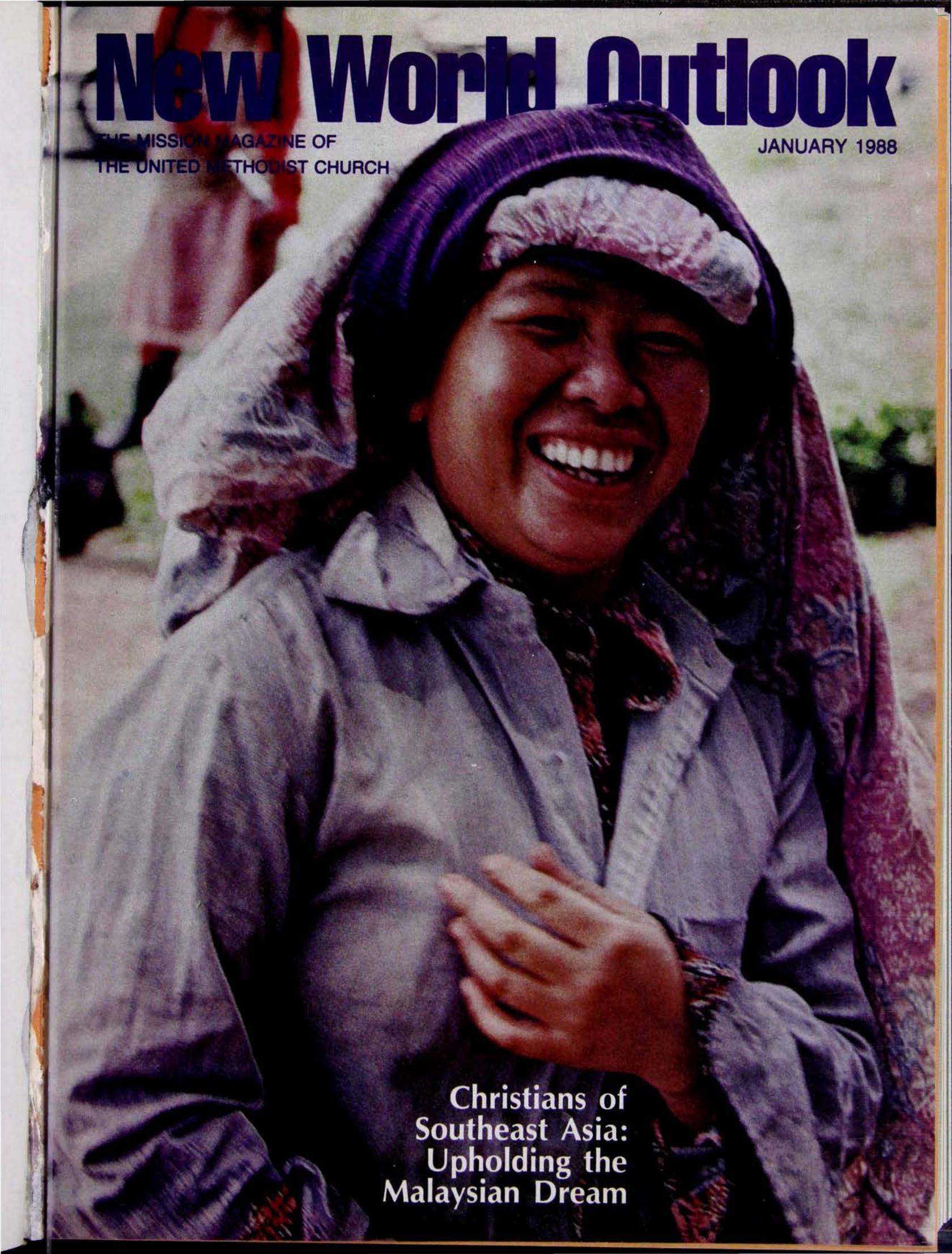


New World Outlook

THE MISSION MAGAZINE OF
THE UNITED METHODIST CHURCH

JANUARY 1988

A close-up photograph of a woman with a joyful expression, her eyes closed and mouth open in a wide smile. She is wearing a purple headscarf with a white floral pattern and a light blue, long-sleeved button-down shirt. Her hands are clasped together in front of her chest. The background is slightly blurred, showing another person in a red and white outfit.

Christians of
Southeast Asia:
Upholding the
Malaysian Dream

**“Sometimes it’s not so much
what we do that gives others
the feeling of
security and com-
fort; sometimes
just being there
is what counts
the most.”***



Elizabeth Lamb who helped farm owner build her home. Owner now shares the food she grows with the needy.

United Methodist Church and Community Workers are missionaries of The General Board of Global Ministries' National Program Division. They are there, throughout the U.S., touching

people in need of God's healing at the most fundamental and personal level.

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National Program Division
General Board of Global Ministries
The United Methodist Church
475 Riverside Drive, Third Floor
New York, NY 10115

*M. E. H., a Church and Community Worker

Photo: Edward Moultrie



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New World Outlook

Publisher

Randolph Nugent

Executive Editor

George M. Daniels

Associate Editor

Gladys N. Koppole

Senior Writer

Nelson A. Navarro

Administrative Assistant

Hortense A. Tyrell

Art Director

Roger C. Sadler

Circulation Fulfillment

Mary Jane Shahan

Chief Photographer

John C. Goodwin

Photo Librarian

Theodora Camesas

Contributing Editors:

Charles E. Brewster

M. Garlinda Burton

Charles E. Cole

Tracy Early

Doris Franklin Rugh

Donald E. Struchen

Winston H. Taylor

Columnists:

James M. Ault

Leontine T. C. Kelly

Creighton Lacy

Editorial Offices

475 Riverside Drive,

New York, N. Y. 10115

Advertising Representative:

Allan E. Shubert Company, 198 Allendale

Road, King of Prussia, PA 19406

(215/265-0648)

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COVER: A Kadazan woman worker near Kota Kinabalu in Sabah, East Malaysia. Photo by Nelson A. Navarro.



To Our Readers

Our January issue takes you to mission fronts throughout the nation and the world. Tracy Early, our newest CE (Contributing Editor), profiles the unique urban ministry supported by the United Methodist City Society of New York. The Society was begun in the 1820s as a part of the Sunday School Society, and it helped teach not only religion, but reading, to the children of the urban poor in New York. That work with society's disadvantaged—newly arrived refugees, poor single mothers mired in poverty, children, the unemployed—continues today through the grants the Society makes to a wide variety of ministries. The City Society cooperates with many agencies, including the General Board of Global Ministries, lending a hand to congregations, community ministries and other projects.

In Dulac, Louisiana, the Board's Women's and National Program Divisions are continuing a long tradition of mission work among the Houma Indians who inhabit the Terrebone Parish of Louisiana, where Dulac is situated. Destroyed by flooding in 1985, the Community Center is now being rebuilt. Freelance writer Keith Weldon Medley tells how the center got back on its feet to provide a vibrant ministry to its community.

Along the 2,000-mile U.S.-Mexican border, another freelance writer and regular contributor, Michael Higgins, explains the widening controversy over the "maquiladoras," or factories just across the Mexican side that complete final assembly of U.S. made components using cheap Mexican labor. The factories, also called "twin plants," have been hailed both by U.S. manufacturers who benefit from lower costs and Mexican authorities who welcome the new jobs for their economically faltering country. But church and labor leaders on both sides of the border have expressed their concern about whether the Mexican workers are being exploited for the sake of American profits, and U.S. workers complain about the loss of jobs here at home.

Meanwhile, Senior staff writer Nelson Navarro continues his reporting on our church's far-flung missions. Since joining the General Board of Global Ministries as a writer/reporter in 1981, Nelson has visited three continents and has enlivened our interpretation of Methodist missions throughout the world. Nelson reports on the growing role that Christians are seeking to play in the East Malaysian state of Sabah. Although Islam is Malaysia's official religion, other religions are free to practice there, and Christians comprise a vigorous minority. Christian churches are sprouting up over the resource-rich but sparsely populated Sabah territory, situated on the northern end of the big island of Borneo. The Basel Christian Church (BCC) of Sabah dominates its Protestant landscape, but now the United Methodists are beginning to make inroads. Four years ago there were no Methodist congregations, and now there are three, with more in the offing.

LOOKING AHEAD: In our February issue, the growing need for U.S. missionary health workers is highlighted. The health needs of our U.S. missions and colleague churches overseas is great, and the opportunities for enriching, rewarding experiences abound.

THE EDITORS

Mission Memo

News and Analysis
of Developments
in Christian Mission

January 1988

Election Violence in Haiti. "I have never witnessed such raw, brutal force against people," observed retired United Methodist Bishop Wayne Clymer about the terror and violence that ruined Haiti's first free presidential elections in 30 years. Bishop Clymer, former episcopal head of the Iowa Area, visited Haiti as part of an international team of Christian observers. On the day of the election, Bishop Clymer was staying in the home of the Rev. Alain Rocourt, head of the Methodist Church in Haiti, as gangs began attacking and butchering Haitians awaiting their turn to vote. Shots were also fired into the Rocourt home, said Bishop Clymer. At least 34 people were killed and scores wounded before the election was finally canceled. A new electoral council was appointed by the army-dominated Haitian government in mid-December, although doubts were still raised about its ability to guarantee a new, free and fair election. [Ed. Note: For an editorial on Haiti, see Page 10 of this issue.]

Summit Peace Vigil. Candles of peace illuminated a four-day prayer vigil surrounding the early December superpower summit in Washington, D.C. Leaders of several Soviet church bodies joined their North American counterparts in continuous prayers for the summit meeting between President Reagan and General Secretary Gorbachev. Bishop Felton E. May of Harrisburg, Pa.,

represented his United Methodist colleagues during the prayer marathon held at the Washington Cathedral.

New Advance Projects Approved. At their December meeting in Dayton, Oh., the directors of the Advance "second-mile" giving program approved 115 new projects that have specific cash needs totaling \$4.9 million. The Advance, which is administered by the GBGM's National and World Program Divisions and the UMCOR Program Department. Included are nine bicycles for district coordinators of youth programs in Nigeria, water pumps in Sumatra and scholarships for nurses in Liberia. Other less tangible, but equally important, projects include service ministry programs worldwide. Often called "second-mile" giving because it goes beyond apportionments, the Advance has raised more than \$400 million during its 40-year history through contributions from congregations and individuals.

Church World Service Truce. A truce has been reached in the widening rift between two top executives within the National Council of Churches. The Rev. Arie R. Brouwer, NCC general secretary, was forced to back away from his plan to fire J. Richard Butler, head of Church World Service, the NCC's largest program unit. Mr. Brouwer had made public his intention to dismiss Mr. Butler because of his dissatisfaction with Mr. Butler's performance in carrying out the "integration" of CWS into the National Council. But following a tense closed session in November of the NCC Executive Committee in

Jacksonville, Fla., a new committee was named to help iron out the differences between the two men. Sources close to the NCC Executive Committee said that Mr. Brouwer lacked the support within the committee to sustain his dismissal of Mr. Butler, a United Church of Christ layman. The new five-person committee is expected to work closely with both men in an attempt to help clarify the issues surrounding the long-troubled relationship between the NCC and Church World Service. CWS controls about 80 percent of the NCC's \$53 million budget. United Methodists named to the five-member committee include Norma Kehrberg, head of the GBGM's United Methodist Committee on Relief Program Department, and Raymond Jones, personnel officer for the General Board and outgoing chair for the NCC personnel committee.

Health and Welfare Grants. Five United Methodist congregations, one from each jurisdiction, have been awarded grants of \$20,000 each to be used for creative health and welfare ministries. The grants, given by the GBGM's Health and Welfare Ministries Program Department, went to First UMC, Little Rock, Ark., for a child infirmary; College Place UMC, Columbia, S.C., for a victim-offender reconciliation program; Sumner and Beulah UMCs, Sumner, Ill., for programs with the elderly, the poor, and expectant mothers; First UMC, Brattleboro, Vt., for ministry with the homeless; and Calvary UMC, San Francisco, Cal., for its AIDS ministry.

Philippines Violence. Several United Methodist leaders in the Philippines have become victims of the escalating violence threatening the country and the Aquino government. Nemesio E. Prudente, president of the Polytechnic University of the Philippines, was ambushed in mid-November by two gunmen. Mr. Prudente, a member of Central United

Methodist Church in Manila, suffered bullet wounds. His wife, Ruth Prudente, is a staff member of the GBGM's Women Division in New York. The Prudentes say they have no idea who was responsible for the attack. The attack comes during a time of increased tension and fear throughout the Philippine islands, as both right and left-wing elements have become more active in opposition to the still-fragile Philippine democracy headed by Corazon Aquino.

Church Giving, 1989-92. If General Conference approves, United Methodists will be asked to contribute \$11 each annually during the next quadrennium, 1989-92, to support the basic domestic and overseas programs of the church. These apportioned general church askings do not include "special-day" offerings, "second-mile" missions contributions (to the Advance) and other funds such as Youth Service. The General Council on Finance and Administration (GCFA) said \$499,574,000 for six apportioned funds is 13 percent higher than comparable totals for 1985-88. The largest single amount in the GCFA proposal is a four-year total of \$211 million for World Service, the denomination's basic program fund. Also recommended by the GCFA to General Conference is that salaries for bishops be set at \$60,000 beginning in 1989, with increases in the three ensuing years comparable to the percentage increase in the average compensation for all clergy.

Missionaries Wanted. Mokwon Methodist College in South Korea is looking for two missionary associates to teach English. The school has 5,000 students and has employed missionary associates for six years. The teaching positions must be filled by next September and are open to anyone with a college degree and an interest in overseas mission. Inquiries should be made

with the Mission Personnel Resources Program Department at the Board's offices in New York.

Board of Pensions. The directors of The United Methodist Church's General Board of Pensions have joined the growing call for the denomination to pull its investments out of U.S. companies still active in South Africa. At their November 12 meeting in Norfolk, Va., the pensions directors voted by a 2-1 margin to support a resolution that would ask United Methodist agencies, boards, congregations and related institutions to deploy their investment assets to persuade U.S. companies and banks to quit doing business in South Africa as long as apartheid continues. The resolution will be presented for action to General Conference this April in St. Louis. The pensions agency has assets totaling nearly \$2.6 billion invested for UM clergy and church workers' retirement. The Board of Pensions has been considered the church agency most resistant to using divestment as a weapon against apartheid in South Africa—and some pensions directors voiced concern about what divestment might mean for the profitability of its investments. Many other UM boards and agencies, including the General Board of Global Ministries, have already rid their stock portfolios of companies still active in South Africa.

AIDS Conference. More than 400 United Methodists from 62 annual conferences gathered in San Francisco Nov. 12-15 for the denomination's first National Consultation on AIDS Ministries. Sponsored by the boards of Global Ministries, Discipleship, and Church and Society, the parley addressed a broad agenda of issues related to AIDS, beginning with the realization that all segments of U.S. society, and not just gay men, are rapidly becoming infected with AIDS. Many

participants sought to refute claims made by Jerry Falwell that AIDS is a punishment from God for immoral behavior. Said Earl Shelp of Baylor College of Medicine in Houston: "If he's right, we should stop trying to find a cure because that violates God's judgment...and if that's true, Legionnaire's Disease is God's punishment of members of the American Legion." San Francisco Bishop Leontine T.C. Kelly welcomed the consultation, saying, "In light of the growing fear surrounding the spread of AIDS, this response by the general church comes none too soon. The love and compassion of Christ calls each church and every Christian to respond."

National Division. Leaders of 125 churches, agencies and conference councils related to the GBGM's National Program Division met in early December in Atlanta, where Kansas Bishop Kenneth W. Hicks challenged them to change the economic systems that perpetuate poverty. The National Meeting of Agencies, held quadrennially, explored critical issues and trends that affect the mission agencies and their constituencies. Growing poverty and the widening gap between rich and poor in America emerged as a recurring theme throughout the conference. Bishop Hicks, whose Kansas Area includes 320,000 people living below the poverty level, questioned whether donations of cows, grain and money to feed the hungry are sufficient. "Who will discern the faulty systems that classify more people in the poverty category? Who will see the power to change those systems?" asked the bishop. In his keynote speech, David Swinton, dean of the business school at Jackson (Miss.) State University, said that the enlargement of poverty in America has hit blacks and other minorities particularly hard. Mr. Swinton said that the unemployment rate for black males far exceeds the national average. Lula Garrett, head of the National Division's

institutional ministries' unit, said "our primary mission is not to establish an institution but to meet people's unmet needs."

Bishops and Nuclear Weapons. The United Methodist bishops have commended U.S. and Soviet leaders for their efforts to eliminate intermediate-range and long-range strategic nuclear weapons. The commendation, which was adopted unanimously, came during the Nov. 16-20 meeting of the bishops' council at Lake Junaluska, N.C. The resolution, passed before the successful conclusion of the INF pact signed by President Reagan and General Secretary Mikhail Gorbachev on Dec. 8, urges the leaders to seek future accords on strategic arms, and also implores the U.S. Senate to ratify the treaty without amendments. The bishops also urged both countries to adhere to past arms control treaties, especially the anti-ballistic missile (ABM) treaty. That treaty has traditionally been interpreted to ban development and testing of space-based missile defenses such as the U.S. Strategic Defense Initiative, known as "Star Wars."

Personalia. Hal. N. Brady III, senior minister of Glenn Memorial United Methodist Church in Atlanta, has been named to succeed Walker Railey as pastor of First UMC in Dallas. Mr. Railey resigned the pastorate of the prominent downtown Dallas congregation last year following controversy surrounding the attempted murder of his wife, Margaret, and his own attempted suicide. Mr. Walker has surrendered his ministerial credentials and has moved to California "to start a new life," as he termed it...GBGM staffers Joyce D. Sohl, Elaine M. Gasser and Consuelo Urquiza were elected officers of the National Council of Churches...Shirley Whipple Struchen will serve as interim national director of United

Methodist Communications Television/Telecommunications Fund through this July 1. A veteran church communicator and editor, Ms. Struchen will succeed Keith Muhleman, who was recently elected associate general secretary for the Board's Mission Education and Cultivation Program Department...Kathy Reeves, the legally blind pastor of Oak Park (Ill.) UMC, represented United Methodists at a November consultation on the church and persons with disabilities, held in Montevideo, Uruguay. Ms. Reeves reported that the 40-person conference, sponsored by the World Council of Churches, has issued a challenge to the churches to bring persons with handicapping conditions into the full ministry of the churches. [Ed. Note: Ms. Reeves relates her own struggle as a black, legally blind minister in the March 1988 New World Outlook]...Bishop Benjamin R. Oliphint, episcopal leader of the Houston and Louisiana areas, was reported Nov. 30 to be recovering from bypass heart surgery performed Nov. 25 in McAllen, Tex. Bishop Oliphint, 63, reported chest pains during a hunting trip.

