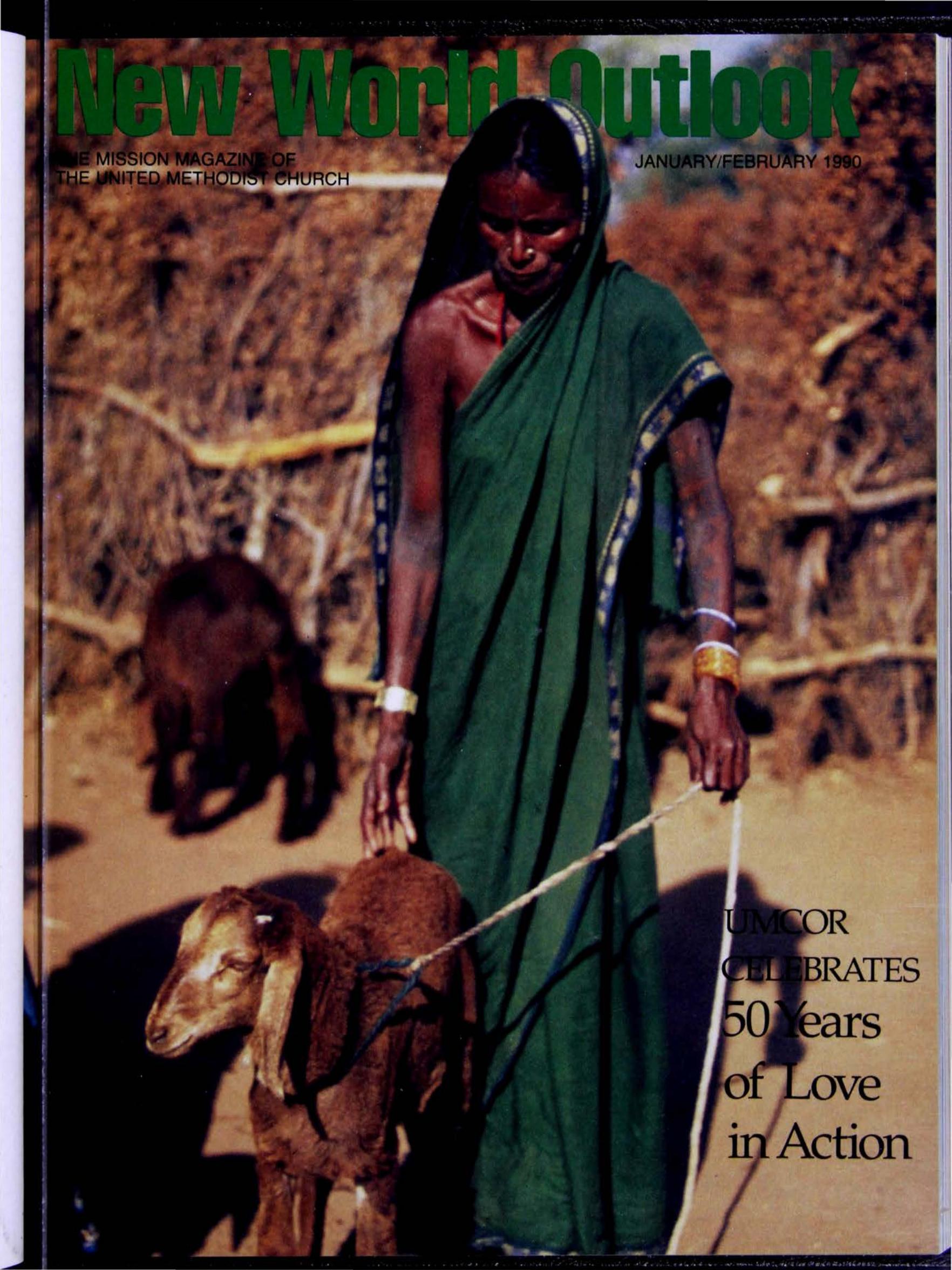


New World Outlook

THE MISSION MAGAZINE OF
THE UNITED METHODIST CHURCH

JANUARY/FEBRUARY 1990

A woman wearing a green sari with a blue and white border is walking in a dry, dusty landscape. She is leading a brown goat by a rope. In the background, another goat is visible. The woman is wearing several gold bangles on her wrists. The overall scene is arid and rural.

UMCOR
CELEBRATES
50 Years
of Love
in Action

New World Outlook

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Cover: The Council Relief and Rehabilitation of the Methodist Church in South India is funding a Ram Lamb project that distributes animals to housewives. This project receives funds from U.M.C.O.R. The photo was taken in the village of Golarhatti in South India.

