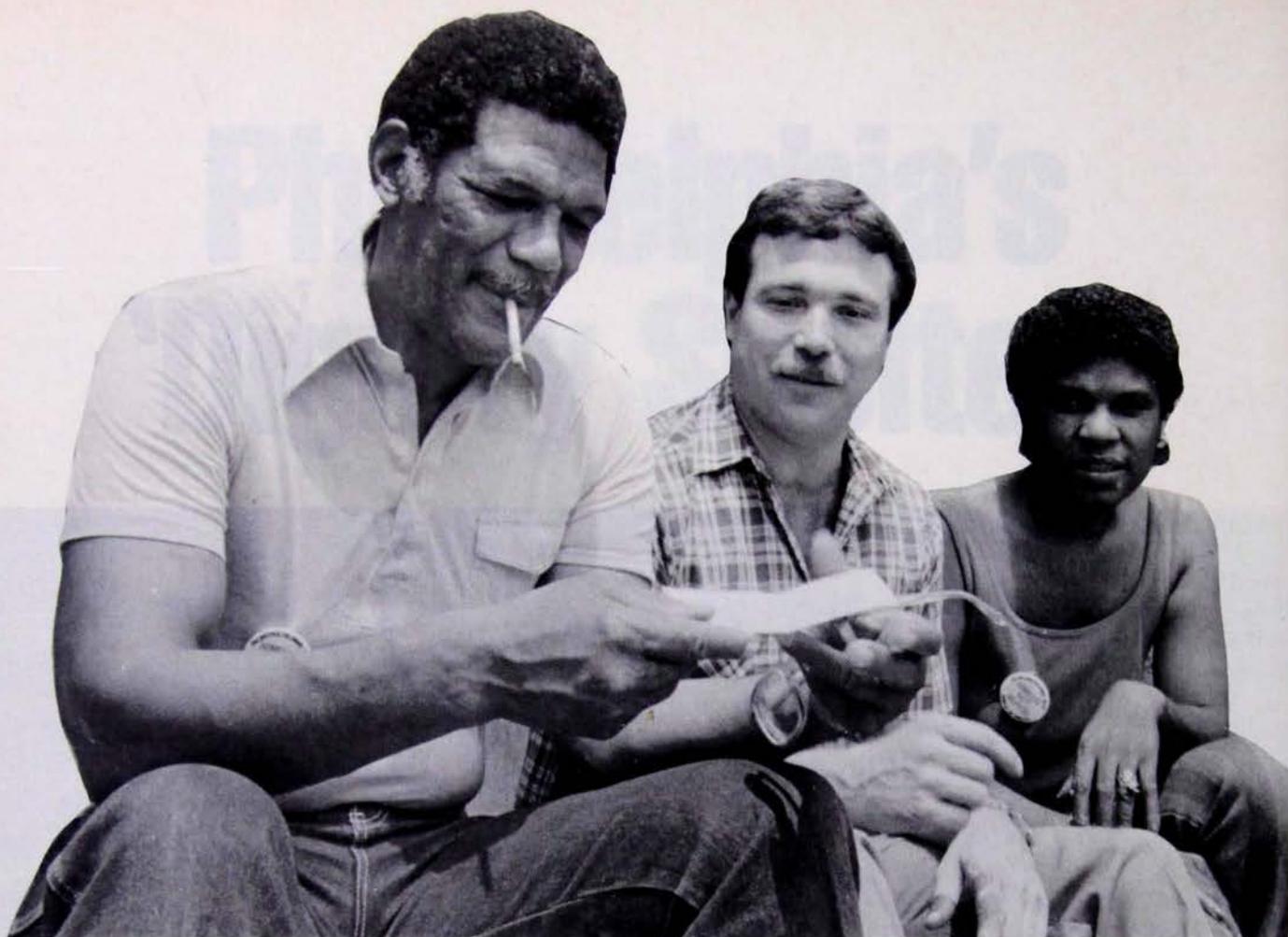
Homeless People Must Speak

Sprowal and a group of cohorts operate perhaps the only shelter in the nation staffed exclusively by street people. They have also begun a grassroots campaign to recruit and train homeless activists.

"Homeless people must speak for themselves," Sprowal says. "We cannot survive by having



Spring Garden UMC houses Dignity Shelter. The majority of those in city's shelters are black, male, under 40, and homeless for economic reasons.



Acknowledges plight: Sprowal (left) on steps of shelter with a union official and co-worker, admits shelter is only a temporary solution. "We can't be on a treadmill just keeping pace," he says.

people hold us by the hand and lead us through the system for the rest of our lives. I'm saying, 'Get up off your knees and be a part of the solution.' "

Sprowal lives with his 15-year-old son Malcolm in a dilapidated eight-bedroom house overlooking the toll booths of the Ben Franklin Bridge in Camden, New Jersey. The house is one of two properties being renovated as low-income housing for the homeless.

Sprowal is hard-working, intelligent, and college-educated. His involvement with street life and street people can be traced to January of 1983, when he had been living a rather prosperous if uneventful life with a wife, two children, two cars and a \$65,000 suburban Louisiana home. But that winter his business failed, and with it his marriage. Sprowal decided to get out, to start over. He moved to New York City.

Eleven Months As an Outcast

But he couldn't find a job, and as money ran out he began living from friend to friend. Soon he was living in shelters, and driving his Chevy at night as a cab to survive.

But even that didn't last. One morning he found that someone had broken into the car and stolen the battery and his clothes. He hoped to repair the car, but his hopes grew dimmer as vandals stripped it nightly, reducing it at last to a useless heap.

In April of 1983, with \$3 in his pocket, Sprowal returned to Philadelphia a beaten man. Relatives refused to take him in, he said. Thus began his 11-month odyssey as an outcast from society.

Sprowal was not the only one out in the streets. The Philadelphia Health Management Corp. estimates that between 10,000 and 13,000 people in Philadelphia are either homeless or in immediate danger of becoming so, largely because of poverty and joblessness. A smaller number are skid row alcoholics and deinstitutionalized mental patients.

"If you don't have a strong will to survive, the streets will drive you insane," says Leona Smith, 39, director of Dignity Shelter and one of Sprowal's fellow activists. Smith had been homeless herself at the age of 15, after a family breakup forced her out of the house.

In the fall and winter of 1983, temperatures fell below freezing on 91 days. Thousands of people—including Chris Sprowal—had no place to go. Many of them were among the 30,000 Philadelphians who had lost their General Assistance benefits under the state's 1982 Welfare Reform Act, and others had fallen victim to the recent recession.

Sister Mary Scullion, director of the Women of Hope Shelter, recalls the despair she encountered during those frozen days, when she combed the city streets, using sandwiches to coax people in out of the cold. Despite the city's rhetoric, she says, "the fact was that many, many hundreds of people were being denied shelter and living and dying on our city's streets."

This was the year Scullion met Sprowal. "He was a broken man," she says. "He looked like just another homeless person, tired, old and beaten."

Sprowal spent long hours in Philadelphia libraries, courtrooms and hospital lobbies, keeping warm and out of sight. Some days he rode the 5:00 a.m. buses to pick blueberries, peaches and apples in

Washington estimates that 350,000 people live on America's streets. Others say the homeless number is closer to 3 million.

New Jersey. Other days he went to one of the downtown employment agencies, looking for a job. And on many other days he simply wandered the streets of the city, hoping for a miracle, trying to stay alive.

He struggled to get back on his feet several times, but always failed. Once, he says, he tried to rent a room at a boarding house. It had been advertised at \$35 a week, and for two weeks Sprowal worked 10 to 12 hours a day out on the farms, going without lunch and cigarettes. He finally saved \$76. But when he went to see the landlady, she requested two weeks rent in advance and a security deposit—\$105 total.

Later he learned that this was common in Philadelphia where the Housing Authority's waiting list was 12,000 names long, and new applicants had a 2-10-year wait. Nation-wide, between 1970 and 1980 the number of units at rents below \$175 fell from 17.9 million to 6.4 million.

One fall evening in 1983, Chris Sprowal got thrown out of the city-run Drop-In Center, where hundreds of homeless people fought over 50 basement chairs to sit up in all night. The event changed his life.

Sprowal was sitting in his chair one night next to a mentally ill woman. She could not keep still, and began walking around. The counselors ordered her to stop it. When she didn't, Sprowal says, "they threw her out."

"All that night and the next day I kept thinking, 'You're nothing. You've come to the point where you won't say something when you see terrible things happen.'"

The next night he argued with the man who had tossed the woman out. Officials told Sprowal never to come back.

Organizing the Homeless

"It was from that very moment, when I went out that door and down those steps, that I started talking to homeless people about organizing. That changed me. It gave me the energy for the first time to say, 'We don't have to take this just because we're homeless.'"

Sprowal asked to meet with supervisors to talk about the Drop-In Center's treatment of residents. When nothing came of that, he says, he decided to organize. At first, many of the street people thought Sprowal was crazy.

The group took a name, "The Committee For Dignity and Fairness For the Homeless," and its members had several demands: they wanted better living conditions and to be treated with respect. They asked that the Center be run on a first-come, first-serve basis, that showers be installed, that they not be verbally abused, and that women residents be protected from molestation.

The Center refused to acknowledge the problems, Sprowal says, so in November he decided to hold a one-day demonstration in front of the facility. He enlisted the help of private shelter operators, and religious and community leaders. This enraged officials, Sprowal says, and they cut off services to the homeless people joining him. They also threatened legal action against anyone who planned to take part.

Ann Mosley, who worked for the Drop-In Center in 1983 and has since become its director, says she does not recall the events described by Sprowal. She also disputes the allegation that problems existed at the shelter in 1983.

Richard Melaragni of Adult Services, the city agency that oversees

the Center, says he remembers the dispute, but that Sprowal's demands were based on "exaggerated" and, in some cases, false allegations.

Sister Mary Scullion took part in that first demonstration. "When powerless people try to raise issues, it's very easy to dismiss them," she says. "That day I learned that it takes a lot of courage for powerless people to stand up."

United Methodists Help

Three months later, using a \$23,000 federal grant and \$20,000 in donations, Sprowal and two homeless companions founded the Dignity Shelter in the Spring Garden United Methodist Church, then occupied by a small congregation.

William Cherry of the Arch Street United Methodist Church helped found the shelter after one of the destitute men asked for use of his church for a Christmas dinner for street people. The man told Mr. Cherry that the group had planned to have supper outside, across the street from his church on the city hall plaza, but the bitter cold prevented it.

Not only did Cherry let them use the kitchen, but that same night Cherry's congregation helped serve 250 street people a full Christmas dinner; it was a turning point for the congregation, as well as Sprowal and his homeless friends.

Cherry had been looking for a way to unite the inner city, multi-racial congregation in an outreach program that would benefit the neighborhood. With the help of these destitute people, he found it. They, on the other hand, had been looking for a permanent home, and Cherry decided to return the favor.

The next day he began searching for a building that could house a

Homeless people
are organizing
to demand jobs,
affordable housing
and education

shelter run by Sprowal and his homeless friends. He approached the United Methodist Metro Ministries on the group's behalf, and it offered them use of the Spring Garden United Methodist Church, located in a rapidly gentrifying neighborhood of Hispanics, blacks, white professionals and college students.

"There was no other denomination that was willing to give up a church for a shelter and say, 'It's yours.' And there are a lot of empty churches in this city," says Steve Gold, attorney for Sprowal's Committee.

A short time after the United Methodist Church aided Sprowal in founding the shelter, it became involved in a battle to keep it from being shuttered. Many of the

neighbors had difficulty adjusting to the church's new use. Just after the shelter opened, the Spring Garden Civic Association, representing a group of about 50 residents, petitioned the zoning board to have it closed. The Association charged that Dignity's denizens were unruly, unsupervised and, at times, criminal.

Not so, testified Cherry at the hearing that followed. Furthermore, Cherry, under the direction of Bishop Skeete, told the zoning board that the United Methodist Church wholeheartedly supported the homeless committee and its activities. That support made the difference, according to Gold. The board ruled that the shelter would remain open.

Today, the homeless staffers at Dignity turn no one away, even if it means defying the legal ceiling of 40 residents a night. Dignity's residents are typical of those in shelters throughout Philadelphia: the vast majority are black, male, under 40 years of age and homeless for economic reasons, but there is also a large "skid row" population and a significant number of single women and families.

Beyond a Temporary Solution

While Sprowal takes pride in Dignity Shelter, he acknowledges that it is only a temporary solution.

"I want to get out of the shelter business entirely," he says. "The fact is that we put money into shelters, but what happens after that? We can't be on a treadmill just keeping pace. We must move forward."

For Sprowal, this means new jobs, affordable housing and education. These things, he says, will only come when homeless people organize and demand them.

One year after he moved into his

new home, Chris Sprowal found himself back in the streets, but this time by choice. Using Dignity as a "launching pad," he once again lived in shelters, ate in soup kitchens and slept in abandoned buildings, signing people up for his new union, The Philadelphia/Delaware Valley Union of the Homeless. Sprowal recruited nearly 5,000 street people, each of whom was required to pay \$1.00 in dues and register to vote.

Homeless members campaigned last March for union positions, and in early April nearly 2,000 street people voted in the election for union officers. A convention of the homeless followed, on April 10, 1985, at the Spring Garden Church. Not surprisingly, they elected Sprowal president.

So now Sprowal is a union official. He wears a suit and drives a leased car. He works 18-hour days, meeting with union officers, foundation members, city officials and church supporters, writing proposals and mapping strategy.

He travels, too, when he can spare the time, planning protests and recruiting leaders from the ranks of the homeless in other cities. One of his hopes is that the movement he began in Philadelphia can spread across the nation. In one week, he managed to visit New York City, Washington and Baltimore.

"Homeless people are the sleeping giant," he says. "It's in the city's best interest for us not to be outside society. You either pay it now or pay it down the road in the form of shelters, foodbanks, welfare and an uncontrollable group of people who have nothing to lose." □

David Davis is a free-lance writer based in Pittsburgh, Pa.

Philadelphia Statistics Hotly Disputed

The plight of street people has grabbed national attention, and Philadelphia has been the center of much of the action.

Philadelphia's homeless population is the 11th largest in the United States, after New York City, Los Angeles, Chicago, Baltimore, San Francisco, Washington, D.C., Houston, Miami, and Boston.

Nation-wide, the U.S. Department of Housing and Urban Development (HUD) estimates that 350,000 people live on America's streets. Others say that number is closer to 3 million.

Sixty-six percent of our nation's homeless destitute are single men, 13 percent are single women, and 21 percent are family members.

The Methodist Church in Brazil

*Living Out Liberation Theology in a
new Plan For Life and Mission*

by James and JoAnn Goodwin

The Methodist Church in Brazil is going through an exciting time. At our last General Conference we adopted a document called "Plan for Life and Mission." This was to set guidelines for making our church more service oriented, getting it out of its four walls and making the church an instrument for a proclaiming, liberating and transforming ministry. But even in Brazil, this has caused many people to raise eyebrows at the involvement of the church in "liberation theology."

While in the U.S. on home assignment, we found that one of the topics most under discussion when talking about Latin America was liberation theology. Definitions of this phrase are as diverse as the groups that express them. Everyone understands liberation theology from a different perspective, but most of the people with whom we talked in the U.S. relate it in some way to Marxism, and are sure that this is the motivating force in Latin America behind liberation theology.

We had many inquiries about the position of the Methodist Church in Brazil. So I (James) began to think more about the question, "what is liberation theology from the perspective of the Methodist Church in Brazil?" And I have tried to organize an answer to the question.

I recently read an article by John Deschner of the Perkins School of Theology, entitled "Peace, Justice and the 21st Century", in which he made this observation: "In the 1820's the Methodist Church faced the controversy over slavery. Debate became so bitter that the General Conference finally ruled it off limits for the agenda. They tried to have peace without controversy,

that meant peace without justice, and it was a disastrous mistake, one we must not repeat."