Deaths. Lyle R. Loder, 36, a member of the planning committee for the recently held National Consultation on AIDS Ministries in San Francisco, died of AIDS on Dec. 2. Mr. Loder was active in First United Methodist Church of Hollywood, Cal., and he served on the California-Pacific Annual Conference Task Force on AIDS Ministries. He was a US-2 home missionary serving in New Jersey, 1973-75. His article, "Learning from Living with AIDS," appeared in the June 1987 issue of New World Outlook...Kathleen Crane, 60, a retired World Division missionary who served in Korea for 35 years, died Nov. 14 in Webb City, Miss. ...Barbara Boultinghouse, 50, an active deaconess serving Alston-Wilkes Society in Columbia, South Carolina, died Dec. 6.

Editorials

AIDS AND THE CHURCH

On a recent segment of the Oprah Winfrey television show, the cameras were taken to Williamson, West Virginia, where the community is in turmoil over the presence of a young man in his 20s who has AIDS and who has come home to die. When he went swimming in the public pool, the mayor ordered it closed. Soon rumors were spreading that the young man was spitting into the lettuce leaves at salad bars and licking fruit at the local grocery.

Williamson residents gave unabashed vent to their fears and phobias. Said one, "God gave him AIDS for a reason. It's His way of saying 'What you're doin' is no good.'"

Another testified, "I feel sorry for any AIDS patient. But as for saying (the young man) has the same rights as me, I say, 'Garbage.'"

Still another bore witness, "You want us to hug him, to let him babysit our kids. We can't handle that. I'm not afraid of this man. I am repulsed by the man's lifestyle. I am repulsed by his disease. I am repulsed by *him*."

Finally, the host of the show asked the crowd, "I hear this is a God-fearing community. Is that right?" The audience affirmed the rumor with loud cheering and ardent hand-clapping.

Judgmental attitudes and open rejection among Christians extends far beyond the shadows of the Blue Ridge Mountains. In Mattawan, Michigan, for example, the 120-year-old First Congregational Church voted at the end of October not to renew the contract of its pastor by a one-vote margin. Although shrinking membership and budgets were cited as the reason for the ouster, clearly other factors were more influential.

"I was dismissed for two reasons," said the pastor later. "One was my homosexuality. The second was a fear of AIDS."

The pastor's assessment was validated by at least one longtime member of the church, who said the pastor's homosexuality was "one of the main reasons" for his dismissal. "Then," added the church member, "there is this AIDS thing . . . it's of epidemic proportions."

Of epidemic proportions also is the accompanying irrational fear. Commented the Kalamazoo, Michigan Gazette: "The odds are astronomical that one could be infected by the AIDS virus through a handshake, for example. Yet homosexuality and AIDS are linked in people's minds and sometimes unjustifiably so."

At their fall meeting, our denomination's bishops passed an episcopal "statement of concern," issued in response to an address by Council President Bishop Earl G. Hunt Jr. of Florida. Bishop Hunt urged his colleagues to lead the church in a struggle against racism and sexual immorality, and to retain the present United Methodist ban on ordaining homosexuals to the ministry because its practice is "incompatible with Christian teaching."

In the same statement, the bishops also described homosexuality as a "volatile and controversial issue facing our church and society," and called for "utmost pastoral sensitivity and gracious understanding as we seek to maintain high moral standards and to discuss in good spirit issues of human sexuality."

While the bishops will address the issues of AIDS in April, only a few days before General Conference, their task will be complicated by an already adopted statement that accepts judgmental rejection on the one hand while urging "sensitivity and gracious understanding" on the other.

Perhaps what is really at issue is the incompatibility of Christian teaching with biblical witness; a moral instruction that establishes boundaries and erects barriers rather than crossing and toppling them. Such teaching bears questionable relationship to the universal, all-embracing, covenantal love of God.

When the bishops assemble again to consider the AIDS issue, they will do so in sad and poignant memory of one of their own number who succumbed to AIDS in early 1987. Since he was neither an IV-drug user nor had he received a blood transfusion, there is little doubt as to the source of his infection with the virus. It is alleged that he was gay.

Yet he was also among those who supported the language of judgment and rejection which appeared in the Book of Discipline after the 1984 General Conference. Such are the consequences of judgment, rejection and condemnation.

Judgmental rejection has a way of festering, spreading and confusing, which is why God's mission moves in the opposite direction. Judgmental fixation upon homosexuality obfuscates the reality of the AIDS epidemic and also obscures the spectre of racism so clearly in evidence. Equating AIDS with homosexual behavior ignores the even more rapid and devastating spread of the disease among IV-drug users and their sexual partners of whatever orientations.

Just as blacks and Hispanics are disproportionately numbered among the victims of drug abuse, so also are they found in disparate numbers among those suffering from AIDS. Although blacks comprise some 11 percent of the national population, fully 25 percent of all AIDS cases are in the black community. Hispanics, who make up 7 percent of the U.S. population, account for 11 percent of the AIDS cases. And, of course, the numbers are even more disproportionate in those places where IV-drug use and abuse is more severe.

Thus the entrenched racism which permeates America's social and political structures is encouraged when AIDS is perceived as a disease primarily of homosexuals and secondarily as of blacks and Hispanics. The social, economic, employment and educational barriers of rejection erected against blacks and Hispanics serve to place them at highest risk of rejection and despair; primary targets for both drug use and AIDS infection. Judgmental rejection festers in the ghettos and barrios, confuses the responses of both church and

state, and spreads the twin diseases of AIDS and racism.

In his address at the fall meeting of the Council of Bishops, Bishop Hunt warned of the "monumental" potential for divisiveness among United Methodists on the issue of homosexuality. He said, "Methodism in the 1840s was ruptured by differing views about human slavery. It could be that our church in the 1980s must decide if radically differing views on human sexuality will be allowed to rupture it again." Many United Methodists share the bishop's premonition as the 1988 General Conference approaches. At least three boards of The United Methodist Church will present resolutions to remove the language of rejection and condemnation with regard to homosexuality from the Book of Discipline, just as others will come determined to retain it.

It might be a good idea to read the parable of the Last Judgment aloud before deliberations begin, and to hear afresh the words from the Gospel of Matthew which describe God's mission in terms applicable to both human slavery and human sexuality, "As you did it to one of the least of these my brethren, you did it to me." □

WHAT DO YOU EXPECT?

The first Sunday in Advent prepares for Christmas in a mood of expectation. In Haiti that morning, November 29, an expectant, hopeful mood prevailed as throngs lined up at polling places nationwide to vote in Haiti's first free presidential election in 30 years. But the mood quickly turned gruesome and deadly.

Would-be voters were assaulted by armed terror squads composed largely of former "Tonton Macoutes," the dreaded secret police of the deposed Duvaliers. At a polling place in Port-au-Prince, the capital city, a group of 50 thugs armed with machetes butchered at least 15 Haitians waiting to vote. Similarly bloody attacks occurred all over Haiti on both election eve and election day.

When the polls opened at 6 a.m. on the first Sunday in advent, more than 20 people had already been killed in Port-au-Prince and other cities during the night. And by 8:50 a.m., hope had also become a casualty of the violence: The independent electoral commission declared the elections cancelled.

A few days earlier, frustrated expectations exploded in the U.S. south. Two thousand Cuban detainees who came to the United States during the 1980 Mariel boat lift seized control of prisons to protest their long incarceration and impending deportation back to Cuba. In Oakdale, Louisiana, Cuban inmates rioted in the prison cafeteria, eventually destroying much of the new penitentiary and taking 120 hostages. Two days later, Cuban detainees captured the 85-year-old prison in Atlanta.

In both cases, the U.S. government expressed belated dismay at what should have been not at all startling. There were warnings in abundance.

Death and disorder reigned in Haiti throughout the preparation for the national election, yet Washington continued to support the army-dominated provisional government headed by Lt. General

Henri Namphy, even helping persuade Haitian political leaders to abandon their efforts to get Namphy to step down. During almost two years of his military rule, an estimated 500 people have been randomly, gruesomely killed. So neither the savagery of election-day murder, nor the complicity of the military in its occurrence, nor the obvious lack of enthusiasm for free elections on the part of Namphy, should have come as a surprise.

After the election-day bloodbath in Haiti, the State Department announced the immediate suspension of all military aid, superceding an earlier White House statement that nothing would be done. But the cutoff came far too late.

After the hostage seizures in Oakdale and Atlanta, the federal government also scrambled in surprised response. Attorney General Edwin Meese dispatched a negotiating team to do a little more than restate the administration's past positions regarding Cuban detainees—a promise to postpone deportations and grant a "full, fair and equitable review" of each case.

But again it was far too little, far too late. Bureaucratic bungling and callous mistreatment for over seven years had crushed the hopes and frustrated the expectations of the Cuban detainees. The sudden uprising, if not some other form of collective protest, should not have been unexpected.

As in Haiti, there had been ample but unheeded warnings about the prison tinderbox. Rep. Robert Kastenmeier (D.-Wisc.), after touring the aging Atlanta penitentiary, said, "The conditions under which these persons live are worse than those which exist for the most dangerous convicted felons. Cubans are being kept like animals in cages. To maintain people in conditions like these is beneath us as a society."

Among the Cuban arrivals during the Mariel boat lift in 1980 were 1,850 convicted criminals and mental cases who were detained immediately by the Immigration and Naturalization Service (INS). All but three hundred were eventually released, however, but others were reincarcerated for new crimes or minor immigration-parole violations.

Once reincarcerated, they remained prisoners without rights or redress, long after having served out their jail sentences. Against this backdrop, news that the Cuban detainees were outraged by an agreement with the Cuban government for their deportation back to Cuba should not have been a surprise. The Cubans' reaction to the possibility of their deportation was like a match set to a powder-keg.

Perhaps the real Advent message is found in the human witness of both Haitian voters and Cuban detainees. In spite of the climate of fear, threats of reprisal and the smell of death, Haitians yearning to breathe free lined up expectantly, hopefully and in majestic defiance of military brutality to cast their ballots. And the Cuban prisoners who took their hostages displayed a reverence, respect and concern for the human lives in their safekeeping which they themselves had not experienced at the hands the U.S. government.

It remains to be seen if that witness will lead others to repentance. □

In My Opinion

A Korean Miracle In the Making?

Pharis J. Harvey



On June 9, 1987, Lee Han Yol, a 22-year old student at Methodist-related Yonsei University in Seoul, South Korea was struck in the back of the head by a tear gas grenade fired by police trying to suppress a student demonstration. The blow destroyed Lee's brain, but for almost a month he was kept alive by life support machinery at Severance Hospital. When he died on July 5, two and a half million people out of a total national population of 42 million, massed peacefully in the streets of every major city in the country to mourn.

That event, said to be the largest public gathering in Korea's history, symbolized the power of a movement that had, in one month of mostly peaceful demonstrations, mobilized a nation to demand the end of government brutality and the beginning of democratic rule.

The day after Lee's hospitalization, when former General Roh Tae Woo stood as the ruling party's presidential aspirant to replace the current general-turned-president, Chun Doo Hwan, none of the several thousand of Korea's elite gathered for the party convention, including the U.S. ambassador, James Lilley, seemed to realize that a revolution was beginning outside their doors. Tens of thousands of people began demonstrations in Seoul that evening. By the end of June, over a million people were involved all over the country, demanding that the government stop trying to elect another general under the current, unfair constitution, and instead, respond to popular demands for a democratic political system.

At last, the government responded. On June 29, Roh Tae Woo went on television to try to stop the demonstrations by promising to support a new constitution providing for a directly elected president, the restoration of civil rights, the release of political prisoners, and the revocation of laws that restricted freedoms of assem-

bly, the press and due process of law.

A few days later, Roh's proposals were accepted grudgingly by a taciturn president Chun, and a jubilant public greeted a new age. However, controls still remained in place—hundreds were still imprisoned for political offenses, the KCIA, now called ASP (Agency for Security Planning) had tens of thousands of informers and agents to suppress dissent, the 120,000 strong "combat police" were still on full alert, the press laws and the laws on assembly still forbade any public gathering or publication the government disliked. But, as if by some common agreement, the whole nation determined to ignore these conditions.

In July, the movement spread to Korea's industrial workforce, the approximately ten million laborers in garment factories, shipyards, auto plants, and other mills who produce the export goods that have caused this fast-growing "Newly Industrialized Country" to be praised as an economic miracle. By the end of August, over 2,800 strikes challenging the government's repression of worker rights had occurred, and this elicited a promise from the government to amend the nation's labor laws, to restore the workers' "three basic rights," (the right to organize, to bargain collectively and to take collective action).

As September began, the movement for democracy spread even further, with demands breaking forth on almost all of the country's 100 university campuses for freedom from government interference in school affairs, from the naming of college presidents, to the controlling of student elections. In the mass media, further efforts began to wrest control of the country's newspapers, television and radio from the hands of its military censors.

How sufficient are these movements, and how strong is the

likelihood that they will result in genuine democratic change? The first part of that question can be answered clearly, but the answer to the second is far from certain.

Although Korea has suffered immense changes in this century, the transformation underway now is probably the most significant of all. An ancient and isolated land, Korea was dragged into the modern world in the 19th century predominantly by external forces which overwhelmed and subdued its own domestic modernization efforts. In the last 100 years three wars by neighboring support-powers have been fought on its soil. For 35 years it was subject to Japanese colonial control, then divided by the U.S. and Soviet Union into two highly militarized and hostile states, which led to 39 years of dictatorial government, along with the wrenching social change wrought by movement from a feudalistic agricultural economy to a bustling, urbanized and industrialized nation fully integrated into the world capitalist market system on one side of its divide, and a rigidly Marxist tightly controlled but autonomous industrial state on the other.

But what had not happened in all this change was what the Korean people had dreamed and hoped for from late in the nineteenth century: democracy. The price paid for this change in both parts of the country was authoritarian government, using rigid communist or anti-communist ideology to control virtually every aspect of life.

Political institutions that foster pluralism and democracy have not been allowed to develop legally, and have been forced into clandestine channels or into abrasive confrontational styles from which many Korean people, concerned about their own family's welfare, understandably recoiled. Those who did join in risky positions, influence, and even imprisonment (Continued on p. 45)

The Maquiladoras

A controversial border success story

by Michael Higgins

"Maquiladora" is a Spanish word unknown to most Americans. But it represents a growing economic trend that has a lot of people concerned. Maquiladoras are Mexican branches of U.S. industrial giants, located just over the border, that use cheap Mexican labor to assemble basic parts shipped from parent U.S. corporations in Texas and Arizona. The rapid growth of these "twin plants" since 1980 has made them Mexico's second largest industry, after oil. Their growth has posed some ethical dilemmas for U.S. and Mexican religious bodies.

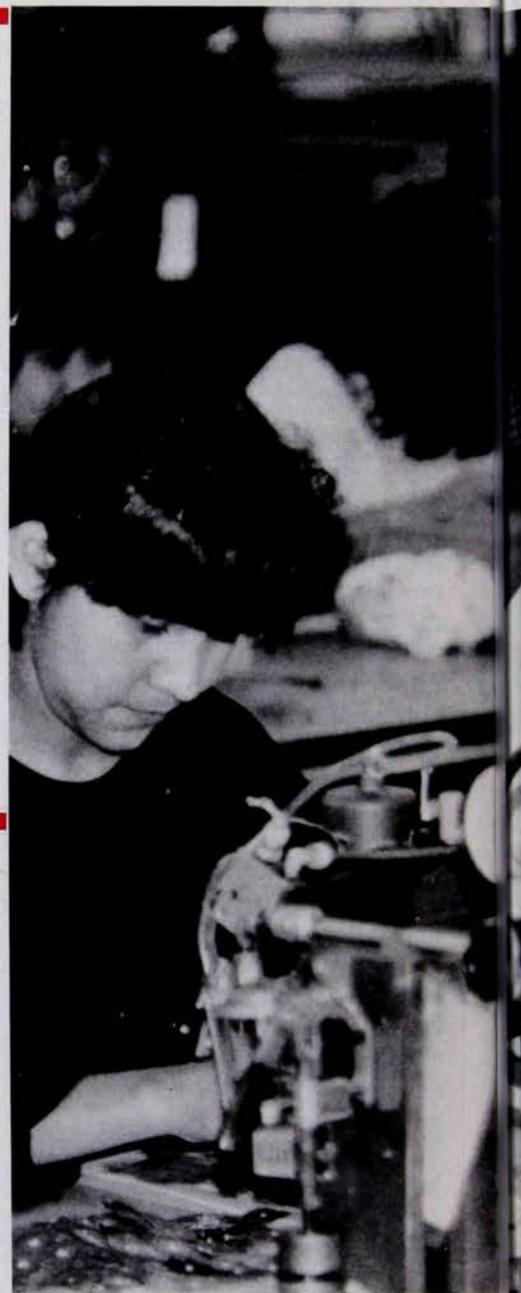
Primarily electronics-related, the "maquilas," as the plants are known on the border, appear to be a genuine economic success story: the bicultural offspring of a well-suited marriage between corporate America and financially beleaguered Mexico. U.S. businesses benefit from low labor costs, and thousands of Mexicans now have jobs, albeit poorly paid by U.S. standards, that are very much welcomed by the Mexican federal government.

Mexican workers in the maquilas

process a wide range of assembled parts into finished goods, ranging from dashboards and wire harnesses for automobile chassis to chainsaw carburetors. In the process, the maquilas have become a \$1.4 billion-a-year industry that answers needs on both sides of the 1,952-mile border. Yet all is not rosy for maquiladoras, because they have come under closer scrutiny from the U.S. Congress, and labor and church groups.

American corporations wanted a large and energetic workforce willing to work for low wages. After hearing of full employment, thousands of Mexicans have moved to the border areas and now pick up wages ranging between U.S. \$3 and \$5 per day. Note that "per day" is no typographical error—peso devaluations have helped bring Mexican wages down that low. Mexico, meanwhile, gains 240,000 jobs—when one out of five Mexican workers is jobless.

Three dollars and change for a day's work in Nogales beats staying in cities further south with depressed economies, says Francisco Castillo, a United Methodist



The Maquilas have become a \$14 billion-a-year industry that answers needs on both sides of the 1,952-mile border.



community developer based in Nogales (see April 1987 issue of *New World Outlook* for a profile).