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Letter From The Editors



DEAR READER

With this issue of *NEW WORLD OUTLOOK*, we begin a new decade — 1990. This is a time to look forward and anticipate, but we also look back to celebrate what has been accomplished. As we ponder our recent history, we can better understand where we are going. This issue of *New World Outlook* does both.

Several authors in this issue help us to remember and discern. James Logan and Norma J. Kehrberg connect us to the biblical roots of our mission. Dr. Logan, a United Methodist professor of theology at Wesley Seminary, links our mission mandate and our mission understanding to God's own movement in the world.

Norma Kehrberg, General Board of Global Ministries (GBGM) emergency relief staff head, writing in celebrative remembrance of the 50th anniversary of the United Methodist Committee on Relief (UMCOR), reminds us of how the incarnation of God in Christ continues in self-emptying expression of compassion, mercy and charity.

One of the major tragedies of the 80s has been captured in photographs. The people's faith remained strong, even in the midst of Hurricane Hugo.

Patricia Brown, GBGM mission evangelism executive, bears first-hand witness to a direct link between Jesus' parable of the Good Samaritan and the plight of refugees in the Philippines today.

Kwang Lim is a Methodist church in Korea with 40,000 members. Barbara Theis goes behind the scenes to glimpse the church's formula for success. Ronald Mitchell recalls his time as a missionary in Sierra Leone and makes some discoveries about urban ministry. John Coleman revisits the start of a Community Enabler Development program in Anniston, AL, in order that we may understand its present and future.

Keith Rae, a World Division executive at GBGM, focuses us on the future as he relates his experiences in mission evangelism worldwide events. The Rev. Mr. Rae writes of the differences he found between evangelically and ecumenically oriented Christians.

General Secretary of the General Board of Global Ministries, Randolph Nugent, charts a course for the future, telling of the call for unity in the church he heard at an international gathering of Christians.

We invite you to step into this new decade with us, and rediscover and celebrate by turning these pages!

The Editors



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New World Outlook

New Series Vol. L No. 3
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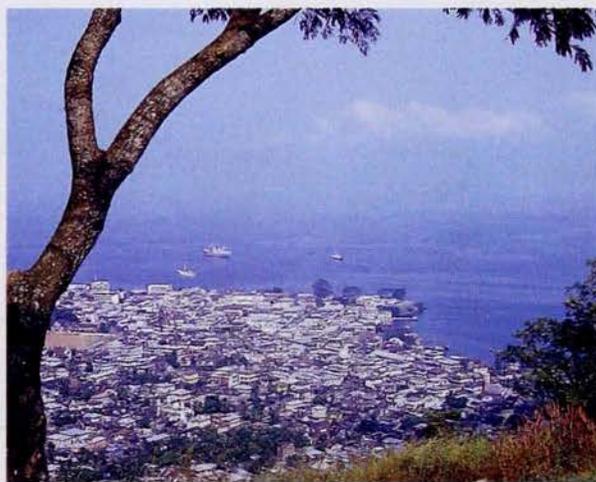
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City Wise Missionary in Sierra Leone

by Ronald G. Mitchell

People were afraid to go out into the street late at night. There had been many reports of muggings and robberies. Street gangs roamed the streets. Continued unemployment made people desperate for money. People put extra locks on their doors and verbalized the need for more police protection.

In the schools the main topics of conversation were drug abuse, teen-age pregnancy, juvenile delinquency, and mental



problems. In the community cries went out for improved housing, medical care and more, and improved city services.

Amid the tall buildings and teeming streets, the noise level was quite high: automobile horns, arguments among neighbors, and disco music playing loudly through the night. With the congested traffic jams, rushed hectic pace, stench of factory and car pollu-



Top: A view of the harbor in Freetown, Sierra Leone, shows the size of the growing city. Above: The market must meet the demands of a growing population.

tion, the throngs of nameless people who seemed to always be around, tranquility was not to be found.

New York City? Chicago? Detroit? No. It was Freetown, Sierra Leone. A city on the West Coast of Africa. I was there as a United Methodist mission worker. It was certainly not what I expected when I perceived God's call to go into mission.

Mission Migrates To Cities

I grew up in New York City—the "Big Apple." Although I was never into drugs or gangs, the street life of New York was familiar to me. It was in the late 60s—a turbulent time for people of my generation—when Jesus began making a major difference in my life. The concerns of my generation for justice, peace and better alternative lifestyles needed a foundation, a focal point. God's Kingdom was that basis for changing the world starting with me.