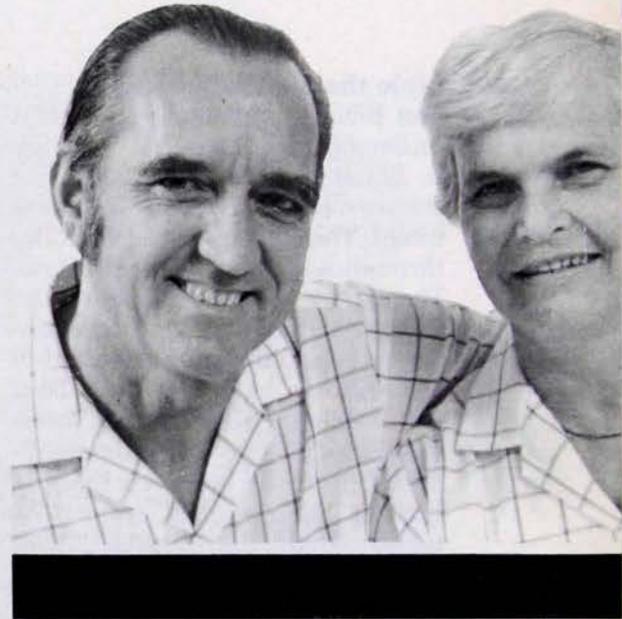
No Peace Without Justice

Many of the concerns that are felt in the world today fall into this category. To discuss them, to search for solutions, invites controversy. There are those in high places of leadership who even today feel that controversy must be avoided at all cost. But there are also those of us who strongly believe that there can be no peace without justice.

It is evident around the world that the early missionaries were successful in their task. The proclamation of the Gospel has been heard and listened to, the planting of the seed has been successful, and now we are faced with a different kind of challenge. This is to take more seriously the fact that we are sent to teach and to learn in a true partnership situation and to be able to sincerely say, "thanks be to God for autonomous churches growing up."

One part of this growing up is that these churches are developing their own leadership but another important part is that they are also developing their own theology, their own definition of what it is to be a Christian. To understand liberation theology, we must keep these two changes in mind and try to understand those who are living out their Christianity in situations completely different from the North American scene. I would like to try to explain to you how the Methodist Church in Brazil is living out liberation theology.

First, we must remember that our perspective on things depends on where we are in relation to what we are trying to see.



The proclamation of the Gospel has been heard and listened to, the planting of the seed has been successful, and now we are faced with a different kind of challenge.

Brazil is the tenth largest world economy, but it is the 40th country in the world in quality of life.

Bible the Starting Point

The Bible is the starting point in understanding liberation theology in Brazil. From what perspective do we read and understand the Bible? This has changed radically throughout history as we all know. Throughout most of its history, the Roman Catholic Church has considered the Bible to be the word of the Church to the world about God. With the advent of the Protestant Reformation, the understanding of the Bible has been that the Bible is the Word of God to the world about the Church. After Vatican II and the development of a different theology from the third world from both Roman Catholics and Protestants, we began to understand the Bible as being the Word of God to the Church about the world. You need to read these three statements carefully to see more than just a play on words, for they really do express some profound changes that have come about in our understanding of the Bible and how we live out our Christianity.

Since we believe that the Bible is the Word of God to the Church about the world, we understand it as being God's command to His church to be doing something about His world. We must reread the Exodus story and pay special attention to what God said to Moses: "I have seen the affliction of my people, I have heard their cry, I know their suffering . . . Go, set my people free, and I will be with you."

In Luke 4:18-19, we read "The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of the sight to the blind, to set free the oppressed and announce that the time has

come when the Lord will save his people."

This is our sending out and our anointing. In 2 Corinthians 5:19-20, He gives us our message: "That God was in Christ, reconciling the world unto himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ . . ."

We must have a clear understanding of the word of God and since we believe that the Bible is the Word of God to us, His Church, about the world, we must also know and understand this world as it is today in order to know how we can communicate this message of God.

Citizens of Two Worlds

As missionaries at work in Brazil, we are citizens of two worlds. We are North Americans by birth and Brazilian by God's calling. In order to share our learnings we need to know both these worlds, what is common to both and what is different. We need to know how these two worlds relate to each other. Why do we call them "first world" and "third world"? What is the Word of God to the Church about the world that includes so many worlds?

In getting to know our world better, we cannot overlook the fact that poverty, even in the U.S., is increasing. The Census Bureau announced in August 1984 that the number of Americans living below the poverty line had increased by over 9 million, or 35 percent, in just four years from 1979 to 1983. More than one of every seven Americans is now poor. In addition, new Census data issued in August 1984 show that the income gap between the top and the bottom of U.S. society is now wider than at any

time since the Census Bureau began collecting this data in 1947.

Being a citizen of two worlds, I must also know and understand Brazil. The picture is not a pretty one. In fact the Government Census Department published its report under the title "The numbers of the crisis." Brazil is the tenth largest world economy, but it is the 40th country in the world in quality of life. In the north of the country, 250 children die out of every 1,000 born. The conditions in which our people live are creating a subhuman race. In Sao Paulo, the child mortality rate was 63.66% in 1984. In 94 percent of the cases, the cause of death is starvation. The statistics show that 12 million children die from undernourishment each year, that is, one child every minute and 42 seconds. There are 20 million illiterate, 20 million abandoned children, 9 million children ages 7-14 without schools, 5 million unemployed and 40 percent of the working population receive about \$60 per month.

Living Out the Gospel

Against this background is it not clear and understandable that the living out of the Gospel must speak to this situation? And even against this dark picture, we are called to remember that God created the world and it was good. His creation is good. What must we do to restore the goodness of this world that has been left in our keeping? God was in Christ reconciling the world unto Himself and has committed unto us the word of reconciliation.

Getting to know our world can be a very discouraging experience. But it is not where we are but where God is calling us to be that is important. God is calling us to "set my people free." This "freeing"

can take many forms depending on what form the oppression has taken. It might be from witchcraft, alcohol, drugs, unemployment, lack of schools, subhuman working conditions. If we really take the Bible seriously, if we really believe it to be God's message to us about and for His world, then liberation theology is not a "Marxist theory of revolution" but a living out of the Gospel to free people from whatever form of oppression is enslaving them. It is basically a call to the Church to stop being a "housekeeping or "maintenance" organization and become a servant church. It is to look outward and not inward. It is getting out of four walls and being the church in the world. "Mission happens when the Church gets out of itself, involves itself with the community, and becomes an instrument of the newness of the Kingdom of God" (Plan for Life and Mission of the Church). It is rediscovering our heritage and the central theme of Wesley's teaching: the balance between acts of piety and acts of mercy. It is coming to the realization that we do not have the right to hold on to the hand of God (acts of piety) without extending a hand to others.

Facing In or Facing Out?

Let me close by sharing with you an experience that symbolizes the change that is taking place. Last year, Central Methodist Church in Juiz de Fora celebrated its centennial. As part of the great celebration, it was planned that on Sunday morning between the worship service and Sunday school everyone would form a circle around the church building and sing a special hymn written for the occasion. Just before this, Debora Delage, a young university student, rushed



up to n
let this happen? We are trying to change the mentality of the people, we want to follow the Plan for the Life and Mission of the Church." Somewhat taken aback, I asked "What am I doing?" And she replied, "you are forming a circle around the church, wrapping it up, looking in." So we turned it around, making our circle with our backs to the building, and our faces turned outward to the community of Juiz de Fora. We sang and prayed that we would be the

only receives the
word of God but also carries it in servanthood to the world around us.

This is the new church in Brazil. We have heard the cry of the suffering people and, under the guidance of the Holy Spirit, we answer. We can no longer be a housekeeping church; we must be a servant church. □

James and JoAnn Goodwin are World Program Division missionaries serving in Brazil.

Portugal's 'Invisible' Refugees

Nelson A. Navarro

*Driven by war
and famine,
African refugees
find themselves
strangers in
an uncaring land.*

A touch of irony marks Vale de Jamor's otherwise postcard-pretty location in the affluent southern outskirts of Lisbon, the historic and beautiful capital city of Portugal. As its name suggests, the small valley community sits on a verdant slope, gently shaded by towering eucalyptus trees and evergreens.

Few Portuguese, however, know of Vale de Jamor. In fact, there are no road signs to mark its presence along the busy expressway to Estoril, the fabled playland of exiled European royalty.

The omission is not entirely unintended. And the reason may be that Vale de Jamor is one of those places that are not supposed to exist in today's Portugal: it is a refugee camp of Angolans, Mozambicans, and other Africans who, through no fault of theirs, constitute unpleasant reminders of Portugal's lost empire.

A more plausible explanation, according to some observers, is that the emergence of the refugee problem comes at a time of serious political and economic difficulties in Portugal itself.

Whatever the reasons for the "invisibility" of Portugal's refugee population, the fact is that Vale de Jamor exists and there are some 3,000 people who live there on abandoned government land within hailing distance of Lisbon's mammoth National Football Stadium. Mostly women and young children, they dwell in dilapidated huts under the most incredibly wretched conditions. An average household of five ekes out no more than \$50 a month by taking on odd jobs like domestic work, singing in public places, and begging.

For all their visible miseries, the residents of Vale de Jamor represent a mere fraction of the estimat-

ed 50,000 to 100,000 African refugees who have streamed into Portugal in the last 10 years. With no more than 200 persons officially acknowledged as refugees, most of them receive no public help and very little private assistance. They carry no identity papers. They do not appear in government statistics. In short, they are non-persons who have little choice but to live anonymous lives in the ramshackle slums that ring Lisbon, Porto, Figuera da Foz and other major cities of Portugal.

Ten years ago, the Portuguese lost the African remnants of a once-mighty 16th century empire, triggering a massive flow of "ritornados" or white colonists back to the mother country. As Angola, Mozambique and the other African colonies were plunged first into heady nationhood, followed by the imposition of Marxist governments, a second flood of refugees, this time mostly black, started streaming into Portugal. In the past decade, as many as half a million "ritornados" and refugees must have entered Portugal, a small country with a population of less than 10 million people.

Strangers in an Uncaring Land

"We are supposed to be strangers," says Carlos Lagas, a 37-year-old former veterinarian from Andulo, Angola, with a philosophical shrug. "We aren't supposed to have jobs."

Ybrahim Mamadu, a Guinea-Bissau citizen and father of two who once worked as an interpreter in French for Gulf Oil in Africa, is in even more desperate straits. Jobless for the past seven years, he spends his day going from office to office, only to be turned away as yet another refugee with no documents.

Compared to these Vale de Jamor residents, Manuel Tavares of Quinta Grande, another refugee colony next to Lisbon International Airport, appears to be much better off. As a retired colonial bureaucrat from Luanda, Angola, he draws retirement benefits of about \$200 a month from the government. However, the genial 65-year-old man supports a total of 10 children, grandchildren and relatives.

While most refugees profess lack of interest in the politics of their homeland, a good number of them are clearly opposed to the Marxist regimes and support Angola's UNITA guerrillas headed by Jonas Savimbi. Some are political refugees who fear persecution, if not outright execution, if they are forced to return to their countries.

Politics Long Arm

"Here in Portugal," explains Paulo Tjipilica, a young Angolan lawyer, attempting to put a sobering note to the refugee situation, "we are all refugees. Our problem is how to live, how to get a job, not to worry about problems that caused our miseries in the first place."

Driven both by the ongoing guerrilla wars and the famine conditions in their homelands, the black refugees found themselves particularly unwelcome in the face of Portugal's much-shrunken economic resources and continuing political upheavals triggered by the collapse of the old Salazar dictatorial regime. Today, Portugal holds the dubious distinction of being the poorest country in the 12-nation European Economic Community. In addition, its fragile democracy remains unstable, having gone through 16 changes in government in the last 10 years.

"The plight of African refugees," explains the Rev. Ireneu Cunha,



'Our problem is how to live, how to get a job, not to worry about political problems that caused our miseries in the first place.'



The challenge is how to respond

co-president of the Ecumenical Council of Portugal and present head of the Methodist Church of Portugal, "must be seen with the background of problems facing large sectors of the Portuguese community itself."

In blunt terms, he says, there are perhaps as many Portuguese who face exactly the same wretched economic conditions as the African refugees. In the housing field alone, the government has acknowledged the need to build 700,000 new housing units for citizens with substandard or no housing.

"Portugal has had to face this sudden influx of 'ritornados' and refugees at a time of political transition," says the Rev. Mr. Cunha, who heads an ecumenical group that seeks to encourage self-help projects among the refugees. "It has been a tense situation, and it has been difficult to face this human problem for us Portuguese because we are also a small country and we can only do so much."

Awareness of Portugal's general economic distress however provides little relief and no assistance whatsoever for African refugees.

"When we have money, we eat," says Joaquina Correia Victor, 49, of the five years she has lived in Lisbon's Quinta de Pelapa slums as the sole support of five children and one grandchild. "If we have no money, we sleep."

Little to Look Forward to

With no government assistance and with little help from church and charity organizations, the refugees have little to look forward to. In fact, many observers fear, the worst is yet to come for many of them, particularly the growing number of children who are adding to the refugee population.

"In my parish," says Pastor Jose

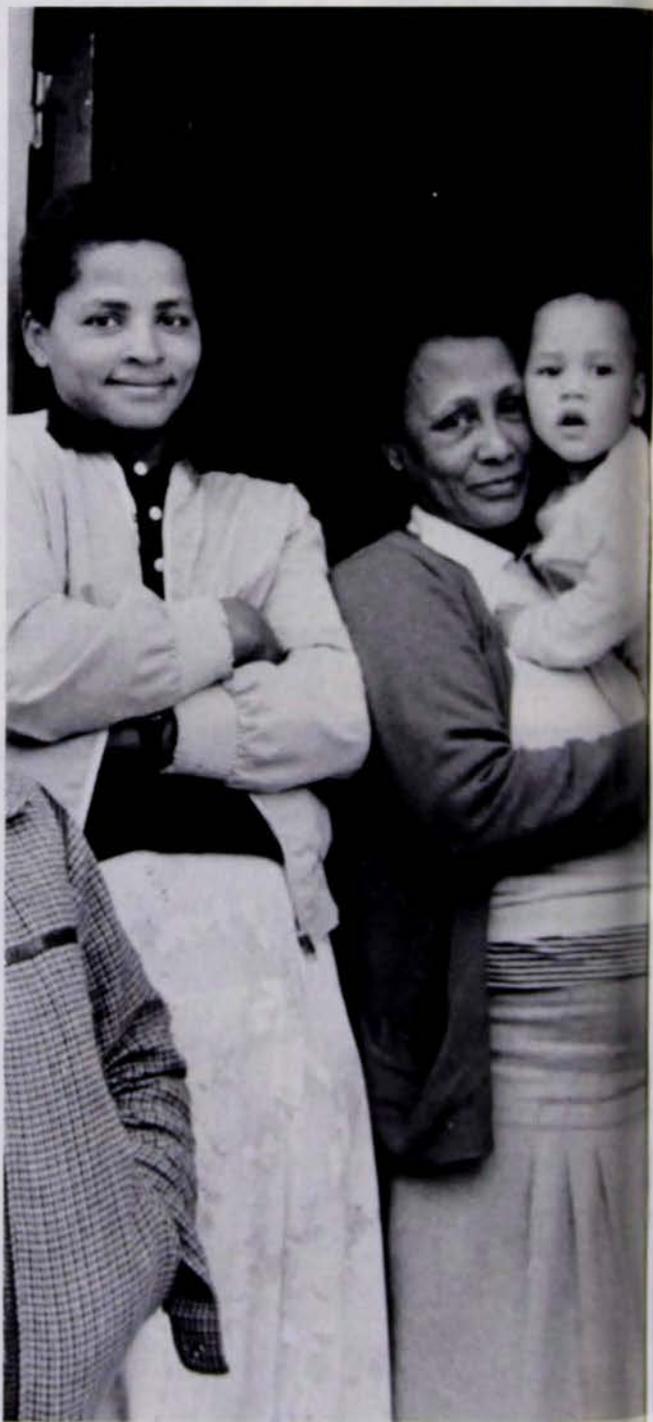
da Silveira Salvador, vice president of the Presbyterian Church of Portugal, "there are children born in Portugal who have no papers. They can go to classes in the primary grades but they are not listed in the books. They will have real problems when they reach secondary schools because they will have to show their legal papers. They are in a 'funny' situation because they are in Portugal but they are not supposed to be here."

