

New World Outlook

THE MISSION MAGAZINE OF THE UNITED METHODIST CHURCH

MARCH 1988



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A Nation
and A Church

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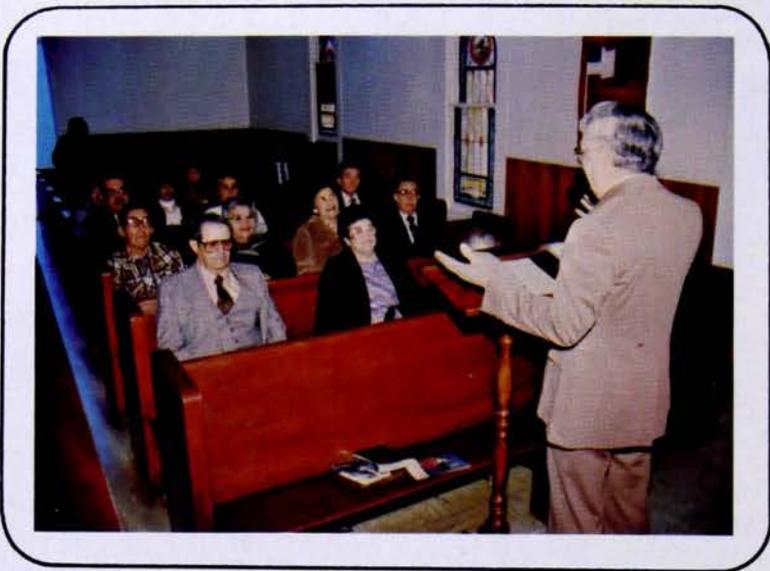
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New World Outlook



To Our Readers

Bartlesville, Oklahoma's residents were jolted in 1984 when the city's largest employer, Phillips Petroleum, faced hostile takeover attempts and workers faced large-scale layoffs. Then, in 1986, the oil market took a dive, affecting the oil-economy of the Southwest and many small businesses in Bartlesville. That same year a devastating flood swept through town. But the First United Methodist Church of Bartlesville continued to increase its membership and its budget. How? Church leaders had been planning for the future and were ready to meet the challenge of change. Writer and consultant D. Lynn Railsback tells us in this issue of *New World Outlook* how this downtown church in a city of 35,000 kept the faith—and grew—despite corporate raiders, natural disaster and a depressed economy.

We go next to Singapore, a tiny city-state that serves as the hub of Southeast Asian banking, finance, and trade, and is a far cry from Bartlesville. In the third of his four-part series on "The Christians of Southeast Asia," senior staff writer Nelson Navarro draws a vivid picture of bustling Singapore, the simultaneous growth of Christianity and Islam there, and the internal conflicts ignited by such growth.

Editor and freelancer James R. Owen traveled through Zimbabwe, Mozambique, and South Africa last fall and in this issue of *New World Outlook* he writes of Zimbabwe and its people. This landlocked nation in the troubled region of southern Africa has been struggling to bring its diverse black ethnic groups together, and improve its economy since independence from white-minority rule in 1979. Walk the streets with Jim, meet some of Zimbabwe's young people, and travel into the bush with Bishop Abel Muzorewa to the jamboree of Zimbabwean Methodist men.

After reading these stories, you will agree that the "world is a rainbow with many kinds of people." So how can a nearly all-white congregation, in a nearly all-white, affluent suburb, make that point very clearly to its children? The congregation of White Plains United Methodist Church in Cary, North Carolina, has an answer. Ann C. Sherwin, a Raleigh-based freelance writer who has written for us on several other occasions, gives the details of the "rainbow world" created as an interracial experience for children.

LOOKING AHEAD: Our April issue is a special one: the 1987 annual report of the General Board of Global Ministries. We give account of the activities of all the Board's divisions and program units, bringing you up to date on major initiatives, staff changes and Board directors.

Our May issue will include a special section on the Board's new mission evangelism initiative. We will have coverage of the Board's Global Conference on Mission Evangelism held in January at Epworth-by-the-Sea, Georgia, where John Wesley first preached to the Indians. Also featured will be a NWO interview with GBGM director John Stumbo about what the new evangelism program will mean to the Board, plus a glimpse of the National Program Division's Mission 2000—a comprehensive plan for congregational development in the U.S.

THE EDITORS

Mission Memo

News and Analysis
of Developments
in Christian Mission

March 1988

New Peace Effort. Given impetus by the United Methodist bishops' 1986 pastoral letter on the grave threat posed by nuclear arms, a broadly based group of top-ranking U.S. religious leaders are uniting in support of worldwide peace and justice. "We hope we can strengthen existing peace organizations by reinforcing their efforts with the influence of top-level religious leaders," said Bishop C. Dale White of the New York Area, who headed the 16-member committee that produced the 1986 letter. Bishop White said he hopes several hundred leaders will respond to invitations to become affiliated with the new group, which will be known as "Choose Peace: Religious Leaders in Defense of Creation."

South Africa Crisis. United Methodist leaders and leaders of the National Council of Churches have pledged to continue their support of efforts for peaceful change in South Africa in the wake of that country's recent crackdown on anti-apartheid groups. The Rev. Arie R. Brouwer, general secretary of the ecumenical body, made the pledge in response to a strongly worded appeal issued Feb. 23 by South African church leaders after the government effectively banned 17 people's organizations. In his telex to the Rev. Frank Chikane, general secretary of the South African Council of Churches, Mr. Brouwer said that "the leaders are right to say that God's justice will prevail. This we know." Dr. Randolph

Nugent, general secretary of the General Board of Global Ministries, said "these reckless measures seemed designed to leave violence the only recourse to those seeking change. All pretensions of justice and democratic process have been abandoned by the government." At least two officials of the Methodist Church of Southern Africa--the Rev. Khoza E.M. Mgojo, president, and the Rev. Stanley Mogoba, secretary--were among two dozen church leaders arrested Feb. 29 when they marched in Cape Town protesting the bannings.

Shell Oil Boycott. Pressure among church and civic groups concerned about South Africa has resulted in an increased focus on boycotting U.S. corporations still very active in that country. The UM Panel on International Affairs, composed of directors and staff from the General Board of Global Ministries and the General Board of Church and Society, has asked the directors of those two agencies to join the international boycott of Shell Oil Co. products. Shell is a major supplier of oil to South Africa's apartheid government. At their mid-February meeting, the Church and Society directors agreed to join the boycott; the GBGM directors will take up the issue later this month when they meet in New York.

The Middle East. The United Methodist Church's social action agency has condemned Israel's "iron-fist policy" against Palestinian civilians, calling it "totally unacceptable." The statement, adopted February 20 by the 93-member Board of Church and

Society, calls upon Israel "to stop the beatings, end the killings, stop deportation of Palestinians, and enter into negotiations with Palestinian civilians and the PLO over legitimate concerns." At the same time, the board's statement urges Palestinians to "recognize the State of Israel within secure and recognized borders." The resolution also calls upon the U.S. government to "reassess" its financial support of Israel.

Women in the Local Church. For the first time in United Methodist history, significant numbers of women sit on boards of trustees in local congregations. In addition, women head the councils on ministries in 55 percent of all local churches. The figures are part of the findings of a survey conducted by the Commission on the Status and Role of Women (COSROW), released Feb. 25. The percentage of women on boards of trustees jumped from 20.7 in 1983 to 31.7 in the current survey. That increase does not suggest a compliance with the denomination's disciplinary requirement that at least one-third of trustees be women, but does indicate the influence of legislative changes in the 1984 Book of Discipline. A section on participation of women in the local church shows that one in 10 (9.5 percent) have a woman pastor, up from one in 16 in 1983. In addition, 65 percent of churches surveyed had had at least one woman preach on a Sunday morning in the past year.

Teenage Sex. Nearly a fifth of all teenagers who describe themselves as "born again" have engaged in sexual intercourse, according to a national survey made public by evangelist Josh McDowell. The Dallas-based writer and lecturer has been promoting abstinence-oriented sex education for Christian teens. The survey, which was conducted in cooperation with eight evangelical denominations, suggests that teens

in evangelical churches are only 10 to 15 percent behind the general population with respect to sexual activity.

Contra Aid. Thirty-three UM bishops were among the signers of a strongly worded statement by more than 300 U.S. mainline religious leaders opposing any further U.S. aid to the "contra" rebel forces in Nicaragua. The early February votes yielded a House defeat for Contra aid. UM Bishop Leroy Hodapp of Indianapolis, one of the signers, said church opposition to aid for the Nicaraguan rebels represents perhaps the greatest consensus in the mainline religious community since the civil rights campaigns of the 1960s.

AIDS on the Job. The United Methodist Publishing House, largest employer among the denomination's agencies, has developed a policy on AIDS "to protect the rights of all our employees," a top executive said. Stephen C. Tippens, vice president of human resources, said that although no cases of AIDS have been reported among the agency's 1,300 workers, the policy statement expresses "up front our commitment." The statement reiterates medical evidence that AIDS is not spread through casual workplace contact, and guarantees protection of employment and privacy of employees with the disease. The policy would generally allow employees with AIDS to take disability leave if they are unable to work; it would also allow employees of the publishing house who refuse to work alongside persons with AIDS to take leave of absence without pay or apply for other jobs with the agency.

Church and State. The U.S. Constitution is a "blueprint, not a holy writ," according to Supreme Court Justice Harry A. Blackmun. The United Methodist jurist spoke at UM Illiff School of Theology last month, and said that the Constitution,

despite its magnificence, is a document with imperfections that has at times denied rights to various groups. He applauded recent decisions by the high court that illustrate the nation's diversity, and he said we "must have a commitment that all of us have room to live under the Constitution." Another prominent UM, former U.S. Senator George McGovern, said his father, a Methodist pastor, influenced his view that public schools should not have organized prayer. "My father did not want schools to teach children how to pray," said the 1972 Democratic presidential nominee. "He believed that should be done at church and home."

Children of Brazil. Brazil is in a civil war with its own children, a United Methodist bishop from that country told the Advance Committee of the General Council on Ministries meeting in Rio de Janeiro in early February. Six U.S. bishops heard the Brazilian Methodist leaders describe the plight of children: 35 million needy children, 12 million of whom are homeless and living on city streets. Violence is rising, even among the children, who are often perceived as menacing. The Brazilian leaders told of a country that is sharply divided between the rich and the poor. Bishop Paulo Ayers Mattos of the newly formed Northeast Missional Conference of Brazil said he believes the cries of the oppressed reach God and that God does not abandon them. While in Brazil, the six U.S. bishops visited Advance mission sites and talked with local church leaders and pastors. The committee approved more than 1390 Advance projects exceeding \$92.5 million. Additional projects are expected to bring the total to more than 1900 projects with askings of over \$105 million.

Anglican Women Bishops? An Ash Wednesday statement by 52 Anglican bishops says that a woman becoming a

bishop would "call into question the continuance of the Anglican Communion." Heads of Anglican dioceses from around the world, including seven bishops from the Episcopal Church in the U.S., signed the statement. There are about 450 Anglican dioceses worldwide. "We do not consider that the churches of the Anglican Communion have authority to change the historic tradition of the church that the Christian ministerial priesthood is male." Most Episcopal bishops in the U.S. have said they would support, or at least not oppose, consecration of a woman as a bishop of a U.S. diocese. In most Anglican dioceses around the world, women cannot even be priests.

Railey Sued. The family of Margaret Railey, in a coma since April 1987 when she was strangled in her garage in Dallas, Tex., has filed a suit against her husband, Walker Railey, seeking damages for medical bills and anguish. Billie Jo Nicolai, Mrs. Railey's mother and legal guardian, filed the suit in early February against the former pastor of First UMC in downtown Dallas, who has surrendered his ministerial credentials. Ms. Nicolai lives in Tyler, Tex., near the nursing home that cares for her daughter. Mr. Railey, a former GBGM director, has moved to San Francisco. He has not been formally charged with any crime and denies any involvement in his wife's attack.

Scholarships. Scholarships honoring United Methodist journalists have been awarded by UM Communications to Lynn Schofield Clark, of Dayton, Ohio, and Kelli J. Kirkpatrick of Hendersonville, Tenn. The Stoody-West Fellowship for graduate study given Ms. Clark commemorates two former heads of what is now UM News Service, while the Leonard M. Perryman scholarship for ethnic minority students awarded to Ms. Kirkpatrick honors a long-time UM news writer who died in 1983.

Native Americans. A year after The United Methodist Church launched a ministry with Native Americans in Denver, similar ministries are flourishing in Los Angeles and Seattle, and conversations have begun in four other areas. More than half of the nation's Native Americans now live in major cities, according to National Program Division officials. The division is backing the new Native American initiative, which hopes to expand to several other major U.S. cities. A consultation on ministry with Native Americans is scheduled for next month in Alaska.

Personalia. The Rev. Thom White Wolf Fassett of Anchorage, Alaska, a member of the Seneca Tribe, has been elected as top staff executive of the UMC's Board of Church and Society. As general secretary, Mr. Fassett, 46, will become the highest-ranking Native American staff executive in the denomination...The Rev. Eli S. Rivera, director of missional priorities for the GBGM's National Program Division, has been appointed interim assistant general secretary for the division to replace Negail Riley, who died last September.

Deaths. Gerald E. Knoff, a lifelong United Methodist and former National Council of Churches executive, died Jan. 29 at the age of 80. Mr. Knoff played a key role in winning Roman Catholic acceptance of the Revised Standard Version Bible in the 1940s and 50s. Mr. Knoff supervised the final stages of the RSV translation...Paul Ramsay, one of United Methodism's best-known authorities on medical ethics and a professor of religion at Princeton University for almost 40 years, died Feb. 29...Martha Coy, a retired Women's Division missionary who served in India for 36 years, died Jan. 4 at the age of 87...Margaret Williams, a retired World Division missionary who served in China for 16 years, died Jan. 14 at the age of

96...Karl Langner, a retired World Division missionary who served in India for eight years, died Dec. 21, 1987, at the age of 65...Bertha Bowmar, a retired World Division missionary who served in Malaysia for 14 years, died Nov. 18, 1987, at the age of 92...Jack Gorham, an inactive World Division missionary who served in Zaire for 10 years, died Dec. 10, 1987, at the age of 53...Audrie Reber, a retired World Division missionary who served in South China for nine years, died Dec. 1, 1987, at the age of 72...Frank Manton, a retired World Division missionary who served in Burma and Taiwan for 36 years, died Oct. 23, 1987, at the age of 85...George Huber, a retired World Division missionary who served in Okinawa for eight years, died Oct. 27, 1987, at the age of 74...Charlotte Gottschall, a retired World Division missionary who served in Sumatra, Indonesia for 13 years, died Oct. 20, 1987, at the age of 95...Lulu Elizabeth Stowe, a retired World Division missionary who served in China for 23 years, died Sept. 13, 1987, at the age of 94...Ola Gilbert, a retired Women's Division missionary who served in the United States for 41 years, died Oct. 2, 1987, at the age of 93...Ruth Kitzmiller, a retired Women's Division deaconess who served in the U.S. for 18 years, died Oct. 16, 1987, at the age of 82...Dorothy Little, a retired Women's Division deaconess who served in the U.S. for 42 years, died Aug. 14, 1987, at the age of 84...Eva Sadler, a retired Women's Division missionary who served in Malaysia for 25 years, died Feb. 17, 1987, at the age of 93...Lily May Hayes, a retired World Division missionary who served in Taiwan for 44 years, died Jan. 23 at the age of 92...Ray Bell, a retired World Division missionary who served in Brazil for 16 years, died Dec. 31, 1987, at the age of 64...Sylvia Huitema, a retired National Division deaconess who served the Wood Junior College in Mathison, Mississippi, for 34 years, died Feb. 3 at the age of 95.

GOD'S KINGDOM IS NOT DIVIDED

A favorite hymn of the church bears witness, "In Christ there is no East or West, in him no South or North; but one great fellowship of love, throughout the whole wide earth." Bill Moyers' recent three-part PBS television documentary entitled "God and Politics: The Kingdom Divided" displayed ample evidence of the absence of such geopolitical unity among those who share—in name at least—fellowship in Christ, including that segment of the worldwide Christian fellowship identified as United Methodist.

As portrayed in Moyers' first program, the mission and evangelism debate within the United Methodist Church echoed the East-West, North-South political and ideological confrontations and differences which deeply divide earthly kingdoms and regions, nations and peoples, powers and principalities. The "one great fellowship of love" is sorely strained by partisan identities and allegiances. Some United Methodists in the field of witness and service in Central America have found a biblical mandate which supersedes strict denominational identity or political alignment. Others in the United States suggest that fidelity to the Great Commission from Jesus is measured by an increase in denominational numbers amassed under the rubric of the pledge of allegiance to the American flag.