I became actively involved in community organization, housing advocacy, youth work, prison ministry and creative urban evangelism. But in 1975, I really couldn't understand why God was taking me away from this into overseas mission. All that I had ever heard about world missionary work seemed to involve rural areas. How effective could this "city slicker" be in some small farming village in a Third World country? As a mis-

sionary abroad I soon found that I was *still* engaged in urban mission.

The urbanization taking place in Freetown is similar to what is happening in many places around the world. In Africa, Asia and Latin America, cities are exploding in population growth. About 650 million people live in cities with populations of five million or more. In Sierra Leone, more than one out of every three people now live in urban areas.

Many people who are dedicated to a biblical Christian witness fail to think of places that desperately need Christian witness—cities like Sao Paulo, Brazil, whose population continues to expand. Already filled up with millions more than New York City's eight million, Sao Paulo is expected to reach 20 million by the year 2000.

The shock of this urbanization has been difficult for many people to absorb. We are still seeing presentations on foreign missions that highlight only villages, farms, fields and forests. Jesus Christ has commissioned us to "go throughout the world and preach the gospel to all humankind." For a long time there has been an attitude of fear, disdain and detachment toward cities. Racial prejudice and urban flight is reflected in many churches. Cities are not often considered an exciting challenge when it comes to mission.

In the United States, many ethnic minority churches have been left alone to address the issues of urban mission. The amazing thing is how so many of these churches are meeting the challenge, relying on very limited resources.

Effect of Urbanization in Developing Cities

Freetown or other cities in developing countries are duplicates of urban United States. Vibrant sights and sounds of rich, diverse African culture burst forth from the poorest areas of the city and towns. But urbanization and modernity have formed a new social reality—one which involves both traditional life and modern urban life.

Along with the movement for political independence in Africa, there is also a new appreciation for traditional culture. This means expelling the notion that the culture of the European colonialist is necessarily superior to traditional, native cultures.

A number of years ago John S. Mbiti, a leading African theologian, described how traditional African religions and cultures were changing with the rise of modern African cities. He wrote: "Most of the problems of the emerging society are concentrated on people living in the cities. There are questions of housing, slums, earning and spending money, alcoholism, (continued on page 36)

VIEWPOINT: Recovering Unity



Dr. Randolph Nugent
General Secretary
General Board of
Global Ministries

The first human-piloted flight of the lunar module paved the way for a landing on the moon by Apollo-Saturn 11 some five months later between March 3-13, 1969. Piloting the Apollo-Saturn 9 lunar module were astronauts James A. McDivitt, David R. Scott, and Russell L. Schweichart. Astronaut Schweichart later recorded his sense of awe, wonder, recognition—and yes, conversion—as he looked out upon the planet Earth from his window in space as he was nearing the moon. He wrote:

"(You see) the earth not as something big . . . (but) as a small thing out there. And the contrast between that bright blue and white Christmas tree ornament and the black sky, that infinite universe, really comes through, and the size of it, the significance of it. It is so small and frail and such a precious little spot in that universe that you can block it out with your thumb, and you realize that on that small spot, that little blue and white thing, is everything that means anything to you—all the history, and music and poetry and art and death and birth and love, all the tears, joys, games, all of it on that little spot out there that you can cover with your thumb. And you realize from that perspective that you've changed, that there's something new out there, that the relationship is no longer what it was." (*Earth's Answer*, Russell Schweichart; New

York: Harper & Row)

Very near the 20th anniversary of the Apollo-Saturn 9 flight, I took part in a very down-to-earth encounter at the end of May, 1989, in San Antonio, TX, which elicited much the same perspective as Russell Schweichart experienced in the far reaches of outer space. I was privileged to serve as co-chair of ENCUESTRO '89, described in a message released at the end of the five-day session as "An encounter—with God, with the risen Christ, with one another, with our world in its beauty and pain!"

Scheduled as a parallel mission event alongside the World Conference on Mission and Evangelism sponsored by the World Council of Churches in the same city, ENCUESTRO '89 was not limited to North American encounter; rather, it engaged and enlisted the participation of the 700 Christians from 100 nations attending the World Council of Churches conference.

The sharing of witness and experience through Bible study, common worship, seminars and speakers was a combined testimony I will never forget. Words of witness were derived from a wide range of sufferings and tests of endurance, from tears of pain and rejoicing. Words of witness were derived from modern martyrs sustained and upheld by the presence of the living Christ standing with

them throughout the lonely ordeal and uncertain fate of being a hostage in Beirut or facing guns and trigger-ready fingers in eyeball-to-eyeball confrontation with government troops in the Philippines, El Salvador, or, as described in two stirring messages from the Rev. Allan Boesak, in South Africa.