Until a few years ago, the 44-year-old pastor worked with the United Nations High Commission on Refugees and with the Portuguese government to provide emergency assistance to the African refugees. He resigned in frustration over what he describes as the UN agency's and the government's "too legalistic" approach to the problem.

"They (the UN and Portugal) limit assistance to those who have official status as refugees," he says, "but it is very difficult, even impossible, to get this status. Most people who arrive in Portugal have no hope of getting this status."

So "ridiculous" is the situation, he adds, that the latest government figures only account for little more than 200 refugees in all of Portugal. Most surveys however show that there are upwards of 50,000 non-recognized refugees in the country today. Providing a particularly sad twist to this statistic is that a lot of the refugees are women with no husbands—widows whose husbands died in the civil wars, women separated from their husbands, women with illegitimate children. Mainly dependent on work as domestic helpers, they can barely feed their children.

Faced with this daunting picture, most observers and leaders of



the refugee community fear the inevitably disastrous results of both Portugal's and the African nations' "benign neglect" policy towards the African refugees. Of particular concern is the growing presence of unemployed refugee youth as well as the general rise in the level of crime, prostitution, drugs, alcoholism, and racism.

"They have been here for 10 years," says Pastor Salvador of the increasingly angry refugee youths, "they have no preparations for getting any job. They have no future."

Without government help and with very little private assistance, what can be done for Portugal's desperate refugees?

Since 1981, this has been a nagging question for many concerned citizens of the predominantly Roman Catholic country, including its tiny Protestant minority represented by the Ecumenical Council of Portugal (ECP). In 1977-81, the council established a \$500,000 emergency assistance fund in behalf of "ritornados" and refugees from Africa. This fund has been largely expended, and apart from local programs run by specific churches, the council has had little to do with the African refugees in recent years.

Before the council is a 1983 proposal from a Lisbon-based refugee group led by United Methodist ministers and church members from Angola that calls for the creation of a Centro de Solidariedade Christa em Portugal (Christian Solidarity Center of Portugal) to serve the residents of Vale de Jamor, Quinta de Pelepa and Quinta Grande, the three largest concentrations of African refugees.

The center calls for an annual budget of \$51,000, most of which will be earmarked for emergency



Pastor Jose da Silveira Salvador

housing assistance, educational materials and the establishment of self-help industrial projects.

Besides appealing to the Ecumenical Council of Portugal, the organizers have approached international church bodies like the World Council of Churches in Geneva and the United Methodist Church in the United States. In May 1985, a delegation of UMC executives and directors visited African refugee camps and conferred with church and philanthropic organizations in Portugal on what the international church community can do in behalf of the refugees. Last December, the ECP held a retreat at Figuera da Foz to discuss possible responses.

"The refugee situation in Portugal," says Dr. Isaac Bivens, the World Program Division's Executive Secretary for Europe and Africa of the UMC, "presents an immediate and urgent challenge to the conscience of the Christian community in Portugal and in the world. They (the refugees) are a



The Rev. Ireneu Cunha

forgotten people. They are the fall-outs of a liberation struggle that many of us supported but upon whom we have turned our backs by ignoring the crisis in their present situation."

Commenting on Dr. Biven's call for international assistance, ECP officials say it couldn't have been more appropriate and timely, given the fact that the Portuguese churches by themselves do not have the financial capability to respond to the refugee problem.

"The Protestant churches of Portugal are very small," says the Rev. Ireneu Cunha of the Methodist Church of Portugal. "They themselves depend on international ecumenical bodies for assistance. They simply have no resources to face the massive problems of the refugees."

Cunha points out that the churches, whose total membership does not exceed 10,000 members, even at the height of the Portuguese crisis in 1977 could only assist about 4,000 families. □

Monument to

The Raines Residence

*Former hotel houses ministry that guides
the mending of broken lives*

by Hope Barnes

An old remodeled hotel in downtown Indianapolis, Indiana, is serving as a temporary home for persons in the process of putting their lives back together.

The 50-room, 6-floor Lucille Raines Residence, named for the wife of the late Bishop Richard C. Raines, stands not only as a monument to the courage and flexibility expended by those who envisioned, implemented and continue to guide this ministry but also to those who find purpose in its outreach.

Inside the tall brick walls of The Raines, as it is commonly referred to by staff and occupants, residents are completing substance abuse programs and treatment for mental health. Other persons are women from work-release programs,

women in crises, and sightless persons involved in mobility training. All apply flexibility while learning to cope.

Evelyn Saffer, executive director, exemplifies another aspect of courage. A Roman Catholic nun for 19 years, Saffer left the religious community in 1966 because she couldn't reconcile her religious calling with her compulsion for alcohol.

Saffer said, "Alcoholism led me through the experiences of illness and wellness. . . I had had 20 years experience as a teacher, administrative experience as a nun, was principal of a school and had been dean of a women's college. Then for two years I was a nobody, living in the street."

But Saffer finally mustered the

courage to admit her problem and sought help. She said through the grace of God and the Salvation Army she was brought back to wellness.

Helping Others in Transition

Now Saffer helps others in transition. She said, "Our job here is to keep these people from giving up—to show them that life isn't over just because the bottom fell out of it once." One of her basic beliefs is the importance for them to learn to accept responsibility for their lives.

The Raines offers support through simple one-to-one conversations in the home, meetings of Alcoholics Anonymous, Narcotics Anonymous and similar groups.

Program coordinator Dorothy Harris (left) and executive director Evelyn Saffer helped found the ministry in 1977.



Courage



Evelyn Saffer and Dorothy Harris, the program coordinator, are both recovering alcoholics, celebrating ten years of continuous sobriety.

Harris said, "We call it recovering. We do not say recovered, for it is a day to day battle, even yet. If I didn't pray, I couldn't do it. I know God intervenes, for he has kept Evelyn and me strong in the eight years we have worked here."

How It All Came About

But let us go back and pick up the history of the Lucille Raines Residence to discover how its story and the one of Evelyn Saffer and Dorothy Harris merged.

Many years ago, The Methodist Church provided interracial and nonsectarian "suitable living quar-

The facility, now a downtown landmark, was converted from a hotel in 1969-70.

[REDACTED]

'In time, the United Methodist Women and the Salvation Army miraculously got together...'

ters within their financial means" for young women just arriving in the larger cities in the United States. They were called Esther Halls, supported by the Woman's Division of Christian Service.

The Esther Hall in Indianapolis was created in 1935 for deaconesses and young working women. From 1940 through 1967, it was a project of the Women's Society of the Indiana Conference.

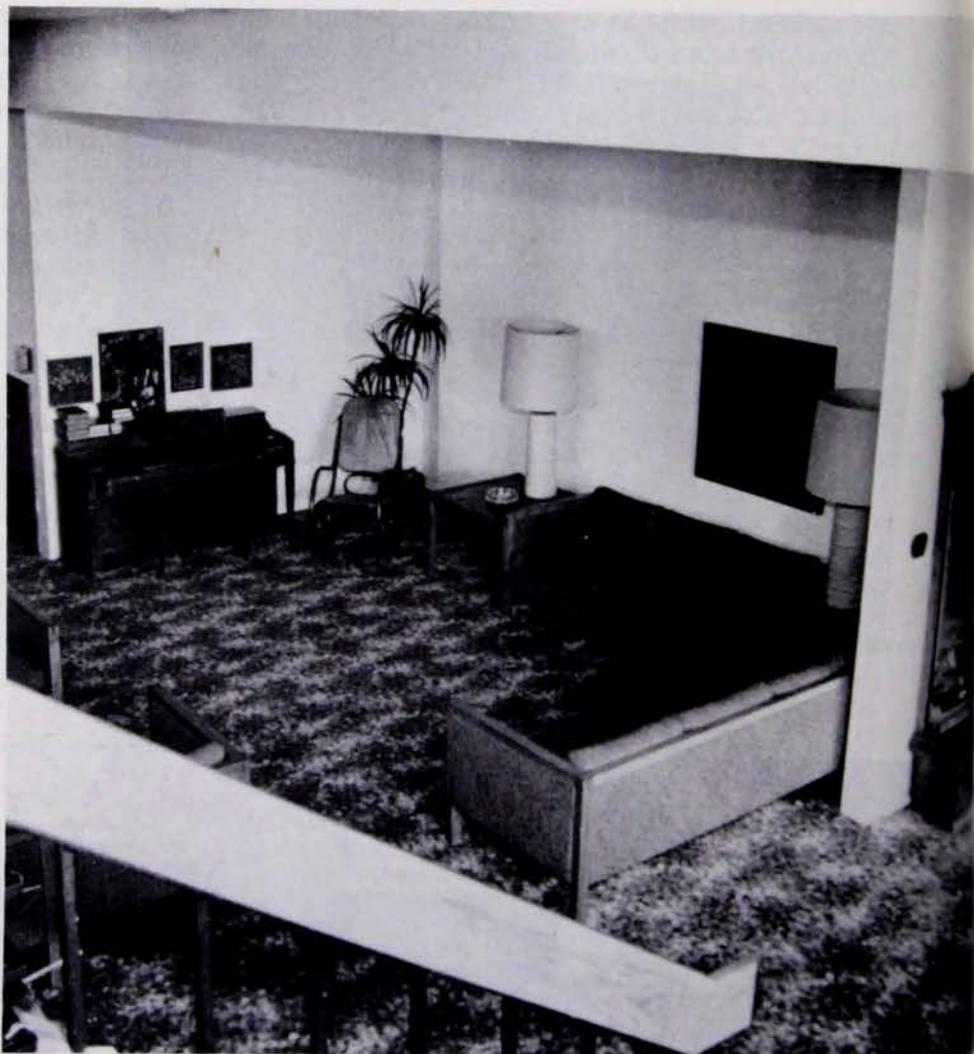
After a study and survey showed a need for a larger residence, plans were undertaken in 1960 for expansion. Because the expanded facility was considered too much for one annual conference to assume alone, the three Indiana conferences in 1967 united in support of the project.

In February, 1969, the women purchased the old Nottingham Hotel for \$135,000. It had 55 rooms, plus a small kitchen and lobby area. Expanded plans called for the addition of a large recreation area, dining area and a new kitchen.

After a architectural firm had established that the building was sturdy, well-constructed and fire-proof, construction began in May, 1969.

Total cost of the building, including the purchase price, was \$544,224 and approximate cost of furnishing the new residence was \$87,277.

For years, each member of the Woman's Society and of the Wesleyan Service Guild throughout the state helped reduce the Lucille Raines Residence debt by adding an extra 50 cents to her annual pledge. Later the amount was raised to \$1 and recently to \$2, for they continue to support the \$245,000 budget. In addition to the women's pledges, other financial assistance was received from the sale of the old Esther Hall property,



'They really carried me along until the time I could go ahead and start carrying myself.'

[REDACTED]

Sunny

cash from the Indiana Conference, contributions from Bishop and Mrs. Raines, the National Division and the Woman's Division of the Board of Missions. In 1980, many grateful persons rejoiced at the mortgage-burning ceremony.

But the Lucille Raines Residence story carries an element of irony. By the time the women (now renamed United Methodist Women) completed the remodeling program, lifestyles in America had changed and the women were not able to rent their "protected environment" rooms. They could not pay off their loan, so they began to search for alternative uses for their building.

UMW and the Salvation Army

The financial bind of the Indiana Area United Methodist Women occurred at precisely the same time Evelyn Saffer was receiving help at the Salvation Army.

Through her experience at the Salvation Army, Saffer became convinced Indianapolis needed a place with better facilities and a different program to accommodate troubled women, particularly alcoholic women. She talked to Salvation Army leaders and drew up a proposal and started looking for a building.

In time, the United Methodist Women and the Salvation Army miraculously got together, making it possible to provide jointly a much-needed ministry for both men and women in metropolitan Indianapolis. On May 2, 1977, a two-year lease was signed, inaugurating a joint project called Community Involvement Center.

The two-year program, under the direction of Evelyn Saffer as director and Dorothy Harris as co-director, was very successful. Upon expiration of the lease, the

Salvation Army phased out its program and the Lucille Raines Residence Board assumed it.

Saffer's enthusiasm about the residence is understandable, considering the number who remain stable after living there. She said, "More than 70 percent of the home's former residents have achieved independence."

Four Former Residents

Saffer contacted four former residents who returned for interviews. As they talked about their experiences at the Raines, their conversations revealed that miracles can happen. All of them spoke of the strength gained.

Rick Elkins, an insurance associate district manager, said, "As far as I know, there's not another place like this in the nation. I still think of it as my extended family."

As an alcoholic, Elkins went to The Raines to live six years ago at the age of 33. Referring to the nearly two years he spent there at two different stretches, he said, "This place is exactly what you make it. When you come in, you are expected to have expectations as to where you want to go. Here there is what I call passive support. You are free to succeed and free to fail. If you ask for help, it's there. But the responsibility is yours."

"I know I've grown spiritually and a whole lot of it has to do with this place, with my association with AA, and the freedom I had to make a lot of wrong choices while I was here. But the neat thing was that I was responsible for every one of those choices, and I was prepared to accept the consequences. As far as I'm concerned, being prepared to accept the consequences of whatever decisions you make in life is a pretty good definition of emotional maturity."

"The Way Things Were"

Attractive, dark haired Sunny has a good job now. She is also taking a law class that helps her understand terms she needs to know as she works with leases.

Sunny said she still goes back to The Raines for a Tuesday night women's support group which she "kinda" helped get started. She likes to feel that she is helping and, also, she said, "It helps me remember the way things were."

Sally and George (anonymous names), both recovering alcoholics, met while living at The Raines.

Sally spoke with warmth and love of "the family" she came to know in the year she lived there. She had special praise for Olivia Dickhaut, a nurse who, after her retirement, came to The Raines to work with persons like Sally.

George, who was a traveling salesman for 38 years and now works for the city, said he used to come to the old elite Pennsylvania Hotel (before it was the Nottingham) and drink with his friends at the bar in the very same place where, years later, he found a bond of friends who made him believe in himself once again.

All four of the former residents demonstrated the courage it had taken to turn their lives around. Their faces reflected the joy they felt in the satisfaction of having known that courage. And they were grateful to all who had helped make it possible.

Perhaps George, bubbling with enthusiasm, said it best, "We think the (United) Methodist people have been just great." □

Hope Barnes is a free-lance writer from Muncie, Indiana. She served on the Board of Directors of the Lucille Raines Home 1969-73.



Celebrating God's Mission
A Global Gathering

LOUISVILLE, KENTUCKY

MARCH 12 - 15, 1987

The General Board of Global Ministries Invites You to—

A Global Gathering:

- To witness to our unity through faith in Jesus Christ
- To discover new ways to equip ourselves for witness and evangelism
- To share our theological understanding
- To renew our Wesleyan enthusiasm
- To accept the challenge of the new mission age
- To learn from the church in mission

This mission convocation will give new vision and will enliven our sense of mission as we approach a new century. North American Christians will have an opportunity to hear from brothers and sisters from Asia, Africa, Europe, and Latin America where the church is growing and giving vigorous witness. From across the United States, mission persons from Alaska to Appalachia will share their faith stories.