A series of televised sound bites garnered from interviews among the participants at an evangelism conference in Upland, Indiana produced the following testimony for Moyers' cameras:

—"Liberation theology, boiled down into a nutshell, is nothing but communism in Christian clothing. And this is what the Board of Global Ministries is training our young missionaries in."

—"I think they get too critical of our country, and they don't support it like I think they should."

—"Christ wants you to be saved. It's better to be saved and go to heaven than to save the world and go to hell."

A keynote speaker at the same Upland gathering thundered to the assembled throng: "We are appalled at liberation theology that equates the Marxist-Lenin analysis with the Christian faith. How in the name of God can the church be on the side of Marxism-Leninism?"

In the same program, Bill Moyers interviewed a United Methodist pastor from Texas and asked his definition of the role of the missionary. The pastor answered, "To take the good news to the world that Jesus is able to transform a person regardless of his economic situation, regardless of the kind of government under which he lives, and that through Christ and through the power of God, there is in his Holy Spirit the power for the transformation of any society and any national government over a period of years. . . . And I don't think God has changed. I think the God who helped America become a great land wishes to do the

same thing in every land around the world."

Moyers asked further why the pastor had signed a petition to recall four United Methodist missionaries working in Nicaragua. "They are there under an alien agenda to what was the agenda of the church of Jesus Christ," he replied. "They are there serving a Marxist-type government, and they are trying to defend that Marxist-type government. And they are not building the church of Jesus Christ. We have no Methodist work there. We have no Methodist churches."

Televised testimony from the other side of the divide, in Nicaragua, gave a quite different perception of the concept of an "alien agenda;" an agenda from God which is alien to the structures and arrangements of earthly power and rule. Bill Moyers asked one of the missionaries in Nicaragua who had been targeted for recall if Central America is the kingdom of God. "This is not the kingdom of God," he answered, "but the kingdom of God is being worked on here."

'Not many people here have read Marx, but a lot of people have read the Bible, and that's what has changed Nicaragua.'

The United Methodist missionary also described the biblically inspired transformation of the lives and self-understandings of members of the Christian base communities, many of whom had not learned to read until their adult years. The proclamation of God's reign and God's universal love, discovered in Bible study, has produced profound questions and deep dissatisfaction with the patterns and structures of privilege perpetrated by human rulers. "Not many people here have read Marx," the missionary observed, "but a lot of people have read the Bible, and that's what has changed Nicaragua."

Moyers also interviewed George Baldwin, a former United Methodist pastor and St. Paul's (Kansas City) seminary professor, who set aside his life of comfort in the United States to live in solidarity with the Nicaraguan poor. Explaining his discipleship decision in a letter sent back home, he wrote: "I'm claimed by the invitation Jesus issued to the rich young ruler. God is not calling me to do something but to be something: to be poor."

Speaking from his new life situation of ordination into poverty, Baldwin told his interviewer, "When you read the Bible it is real easy to see that God takes sides in the struggle between the rich and the poor. God sides with the poor."

"The danger is not communism," he continued, "the danger is that God takes sides."

The title of the Moyers documentary—The Kingdom

Divided—highlights a confusion which permeates the evangelism and mission debate within the United Methodist Church. Nor is confusion clarified by Moyers' description early on in the first program, pronounced over a visual map of Central America, "to Christians who live here and to missionaries who come here, this is the kingdom of God."

To place God's kingdom in Nicaragua is no more authentic than to place it in the United States. All nations and regions of the earth are the setting and context for the witness to and the service toward God's coming kingdom already present in the risen Christ Jesus. Nor is God's kingdom divided; rather lines of division have been drawn between those who bear witness to it.

Such divisions are solidified when latter-day political and ideological labels are applied to the biblical witness. After all, it was not Marx but Mary, echoing the witness of Hannah before her, who said: "My soul magnifies the Lord, and my spirit rejoices in God my Savior. . . He has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled

the hungry with good things, and the rich he has sent empty away." (Luke 1:46-47, 51-53)

And it was our Lord, not Lenin, who appropriated the words of Isaiah to announce his own mission on earth: "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-19)

Bill Moyers ended his first segment with a quote from Pascal: "Truth on this side of the mountain is falsehood on the other." Commented Moyers, "Given the infinite variety of all those who cry 'Lord, Lord,' the kingdom is bound to be divided. But the judgments would be less severe, and the casualties fewer, if every believer first looked at the world from the other side of the mountain."

Better still would be for every believer to climb the mountain to stand in the transfiguring presence of Jesus. Perhaps then political labels and ideological divisions would be discarded in obedience to the voice of a higher authority: "This is my beloved Son; listen to him." (Mark 9:7)

THE GENERAL ADVANCE: 40 YEARS OF GIVING

To lament the scourge of poverty without trying to help means little to those in need. The same principle applies to victims of disaster, refugees or anyone in need of our assistance. Sentiments without action carry little weight with people who hurt. The United Methodist Church's General Advance has for 40 years helped church members bolster their words with action and turn their sentiments into meaningful mission work.

The results have been outstanding. Advance projects have made mission real—with food for starving people in Ethiopia and Mozambique, shelter for refugees in the Middle East, Central America and Africa, new church construction and Christian education programs in Puerto Rico, and food, clothing and shelter for disaster victims in the United States.

Advance projects focus not only on devastating problems such as famine and disasters, but they also address less urgent concerns as securing a bicycle for a rural pastor in India, or supporting a national mediation and reconciliation center in Indiana. Contributions to the Advance also supplement salary support for the Board's World and National Program Division missionaries, and support ecumenical relief and development work by the United Methodist Committee on Relief (UMCOR) at home and abroad.

United Methodists do not isolate themselves from the problems that cause human suffering and distress. Instead, church members reach out to touch the lives of others in a very sincere, personal and

positive way. It involves researching and soul-searching these questions: "What are my mission priorities and concerns?" "What are the needs of others?" "How can I help?" Then they select and contribute to the Advance projects that best meet the concerns they have identified. It is a process of designated-giving.

While the Advance serves as a conduit for mission outreach, some contributors have established direct links of communications with persons in the mission projects they support. They are partners in a Christian endeavor.

This June, we celebrate the 40th anniversary of the Advance. Within that time, individual United Methodists, congregations and annual conferences have given more than \$450 million to more than 2,000 Advance projects worldwide. The Rev. William T. Carter, director of the Advance, expects contributions for this quadrennium to reach an all-time high of \$100 million by the end of 1988. One hundred percent of that money goes directly to the projects designated by the donors—all administrative expenses are paid from other church funds.

It is important to note also that gifts are made to the Advance only after churches have first met their financial obligations to World Service, the church's general fund. We call it second-mile giving. For some, it is a financial sacrifice.

The success and durability of the Advance attest to our church's long-standing commitment to ministry and mission. As we celebrate the Advance's milestone, we acknowledge its history of broad and far-reaching mission efforts. It is a strong, vibrant part of our church that will remain so as United Methodists continue their support of mission in a very tangible and meaningful way—by giving generously.

In My Opinion

Listening to the Concerns of Youth

by John A. Tapia



I would like to share some of my thoughts as a young adult in The United Methodist Church. Last summer I worked as a student intern for the General Board of Global Ministries in its Mission Education and Cultivation Department at the Inter-Church Center in New York. Through this experience, I became acquainted with some of the ways young people can become involved in mission in our church. The United Methodist Church provides youth different avenues to participate in mission, through the actual support of, or involvement in, projects.

In my experience as a youth leader, serving on various levels of youth councils in our church and ultimately as National Youth Ministry Organization (NYMO) chairperson in 1985, I believed I was an important aspect of the church. But many times I realized that the local or general church overlooked the input or concerns the youth had for the church. Most of the time the church is concerned with the education of youth and "telling" them what to do with their youth groups and, somehow, forgets how to incorporate them into all facets of church life, including missions. Youth want to be a part of the logistics of church life.

Why not include youth in mission and evangelism outreach committees? In the 1987 National Youth Ministry Organization convocation, the delegated assembly of United Methodist youth decided their "national priority" to be evangelism. Often people think this is an "adult" job, but we all know it's a Christian's mandate to proclaim the Word of God. This means that youth as Christians are also responsible for proclaiming God's message of love to all people.

Youth are involved in mission in many ways in the church. One major way is through the Youth Service Fund (YSF) a mission fund

where the money is raised by youth, spent by youth to benefit youth with different needs. The YSF supports mission projects in local areas throughout the Conference Youth Councils and national projects through the NYMO YSF Committee.

But the unique aspect of YSF and the pride of all United Methodist youth is how committed youth are to raising funds for mission. Youth from local churches find creative ways to raise funds and really get involved in the support of mission projects. Some creative ways may include car washes, cake sales, auctions, competitions, walkathons, and even "kidnapping" their bishop during annual conference and ransoming him/her for YSF.

YSF provides a special relationship for youth to help other youths who need their help, and also educates them in the missional work of the church. There are youth groups who have become directly involved with mission projects by spending some of their time on work teams helping to repair, build, and paint homes and churches. This type of mission work has changed the lives of youth in very positive ways and they become part of God's command to help one another.

Through the General Board of Global Ministries, I know of a few ways the church offers young people ways to get involved, basically through the US-2 program (a two-year program of mission service in the U.S.), mission intern program (a three-year program of mission service overseas and in the U.S. and Puerto Rico, and summer intern programs.

When we talk about "missions," we often think of missionaries in far away places doing great jobs. This is an important aspect of missions. Youth are too young to become world missionaries, so they are often left out of this

mission concept.

I would like to express another view of youth in mission and that is their everyday lives as Christians. As Christians, we are called in many ways to be missionaries in our everyday lives because we are called to live the teachings of Jesus Christ, including helping our brothers and sisters who are in need. Youth are called to be missionaries in their communities, schools, churches, and with friends.

We need to recognize the small things youth do. All is important in God's eyes—2 Timothy 4:12 encourages me in different ways as a young person to be an example in all I do: "Do not let anyone look down on you because you are young, but be an example for the believers in your speech, your conduct, your love, faith and purity."

I believe youth are full laity of the church as our principles state, and should be incorporated into the full connectional body of the church. You will find that youth add a new dimension and impact to the work of the church. Youth are looking to become involved politically and socially to serve God. They want to participate in God's vision of love, mercy and justice for all peoples of the world.

As children of God and believers of the Good News, we are called to be in mission in the world, our nation, and our local communities. Youth are part of this calling and are looking to play a special part in our church's mission statement. As United Methodists, we need to support youth participation in mission and in mission education.

We often think of youth as the church of the future, but why not let them be part of the church today? Youth are an important asset to all functions of The United Methodist Church. We need to take time to think about what role the church sees youth playing (a passive or an active one?).

How many times do we really sit down and listen to the concerns of youth?

John A. Tapia is a young adult member of the Evangelical United Methodist Church, a Hispanic congregation in the New York Annual Conference. A junior at Southern Methodist University, he serves as the president for the university's College Hispanic American Students organization.

GATHERING THE RAINBOW

"The world is a rainbow with many kinds of people," according to a popular children's song. But how can a nearly all-white congregation, in a nearly all-white, affluent suburb, show that rainbow to its children? Our congregation decided to develop cooperative camping programs with minority congregations in our district as one way of weaving that rainbow for all our children.

For the past two summers, older elementary children from White Plains United Methodist Church in Cary, North Carolina, have enjoyed being a part of the "rainbow world" at our annual day camp with children from low-income families.

Since our United Methodist Women were already helping to support a mission project at Walnut Terrace, a housing development in a black inner-city neighborhood, this was a logical place to begin recruiting campers. The committee also felt it was important to have black leadership on the camp staff. So they invited Wilson Temple, a black United Methodist congregation in Raleigh, to help. Renett Worth, children's coordinator at Wilson Temple, accepted the invitation.

Thus White Plains' traditional day camp acquired a new two-fold purpose: to reach children with needs greater than ours, and to offer our own children an interracial experience on a deeper level than they are likely to encounter at school.

Despite a sizeable black population in the region, White Plains Church has only two active black families among its two thousand members. This is typical for the Raleigh District, according to District Superintendent Joseph Bethea, who himself is black. Bethea

estimates that ethnic minorities, including Asians and Native Americans, are nominally represented in about a third of the congregations. The recent appointment of a black woman associate to an all-white congregation caused only a minor stir and is working out well. But by and large, black United Methodists in Raleigh are concentrated in two churches: Wilson Temple and Cokesbury Church, whose 90 percent black membership is the result of a changing neighborhood. Bethea does not see radical discrimination as a major problem in United Methodist congregations. However, he feels there is still much room for Christian growth in this regard.

It was against this backdrop that White Plains shifted the focus of its day camp. Renett Worth recruited and transported campers from Wilson Temple and served as a small-group leader for the 1986 session. She and her pastor were also in on the 1987 planning. But at the last minute, uncontrollable circumstances necessitated her church's withdrawal from the program. We look forward to their involvement this summer.

There was a waiting list, so despite the loss of Wilson Temple, the camp roster was filled nearly as planned. The goal had been to draw half the campers from outside White Plains. Most of these were referred by the Wake County Department of Social Services; four came from the school where Judy Davenport teaches, and four were children of lab seminar participants. Several weeks prior to camp, Judy and her assistant, Janet McBride and Susan Simmons, visited each of the referral children's homes to obtain the necessary permissions and to arrange transportation.

I entered the scene as a small-group leader late in the planning stages, and somewhat reluctantly, because of other commitments. But when Judy reported how excited the referral children were, and how younger brothers and sisters had begged to be taken along, my enthusiasm mounted.

Camp is an ideal setting for mixing children from divergent backgrounds. Away from their everyday environment, they are on a more equal footing than is possible on one group's home turf. Economic differences are less obvious, as are problems at home and stigmas at school, which are by no means restricted to the less affluent families. Here children are better able to relate to one another intuitively. The out-of-doors is a wonderful medium for drawing close to God and to one another.

Our day camp was held last August at the Raleigh Optimist Club Farm, 71 acres of woodlands, fields and pond about ten miles south of town. The children were transported each day in the church bus and van.

We took Greg Scelsa's song "The World Is a Rainbow" as our camp theme, which also found expression through worship and small-group activities. Campers proudly wore T-shirts in a rainbow of colors they had designed themselves. Most important, the theme was realized in the children's interaction. Differences were celebrated even as they blended into a harmonious whole. At one of our end-of-day staff sessions, Judy shared this illustration:

"I was in the air-conditioned building one day looking out the window—I did that a lot, just looked at the kids and watched their relationships grow. And I noticed one of the Zebulon chil-



White Plains traditional day camp offers children an interracial experience on a deeper level than they are likely to encounter at school.



Arts and crafts as well as outdoor activities keep campers busy.

dren walking along the lake with one of the Walnut Terrace kids. I had to call somebody over to look, because I thought: that would never happen unless we made it happen at day camp. Those two kids would never have gotten together. They would never be sharing that moment. They may never see each other again, but they have had a really good time. They were going to find a worm to go fishing with."

Forty campers were divided into five groups, each with an adult leader and two teen helpers. Because the camp was also part of a lab school, some groups had an additional adult lab participant. Each group made its own "home in the woods" with a picnic table, canopy and cooking area. One group even made a "chapel" with a lashed-together altar and cross, a dossal of woven wild grape vines, and a carpet of leaves that had already turned autumn gold.

We cooked two lunches over a

campfire—enthusiastically, despite humid 95-degree temperatures. By far the most popular activity of the week was canoeing. Children listened attentively to the on-shore instruction each day, even though they were impatient to go out on the water. Each group had four one-hour canoeing sessions.

Another popular activity was the rope-jumping clinic, taught by physical education instructor Pat Hielscher. Michael, one of the inner-city children in my group, was reluctant to try either the canoeing or the rope jumping, because he had never done them before. But by Thursday, he had signed up for the canoe race (with a new friend) and jumped 49 times without missing. We all shared in his pride. Michael also spoke up readily in our small-group talks and offered a beautiful spontaneous prayer before one of our meals. I was suddenly aware that outreach is not a one-way street.

Worship time was especially meaningful for many of the children. After leader Diane Heiser told the parable of the sower, the children "sowed" a few of their own words of faith while dropping symbolic seeds in a pot of soil. They were overjoyed on Friday when they discovered their seeds had sprouted.

Another group made a large banner with felt markers, which they hung at the entrance to their campsite. It rained heavily Thursday night, so when they arrived Friday morning, they expected to find their artwork ruined. As they walked across the field, someone said, "Oh, look!" With shouts of delight, they started to run. The banner had been washed clean of its adornment, except for the outline of the cross, in red. The children were quick to see symbolism in the phenomenon, and camper Nancy Helms shared it with the rest of the camp at lunch.