Maquila-manufactured items should also translate into lower price tags for U.S. consumers. Finally, management avoids not only the costly retooling of older plants and the squaring off with independent labor unions, but also having to consider relocating to the Far East. (Mexican labor unions function as an arm of the government, often lending their power to the repression of labor activists.)

General Motors is not only the strongest example of a maquila owner, but also ranks as Mexico's largest employer with 34,000 employees, 24,000 of whom assemble parts to be exported back to the United States. The automotive giant opened its first maquila in 1978. Since then, Ford Motor Company has followed suit. "If you're driving a Ford Tempo, there is a 50 percent chance that your engine was built right here in Mexico," says a Texas maquila consultant. Westinghouse, Zenith, General Electric, General Dynamics and Union Carbide are among other major U.S. companies with maquilas.

Critics hail from two camps. American labor unions point to lost jobs in the "Rust Belt" states, and condemn the maquilas as "a slap in the face" to U.S. workers, says Owen Bieber, president of the United Auto Workers (U.A.W.) Then there are border religious workers struggling with what they see as a "two-headed coin": many feel the corporations do exploit the Mexican populace, but bring needed jobs and well-run plants.

A Close-Up Look at the Maquilas
Maquilas in two border areas were visited in preparation for this article. One, the El Paso-Ciudad Juarez, Chihuahua area, is the largest maquila center with approximately 180 to 200 plants. The other, Nogales, as cities on both the Arizona and Sonora sides are named, is a less populated area, yet one still suffering a housing shortage caused by the influx of new workers seeking jobs.

It is estimated that as much as half of the wages paid to Mexican maquila workers flows back to the U.S. in retail sales.

The maquilas open for work at six in the morning in Juarez, Chihuahua, an hour later in Nogales. The streets are still dark as thousands of well-scrubbed, carefully dressed workers board countless small buses that bring them to the plants located in industrial parks outside the city. One notices that most workers are young women, looking almost like teenagers on the way to high school. However, industry analysts note that more males are being hired especially for the more physical jobs, yet the maquila workforce is still 65%-70% female.

Contracts provide utilitarian cafeterias to the plants, places where the workers congregate during their two 15-minute breaks and during their 30-minute lunches. Many of the men play basketball on outside playgrounds during their lunch breaks. Family members exchange messages. (Supervisors report that it's not unusual for three out of five members of a family to work in a maquila.)

But salaries are not the only things that corporations provide. One maquila supervisor credits them with providing much needed discipline. Also industry supporters say working conditions in the maquilas are far superior to comparable Mexican-owned plants. They "aren't great, but they're better than the rest," said Sen. John McCain (R-Ariz.). Agreements between the corporations and the Mexican government provide workers with bonus pay equaling up to eight hours weekly. Subsidized lunchrooms, transportation, and a modest education program have made the maquilas an attractive workplace, according to industry leaders. Health insur-

ance is generally unnecessary for Mexican workers because Mexico has national health coverage.

Conditions in the maquilas are "the best in Mexico," claims Bert Diamondstein, director of the El Paso, Texas Industrial Development Commission. Raul Dagda, a United Methodist layman and an industrial relations supervisor in a Juarez maquila for the past 15 years, agrees. "It's like any industry in the United States," he says. "Effective workers get promoted and receive bonuses." Dagda is a Mexican-born supervisor, educated at the giant University of Mexico in Mexico City. Many top maquila bosses are U.S. citizens, however, commuting daily from the other side of the border.

Late afternoon is the time for a mass exodus. Lanky youths heave themselves upward through the side windows of jam-packed buses. In Nogales, hundreds avoid the bus crunch by walking home on a dusty thoroughfare that cradles the railroad tracks. Many of the women are heading to government-run day care centers to pick up their small children. Like young people anywhere, many of the others look over prospective dates en route home.

The El Paso business community is decidedly bullish on maquilas. A study done at the University of Texas at El Paso found that 114,710 jobs back at the U.S. parent plants were maquila-related. The head of the El Paso Chamber of Commerce, Art Roberts, says, "Many more support jobs are attached," as many as 18,500 in Texas alone. According to Project Link, a recent industry-funded commercial study, 20 percent of El Paso's new jobs are created by the maquilas.

Most are in shipping, transportation or retail.

Perhaps no city knows a pair of special tariff codes as well as El Paso does 806.30 and 807. The whole maquila enterprise hinges on them. They say, in essence, that corporations have to pay tax only on the value added to products during their Mexican assembly, a substantial savings over a tax on the entire value of the product. Corporations profit considerably from these codes.

Ellwyn Stoddard, an industrial sociologist at UTEP, estimates that as much as half of the wages paid to Mexican maquila workers flows back to the U.S. in retail sales. "We have to survive," he says of border towns. The author of a number of books on border life, including the just-published *Maquila: Assembly Plants in Northern Mexico*, Stoddard says cities such as El Paso and Juarez form a separate culture, a hybrid of both countries with 22,000 people crossing bridges over the Rio Grande each day while passing between the two cities.

Debate Over the Impact of Maquilas

An Arizona congressman, Republican John Kolbe, whose district lies on the Mexican border, has been carrying the ball for the maquila industry on Capitol Hill. "I'll become a one-person education committee for the maquilas in the U.S. Congress," he told an Arizona business magazine.

Sixty-nine percent of the finished product is made in the U.S., he tells listeners, while his press secretary explains that Arizona's lack of unions allows the congressman to speak his mind on the issue.

In other parts of the United

Walking Back to Tijuana

New Maquila Workers Reside Temporarily in Mexican Methodist Church

A trio of childhood pals, Albert Macias, 21, Martin Acosta, 21, and Mario Servin, 17, personify a number of trends occurring in the burgeoning maquila industry.

Trend number one: They left their homes in Obregon in the state of Sonora in order to obtain jobs in the border city of Nogales, an eight-hour bus ride away. The three young friends were hired by a local maquila where they now spend their workdays affixing sealant upon cable. The plant then sends the completed cable to the U.S. for military use.

Trend two: Albert, Martin and Mario illustrate the fact that more males are now being hired in an industry that was almost entirely female. Estimates now place the number of male maquila workers at around 35 percent.

Trend three: They couldn't find suitable housing in mid-sized Nogales whose population is 200,000. Their weekly salaries of 24,000 pesos each—

approximately \$22 in U.S. funds—provides each with some spending money, but not much. Being members of the Mexican Methodist Church, they went and spoke to the minister of the church located downtown, asking about temporary housing. As a result, they now sleep in a makeshift dormitory room adjacent to the second floor area of worship. A religious record store also shares the floor.

The three bright young men sing and play acoustic guitars during the evenings with other young church members joining in.

The three young men tried to enter the United States illegally before moving to Nogales—an additional trend.

Martin Acosta recalled that the three were walking toward a desolate area in San Diego in order to cross illegally into the U.S. when they decided that they

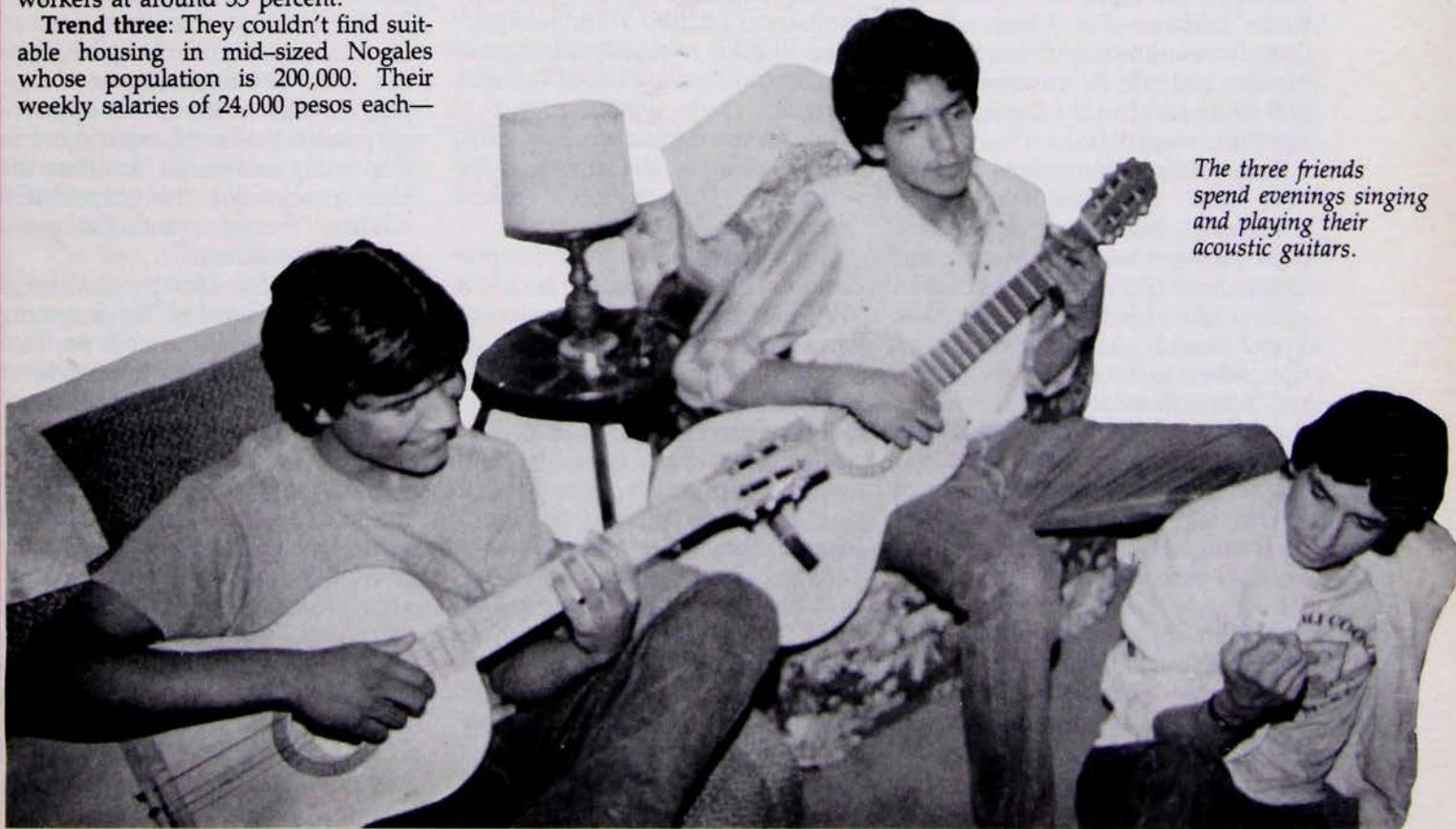
really didn't have enough money to live in the U.S. So instead, they walked back to Tijuana.

The youths hope to work at Perma-mex, a better-paying maquila. They agree that their work is boring. "We don't learn anything," Macias complains. "The same all day."

Although they miss their families and friends in Obregon, they say they don't intend to go back. Jobs are scarce.

Servin looks around the room, filled with other Mexicans who enjoy the solidarity offered by the church that Friday evening. In Obregon, the three would be reduced "to doing anything." Drugs, and cruising the streets are examples of their evenings in slower Obregon.

M.H.



The three friends spend evenings singing and playing their acoustic guitars.

States, however, including parts of the high-unemployment Midwest, the maquilas are not so popular. In a clever legislative maneuver, two Ohio congressmen blocked the U.S. Commerce Department from promoting the maquilas. This broadside against maquilas caught Kolbe and other backers off guard. It also sent a wave of apprehension throughout the maquila industry, which feared that the Democrat-controlled Congress would seek to invalidate codes 806.30 and 807, the tax package that underlies the maquilas' success.

To the great relief of both U.S. and Mexican maquila boosters, no such movement has occurred. There's not enough Congressional support even to consider a repeal attempt, the AFL-CIO's tax and trade lobbyist Bill Cunningham frankly admitted. He vowed that "trade and all its ramifications" will be an issue in the 1988 general election, regardless.

Labor refutes industry's contention that the maquilas create American jobs. A few warehouse-type jobs perhaps, they say, but what about the workers laid off in states like Michigan and New York? Cunningham, for one, says that labor-generated data shows no "spin-off effect."

Studies of the effects maquilas produce on the U.S. labor situation are now underway by the Office of Technology Assessment and the International Trade Commission. Leaders on both sides of the debate are eagerly awaiting the research results in hopes of exploiting them during the fall 1988 elections.

Labor leaders also question corporate ethics as maquilas proliferate. Regarding "experienced labor and unused capacity," the U.A.W.'s Bieber says, "General



Early morning finds an army of workers lining up at a factory gate.

Motors clearly doesn't have to run to Mexico." Efficient retooling of a Buffalo, N.Y., windshield wiper factory would have helped prevent that company's recent opening of a maquila, a N.Y. State Department of Economic Development study showed.

Maquilas are "an abrogation by companies of their communities," Mike Bilecki, executive director of the Central Arizona Labor Council, charges. High wages aren't to blame for the flight of corporations, Bilecki believes, claiming that the wages of U.S. union workers "peaked" in 1972.

Not surprisingly, maquila proponents dispute labor's criticism. "Without maquilas, companies would go out of business," said Don Stuffstall, the executive vice-president of a Texas bank. The threat of overseas relocation often comes up when speaking with maquila supporters. Sen. McCain says plainly, "If they don't go to Mexico, they're going to Korea or Taiwan." And many already have.

"I have a maquila not because I think it's right," the president of a company that manufactures brake components told the *Detroit Free Press*, "I'm doing it for my survival."

Church workers on the border, aware of the pressing economic issues at stake, have grappled with

the ethical dimensions of rapid maquila development. As is usual in Mexico, basic human concerns—poverty, food and shelter—predominate.

Community worker Francisco Castillo is seeking to help organize the maquila workers. He works from a unique perspective: formerly he was a line boss at an electronics maquila. Nogales, Sonora, is in dire need of more housing, Castillo notes. In his opinion, corporations should assist more in alleviating this need. He offers the U.S. companies this unsolicited advice: "Forget about the gyms and raise salaries."

The Mexican Methodist Church in Nogales houses three young maquila workers unable to find affordable housing. (See sidebar story) Plagued by 105 percent annual inflation, ordinary Mexican workers are hard-pressed to buy much of anything except basic food items subsidized by the federal government. In the maquila cities of Matamoros and Nuevo Laredo, across from economically depressed southeast Texas, a minister worries that it takes half of a maquila worker's weekly pay "to buy a pair of shoes or a cheap dress."

The Rev. Minerva Carcano, a Chicano native of Brownsville, Texas, is the first Hispanic woman

district superintendent for the UMC's Rio Grande Conference, the denomination's only wholly Spanish, non-geographic jurisdiction. She has had considerable experience with the maquilas, and is convinced that changes are needed in the plants, starting with higher wages.

"So what if you give someone previously unemployed \$4.50 a day when you take millions or billions out of the country?" she asks. The corporations present themselves as contributing to human improvement, she adds, "but it's just a facade." Raise the wages and it could be "a just system," Carcano concludes.

It's not easy for groups of workers to ask for higher wages, Castillo has found out. When they ask about such a possibility they are told, "If you don't like it, just go."

Maquilas are controversial even in the Chicano community. Frustration and anger result when Chicanos fear layoffs resulting from Southwestern companies considering maquila operations.

The Rev. Conrado Soltero, program secretary for Hispanic Ministries for the National Program Division of the General Board of Global Ministries, concedes that the growth of maquilas poses a dilemma. "When someone doesn't have a job, it's hard to complain too much about getting one, even at what we would call 'slave wages,'" he said. "But as a church, we can't ignore the dehumanizing aspect of the maquilas. By mainly employing women, the men who rear families near the border are often left without self-esteem, and turn to alcohol or crime. These plants, and the things they set into motion, are threatening Mexican families."

Just as negative, adds Soltero, is

Maquilas are controversial even in the Chicano community. Frustration and anger result when Chicanos come to fear layoffs resulting from Southwestern companies considering Maquila operations.

the tendency to blame somebody else, in this case, the victim. It is unfortunate, he said, that U.S. labor unions are venting their frustration at the Mexican workers, the real victims, instead of pressing U.S. businesses to be more accommodating. The church needs to educate the American public on these complex issues surrounding economic forces that have spurred the growth of maquiladoras.

U.S. Chicanos also disagree with maquila leaders' contention that growing maquila employment in Mexico will help diminish illegal Mexican immigration to the U.S. "Maquilas won't make any differ-

ence in the people coming in," Willivaldo Delgadillo, a paralegal with Legal Aid in El Paso and a member of the Libre coalition, predicts. Figures from Immigration and Naturalization Service concerning illegal entry by Mexicans over the past few years seem to back Delgadillo's statement.

After talking to industry representatives, church people and others, it becomes clear that there is a great diversity among the maquilas. They can't all be lumped together. The Texas Quaker who warns of chemical overexposure among plant workers in one maquila, goes on to praise the local Union Carbide plant for maintaining safe conditions. Yet, safety conditions in less enlightened plants and low wages do rank as top concerns.

Perhaps wages could be raised through intergovernmental discussion and the formation of some independent, and protected, U.S./Mexican labor coalition. A task force might study plant conditions.

For the moment, however, it seems that the maquiladoras will continue to inspire hope and frustration. Working together to solve some of the thorny issues surrounding the maquilas would require a fragile coalition of competing interests. Church leaders and other activists monitoring the issue agree that in the meantime, a "wait and see" attitude will dominate. □

Michael Higgins is a free lance writer based in Phoenix, Arizona.

UPHOLDING THE MALAYSIAN DREAM

Text and photos by Nelson A. Navarro

In more and more towns and villages across the rich and rugged East Malaysian state of Sabah, one hears the drone of cement mixers and hammers announcing the birth of yet another Christian church.

Nowhere is the construction boom more dramatic than in Kota Kinabalu, the modern capital city which has lately been adding more spires and crosses to the eye-catching crescents and minarets of its increasingly imposing skyline.

What are the Christians of Sabah up to?

"Sabah today is open territory," says Bishop Thu En Yu, head of the Basel Christian Church of Sabah (BCC), one of the largest Christian groups in East Malaysia, as he starts out with four recent visitors from New York on a tour of the sprawling Kota Kinabalu area. "Everybody here is building their own churches before it is too late. Sabah is ever changing. Nobody knows what will happen next."

Long an open secret, the push of many Christian groups to bolster their ranks as a result of rising Islamic fundamentalism is slowly but surely changing the face of the resource-rich but sparsely populated territory in the northern end

of the big island of Borneo. Although the state's estimated 260,000 Christians constitute only 20 percent of Sabah's 1.3 million people, they exercise considerable influence in such key areas as education, business and government.