For additional information write to:

Global Gathering Business Office, c/o Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

On a convenient day,
husband, mother-in-law,
and brother-in-law,
poured kerosene over her,
and set her on fire.

Burnt Offerings

by Doris Franklin



Sudha's case is typical. In 1980, this 21-year-old woman was murdered—burned alive—in the New Delhi home of her in-laws, when she was unable to pay the additional dowry her husband and his family demanded from her. At the time of her death Sudha was eight months pregnant.

Sudha's father died when she was very young. Her brothers helped their widowed mother to bring her up and get her married. Like 80 percent of marriages in India, hers was arranged. As dating is forbidden, parents use intermediaries and marriage brokers to find partners for their children.

One of Sudha's brothers sold his printing press to pay for her marriage, and the brothers, together, spent Rs. 70,000 (\$7,000) on her wedding, and gave cash gifts of Rs. 21,000 (\$2,100).

Sudha became pregnant within a month of her marriage. Shortly after, her husband and in-laws demanded more dowry from her. As she could not give it, the in-laws wanted to get rid of her before the arrival of the baby so that they could get her husband married again and demand dowry from the second wife. They meticulously planned her murder.

On a convenient day, Sudha's husband, mother-in-law and brother-in-law caught the young woman off guard, poured kerosene over her, and set her on fire. Sudha made desperate attempts to escape. Her shrieks and cries attracted the neighbors, who forcibly entered the courtyard of the house. They reported that they saw Sudha in flames, while the other three stood watching. The neighbors rushed the dying woman to the hospital, where police questioned her. She told them repeatedly that her husband, mother-in-law and

Social conditioning to accept victimization begins in childhood. Illiterate village women are taught to accept their fate—that of domestic slaves, child-bearers or field laborers. Divorce is unheard of, but the number of deserted wives is on the increase.

brother-in-law were responsible for her death.

Later, Sudha's in-laws pleaded that her death was accidental, that her sari caught fire while she had been boiling milk on a gas stove.

Disturbing Statistics

According to a disturbing November, 1984, CBS "60 Minutes" report, a woman is burned to death in New Delhi every 12 hours. National and daily newspaper reports of such deaths have been worrying the consciences of Indian readers for some time.

Were it not for an uncommon court ruling, Sudha's murder would have been just another statistic among the 1,113 bride-burnings recorded in New Delhi alone between 1979 and 1983. Many other cases go unreported. In a judgment that is tantamount to a landmark decision in that it is only the second of its kind in India, Delhi's Additional District and Sessions Judge, S.M. Agarwal, sentenced Sudha's murderers to death by hanging. The Delhi High Court, however, reversed Judge Agarwal's verdict and acquitted the accused. The case has now been referred to the Supreme Court.

India's Supreme Court once came under heavy attack from a number of women's organizations, notably when it acquitted a policeman accused of raping a woman named Mathura. Immediately, protest movements spread all across India, with one popular slogan proclaiming: "Mathura was first raped by the police and then by the law." Mathura's case was only one of many. Hundreds of women, mostly poor or of low caste—tribals or untouchables—have been raped by policemen, government officials or landlords.

Despite public protests and parliamentary and judicial inquiries, which have repeatedly confirmed the charges made by women, the law continues to defend rapists and disbelieves the testimony of the raped. Law enforcers tend to defend the accused rather than render justice to victimized and oppressed women.

But the pending court case regarding Sudha's death, because of the publicity it has attracted, has also generated strong public protest against the phenomena of young women being burned to death because they are unable to meet their in-laws' unreasonable demands for cash and gifts. Sometimes these women immolate themselves because of abusive treatment from their in-laws. Public protest has resulted in pressure being brought to bear on the Indian government to amend marriage, divorce and property laws as they affect women.

Conditioning Begins In Childhood

For approximately 70 percent of Indian women who live in villages, social conditioning to accept victimization and oppression begins in childhood. It is instilled into a

girl that once married she cannot leave her husband's home for any cause whatsoever. Illiterate village women are taught to accept their fate—that of domestic slaves, child-bearers or field laborers—and to prefer to suffer mental or physical abuse rather than the humiliation and stigma that a divorcee or separated wife faces.

Village custom also demands that a girl be married before puberty to ensure that she is a virgin when marriage is consummated. Therefore, even though child marriages have been outlawed, the custom is still widely prevalent in rural areas.

Divorce is unheard of in India's villages, but the number of deserted wives is on the increase. Such women have no recourse to the law and are left to fend for themselves and their children on the pittance they earn as laborers or domestic servants. Often they migrate to cities, and are employed for manual labor on construction sites because it is cheaper to hire women. Others become prostitutes.

Hard though their lot is, fewer rural women die dowry-related deaths than their lower-middle-class sisters in towns and cities. Urban families are caught in an economic, materialistic snare which creates a need for such status symbols as refrigerators, TVs, motor scooters and gold jewelry. Rising inflation, a high rate of unemployment, especially among young men, and a poor family's unwillingness to spend scarce resources on educating their daughters are some of the factors that contribute to a pervading sense of financial insecurity. This paves the way for flourishing illegal practices to make the proverbial fast buck.

The churches have done little to combat the evils of dowry. Christians have not been involved in bride burnings but by their silence acquiesce to the system.

Of the three most common and vicious ways of making a quick fortune—drug trafficking, smuggling and dowry—the latter is the easiest. It is also a way of ensuring that the groom's sisters, if he has any, can be married creditably. A girl, educated or illiterate, has to be married and bear children, and the sooner the better. The groom's family, knowing this, bargain for as much dowry as they can get.

In turn, members of a bride's family bargain for as much as they spent on a daughter's dowry, plus an additional sum, when it is time to get a son wed. So the cycle is perpetuated. Poor people are either ignorant of the law against the dowry system or choose to ignore it because of their reluctance to be involved in expensive and lengthy litigation. This reluctance to become entangled with the courts also accounts for the relative rarity of divorce and separation in Indian society.

Since 1978, Indian courts have been more willing to listen to the complaints of abused, underprivileged women. Women have not been slow to take advantage of this new opportunity; petitions have been brought to court that have

challenged discriminatory provisions in the Christian Marriage Act. One decided disadvantage that petitioning women have is that their cases are always heard by members of an all-male Supreme Court and by male judges. However, the growing number of women's anti-dowry organizations that have demanded justice in dowry-related deaths have had some impact on the courts and on Parliament. There is still a long way to go as the anti-woman bias is strong in Indian society.

Police response to bride burnings has been apathetic, partly because such incidents take place in the privacy of the home, where there are no outside witnesses to the crime, making murder difficult, if not impossible to prove. If a victim makes a dying statement, the police are often reluctant to record it, or to give it credence.

Churches Have Done Little

The churches in India have done little to combat the evils of dowry. Christians have not been involved in bride burnings but by their silence acquiesce to the system. In one state, in South India, the practice of dowry is even accepted.

In this state, the demand for dowry has forced many a young woman from a poor family to seek a life in a convent. In India, almost every family worries about getting daughters married. Added to the time and trouble involved in locating a suitable groom is the need to find the wherewithal for the wedding and for gifts in gold and money.

After women's organizations forced the media to expose dowry malpractices, the churches began to react to this social evil. Women's groups such as the Women's Society of Christian Service, which is a Methodist group, and the Family Life Conference are addressing this issue. The YWCAs have started "cells", which counsel rape victims and battered women.

In 1857, when William Butler landed in India to establish Methodism, he was appalled by the sight of sick and aged women left to die on river banks. He wrote back home: "India is a land of breaking hearts." Though the churches, since then, has done a creditable job of educating and training women for a variety of professions, they are now caught between increasing economic insecurity and growing materialism.

While it is essential to have laws and legislation that punish those who continue to practice the dowry system or are involved in dowry-related deaths, a change in the attitudes of the Indian people and the resulting public pressure will be the most effective means of eradicating the dowry system. This is now occurring in a people's movement against dowry and Indian women's organizations are a vital force behind it. □

Doris Franklin, a contributing editor, is Editor of The Indian Witness.

ANTIGUA

METHODIST SHRINE IN THE CARIBBEAN

By Milton Benjamin

The major shrine of the Methodist Church in the Caribbean and the Americas (MCCA) is located in what might seem a most unlikely place: the tiny island of Antigua, situated in the middle of the chain of West Indian islands that stretches from the east coast of Florida to the northern coast of South America. Yet it is in Antigua that Nathaniel Gilbert, the founder of Methodism in the Western Hemisphere, lived, and it is here that a living memorial to his mission has been built.

That memorial, known in Antigua as the "Gilbert Memorial" but officially called the Gilbert Ecumenical Center, is located on the estate that Gilbert owned in the late eighteenth century. Soon after he was converted by his friend and pastor John Wesley—a Church of England minister who founded Methodism—Gilbert brought the new religion to Antigua and began to proselytize among his own slaves, preaching the gospel to them from his doorstep. The year was 1760, and it is accepted as the inaugural date of Methodism in the Caribbean.

But the story of Methodism in Antigua actually begins a few years

earlier. In 1756, Nathaniel Gilbert, lawyer, Speaker of the House of Assembly, slave owner, owner of several sugar-producing estates, was at home recuperating from an illness when, almost by accident—so the story goes—he asked his five-year-old daughter to fetch him a book to read. She brought him John Wesley's *An Appeal to Men of Reason and Religion*. The book fascinated him, and two years later, when he visited London, taking along two of his slaves, he met with Wesley and all three were instantly converted. The next year Gilbert and his slaves, along with Mary Leadbetter (who came to be governess to his children), returned to Antigua and began their ministry to the slaves on the plantation.

In 1763, Francis Gilbert, Nathaniel's brother, arrived in Antigua and conducted a year of evangelical meetings, preaching not only on the estates, but in St. John's, and preaching not only to the slaves but also—with the governor's permission—to the black soldiers garrisoned on the island. He married Mary Leadbetter, and by the time Nathaniel died in 1774, Methodism had grown to a society

of two hundred members; by 1779, under the leadership of a newly arrived master shipbuilder named James Baxter, it had reached over six hundred. Much of the credit for this expansion must go to Mary Leadbetter Gilbert, and to two other women, Sophie Campbell and Mary Alley.

Estate Now a Memorial

Today Nathaniel Gilbert's estate has been converted into a memorial both to Gilbert's missionary work and to the ongoing work of the Methodist Church in the Caribbean. The 65-acre estate was granted to the MCCA in 1960, a gift of British Methodism given to mark the bicentenary of Methodism in the New World. Gilbert's residence has been renovated and transformed, with assistance (some \$54,000 in 1985) from the United Methodist Committee on Relief (UMCOR), into a modern multi-purpose facility, a badly needed convention center that can accommodate seminars, religious retreats, business conferences, study groups, and even vacationers. It is available, as the name makes clear, not only to Methodists but to persons and institutions of every

religious persuasion, and even to those who have no religious affiliation at all. The Center is owned by The Conference of the Methodist Church in the Caribbean and the Americas (MCCA), and is administered by the MCCA through a trust foundation.

Work on the center began only in recent years. The original "great house," where Gilbert had witnessed to friends, servants, and slaves, was torn down and a new two-story building was constructed on its foundations; the front steps from which Gilbert preached were preserved, keeping for future generations a sense of the grandeur of the old structure. Two smaller buildings were also rebuilt, using local stone.

The Gilbert Center was designed not only for meetings but to house

MCCA Trust Foundation. Antigua was once virtually self-sufficient in the production of vegetables and beef, and the plan is to first develop an experimental farm to produce such vegetables as cabbages, carrots, sweet peppers, sweet potatoes, and tomatoes, and to raise sheep and goats for meat, and cattle for milk and beef.

Harry and Barbara Allred

Co-directors of the Center are Harry and Barbara Allred. The Allreds are United Methodist lay preachers and were involved in academia in the United States—he as a research physicist and she as a high school teacher. When they retired in the mid-1970s, they embarked on a new life, doing missionary fieldwork in Hong Kong. They arrived in Antigua in



Nathaniel Gilbert's "great house" (above) was transformed into a modern retreat/meeting center (right) for the Caribbean region. Co-directors Harry and Barbara Allred (top), are United Methodist lay preachers and full-time Volunteers in Mission.

large groups for extended periods. Many of the rooms have a view of the sea, and of Antigua's tiny off-shore islands (which have such quintessential British names as Laviscount, Crump, and Codrington). White sand beaches are a car ride away.

The Center is built on five of the estate's sixty-five acres, and the MCCA has plans to develop the other sixty acres for horticulture and livestock raising, creating a new source of revenue for the

January, 1985, and immediately threw themselves into the task of putting finishing touches on the buildings (Harry put his hand to carpentry, masonry work, and even plumbing), decorating, organizing, and doing the thousands of tasks that were necessary to make the Center workable and comfortable. Yet through industry and skill, warmth and foresight, the Allreds have won the admiration of the church community in Antigua. As the chairman of the

Leeward Islands District, the Rev. Neville Brodie, put it, "The Allreds have been absolutely wonderful. We owe them a tremendous amount of gratitude. They're deeply loved and appreciated.

The Allreds are full time volunteers in mission and were among the first individuals to be processed through the Short-Term Volunteers In Mission program of the General Board of Global Ministries.

Despite the problems, the center was ready to receive guests in early 1985, and between February and October hosted eighteen separate groups, mostly from nearby islands. The largest was the Antigua Scout Association, which held its annual camp-out at Gilbert's, attended by 240 people. The next largest was the MCCA Women's Conference, which brought to-

quarters building of the MCCA at Belmont, another old plantation site, and Ebenezer Chapel, a huge stone structure in St. John's that is the main Methodist church building in the region.

MCCA Headquarters

Perched atop Belmont Hill, just outside St. John's and looking across Antigua in every direction, the headquarters is an imposing octagonal building with an unusual cone-shaped roof painted fire-engine red. The land was donated by the government of Antigua after it learned (in 1967) that Caribbean Methodists were moving away from British supervision and establishing themselves as an independent conference within worldwide Methodism. On a clear day, visitors (and there are many) can



gether 100 women church workers.

Other groups, including Roman Catholics and Pentecostals, have availed themselves of the site. Thus the early indications are that the Gilbert Ecumenical Center will satisfy the need, long felt in the area, for an adequate and reasonably priced facility—surely a fitting memorial to Nathaniel Gilbert.

Two other Methodist institutions in Antigua that are of major significance to the Methodist community worldwide are the head-

see the outlines of nearby islands, including St. Kitts/Nevis, where Alexander Hamilton was born, and Guadeloupe, the sister island of Martinique, where the Emperor Napoleon Bonaparte's wife Josephine was born. The view serves as a reminder of the expansiveness of the church in the Caribbean, the variety of ethnicities, cultures, tongues, and nationalities it encompasses, the complexity of its mission, and the challenge of its witness.

The Methodist Church of the Caribbean and the Americas has over 530 churches. It runs nursery schools, primary schools, high schools, and vocational schools—as well as numerous outreach projects.

On a clear day, visitors can see the outlines of nearby islands. The view serves as a reminder of the expansiveness of the church in the Caribbean.