On the last day, we asked the children to write what they liked about camp and offer suggestions for next year. While canoeing, crafts, and cooking received high marks, a surprising number of children recognized the value in just "being together" and "making friends." Suggestions for improvement included such things as better weather, no poison ivy, and fewer ticks, but many requested more time for the activities they had enjoyed. The most frequent suggestion was that future camps be planned to last longer. It was indeed gratifying to know that we were ending on a high. We had brought these children together for the glory of God, and from them, He had formed a rainbow. □

Ann C. Sherwin is a freelance writer based in Raleigh, North Carolina.

Why Singapore

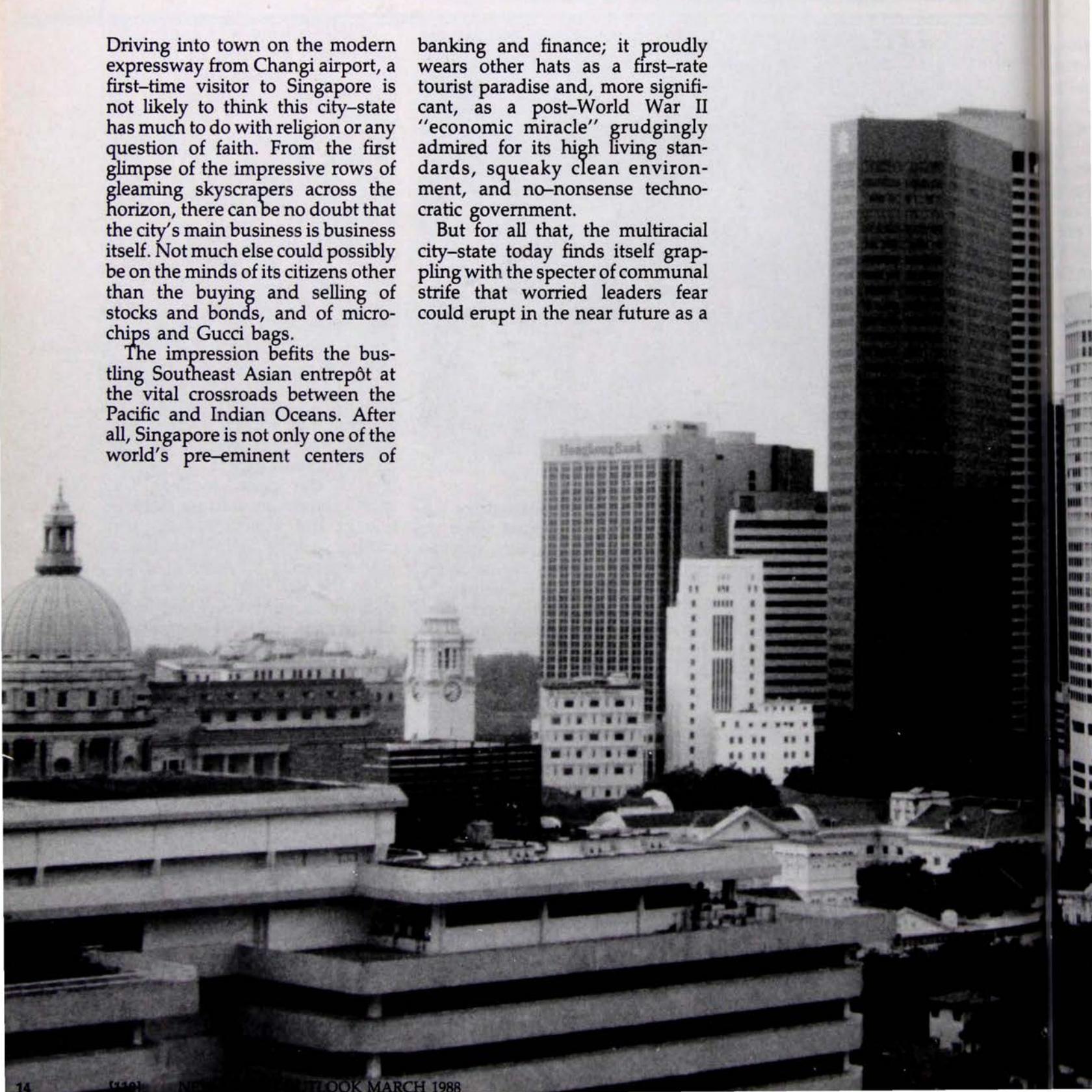
Text and photos by Nelson A. Navarro

Driving into town on the modern expressway from Changi airport, a first-time visitor to Singapore is not likely to think this city-state has much to do with religion or any question of faith. From the first glimpse of the impressive rows of gleaming skyscrapers across the horizon, there can be no doubt that the city's main business is business itself. Not much else could possibly be on the minds of its citizens other than the buying and selling of stocks and bonds, and of microchips and Gucci bags.

The impression befits the bustling Southeast Asian entrepôt at the vital crossroads between the Pacific and Indian Oceans. After all, Singapore is not only one of the world's pre-eminent centers of

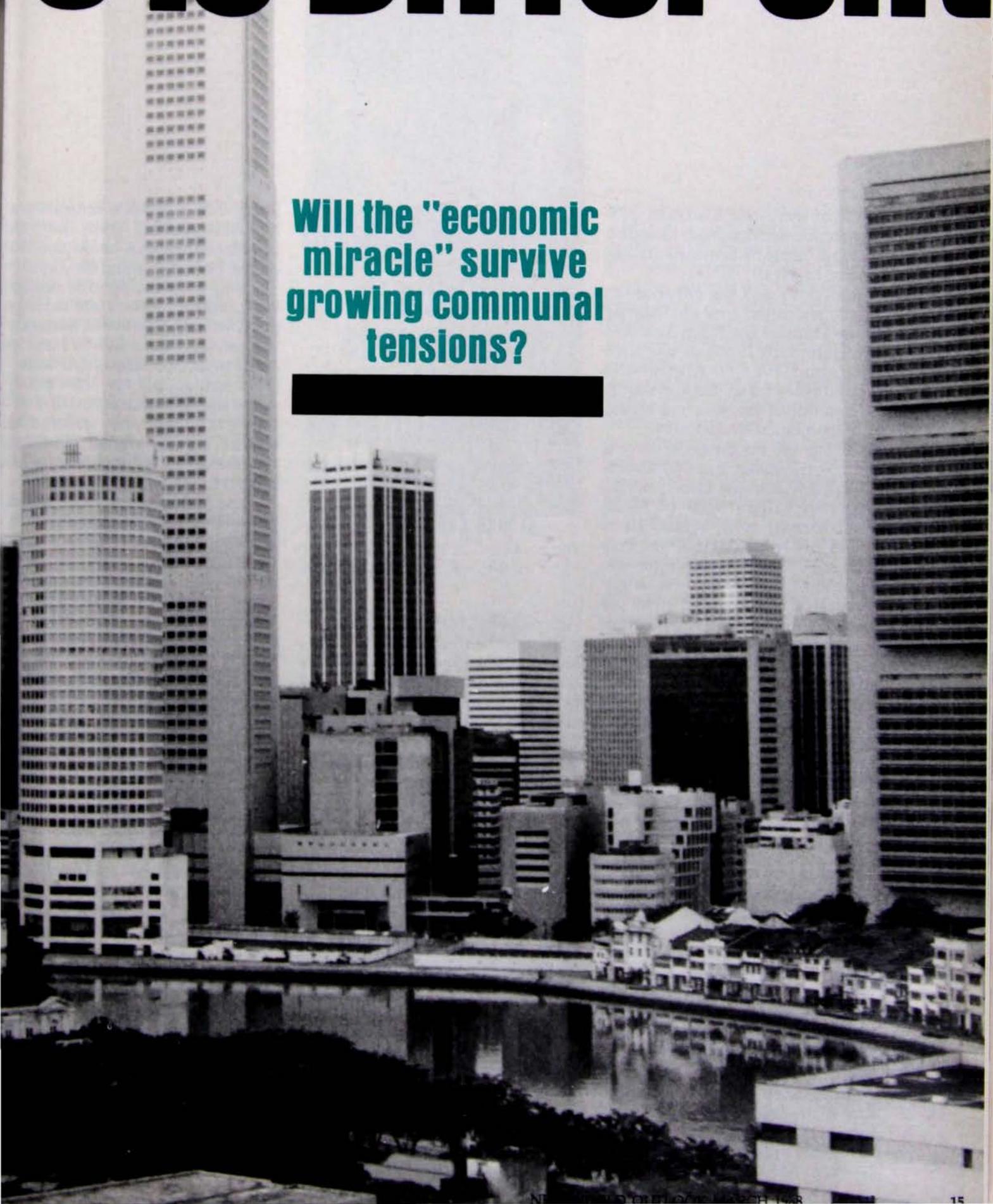
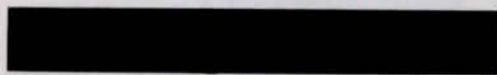
banking and finance; it proudly wears other hats as a first-rate tourist paradise and, more significant, as a post-World War II "economic miracle" grudgingly admired for its high living standards, squeaky clean environment, and no-nonsense technocratic government.

But for all that, the multiracial city-state today finds itself grappling with the specter of communal strife that worried leaders fear could erupt in the near future as a



... is Different

Will the "economic miracle" survive growing communal tensions?



result of increased Christian proselytization activities, paralleled by growing Muslim fundamentalism among Malays.

So disturbed is the government about this threat that last August Prime Minister Lee Kuan Yew was compelled to lay down—once again and ever so firmly—the ground rules for all Singaporeans: no communalism, no communism, and no religious extremism.

Setting off Singapore's current alarm was last May's national security crisis which saw the arrest and detention without trial of 16 alleged Marxist conspirators, 10 of whom are young social workers connected with Christian groups. Because of this crackdown, angry charges have been hurled in the international press that Singapore's government has begun to persecute the country's small but influential Christian community.

The government denies the charges and describes its stunning crackdown as a legitimate move against radicals who, it claims, had been forming a "Marxist network" that has already infiltrated church groups, student organizations and the opposition Workers' Party.

Many observers, however, dismiss the government's anti-Marxist line as but a smokescreen for a deliberate but low-key effort to reassure the Malays that it does not approve of Christian attempts to penetrate their community.

Very much in the minds of Singapore's leaders, they say, is the fact that their country—literally a tiny island of secularism in a sea dominated by the much-larger Muslim-ruled states of Indonesia and Malaysia—cannot afford a repeat of the disastrous race riots that ravaged both Singapore and Malaysia in May 1979.

Religion in Singapore is expected to keep to the confines of church, mosque and temple.

Especially worrisome are menacing reports from across the one-kilometer causeway to Malaysia that Muslim fundamentalism has been growing at an alarming rate since the triumph of the Khomeini forces in Iran's 1979 revolution, and especially after last October's imposition of emergency rule by the Mahathir regime.

What is really going on in Singapore today? What role does religion play in the lives of Singaporeans? What kind of a society is Singapore?

To get a firsthand view of the intriguing situation in Singapore, we embarked late last summer on a two-week trip to the strategically located mini-state on the Malacca Straits, once the seat of British naval power in the Far East and today's reigning mistress of the great shipping routes between Europe and Asia.

Upholding the Ground Rules

"The government is very, very neutral on religion," says Sim Tong

Seng with deliberate emphasis as he welcomes his guest into the popular Singapore bookstore that he has been managing for 34 years. "It does not consider one religion superior to another. Here in Singapore, we've got to live in harmony. We are too vulnerable. We are too small to have religious problems."

So scrupulous is this policy, notes the Christian layman, that a few years ago the government banned a book entitled "Christian Approach to Muslims" that he had imported from Hong Kong.

"The government felt," recalls Sim, "that one religion shouldn't talk about another religion in order to avoid conflict. You can write about your religion, but to write about another is considered criticizing it, and you create friction."

Echoing an apparent consensus among many Christian leaders, Sim blames certain international media organizations for creating the impression that last year's crackdown was aimed at persecuting the country's minority Christian community.

Methodist Bishop Ho Chee Sin, who heads the country's largest Protestant denomination, agrees. In fact, Ho was among the major religious leaders summoned by Premier Lee at the height of the crisis, all of whom came out of the conference lending tacit support for the government's position.

Reflecting on the implications of the crisis, Ho says it has provoked some very serious reappraisal of the traditional ground rules under which Christians and other religious groups have been operating since the country became independent in the early 1960s from Britain and from the then-emerging Malaysian Federation.

The ground rules call for strict

separation of religion from politics, which in practice has meant that religion in Singapore has to be strictly kept to the confines of church, mosque and temple.

Ho says that although most Singaporeans continue to adhere to these ground rules, more and more people, some of them young Christians, have begun to question this strict separation between religion and politics, and have raised questions about the lack of real participation of the people in the country's authoritarian political system.

By venturing into such sensitive areas as advocacy for the rights of foreign workers and immigrants, the 16 detainees in last year's crackdown ran afoul of these ground rules.

Although more than 70 percent of Singapore's 2.6 million people are Chinese who practice Confucianism, Buddhism and other oriental religions, the country's minority Christians (12 percent), Muslim Malays (15 percent) and Hindus (6.5 percent) constitute very strong and vocal communities. It is taken for granted that there exists a strong correlation between religion and race in the country, with most Christians coming from the Chinese and Indian communities, and all Malays generally regarded as Muslims.

High Profile

In recent years, Singapore's Christian profile has been growing quite visibly—so visibly that even many Christian leaders themselves have expressed some uneasiness that this could be leading to an ever-larger and more disproportionate Christian share in the country's political and economic life. Despite their small numbers, Christians



World Division staffer Jiro Mizuno (left) with Bishop Ho Chee Sin at the church's headquarters on Mt. Sophia Road.

**Christians
dominate the
professions,
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parliament.**

tend to dominate the professions and they occupy more than a third of the seats in parliament. Four Christians serve in Lee's cabinet.

More telling is the increasing rate of Christian conversions. Benjamin Chew, a leader of the very active Evangelical Fellowship, claims that as much as 40 percent of Singaporeans between the ages of 15 and 25 have joined Protestant churches in the last few years. The country has become such a fertile field of mission and source of funding that several worldwide Christian organizations, including World Vision and the Seventh Day Adventists, have established their regional headquarters in Singapore.

Bishop Ho says that while many Christians take pride in their achievements and would like to play significant roles in the country's affairs, they are also very much aware of the need to co-exist with other racial and religious groups who are beginning to feel resentful of Christian success and, most especially, of Christian proselytization towards the Malay community.

An Absolute Taboo

If there is ever any absolute taboo in Singapore, notes Ho, it can only be the time-honored practice all over Southeast Asia that Malays must never be the targets of conversion by other religious groups.

Accordingly, the mainline Christian churches of Singapore have learned to live with that dictum and have concentrated their evangelism among the Chinese and Indians. Over the last few years, however, some foreign evangelistic groups have set up operations and have attempted forays into some Malay communities.

One evangelistic group, the U.S.-based New Testament Church, previously bounced out of Taiwan, created havoc in Singapore sometime ago by coming in cold and proceeding to proselytize the Malays. The group's action sent shockwaves among the country's leaders, including many Christian officials, who feared a Muslim backlash.

"Khomeini has a lot of influence around here," confides a reporter of the *Straits Times*, the country's leading newspaper, who requested that he be quoted anonymously. "There are many fundamentalists here, and they can surely cause a lot of havoc." Already, in Malaysia there have been many denunciations of Christian proselytizers in the newspapers, along with outright violent attacks on Christians.

In many ways, says Bishop Ho, the May 1987 incident reminded everybody of Singapore's fragile multiracial fabric that could unravel at anytime and jeopardize its enviable status as one of the century's genuine economic success stories.

A Vulnerable Society

"Singapore is very different," he says. "The whole society in the U.S. or England can be ruffled and you can still expect the society to hold together, but not Singapore."

Any discussion of the country's problems, even the question of government policy on religion, he asserts, must first of all touch on Singapore's basic vulnerability as a nation.

"Look at Singapore," he says of his flat, almost barren country barely the size of New York's Long Island, a country so small that all flights out of its airport are international flights. "Singapore has nothing. No hinterland, no natural

**Although labelled
'authoritarian',
Singapore
guarantees basic
civil liberties to
its citizens.**

resources, even the water comes from Malaysia. All we have are people who work hard. But without political stability, everything will disappear, business will pull out, and what will we have left?"

Ultimately, say Ho and other Christian leaders, religion is just a part, albeit an important one, in the unfolding drama of a tiny nation of immigrants whose very existence and whose philosophy of life and government have no precedent anywhere in the world. In a manner of speaking, they say, Singapore has been creating its own rules since it was founded as a British trading post in the early 1800s by Sir Stamford Raffles.

Because Singapore has been governed since independence by just one man and one political party, they note, it has always been labelled an authoritarian society. No matter that it is also a society that appears to provide adequately for all its citizens and guarantees basic civil liberties. The fact that it is run by a strong government makes it suspect in the eyes of foreign observers and, in recent times, even of a growing number of its normally passive citizens.