Testimony was made to faithful waiting and fervent hope throughout long years of government repression in China and the Soviet Union. During our days of encounter, we were reminded that hundreds of new churches had opened in the Soviet Union over the past year, and in China, where the Protestant Christian population has grown from an estimated 700,000 in 1959 to more than five million today, and a new church opens every 36 hours. Citing such dramatic results of faithful endurance, the ENCUESTRO message correctly bore witness: "We experienced afresh through the new life of these churches God's resurrecting power!"

"From around the world we heard stories of suffering, struggle and hope," the message continued. "Witnesses testified to the power of the Gospel to equip them for mission. Their perseverance is a source of hope and life."

The ENCUESTRO message echoed a down-to-earth perception of changed perspectives (continued on page 45)

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News and Analysis
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SECOND IMPRESSIONS FROM MONTSERRAT. The September-October issue of **New World Outlook** featured the tranquil "first impressions" of new missionary pastor Barton F. Peterson, recently assigned to serve on the **Leeward Island of Montserrat** in the Caribbean. On September 17, Hurricane Hugo swept over the island to leave a distinctly different second impression — "**complete devastation**," according to Mr. Peterson.

The hurricane ravaged the island for nine straight hours with unrelenting rain and 140-plus MPH winds, leaving 90 percent of the 12,000 inhabitants homeless and creating severe shortages of food and water. **Mr. Peterson records these second impressions: "The stench of dead animals is everywhere, as is the smell of rotting fruits, vegetables and green leaves that Hugo mercilessly stripped from every branch and stalk on the island. The 'Emerald Isle of the Caribbean' is now a mass of uprooted trees, scraps of wood that once took the form of houses, and naked rocky hills once green with dense vegetation." Only the Bethel Church, among the four churches served by Mr. Peterson, survived the hurricane in usable condition.** The Harris' Church was completely destroyed; the Judy Piece Church lost half of its roof and supporting beams; and the Long Ground Church is missing about one-fourth of its roof and most of its exterior covering.

"As the initial shock of the disaster begins to wear off," writes Mr. Peterson, "we are just beginning to realize the situation we are in. The rainy season has another month or so before subsiding, thus the discouragement seems to be overwhelming at times as we begin to rebuild our lives and [attempt to] stay dry at the same time.

"However," he continues, "in the midst of what seems to be complete discouragement, there is hope. The spirits of the Montserrations are high as virtually everyone I come across says, 'Thank God for life.' As I brought the Harris, Long Ground and Bethel societies together for a thanksgiving service on the Sunday following Hugo, the love, support and dedication was most

evident as we sang hymns, shared stories, cried, laughed and prayed together." United Methodist resources were rallied in response to the havoc the storm caused in Puerto Rico, St. Croix and South Carolina through local churches, conferences, United Methodist Committee on Relief (UMCOR), General Board of Global Ministries National Division church and community workers and volunteers in mission. Bishop Susan Morrison visited Puerto Rico and said that members of the Puerto Rico annual conference did a "remarkable job" providing disaster aid. The Rev. Eric St. Clark, president of the Methodist Church of the Caribbean and the Americas, praised UMCOR's immediate response and assistance.

A photo essay on Hurricane Hugo appears in this issue on page 18.

SHAKING OF UNITED METHODIST FOUNDATIONS. **At least six United Methodist churches** located near the epicenter of the October 17, 1989, earthquake **in northern California suffered severe damage.** The 864-member Los Gatos United Methodist Church experienced water and gas leaks and damage to the roof and social hall/gymnasium, as well as destruction of the organ console when a thousand pound slab of marble fell on it from the wooden altar above. The main wall of the 233-member Hollister United Methodist Church shifted during the quake, causing police to cordon off the church. The chimney caved through the roof of the 152-member Boulder Creek United Methodist Church. The largely Hispanic, 245-member Watsonville United Methodist Church also lost a chimney. Even though the main church building at the 61-member Freedom United Methodist Church survived the earthquake intact, an old historical building which serves as the church's social hall slipped off its foundation. Jones Memorial United Methodist Church in San Francisco also sustained major structural damage. However, with the exception of the Hollister church, worship services were conducted at all the other damaged churches on the Sunday morning following the disaster.