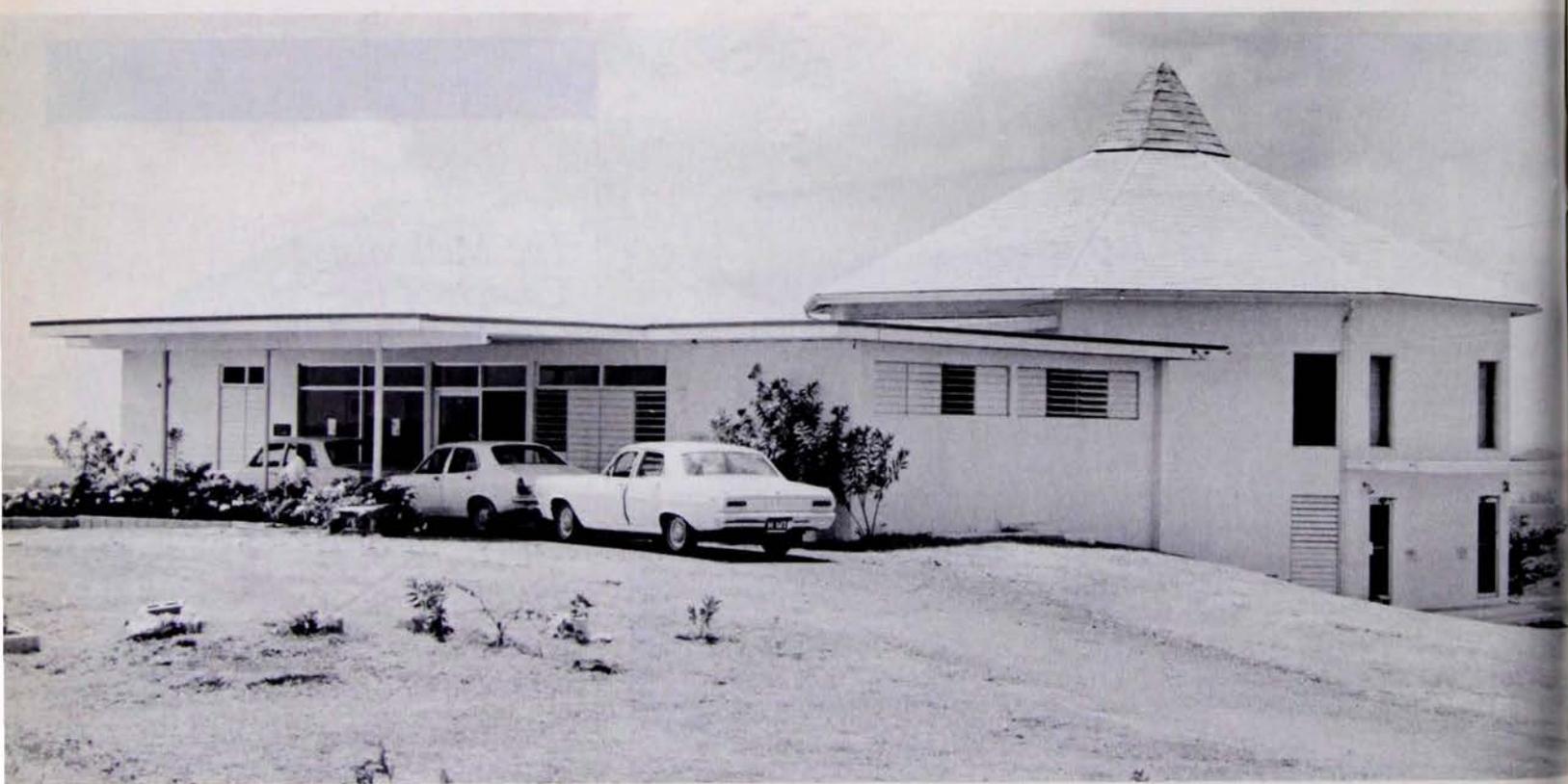
The Conference has over 530 churches, 67,000 full members, and a Methodist community roll of about 300,000; it runs nursery schools, primary schools, high schools, and vocational schools—as well as numerous outreach and development projects. The eight sides of the Conference building represent the eight districts in the Conference, and inside, each district is identified by the distinctive panelling on the wall. The flags of the territories in which the district chairmen reside fly outside, along with the British flag—reminding the MCCA of “its heritage and continuing participation with the British Conference.”

The other major restoration project is Ebenezer Chapel. Twelve years ago, at dawn on October 8, 1974, an earthquake struck the

best to use their scarce resources. In the twinkling of an eye, the large stone blocks that ringed the top of the church had plummeted to the ground, walls had cracked, and the building was unsafe.

The church is built of gray Antigua limestone blocks. Its cornerstone was laid in February, 1837. Precisely because of its location, the church has inevitably been associated with the names of renowned Methodist missionaries who witnessed in Antigua.

The Antigua Methodists had to decide whether to demolish or restore the church. They had been faced with the same choice on two previous occasions, in 1843 and 1911, and made the same decision in 1974 as they did then: they decided that the church was one of Antigua's major landmarks and



The MCCA headquarters (above) is an imposing octagonal building with a fire-engine red roof. Right: Ebenezer Chapel. Damaged in an earthquake in 1974, it has now become a major restoration project.

entire Leewards island group, causing severe damage to property (but fortunately not to human lives). Among the worst hit were the church buildings, mostly because they are constructed of stone. The gravest damage occurred in Antigua, particularly the city of St. John's, where many of the destroyed church buildings were of historical significance.

Among the damaged buildings was the Ebenezer Chapel, and Methodists agonized over how

was also the mother church of Methodism in the Caribbean and the Americas—and that its destruction was therefore inconceivable.

The restoration was completed in 1983, again with assistance from UMCOR (amounting to \$175,000). Other donations were received from British Methodists and the Caribbean Conference of Churches, an association of the established churches in the Caribbean, to which the MCCA is affiliated. But the greatest portion

of restoration funds was raised locally, through the hard work of the local population, which held tea parties, bazaars, flea markets, and concerts, and through a bank loan offered on generous terms (and which should be paid off by mid-1986). Finally, on February 27, 1983, Christians from around the world gathered at the newly restored Ebenezer Chapel for the rededication ceremony.

While the Gilbert Ecumenical Center is the largest such institution in the Eastern Caribbean, the MCCA is aware of the need for similar—if smaller—centers elsewhere in the region. A particular need is for centers for training lay people as preachers, social workers, and class leaders. The Methodist Church, like other churches in the region, suffers from having too

cause the pews are often built into the floors and cannot be moved around, but because bussing trainees to and from the center twice a day—for a weekend training program, for instance—can become very expensive, and the trip, often from one end of the island to the other over winding mountain roads, can take hours of badly needed time away from the sessions themselves.

Assistance for building the center has been provided through United Methodist volunteer work teams, but little money has been forthcoming. Local church leaders feel that requests for financial assistance are not given a sympathetic enough hearing by U.S. church organizations.

Since most of the labor is voluntary, the work is slow. So far, only

ANTIGUA AT A GLANCE

The state of Antigua and Barbuda was a colony of Great Britain until it became independent in November, 1981. It is located in the Caribbean Sea, about 250 miles southeast of Puerto Rico, and includes the islands of Antigua (108 sq. miles); Barbuda, 25 miles to its north (62 sq. miles); and the islet Redonda (.5 sq. miles) to the southwest. The population of 80,000 (1500 in Barbuda) is 98 percent black, and the formal language is English. The capital city, St. John's (pop. 30,000) is located on Antigua, a hilly island, ringed with beaches.

Although it was once a prosperous sugar-producing island, tourism is now the mainstay of the economy—it makes up 40 percent of the gross domestic product of about \$100 million—but the island also exports mineral fuel lubricants, clothing, rum, and lobsters. More than one-half of all tourists are from North America, mainly from the United States. But, like many other small economies, Antigua imports more than it exports, and there is a large debt—in fact, in 1984, over 16 percent of the current budget went to paying interest.

Although it is independent, Antigua and Barbuda decided to remain a monarchy: the sovereign—the Queen of England—is not only the head of the British monarchy but is also the head of the British Commonwealth, of which Antigua is a member. The Constitution, written in 1981, includes a Bill of Rights and provides for a two-chamber legislature—an elected House of Representatives and an appointed Senate. Elections must be held at least every five years. The leader of the majority party is appointed by the Governor-General, the Queen's representative, as Prime Minister.

Christianity, in its many manifestations, flourishes in Antigua, as it does throughout the region. The most prominent faiths are Methodism, Moravianism, Anglicanism, but there are also large numbers of Roman Catholics, Baptists, Seventh Day Adventists, Pentecostals, and a host of other evangelicals.



few clergy to minister to its members. Training centers are also important because of the growing competition from the newer evangelical churches, such as the Pentecostals, Seventh Day Adventists, and Baptists, which are proselytizing in the area.

It was thus decided to build a small training center at Mt. Coke in St. Vincent. It was felt that a new building was badly needed. Church halls are unsuitable for training purposes, not only be-

the foundations have been laid. The building is ideally situated on a hillside, only a few yards from the old Mt. Coke church, and has a panoramic view of St. Vincent's rural windward coast. As elsewhere in Caribbean Methodism, history and beauty come together to form an impressive wholeness. □

Milton Benjamin, a native of Antigua, is a free-lance writer living in Brooklyn, New York.

Student uprising ten years ago was not an isolated rebellion.

by Jill Nelson

Jan van Riebeeck and his followers first landed at the Cape of Good Hope in 1652. In a certain sense, the struggle for liberation and self-determination by South Africa's black majority has been going on ever since. Over the last decade, beginning with the Soweto uprising of June 16, 1976, and continuing to this very moment, the force of this black anger has begun to have a critical impact, not only on the Republic of South Africa but also on the world. The confluence of events and the force of the wave move inexorably toward final impact. The question today is not whether it will occur but when and how.

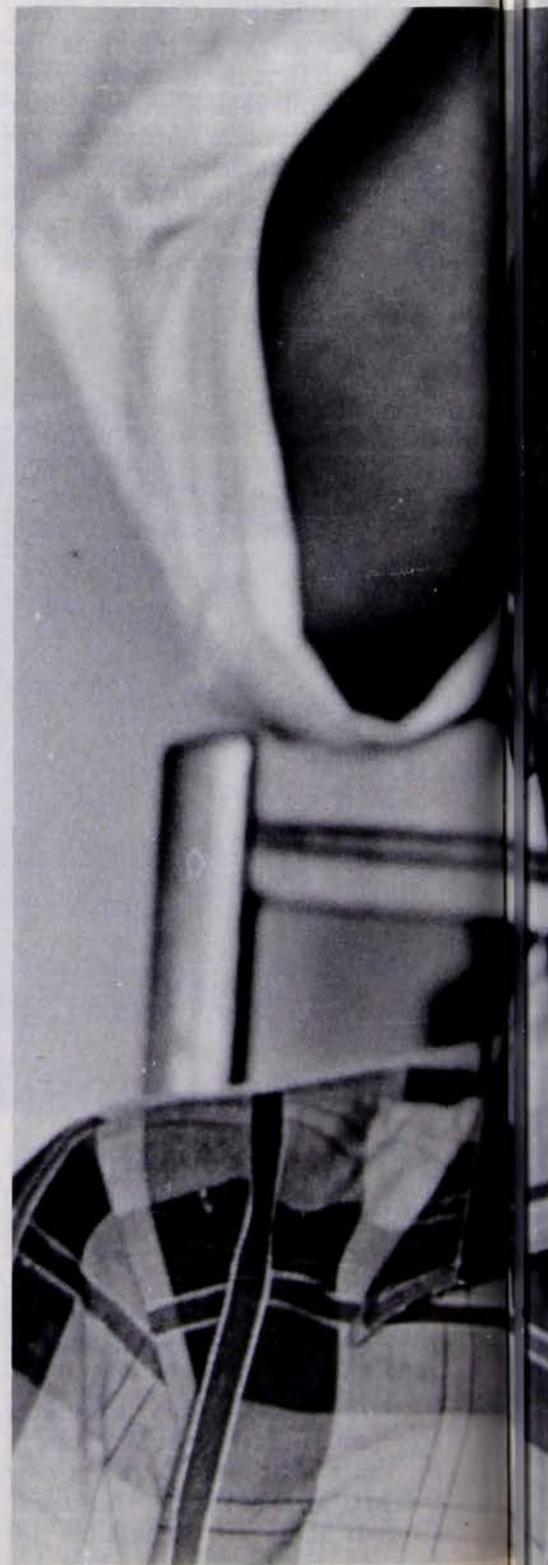
The history of relationships between South Africa's indigenous people and the white settlers has been one of steadily increasing repression of the former by the latter. The nonviolent and legal entreaties for equal rights by the African National Congress, the Pan African Congress and others during the first half of this century have evoked one response from the South African government. That response has been stepped-up violence and legislation to ensure not simply the disenfranchisement but the effective enslavement of the black majority. As the waves of black demands for liberation have made themselves felt, the government's response has been violence, detention, banning and murder. The South African regime has in this way sought to buy time, but to what end? The murder of at least 69 people—most of them shot in the back—in Sharpeville in 1960 at a peaceful demonstration did not stall the liberation struggle, but simply drove it underground. The Soweto uprising in 1976 did not

represent an isolated rebellion but a continuum of struggle. The notion that somehow South Africa's liberation struggle occurs in bursts and gasps is an ahistorical one. In fact, as a wave continually builds and gathers force, so has the movement for liberation. The idea that it does not has a great deal more to do with vested western economic interests in South Africa and the sporadic interest of the news media than it does with what is really going on.

The Black Consciousness Movement

With other forces, the growth of the Black Consciousness movement in the 1960's and 1970's, particularly among students, helped to bring to a climax a confluence of events in Soweto in 1976. The formation and growth of the South African Students Organization (SASO), the Black People's Convention (BPC), the National Youth Organization (NYO), the Soweto Students Representative Council (SSRC), and a number of other organizations in the late 1960's and early 1970's served as organizing tools and focal points for black outrage. Many of the young people involved in these and other organizations were not even born at the time of the Sharpeville massacre. Some were infants. These young people grew up in a repressive society that was steadily becoming more so. The creation of the Bantustan system resulted in the forced removal of more than 1.5 million African farmers from agricultural land owned by whites between 1960 and 1974. The Group Areas Act resulted in the forced removal of millions of Africans, Indians and so-called "Coloureds" during the same period. The education system was

South Africa **SOWETO**



to Remembered



legally segregated, with education for blacks non-mandatory, underfunded and inadequate for anything but a life of servitude. Daily existence was defined by the Pass Laws, the forced control of labor, absolute political disenfranchisement, and an apartheid regime that sought to make Africans strangers in their homeland.

Instruction in Afrikaans

For young students, rebellion against the government and laws of South Africa was the only choice. The government's unilateral decision in 1973 that African students should be instructed in Afrikaans, the hated language of white South Africans who are the only people in the world who speak it, was the law that broke the camel's back. Efforts to enforce the law was the spark that set off the Soweto uprising in 1976 when, on June 16, at least 20,000 students staged a protest march against instruction in Afrikaans. According to many who participated in that protest, the mood of the students was boisterous, positive, determined. Many in the march were young teenagers; some were even younger. They were non-violent. But, as they had sixteen years earlier at Sharpeville, the South African police responded to this unarmed protest swiftly and brutally. They opened fire. The first casualty was 13-year-old Hector Peterson, who was shot from behind. A number of other students were also killed, and what had begun as a peaceful protest was transformed by government violence into an angry rebellion. As the word of what had occurred in Soweto spread throughout South Africa, black communities across the country joined in the rebellion, burning schools, the offices of the

government-sponsored Urban Bantu Council, and government-owned buildings and vehicles. The government security forces met this generally unarmed and impersonal violence with massive, armed and individual repression of the African majority.

"The government was becoming more repressive each year," recalls Danisa Baloyi, a 19-year-old student at the University of Zululand in Natal in 1976. Baloyi and other students closed down the university several days after the June 16 uprising began and returned to Soweto. "The demonstration against Afrikaans brought together a number of forces," says Baloyi. "The rents in the townships were going up, the laws were becoming more repressive, there were many, many people unemployed. There are many issues waiting to be taken up. So when the students started marching, the people joined. It was a combination of all these social problems that were brewing, and they just exploded."