Beyond Paternalism

"People today are beginning to react to government paternalism, observes David Wu, an Indonesian-born professor at Trinity Theological College, who has carefully followed Singapore's affairs for many years and considers the Lee government more "paternalistic than authoritarian."

"Basically, we can say that Singapore is completed," Wu says, referring to Singapore's enviable status as the most prosperous Asian country after Japan. "The foundation has been built—the roads, the financial base, the housing and health benefits. It has an honest government that cares for the people. So what else is there left for the government to do? What people are realizing is that the government now has to start getting off their backs and to give them more room to breathe."

Wu says that the current talk about the role of religion in national life is just another indication that Singaporeans are starting to think beyond jobs and basic social services to ponder over quality-of-life matters such as greater personal freedom and family privacy.

The people, he says, are trying to find ways and means to "modernize, but not westernize," in the words of Lee Kuan Yew, and to retain the moral values of the East even as the country confidently moves towards its declared goal of equalling the standard of living of Switzerland by the year 2000.

Wu, who teaches ethics at Trinity, the alma mater of many of today's outstanding Christian theologians in Asia, considers the government "very intentional" on religion and race—so obsessed with being even-handed that it considers all groups equal irrespective of their actual percentage



Worshippers at Singapore's landmark Wesley Church on Fort Canning Road.

of the population. He attributes this philosophy of government to Lee's sharp political instincts, honed by a Confucian background and a pragmatic bent as a Cambridge scholar.

"This sense of pragmatism," he says of Lee's unsentimental technocratic style, "means you deal with this life. You venerate your ancestors to trace your roots, not to prevent change."

Referring to last year's crackdown, Wu points out that the Singapore leader, a very popular but reclusive man rarely seen in public, was very instrumental in persuading the detainees to see his point about the dangers of provoking an Islamic backlash in the country.

"It took Lee three days to persuade the detainees," he adds, "and they ended up apologizing for their mistakes right there on the television screen!"

"In Asian societies," he notes, with some amusement about his guest's slightly uncomprehending look, "we are used to father and son relationships. You don't always assume the worst or the most evil. After all, father may know best or really know what's best for you. A sense of community comes before individual interest. This is also very biblical and it is right there in the Old Testament." □

This is the third of a four-part series on "The Christians of Southeast Asia." The first article on "Sabah: Upholding the Malaysian Dream" appeared in the January issue of *New World Outlook*, followed by "The Sarawak Methodist Story" in the February issue. Concluding the series in the May issue is an article entitled "Going the Sumatra Way."

ZIMBABWE:

Building a Nation and a Church

Text and photos
by James R. Owen

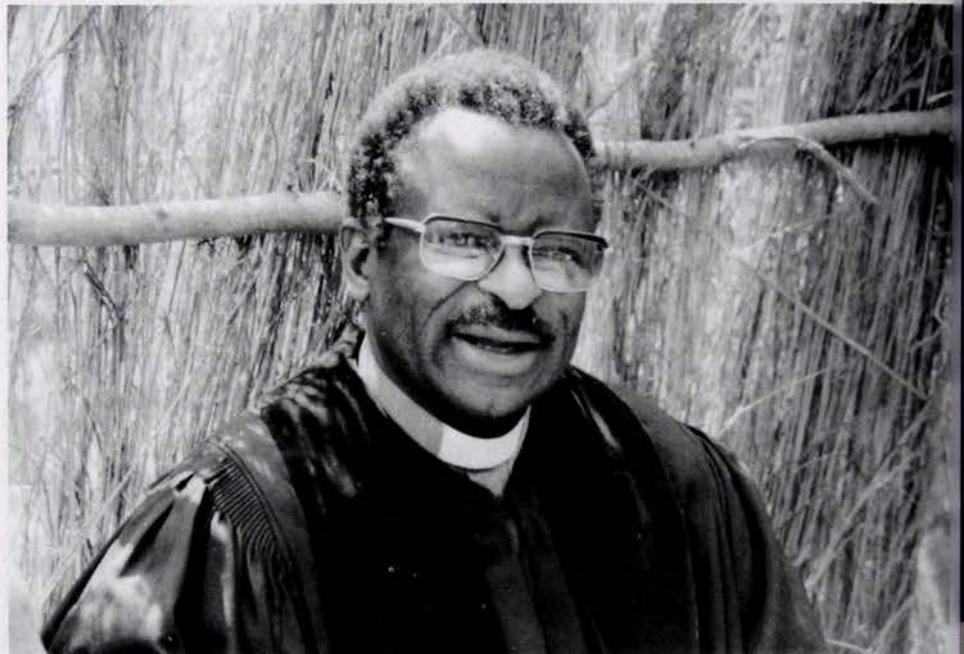


Two of Zimbabwe's most pressing problems confront the foreign traveler almost immediately upon arrival in this landlocked southern African nation: rampant unemployment, particularly among young men, and a chronic lack of foreign exchange.

This became readily apparent on a recent trip to Harare, the capital city. Boarding a bus at the Harare airport for the trip downtown, I was quickly approached by the first of several African men who wanted to know if I would sell them U.S. dollars for Zimbabwe dollars, at black market rates. I was tempted momentarily, but resisted the urge to capitalize on the situation.

Like most other Zimbabweans in a country hobbled by a weakened currency and a faltering economy, these young men probably wanted U.S. greenbacks to help finance their purchases of high-tech equipment, or perhaps a foreign holiday. Zimbabweans are allowed to take only US\$400 out of the country with them for foreign vacations, which does not stretch very far these days.

And it goes almost without saying that these young fellows, who hang around the airport and the big downtown hotels in Harare in search of opportunity, reflect a much larger constituency of jobless or underemployed Zimbabweans



Bishop Abel T. Muzorewa, leader of The Zimbabwe Annual Conference. Flanking him is a bus purchased with Africa Church Growth and Development funds.

in a country where over half the population is under the age of 15.

There are many other, perhaps more urgent, problems that plague this country of eight million people. It is a nation still in search of some kind of unity, still on a quest for stability and well-being that has eluded so many of its neighbors.

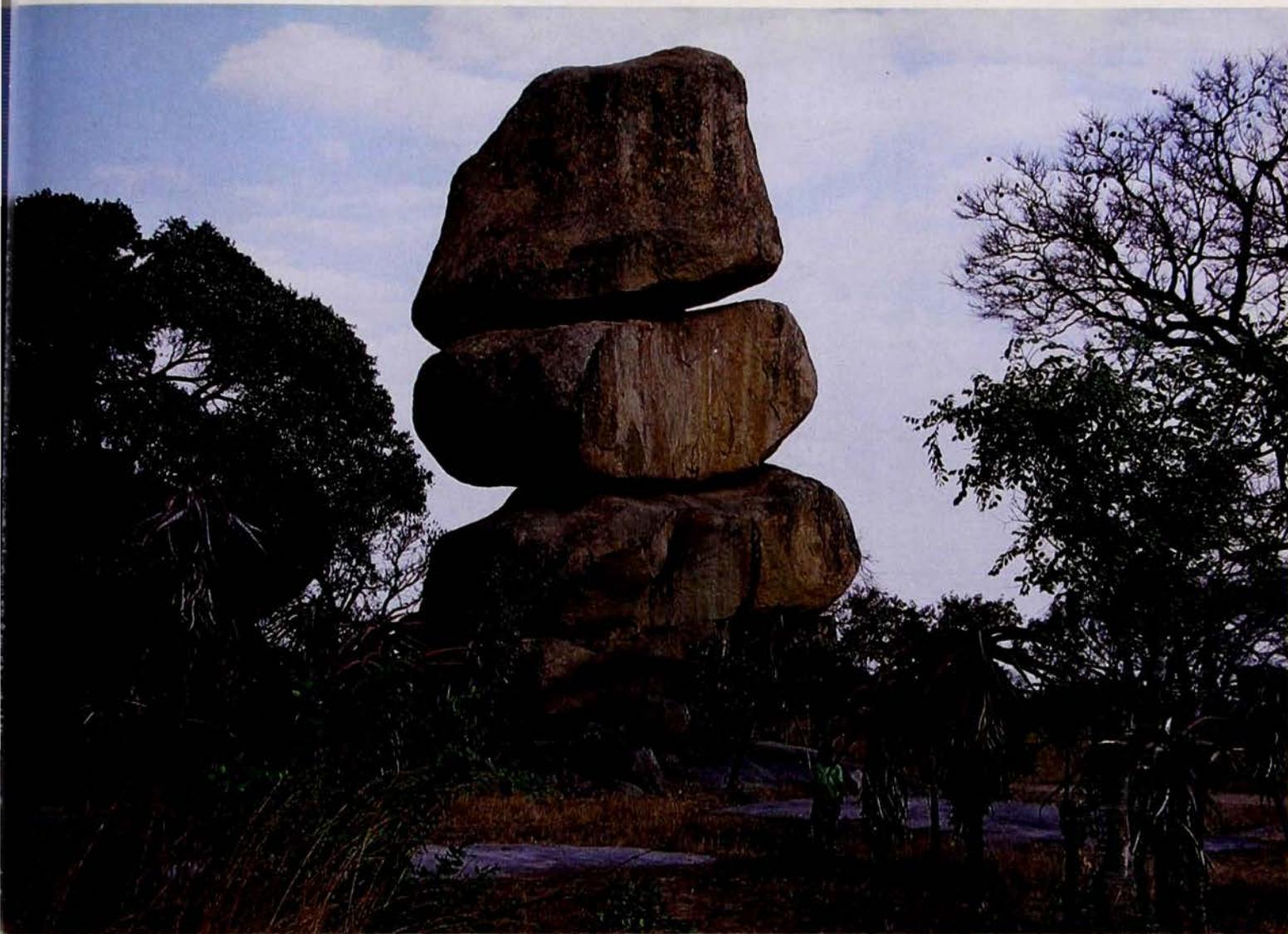
It has been only eight short years since Zimbabwe emerged as an independent nation following a bitter eight-year civil war against white-minority-ruled Rhodesia. Zimbabwe's new leaders, most notably Prime Minister Robert Mugabe, have not found a way to heal some of the pre-independence tribal enmities that linger today.

Mugabe, who is part of the Shona tribal majority, has had chronic difficulties in coping with the aspirations of the Ndebele, who hail largely from the south

and west of Zimbabwe, and whose political hopes have rested on the shoulders of Joshua Nkomo. Along with Mugabe, Nkomo and his Zimbabwe African People's Organization (ZAPU) were instrumental in finally forcing the white Rhodesians to give up the fight in 1979.

Today, Nkomo is a receding political figure, having been forced out of the government by the more powerful Mugabe, who seeks a unified, single-party state apparatus for Zimbabwe. But for all the Marxist rhetoric that Mugabe and his colleagues in their dominant Zimbabwe African National Union (ZANU) espouse, Zimbabwe has taken a relatively pragmatic economic course since independence.

Distrustful of Moscow, Zimbabwe has not had warm relations with the Soviet Union, and has received far more trade and development from the West, particularly the United States. The African



Precariously balanced, the "table rocks" are a physical oddity that have become a treasured national monument in Zimbabwe.

leaders have, for the most part, sought compromise and cooperation with the whites, called *Europeans* no matter what their origin, who stayed behind. But there were other prominent figures who helped shape modern Zimbabwe as well.

Zimbabwe today bears almost no resemblance to that final, painful period of decolonization. Although the eight years since white-minority ruled Rhodesia became black-ruled Zimbabwe have been rocky and uncertain, there has been little internecine bloodshed, few vicious reprisals. The predicted "white flight" from the country never materialized. The whites who remained in Zimbabwe from the British colonial days, have resigned themselves to a new way of life. They grumble and complain, threaten to leave and mourn the "old days." But they remain, persuaded at least in

part by the fact that their personal fortunes would be decimated by the government on their way out of the country. And, of course, Mr. Ian Smith, the architect of Rhodesia's 15 years of illegal and universally condemned white-minority "statehood," still lives in Zimbabwe as a private citizen and political activist. His relative freedom is a strong measure of the civility with which the Africans claimed their rightful power in Zimbabwe.

The Zimbabwean blacks seem to relish their still relatively new, hard-won freedoms. On the streets of Harare, there are few signs of racial animosity. Indeed, what I observed in Zimbabwe, less than a generation removed from that bitter civil war, was a nation that on the surface seemed relatively free of rancor and grudges.

United Methodist Bishop Abel T. Muzorewa was the first black

prime minister of Zimbabwe-Rhodesia, a post he held only briefly during a constitutionally murky period just before the current Zimbabwean government was created in 1980.

In a way, it was hard to imagine that this soft-spoken, graying cleric had been present at the creation. His gentle demeanor contrasted sharply with my image of the main characters in that cauldron of African politics from which Zimbabwe emerged a decade ago.

Yet the participation of Bishop Muzorewa in the shaping of one of Africa's last remaining post-colonial states should not have seemed odd in a country where most of the current leaders were educated by the church.

Prime Minister Mugabe is a Roman Catholic. Nkomo is a lay minister in the British Methodist Church in Zimbabwe. Another British Methodist is President Canaan Banana, who earned his



Annual jamboree in the countryside near Harare.



master's in Divinity at Wesley Theological Seminary in Washington, D.C., in 1975. In addition, many other mid-level government officials were educated in mission schools and remain active in their churches.

As I watched Bishop Muzorewa one hot summer Sunday afternoon last year, he seemed like any bishop, conferring with his district superintendents about pastoral appointments and other conference business. Moments later he would speak to several hundred Zimbabwean United Methodist men gathered from the district for a weekend retreat out in the bush.

Years before, Bishop Muzorewa's name was in the world's headlines. The bishop enjoyed broad popular support within Rhodesia and was an instrumental figure in the years of negotiations and political maneuvering among other African leaders and their

European opponents. The spiritual leader of Zimbabwe's 50,000 United Methodists, he had joined other black nationalist leaders in Zambia and in London to hammer out an agreement that would, once and for all, end illegal colonial rule in what was still Rhodesia.

Bishop Muzorewa has since sworn off politics, he says, and his old political party, the United African National Council, is all but dead. In 1985, several members of the party were murdered and the bishop, fearing for his own life, left Zimbabwe for a brief, self-imposed exile in the United States.

Not all United Methodists in Zimbabwe were pleased by their bishop's politicking, and most were finally relieved when he left the political arena. In some parts of the country, his political activism is still remembered unfondly, for it was in some ways a divisive element for a growing church in

troubled times.

But today Bishop Muzorewa seems content with his role as leader of the Zimbabwe Annual Conference. The church he still heads in Zimbabwe is expanding, thriving and energetic. And by most accounts, the bishop's leadership is too.

A trip into the bush surrounding Harare last summer was proof of that. Traveling with the bishop to the men's jamboree, evidence of vitality was everywhere. Many hundreds of Zimbabwean Methodist men, and many women as well, traveled dusty roads to reach the church's encampment, where the pungent smell of wood smoke mingled with dry heat.

On this day, Bishop Muzorewa was joined in leading the worship by two Americans, Ken Luetjen, a Kansas City Methodist pastor, and David Flude, a Methodist minister from Louisville, Kentucky. Luetjen



and Flude were touring Zimbabwe church facilities to arrange for a mission tour by members of the Missouri-West Conference this summer.

It was a typically animated African worship experience, replete with festive song, music and liturgy. When it was nearly over, worshipers were asked to make a special contribution for a family whose possessions had been lost. And what a collection it turned out to be. Chanting and singing for nearly 15 minutes, virtually the entire gathering filed down in front of the tent-like pulpit and gave generously of what they had—articles of clothing, money and food—things they could scarcely afford to give away at all.

During my short stay in Zimbabwe, the Methodist church I encountered was a passionate, even zealous church, proud of its faith. There was an honest, evan-

gelical quality to the worship as well as to such nation-building activities as health care, agricultural development and educational work I saw.

The United Methodist Zimbabwe Annual Conference itself has much to give its people and its new nation, but all too little in the way of material resources. It is a rapidly expanding church, like that of its counterparts throughout much of the rest of Africa south of the Sahara where Methodist missions and the church itself have been established for well more than a century. In Zimbabwe, as in neighboring Mozambique, the church is adding new members faster than it can build new churches.

Zimbabwe United Methodist leaders realize that their own destiny is linked with that of the country at large; they have stated repeatedly that material well-

being must be developed right along with spiritual well-being. For that reason, the church continues to play a leading role in education, health care and rural development.

Avis Chikwanha, director of women's programs for the Zimbabwe United Methodist Church, put it this way: "Since independence, we have been working harder than ever to help our people develop a better way of life. For Chikwanha, this means spending a lot of time on the road, in and around Harare and around the country, helping teach women about the importance of clean water and sanitation. It also means encouraging the marketing and distribution of handicrafts and other small, cottage industries that can be developed among Zimbabwean women.