At Los Gatos Church, a cleaning up and piecing things back together began immediately after the October 22 worship service, with church members, many clad in jeans and ready to work, pitching in to lend a helping hand. Recovery and rebuilding in the aftermath of the earthquake will be a slow and expensive process for United Methodist churches damaged by the earthquake, since fewer than one percent of the churches in the Nevada-California Conference carry the very costly earthquake insurance coverage.

BURNING MYSTERY IN FIJI. On October 14, 1989, a **Muslim mosque and a Hare Krishna, a Sikh, and a Vishnu temple in Lautoka, Fiji, all** were severely **damaged** by mysterious fires. **Youth accused** of setting the fires were identified as **members** of a **Methodist youth fellowship**, thereby adding to the mystery. Such behavior by young Methodists is 'out of character,' according to World Methodist Council general secretary the Rev. Joseph Hale. Methodist church schools in Fiji are both multi-racial and interfaith in composition of students.

Council chair Bishop Lawi Imathiu of Kenya issued a statement nine days after the arson incident, saying, "The Methodists are a disciplined people who have respect for property and human beings. We deplore these acts . . . John Wesley said, 'The Methodists are the friends of all and the enemies of none.'" Of late in Fiji, however, the "friendly" heritage has been put to the test, with members of the Methodist community bitterly divided over the issue of working on Sunday. Said the Rev. Paul Niukula of Fiji (where about a third of the island's 750,000 residents are Methodist Church members): "Fiji is a broken nation and the Methodist Church is a broken church. We don't want division in the church, and we want faithful witness, but what can we do?"

FALL BOARD MEETING. At its annual fall meeting in New York City in October, 1989, the General Board of Global Ministries (GBGM) addressed critical national and international concerns while also working through current budgetary constrictions. **Some five percent of budgeted staff positions were not filled in 1989 in order to stay within budget goals.** Assisted by an annual \$100,000 grant (from the Harry R. Kendall Fund) through 1992, the **Health and Welfare Ministries Department**

launched an initiative to combat drug abuse through cooperative efforts with other board units, annual conferences, local churches, and youth and other community agencies. The GBGM directors approved several resolutions, including a call for an end of sanctions against employers who hire undocumented workers; support for the United Mine Workers against Pittston Corporation; active programmatic support of the United Nations International Literacy Year 1990; support of Namibian self-determination and self-governance; calling for reconciliation, reconstruction and recognition for the People's Republic of Angola; urging the U.S. Congress to recognize the right of an independent Palestinian state to exist alongside Israel and the legitimacy of the Palestinian Liberation Organization (PLO) as the chosen representative of Palestinians; and further calling for an international peace conference to resolve Middle East conflicts as well as an immediate end to Israeli occupation of the West Bank and Gaza.

MISSION MARTYR. **Mary Carla Weaver, 43, a lifelong member of St. Luke's United Methodist Church in Houston, TX,** was one of the **132 victims in the Tan-Sahsa Airlines Flight 414 crash** near Las Mesitas, **Honduras,** on October 21, 1989. In 1980, Ms. Weaver took a year's leave of absence from Pennzoil Corporation to be a mission volunteer in Costa Rica. While there, she started a dried-food manufacturing enterprise to help solve the chronic problems of hunger and poverty which plague the region. Shortly before the tragic accident, Ms. Weaver had worked with United Methodist Committee on Relief in sending more than 22,000 dried-food meals to St. Croix and Montserrat in the Caribbean to feed displaced victims of Hurricane Hugo.

MISSION CHARTER. **Milo D. Thornberry** has been chosen to pave the way and chart the course of the new **Atlanta-based GBGM Mission Resource Center** (see **New World Outlook**, July-August, 1989, pp. 144-45) as the first **director** of the missionary training facility. Dr. Thornberry has a rich background of experience as a missionary and professor in Taiwan, field services coordinator for the National Council of Churches China Program, director of World Hunger Action Together (WHEAT), and director of the Atlanta non-profit organization Alternatives. Also experienced in conducting worship and training events, he was

on the staff of the missionary orientation center at Stony Point, New York in 1970-71.

CONVICTION OF THINGS NOT SEEN — OR HEARD! During the 1989 GBGM fall meeting, Holly Elliott, past president of the United Methodist Congress of the Deaf, cited sobering statistics in highlighting the need for churches to be sensitive to the hearing and visual impairments of their members. She estimated that **among the members of The United Methodist Church, 122,400 are profoundly deaf; 561,000 are hard-of-hearing; 66,303 are legally blind; and 418,000 have visual impairments.** Ms. Elliott urged churches to do "something that says (to the hearing and visually impaired) 'I'm glad you're here,'" such as installing listening devices in pews, using large print bulletins and copies of hymns, and starting support groups.