The South African Institute of Race Relations estimates that 618 people were killed and 1,500 injured during the uprising. Press reports and unofficial estimates indicate that the figures are much higher, perhaps in the thousands. Most of the dead were young students. "There were many more than 1,000 people killed," says Baloyi, who remembers attending a funeral that summer that was attacked by the police and stumbling over "dozens" of bodies as she fled the tear gas, sjamboks and bullets of the security police. The next day the press reported that seven people had been killed, but as Baloyi says with an angry laugh, "I tripped over, I saw, many more than seven bodies there. A lot of people disappeared in the summer

of 1976," says Baloyi. "They simply have not been seen or heard from again. The governments says, 'Oh, they have left the country,' as if that explains why they have disappeared."

Closing the Loopholes

In addition to swift physical repression by the security apparatus, the South African government, in the wake of the Soweto riots, moved rapidly to close any loopholes they had left for black organization, protest or rebellion. Leaders of the student-dominated Black Consciousness movement, among them Steve Biko who died in police custody in September 1977, were arrested, beaten, banned and put on trial. The Internal Security Act was added to South Africa's exist-



The
for
cor
to

ing
In C
mon
Biko
bann
Jame
"A
made
"Bal
some
small
them
their
the F
mino
many
the s
types
furth
the lo
The
the S

The wave
for liberation
continues
to build.

ing litany of repressive legislation. In October of 1977, just over a month after the death of Steve Biko, 18 organizations were banned by the Minister of Justice James Kruger.

"As usual, the government made a few concessions after 1976," Baloyi comments cynically. "And some of the people, a very, very small number of them, found themselves 'better off.' They have their jobs at IBM, General Motors, the Ford Company, but it is a small minority. And even among these, many of them are still involved in the struggle. These schemes and types of concessions have simply further politicized our people in the long run."

The events in the decade since the Soweto uprising provide evi-

dence that politicization is increasing rapidly. The formation of the Congress of South African Students (COSAS) and the Azanian Students Organization in 1979 were in direct response to the government's banning of existing organizations and a commitment to continued organization, whatever the cost. And the costs have been high. Between 1979 and 1983, 90 members of COSAS were detained and several have disappeared. Leaders of COSAS, along with a number of other anti-apartheid groups throughout South Africa, were arrested in early 1985 and charged with treason, although subsequently charges against some of the defendants were dropped.

Liberation Movement Continues

The liberation movement in South Africa continues to grow in size and in strength, even when forced to undergo frequent and rapid chameleon-like changes in order to escape the heavy hand of the regime. The price has been high. South African officials acknowledge 1,000 killed in 1985, and this figure represents only the murders they choose to acknowledge. Observation, reading and reports from black South Africans insist that the figures are much higher.

But the wave for liberation continues to build. The Sharpeville massacre, the Soweto uprising, the bloody days of 1984 and 1985 represent only the initial shocks of the wave's impending and liberating impact. □

Jill Nelson, a free-lance writer based in New York, recently visited South Africa.



Reflections on a Native American Funeral

The ways of a spiritual people

By Gregory J. Johanson

A nondescript white church comes into view at the crossroads just before I begin the descent into Beatty town. Coming from Chiloquin, through the high desert country of south central Oregon, you generally see sage brush, scrub pines, a winding river, open fields, and small hills. Today it is all covered with the white of winter, glistening under a blue sky and a bright sun. A good day for a funeral.

Beatty is a very small town, though the locals are proud of every feature: two gas pumps, small general stores, a small motel, and a string of businesses occupying one long building. It is considered an Indian town as it is in the middle of the old Klamath Reservation. But since the reservation was terminated over 20 years ago, most of the Native Americans have left and white folks have moved in on the now available cheap land. Though the land is cheap, it is hard for some of the older Indians to stay on. (I say "Indians" because that is what the local Native folks call themselves.) The termination meant the advent of taxes on their land allotments which they had basically been paid not to work when the reservation was in effect. Few had jobs that provided Social Security.

Denny Miller had been one of the latter. It was his funeral that I had come to conduct today. Denny's name was Miller as the Indian agency people, along with the white missionaries, found that easier to grasp than his family's traditional native name. He had gone to work as a welder in the shipyards in Portland during World War II, but didn't get enough credits to qualify

for Social Security. He had returned to the reservation, and had made a living by doing some cowboying, handy-man work and circulating among family members.

The funeral was to start at 11:00 a.m. or rather, to continue. There had been a wake the night before with family and friends who had gathered from long distances. All through the night drums were beaten outside the church. The missionaries had done their work well, and many of the older people didn't like drums inside the House of God. That revealed the split between the elders, many of whom came to church and preached hell and damnation to their grandchildren, and the younger ones who resented the decimation of the Indian language and ways, wanted to integrate Native spirituality into their lives, and normally would not come to church.

I went into the church, carrying my folder of funeral materials. Some of the nephews were standing around the inside of the door and greeted my smiling hello with the minimal acknowledgment and disclosure of self that oppressed minorities do so well. I sensed that they were braced against even further oppression in the service.

Late Time or Right Time?

I knew that there was nothing sacred about starting right at 11 and that they would tell me when the time was right. Some people think of Indian time as "late time," but it is, more correctly, "right time." When confronted with a decision over what time to eat, to make hay, or to start a funeral service, many Native Americans do not consult a watch or timetable, but rather their stomachs, nature, or by taking a survey of how many people have arrived.

There was some confusion over who would be playing the piano. Finally, Harry Janzen said he would play if that was what the family wanted. Harry has one blind eye, 20/20 vision in the other, a master's degree in music from Claremont College, another master's in Sacred Music from Union Theological Seminary, New York, an ability to play most hymns from memory, and a finely-tuned sense of when the Holy Spirit is moving. He is married to Ann, who is our Church and Community Worker. Ann's and Harry's moving into the trailer behind the Beatty church was the best thing that had happened to the church and community for a long time. The community of independent, quick-to-be-suspicious folks began to come together as Ann went about gently encouraging and supporting the community to do things on its own behalf, bringing people together, advocating for services out in the rural region, etc. The church was finally beginning to be seen as genuinely desiring to be of service and not just self-serving. There were bad feelings about the church, especially among the young, going back to the days when the government had divided up the reservations among the churches and made the Methodist minister double as the Bureau of Indian Affairs officer.

Offering Remembrances

Finally, it was the "right" time for the funeral, and Denny's sisters, who were the closest remaining relatives along with a legally illegitimate son, took their places on the front pew and we were ready. I stood at the pulpit and announced, "We have gathered this morning as family and friends of Denny Miller to worship God by offering our

remembrances of Denny; by lifting up our thoughts and feelings about his meaning to us, about the meaning of his loss. We gather to celebrate the goodness of God's creation, especially as we experienced it in his life." After announcing that we would stand together and sing "Amazing Grace" as our first hymn, according to the family's wishes, I invited anybody who wanted to do so to come forward during the hymn and become part of the choir.

This was the first service of the day; it would carry us to lunch. After offering an initial prayer I asked if someone would like to share a remembrance or word of witness. When I didn't notice anybody ready to speak yet, I volunteered to read a piece myself that had been written by another area resident concerning the time he had helped bury a friend at the Friend's Church miles down the road. It was unusual for me to do that because the time for the pastor to speak was normally at the after-lunch service. The before-lunch worship was specifically for friends, family, and neighbors to have their say. After I finished reading, the choir sang an old gospel hymn and I asked again if anyone wanted to speak.

One woman, an elder, stood first and offered her sympathy to the family. She witnessed to the fact that this was a place where we would all be lying some day, and that it was a good time for us all to get our priorities right with each other and God. She gestured toward the open coffin as she spoke. There was Denny, looking dignified in his best shirt and a lot of ornate Indian bead work pieces.

Beside him was a picture of his son graduating from high school, and in his large, once powerful hand, was a pocket New Testament.

Starting A Counseling Center

The choir sang another gospel selection and then Bill Jones spoke. Bill was a local Native American who had been trying to get an alcohol and drug counseling center started. It was a problem as Bill's only claim to being an alcohol counselor was that he was effective. But you have to be more than effective to work the system, do the charts, engage in the politics, and get your share of county and state funds. The county mental health director just couldn't understand how you could counsel someone leaning against the bed of a pick-up truck as opposed to shuttling them behind closed doors for a 50-minute office visit. We had been able to get Bill some grant money through The United Methodist Church. That at least paid the center's overhead while Bill continued to volunteer his time. Denny had been one of Bill's clients. Denny hadn't had a drink in two years, but his body had basically disintegrated from the previous 40 years of hard guzzling. Eighty percent of the local Indians had a drinking problem.

A number of people spoke. We sang hymns as a congregation and listened to the choir. Most of the people to speak were the elders. That was appropriate in this Native American culture. One elder, a self-appointed lay preacher, took the opportunity to give an involved evangelistic plea. That was expected and accepted. I wondered a little, as the morning wore on, if the younger people would really continue these traditions of sharing and witnessing after the elders

had passed on. Many of them looked uncomfortable.

By the end of the service some of the sisters had begun to cry quietly, breaking out of their previous stoic demeanor. After a closing prayer, I invited us all to be in communion with each other over lunch as we broke bread together. I left the pulpit and walked toward the fellowship hall. I had expected that most people would immediately follow, but many went down to see Denny in the coffin and cry.

Lunch and the Afternoon Service

Lunch was a nice time of visiting and sharing. It had been provided on a pot-luck basis. There was more than enough food. People shared stories, joked, and were glad to be with each other, though they didn't attempt to cover their grief. Some ate at the tables in the fellowship hall, others in the sanctuary pews, and others on the front and back porches. Some of the sisters chose to stay in the kitchen and not mix too much. People would come to them, talk, and express their sympathies.

At 1:00 p.m., we started back into the sanctuary. I sat down, realized that the choir was back again in full force, and whispered to one of the closest members, "Will the choir be singing a lot in this service, too?" She said yes. I quickly thought through the readings, prayers, Scripture, and sermon I had prepared to figure out where to put in so many extra hymns. I was used to quick, middle-class white services where it was in bad taste to draw anything out longer than necessary. This was my first full-fledged Indian funeral.

When I preached, I went into some of the feelings we have in relation to someone we lose as I

Can any of the lessons from Native American ways filter into mainline white, middle-class funerals?

often do at funerals. Since that approach only took up ten minutes and everyone was fully expecting an hour's service, I chose to go into some other material on grace. I tried to communicate that we are all "somebodies" without having to prove it, simply by virtue of our being children of God. I wanted to get across that Denny and the rest of us were all people of immense worth without even trying, while at the same time not attempting to undermine the just movement toward assertion of Indian rights on the part of many present.

I closed with the Chaim Potok story of Asher Lev, whose father is trying to tell him about the reality and necessity of death and is met with the six-year-old child's unending "whys." Finally, the father says, "So life would be precious, Asher. Something that is yours forever is never precious." The story lends itself to an emotional ending and we sang another congregational gospel song. I had a final prayer and benediction, but people sensed that the closing was appropriately here. One of the choir members went down to the main level of the sanctuary and began handing out flowers as people walked forward to Denny in the coffin, many weeping quite freely.

At the Grave Site

The open expression of feeling actually lasted only around fifteen minutes. Then we all took the flowers and headed toward the cemetery in our cars. The grave site was close to a great old tree whose spreading arms had protected the ground from the snow. The sun was shining but it was still too cold for the snow to melt.

We read the Scripture from II Corinthians over the grave. It reminded us that God comforts us in

our troubles so that we in turn may comfort others in theirs. We prayed. And then, with the coffin lowered in place, we committed Denny's body to its final resting place with our blessings. After I said "earth to earth," the young Indian girls threw flowers into the grave. "Ashes to ashes." More flowers. And finally "dust to dust" with their accompanying flowers.

The grave had been dug by family and friends. Now, all the men took hold of a shovel and began to fill in the grave. But not before Denny's son had placed Denny's winter coat on his coffin and had put many of his other clothes and belongings around him. The men would spell each other at the shovels. Everyone, including the preacher, took a turn.

The grave was full after 15 minutes of shoveling, with hymns sung in the background, and nicely rounded on top to allow for compression. I nodded to the women and all the flowers were brought forward and placed on the grave. Denny was lying in a bed of roses, tulips, carnations, and other forms of earthly beauty. I offered a final blessing, his son put a plastic marker on the grave, and the service was over.

Slowly, quietly, and in the right time, people made their way back to their cars and left the cemetery to drive back to the church. Duke started to drive out but then came back wondering who was going to close the gate of the Indian cemetery so the wild horse pack wouldn't trample through the grounds again.

Lessons For Middle-Class Whites

I felt very satisfied with the day—as though I had been ministered to. I thought about some of the white

folks who had told me how lazy the Indians were, taking off two or three whole days just to go to a funeral. I thought about my own father's funeral back in 1976 and the regret I had about it. There was a part of me that wanted to do the same thing for him that we had done for Denny; put him in the ground myself, shovel and all. My mother had not wanted to go too quickly either at Dad's grave site. We had actually waited until the coffin was lowered. But a number of family and friends had gotten hysterical about what a morbid thing it was, and it had not been worth the hassle to hold our ground until the grave was filled.

Can any of the lessons from Native American ways filter into mainline white, middle-class funerals so that people would not leave them so tense and incomplete? At a number of funeral home chapel services I've done in Klamath County, Oregon, I have invited people to share remembrances.

After some chapel services, we have arranged for cookies, coffee, and a reception time with the family, as is more the custom with weddings. Certainly if we are in a church, I encourage the use of congregational hymns. The graveside? No, I don't experience many possibilities there at present. In some cases we might be able to have family and/or friends throw in a symbolic clump of dirt if they want to stay for the coffin to be lowered into place. In any case, I personally feel grateful and enriched to have been able to share in the life and death ways of a spiritual people. □

The Rev. Gregory J. Johanson is pastor of the Beatty/Chiloquin United Methodist Churches in Oregon.



Creighton Lacy

The Great Man Theory of History has been largely repudiated. It is sometimes fashionable to focus on a Hitler or a Mao, a Gandhi or a King, on some annual, influential Man-of-the-Year. But heroes and villains rise and fall or simply fade away. Most modern observers seem to concentrate on global perspectives, on sweeping movements of revolution. Or, conversely and sometimes perversely, they exalt the grassroots, the *campesinos*, the *minjung*, the "little men" (and historically littler women) now hopefully "coming into their own." Both the church and academia miss the "giants" who dominated the scene a half century ago—or so it seems to those over fifty years of age.

Yet the world continues to have need for pioneers and saints, to lead but also to inspire. (This column is being written, for a very different context, in the week when seven astronauts lifted off into the wild blue yonder, leaving behind a legacy of pride and tears and rededication. Fifteen seconds of unnoticed flame and then a colossal, world-shattering explosion.) Not far across the sea, as spaceships travel, another plume of fire gives warning of another impending conflagration, one which involves some twenty-five million people directly, all of us indirectly. The place is South Africa; the name of the flame is apartheid—which sounds like "apart-hate" even when it wears white robes or army fatigues in these United States.

In the fiery furnace of South Africa stand three men: not Shadrach, Meshach, and Abednego, but Desmond Tutu, Allan Boesak, and Beyers Naude. Oh, there are many others, men and women of different races and different creeds, who know that the ultimate explosion of bitterness and frustration will not discriminate between "good guys" and bad. For the moment these three stand tall in defying King Nebuchad-Botha, tall in decrying the golden image of white supremacy. Slowly but convincingly their names and faces are becoming familiar on American television screens, their faith and courage an appeal and a challenge to churches around the world.

Bishop Desmond Tutu, smallest of the three, stands tallest in public recognition because of his Nobel Peace Prize. Four years ago I visited his parish church in Soweto, the infamous township outside of Johannesburg which has become a symbol of oppression, frustration, and despair. The service was a startling mixture of high-church Anglican ceremony (crucifix, Madonna, and incense) with African spontaneity (dancing, hand-slapping, joyous rhythm).