But apart from spiritual issues, Thu and other Christian leaders say that the real challenge confronting Sabah's churches is the long-felt need to play a more active role in the economic development of the state, particularly in the amelioration of its impoverished native tribes, which today number about 400,000 or roughly 35 percent of the state's population.

No statistics on church constructions are available, but a visitor to Kota Kinabalu cannot help noticing many Christian churches, schools and facilities—most of them newly constructed or about to be completed—that are hardly visible in the Muslim-dominated peninsula or West Malaysia. The BCC alone has 20 churches within city limits, with two more currently in the finishing stages of construction.

At stake in Sabah as well as all of Malaysia, according to the church leaders, is the preservation of secular Malaysian society that was the

cherished dream of the country's founders at the time of independence in 1963. Although Islam has been declared Malaysia's official religion, the constitution guarantees the right of citizens to practice other religions.

Not that Christians are facing any immediate danger in Sabah itself. Since the 1880s when Sabah was a colony known as British North Borneo, Christians have always had a significant presence numerically and politically in the largely autonomous state.

For the past two years, Sabah's Christians have been feeling upbeat about the election of the state's chief minister, Joseph Pairin, a Roman Catholic. His election has markedly improved the situation for Christians who have had to endure two waves of religious persecution by Muslim-dominated ruling parties. In the 1970s, for instance, many Roman Catholic priests and nuns were deported, while all foreign protestant missionaries were expelled by the state government.

Today, the alarm about militant Islam pertains to the 11 peninsular Malaysian states, where the politically dominant Muslim Malays,





Sabah's native tribes hold the key to the future of Christianity in a Muslim dominated land.

Kadazan women workers take a break along a busy highway in Sabah.

who number about 50 percent of the population, have reduced other groups like the Chinese and the Tamils (who subscribe to a variety of faiths) to rather ineffectual minority groups. West Malaysian Christians number less than five percent of the population.

In contrast, in Sabah and neighboring Sarawak, the religious picture is more balanced, with Muslims accounting for about 35 percent, Christians 20 percent, and much of the balance made up of animists.

Still, the specter of Ayatollah Khomeini's fundamentalist revolution hangs over Malaysia and other Islamic countries.

Reaching Out

In many ways, according to most Sabah observers, the native tribes hold the key to the future of Sabah, what with Christian and Muslim groups alike engaged in extensive efforts to convert them from their traditional animistic beliefs.

Complicating the situation is the presence of some 300,000 Filipino refugees, most of them Muslims fleeing the decade-old war in Mindanao, who have been living in big concentrations in several Sabah

cities as a reminder that the religious balance may have already been altered permanently in favor of Sabah's Muslim community.

In any case, Christian evangelism in Sabah has been focused on evangelism towards native tribespeople such as the Kadazans, the Muruts, the Rungus and the Bajaus, as well as towards Chinese coming from Confucian backgrounds or recent immigrants from Sarawak who have had prior exposure to the Christian faith. It is a ministry that is being actively pursued by the BCC as well as by other large groups such as the Roman Catholics, the Anglicans and the Evangelical Church of Borneo, an Australian-based mission.

"If we can only get the native people to accept Christianity," Thu tells his guests, "it will be very difficult to uproot our church."

The BCC's present emphasis on work with native tribes, he admits, did not come easily to a church founded and dominated by Hakka immigrants from China who first arrived in Sabah in the 1880s. In turn, the Hakka Christians trace their roots to the Basel Mission, a Swiss Reformed Lutheran group that worked with the Hakkas,

MALAYSIA AT A GLANCE

The Land: Located in the tropics, Malaysia straddles the South China Sea, with Peninsular (West) Malaysia at the tip of mainland Southeast Asia separated by 400 miles of water from the twin East Malaysia states of Sabah and Sarawak. The latter are perched on the northwest corner of Borneo, the world's third largest island. Malaysia is a medium-sized country with a total area of 127,316 square miles. It is a parliamentary democracy of 13 federal states with a constitutional monarch as head of state. Malaysia achieved independence from Britain in 1957.

The People: Population estimates for 1986 total 16.54 million people. Predominantly rural Malays make up 50 percent of the population, followed by urban Chinese who account for 30 percent, and Indians who are mainly merchants and plantation workers, 10 percent. The rest are aboriginal groups which make up substantial parts of sparsely populated East Malaysia, including the Kadazans of Sabah and the Ibans of Sarawak, who each account for 32 percent of their respective state population. Bahasa Malaysia is the national language and English is widely spoken.

The Economy: Malaysia is the world's top producer of rubber (40 percent) and palm oil (57 percent); it is a major supplier of tropical hardwoods (37 percent) and tin (25 percent). In recent years, it has become a leading exporter of crude petroleum and liquefied natural gas. This year, Malaysia introduced a low-cost car to compete in the world market, marking its determined bid to become Asia's next economic miracle after the so-called four "tigers"—South Korea, Taiwan, Hong Kong and Singapore.

Religion: All Malays are generally considered Muslims belonging to the majority Sunni branch of the Islamic world. Although Muslims only form about 50 percent of the population, their religion has been declared the country's official religion, with freedom of worship granted to other religious groups. However, Sabah and Sarawak are exempt from many of the strictly religious provisions of the constitution that grant many special rights to Muslims. Most Chinese follow Confucianism, Buddhism and Taoism, while most of the Indians are Hindus. The high correlation between race and religion has sometimes resulted in major race riots and constitutes a volatile and divisive factor in national life. The minority Christians, heavily Chinese, are about 5 percent of the population. Substantial numbers of predominantly animist tribes in Sabah and Sarawak have converted to Christianity in recent years.

beginning in 1846 and encouraged them to immigrate to Sabah following the bloody aftermath of the abortive Taiping Rebellion. Since 1952, the Hakka church has been actively reaching out to the native peoples of the state.

"At the beginning," recalls Thu, "it was very difficult to move beyond our own people. But we have to live together in Sabah. It is the Malaysian reality."

A former missionary who spent many years with the Rungus people in the remote northern region of Sabah, the bishop is also an anthropologist who believes that the spiritual and economic needs of native Sabahans have to be served

"At the beginning it was very difficult to move beyond our own people. But we have to live together in Sabah. It is the Malaysian reality."

at the same time by the church. A softspoken man who is forever on the road visiting mission stations all over Sabah's vast territory, he has been head of the BCC for the past 10 years.

"We are working," he says, "with people who are used to subsistence farming and shifting agriculture."

Referring to his close contacts with native peoples, he said the church faces many difficulties dealing with traditional practices such as animal sacrifice, and with more serious problems like poor health standards, malnutrition and alcoholism.

"The approach is still the same,"

ENTER THE METHODISTS

Four years ago, there was no Methodist church and the few individual Methodists around either went to some other protestant church or stayed home on Sundays.

Today, the fledgling Methodist Church of Sabah can boast of two handsome churches in two of the state's largest cities, Kota Kinabalu and Tawau, and another one is under construction in Sandakan. Both new churches are impressive two-and-half-storey buildings costing \$500,000 each, that were built with funds raised almost solely by their respective congregations. Present membership stands at 100 members each, although as many as 300 people turn out at church services. In Sandakan, about 80 members meet at a crowded tenement apartment as their new church is being built near the city airport.

Behind the rapid growth of Methodism in the state is The Rev. Joel Siew, a dynamic man who commutes by air between the three Sabah cities to preach to different congregations at different times on Sundays. A walking airline schedule, the pastor claims that

he has only been late once for service on account of heavy rains that kept his plane from landing. Fortunately, the church can now count on three assistant pastors who help Siew run the three widely separated congregations.

"Our church is homecoming place for us," he says, referring to the fact that, like himself, practically all of the church's members are immigrants from the neighboring state of Sarawak. "We are all under the same roof again."

Unlike Sabahan Chinese, who are mostly Hakka and related to the Basel Christian Church, the Sarawak Chinese are from Foochow and have strong ties to Methodism. Most Sabah Methodist services are conducted in Chinese, although there are now services in English and in Bahasa, which is the language of instruction in state schools, and which more and more young Methodists prefer to speak.

Sabah's new Methodists are mostly drawn from the ranks of shopkeepers and small businesspeople who now make up a large section of the state's growing middle class.

"When we started," recalls Siew

with amusement, "we met in a small room and we would split into four groups for Bible classes, each group taking a corner. We could hear everything the other group was saying."

At the Kota Kinabalu and Tawau churches, the worshippers sit in air-conditioned comfort and listen to choirs accompanied by a Yamaha grand piano and organ. After Sunday service, they all go down to the basement for a regular luncheon that reminds one and all that theirs is a church that is just one big family.

What's ahead? Siew says another church is being planned in Labuan, a prosperous island off the Sabah coast that has been attracting large numbers of Sarawak immigrants.

In more ways than one, he points out, Sabah Methodists are just extending the earlier work of Methodism in Sarawak. In due time, they will be reaching out to the state's native peoples in much the same manner that the Chinese Methodists of their home state have extended mission work among the native Ibans of Sarawak. □

he says of church efforts in the hinterlands. "We have to get to the chief, who in turn makes it easier for us to reach the people. We are now actually at the stage where the natives themselves are asking us to send pastors, so we really have to see to it that we have the pastors to send to them."

Two-Pronged Approach

Accordingly, the BCC's ministry has been emphasizing the training of pastors in both theology and agricultural development.

This twin-pronged approach seems to be working for the 45,000-member denomination. Some 30,000 or a full two-thirds of these members are native peoples who have joined the fast-growing church in recent years. Not only is the BCC the largest protestant group in Sabah, it also has one of the largest membership of tribal peoples, perhaps second only to the 80,000-member Roman Catholic Church.

The shift in BCC membership has highlighted an acute problem: of 130 pastors, only half of whom work full-time, only 10 are native pastors. This despite the fact that 150 out of 184 BCC churches are native congregations speaking Bahasa and other native languages, compared with only 34 Chinese-speaking churches.

"Recruitment is very difficult," says Thu of the church's ongoing efforts to beef up its ranks of native pastors. "Nobody wants to go back to the kampung (village)."

Still, Thu is optimistic about his pet project, the newly established Sabah Bible College, which has just moved into its own \$1.5 million building and lot with some financial help from the state government. The college is located in a



Vibrant youth group (above) gives much energy to Kota Kinabalu's Methodist Church.

seven-acre hillside compound right beside the BCC's century-old landmark church, now undergoing renovation befitting its status as the city's oldest church.

An interdenominational effort of the BCC, the Anglican Church and other protestant churches, the college offers a four-year program combining Bible studies and agricultural training.

"Our program," Thu points out, "is designed so that our pastors can be leaders in their communities." Under the program, students at the college spend their weekdays taking academic courses at the college and then spend their weekends working at a 25-acre agricultural training center in Kelipok, some 10 miles outside the city.

Currently, there are 20 students enrolled at the college, with 90 more expected to join them in the next few years to achieve the

desired level of enrollment. Visiting professors from theological institutions in nearby Southeast Asian countries have been coming to bolster the college's academic program. One recent lecturer was The Rev. David Wu, a United Methodist professor at Singapore's Trinity Theological College, who is an expert on Southeast Asian theology.

The Kelipok center, located at a former rubber plantation, emphasizes the raising of crops like corn, coconut, coffee, beans and vegetables, as well as the raising of animals and fish.

As Thu takes his guests around the Kelipok center, he pauses at one point to talk excitedly about his hopes that in the next few years the center would be recognized widely as the one place where future pastors could round off their theological studies with practical les-



Crowded parking lot at Kota Kinabalu's new Methodist Church (above). At the BCC headquarters (below) Bishop Thu, (left) and GBGM's Keith Rae (right) exchange views on evangelism programs.

sons on how to become leaders in the poor rural villages of Sabah.

The bishop's eyes light up when one of the guests inquires about visiting a native village. Within minutes, his four-wheel-drive jeep is headed up a rugged road to Kokol, a Kadazan mountain village of some 600 people.

The group is told that most of the village's population have converted to Christianity. They worship as

two evenly divided congregations, one BCC and the other Roman Catholic. The two churches, both simple one-story structures, sit side by side on a promontory with a huge wooden cross that looks down on Kota Kinabalu and its splendid bay.

David Kigut, the local pastor, arrives on a motorcycle and doffs his crash helmet, a familiar sight all over Malaysia. He says his work is

going well. More than 150 people turn out for Sunday service, and as their voices join in a rousing hymn, he says they are always likely to hear the echo of another 150 Roman Catholic voices farther up the hill.

At that, Bishop Thu's guests could only imagine hearing 300 voices in the wind, singing about salvation and love high up in the mountains of a once-forbidding land where only 100 years ago, few had heard of Jesus Christ. □

This is the first of a four-part series on "The Christians of Southeast Asia," by senior writer Nelson A. Navarro, who recently visited Malaysia, Singapore and Indonesia.

THE UNITED METHODIST CITY SOCIETY OF NEW YORK

Text by Tracy Early
Photos by John C. Goodwin

More Americans live in New York City than in any other place, but the nation somehow tends to view its largest city as alien territory, distancing itself with the refrain, "It's a great place to visit but I wouldn't want to live there." Others will not even visit. Such being the attitudes, a church in mission to the throngs who do live there needs all the help it can get. For United Methodists serving the nation's largest population center, in many respects the preeminent metropolis of the world, much of the help comes from a unique agency outside the main denominational structure.

It is the United Methodist City Society of New York that sustains the ministry of people like Janet Porcher, director of the United Methodist Center in Far Rockaway, a shoreside community beyond Kennedy Airport on the far side of the borough of Queens, an area she calls "a dumping ground for the unwanted."

A generation ago, Far Rockaway served the middle class as a summer resort. When they went elsewhere, the city began filling their cottages with flotsam and jetsam. In 1983, nearby United Methodist churches opened a women's crisis center there. Soon realizing their need for a firmer financial and institutional base, they called on the City Society, and it made a \$5,000 grant.

Today, with Society support, the mission feeds the destitute, distributes used clothing and offers forms of personal guidance. Helping alcoholics, drug addicts, prostitutes, illegal immigrants, the handicapped and others has, in turn, given Janet Porcher a new life. An English-born nurse, she came first as a volunteer, and now directs the Center under special appointment as a local pastor while pursuing a seminary course for ordination.

"What's beautiful is that a church has grown out of the mission at the suggestion of the people

Generations of needy people in the nation's most challenging urban center have been given a helping hand by this unique Methodist institution.

The United Methodist Community Center in Far Rockaway, New York City.



themselves," says Ms. Porcher, who leads the English service. The mission has also built congregations worshipping in Spanish and Haitian-Creole.

The City Society traces its origins to a Sunday School Society of the 1820s that gave not only religious education but literacy instruction and other services to children of the poor. In 1866, it took on broad scope as the New York City Sunday School and Missionary Society of the Methodist Episcopal Church, and employed full-time executive leadership. In 1871, it became the Church Extension and Missionary Society, and the present name was adopted in 1912. Through all changes, the desire to help needy children continued, as it does today.

In one of the neediest areas of Manhattan, beyond the elegance of Tiffany's and the luxury of East Side apartments, Eleanor Minus directs the United Methodist Camp Service from the ground floor of a Harlem brownstone. Devastation surrounds her—buildings abandoned and gutted, their doors and windows often cinderblocked to keep out junkies—but around her also live the poor. With the help of the City Society, she arranges each year for about 1,000 children to get away from the squalor and enjoy a week or two of summer camp—for a modest \$15 but deliberately not for free. "People need to buy into this," she says. "At one time there was no registration fee, but now they get a sense of pride by buying it."

She also chairs the board of Five Points Mission, which served a notoriously sordid "five points" intersection in an earlier period and owns Camp Olmstead now operated in cooperation with the City Society. Every other week,

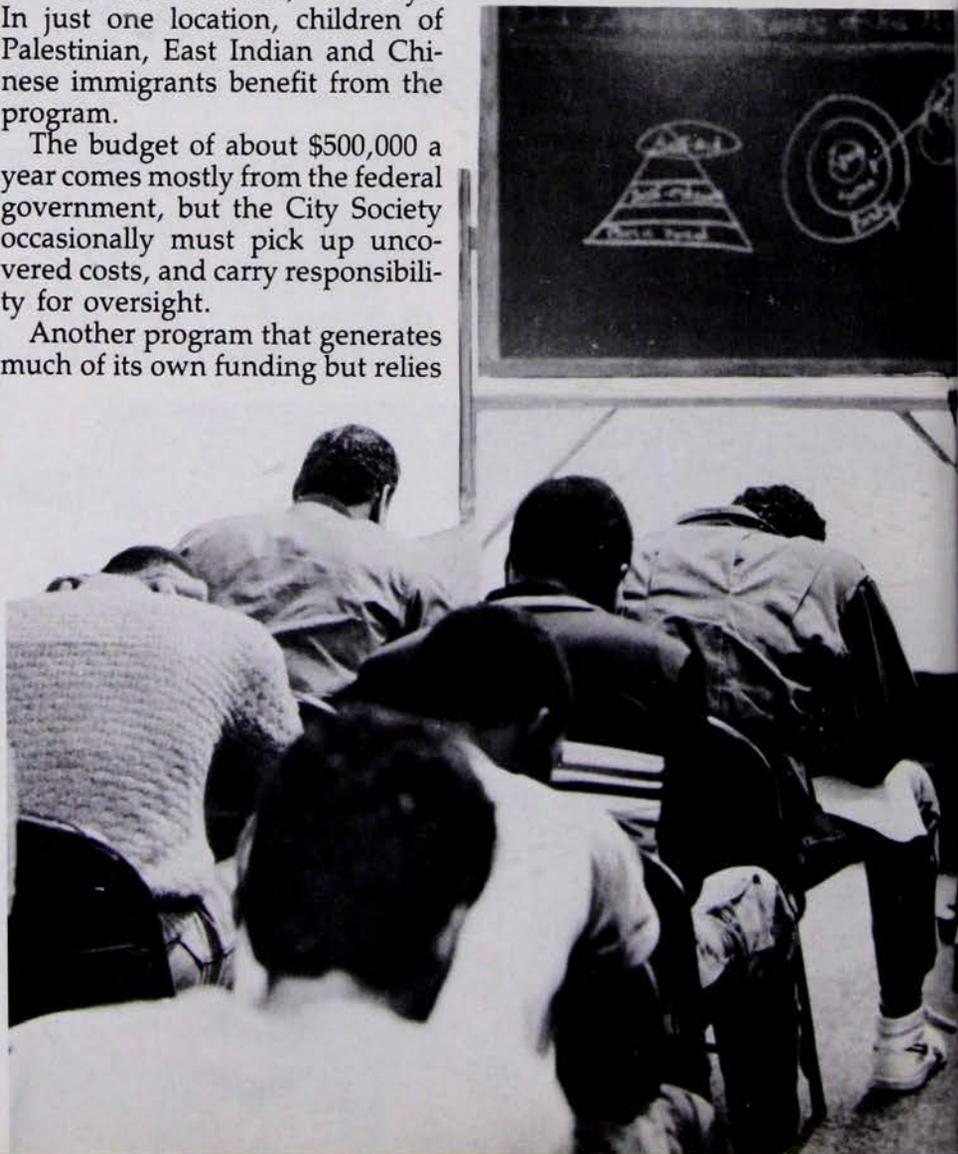
about 60 boys and girls, ages 9 to 12, go to this camp located above West Point for a 12-day program.