ARCHIVES IN INDIA SEEK U.S. HELP. The World Division of the GBGM has agreed to assist the search in the United States for archival materials relevant and important to the Methodist Church in India (MCI). Since 1981, the archives of the MCI have been housed at The Methodist Center in Bombay. This year (1990), United Methodist missionary **Fred C. Wray is under special appointment to work on the MCI archives, with particular reference to locating and collecting materials** which may be in the possession of institutions or private individuals (retired missionaries or their families, etc.) in the United States. The need for immediate assistance is urgent, not only because of Fred Wray's one-year appointment, but also because more and more potential archival material becomes irretrievable with each passing year. Readers of this "Mission Memo" who can provide information, material and assistance, please contact Fred C. Wray, The Methodist Church in India, Department of Archives, Methodist Center, 21 YMCA Road, Bombay, India — 400 008.

DEATHS. **Dewey Force**, a director of the Health and Welfare Ministries Program Department from 1981-88, died in St. Paul, MN, of a heart attack on June 21. Dr. Force became ill shortly after serving as a counselor at Camp Promise for young adults with mental illness and had returned to his home in St. Paul. Colleagues at the GBGM remember Dr. Force as a feisty and

energetic worker, who was indefatigable in the pursuit of empowerment for persons with handicapping conditions . . . On September 1, 1989, **Dr. Albert C. Outler**, renowned United Methodist theologian, historian, and leader in the ecumenical movement, died in Bradenton, FL. He was 80 years old. One of the foremost Wesley scholars, Dr. Outler was professor of theology at Southern Methodist University's Perkins School of Theology for 23 years until his retirement in 1974. Dr. Outler was a delegate-observer to the Second Vatican Council and a key figure in the development of the Consultation on Church Union (COCU). He served as pastor of churches in Georgia and taught at Duke University and Yale University before going to Southern Methodist. . . . Retired (since 1972) United Methodist **Bishop John Wesley Lord** died on October 8, 1989, in Wolfeboro, New Hampshire at the age of 87. A lifelong champion of peace and civil rights, Bishop Lord unveiled the most sweeping plan for eradicating racial discrimination in an episcopal area of The United Methodist Church in 1970 as Bishop of the Washington area. The plan called for every church in the area with more than one minister to have a minority person on the clergy staff . . . **Dorothy McConnell**, former associate general secretary of the Women's Division of The United Methodist Church and co-editor of World Outlook magazine, died October 6, 1989, in Lucasville, OH, at the age of 90. Daughter of Francis J. McConnell, a bishop of the Methodist Episcopal Church, Ms. McConnell was the author of several books on mission as well as children's books. She was a well-known speaker, and was an observer at the founding of the United Nations in San Francisco and at the Second Vatican Council. She was also one of the first persons named to the Hall of Fame by the United Methodist Association of Communicators. . . . On October 1, 1989, **Frances A. Taylor**, a deaconess since 1942 with 37 years of active service, died in Carlsbad, NM, at the age of 73. Retired since 1981, she served in Arizona, Texas, California, Hawaii and Virginia . . . **Mary Helen Rosser**, a native of Georgia, who served for over 36 years as Women's Division nurse in Korea, died in Roanoke, Va. on October 24, at the age of 94. She was captured by the North Koreans on the first day of the Korean War. After three years as a prisoner, under extremely harsh conditions, she was released and eventually returned to South Korea where she established a home for orphaned boys. She retired in 1961.

EDITORIAL

Preparing Christians to Fight Drugs

by Judy Hunt

One of our beloved hymns, "Once to Every Man and Nation," has a phrase that says: "Toiling up new Calvaries ever, with the cross that turns not back; New occasions teach new duties, Time makes ancient good uncouth."

The influx of drugs into this nation is one such occasion facing Christians in every community. Drug abuse is one of today's greatest challenges to the church. Drug use calls Christians to new duties.

Abusers are in all ethnic groups, socio-economic classes, professions, and areas of the country. Responding to drug abuse not only means addressing "drugs on the streets," but also addressing socialites, athletes, actors, actresses, doctors, pilots, stock-brokers and elected officials. Our perception of who uses drugs, and what drugs a person uses, colors how we define addiction and our response to the issue.