Through funds provided from the Africa Church Growth and



Women celebrate at the jamboree.

Development program (ACGD), new ministries have been expanded in both urban and rural areas, says Chikwanha. "Many more women are now engaged in agricultural training, child care, nutrition, sewing and cooking, and other activities," she said.

Those dreams of development may, in the not too distant future, get a boost from a new United Methodist-related university that has been proposed. Church and government leaders alike have long realized the importance of bolstering the young country's higher educational system, which at present consists of only the University of Zimbabwe in Harare.

The government recognizes that the greater numbers of university-trained Zimbabweans are the key to national development. Both church and government recognize that by taking a leading role in developing a new university, the church is continuing a vital educational role for the country that was established through the early mission schools created by foreign

missionaries.

The plan for the new university is just one example of cooperation between the government and United Methodists in Zimbabwe, notes Ezekiel Makunike, a United Methodist who serves as Zimbabwe's deputy secretary of information.

"Relations between the government and the church are very cordial, very helpful," said Makunike, who was educated in the Methodist mission school at Old Umtali in eastern Zimbabwe. The diminutive, dapper Makunike was tabbed by Bishop Ralph Dodge as an outstanding student back in the early 1960's, and he was sent first to India to study journalism. Eventually the liberation war broke out, and Makunike spent part of that period in neighboring Zambia writing before earning his doctorate in journalism from Syracuse University in upstate New York. His strong faith and his ties with America and the U.S. church have not hampered his career in an avowedly Marxist government, he said.

Prime Minister Mugabe, said Makunike, "lives with his faith but not in a traditional fashion. He's not a symbolic Christian," he said. But Mugabe and other leaders "maintain a great respect for the church," and he said the United Methodists are viewed as a credit to the country's developmental efforts.

And throughout the country, the church is at the forefront of efforts to provide critically needed health care. Part of Zimbabwe's long colonial legacy is that its rural sector remains tragically underdeveloped. A trip to Nyadire Hospital in northeastern Zimbabwe was proof of that.

Although it is considered one of the main medical centers for that part of the country, its facilities seem woefully inadequate by western standards. Using makeshift equipment and castoffs, the small staff at Nyadire seeks to provide comprehensive care to Zimbabweans for hundreds of surrounding miles, patients whose serious illnesses are referred by remote,

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The Rev. Aaron Madondo

rural clinics.

Still, the government knows it cannot muster the resources to create a national health network at this point, and it relies upon the church to staff and operate hospitals and clinics for the people. Unhappily, Zimbabwean church leaders point out, there are few missionary doctors serving in the country, and none at Nyadire, which employs a West German physician on contract.

The World Program Division of the General Board of Global Ministries helps support the Nyadire facility, along with two other major hospitals and smaller clinics. The government subsidizes the work of the hospitals, along with payments for some teachers' salaries.

On a typical day, the Rev. Aaron Madondo rises at 4 in the morning. A pastor in the Zimbabwe United Methodist Church, Aaron enjoys the early morning quiet for his prayers and contemplation. It is perhaps the only tranquil moment in this 36-year-old minister's day.

At any point during the day, Aaron might be called urgently to comfort the parents of a sick infant, intervene in a minor local dispute, or conduct a funeral service. He travels constantly, usually over dusty, difficult roads.

Aaron ministers to over 450 Methodists at four congregations, or stations, in the Mutumbara South District, not far from the Zimbabwean capital. Only two of those stations have buildings; Aaron is appealing for funds to build dwellings for the other two.

Not surprisingly, Sundays are without question his most grueling days: Aaron strives to preach at as many as three of his four mission stations, rushing wildly about from one to another while lay leaders keep the flocks occupied.

Each station has a lay leader who preaches during his absence. Some Sundays, the women's society leaders conduct early morning services, and each station has a 5:00-7:00 a.m. sunrise service as well.

The greatest challenge to his

ministry, says Aaron, is the chronic lack of money for both church development in his circuit and for his own salary.

He and other pastors have to struggle to raise their families on their current salaries. Pastor Madondo earns 275 Zimbabwe dollars (roughly US\$160) a month.

Aaron's own pastoral training is scheduled to get a boost beginning this fall, when he is expected to enroll as a United Methodist Crusade Scholar at St. Paul School of Theology in Kansas City, Missouri.

Aaron's circuit is, in spite of the formidable obstacles it faces, a well-churched group of United Methodists. Yet the need for more pastors is sharply felt among the growing number of new Zimbabwean United Methodists who have no pastor.

Pastor Madondo is also rather typical of his colleagues in Zimbabwean Methodism. Across the conference, the clergy are stretched too far and too thinly to meet the spiritual needs of the church's rapidly growing congregation. According to church leaders, the growth of the conference is quickly outstripping the availability of pastors.

"In Zimbabwe we have an opportunity to increase our church membership and build new congregations," observed the Rev. Zebediah Marewangepo, the conference's director of evangelism and youth ministries. "The people are responding to the Gospel, but we must act quickly because we do not know how long this will last."

More and more young people have been responding to a call to the ministry, church leaders say. But the conference lacks the finances to help support even those who are currently enrolled at the United Theological College in Epworth, just outside Harare.

Still, the church's leaders are optimistic, and more determined than ever to spread the Gospel throughout their energetic young nation while pressing for self-development along the way. For the Zimbabwean United Methodists, the two goals are intertwined. □

James R. Owen, a New York City-based writer and editor, visited Zimbabwe and other southern African countries in 1987 on assignment for the General Board of Global Ministries.

IMAGES



Last Supper, Sadao Watanabe, Japan

Asian Christian Art

An Asian interpretation of the Gospel through art—a truly universal language—will be on tour in several U.S. cities this year. Forty works by artists from India, Indonesia, Japan, Korea, the Philippines, China, Sri Lanka, Thailand and Australia (aboriginal tradition) are represented in oil and watercolor paintings, prints, batiks and embroidery.

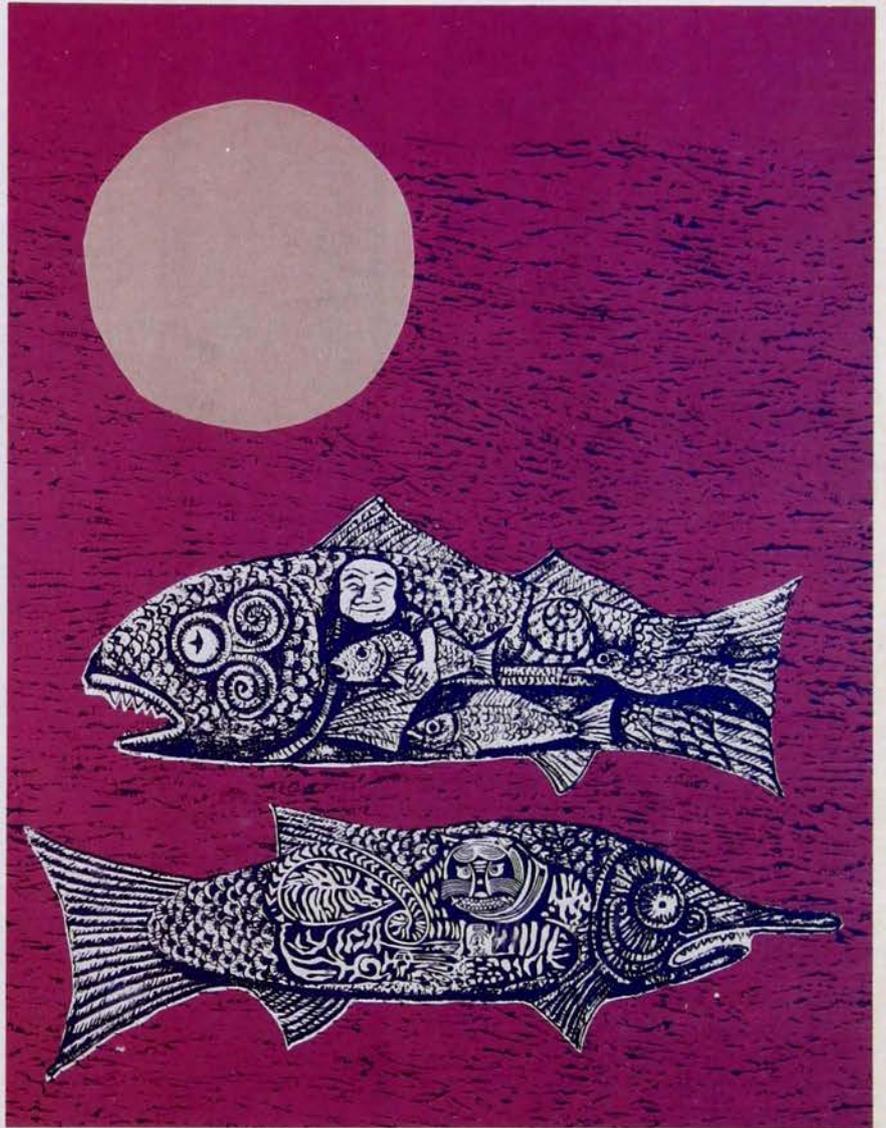
The exhibit, which is on a tour sponsored by the Kyoto, Japan-based Asian Christian Art Association, will be on display at the Overseas Ministries Study Center in New Haven, Connecticut, through late March. In May, it will be viewed by the "Gathering of

Christians," a National Council of Churches ecumenical event to be held in Arlington, Texas; and this July, it will be part of the Church-wide Gathering of Presbyterian Women at Purdue University, Lafayette, Indiana. Other showings are still pending before the art will be returned to Kyoto.

Dr. Masao Takenaka, chairman of the Asian Christian Art Association, believes the collection of art will be a "stimulus, not only for our common understanding, but also for our mutual celebration and response to the words, 'that all may be one'" (John 17:21).

The New Testament provides inspiration for the majority of the

ON TOUR



(Clockwise) *Mother and Child*, Virginia Ty-Navarro, Philippines; *Weeping Women of Jerusalem*, J. Elizalde Navarro, Philippines; *Strait*, Taeko Tomiyama, Japan



Elijah and the Crow, Tadao Tanaka, Japan, (Right) Burning Bush, Paul Koli, India.

creations, though several pieces refer to Old Testament stories. Other works interpret peace, joy, prayer and rhythm. The art is very individualistic and contemporary in feeling. It is illuminating to note how the Christ figure is depicted in many cultures. The art reveals a wide range of emotion, from the jubilation of dancing madonnas to the angst of a screaming, chain-breaking prisoner. Some images shown here could be described as naturalistic in treatment, while others are painted in bold, expressionistic strokes. A number of intriguing abstract designs communicate through symbolism.

After leaving Kyoto, the traveling Asian art went to Geneva, Switzerland, Scandinavia and West Germany before arriving in New York City for a Lenten exhibition in The Interchurch Center. It is sponsored in the U.S. by the Committee for East Asia and the Pacific of the National Council of Churches. Up-to-date information about future scheduling for the traveling exhibition can be obtained by sending a stamped, self-addressed postcard to Room 618, National Council of Churches, 475 Riverside Drive, New York, NY 10115, attention, Robert Northup.

—Betty Marchant.

Betty Marchant, former staff of GBGM cooperated with Dr. Northup's committee for exhibit planning.



Challenging the Church on Disabilities:



The Rev. Kathy Reeves, left, and Lynda Katsuno, center coordinator of Uruguay Consultation

NWO: Beyond the recommendations to the WCC, what did the consultation achieve?

Kathy Reeves: It brought together persons with disabilities and others who work in areas relating to people with handicapping conditions. We looked at disabilities from a justice standpoint, recognizing that persons with handicapping conditions are marginalized by society and are not accepted, in many instances, as whole people with gifts to share. We looked at what it meant to struggle as persons with disabilities from a Third World perspective. The wonderful thing about this consultation was that it was Third World oriented. It was important to learn about their struggles.

Being disabled in the Third World is an extraordinary problem, is it not?

Exactly. They do not have the types of resources available to us in more developed countries, so disability rights are not a high priority in the Third World. Sometimes, only war-related disabilities become a focus of government concern there. The way in which these societies struggle with providing wholistic care to persons with disabilities is at a much different level than in the United States. Of course, they don't have the kind of money they need to enlarge the scope of their care.

Did you find that disabled people are able to play a fuller role within the life of U.S. churches than disabled persons in other countries?

No. The reality is that in both the U.S. and in other countries, disabled persons are still not accepted as full and equal partners in the church and in society. Of course, programming for the disabled within U.S. and Canadian churches is certainly more extensive than what you would find in

countries like Chile or Paraguay, Jamaica or Trinidad. But we did discover that programs are being put into place there.

What do these programs lack?

Basically, the church hasn't accepted its responsibility or taken leadership. The church claims to be the body of Christ and that all persons are a part of the whole. But in many instances the church, in all these countries, has not really developed the nurturing, caring, open-door policy to persons with handicapping conditions.

What are disabled persons asking the denominations to do?

Persons with disabilities want to be a full part of the church community, in leadership positions, and in decision-making positions. We want to be in partnership together. I would ask The United Methodist Church to look seriously at the materials it has already developed. We need to re-work the theology of the church, and focus on the gifts rather than the differences between people. The church also needs to figure out how to be more inclusive of persons with mental impairments.

What did you gain personally by going to this consultation?

It was inspiring to see persons with handicapping conditions in leadership positions; persons who are clergy, doctors, lawyers—were in charge of rehabilitation programs, working in ministry. There aren't very many disabled persons in leadership positions in our church or society. Nor do I know a lot of women in ministry who are disabled. I met a woman who is a professor. She's going to be at Northwestern University (Chicago) soon. She's deaf. I met a woman from New York who has

The Rev. Kathy Reeves is pastor of Oak Park United Methodist Church in Oak Park, Ill. She is a former director of the GBGM's Health and Welfare Ministries Department, and now serves on that department's advisory committee on persons with handicapping conditions. She represented United Methodists at the World Council of Churches Consultation on the Americas and Persons with Disabilities held in Montevideo, Uruguay, in November 1987.

Denominational representatives at the consultation called for inclusion of more handicapped persons in decision-making bodies and program units of the world's churches, and for positive theological teachings concerning the disabled. They also recommended that governments set aside two percent of their defense budgets for the prevention of disabilities, and the education and rehabilitation of persons with disabilities. Pastor Reeves, who is legally blind, talked with *New World Outlook* about the issues surrounding the consultation.

multiple sclerosis. This consultation brought together persons who have dreams for fullness and wholeness, of being accepted in the church, and who are really working toward that. It was an opportunity to see some role models, to be nurtured and strengthened with others. So often you feel you're out there alone. In Uruguay, there were 47 like-minded people. It gave me what I need to go back out there, as a visually impaired black woman, to say what I'm doing does make sense, to continue the struggle. It's going to take a long time for people to understand that we are created in the image of God just as others are, and that all that God made is good. It was spiritually motivating for me to join in fellowship with persons who share the perspective that persons with disabilities are, in God's sight, essential for building the new creation. □

Brenda Webber is a writer and editor based in New York City.

Church Made a 1

Text and photos
by D. Lynn Railsback

How a downtown church kept the faith—and grew—despite corporate raiders, natural disaster and a depressed economy.



"It was the worst economic time I've ever been involved in," says Dr. Ray Owen, a veteran United Methodist minister. "A lot of people were in deep stress. My counseling load is just now getting down to normal.

Owen was recalling the past three years in Bartlesville, a city of 35,000 in northeast Oklahoma. From late 1984 through the fall of 1987 the city was jolted by economic hardship and natural disaster.

First, the city's largest employer, Phillips Petroleum, was financially drained by two hostile takeover attempts, triggering large-scale layoffs. Then, in early 1986, oil prices took their biggest drop since the Great Depression, devastating the oil-based economy of the Southwest, and forcing many Bartlesville businesses to close. Later in 1986 a devastating flood swept through northeast Oklahoma, affecting 4,000 families, nearly 1,000 in Bartlesville. As if that weren't enough, the 1987 stock market crash sent a shudder through the business community, spurring several hundred more layoffs.

Yet Owen takes comfort from the stability of his church, First United Methodist. Despite the city's loss of population, church membership has increased each year. The church's annual budget jumped from \$650,000 in 1984 to over \$1 million in 1988. Most impressive, the finishing touches are just being put on the church's new, \$2.7 million education and administration wing.

How did an aging downtown church prosper in the toughest times to hit Oklahoma since the 1930's? Church leaders give much of the credit to planning. Specifically, they point to a master plan called Vision 2000, which sets goals and timetables for church programs through the end of the

Planning Conference

century. Says Owen: "Vision 2000 gave us steadiness. It kept us saying, 'These problems are not going to change our future.'"