Year-round, the City Society sponsors a Head Start program with spaces for 158 children of poor families in three neighborhoods. Sally Frey, who has done Head Start work since its beginning as part of President Lyndon B. Johnson's War on Poverty, supervises all three locations, and exerts herself to find children who most need the program. "In the beginning, I went knocking on doors to find families with children," she says. In just one location, children of Palestinian, East Indian and Chinese immigrants benefit from the program.

The budget of about \$500,000 a year comes mostly from the federal government, but the City Society occasionally must pick up uncovered costs, and carry responsibility for oversight.

Another program that generates much of its own funding but relies

on City Society backup is conducted by Anchor House, a residential drug rehabilitation effort said to be the only one operated by a mainline Protestant denomination in New York. Some residents can pay fees out of their government assistance, and those in jobs turn over part of their pay. Up to this point, Anchor House has served only men—the largest number being Hispanic—but it has been exploring the possibilities of adding a program for women.



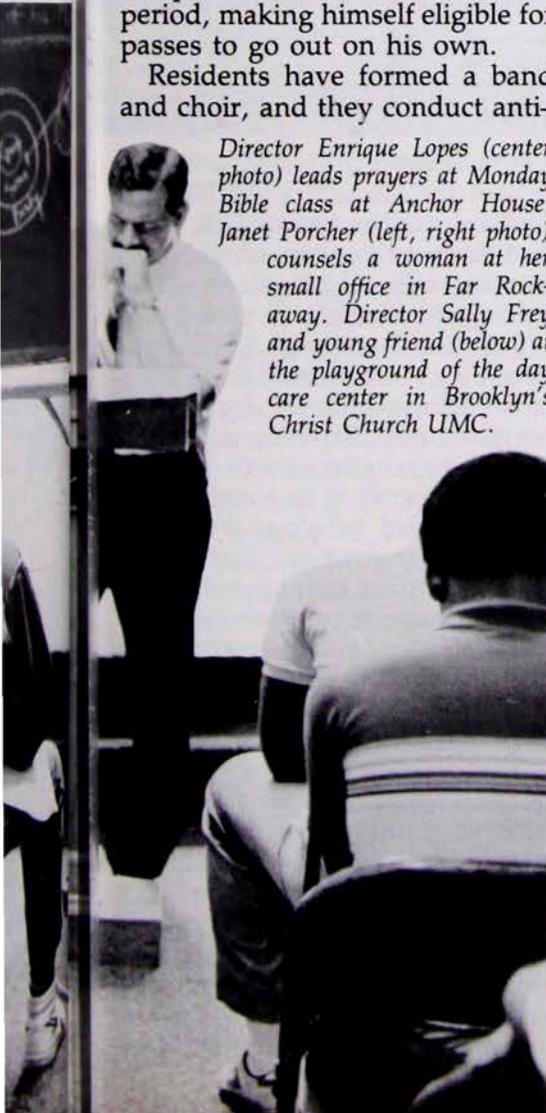
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Director Enrique Lopez, a former addict who was rehabilitated through another program, came to Anchor House first as a volunteer. The secret of Anchor House's success in getting young men off drugs and into education and jobs lies in its spiritual orientation, he says.

In group meetings, Anchor House residents learn to face their own weakness and rely on a strength from outside. "I give God all the glory and don't glorify myself," says one resident who has completed the initial five-month period, making himself eligible for passes to go out on his own.

Residents have formed a band and choir, and they conduct anti-

Director Enrique Lopes (center photo) leads prayers at Monday Bible class at Anchor House, Janet Porcher (left, right photo) counsels a woman at her small office in Far Rockaway. Director Sally Frey and young friend (below) at the playground of the day care center in Brooklyn's Christ Church UMC.



The Society has a history
of championing urban ministry
not only in New York
but in the nation as well.

drug missions comparable to evangelistic campaigns. Last spring, they went to Providence, R.I., for a weekend of presentations in churches. They also talked with youth on the streets—to the annoyance of local drug pushers.

The City Society's income—from endowments accumulated over the years, and invested in stocks and bonds or loaned to churches at below market rates—totalled \$800,000 in 1986. Origins of the endowments are diverse. One came from sale of the Paul Laurence Dunbar Apartments, built by John D. Rockefeller Jr. in 1928 to upgrade Harlem housing and later turned over to the City Society so that the income could benefit blacks.

Income from churches in the New York Annual Conference which contribute to the City Society from their annual budgets was \$46,000 in 1986. Society president Jeanette Winton, however, finds churches outside the city less supportive than they might be.

Society grants are made to churches for insurance, building repairs, starting new churches, and saving others from extinction; scholarships have been awarded to New Yorkers preparing for urban ministry, and a salary grant made to a minister for young adults at St. Paul and St. Andrew Church who doubles as a United Methodist chaplain at Columbia University. It gives small sums to programs such as the Harlem Interfaith Counseling Service; distributes \$25,000 a year among some two dozen churches to help them with summer programs for children. One layman with long service on the board takes pride in the work of the Society because "its concerns are so broad."

The City Society Board of Directors is elected by a larger Board of

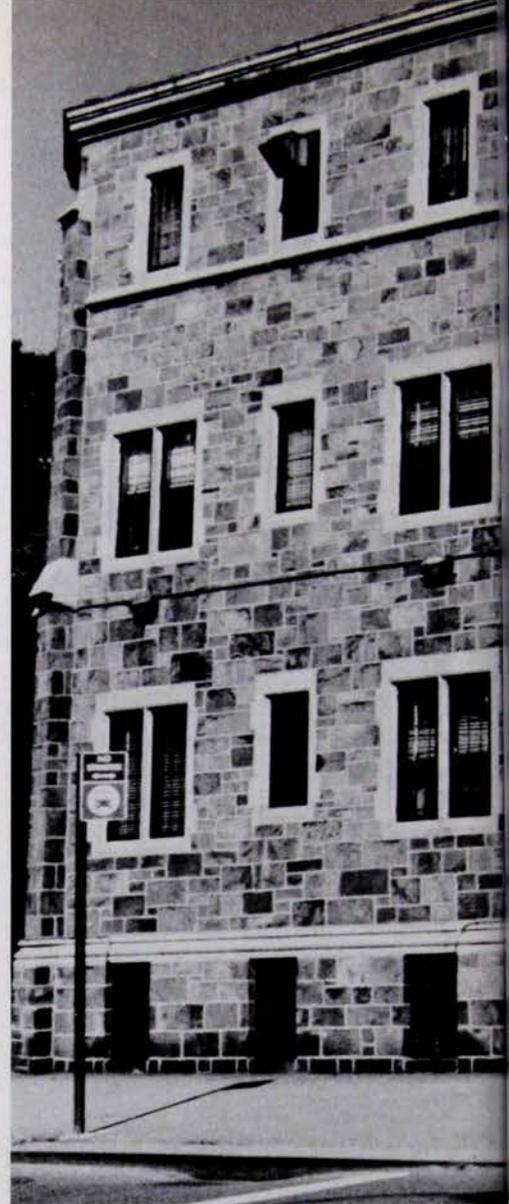
Managers drawn from five of the Conference's eight districts—the two covering New York City and three in the greater metropolitan area. The managers include all pastors of those districts, a lay representative from each church, a representative of United Methodist Women from each district, the superintendents and the bishop. John Carrington, Society executive director, and his associate, Richard Rice, are ministers of the conference serving under appointment.

The Society has a history of championing urban ministry in New York and in the nation as well. Frank Mason North, director from 1902 to 1912, when he became Board of Missions secretary, played a key role in furthering the social gospel in the growing cities.

Along with Harry Ward and others, he led in the formation of the Methodist Federation for Social Service (now MFS Action) in 1907, in drawing up the Social Creed adopted at the 1908 General Conference of the Methodist Episcopal Church (North) and in getting a variant of the Social Creed approved later the same year at the founding session of the Federal Council of Churches.

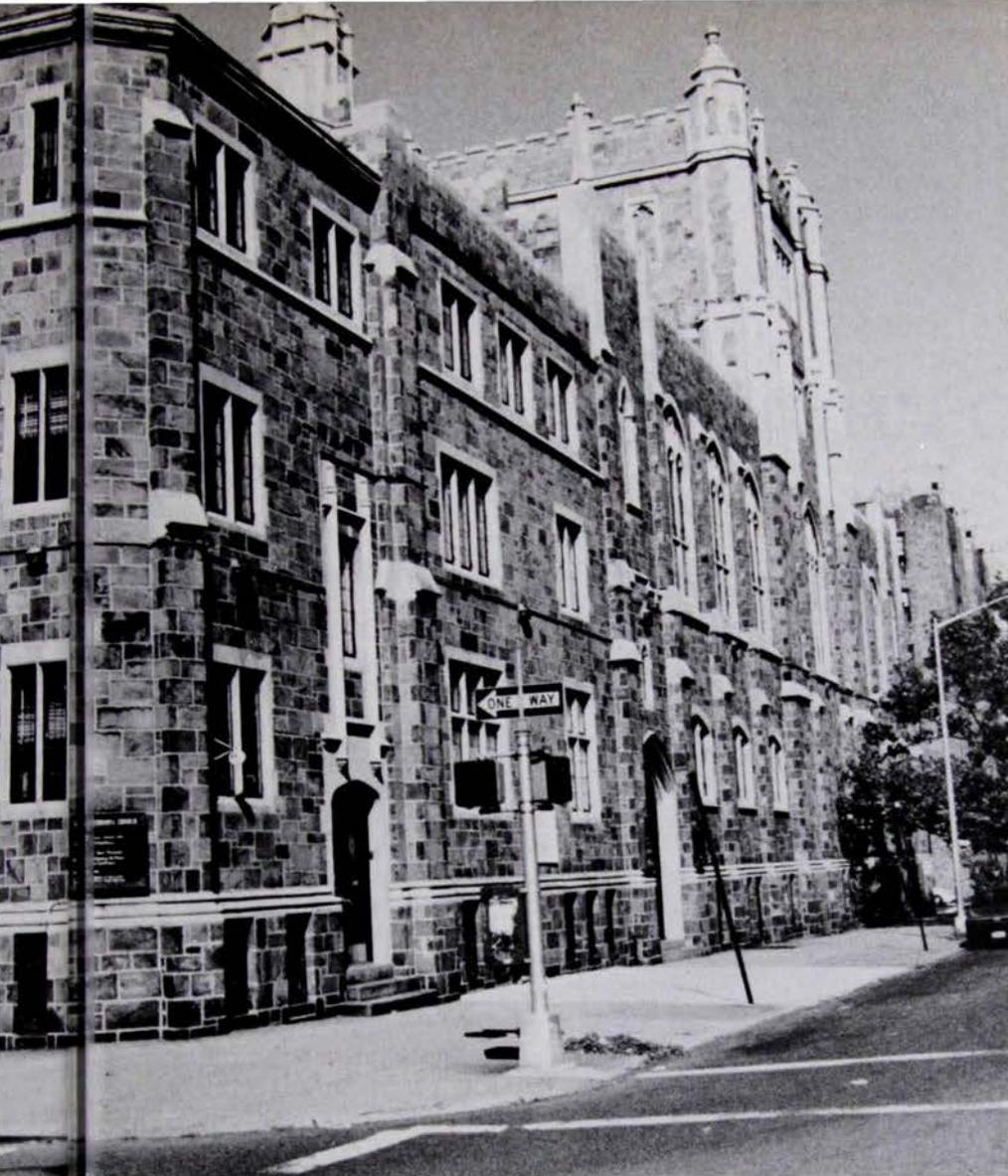
When preliminary work got underway for the 1905 Methodist Hymnal, editor Caleb T. Winchester asked North to write a hymn dealing with social ministry. In response, North produced "Where Cross the Crowded Ways of Life," and first printed it as "A Prayer for the City" in 1903 in *Christian City*, a magazine the Society published at the time. Since then this hymn has become a sort of anthem of the social gospel and urban ministries. Members of the City Society Board of Managers sing it every spring at their annual meeting.

One of the Society's endowment



funds derived from a \$1.4 million sale of the Church of All Nations building on the Lower East Side, and the fund was named for North in recognition of his role in establishing the church. A pioneering effort, the Church of All Nations became a national model for ministry of "institutional" churches to social, educational and recreational as well as religious needs "where sound the cries of race and clan." Though the original building ceased to be practical, the church continues today at another location with a program that includes service to Hispanic immigrants, and still gets Society help.

Since the day of nineteenth century immigration, much of New York's population has been Catholic and Jewish, and Protestant mission efforts have often been directed to people of these traditions. In the early years of this century, however, North was voicing reservations about missionary approaches to convert Jews and Catholics, and in 1913, community opposition forced the clos-



Harlem's landmark
St. Mark's UMC.

1902, with Society help, St. Mark's began sponsorship of a Harlem mission that became Salem Church. The Society still holds title to the building of Salem Church, which has become one of the strongest in the conference. It reports a smaller membership (2,602) than St. Mark's (3,571), but has a higher attendance and has seen two of its recent pastors become bishops: Roy Nichols, now retired, and F. Herbert Skeets of Philadelphia. The Society would be willing to turn over the title, but Salem Church has found the existing relationship a source of strength and prefers to continue it.

Though membership in some Harlem churches runs into the thousands, they still get Society assistance in recognition of their ministry in neighborhoods of extreme need. In fact, a large portion of the city's 112 United Methodist churches appeal for Society help and about 50 receive it.

Superintendent Randy Day of Metropolitan District, covering the New York Boroughs of Staten Island, Manhattan and the Bronx, as well as part of Westchester County to the north, says some United Methodists elsewhere wonder about the high percentages of mission assistance going to New York. But it is New York, he points out, that has the massive scale of problems and the depth of poverty in such areas as the South Bronx. "Without the City Society, we would not be able to keep pastors in some of these parishes or keep the buildings functional," he says.

The value of Society involvement becomes especially clear in such situations as that of Grace Church, which was destroyed in a fire. It was one of the churches with titles owned by the Society, so the Society now takes responsibility

ing of a "Hebrew" mission at the Church of All Nations.

But the concept of giving attention to the distinctive needs of particular ethnic groups, a part of the Society's outlook from the beginning, continues. In New York, ethnic minorities number in the dozens, and everyone turns out to be in some sense "ethnic minority." At one time or another, the Society has given special help to such groups as Italians, Russians, Swedes and Norwegians. Today, ethnic ministry includes aid to a small Polish church, a church and community center in Chinatown, Korean congregations and a Japanese ministry.

New York's John Street Church, the oldest surviving Methodist society in America, had black participation from the day of the first Methodist sermon there in 1766, and the City Society has given major attention to black ministries. Henry C. Whyman, director from 1960 to 1973 and a historian of Society work, says that even before the black Central Jurisdiction was

eliminated in 1964, initiatives of the City Society led to development of black congregations in the New York Conference, perhaps the only white conference of the nation to have any.

William James, a black minister who worked in the New York Conference and now directs the Multi-Ethnic Center at Drew University, recalls that in 1941 Society director, Frederick Buckley Newell, later bishop of the New York Conference (1952-60), enlisted him as secretary of a group that began the ultimately successful campaign to eliminate the Central Jurisdiction. James also says the Society enabled him to open the first day care program in the city when he was pastor of East Calvary Church in Harlem, and then to establish Trinity Church in the Bronx and work there with street gangs.

In the nineteenth century, the Society provided support for the black minister, William Butler, who founded St. Mark's Church in the Times Square area and which later moved to Harlem in 1925. In

for engaging consultants to help them weigh proposals for rebuilding. Plans are now going forward to arrange for a developer to put up a building that will provide space for English and Spanish congregations and a tower with apartments for rental income.

Rene O. Bideaux, deputy general secretary of the National Program Division of the General Board of Global Ministries, says that although various city mission agencies have existed and still do elsewhere, none holds a place comparable to the New York City Society. "Located in the nation's largest urban area, it faces needs and opportunities that are unequalled anywhere else in the United States," he says. "And it has provided, over its history, leadership and vision second to none. The most important contribution is that it brings empowerment to a segment of the church in the New York area that without it would probably be ineffectual."

Eli S. Rivera, National Division director for missional priorities, calls the New York City Society a "very powerful entity" unmatched elsewhere, but warns that a negative side of reliance on the Society for urban and ethnic ministries could be a weakening of the conference's sense of obligation to develop its own program in those areas.

Formally, National Program Division (NPD) assistance to New York is channelled through the conference. But since NPD grants and other types of support often go to the same projects receiving City Society support, patterns of informal coordination have developed.

Among the projects this coordination has helped to advance is a Young Adult Home, opened in June by the Metropolitan Community United Methodist Church in



New York Conference Bishop
C. Dale White

"Were it not for the City Society, the conference could not possibly find means otherwise to accomplish what the Society is doing."

Harlem, a project initiated by William James. Housed in two renovated brownstones, the Young Adult Home will offer housing, academic courses, job training and social services to homeless, unemployed young men and women.

According to retired director Whyman, the City Society formerly dealt with many more confer-

ences. Until 1964, New York City was divided between Conferences—New York and New York East. In the past, the city also had churches in Swedish and German conferences, as well as the black Delaware Conference of the Central Jurisdiction.

Although the United Methodist Discipline makes some reference to city mission societies, it contains no directions for how the New York Society should work with the New York Conference. Therefore, working relations have developed ad hoc through experience. Apparently, whatever the difficulties of the past, current patterns of cooperation work well.

New York Conference Bishop C. Dale White praises the Society for its contribution to helping the conference focus attention on areas of ministry emphasized by Jesus in his proclamation of good news to the poor. "Were it not for the City Society," the bishop says, "the conference could not possibly find means otherwise to accomplish what the Society is doing."