Several years ago, a young man named David died alone in a Florida motel. David was one of nine children raised by a single mother. The family had experienced two violent shooting deaths and a drowning accident; David had an aunt who was an alcoholic. He bought and shot street drugs in Harlem. David, son of Ethel and the late Attorney General Robert Kennedy, was a mirror of two worlds. He was the product of an upper-class, Caucasian heritage and an urban community beset with systemic problems. Society didn't typically think of a youth with David's profile as an addict.

In addition to broadening perception of drug users, we must also rethink responses to the drug issue. The national response to the drug issue has been to emphasize punitive measures rather than health promotion, education, disease prevention, treatment and recovery. Drug abuse is a public health issue with global, systemic, insidious connections.

Our response to drugs must go beyond the obvious. Seldom do we view drug abuse and addiction from an economic perspective. There are economies in this country that are based on drug trade. Some states such as Virginia, Kentucky, Arkansas, Oregon, and California have cash crops of marijuana, tobacco and other drugs that spur revitalization of rural economies. Banks launder millions

of drug-trade dollars—dollars that have not been taxed so they do not go back into the nation's economy for the common good.

Fighting drugs also means fighting other social issues. Poor communities and communities of color are torn apart by drugs in overwhelmingly disproportionate numbers. Desperate need for decent affordable housing, adequate health care, and jobs with sufficient incomes to support families are some of the underlying causes for these high numbers. As a nation, we remain relatively quiet when \$150 billion goes to savings and loan institutions, and only \$200 million goes to drug treatment and recovery services.

The United Methodist Council of Bishops' special assignment to respond to the national substance abuse issues begins a cooperative effort involving education, medicine and common action by denominational agencies already at work on the problem. Health and welfare conference-related hospitals, child care facilities, and retirement and long-term care facilities have services and programs that include education, prevention, treatment, and recovery services. Community developers and local church pastors are active participants in national, state and local coalitions working to eliminate root causes of drug abuse.

As Christians we have a social and moral responsibility to carry out new duties flamed by the fight against drugs. We can become advocates for drug education and prevention programs; legislation that addresses education, prevention, treatment and recovery services and sufficient appropriations; tax dollars that support medical, educational and family support services for children and youth affected by drugs and drug-involved parents. We can write and call state and federal representatives and senators, expressing concern that enforcement and punishment include banks and persons who launder drug monies. We can become involved in state and local coalitions and ecumenical efforts that deal with drug issues. We can support school curricula that stress drug education and prevention. We can support after-school programs and work-study programs for students in order to deter involvement in drug

(continued on page 45)

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TENSIONS IN THE CHURCH

by Keith Rae

International church conferences do not often relate directly to local churches. Very often they tend to indicate the gap between international and local church structures. But two conferences held last year grappled with the same issue that causes tension in local churches—evangelism versus social action.

In May 1989, in San Antonio, TX, the Commission on World Mission and Evangelism of the World Council of Churches brought together over 500 delegates from the ecumenical community to reflect on the theme "Thy Will Be Done—Mission in Christ's Way."

In July 1989 over 3,000 persons affiliated with the Lausanne Movement gathered in Manila, the Philippines for Lausanne II, to reflect on the theme "Proclaim Christ Until He Comes—Calling the Whole Gospel to the Whole World."

The ecumenical and evangelical communities have been divided for a long time on "proclaiming" and "doing" the gospel. The first Lausanne Conference, which met in Lausanne, Switzerland in 1974, was an evangelical appeal to and critique of the World Council of Churches (WCC), which was perceived as neglecting evangelism and focusing on social action. But Lausanne II was a step towards acknowledging the place (though not primary) of social action and engagement in evangelism.