Owen conceived the master plan idea shortly after he was named the church's senior minister in early 1982. He had watched the church as district superintendent and believed comprehensive planning would mobilize the 3,600-member congregation. After a task force suggested goals in membership, finance and programming, the church board adopted Vision 2000 in late 1983. Owen believes it was accepted because church leaders were used to organizing long-term business projects. "It would have been much harder doing this in a farm community," he says.

The programming end of Vision 2000 calls for strong efforts in mission and evangelism locally and in selected locations overseas. As an example of the overseas effort, the church financed an education center in Meru, Kenya, after Owen visited there on an evangelism trip in 1984 and saw the need for facilities for the growing Kenyan Methodist movement.

The church's major local evangelism thrust is through television. With a small TV facility, the church tapes and rebroadcasts three cable programs weekly, reaching an audience of 2,000. Bill Buckles, chairman of the media committee, comments: "Our goal is to offer a live service that ranks technically with well-known religious programs.

The \$2.7-million building project also combines mission and evangelism. Besides church staff offices, the new wing will house a day care and a pre-school for 70 children. The aim is to capitalize on the church's downtown location to meet the needs of young working parents. Nancy Farmer, who heads the church's education program, says that "child care can be an

evangelism tool. A lot of people we attract will be looking at what the church has to offer."

Coming during tough times, the proposal of a new building was viewed with caution by the congregation. A spring 1986 pledge drive aimed at raising \$2 million, but fell a little short of \$1 million. By mid-year, however, it became clear tough times offered the opportunity of low building costs. When a smaller-scale version of the project was proposed, the church board rejected it in favor of the full project, which will be financed largely through the annual budget.

Tough times also seemed to toughen church members' faith. The best examples came during the takeover attempts against Phillips by financiers T. Boone Pickens and Carl Icahn. Citizens feared a new owner would move the company's headquarters and leave Bartlesville nearly a ghost town. Dianne English, a church member, recalls: "We were a young family posed with the threat of losing our jobs, our income, and our home. We really agonized over the situation." She adds: "But we decided to put our faith in the Lord. After that we stopped worrying."

The company remained independent, but had to sell an eighth of its assets, which triggered the drop in the Phillips headquarters work force from 9,000 in 1984 to below 5,000 today. But because the bulk of Phillips' reduction of employees was done through compensated early retirement and voluntary separation programs, the economic effect was cushioned. Many retirees stay in Bartlesville and devote time to civic and church activities, including a retiree ministry offered under Vision 2000.

The church and community also showed strength after the flood of October 1986. After consulting



Dr. Ray Owen, senior minister of First UMC Bartlesville, preaching at a shopping center. (Left) The church carried out a major building project despite obstacles.

with officials from the United Methodist Committee on Relief (UMCOR), Owen called ministers from area churches to organize an Interfaith Committee for Disaster Relief. First United Methodist played a large part in the relief effort supported by a dozen churches, Phillips, local United Fund agencies and the Mennonite Disaster Service. Says Merle Krehbiel, a First Methodist member and director of the Interfaith Committee: "The joint effort was beautiful. Its just unbelievable how (the groups) would continue their response time after time."

Bartlesville at last seems on the mend. Although building permits are only one-tenth of their 1984 levels, and retail business is down markedly, flood repair work has been completed, and unemployment has bottomed out. And while no one is relaxed about the future in an oil-based economy, citizens seem stronger from their experience. Pastor Ray Owen believes religion played a role: "There's a uniqueness about the business of a church that keeps people steady through all the outside factors that tend to impinge on them. We are the people of God. Economic factors don't change our commitment." □

D. Lynn Railsback is a writer and consultant living in Bartlesville, Oklahoma.

Celebrating

40 Years of United Methodist Benevolence



Hunting Horse UMC, Lawton, Ohio is seeking Advance help to build a new church to replace this building, which has been condemned. (Inset) Bishop Felton E. May, chairperson of the Advance Committee.



the Advance:

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by Brenda Webber



This June, United Methodists will celebrate 40 years of Advance giving, of responding directly to human need around the world.

This June, United Methodists will celebrate the 40th birthday of the General Advance, a unique program of designated giving that enables people to respond directly to human need and suffering around the world, and here at home.

Administered by three units of the General Board of Global Ministries—the National and World Program Divisions, and the United Methodist Committee on Relief program department—the Advance allows any individual or group to donate directly to any of over 2,000 disaster-relief efforts or mission projects they choose. Moreover, 100 percent of all money contributed for an Advance project is put into the project—none is kept for overhead or other fundraising.

"I know of no other second-mile giving program in Christendom that gives a full dollar's value in terms of meeting human needs as does the Advance," says Bishop Felton E. May, chairperson of the Advance Committee. "I would be pleased to say amen to it all."

The scope of the Advance is global. When over \$600,000 in emergency relief aid went to Mozambique last fall, Advance contributors played a vital role in that; when floods and mud slides hit Puerto Rico, United Methodists came to the rescue by way of the Advance in 1985 and 1986; and when tornadoes struck the Great Lakes area those same two years, the victims were aided, again, through the Advance.

"Our denomination responds to almost every disaster. Refugees are resettled, churches are completed, and schools and hospitals are

strengthened," says the Rev. William Carter, executive director of the Advance.

Gifts to the Advance are made only after individuals and their churches have fully met their primary financial responsibility to World Service, the general fund that supports the operation and programs of the denomination. Next is General Benevolence and other apportioned funds that are assigned to each local church. Gifts to the Advance are extra; they go the second mile.

For churches in the Detroit Annual Conference, and others like it, for example, regular giving to the Advance is a testament to their commitment to mission. The conference is located in the heart of the industrial midwest, an economically depressed area suffering from plant closings and auto industry decline.

"We've had a lot of unemployment," says Joyce Stanton, associate outreach director for the conference. "We know that people who can, will give, and those who can't, can't."

Yet the conference developed a special way to promote Advance giving. By publishing "The Spotlight Book," it features churches that have given to all six of these Advance categories: missionary support, World and National Program Divisions, UMCOR, and the Detroit Conference. In 1987 the Conference stipulated that a church must have paid its apportionments in full before it is "spotlighted," says Ms. Stanton.

The Advance is a smorgasboard of ministry and mission projects encompassing almost every human need imaginable: adult literacy, leadership training, farm management, famine relief, child-care, health care, schools, jobs,



UMCOR—supported poultry project, Ecuador (Below) Marsha Barbour, a National Program Division Church and Community Worker talking with summer school children at the UM Service Center, Huntsville, AL.

housing, technology, congregational development, and long-term economic development programs.

"We don't make a distinction between what you might traditionally call churchy-type programs and the activities and programs of a community center. All come out of a theology that the earth is God's and that all persons are created in God's image," says Dr. Carter.

On average, 33 percent of the projects listed in the Advance catalog every two years change as needs and priorities change, and emergencies are met. Programs and priorities of the Advance are set by the annual conferences and the three GBGM program units, after the projects have been reviewed and approved by the Advance Committee. This assures that every Advance project has a valid purpose and is designed to meet a real need.

Ms. Stanton says Detroit Conference churches sometimes write the missionaries they wish to sponsor and ask them to recommend Advance projects. People returning from overseas mission tours or other kinds of travel may also be aware of specific needs, she adds: "We might have additional requests for bicycles for Zaire, or motorcycles for pastors in Bombay."

Advance promotions are handled by the Board's Mission Education and Cultivation Program Department, through brochures, mailings, films, correspondence from missionaries, and church visits by mission interpreters—a special group of persons (lay, clergy, missionaries and mission executives) who travel extensively, speaking to congregations and other church-related groups about the mission of the church. Still,



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Domestic mission projects simply do not attract as much interest as overseas development and disaster relief. It would be like admitting that there's something wrong with our society and culture.

some projects fail to generate any income. Last October some 500 Advance projects showed a zero balance.

UMCOR, because it provides immediate emergency relief, has a special program for undesignated giving that allows its staff the flexibility to fund, at least partially, some of the unfunded projects.

In 1986, 128 World Division Advance Specials projects were fully funded; 618 got no support. By last October, 40 World Division projects had received 100 percent of the 1987-88 requested income.

Hunting Horse United Methodist Church in Lawton, Okla., is entering its second quadrennium as a National Division Advance project, asking \$60,000 to build a new church. The present church, an aging, converted one-room schoolhouse, has been condemned. The Native American congregation of 150 members must first buy property adjacent to its present site before they can build anew.

The church, which also ministers to migrants, has been struggling to raise the money, and has received only several hundred dollars through the Advance appeal, said Harry Tonemah, district lay leader in the Oklahoma Indian Missionary Conference. "But we carry on and keep on going," he added.

The National Division: Mission in America

The National Program Division has Advance projects in all 50 states,

Puerto Rico and the Virgin Islands. But missionary salary support for the nine categories of national mission workers, including Home Missionaries, Deaconesses, and

US-2s (young adults between ages 20-30), requires vigorous promotion.

While giving to the National Division has been climbing, division staff keep striving to boost the percentage of fully funded Advance projects. Their problem is that domestic mission projects simply do not attract as much interest as overseas development and disaster relief. (It must be noted, however, that the National Division's Advance goals are also more modest than World Division's or UMCOR's.)

The reason is clear, says the Rev. Rene Bideaux, National Division deputy general secretary: the further away the project, the more people will give. Domestic mission carries a certain stigma. "If I plunk down \$20 for you and you're sitting on the street, I'm admitting that there's something wrong with my society and my culture," Mr. Bideaux says.

In America, "we're supposed to have it all" and are not supposed to need home missionaries, the Rev. Abraham Carey, an executive secretary in GBGM's Mission Development unit points out.

"Mission has most often been perceived as something that's done 'over there somewhere,'" says Betty Letzig, National Division coordinator for mission personnel, in reference to the historical role of the church in mission to foreign lands.

The National Division has three priority Advance areas, Parish Partners, Partners in Congregational Development, and National Mission Workers. Of the latter group, Church and Community Workers are currently under the high profile spotlight. They assist local churches and organizations in mission to refugees, people who are poor, persons with handicapping conditions, and victims of disasters.

The GBGM recently hired five new Church and Community Workers as immigration response specialists to assist local churches in developing programs to help illegal immigrants in documenting their residency in the U.S. as required by the 1986 federal immigration law.

The National Division has a \$24 million goal for Congregational Development, a part of the division's "Mission 2000" plan for future congregational growth.

World Division: Advancing Church Growth

The World Division is also looking at growth and development among its partner churches, particularly in Africa and Latin America. Evangelism, ministry for children, and programs for the elderly are current Latin American concerns.

Dr. Charles Germany, World Division assistant general secretary for program administration, says the Africa Church Growth and Development program is a current priority appeal with major concentration on leadership development, evangelism, and church construction. The United Method-

Increasing numbers of mission personnel worldwide are helping to boost the outreach programs of The United Methodist Church.



Excelsior Education Resource Center, Kingston, Jamaica receives World Division Advance funds.

ist population in Africa is growing steadily.

Zaire, where missionaries Hugh and Elizabeth Frazer work at the Kolwezi Methodist Hospital, has one of Africa's fastest growing United Methodist churches. The Frazers wrote to congregations in the United States about health conditions in Zaire and how Advance support makes a difference:

"Statistics never tell all. They do not reveal suffering, malnutrition, and the agony of losing a life. They also do not reveal the joy of health restored, the pride of birthing, and the skill of surgery. On the financial side, we are paying our salaries, expenses, and maintenance with local receipts. Your generous giving to (this) Advance Special makes it possible for us to purchase medicines."

Purchases of medicines, farming equipment, and food in many developing countries of the Third World have become more prohibitive as they struggle with mounting foreign debt and unstable economies.

Advance salary support for World Division missionaries abroad was increased in 1987 from \$20,000 to \$22,000 per person be-

cause of the rising costs of maintaining personnel overseas.

"The worldwide economic crisis is affecting a lot of churches," says the Rev. Jiro Mizuno, assistant general secretary for Asia and the Pacific. "Inflation is getting worse. Those who suffer are poor people as a rule, and the poor live in rural areas. The majority of Asian and Pacific countries are still rural."

U MCOR: Immediate Emergency Relief

In 1986 UMCOR provided emergency relief in Lebanon, Bangladesh, Mexico and Puerto Rico. Domestically, UMCOR aided Americans hit by tornadoes in the midwest and floods and tornadoes in the mid-Atlantic.

Last fall UMCOR provided immediate emergency relief to Mozambique through a grant totaling over \$600,000 for medical supplies, food relief, domestic utensils and children's clothing, following rebel raids and disruptions in people's lives through drought and war.

UMCOR Advance priorities for the future include a focus on the root causes of world hunger and poverty, a special emphasis on refugees, disaster relief and rehabilitation, and mother-child survival programs, says Norma Kehrberg, UMCOR associate general secretary. The major emphasis will be on hunger and poverty.

UMCOR's refugee emphasis will be on resettlement programs for first-asylum seekers in the United States, programs relating to the new U.S. immigration law, and relief ministries with refugees adrift in places like the Middle East

and Afghanistan.

UMCOR is concerned with helping to provide appropriate care, and supporting programs for children under age five and their mothers, Ms. Kehrberg says.

Almost half of UMCOR services are provided through ecumenical agencies such as Church World Service, the relief and development arm of the National Council of Churches. Victims of natural disasters in the United States and abroad who have been served by UMCOR often need future help: natural disasters frequently recur among the poor in disaster-prone areas. These include Bangladesh, desert nations of Africa, parts of India, and regions in the United States that are at risk from floods and tornadoes.

The Next Forty Years

Through the Advance, churches and individuals have been helping people in need everywhere while boosting the mission outreach program of the church. That program is expected to expand in the future as The United Methodist Church looks towards increased mission personnel worldwide, says Dr. Carter. The National Division is mapping its strategy for dealing with population changes in inner-city areas, relocation of people, and the increasing number of older adults. The World Division is looking at the growth of partner churches around the globe. And UMCOR anticipates increased involvement of United Methodist churches worldwide in relief efforts. The next 40 years of the Advance will be another 40 years of United Methodist commitment to mission. □

Brenda Webber is a writer and editor based in New York City.

Spotlight on Talents: A Unique Mission Funding Effort

Text and photos by Dick Donley

Dave Haug raised and sold white doves. "Direct descendants of the doves on the ark," he announced. Bonnie Tyree made and sold Bible covers. Joe Wright cooked chili and sold chili bricks. Bill Elliott's Sunday School class pooled their talents and with the proceeds bought a mule for Bruce Olson's jungle mission in Colombia, South America. "Just be sure it's named after me," Bill stipulated.

These members of Tulsa, Oklahoma's 500-member Asbury United Methodist Church participated in Talents for Mission, a mission funding program initiated by Asbury in 1979.

"We struggled for a way to personalize mission giving in a way that would involve our congregation more directly in the whole missions concept," said Bonnie Tyree.

"One night," she continued, "I couldn't sleep, wrestling with the problem. Do I really have the talent to handle this job, I wondered. Talent? That word rang a bell."

She smiled and opened the fabric-covered Bible in her lap.

"Matthew 25:15," she read. "And to one he gave five talents, to another, two, and to another, one, each according to his own ability . . . I thought, why not take that parable literally—put it into actual practice."

Next day, she presented the idea to Bill Mason, Asbury's senior pastor, who okayed the idea. With a \$3,000 budget and a "don't hide your talents under a bushel" theme, Asbury embarked on its first Talents for Mission program.

Talents for Mission drives at Asbury follow generally the same format. After an intensive intra-church publicity campaign, committee members set up a Talents for Mission table in the church vesti-

bule. Five dollars represented one, ten dollars, two, and twenty-five dollars, five talents. The receiver signs a simple covenant agreement which states:

"I (name), have received \$. . . representing talents which I will earnestly endeavor to multiply to God by employing the talents He has given me. I will return the original amount plus all increase by October 1, 19 . . . and at that time will designate the area of missions



Talents for mission offers a valuable lesson in how money multiplies for the Lord's purpose.

Asbury's senior pastor, Bill Mason, and Mary Ann Smith, Mission Associate, go over plans for 1987 Talents for Mission program. Kids below head for the church's swimming pool.

in which I want the increase of my talents invested."

Participants then put their talents to work. At the end of three months, a Talents Bazaar highlights the end of the campaign. Proceeds from the sale of arts, crafts and other talent endeavors are totaled and distributed to missions as requested by participants.



In 1979, the committee's \$3,000 distribution touched off 287 projects and netted \$10,000 for missions. An abbreviated second drive in 1985 with a budget of only \$2,000 netted \$6,000.

Mary Ann Smith, the congregation's mission associate, discussed Asbury's philosophy: "The involvement of those who participate is even more important than the money itself," she said. "These individuals actually live the parable of the talents and see the results of their efforts go to work for missions."