The City Society has not, of course, overcome all the challenges of the nation's most challenging urban center. In comparison with the needs of New York, its resources seem as meager as the widow's two mites. But in the outlook of North's hymn, the answer was never ultimately expected from human efforts, however diligent or competent. North interceded in prayer that the Master might "tread the city streets again" and abide with its restless throngs "till glorious from Thy heaven above shall come the city of our God." □

Tracy Early is a free lance writer based in New York City.

INTERVIEW WITH JOHN CARRINGTON

Tracy Early: *What are the main issues that people engaged in urban ministry face today?*

John Carrington: There are many. In some sections, it will be teenage pregnancy. In others, it is high unemployment. Everyone is aware of the homelessness issue, especially as it affects children. In other communities it is immigration or gentrification. How do you protect the poor and still keep an open door? Any church that is in ministry has to do whatever it can to strengthen families, especially black and Hispanic families. And there is the severe problem of drug addiction.

How can the church respond effectively to urban challenge?

A local church cannot make it on its own in a place like New York City. It has to work with other congregations, be a part of coalitions. A denomination cannot do it by itself; it has to be involved with other groups, including those specializing in particular issues. A church cannot deal with the issue of the homeless by itself.

Is the church committed to urban ministry?

There is a commitment to the urban church in the New York area. Most of our United Methodists of this conference are in New York City. This is where our membership is growing because we are attracting ethnic people. Nationally, I'm not sure I sense any great church commitment to the city. I don't think this is a key agenda item.

How important is ethnic minority church emphasis in urban ministry?

In New York City and in most cities that's where you find ethnic minority people. If we're going to be in ministry in the city, we must reach out to ethnic people. The total United Methodist



Dr. John Carrington, executive director of The United Methodist City Society.

membership in New York City is growing, and the growth has been among black, Hispanic and Korean people.

Does urban ministry require a different approach from rural or small town ministries?

I don't know that it requires a different approach, but more problems come across an urban pastor's desk, and the problems are worse in the city. There are more ex-convicts who need to be counseled; more people with mental problems; more unwed mothers and more people with immigration problems. Also, in a small town you know everybody and know how to get things done at city hall or the county seat. In New York the bureaucracy is so difficult.

In the doctoral thesis you submitted earlier this year to New York Theological Seminary, you wrote that United Methodists in the New York area lack sufficient financial resources, membership base and trained leadership to meet the needs of the city. What is the answer to this?

Both clergy and lay people need to be trained in the city. You need the very best clergy person in the city, and you also need lay people who can be leaders. This is something the annual conference needs to do. When you do not have enough financial resources to do all that you would like to do, you have to determine what is most important. Maybe we need to close some churches so we can concentrate on the places of greatest need and greatest opportunity. The problem in its overall dimensions is probably too big to handle on an annual conference basis, though the church's money has to be generated at the annual conference level. The general church could gather funds from sections of the country where they do not have such extensive urban need, and make it available.

What is the future of United Methodists in the nation's largest city?

It depends on the kind of leadership we have. We are attracting people. We may not be reaching the hard core people as we ought to be. But we are concerned about the social needs and about sharing our faith. If we continue to do this, we will find people responding. A lot will depend on how well we are able to reach Hispanic people. We have not been too successful with Hispanics.

What is the future of the New York City Society?

The City Society was started because the churches wanted to find an effective way of reaching immigrant peoples. Through all its history, it has helped them do that. As long as New York continues to attract immigrants, there will be a need for the United Methodist City Society. Also, in a city as complex as New York, you will always need an agency that can help congregations maintain their buildings and support pastors, and that can help them with some of the bureaucracy.

A New Community Center for Dulac

by Keith W. Medley

When Hurricane Juan lashed out at the coast of Louisiana in October 1985, flooding virtually destroyed the Dulac Community Center in Dulac, Louisiana. Located in Terrebone Parish near New Orleans, and surrounded by lakes and bayous, the town of Dulac is called "the place where the land runs out." And for the Houma Indians and other Dulac residents who had come to depend upon the United Methodist-funded Dulac Community Center, it seemed that luck had run out as well.

Fortunately, though, the denomination's commitment to ministry with Native Americans proved to be deep. The National Program Division of the General Board of Global Ministries has worked intensively for many months with Dulac Community Center to help rebuild and extend its mission. The Women's Division of the Board has granted \$440,000 to help rebuild the center's main building and provided valuable insight in the planning process.

For the residents of Dulac and the surrounding Terrebone Parish area, the center's eagerly awaited reopening is one more chapter in a long and nurturing relationship with the church. Methodist work among the Houma Indians began in earnest in 1932 when Ella Hooper, a supervisor of nearby boarding schools, encouraged her sister, Wilhelmina, and other volunteers, to spend a summer teaching basic skills to the Houma. Wilhelmina stayed 43 years thereafter and provided the only formal education the Houmas had until the early 1950s.

The history of Houma Indians is depressingly familiar, replete with broken promises, dreams and hopes. White settlement forced the

Houma to migrate from Alabama to Mississippi. The French explorer, La Salle, recorded that he had observed Houma people above New Orleans, where their hunting boundaries were marked by red sticks from which the Louisiana capital, Baton Rouge, takes its name. The French explorer, Iberville, reported in the 18th century that the Houma had developed relatively advanced medical knowledge, including widespread use of medicinal herbs, extensive practice of midwifery and other natural treatments.

Houma people went even further south to avoid squabbles over the Louisiana Purchase. On the edge of the bayou, they traded their agrarian tools for fishnets and boats. Today, approximately 5,000 of the state's 9,000 Houma live in Terrebone Parish, and 3,000 of these live in the town of Dulac.

Allies of the French, the Houma actively sought peace with French and Spanish colonialists and neighboring Native American nations, who in turn respected the Houma claims to nationhood and property rights. After the Louisiana Purchase in 1803, however, the U.S. Government did not recognize these rights. And ironically, since the Houma never waged war with the American government, no treaty existed to define their status or boundaries. The Houmas' adoption of the French language and their practice of intermarriage compounded their problems with Washington. As new settlers encroached, Houma leader Rosalie Courteaux led her people to the southernmost area of Terrebone Parish, where she bought property as a private landowner and gave it to her people.

The 20th century brought new



woes to the Houma Indians. Since they were not classified as Indians, the Houma were denied access to any public education that Louisiana offered. The resulting illiteracy that plagued the Houma made them victims of land grabs that peaked with the discovery of oil off the Louisiana coast in the 1930s. Even worse, the state denied the Houma claims for inheritance rights to land because their mar-

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An elderly woman (right) weaves a Houma basket at craft co-op in Dulac Community Center (above).



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riages were not formalized. The Houma were pushed from their lands, denied education, and in effect, denied a future.

But the vision and determination of Methodists like Wilhelmina Hooper to nurture the growth and dreams of the Houma proved to be very durable. In addition to providing the Indians with the "three Rs," Hooper recognized the beauty and talent inherent in the Houma

Mission board and community residents join forces to rebuild center that nurtured hopes and dreams of Louisiana's Houma Indians

traditions. Her dedication helped sustain the Houma until the creation of an Indian school by the state in 1952. Then the old Methodist mission school was converted into Dulac Community Center which served the area until Hurricane Juan gutted it in 1985.

The Dulac Community Center was host to a diverse set of social services for Indian and non-Indian alike throughout Terrebonne Parish. Programming included nutrition for the elderly, recreation, counseling services, a Headstart program for pre-schoolers and policy advocacy. In short, they housed a range of activities designed to fulfill the Center's goal of encouraging self-reliance among its clients. Moreover, the Center hoped to help preserve and enhance the heritage and traditions of the Houma people.

One of the most important of the Houmas' activities at the Center was the Houma Craft Co-op, which helped advertise their unique skills as artisans to the outside world. This renaissance of Indian arts, commonly referred to as "Salvation Art," serves as a vital outlet for the Houmas' pride and history. Since its opening in 1979, the Craft Co-op and its Salvation Art has blossomed in popularity, both statewide and nationally. The carved ducks, palmetto branch baskets and fans, blowguns from elderberry cane and chicory, have been exhibited throughout the state at fairs and festivals.

The Dulac Community Center struggled throughout the 1970s and 80s when high staff turnover reminded the local board and the GBGM's National Program Division of the need for local leadership in administration. Roy Parfait had provided that leadership in pro-

gram and community outreach for more than a decade, giving Dulac the continuity it needed desperately during its lean years.

When Eva Underwood started work as the center's executive director last June 1, the center got the shot in the arm it needed badly. Underwood is a Houma Native American who grew up in Dulac, spent 23 years as a schoolteacher and has now returned to help shore up a ministry that gave her the start she needed. She was educated at the United Methodist school in Dulac, and did her high school studies at Vashti, a U.M.C. institution founded by the women of the church. Returning to administer the Center is the fulfillment of a dream for her.

"I know the Houma people, and in a sense, I'm related to all of them. I know their needs and hopes," said Underwood. "There is a real sense of optimism among our people that the center will be back on its feet soon. In the meantime, we'll do our best to keep administering the programs we have now."

Shortsighted Federal Policies

As a result of shortsighted and cruel federal policies that beset other Native American nations as well, the Houma are still underemployed, undereducated and poor, and over 40 percent live below the poverty line. When domestic oil production began to decline a few years ago, many Houmas employed in that industry were laid off their jobs on rigs in the Gulf of Mexico. Shrimp and oyster catches also declined, compounding the Houmas' economic problems.

The hurricane that struck two years ago couldn't have come at a



worse moment. The Women's Division's decision to fund the rebuilding of the community center was received with great joy and relief by the Houma. The National Division sent staff architect, Roger Patterson, to Dulac, where he reviewed plans to renovate the flooded building.

Patterson advised that a local architect should be consulted before work on rebuilding actually began. Royce Pearce, an architect and long-time resident of the area, informed the planners that critical changes in the environmental geography of the Dulac area had to be considered first. The land is slowly



A kite-flying class in session.

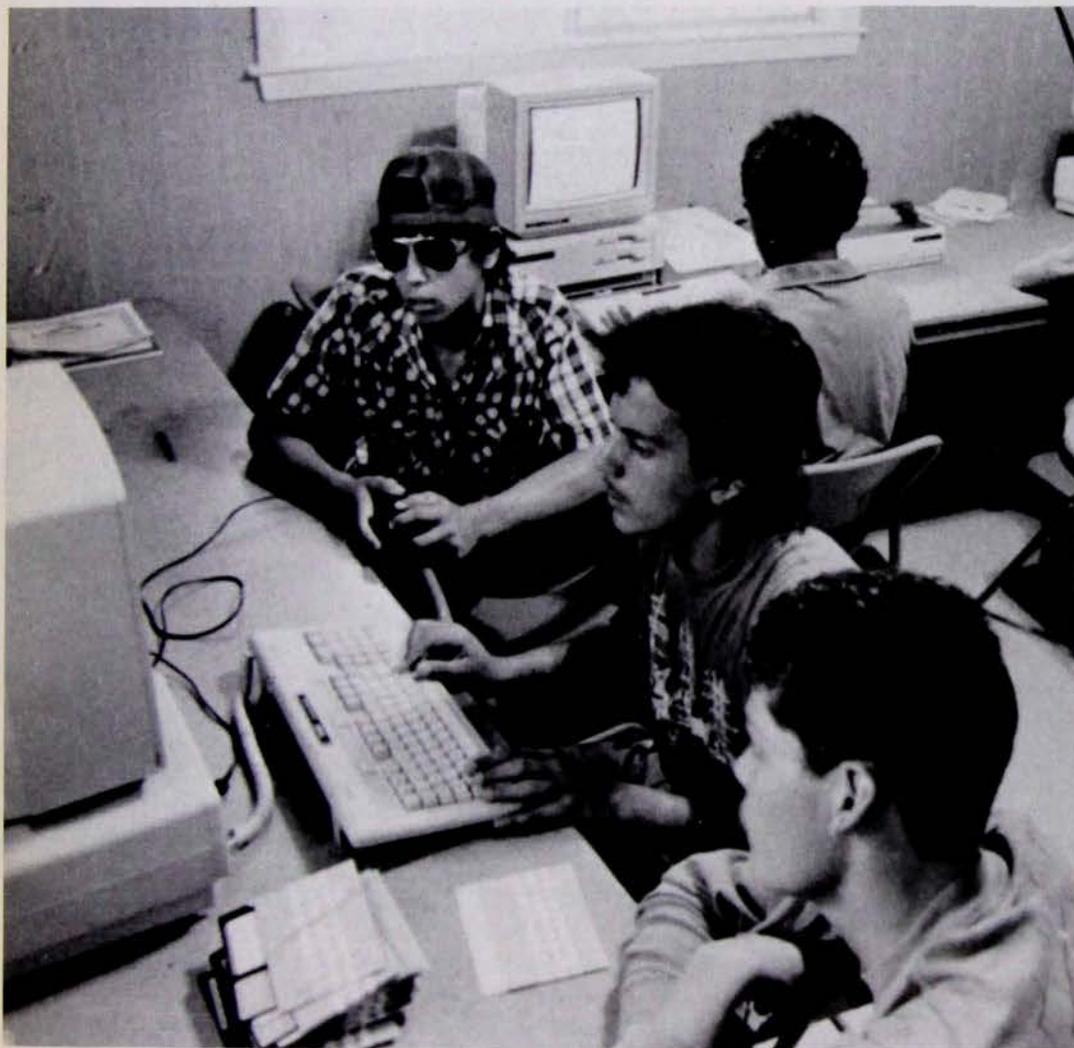
sinking, the sea level is rising gradually, and the protective marshes are being destroyed by canals and industry. The result is more frequent and severe flooding when hurricanes hit. This reality, compounded by the recent discovery that the entire community surrounding the center needs a new sewer system, has temporarily halted reconstruction of the center until appropriate architectural decisions can be made.

In the meantime, the people of Dulac moved ahead in spite of these obstacles. Youth employment and remedial education programs flourished during the sum-

The center is the fulfillment of a dream for Eva Underwood

mer of 1987; computers with specialized educational software, combined with personalized tutoring, have been underway in an effort to reduce the school dropout rate (among the highest in Louisiana) of Houma youth. An emergency food pantry will soon be in full swing. Recreation and boys' and girls' clubs are underway as well.

The skeleton of the Dulac Center stands forlornly across the street from a wood-frame church where many of its programs are now housed. The cooperation between Dulac Community Center and the Clanton Chapel, UMC has been



Computer training classes (above) are popular offerings at Dulac; Dulac officials (opposite page) confer as they make daily rounds of the center.

tremendous. The chapel has opened its doors wide as the center's programming expanded. Dr. Sam Reeves pastors the church and provides leadership on the center's board of directors. In fact, the church itself was created many years ago as a result of the community center—interest in United Methodism proved so strong that the people of Dulac bought a vacant church building and had it shipped in by barge to its present site across from the center.

Though United Methodists comprise only five percent of Terrebonne Parish, their mission work has had a profound effect on the spiritual, educational and social development among the Houma. Kirby Verret, a Methodist deacon who leads the Houma in worship in French during Sunday services at the center's Clanton Chapel Church, has taken an active role in ensuring a good education for Houma young people.

Verret works as a coordinator for the Terrebonne Parish School Board's Title IV Indian Education Program, and has established a tutoring and counseling program that reduced the Houma truancy rate to less than 20 percent from 41 percent. He is enthusiastic about Methodist ministry with the Houma.

"Methodists have been the ones who took the action needed to improve life for the Houma, no matter how unpopular it was with others," says Verret. "They knew what the need was and they took action." Verret adds that the leading role played by Methodists has also encouraged other Christian bodies, including Baptists and Catholics, to become active in mission in Terrebonne Parish.

The Dulac Community Center has been down for "a long count,"



but it has never been out. Thanks to the determination of the Dulac citizens, and to the support of The United Methodist Church, the Dulac Center is going to make it, the leaders say firmly. Louisiana congregations and local United Methodist Women feel a special concern for the Dulac mission. The National Division has coordinated efforts to help Clanton Chapel install its new sewer system and provided staff and program support for the community center. Once the sewage system is in place, the Women's Division will release funds for a building for the center, built on pilings that would make it immune to most flooding.

The concern for Dulac Community Center reflects the National Division's priority on Native American ministry. This year the division is starting its Native American Urban Initiative, which emerges from an awareness of the

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ongoing crisis that faces Native Americans nationwide.

The people of Dulac find themselves on the edge of the Bayou, having endured hundreds of years of neglect and prejudice. The promise that the new community center holds out is one of empowerment and well-being—spiritual and material. The people of Dulac are optimistic about the future. The reopening of the community center in 1988 will be a springboard for greater achievement, they say. As Verret sums up, the work of the church in concert with the community center will help the Houma Indians become more self-reliant, and "will help teach our people the importance of Christian values." □

Keith W. Medley, a freelance writer who lived in New Orleans when this article was written, now resides in Dunwoody, Georgia.



Early one morning in Miami, Florida, a van drove up to the side of the fellowship hall at Riverside United Methodist Church. Several older people got out and entered the hall. There to greet them was Yvrose Santil who invited each person to have coffee and a danish.

"When do we go home?" one of the men asked loudly. "At 3:30," was Ms. Santil's answer. He asked the same question many times that day. He, as well as the others, has Alzheimer's disease.

Persons with Alzheimer's must be cared for constantly. The disease often comes on gradually, so that neither patients nor family can always differentiate between it and the other signs of aging. In the early stages, persons with Alzheimer's may find it hard to handle routine tasks, and may show a lack of spontaneity. There can also be accompanying feelings of depression, disorientation, and forgetfulness. But, because people of all ages experience forgetfulness, this most notorious trait of Alzheimer's disease cannot always be relied on as a symptom of anything other than normal aging.

In later stages, however, persons with Alzheimer's become increasingly disoriented and forgetful. They wander around and become agitated and restless at night; become incontinent and completely dependent, losing the ability to know who they are or to recognize family and friends.

It is far better, however, for the person to remain in the home and in familiar surroundings. Thus, the ministry at Riverside church in Miami was conceived of as a day care program, one that would allow people to remain at home and participate in the community as long as possible.

They wander around and become restless at night . . . lose the ability to know who they are or to recognize friends.

Dade County, Florida, where Miami is located, is estimated to have some 50,000 persons with Alzheimer's disease. This astounding fact led the Rev. Larry Purvis and the congregation of Riverside United Methodist Church to work out a plan with the Easter Seal Society of Dade County to open a day care center for Alzheimer's patients early in 1986.