Bishop Tutu was also General Secretary of the South African Council of Churches, before his elevation to the cathedral see of Johannesburg. There he began a workday week with a staff meeting, full of warm "family" announcements, personal concerns, cordial greetings to overseas visitors. In subsequent private conversation he talked freely of his own faith: "I have no embarrassment about the spiritual, the transcendent, whatever is other than the mundane, the secular. It is for real—my commitment to this job has very little to do with politics. It has everything to do with my encounter with Jesus Christ."

In January of this year Bishop Tutu spent three weeks in the United States, raising money for the South African Council of Churches and bringing to American congregations the painful struggles of Christian love in the midst of apartheid. In the great chapel of Duke University, where some of the overflow crowd had waited five hours, he spoke of the increasing conflict in his homeland, and the difficulty of trying to stem the tide. "My own position is clear. The position of the Church is

that all violence is evil. But the time can come when it may justify the overthrow of evil by force." With the help of the international community, he continued, "we can try to keep the level of violence at the lowest possible level."

Allan Boesak belongs to the "colored" or mixed race by South African distinctions. He is a campus minister, a member of the Dutch Reformed Church, currently president of the World Alliance of Reformed Churches. He too spoke at Duke several years ago. "God reveals Himself," Boesak said, "as He speaks to people engaged with Him . . . What must be preserved as the core of the Gospel, untainted by (African or American) culture, is the singular place of Jesus Christ." He too affirmed that "judgment does not exclude the fact that there could be and should be reconciliation, but something fundamental, some human fulfillment, has to happen for reconciliation to take place."

Beyers Naude is a white Afrikaner who has grown up in, and out from, the narrow biases of biblically-based apartheid. I met him first as Director of the Christian Institute of Southern Africa; I visited him again when he and the Institute had been "banned" (denied all public statements, restricted to one caller at a time). After five years he has been "unbanned" and has taken over Desmond Tutu's office in the South African Council of Churches. But he was still refused permission for an American speaking tour this January. When I asked him the most significant contributions of African life, Naude replied: "The concept of humanness, of what it means to be a human being and a part of humanity . . . perspectives which we in the West are in very serious need of . . . and the concept of community—personal, social, economic, and moral responsibility for the other, of the stronger for the weaker . . ."

Three men cast bound into the fire, "and the satraps, the governors, and the king's counselors . . . saw that the fire had not had any power over the bodies of those men." Some day, perhaps, the earthly kings, like the rest of the world, will "see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods." (Daniel 3).



Photo by Donald B. Moyer

Reclaimed land... reclaimed lives

In West Bank villages, Palestinian farmers are improving their lives as they terrace eroded, rocky hillsides and cultivate the newly available land.

Your gift to the Advance can help pay bulldozing costs and buy stone-cutters, seedlings and other supplies crucial to this ministry.

Land Reclamation, # C-627628-1

Remember: 100 percent of your gift to the Advance goes to the project you choose.



UTCam

Books

WORKING IN SOUTH AFRICA

Editors: Ken Davey, Lorraine Laughton, Jo-Anne Durandt
Raven Press, 1985. 397pp., \$15.95.

Along the lines of Studs Terkel's *Working*, this volume presents aspects of the work experience of individuals of different racial groups in South Africa, using their own words. Although the book purports to represent "the world of work in South Africa," it is limited to interviews in the Cape Town area where relatively few blacks live. More insidiously, it reflects the power structure in the country more than it does a general picture of work in that society.

The interviews were conducted as part of a research project by students specializing in education at the University of Cape Town in 1982. Nearly three times the number of whites tell their story than do all other racial groups combined (classified there as black, colored and Asian). Less than 15 percent of those interviewed are black (all but one are manual laborers or blue collar workers) when, in fact, blacks form about 72 percent of the total population and whites about 15 percent. Also "the occupations of the people reviewed within each of the categories used in this book clearly show that whites hold nearly all the higher level positions, while blacks occupy the lower."

Few whites are aware of—or even mention—racial discrimination in the

workplace. Most blacks, coloreds and Asians experience it, but very few voice strong resentment. A general sense of dissatisfaction and insecurity prevails through many of the stories; many people seem to choose—and change—jobs haphazardly, with a vague notion that they will change jobs again before too long. But let some of them speak for themselves.

Douglas (white manager): "I was 15 years old when I started work, and for the normal reason, because I had to . . . I'm not really happy at work, none of us are satisfied . . . we all want more!"

Judy (white; public relations): "I don't think I'll stay in this job forever . . . I'd like to deal with more interesting people with a more intelligent outlook on life, but, as long as my children are dependent on me, I have to go where I can get the best money. In my untrained situation, I don't have a great choice, especially as I get older."

Most of the people interviewed in this book are ordinary working people, whose stories provide glimpses into some aspects of current South African life. Most poignant is Nhlanhla, who is symbolic of the older generation of blacks whose mild complaints are fast being drowned out by a new generation of young radicals (not interviewed in this book).

Nhlanhla (black school groundsman): "I have been given more and more responsibilities but not the pay . . . I feel that I should be in charge. I know I am short in some areas but I can do better

New film and videotape present Advance ministries in Africa

"So built we the wall; and all the wall was joined together...for the people had a mind to work" (Nehemiah 4:6, KJV)

If one word could describe church work in Africa today, it probably would be "explosion." Nowhere else is the church adding so many new members with such intensity. It is this explosion that is the subject of "For the people had a mind to work," an Advance film and videotape scheduled for release May 31, 1986.

It is partnership, through the Advance program of second-mile giving, that is helping to erect and repair church structures in Africa. It is partnership that is providing bicycles, motorcycles and other necessities for pastors shepherding a dozen or more congregations each, separated by vast distances. It is partnership which is taking medical care to areas that lack trained personnel and modern equipment.

"For the people had a mind to work" offers a sampling of the enthusiasm and zeal of United Methodists in Africa. You'll learn how you, too, can join in this powerful explosion of Christian growth. And—when you help to improve people's lives by sharing through the Advance—your life will also be enriched.

The 16mm film and the videotape may be borrowed from conference resource centers or rented (\$15) from EcuFilm, 810 Twelfth Ave. S., Nashville, TN 37203. Both items are also available for sale: film, \$150, and videotape, \$35.



Photo by Barbara Dunlop-Berg

than a white man in many other areas . . . I was pleased to get the job initially—now I do not feel this way . . . even the coloureds think they are above me. I would be very pleased if my wife were here with me. I miss her terribly. I would like money so that I could get my own truck and go home to visit my wife."

People in highly-qualified jobs, such as medical, teaching and church professionals (predominantly white), find greater challenges and fulfillment in their work.

As labor in South Africa tends to be composed entirely of blacks, the book reflects this condition by citing the example of 10 workers in the section on labor. *Philisiwe*, a black trade union organizer, articulates some major problems faced by blacks as well as by the country:

"Our first problem is that of coloureds. They are used to better privileges than the blacks, they have better paid jobs. . . you name it. The coloureds prefer to nurse their conditions rather than jeopardize them by joining blacks . . . The employers are another problem. They do not want the coloureds to mix with the blacks and they use the fact that the coloureds are better privileged as a weapon . . . Blacks have a long history of being let down by coloureds. It is a pitiful state of affairs because the strength of the black workers lies in the coloureds, and the strength of the coloured artisan lies in the blacks, but somehow, this is constantly being weakened . . . Workers live in so much fear of the loss of their jobs that when an accident occurs at work witnesses refuse to come forward to help a co-worker."

Philisiwe's closing words acknowledge the risks he takes, "As trade unionists we suffer as well. I was detained (temporary arrest) for four months in 1976 and again in 1980, and the worst is that you never know when it will happen again."

Domestic workers (black) provide personal insight into this schizophrenic society.

Sara (housekeeper/cook): "I used to work full-time, weekends included, but now that I have arthritis I only go in three days a week. I find working from 8:00 a.m. to 5:00 p.m. too long and I have a long walk to the bus stop . . . I have to work very hard but the pay is okay . . . Not having children of my own, I regard the four spoil brats as my own. But on the other hand, they spoil me in turn. I am always getting little gifts from them. Well, despite the few small things that annoy me, I like my job, and as I said with my education and health I wasn't able to go far. Their home is my home and I suppose I'll work for them until I drop."

Lorraine (domestic servant): "I started to work in a hosiery factory. Despite my education, I was never given a promotion . . . When my baby was three months old my mother took ill. She had

to give up her job as a charlady. I stood in for her and she looked after my children. I char at different places four days a week. I prefer it to working in the factory . . . The people for whom I char are very kind. They pay me R10 (approximately \$3.50) a day, to clean the flat and to do the ironing, plus my traveling expenses . . . I am sorry that I couldn't finish my Std. X [twelfth grade] because my desire was to become a nurse."

Very real concerns and hurts are buried in the tales of these black and colored workers, indicative of the apartheid situation. The long hours of hard work and separation of husbands from wives cause untold suffering in a country where laws decide where people of color may (and may not) live, where black unemployment is excessively high, and where an inferior educational system for blacks has not equipped most workers, particularly older ones, for the few skilled jobs that may be open to them. But in the book these hard facts are barely discernible among the morass of far-less-severe work complaints of the whites.

The mere omission of any reference to racial discrimination by most whites interviewed reflects their acceptance of the system and near total ignorance of the grave suffering to body and soul that apartheid causes the majority of South Africa's citizens.

SHEILA BRUTON

Sheila Bruton is a literature editor in the Mission Education and Cultivation Program Department. Born and raised in South Africa, she has lived in New York City for a number of years.



A New World Service Film

"For thou hast been to me a fortress and a refuge in the day of my distress." Psalm 59:16c (RSV)

One church, located in Erie, Pa., has determined to provide a refuge for persons in distress. Named—appropriately—the Refuge, it is a safehouse for abused women and their young children.

World Service giving supports this local church ministry through funding for the project and by providing staff for the facility.

The story of the Refuge is now available on film. "God Has Smiled on Me" is available from your conference resource center or from EcuFilm.



UMCom

United Methodist Communications
1200 Davis St., Evanston, IL 60201-4195

"YIELD NOT TO TEMPTATION" ...but look at this tempting yield:

9.5% Effective annual yield 9.73%.

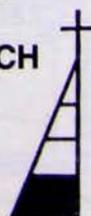
Your United Methodist Development Fund Individual Retirement Account yields a good interest for you while it builds churches for others.

Consider a tax-saving investment that works for the church while it works for your retirement.

The sole purpose of the Fund is to make low-interest, first mortgage loans to United Methodist Churches. Your intentional investment enables the expansion of the church of Jesus Christ.

This is one time when the "Yield" can only do good for yourself—for others So—**BUY AN IRA
BUILD A CHURCH**

UNITED METHODIST DEVELOPMENT FUND
475 Riverside Drive, Suite 320-F1
New York, NY 10115 (Phone 212-870-3856)



WHEN LUCK RUNS OUT: HELP FOR COMPULSIVE GAMBLERS AND THEIR FAMILIES

By Robert Custer, M.D. and Harry Milt. Facts on File, Inc., 1985. 239pp., \$16.95.

Friendly, sociable, cheerful and enthusiastic, generous and full of good will . . . this is a partial portrait of the compulsive gambler. Add to this partial picture sharp mood swings, sullenness, irritability, withdrawn behavior, a tendency toward anxiety, depression and omnipotence, and the compulsive gambler emerges in truer colors.

Dr. Robert Custer and Harry Milt have written a comprehensive, groundbreaking book on the compulsive gambler. Custer, a psychiatrist, founded the

first treatment center for compulsive gamblers in 1972. Milt was, for 15 years, director of Public Information for the National Association for Mental Health.

Custer and Milt's study includes a thorough (and at times repetitious) portrait of the compulsive gambler in terms of temperament and personality. The authors describe discernible phases of compulsive gambling (winning, losing and desperation) and details its devastating effects on the family. The book concludes with three practical chapters offering advice to the gambler, the spouse and/or family of the gambler and the professional attempting to help the gambler. Case after case of wrecked lives adds painful concreteness to the work.

Clearly, not all gamblers are compulsive gamblers. Custer and Milt are careful to distinguish among six types of gamblers: professional gamblers, anti-social personality gamblers, casual social gamblers, serious social gamblers, relief-and-escape gamblers and compulsive gamblers. The weight of the book is on the compulsive gambler.

Describing compulsive gambling as "an addictive illness in which the subject is driven by an overwhelming uncontrollable impulse to gamble," the authors illustrate how the impulse ultimately invades and often destroys all that is meaningful in the person's life. While stating that compulsive gambling is related to a person's deprivation in the area of emotional need, namely for affection and approval, recognition and self-confidence, the authors make a further claim. The person who becomes a compulsive gambler, Custer and Milt are willing to postulate, is born with a "genetic vulnerability of personality." This vulnerability "is then acted upon by parental indifference, neglect, hostility or abuse, producing a person with low self-esteem.

Because male compulsive gamblers outnumber females, and because far more research is available on male gamblers, the book is primarily about male "offenders" and their wives. One chapter tentatively describes the female compulsive gambler, a person in even more distress than her male counterpart. The authors believe that society's double standard prevails and that women compulsive gamblers are more socially repulsive than men suffering from the same illness.

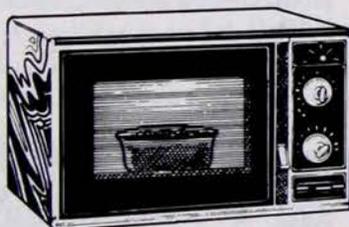
This is a useful book, but not a pleasant one. (Perhaps because compulsive gambling played havoc in the lives of persons close to me; reading through the dozens of cases was a particularly depressing task.) In a country in which legalized gambling is on the rise, surely *When Luck Runs Out* is a timely contribution toward the understanding and treatment of a growing disease.

—CARROLL SAUSSY

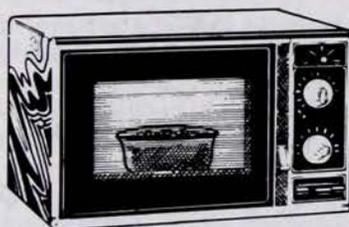
Dr. Carroll Saussy is an associate professor of Pastoral Care and Counseling for the Wesley Theological Seminary in Washington, D.C.

6000 miles from here...

This one won't work.



This one will.



Can you tell the difference?

When it comes to appliances, every country makes its own rules. Voltages, cycles, TV and video standards just aren't the same overseas as they are here in the USA. So you shouldn't expect that your local Sears will be able to supply your needs . . . or even know what they are.

We know. 25 years worth of experience makes us expert in all the things you'll need to know if you're doing missionary work overseas.

Our large inventory assures prompt shipment. And we can ship anywhere in the USA or worldwide if you prefer — free of US taxes.

With all that assurance, you'll be pleased to find that our prices are most competitive and our service is second to none.

Call or write for literature, advice and price information.

Appliances Overseas, Inc.

330 Fifth Avenue, New York, NY 10001

(212) 736-7860

Please refer to Department DD.



Picture Your Church on lovely Photo Plates



- Large 10 inch gold-bordered plates.
- Orders filled for 25 or more plates.
- We also make ceramic tile, church note paper and Christmas Cards.
- New-Wood Plaques.

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

P.O. Box 605, Appomattox, VA 24522
(804) 352-5471

CLASSIFIED

NEW WORLD OUTLOOK CLASSIFIED is a regular feature designed as an exchange between subscribers and to help subscribers. Rates for reader-type ads are 75 cents per word (minimum charge \$15). Post Office Box numbers and telephone numbers count as two words each; abbreviations and zip codes count as one word. Send all copy (with check/money order) six weeks prior to month of issue to: NEW WORLD OUTLOOK CLASSIFIED, 475 Riverside Drive, Room 1349, New York, N.Y. 10115.

For information/rates relative to all other advertising please write/call: The Allan E. Shubert Company, 198 Allendale Road, King of Prussia, PA 19406 (215) 265-0648.