Asbury's 1987 mission drive was



Students at UM Children's Home, Tahlequah, Oklahoma, one of seven missions helped by Asbury's talents campaign. Joe Wright, (bottom) stirs a pot of chili for his chili brick sale. Bonnie and Cecil Tyree (below) initiated Asbury's first Talents for Mission program.



Proceeds from the sale of arts and crafts are distributed to missions.

called Spotlight on Talents. Under the direction of Jeff and Kristen Atchison, the Missions Committee designated seven specific areas to benefit from the Talents funds: emerging Chinese churches; two medical missionaries in Zaire; an Asbury medical mission trip to Chihuahua, Mexico; the Tulsa Day Center for the Homeless; Destination Discovery, an Asbury sponsored ministry for latch-key kids; and the Methodist Children's Home in Tahlequah, Oklahoma.

"We try to set a balance between global and local mission needs," Mary Ann Smith said. "Some of those chosen are already included in our general missions budget, while others are not," she said, adding "but all have real needs."

Stephen and Vanessa Bradley in Zaire, for instance, need \$43,600 a month for medicines for their mission work. The churches in China need bicycles, pews, and hymnals. The trip to Mexico, which involves Asbury doctors, dentists, and medical technicians, also requires extensive medical supplies.

Locally, the Day Center badly

needs money and clothing donations. Destination Discovery, under the direction of associate pastor Joe Harris, needs year-round sponsors for the children and children's Bibles. The children's Home at Tahlequah needs a new roof.

"Sharing your skills and talents in the Lord's work is the key," Kristen Atchison said. "Then, seeing that shared talents translate into a bicycle for a Chinese Christian or a Bible for a latch-key kid—well, that makes the entire mission concept so much more meaningful."

In keeping with that statement, Spotlight on Talents, with a budget of \$3,000, featured more shared talent endeavors. Sunday school singles and young married classes banded together to sponsor a 1950s 'Sock Hop.' The Sonshiners, an Asbury choral group specializing in contemporary Christian music, dedicated a concert to Spotlight on Talents. Jeri Moffett organized and directed a fashion show for church women, with local merchants donating clothes and door prizes.

Another class, whose members have small children, worked with the Asbury puppeteers, a group of teenagers who perform with hand puppets, on a children's show.

"We want the young people involved," explains Mary Ann Smith. "Talents for Mission offers a valuable lesson in how money multiplies for the Lord's purpose through the use of God-given talents. It demonstrates that this return on investment is indeed biblical in origin."

As in the past, the 1987 program culminated in the fall Harvest Bazaar which offered participants the opportunity to market their arts and crafts. Returns from Spotlight on Talents aren't all in yet, but mission committee members are assured that it's another success.

"And more Asburyites gained that great feeling of this hands-on approach to mission giving," Kristen Atchison said. "They shared in a truly scriptural learning experience." □

Dick Donley is a writer and author of children's fiction in Tulsa, Oklahoma.

Health Quiz

By Charles E. Cole



If knowledge is power, you must know something about your body and the conditions that affect it to become healthy and remain so. In an effort to emphasize the healthy mind as well as the healthy body, the following test is offered.

1. Who invented granola?
2. What is Hansen's disease?
3. Who first said, "Physician, heal thyself"?
4. What dangerous disease is spread by deer?
5. How is alcohol classified?
6. What condition causes the skin to turn orange?
7. Where can the islands of Langerhans be found?
8. What popular analgesic has as its active ingredient acetylsalicylic acid?
9. What Protestant clergyman developed a health snack that is still popular in the U.S. today?
10. What is the origin and meaning of the symbol (Rx) used by pharmacists on prescriptions?

Answers

1. John Harvey Kellogg (1852-1943), who was a Seventh-day Adventist, directed the Battle Creek Sanitarium in Michigan for more than 60 years. The patients ate the food that Kellogg, a health addict, prepared. The first pre-cooked cereal he invented he called "granola." C.W. Post was one of Kellogg's patients.

2. Leprosy is named after a Norwegian physician, Armauer Hansen, who in 1874 discovered the rod-shaped organism that

causes the disease. The biblical diseases referred to as leprosy (which literally means "peeling") may have included several kinds of infectious diseases.

3. According to Luke 4:23, the only place where this saying is found, Jesus said, "Doubtless you will quote to me this proverb, 'Physician, heal yourself.'" If Jesus was quoting a Jewish proverb, then "anonymous" is correct.

4. In 24 states, most notably an area between Delaware and Massachusetts, deer are known to carry a tick which transmits Lyme disease. Named after Lyme, Connecticut, where it was identified in the 1970s, the disease actually was first discovered in Europe nearly 80 years ago. The tick transmits spirochetes, tiny bacteria that infect the victim and can lead to neurological disorders, meningitis, encephalitis, heart problems, arthritis, hearing loss, and blindness. The first symptom is often a rash and the treatment usually involves steroids.

5. Alcohol is called a depressant because it depresses the central nervous system. The terminology may be confusing, because it is altogether different from psychological depression. Drugs that are depressants may elevate the system temporarily because they lower inhibitions. Sedatives and anti-anxiety tranquilizers are also

If you think you flunked this quiz, you can redeem yourself by subscribing to . . .

depressants. Stimulants may also produce mood elevation but they do so by exciting the central nervous system. Hallucinogens alter sensation, mood, and conscious-

ness and may cause hallucinations. Peyote and the so-called psychedelic drugs are examples, although some classify marijuana differently because its effects are so various.

6. Carotenemia discolors the skin because of excess blood carotene as a result of overeating carrots, sweet potatoes, oranges and other carotene-rich foods. Treatment usually consists of withholding these foods. Jaundice may also cause yellowish-green skin discoloration. Yellow fever may be accompanied by jaundice as well and may discolor the skin.

7. The islands, or islets, of Langerhans (named for a German physician who died in 1888), are groups of endocrine cells that form part of the pancreas. Their malfunction may lead to diabetes.

8. Acetylsalicylic acid is the active ingredient in aspirin. It is sometimes mixed with antacids, as Alkaseltzer, a brand name.

9. Sylvester Graham was a nineteenth-century Presbyterian clergyman who was active in temperance campaigns. He was a vegetarian and invented a whole grain cracker that is still marketed under his name.

10. The symbol "Rx" derives from "recipe," the Latin for "take, receive." A recipe was used in a *prescriptio*, an act of writing out which could be taken as an order. In India "Rx" may also mean "ten rupees."

If you answered at least half of these questions correctly, you merit the fabled CHARLES award, which stands for *compertum habere ars, re labor esse salus*, or "knowledge of the art of health skills."

If you flunked this quiz, you can redeem yourself by subscribing to one of the most profound sources of information on health, *Health Ministry News*, published quarterly by the Health and Welfare Ministries Program Department. To get on the mailing list for this free publication, write me at 475 Riverside Dr., Rm. 350, New York, NY 10115.

QA

ABOUT MISSIONS



Donald Struchen

QUESTION: We would like to do something to help people in need other than give money. Do you have a suggestion for our church to consider?

ANSWER: Usually the best way for us to help is to send money so the recipient can purchase what is most needed. However, there are places where other kinds of help are needed and welcomed. Just today I received a letter from one of our fine missionaries serving in Nigeria. Norma Seaman is doing medical work in the Muri Provisional Annual Conference and she says they can use bandages in their Rural Health Program. They use them for leprosy patients and in the ten or more dispensaries which they operate in the bush of Gongola State.

If your group would like to help with this program, you can make and roll bandages. They should be torn from freshly laundered white sheets. Strips should be 3" wide and hemmed together approximately 240 inches long, so the completed roll measures 3" in diameter. Either loosely stitch the roll closed or tie it securely with string. Motels and hotels are a good source for white, slightly worn sheets.

The bandages should then be packed well in sturdy plastic bags and then in sturdy cardboard cartons. Mark on the outside, "Used Bandages for Charity—No Commercial Value". Send them to Rural Health Program—U.M.C.N.; P. O. Box 659, Jos, Nigeria.

Let your congregation know what you are doing and give them an opportunity to contribute toward the postage. You will have no problem in collecting enough to send the bandages. They will meet a real need and your group will have the satisfaction of completing a mission outreach project that doesn't take any money.

A lady in Pennsylvania writes: "You wrote about a need for Campbell Soup Labels at a couple of our mission projects. Your readers might like to

know that 'The Neighborhood Center'-1801 N. Third St., Harrisburg, PA 17110. Attention Lenora Haas, Executive Director, would appreciate all they can get."

Thanks!

I have a lot of mission leaflets and literature which I've had for some time. How do I know what to keep and what to throw away because they are outdated?

You might secure a current copy of "The Service Center Catalog" and if your leaflets are not listed there, they are no longer in use. The address is 7820 Reading Rd. Caller 1800, Cincinnati, OH 45222-1800.

How do we know which missionaries related to our Conference are still in need of salary support?

Contact your Conference Secretary of Global Ministries to see if he or she has a recent listing. If not, you can write Mr. Edward Moultrie, Office of Missionary Support, Room 1305, 475 Riverside Drive, New York, NY 10115.

Is it possible to get pictures of some of the mission projects to which we give money? How do we go about it and how much will it cost?

It is very possible that we will have pictures in our files of the work in which you have an interest. For a number of years our photographers have taken pictures of projects and people throughout the globe where we relate and work. We have both black and white negatives and color slides.

Let us know the project and type of picture you can use. Do you want 8 x 10, black and white photos for bulletin board displays or a smaller size to be printed in a newsletter or paper? Or do you want slides to show at a church gathering? About how many do you want? Give as much information as you can and send it to Ms. Lola Camesas, Room 1331, 475 Riverside Drive, New York, NY 10115. Allow a couple weeks for her to process the order as slides will need to be sent out to have duplicates made. Black and white prints are processed here but still take a few days. You will be charged only what it costs us.

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

Books

VISIONS AND NIGHTMARES, AMERICA AFTER REAGAN

by Robert Lekachman

Macmillan Publishing Company, 1987, 316 pp.

Where have all the dreamers gone? Robert Lekachman, a college economics professor and frequent contributor to liberal religious and secular journals, chronicles the dying of a contemporary dream of social justice. The residual vision of the New Deal found expression in the Great Society's response to conditions of domestic hunger and poverty in the 1960s. The antiwar and environmental movements kept the dream from becoming an illusion as the nation first recognized the limits to growth in the energy crisis of the 1970s. The dream of social progress has turned into a nightmare as the Reagan "revolution" of the 80s systematically dismantled vital federal-level initiatives to right society's wrongs. Moreover, it has set the political tone for another decade: "It is quite possible, even probable, that the sequel to Reagan in 1988 and possibly the remainder of this wretched century will be a continuation of tendencies visibly powerful in his era."

Since the Reagan revolution is not over, it is well to be guided by the author to an understanding of its philosophical and political roots. The distrust for "big government" is grounded in the 19th century political philosophy of economic liberations. A stable of contemporary "neo liberals" have used their public policy journals (e.g. *Public Interest*, eds. Irving Kristol and Nathan Glazer) to model laissez-faire approaches to federalism in which individual action is encouraged and government intervention is rebuffed. If a need is not conspicuously in the public interest (e.g. like building a bridge or defending the country) it is not a governmental domain.

Private (individual) initiative has been a hallmark of the Reagan years. The private interests of large corporations have been enriched by tax benefits of his "supply side economics." Meanwhile, social programs devastated by budget cuts are left to private sector church and voluntary groups to rescue. Social problems are not ignored by the ideological thought of conservative Republicans. They have private sector (free market) solutions rather than public sector programs.

Lekachman is sympathetic to the motivation for some private sector solutions. Anyone who has experienced the bureaucratic inefficiency

of government walks away with the feeling that the private sector can probably "do it better." But he is fearful of the loss of public accountability when prisons, parking bureaus and sanitation systems are operated privately. He has little faith in the benefits of voucher systems, which are offered as alternatives to public health, housing and education systems, reaching the poor who are least able to gain access to the market place and thus attain the highest value in return for their vouchers.

Lekachman, most certainly, was the last to be surprised by the revelations of the Iran-Contra hearings. White House operatives security dealing with private individuals to carry out government missions, or funding private armies, or working with the CIA to create a shadowy private intelligence enterprise is the extension of the philosophy of "private sector initiative". Fundamental distrust of government is the Achilles heel of this administration. But trust in privatization—including political favoritism for individuals—has contributed to imbalancing the distribution of wealth to a greater degree than at any time since the Great Depression (the richest 20 percent receive more income than the poorest 70 percent combined).

The future the author foresees is grim: domestic and foreign policies defined by the fiscal priorities of the defense budget; the military commitment reflected in social attitudes as well—more violence, stronger police presence in cities and more support for private armies; abridgment of individual rights; free speech in universities controlled through government grants, more lie detectors and drug testing; and reduced concern for elimination of poverty, infant mortality and unemployment.

Is there hope? Old saviors with dreams have faded. There is no clear cut liberal Democrat party alternative in the array of presidential hopefuls. Constitutional guarantees are threatened by the loss of the liberal majority on the Supreme Court. The author predicted the nomination of Robert Bork and warns of continuing erosion of legal gains by minorities and women. The power of liberal religious groups to stir the public conscience has been dissipated by the rise of the fundamentalist Christian right, light-headed critiques offered in statements by the Catholic Conference of Bishops and mainline Protestant leaders, and recurring media attribution of "minority opinion" to the historic liberal social perspective of the Jewish community. The complacency and narcissism of "yuppies" disappoint those who look to younger



A CHRIST-CENTERED PARTNERSHIP

Born and educated through college in the Philippines, Romeo del Rosario completed his education with his Ph.D. in ecumenics and mission from Boston University. And now he has moved to yet another part of the world to exercise his ministry—to Sierra Leone in West Africa.

Romy is virtually a one-man seminary faculty! His job description, as teacher of Bible and theological studies at Theological Hall in Freetown, reads: "As part of his assignment [he] teaches New Testament, Old Testament, homiletics, preaching, pastoral counseling, and theology." Another "part" of his assignment is as director of the Theological Education by Extension program, which trains ministerial candidates in the provinces.

Obviously Romy is a vital young man with much energy and a big, giving heart. He pours himself out for his students and his friends, and he recently wrote: "I am graced by God through the people with whom I serve. As I teach I learn, I grow. As I give, I receive."

Romy is an impressive example of the internationalization of missions. We need more people like him, and we need your support. To learn about how you can help, get in touch with your Conference Secretary of Global Ministries, or Ed Moultrie, Room 1314, General Board of Global Ministries, 475 Riverside Drive, New York, NY 10115.

World Program Division, General Board of Global Ministries



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generations to renew the ferment in the political process.

Is this book another intellectual outpouring of grief over the lost social agenda of the 1960s? Yes, but more. The author's profound powers of political policy analysis help the reader to understand what happened to the dreams of social progress. His preeminent human spirit affords a rare articulation of abiding human values which should guide the political process. His keen wit makes it an enjoyable read. Good insight and eyesight, however, do not contribute to a new vision. A qualitatively new and hopeful vision is lacking. Lekachman's future is built upon the tarnished but fond memories of the Great Society.

The active church member will find a helpful understanding of recent "successes" of the conservative political movement and may even discover why this president "avoids church and simultaneously blows the trumpet for public piety."

Robert J. Harman is director of planning of the General Board of Global Ministries.

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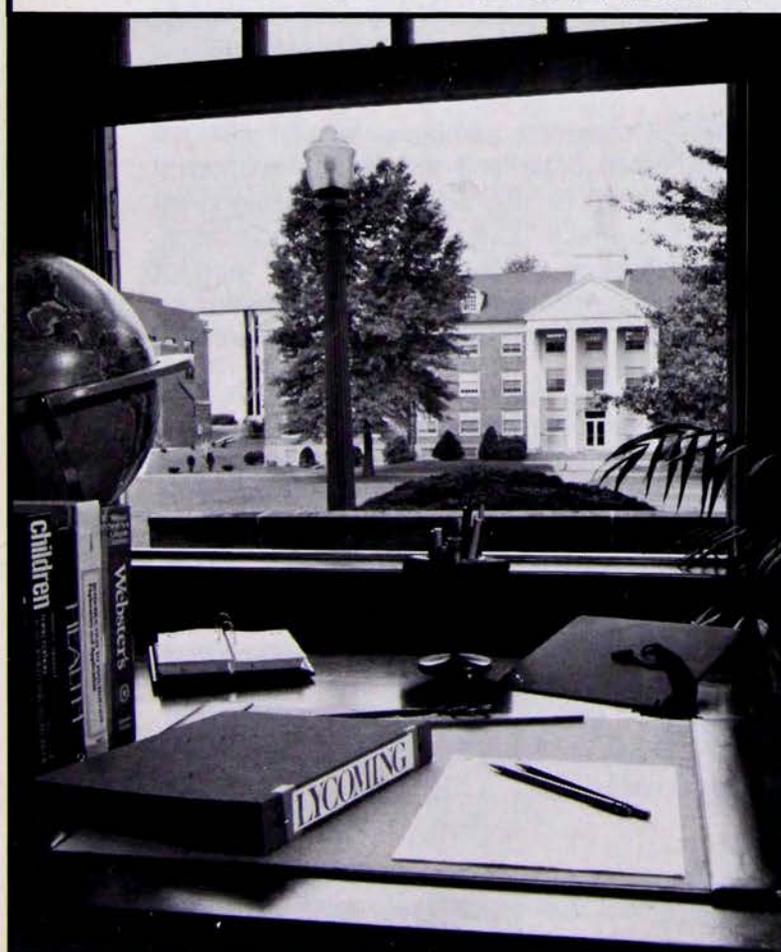
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CALENDAR

MARCH

United Methodist Women's Western Jurisdiction quadrennial meeting; Program for the United Methodist Women's quadrennial meeting includes worship, inspiration, speakers, and election of jurisdiction officers and nominees for possible Women's Division/General Board of Global Ministries membership for the 1988-1992 quadrennium. Dunfey San Mateo Hotel; San Mateo, CA; Mar. 11-13.