The church would provide the physical facility (an altered fellowship hall) and some financial support; bring the congregation and the patients together for worship at certain times, and through Purvis provide counseling care for the families. The Easter Seal Society would manage the center.

The goals of the ministry are to prevent patients' early admission

Older Adult Day Care:

The Goal Is Independence

By Charles E. Cole

to an institution by helping them to stay in the community; to provide them with opportunities for mental stimulation, social contacts, and creative expression; and to afford patients' families some relief from the constant attention they must give to the afflicted ones.

The ministry began with four full-time staff and licensing for as many as 25 persons. With an enrollment of 12 patients, the staff-patient ratio of three to one has proved very adequate.

Ms. Santil, activities director, leads an orientation for the day. This orientation helps participants understand what day it is, whether it is a holiday or other special day, what the weather will be like and what activities are planned. On a typical day, patients exercise to music, read in small groups, play a spelling game, and take part in a group discussion. Occasionally they go out to parks and museums.

"It is not easy to choose the right kind of activity," says Ms. Santil. "It must be appropriate for adults but simple enough for persons with Alzheimer's." She explained that patients retain some alertness and could easily feel that they were doing childish things.

Connie McGovern, director of the center and a registered nurse, said families appreciated the support shown to them. "The families are loving and concerned but very tired," she said.

A survey of families showed that most liked the relief above all else, but they also liked the positive effect the ministry had on patients. Families reported that patients were more relaxed when they came home. As with people of any age and condition, an active day also makes it easier to sleep at night. Staff, on the other hand can easily

become burned out or exhausted because Alzheimer's patients require a great amount of individualized attention. "We have to keep our sense of humor," says Ms. McGovern, explaining that taking part in the activities was just as much fun for the staff as it was for the patients. Patients, in turn, appreciated the attention and had physical ways of showing their acceptance.

Ms. McGovern interviews patients and their families before admitting them to the program. She wants the family to see what goes on during the day and to know that their loved one will receive good care. She also asks about the patient's previous occupation and hobbies. A skill that person has spent a lifetime in acquiring will be so embedded in

their memory that he or she still retains it. She mentioned a woman who had been a musician and played "Happy Birthday" during a celebration at the center.

"We are adding quality to these lives, and perhaps extending them. And we are certainly adding quality to the lives of the caregivers," explains Larry Purvis.

Day Care for Non-Alzheimer Patients

The Miami ministry specializes in working with persons with Alzheimer's. However day care programs are geared to include persons with other conditions. Such is the day care program at Bethel Home in Ossining, New York, which is a multipurpose institution that originally began as





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a home for "well-aged men and women" of the Swedish Methodist Church and now has a more limited relation to the New York Annual Conference.

Bethel Home provides an excellent setting for such services, since it already offered a number of services for older adult care. The institution has 230 staff, including part-time staff, on three campuses.

The day care program is based on medical need. Persons qualifying for care may have Alzheimer's or heart conditions, be suffering from the effects of a stroke or simply be frail. A plan of care is set up for each patient and is evaluated every 30 days. To qualify persons must be 60 or older, able to walk without assistance or cane, be continent, and be oriented to time and place.

The program is offered from 9a.m. to 4p.m. Monday through Friday. The schedule is flexible so that persons can come as often or as seldom as they need to. The staff encourages people to come a minimum of two full days and there is a minimum limit of three hours a day. Right now most of the persons come all day, every day.

The central goal of the program is also to enable persons to live in the community as long as possible. But Janet M. Beard, executive director of Bethel, feels that support for the family is also extremely important, "The social aspect is a key part of the program because it frees caregivers to go to work with the assurance that their loved ones are taken care of. And it also promises them that they may have this quality of care themselves." She pointed out that many caregivers are themselves in their sixties, caring for aged parents, and close to retirement.

Situated as it is in a multi-care setting, Bethel's older adult day care can offer a wide range of services such as physical therapy, occupational therapy and nutritional services.

Since the program at Bethel Home began only in late 1986, by Spring of 1987 it was serving only five patients per week. It now has 15 patients and five on the waiting list. It will eventually serve 40. The program has a full-time program director, Sue Chester. Shirley W. Jackson, an alternative care coordinator, ties in programs for resident placement for the Bethel Alternative Care Programs and Services, e.g., housing, Meals on Wheels, Lifeline, and LTH HCP.

The activities begin with a snack and include structured activities, therapy, and supervised rest. Trips are also made once a month to parks, zoos, museums, galleries, or historical homes.

But, there is still another way churches can be involved in day care for older adults. In San Fernando, California, The United Methodist Church supports day care for older adults through the San Fernando Interfaith Council, an ecumenical agency that advocates, educates and serves in a wide range of ministries.

Older adult day care in San Fernando, like the ministries in Miami and Ossining, was planned as a way to keep some older adults independent in their own homes. The program was supported in 1986 by a grant from the Harry R. Kendall fund, administered by the United Methodist Health and Welfare Ministry Program Department. In keeping with the requirements of the fund, the program serves black and white older adults.

The program has a base in

Calvary Baptist Church, a predominantly black congregation with a track record of active community involvement. The Rev. Alicia Duncan, one of the church's ministers, supervises the program at the church with a pool of some 20 volunteers. A phone hookup helps the older adults in the program stay in contact with those who can help them. "We check to see if they are okay, see what they need, take their clothes to be washed. Sometimes they just want someone to pray for them," explains Ms. Duncan. Some older adults still worship with their congregations, but others are confined to their homes.

Each Thursday older adults come to the church for luncheon and other activities. Besides enjoying the social aspects, participants make things for the annual church fair. Occasionally, they go to a baseball game or on another outing.

Avanelle Smith, executive director of the SVIC, sums up the responsibilities of older adult day care: "The care of an aging parent or spouse is a very heavy load."

These three cases illustrate that the churches have many different avenues for supporting adult day care. Because of the numbers of older citizens, there is will be an increased need for these ministries in the future. Whether a church is interested in direct care for older adults or respite care, some form of the day care concept can be used to do something in a concrete way for persons in our congregations and in our communities. □

The Rev. Charles E. Cole is executive secretary for Model Development and Planning, Health and Welfare Ministries Program Department, GBGM.

Only 300 Miles To the Nearest Hospital

Charles E. Cole



Maria Gloria was seriously ill with cancer of the throat. She was unable to receive the kind of treatment she needed in her home community of Del Rio, Texas. Her family took her to San Antonio, which is about 150 miles away. But the Glorias were uninsured, and the hospital wanted \$4,000 before admitting Mrs. Gloria. Finally she was flown by air ambulance to John Sealy Hospital in Galveston, Texas, where doctors performed a 14-hour operation to save her life.

Mrs. Gloria's husband, Pedro, and four of their sons traveled to Galveston and maintained a vigil outside her hospital room. After 109 days in the hospital, Mrs. Gloria was transported by ambulance to a private nursing home in San Antonio.

Why was it necessary to fly this patient 300 miles for health care? One reason is that the extreme southwest of Texas near the Rio Grande River is underserved by public hospitals. Private hospitals exist, but they are limited to certain kinds of treatment and to those who can pay. The John Sealy Hospital in Galveston was the nearest public hospital for Mrs. Gloria.

Another reason is the problem of health insurance. Many people receive their health insurance through their employer. They may pay part or all of the premiums but the insurance is provided more cheaply through group plans. But Pedro Gloria is unemployed. Many Mexican Americans work for employers who do not provide health insurance.

Some help is available to the medically uninsured through Medicaid. However, Medicaid is administered by the states and benefits vary from state to state. The only requirement from the federal government is that aid must be provided to women with no husbands. Texas, where the Glorias

live, provides a relatively small amount of Medicaid. And because of the federal requirement, a disproportionate burden falls on those families, like the Glorias, which remain together.

One study showed that only 16 percent of Mexican Americans could meet the federal requirement, which is essentially the Aid to Families with Dependent Children (AFDC) requirement. Think about the effect of this rule. If a family that is below the poverty level has someone who is sick, they can only receive Medicaid if the parents separate. At a time when it is most needed, family support is undermined by pressure from the government.

The working poor very often receive no health insurance from their employers.

Just how bad is the problem of lack of health insurance? It has been estimated that about 30 million Americans lack health insurance. And one study by Dr. Fernando Trevino, associate professor in the Department of Preventive Medicine and Community Health, University of Texas Medical Branch, Galveston, showed that this problem falls very heavily on Mexican Americans. Dr. Trevino studied a very large sample of about one-third of a million Americans, of whom about 19,000 were Hispanics. This sample included only persons under 65.

Those with no health insurance comprised:

- 8.7 percent whites
- 17.8 percent blacks

- 16.6 percent Cuban Americans
 - 19.7 percent Puerto Rican Americans
 - 29.9 percent Mexican Americans
- Among families with incomes of less than \$7,000 a year, the figures showed that those with no health insurance included:
- 27.9 percent whites
 - 25.9 percent blacks
 - 21 percent Puerto Rican Americans
 - 30.6 percent Cuban Americans
 - 48.6 percent Mexican Americans
- Dr. Trevino also analyzed figures to determine who in this poorest group was covered only by Medicaid:

Two-thirds of the number of Puerto Rican Americans were covered.

Half the number of blacks were covered.

One-third of the number of Mexican Americans were covered.

Dr. Trevino points out that the lack of health insurance among Mexican Americans seem to be a function of poverty. That is, the working poor very often receive no health insurance through their employers. The unemployed sometimes cannot qualify because of the state government requirements.

Additionally, Mexican Americans who may be illegal aliens suffer without anyone being aware of it. Because of the transition under the new Immigration and Naturalization Act, many families will not seek medical help because of fear of deportation.

Why should we be concerned about the health of Hispanics? There was someone called Jesus who said we should love our neighbor. The official U.S. Census puts the population of Hispanics at 17 percent of the U.S. population. The actual number is somewhere around 25 percent. This is the fifth largest Hispanic population among countries. It is a population that will probably double in the next 25 years. That's a lot of neighbors. Look around you and see if there is something you can do for them. □

The Rev. Charles E. Cole is executive secretary for Model Development and Planning, Health and Welfare Ministries Program Department, GBGM.

Books

INSIDE THE PHILIPPINE REVOLUTION:

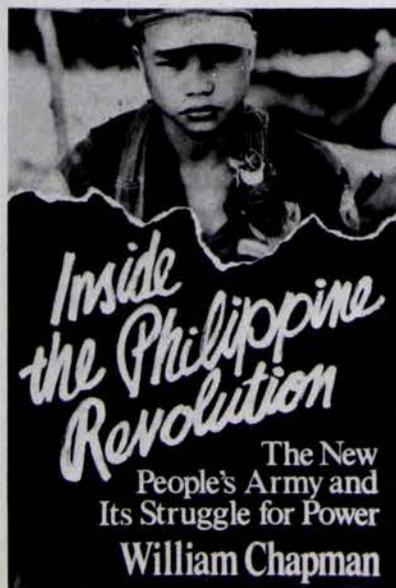
The New People's Army and its Struggle for Power

By William Chapman
W.W. Norton & Company, 1987,
288pp., \$18.95

The spectre of the communist New People's Army (NPA) hung ominously over the Philippines during the 20-year reign of Ferdinand Marcos. Given the dictatorial regime's monumental corruption and the country's inexorable slide into bankruptcy and instability, it was no surprise that conventional wisdom had the Filipino communists as inevitable victors in the revolution that threatened to engulf the Southeast Asian nation of 58 million people.

William Chapman's inside look into the New People's Army gives us some idea of why the downfall of Marcos led instead to a very sharp and unexpected twist in the long-running saga of the Philippine revolution. Indeed, when the decisive confrontation came last February 1986, the communists were nowhere to be found. What ensued was a spectacular and almost bloodless insurrection that made Corazon Aquino and her centrist "People's Power" coalition the instant symbol of hope for the world's beleaguered democratic movements.

The book traces the NPA's origins to a 1968 gathering of "a ragtag band of Marxist students and farmers with no more than 70 weapons between them." Stridently Maoist at the outset, the guerrilla band nonetheless grew by leaps and bounds, albeit with little help from foreign communist movements, partly because the Marcos years represented some sort of a "Marxist paradise."



As Chapman notes, many Filipinos regarded Marcos himself as the best recruiter for the communist cause. In such isolated and depressed areas as Davao, Panay and Samar, roving communist guerrillas easily supplanted the weak and often nonexistent government apparatus.

Shrewdly wrapped in Robin Hood plumage, the NPA never lacked recruits among the country's bloated student population and restless, out-of-work youth. Even among the clergy; their call for armed revolution did not go unheeded.

Accordingly, the communists managed to set up a number of semi-liberated zones where they promptly introduced their own rural version of socialism. Chapman, who trudged the countryside with the guerrillas and got full cooperation from top NPA leaders, paints a chilling picture of this Brave New World, especially in the southern Mindanao province of Davao. There, in a no man's land of impoverished peasants, the NPA became a virtual shadow government levying taxes and punishing wrongdoers with the help of its dreaded hit squads called "Sparrow Units."

As the NPA's influence appeared to spill into some urban areas, it couldn't help but touch off frantic maneuverings among U.S. officials concerned about the future of American military and economic power in the country. This alarm somewhat dissipated after the party, believing that Marcos would succeed in cheating Mrs. Aquino in the snap presidential polls, opted for a boycott and thus missed out on the climactic events of the February 1986 revolution.

Chapman tells us that the debacle provoked an upheaval within the party that deeply shook its ideological moorings. Perhaps for the first time, he says, the communists faced that most painful question: had the party become a victim of its dogma?

Indeed, how was the NPA to go on with its armed struggle against a popular president? Without Marcos, it no longer had a bogeyman. Yet, even after shifting gears, the party kept running into trouble. First, it opted for peace negotiations that many of its leaders considered doomed from the start. Soon after, it engaged upon disastrous efforts to derail Mrs. Aquino's new constitution and to field candidates for the 1987 parliamentary elections. Finally, Mrs. Aquino was faced by outright revolt from rightwing military elements that left her little choice but to order the army against the NPA.

Faced with this record of political setbacks, Chapman nonetheless expresses bewilderment over the fact that most Philippine leaders poo-

hoo the communist challenge.

Are the Philippine leaders merely behaving like ostriches with their heads in the sand? Does this necessarily mean they have lost the will to fight or could it be that they may have some insights about dealing with the communists that have eluded writers who tend to look at the Philippines as another China or the "next Vietnam"?

These are some intriguing questions that the book does not address. Perhaps, in fairness, they belong to another book altogether.

Generally well-reported and full of details only access to insiders can provide, Chapman's book reads very well, except for a curious epilogue that appears to have been tacked on to the author's parting words about how difficult it was for him to imagine NPA leaders "giving up their struggles and melting once more into the background."

The epilogue revolves around that oft-repeated metaphor that equates the Filipino common *tao* (man) with the *carabao* or water buffalo.

Despite its eternal patience, the *carabao* is known to burst into periodic, if erratic spasms of violence. However, a *carabao's* being "aroused" doesn't transform the *carabao* into anything but a rampaging force, a raw explosion of passion that sooner or later subsides into its natural state of passivity. Not, of course, without leaving some destruction, much of it directed at oneself, in its wake.

Hopefully, the *carabao's* rather pathetic fate is not what Chapman meant to suggest for the common man and the Filipino nation.

NELSON A. NAVARRO

Nelson A. Navarro is senior staff writer with the GBGM.

CHRISTIAN FAITH AND PUBLIC POLICY: NO GROUNDS FOR DIVORCE

by Arthur Simon

William B. Eerdmans Publishing Company, 1987. 120 pp.

Arthur Simon, executive director of Bread for the World, a Christian lobbying and research organization which focuses on world hunger issues, wrote this book as a response to frequent questions he receives from local church members about how they can help others in their churches to understand the importance of acting to reshape public policy as a Christian response to justice issues. The answer to this question is addressed to two audiences—those who question whether a Christian's involvement in policy issues is even legitimate and to those—already committed and in-

volved—who seek support in establishing sound reasons for their involvement in this arena. It is Simon's contention that there are not grounds for divorce between a person's faith commitment and his/her involvement in public policy.

The foundation for this position is that Christians have dual citizenships—"we are citizens of God's kingdom and citizens of an earthly country." Mr. Simon draws heavily on his work as a local church pastor on New York's Lower East Side and as executive director of Bread for the World, to present his arguments that Christians have a responsibility to fulfill the obligations of that dual citizenship. In discussing appropriate citizenship roles for churches, the author presents a practical guide which will "encourage Christians to let their faith be more active in love and to provide a foundation for such action."

Mr. Simon stresses that separation of religion from life is heretical as it is the "opposite of confessing Jesus as Lord." While urging Christians to become involved in policy issues, the author is not suggesting involvement in partisan politics or the support of a particular ideology. Rather, he makes the case for this activity by emphasizing that policy change is vital if there is to be effective response to human need, and that efforts in public policy changes can be viewed as an "authen-

tic expression of our life in Christ."

In his examination of the biblical bases for social concern and citizen action, Mr. Simon looks at Old and New Testament texts which point to God's concern for the poor as the central act of liberation. However, he criticizes the liberation theology argument that the Bible identifies with the poor with the retort that if that is the case, then we should keep those people poor. God takes no sides; the poor are the focus of God's special concern because they are in distress. While the Bible presents a strong case for a moral obligation to the poor and oppressed, it offers no answers as to specific economic systems, domestic or foreign policies or political doctrines which should be adopted by Christians. But, with the Bible as the foundation, the author says that we can build an agenda for action by looking at revealed principles and public policy positions from the standpoint of faith.

Having developed the bases upon which Christian citizen action is carried out and outlined the need for public involvement in certain areas, Mr. Simon then takes a look at the church's participation in this area throughout history. He pays particular attention to the roles of the local pastor and national church bodies in motivating individual and corporate action in the policy arena. In examining options for involvement, Mr. Simon discusses various public poli-

cy groups plus the "new religious right." He offers a lengthy critique of the latter which some readers might argue is unbalanced when compared with his short analysis of those who support "leftist" ideologies. Following these general discussions, Mr. Simon acknowledges the limitations of working in this area but suggests that "a modest measure of justice may be the best we can hope to achieve, but working to achieve it represents a challenge of monumental importance."

Three short appendices offer information about how to contact your congressional representatives, present an example of a citizen-initiated resolution passed by Congress, and suggest discussion questions to be used in study groups.

This clearly written, little book is intended for the general reader. More intense study about the arguments put forward for Christian involvement in policy issues would require other resources. However, this particular book is useful as a springboard for discussions and for more intense study.