GBGM POSITIONS OPEN

The following executive positions are available at the General Board of Global Ministries. Letters of application and resumes should be sent to John J. Dalton, Personnel Administrator, Room 1476, General Board of Global Ministries, The United Methodist Church, 475 Riverside Drive, New York, N.Y. 10115.

The General Board of Global Ministries is an Equal Opportunity Employer.

FIELD REPRESENTATIVE, Office of New Church Development, National Program Division. Immediate. Assist executive secretary in developing appropriate strategies for planning and establishing new congregations, to aid in developing training resources and other publications and to assist new congregations in planning for facilities or in modifying existing facilities.

FIELD REPRESENTATIVE, Church Redevelopment and Renewal, National Program Division. Immediate. Assist in development of facilities for new congregations and/or modify existing facilities locally. Assist in development of national mission strategies for church redevelopment and renewal. Assist in training and resourcing pastors and laity in church redevelopment situations, especially through cooperative parish development with a special focus on small membership churches.

STAFF ARCHITECT, National Program Division. Immediate. Provide architectural services to churches and mission agencies involved in building programs and provide architectural services, consultation and technical assistance for properties related to the National Program Division.

PROGRAM SECRETARY, Institutional and Voluntary Ministries, National Program Division. Immediate. To be administratively responsible for institutional ministries programs. Counsel and advise the Division concerning the missional role and functions of institutions related to the NPD. Also to counsel on the special needs of women and children.

COORDINATOR FOR MISSION LEADERS, Mission Education & Cultivation Program Dept. Immediate. Provide training and resources for conference and district mission leaders so that they can help local churches be aware of and supportive of the mission of the UMC. Also, provide resources for local church mission leaders.

EDITOR, PROGRAM RESOURCES, Mission Education & Cultivation Program Dept. Immediate. Edits program resource materials, primarily those created to serve United Methodist women.

MISSION OPPORTUNITIES

The following positions are open to persons interested in becoming part of the mission outreach of The United Methodist Church through the General Board of Global Ministries. Please request application materials or write for further information to: Mission Personnel Resources Program Department, General Board of Global Ministries, 475 Riverside Drive, Room 1470, New York, New York 10115

CHURCH AND COMMUNITY MINISTRY:
Alabama, Johnson Hill United Methodist Ministry—A ministry designed to meet the spiritual, educational, social and recreational needs of ethnic minority persons in an economically disadvantaged section of southern Alabama.

Rhode Island, Project Outreach—this program incorporates several outreach ministries to low and moderate income families, most of whom are ethnic and racial minorities displaced from other parts of the city.

South Dakota: Pierre/Ft. Pierre Ecumenical Ministries—The Church and Community Worker would work with citizens' council involved in a women's resource center, crisis counseling, and in meeting immediate needs of persons.

Virginia: Church Renewal in Scott County—A ministry in an isolated section of Appalachia designed to enable three small membership churches to be in ministry and mission to the community.

West Virginia: Tyrand Cooperative Parish Ministries—Churches of three different denominations working cooperatively to address the high unemployment, substandard housing and other needs created by the longstanding poverty in this isolated Appalachian area.

Alaska: Alaska Missionary Conference—pastors with maturity, a sense of personal security and wholeness with five to ten years of effective leadership and administrative experience are needed. Skills in dealing with domestic violence and alcoholism are a must.

Kentucky: Red Bird Missionary Conference—pastors needed for rural, mountain, small membership churches. Willingness to serve multiple church charges, commitment to leadership development and interest in new patterns of congregational development, team ministries and outreach ministries are required

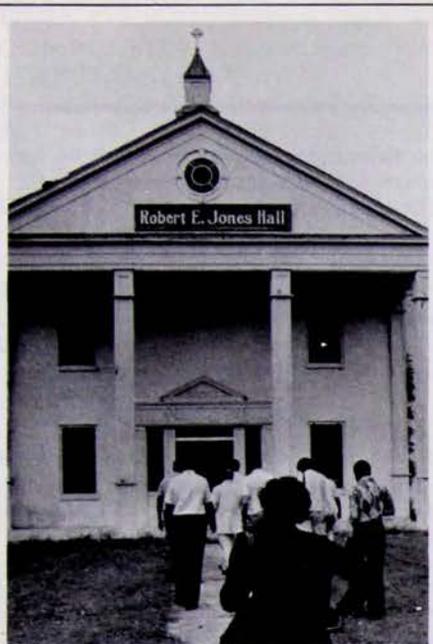
PUBLICATIONS RADIO/TV/FILM

PROGRAM SECRETARY, Native American Ministries, Parish Ministries, National Program Division. Immediate. Work cooperatively in strategy development, resource identification and development, needs assessment, issue monitoring and program management. Assist in evaluating, training and consulting with Native American constituency. Serve on committees, task forces, councils to facilitate work on behalf of Native Americans.

PROGRAM SECRETARY, United Methodist Voluntary Service (UMVS) National Program Division, Program Ministries. Immediate. Responsible for UMVS planning and general operation. Work with advisory and project screening committees, administration of funds and interpretation of UMVS education and promotion. Provide leadership for voluntary service program staff.

EXECUTIVE SECRETARY, Church and Community Ministry, National Program Division, Parish Ministries. Immediate. Work with strategy development, resource identification, needs assessment, issue monitoring, budget processes.

FUNCTIONAL EXECUTIVE Secretary for Personnel Support Coordination, World Division, Functional. Immediate. Administration of financial support for personnel including short and long range planning and budgeting, and management of furloughed missionary residences. Coordinate Missionary Home Assignments program. Coordinate Letters of Agreement and status changes. Coordinate Short Term Volunteer in Mission program.



A BRIGHT FUTURE FOR GULFSIDE

At Waveland, Mississippi, on the picturesque Gulf of Mexico, the Gulfside Assembly is gearing up to expand its historic role as a training and retreat facility.

The Gulfside Assembly of The United Methodist Church was founded in 1923 by Bishop Robert E. Jones to serve the needs of black people in the southern regions of the church. Since 1980 Gulfside's program and facilities have been approved as General Advance Special projects.

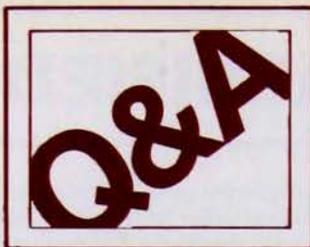
While groups from the entire church constituency are encouraged to use the facility as a retreat center, a **new program is underway to provide special training, research and advocacy.** The program is designed to enable grassroots organizations and local church leadership to acquire skills, assistance and resources. The training will prepare persons to champion causes of justice and reconciliation on behalf of the poor and powerless in local communities.

You can participate in activating ministries of training and renewal at Gulfside Assembly. **Designate your gift for the General Advance Special, "Gulfside Assembly Program, Waveland, Mississippi," No. 761337-2** and send through

For local church and annual conference credit, send your gift through your local church treasurer. Gifts will then be forwarded to: Advance GCFA, General Board of Global Ministries, 475 Riverside Drive, Room 1439, New York, NY 10115.



WORLD PROGRAM DIVISION
General Board of
Global Ministries



About Missions BY DON STRUCHEN



Refugee Aid Still Needed

QUESTION: *Is there still a need for sponsorship of refugees? We haven't heard much about this in recent months.*

ANSWER: Sponsorship has declined a great deal probably because there haven't been any glaring news items recently, pointing out the numbers of refugees needing sponsors. However, this is an ongoing issue and churches are needed to serve as sponsoring groups.

QUESTION: *How do we find out more about how to sponsor a refugee family?*

ANSWER: Write or call Lilia Fernandez, Secretary for Refugee Concerns on the staff of our United Methodist Committee on Relief. She is in Room 1374, 475 Riverside Drive, N. Y., NY 10115. Her phone is 212-870-3805.

QUESTION: *Is it possible for us to bring a group of people from our church, conference and/or district to visit the General Board of Global Ministries in New York?*

ANSWER: Yes, many different kinds of groups come to the Interchurch Center where the General Board have their offices. Some want a short, fast two-hour tour. Others want to meet staff and learn what goes on here in a one-day seminar while still others participate in a two-day seminar which provides opportunity to discuss, ask questions and explore mission concerns.

Some of these groups are confirmation and church school classes of youth, Seminary classes, local church adult groups, United Methodist Women's leaders and members, Work Area of Missions members, Conference Board of Global Ministries leaders, and just interested people who wish to learn more about their church and what it is doing.

QUESTION: *How does one go about making arrangements for such a visit?*

ANSWER: Contact Mrs. Dot Goebel, Room 1320, 475 Riverside Drive, N. Y., NY 10115, or call her at 212-870-3786. She will work with you to provide a short orientation or a full seminar. Be sure you

get in touch in plenty of time before you plan to visit so as not to conflict with too many other groups and to provide adequate time for arrangements to be made for meeting rooms and available staff.

QUESTION: *What will it cost us?*

ANSWER: You will need to make your own travel, housing and meal arrangements. Mrs. Goebel can provide suggestions to assist you. The General Board will provide the meeting rooms, the staff and the program without fees or charges.

QUESTION: *Is it possible to visit some of our mission projects in the United States in summer travels and, if so, where do we find a list of them?*

ANSWER: This is an excellent idea for it not only informs and motivates the persons doing the visiting but also shows those who work in mission projects that there are concerned, supportive people in our churches. Some things to keep in mind in any visit of this kind are common courtesy rules, such as to notify them ahead of time that you would like to visit so someone will be there to greet you, show you around and work your visit into what is probably a busy, over-crowded schedule. Inquire as to the best time for you to visit so as not to interfere with meal times, nap times for children, etc. Don't over-stay your visit.

Write notes of appreciation and thanks upon returning home.

The good source which lists the various programs and projects in each state is the "Prayer Calendar" for 1986 (#4470). It sells for \$3.00 from the Service Center in Cincinnati.

THE AUTHOR is Secretary for Conference Relations of the General Board of Global Ministries. Readers are invited to pose questions about missions. If you address letters to: Donald E. Struchen, Room 1405, 475 Riverside Drive, New York, N.Y. 10115, we'll attempt to answer them in future issues of *NEW WORLD OUTLOOK*.

Service Center Catalog 1986/87

General Board of Global Ministries

MISSION STUDIES • CHILDREN'S MATERIALS • BASIC RESOURCES • HISTORY AND MISSION • SPECIAL CONCERNS AND ISSUES • WORLD HUNGER/ ECOLOGY • LIBERATION SOCIAL JUSTICE • ETHNIC CONCERNS • BIBLE STUDIES • PERSONAL GROWTH • WORSHIP RESOURCES • MISSION INTERPRETATION • GIVING—CORPORATE AND PERSONAL • SPANISH LANGUAGE RESOURCES—MATERIALES EN ESPAÑOL • KOREAN LANGUAGE RESOURCES • GENERAL CONFERENCE POLICY STATEMENTS • MISSION EDUCATION AND CULTIVATION • THE ADVANCE • HEALTH AND WELFARE MINISTRIES • AGING / HEALTH / PERSONS WITH HANDICAPPING CONDITIONS • GOLDEN CROSS SUNDAY MATERIALS • NATIONAL PROGRAM DIVISION • PARISH MINISTRIES / AGENCY CONCERNS / DEACONESS / HOME MISSIONARY / MISSION LEADERSHIP / LOCAL CHURCH RESOURCES / UNITED METHODIST DEVELOPMENT FUND / FINANCE AND FIELD SERVICE • UNITED METHODIST COMMITTEE ON RELIEF / LEAFLETS / BOOKLETS / POSTERS / RELATED AGENCIES / OFFERING ENVELOPES / FISH BANKS / FILMS • WOMEN'S DIVISION / PROGRAM RESOURCES / QUADRENNIAL SUMMARIES / ORGANIZATIONAL MATERIALS / EMBLEMS AND JEWELRY / FINANCE / ISSUES AND CONCERNS / CHILD ADVOCACY / CITIZENSHIP EDUCATION AND ACTION / UNITED NATIONS AND INTERNATIONAL AFFAIRS / DEVELOPMENT / WOMEN'S ISSUES AND CONCERNS / FILMS AND FILMSTRIPS / WORSHIP AND DEVOTIONAL RESOURCES / SPIRITUAL CLASSICS / ECUMENICAL RELATIONS / READING PROGRAM • WORLD PROGRAM DIVISION / AFRICA AND EUROPE / ASIA AND PACIFIC / LATIN AMERICA AND THE CARIBBEAN • MISSION PERSONNEL / CRUSADE SCHOLARSHIPS • MEDIA AND METHODS / VISUAL RESOURCES / FILMS / FILMSTRIPS AND CASSETTES / SLIDE SETS / MAPS AND PICTURE PACKETS / SONGBOOKS / EDUCATIONAL MATERIALS • GENERAL COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS • DIALOGUE WITH OTHER FAITHS • ECUMENISM / MAGAZINES / MISSION STUDIES • MISSION • SPECIAL CONCERNS AND ISSUES • WORLD HUNGER / ECOLOGY • LIBERATION SOCIAL JUSTICE • ETHNIC CONCERNS • BIBLE STUDIES • PERSONAL GROWTH • WORSHIP RESOURCES • MISSION INTERPRETATION • GIVING—CORPORATE AND PERSONAL • SPANISH LANGUAGE RESOURCES—MATERIALES EN ESPAÑOL • KOREAN LANGUAGE RESOURCES • GENERAL CONFERENCE POLICY STATEMENTS • MISSION EDUCATION AND CULTIVATION • THE ADVANCE • HEALTH AND WELFARE MINISTRIES • AGING / HEALTH / PERSONS WITH HANDICAPPING CONDITIONS • GOLDEN CROSS SUNDAY MATERIALS • NATIONAL PROGRAM DIVISION • PARISH MINISTRIES / AGENCY CONCERNS / DEACONESS / HOME MISSIONARY / MISSION LEADERSHIP / LOCAL CHURCH RESOURCES / UNITED METHODIST DEVELOPMENT FUND / FINANCE AND FIELD SERVICE • UNITED METHODIST COMMITTEE ON RELIEF / LEAFLETS / BOOKLETS / POSTERS / RELATED AGENCIES / OFFERING ENVELOPES / FISH BANKS / FILMS • WOMEN'S DIVISION / PROGRAM RESOURCES / QUADRENNIAL SUMMARIES / ORGANIZATIONAL MATERIALS / EMBLEMS AND JEWELRY / FINANCE / ISSUES AND CONCERNS / CHILD ADVOCACY / CITIZENSHIP EDUCATION AND ACTION / UNITED NATIONS AND INTERNATIONAL AFFAIRS / DEVELOPMENT / WOMEN'S ISSUES AND CONCERNS / FILMS AND FILMSTRIPS / WORSHIP AND DEVOTIONAL RESOURCES / SPIRITUAL CLASSICS / ECUMENICAL RELATIONS / READING PROGRAM • WORLD PROGRAM DIVISION / AFRICA AND EUROPE / ASIA

7820 Reading Road • Cincinnati, Ohio 45237

Enliven and Expand Your Mission Planning with Resources Described in the 1986-87 **SERVICE CENTER CATALOG**

New mission and spiritual growth resources are featured in the opening pages. This is the most complete listing of materials for interpretation of the program of the General Board of Global Ministries. The new edition is available free for postage and handling from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

GENERAL BOARD OF GLOBAL MINISTRIES



UMCOR and the Statue of Liberty-

Beacons of Hope for Refugees

Last year over 825 refugees found caring friends and a home in the United States through the United Methodist Committee on Relief. This year hundreds more are knocking at our door.

Urgently needed are more churches to provide refugee sponsorships. Won't you join us in welcoming the stranger?

If your church is willing to serve as a sponsor, please write to Ms. Lilia V. Fernandez, Secretary for Refugee Concerns, United Methodist Committee on Relief, 475 Riverside Drive, Room 1374, New York, NY 10115.

UMCOR

UNITED METHODIST
COMMITTEE ON RELIEF

General Board of Global Ministries