Introduction To Church Redevelopment, sponsored by Congregational Development Unit of the National Program Division, General Board of Global Ministries; An introduction to six critical factors in church redevelopment for pastors and denominational executives; Claretian Retreat Center; Los Angeles, CA; Mar. 14-18

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

APRIL

20th Anniversary Celebrations & 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; Radisson 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

National Travel Study Seminar Midwest Tour; Seminar II is the second of three study tours sponsored by the General Board of Global Ministries. Seminar II will depart from Los Angeles, CA and visit communities and projects in California, Arizona, Texas, New Mexico and Mexico; Apr. 10-24.

World Council of Churches' National Workshop on Christian Unity; Portland, OR; Apr. 11-14

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

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

National Travel Study Seminar, Southwest Tour; Seminar III is the last of three study tours sponsored by the General Board of Global Ministries. Seminar

Great Moments In Mission...

Jason Lee (1803-45), "Prophet of the New Oregon." He was appointed missionary to the Northwest in 1834. He was founder of Salem, Oregon, and helped to secure the Northwest for the United States. Until he arrived in the Oregon country the gospel had never before been carried so far inland and under such difficulties. On Sunday, July 27, 1834, near the site of the future Fort Hall he preached the first Protestant sermon ever heard west of the Rocky Mountains.



III will depart from St. Louis, MO and visit communities and projects in Missouri, Indiana, Illinois, Michigan, Ohio and Canada; May 7-21.

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; Atlanta, GA; May 21-27

JUNE

Summer Intern Orientation, National Program Division, General Board of Global Ministries; New York, NY; June 6-9

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 (UMDF) Board of Directors; San Francisco, CA; July 8, 9

Jurisdictional Conferences of The United Methodist Church; July 12-16

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

Missionary Conference sponsored by the World Program Division of the General Board of Global

Ministries; Marymount College, Tarrytown, NY; July 16-20

US-2 Orientation, National Program Division, GBGM; CARMA Conference Center; Washington, DC; July 28-August 13

AUGUST

Centennial Convocation: United Methodist Deaconesses and Home Missionaries; St. Paul School of Theology; Kansas City, MO; Aug. 3-7

Black Youth Convocation; Ministry and leadership skills development conference for black youths and their advisors; Sponsored by Black Methodist for Church Renewal, Inc.; Clarke College, Atlanta, GA; Aug. 3-6.

Youth '88; Sponsored by the General Board of Discipleship. 5000 United Methodist youth from around the world gather for Bible study and discussion to share and strengthen their commitment to Christ; Western Illinois University; Macomb, IL; Aug. 8-12

OCTOBER

General Board of Global Ministries Annual Meeting; New York; Oct. 14-21

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).

Rejecting All Standards

In its pro-homosexual zeal the lead editorial in the January issue argues that what the church really ought to be concerned about (in regard to the AIDS epidemic) is not sexual immorality or drug use, but its own attitude of "Judgmental rejection." Judgmental rejection," according to the editorial, grows out of "moral instruction that establishes boundaries," a good example of which is the church's present ban on the ordination of practicing homosexuals.

Thus the church's present teaching on homosexuality and sexual morality is to be condemned because it is condemning; it is to be rejected because it is rejecting; it is to be judged because it is judging. The editorial rails against "judgmental fixation" with a brilliant display of what "judgmental fixation" must really be about: on no less than fourteen occasions it uses words and phrases such as "irrational fear," "Judgmental rejection," and "condemnation" to judgmentally reject those who believe that the practice of homosexuality is incompatible with Christian teaching.

But even that is not enough. The editorial brings out an even bigger gun in its liberal vocabulary arsenal: racism. With logic marvelous to behold the editorial argues that it is this "judgmental rejection" (that is, belief in the present stance of the *Discipline*) that "obfuscates the reality of the AIDS epidemic" and leads also to "racism." "Judgmental rejection," we are told, "spreads the twin diseases of AIDS and racism."

Evidently *NEW WORLD OUTLOOK* would like to see all standards rejected (particularly those that have to do with sexual morality) except for the one standard so dear to the heart of doctrinaire liberals, rejection of all who are judged to be judgmentally rejecting.

RILEY B. CASE
SUPERINTENDENT
MARION DISTRICT
Marion, Indiana

Homosexual Pastors

I do not understand how you can fault a person or church for dismissing a homosexual minister. Our church discipline forbids a homosexual minister to fill a pastorate. If that were not enough any Bible reading person knows that our Lord felt every bit as strongly that this was an abomination to him and sin in the worse form. God

is not open to criticism; He is the judge of all the earth.

MARJORIE STEVENS
PRESIDENT
UNITED METHODIST WOMEN
JONESBORO UMC
Sanford, North Carolina

Supporting Homosexuality

I am writing in reference to the editorial entitled "AIDS and the Church" in the January 1988 issue. It is my hope that the editorial does not represent the viewpoint of the entire editorial staff.

The writer is concerned with the irrational fear and rejection of AIDS patients by the church. I applaud his or her concern. Yet he or she uses the issue as a pretext for the support of homosexuality as an acceptable Christian lifestyle.

The stance of the General Conference on the issue of homosexuality is ignored. The bishops' statement on the topic is dismissed as "judgmental rejection." The dismissal of a Congregational minister due to his homosexuality is noted with astonishment. The author ignores the fact that a United Methodist minister can be dismissed under the same charge.

The writer vehemently opposes judgmental attitudes. I suggest he or she reread the article. After noting Bishop Crutchfield's death due to AIDS, the author states, "Such are the consequences of judgment, rejection and condemnation." What theology underlies such a statement?

The General Conference is the ultimate governing body of our church. The 1984 *Discipline* states the practice of homosexuality is "incompatible with Christian teaching." "The Mission Magazine of The United Methodist Church" should be accountable to church doctrine and Christian teaching.

WILLIAM R. BURCH
PASTOR, MOSSY CREEK UMC
Cleveland, Georgia

Editorial Falls Short

My reason for writing is the lead editorial in the January issue, "AIDS AND THE CHURCH." Since these paragraphs were not attributed to anyone specifically, I am addressing my response to you. While I understand why many newspapers and magazines do not routinely make such attribution of editorials, it would be helpful for writers to have to assume public responsibility and accountability for their thoughts.

Although there were some valid

points made by the editorial writer I found myself reacting negatively to the over-all impression it gave. This was particularly true with regards to the paragraph which states:

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.

I also thought the editorial ended on a rather odd note. Applying the admonition of Jesus in Matthew 25 to be sensitive to the needs of others is one thing. But trying to make it appear that by opposing homosexuality as a lifestyle one is "doing it unto Jesus" is rather grotesque theology. It is the kind of twisted reasoning one might expect from a defensive practicing homosexual person, rather than in a mission oriented church periodical.

In the last two years we have had two young men from active church families in our congregation die from AIDS. Both contracted the disease while living in New York and Philadelphia. Ministering to them and their loved ones during the final stages of their dreadful affliction after they moved back to town was a heart-wrenching experience.

I'm sorry the editorial you published fell so far short of its potential as a helpful stimulus to the church to deal creatively with these concerns.

WILSON A. SHEARER
PASTORAL MINISTER
OTTERBEIN UMC
Hagerstown, Maryland

Significance in Names

As a regular reader of *NEW WORLD OUTLOOK* I value the balance of news and reflective articles which you present.

I also wish to note some areas which bear on my own responsibilities and would hope for more accurate use of names of agencies. In the (November-December 1987) issue on page 22, column 1, paragraph 3, under "Chansoo Lee. . ." and again on page 25, column 2, no. 16, there is a reference to the National Council of Churches, Japan.

The correct title is the *National Christian Council of Japan*.

I recognize that our usual attitude toward such differences is "People in the U.S. don't really know or care," or "Essentially they are the same thing."

In this case, and I suspect in others, there is great significance in the difference. Unlike the NCCUSA the National Christian Council of Japan includes YM-YMCAs and other bodies as

full members and international churches as associates. It is a different mix and should so be recognized.

In another vein, I express some concern both in support of your editorial on racism and about the omissions. I realize that you are dealing with broad issues; but I also note that your definition of racism, as expressed in the final paragraph ("*Two societies, one black, one white. . .*") does not do justice to the other evidences of racism—toward Asians, Hispanics. . . . I am particularly aware that, in the year that Japanese-Americans are again seeking redress for oppression by our government during 1942-45, you did not include them nor did you deal with the unresolved question of the removal of their civil rights and loss of property and opportunity.

ROBERT W. NORTHUP
SECRETARY, JAPAN-NORTH AMERICAN
COMMISSION ON COOPERATIVE MISSION
DIRECTOR, JAPAN-HONG KONG,
NCCUSA
New York City

A Remarkable Issue

The October issue is a remarkable and well-balanced compilation on the USSR. I was particularly interested in the article "Behind Orthodox Worship" by Deborah Belonick. I'm enclosing \$1.00 for a copy of this issue so that I might place it in the hands of the Greek Orthodox Church in Norfolk.

I have been a regular subscriber to NEW WORLD OUTLOOK for over 30 years.

W. D. KEENE, JR.
Norfolk, Virginia

A Lovely Magazine

Actually I don't suppose you're the one with hands on this letter, but anyway, this is my first issue (Nov.-Dec.) and I want to compliment everyone who had anything to do with it.

On page 24, in the "Meet Our New Mission Interns" article, mention was made of the annual Missionary Conference held at Williamsport, Pennsylvania, from July 13-17. Could you please send me information about this event?

ED FELTS
Anderson, Missouri

'October' Appreciated

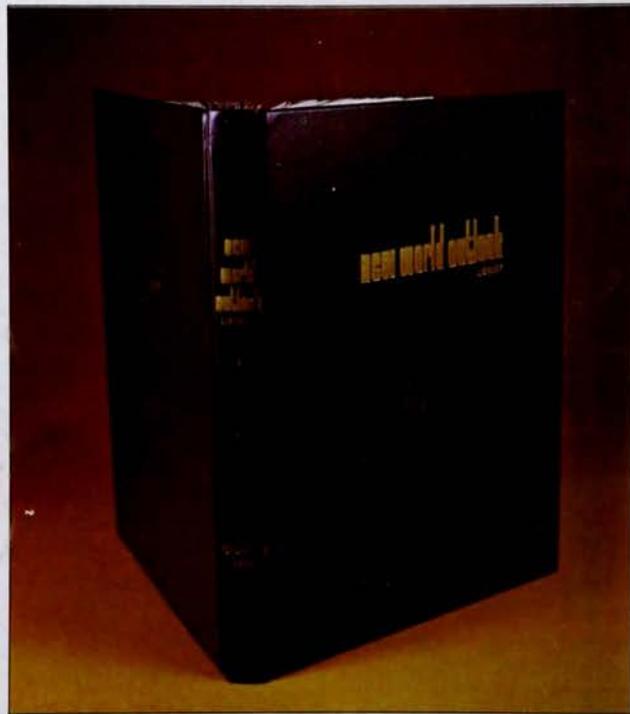
Thank you for a splendid October issue. The emphasis on "Faith and the Soviet People" was greatly appreciated. Deborah Belonick's article was one that is deserving of reprint circulation.

DONALD CHARLES LACY
Leesburg, Indiana

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Creighton Lacy

Politics, Religion, and Language are Taiwan's Dilemmas

After years of missionary service in China, and six return visits to the continent in the past decade, my wife and I spent three months last fall in Taiwan, which the Portuguese called Ilha Formosa (Beautiful Isle). The trials and tribulations of that "orphan" territory often seem a microcosm of our own.

There is, first and foremost, the political dilemma. The Nationalist Government (Kuomintang), which fled from the mainland in 1949, still insists that Taiwan is the one true and free province of the Republic of China. They agree with the People's Republic in Beijing and with Presidents Nixon and Carter that there is only "one China," that race, history and culture cannot be divided.

Herein lies the anomaly. The vast majority of inhabitants, migrants from south China two or three centuries ago, have regarded themselves proudly as Chinese. After occupation by Portuguese, Dutch, Manchus, and Japanese they generally welcomed retrocession, restoration, reunion—before they knew what form of government mainland China would have. Since 1949 or earlier the two million "refugees" or "invaders" (depending on one's point of view) have ruthlessly repressed all opposition and restricted the authoritarian political power, until very recently, to loyal Nationalists.

Today most native Taiwanese would probably favor self government of some kind, free from both Kuomintang and Communist tyranny. They are not convinced by the promises of Peking, under

which Great Britain and Portugal are to "hand back" pieces of Chinese territory to the People's Republic. Yet to advocate independence as a separate nation constitutes treason, a *de facto* two-China policy, because the PRC has threatened to invade the island if it declares itself autonomous.

Last summer, martial law was lifted, although comparable police powers have been retained. The government in Taipei has relaxed many restrictions: allowing residents to visit relatives on the "m'land" (as local newspapers abbreviate it); acknowledging the importation of many mainland goods; proposing to donate surplus rice to the People's Republic—all the while insisting on "no contact, no communication, no compromise." Relations with the mainland may be advanced (in action), but never advocated (in words).

Numerous other issues are closely linked to this political stalemate, although each has its own historical and psychological validity. There is the economic dilemma. Productivity and comparative prosperity have placed Taiwan among the "four Tigers" of Asian economic growth. Ironically American willingness to help our allies, coupled with our greed for cheap goods from cheap labor, has resulted in disastrous competition and deficit trade balances. Thus a regrettable but understandable movement for protectionism against Third World nations produces new diplomatic strains.

There is the linguistic dilemma. Much of the population outside the capital community of mainlanders—clings proudly and defiantly to Taiwanese, an almost totally different dialect. "This is our mother tongue," one professor told me; "we are not going to give it up." However, Mandarin is taught in schools. This means that children learn three or four languages: Taiwanese, Mandarin, English, and the local tribal aboriginal tongue. Admirable and enviable, yes, but often ineffective and inefficient when it comes to entering the mainstream of national or international life: in government, education, trade, religion, even the recruitment of overseas personnel.

There is the ethnic dilemma of 19 million people of whom about two million are Mandarin-speaking mainlanders or their descendants; nearly two per cent are aborigines divided among nine or ten tribes. Like minorities everywhere, they are treated as second-class citizens—except, perhaps, by the church. Like Native Americans, they are often subjected to artificial and commercial "performances" in tourist areas, to segregation and prostitution when they migrate of necessity to the cities. Over half of them have become Christians, yet one enrolled in our theological seminary told me almost tearfully that even their own people are reluctant to minister to them in urban dens of exploitation and vice.

There is the two-fold religious dilemma. Taiwan has preserved more or less intact the traditional religions of Taoism, Confucianism, and Buddhism. Taiwan has also produced a fascinating hodgepodge of folk religions: animistic, superstitious, syncretistic, utilitarian. By and large the Christian churches have shunned these practices and avoided constructive theological or ethical dialogue.

But the churches have their own problems. Prior to 1949, Protestant Christianity in Taiwan had been almost exclusively Presbyterian. With the closing of the mainland to missions, the island was "invaded" not only by the Kuomintang but by 55 Protestant denominations, sects, and mission agencies.

I did see Mandarin-speaking Methodists and Episcopalians (not to mention evangelical movements, Chinese and Western) suspicious and critical of Taiwanese-speaking Presbyterians, because the latter courageously speak out for independence and democracy.

My final Sunday in Taiwan was divided into three segments: a tribal worship service conducted in Mandarin in the seminary chapel; fellowship in the home of a missionary assigned to plant the Gospel in a totally unchurched ethnic community of Hakkos, and a rendition of *The Messiah* in English in a magnificent municipal cultural center in Taiwan.

Christ was present in all three.

"And the wilderness becomes a fruitful field . . ."

Isaiah 32:15

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