ANNE T. FRAKER

Ann T. Fraker is the chairperson of The South Indiana Committee on World Hunger. She is also the program coordinator for The Project on Religion and the Life of the Nation.

Letters

How Do You Spend the King Holiday?

It disturbs me that you would make an editorial judgment about a state's internal affairs based entirely on media reports. I refer to an item in the March 1987 "Mission Memo," regarding an action taken by the Arizona Judicial Council on the cancellation of the Martin Luther King Jr. holiday in our state.

Most of us in Arizona feel that the former governor, Bruce Babbitt, made the proclamation on the King holiday on his own. Arizona then had a strange gubernatorial primary and election, which resulted in the victory of Evan Mecham because of a strange set of circumstances. Most of us believe that Mr. Mecham's election was the best solution at that time.

We feel that Mr. Babbitt made the King proclamation illegally to "make points" with some Arizonans to help fuel his presidential aspirations. (Mr. Babbitt was ab-

sent from our state more days than he was present during the last two years of his term—campaigning.) As a former state attorney general, Mr. Babbitt knew this proclamation was illegal. Our present attorney general said the same following Mr. Babbitt's proclamation.

Governor Mecham promised that if elected, he would rescind Mr. Babbitt's action and present the issue in the legal manner to the state legislature; only that body can proclaim a state holiday. Moreover, there is an economic impact to state holidays. Arizona already has several holidays in February, including Admission Day on the 14th (when I came to Arizona in 1946, there were so many state holidays that the county employees boasted about the few days they actually worked!).

To write that Governor Mecham's arguments of "economic grounds" for repealing the holiday are "specious" did us wrong. Do you collect the taxes, pay the bills,

make up the state's budget? Did you seek some explanation for the governor's stand?

Is there not some sanctimonious feeling when one of the church bodies makes such a decision? "See how good we are," seems to be the self-righteous attitude of the church. Could not a better solution have been found? We may be disturbed a bit for a while, economically. But we shall pull through. Our state is more than just a refuge for conventions and winter residents.

Some of us believe the day could have been better spent in honoring Martin Luther King Jr. with special programs, naming special sites. In Arizona during the winter, most of us are outside enjoying ourselves, not really honoring the special occasion. What do you do on a holiday? Attend meetings and listen to speeches?

Mrs. Charles W. Thomas Jr.
Yuma, Arizona

Great Moments In Mission...

1785 WILLIAM ELLIOT, a Methodist layman, establishes what is probably the first Sunday School in the United States in his home in Accomac County, Virginia.

Meeting on Sunday afternoons, the classes include some boys who had been "bound out" to him, together with his own children and some young girls.



CALENDAR

JANUARY

United Methodist Committee on Relief (UMCOR) Hunger Coordinators Conference; An opportunity for annual conference hunger coordinators to share ideas, participate in workshops, dialogue with prominent speakers and understand more about world hunger and poverty; United Methodist Building; Washington, DC; Jan. 8-9

World Council of Churches' International Consultation on Racial Justice; Los Angeles, CA; Jan. 17-21

"Into All The World," a global conference on evangelism. Sponsored by the World Division of the General Board of Global Ministries. About 60 overseas and U.S. persons will gather to discuss problems and opportunities in evangelism ministries including urban, youth and cross-cultural evangelism. The conference will also provide participants an opportunity to examine the models, techniques and strategies employed in proclaiming The Good News and building networks and linkages across geographical and language barriers; at Epworth at the Sea; St. Simon's Island, GA; Jan. 17-22

United Methodist Committee on Relief (UMCOR) Winter Meeting; New York, NY; Jan. 21-23

National Program Division Mission Development Committee Meeting; San Juan, Puerto Rico; Jan. 28-30

FEBRUARY

National Council of Churches Executive Committee Meeting; New York, NY; Feb. 19

Introduction to Mission Vocation Event; Sponsored by the General Board of Global Ministries; Chicago, IL; Feb. 20-26

Latin American Council of Methodist Churches' quadrennial meeting; Quito, Ecuador; Feb. 23-28

United Methodist Development Fund (UMDF) Board of Directors Meeting; New York, NY; Feb. 25-26

MARCH

General Board of Global Ministries Spring Meeting; New York, NY; Mar. 18-25

World Council of Churches Executive Committee Meeting; Istanbul; Mar. 6-12

United Methodist Women's Western Jurisdiction Quadrennial Meeting; Dunfey San Mateo Hotel; San Mateo, CA; Mar. 11-13. The programs for the United Methodist Women's quadrennial meetings will include worship, inspiration, speakers, and election of jurisdiction officers and nominees for possible Women's Division/General Board membership for the 1988-1992 quadrennium.

Introduction To Church Redevelopment (sponsored by the GBGM's National Program Division; Claritan Retreat Center; Los Angeles, CA; Mar. 14-18

Middle East Women's JPIC Meeting; Cyprus; Mar. 17-25

APRIL

20th Anniversary Celebrations and Joint Pastors and Lay Leaders' Conference of the Methodist Church in Malaysia; Sibul, Sarawak, West Malaysia; Apr. 6-15

United Methodist Women's Southeastern Jurisdiction Quadrennial Meeting; Gulf Coast Convention Center; Biloxi, MS; Apr. 7-10

United Methodist Women's North Central Jurisdiction Quadrennial Meeting; Raddison Hotel; St. Paul, MN; Apr. 8-10

United Methodist Women's South Central Jurisdiction Quadrennial Meeting; Camelot Hotel; Little Rock, AR; Apr. 8-10

United Methodist Women's Northeastern Jurisdiction Quadrennial Meeting; Convention Center, Baltimore, MD; Apr. 8-10

World Council of Churches' National Workshop on Christian Unity; To address major issues facing the ecumenical movement; Portland, OR; Apr. 11-14

Council of Bishops; Missouri Area; Apr. 17-22

Council of Bishops/Conference of Methodist Bishops; St. Louis, MO; Apr. 22-25

General Council on Finance and Administration's pre-General Conference Meeting; St. Louis, MO; Apr. 25

General Conference of The United Methodist Church; St. Louis, MO; Apr. 26-May 6

National Evangelical Primitive Methodist Church of Guatemala's 50th Anniversary celebration; Santa Cruz del Quiche, Guatemala; Apr. 27

MAY

Pentecost 1988 (A Gathering of Christians for Worship, Education and Inspiration) sponsored by the National Council of Churches of Christ; Convention Center; Arlington, TX; May 21-25

Introduction to Mission Vocation Event; Sponsored by the General Board of Global Ministries; Location to be determined. May 21-27

JUNE

Ecumenical Moment '88 (a 12-day ecumenical living and learning experience with theologians James Cone, Justo Gonzalez, Letty Russell and others); Auburn Theological Seminary; New York, NY; Jun. 20-July 1

JULY

United Methodist Development Fund Board of Directors; San Francisco, CA; July 8-9

Orientation of New Bishops, Lake Junaluska, NC; July 12-16

World Council of Churches' Central Committee Meeting; Geneva, Switzerland; July 17, 18

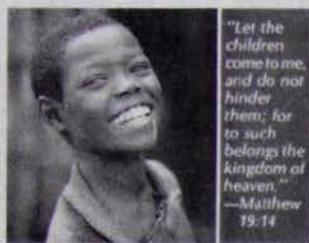
AUGUST

Centennial Convocation: Deaconesses and Home Missionaries; Kansas City, MO; Aug. 3-7

Youth '88; Western Illinois University; Macomb, IL; Aug. 8-12

To have your mission event or meeting listed in the NEW WORLD OUTLOOK Calendar, send details to: Calendar Editor, NEW WORLD OUTLOOK, Room 1349, 475 Riverside Drive, New York, New York 10115. Material must be received four months prior to the date(s) of the event(s).

Prayer 1988 Calendar



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—Matthew 19:14



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QA

ABOUT MISSIONS



Donald Struchen

QUESTION: Our Church is interested in giving to some Advance Specials. However, do we have to pay World Service first before giving to the Advance?

ANSWER: You are not the first one to be confused by this. A quick answer is: you do not need to have your World Service *paid* before you consider giving to the Advance. But you should be pretty confident that it will be paid in full by the end of the year. It is desirable to give to both World Service and the Advance, for interest in Advance projects stimulates giving to World Service also. We say World Service is the basic giving toward missions in the church (or "going the first mile"). The Advance is "Second Mile" giving. You can't go the second mile until you have gone the first. The practical reason for this is we would have no way to distribute the Advance funds if it weren't for World Service money, as we must use *all* Advance money for the project selected by the donor. Administration of these gifts is paid by World Service.

If your church has not been able to pay its World Service and Conference Benevolence Apportionment in full, you should concentrate on doing that before considering giving to Advance Specials. But when you feel you will be able to achieve this goal, you can then have the fun of Advance Special selection—even though all the World Service money has not been sent in.

We would like to start a Mission Minute program in our church by having someone talk about missions in our church service once a month. Our problem is knowing where to get stories and material to use in developing these short talks. Do you have any suggestions?

There are a number of good sources of material for Mission Minutes. And by the way, this is a wonderful way to help members of your church learn more about our mission work and know where their money goes. Any size church can do this and it doesn't cost anything unless you wish to invest some money in resources.

One source of stories and illustrations for these talks can be found in some of the articles of *New World Outlook* magazine each month.

A second magazine that often has mission information is the *Interpreter*. Copies are sent to leaders of every church, without cost, every month. The *Mission News* centerfold should be checked for interesting items.

Response magazine, the United Methodist Women's program journal, is a third source.

Every pastor has received a Service Center Catalog. Look through it for titles of free leaflets that sound interesting. Order copies and distribute them to various lay people requesting that they prepare talks from them.

Write to the General Board of Global Ministries in New York and ask for copies of letters from missionaries. Address your request to Ms. Faye Wilson-Beach, 475 Riverside Drive, Room 1319, New York, N.Y. 10115. Try something different when they arrive by asking two people to take a letter and develop an "interview presentation" or "question-and-answer mission moment."

A number of Mission Minutes are already prepared and printed in a book called *Great Ideas For Local Church Mission Leaders*. There are 20 talks—enough for almost two years. Order from The Service Center, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800, Stock #4294, \$3 plus 75¢ for handling and postage.

Mission Minutes are prepared monthly and are available in the pages of the T.V. GUIDELINES packet of mission resources. To receive this, you must subscribe by writing The Service Center at the above address, Att: T.V. GUIDELINES. Send your check made out to The Service Center with your request. You will receive 9 issues per year for \$11. From these various sources you should find sufficient material for stimulating and informative presentations.

If you have questions about mission concerns, send them to me in Room 1405, 475 Riverside Drive, New York, NY 10115.

In My Opinion

Continued from p. 11

and torture for their efforts.

Thus, the fact that millions of people this past summer demonstrated in the streets for democracy, or risked their jobs joining illegal labor strikes, is significant indeed. No longer can the country's rulers depend on keeping people fearful of involvement in political life. No longer can the "security" threat of a possible invasion from the other side of the demilitarized Zone.

But whether this new momentum will lead in the short term to a blossoming of democracy depends on many as yet unknown factors. The political parties must agree on legal reforms very quickly, in order for elections to be carried out this fall, as they must if Chun Doo Hwan is to leave office on schedule. The prospects are not good. One party has grown too accustomed to holding power, the others are too little used to exercising it.

The military poses the second major threat to progress. Accustomed to controlling politics for the past 26 years, South Korea's generals are said to be finding it difficult to trust civilian politicians with what they regard as the country's destiny. If the political infighting continues much longer, military hotheads could well over-rule more moderate factions and stage a palace coup, using the "imminent chaos", the 1988 Olympics or a national security threat as an excuse. While prospects for military withdrawal from political control are better than in the past, the shadow of intervention continues to hang over the process.

The third major unknown is the attitude of South Korea's major ally and "patron," the United States. For all its rhetoric about democracy, successive U.S. administrations have found it more in the "American interest" to back friendly dictatorial governments in Asia than to risk backing an unruly democratic process in which a government "not unequivocally pro-American" could win. The Reagan administration has no better record on this than its predecessors, in fact has become more rigid in its fear of democracies in the Third World. Attempts by the United States to intervene in favor of a military-backed candidate could easily undermine the deli-

cate process of accommodation and trust building that is necessary, and make further reform difficult.

Thus, democratic forces in Korea, including religious communities that have played a key role in the current awakening, have a difficult balancing act to perform in the months ahead. They must keep up the pressure for progress by returning to the streets, if necessary, but must do it without triggering a reaction by the military—with or without U.S. backing—that stops the process cold. The U.S. also has a delicate

role. It must back a process of democratization without getting drawn into partisan support for individual candidates for leadership. The mid-September visit of Roh Tae Woo to Washington to meet President Reagan badly hampered that role. But Congressional and public pressures for a return to even-handedness might be sufficient to get the administration back on track. □

The Rev. Pharis J. Harvey is executive Director of North American Coalition for Human Rights in Korea. He is based in Washington, DC.

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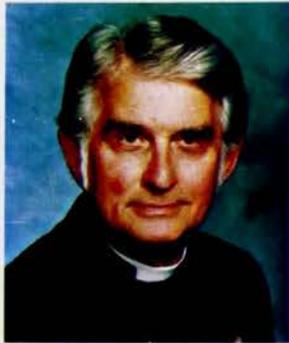
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James Mase Ault

Inviting a new spirit as we look to another year

The first month of the calendar year traces its name to the ancient Roman god, Janus. A double-faced god who was able to look backward into the past and forward into the future, Janus was known as the god of beginnings whose spirit animated gates and doorways.

At the beginning of the New Year 1988, we would do well to remember the past by looking backward and to anticipate the future by looking forward. As an act of remembrance, The United Methodist Church looks backward by faith to John Wesley's Aldersgate experience on May 24, 1738 and looks forward with hope to new experiences of God's gracious action.

The opportunity for a new beginning was given me during my Renewal Leave last summer. For seven weeks Dorothy and I were in residence in a small walkup (59 steps) flat in John Wesley's House on City Road in London. It was in this place that our father in the Christian faith lived for the last twelve years of his life, 1779-1791. The home, close to Wesley's Chapel where people from across the face of the earth come as pilgrims, is now a museum. Every day persons come to hear volunteer curators tell the story of the Wesleyan movement which in 250 years has become a worldwide church with some 54 million followers. The United Methodist Church is one of 64 member churches in the World Methodist Council.

I immersed myself in the Wesleyan tradition during those weeks of residence. Mornings were given to study and reflection: I re-read the sermons of John Wesley, and was reminded that Wesley saw himself in the words of Albert Outler as an "Anglican folk theologian whose theological competence and creativity were dedicated to popular evangelism, Christian nurture and reform." I was reminded in my reading and reflection that itinerant local preachers, guided by the standard sermons of John Wesley, nurtured their hearers with sound and balanced Gospel preaching, not simply their thoughts and feelings of the moment. Following Wesley's leading in his oral instruction and written works, the Wesleyan movement from the beginning was united by sound biblical theology.

These sermons by John Wesley are interlaced with scriptural references and quotations that bind the Old and the New Testaments together in centering on Christ. They are written examples of his claim to be a man of one book, the Bible. That is why to this day The United Methodist Church holds the conviction that "scripture is the primary source of guidelines for doctrine."

Being in this place was both humbling and inspiring. Let us cite but two daily experiences which remain fixed in my memory. First, at the entrance of the courtyard of the Chapel there is an imposing statue of John Wesley with right hand extended in blessing and left holding the field Bible which he carried on all his journeys. As the day passed in this place, I became increasingly aware of his presence aided by sculptures of him and by receiving his blessing. Second, nearly every day I visited the prayer room just off the bedroom where John Wesley died in 1791. It was to this small room that he went at four o'clock each morning to organize his thoughts and gain strength for his daily work through prayer. The room is furnished simply with his chair, table, kneeler, candlestick and snuffer. He made this entry in his Journal describing this daily experience. "Here then I am, far from the busy ways of man. I sit down alone: only

God is here. In His presence I open, I read His book, and what I read, I teach."

On May 24, 1988 Methodists worldwide will celebrate the 250th anniversary of John Wesley's Aldersgate experience in which he trusted in Christ and believed in Him alone for salvation. I visited the Aldersgate site several times, marked only by a small plaque which states the simple facts of the time and place of the heart-warming experience and with this striking sentence: "This experience of grace was the beginning of Methodism."

We trace our beginnings as a church to this evening meeting in Aldersgate Street, London 250 years ago. However, we can identify other occasions when God's grace guided, judged, instructed and inspired us.

The God who redeems the past and sets us free is the same God who meets us in the present, offering forgiveness of our sins, renewal and spiritual refreshment for the journey. So, in every new beginning we look to the future with hope.

We stand at the gate of a new year, looking backward and looking forward. The backward look in 1988 draws us inevitably to 18th century England and the beginnings of Methodism. The Sermons, the notes on the New Testament and the Journals of John Wesley tell the story of his life and ministry. Just one thought upon his writings invites a new spirit as we look forward to the unfolding of another year.

John Wesley counsels us who follow after him in the Wesleyan tradition by some well chosen words on the topic of *zeal*. He writes; "Without zeal it is impossible to make any considerable progress in religion ourselves or to do any considerable service to our neighbor." What Wesley is calling for is a combination of earnestness and enthusiasm in our inner faith journey and in our outer journey of loving service to neighbor.

Grace and Peace. □

James Mase Ault is bishop of the Pittsburgh Area of The United Methodist Church.

TURN THE PAGE TO A NEW OUTLOOK

For three-quarters of a century NEW WORLD OUTLOOK has covered the mission scene with articles defining the work of the United Methodist Church in this country and abroad. From an interview with human rights defender and peace advocate, the Argentine Bishop Federico J. Pagura, to the debate on divestment in South Africa; and from a description of an innovative program helping jobless youths acquire job skills, to the rebirth of a downtown St. Louis church on the verge of closing its doors, NEW WORLD OUTLOOK focuses on information and ideas for church members and workers concerned about mission.

Ideas and suggestions abound and testaments of personal faith inspire as they teach. The message is one of hope and renewal, a message that uplifts as it informs and captures the too often overlooked chapters of heroic witness and victory of personal faith over poverty, disease and oppression.

For a \$7.00 subscription, you and your church will be kept informed of vital mission concerns, information on the church's ministry in mission, news from missionaries around the world, and current book reviews. Special issues in the first half of 1987 included missionaries, the annual report of the General Board of Global Ministries. This opportunity to become more informed about mission and Methodism is one not to be overlooked.

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March 13, 1988

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