Emphasis on Wholeness
In San Antonio the focus was on

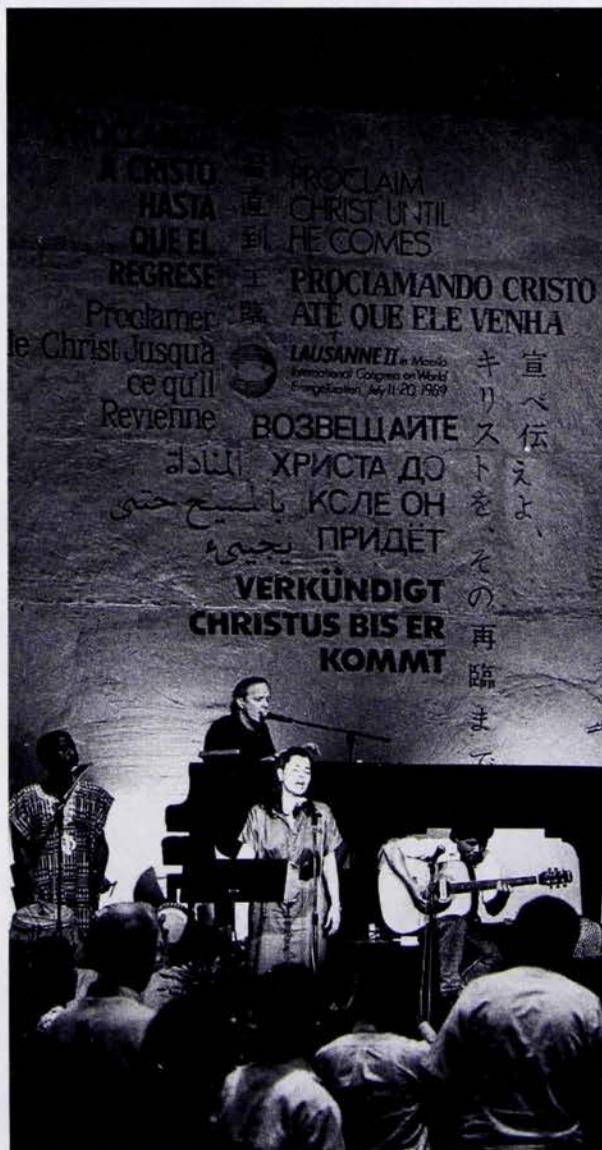
a holistic gospel. Such statements emerged as:

"Mission in Christ's Way calls us by deed and word to share the wholeness of the Gospel, the Love of God revealed in the Incarnate Word, Jesus Christ."

This theme of wholeness was also sounded in the Manila Conference: "We affirm that God is calling the Whole Church to take the Whole Gospel to the Whole World. So we determine to proclaim it faithfully, urgently and sacrificially until he comes."

The merging of evangelism and social action comes to expression in the concrete, visible reality of poverty. Mission in Christ's way, according to Tom Houston, the recently appointed International Director of the Lausanne Committee on World Evangelization, is to recognize that Jesus was a poor person who chose to become even poorer by leaving Joseph's carpenter's shop. Dr. Houston spoke biblically and progressively on Luke 4:16-20 as the biblical starting point from which to launch an attack from poverty. He challenged evangelicals, with an estimated net worth of one trillion dollars, to move away from their lifestyles of luxury, help the stranger outside the gate, and outdo their governments in turning around the debt crisis.

Ecumenicals may no longer have a monopoly on proclaiming God's preferential option for the poor. The Manila manifesto states: "We have again (continued on page 32)



Over 3,000 Christians gathered in Manila for Lausanne II under a multilingual banner to celebrate "Proclaiming Christ until He comes."

Hearing Their Cries

by Patricia Brown

When a teacher came to Jesus and asked about receiving life eternal, Jesus told him the story of a man who had been beaten and left for dead. Two men, considered righteous by all human standards, did not stop to help. But a man, labeled by many God-fearing people as evil, did stop to give the victim aid.

This scripture from Luke 10 was the lectionary reading for the Sunday in July when I became a part of the 11-person Ecumenical International Friends of the Evacuees, a group growing out of an evangelism conference in Manila, Philippines.

On July 12, 1989, the opening morning of the Lausanne II Conference for World Evangelism in Manila, Senate President Jovito Salonga lamented the present Philippine situation of war. He told how it grieved him that church pastors and workers are increasingly caught in the crossfire of the insurgents between the government military and the National People's Army (NPA). He referred to a United Church of Christ Filipino woman pastor who was killed last May 1, and the massacre of an entire congregation in Davao del Sur on June 25.

Senator Salonga spoke about the lack of information to the public. The classified ads, the death notices, and the comics, he said, are the most non-distorted items in the Philippine's 24 legally published newspa-



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Opposite page: *The Reverend Patricia Brown, executive secretary of Mission Evangelism, comforts an infant whose mother fled from the violence brought by rebel forces on the island of Negros in the Philippines.*
 Left: *Refugees share a meal from the back of a truck on the seminary grounds.*

pers. Senator Salonga appealed to us to see beyond our plush Philippine surroundings to the 64 percent of Filipino people who live below the poverty level.

At the appeal of the Philippine's Senator Salonga and United Methodist Bishop Antonio Fortich, who is an executive with the National Council of Churches of the Philippines, these 11 persons journeyed to Negros Occidental. Negros Occidental is an island region 250 miles south of Manila. We went as an international, religious community to spiritually join with hundreds of evacuees in the Philippines who were being threatened with expulsion and repeated military attacks. We also wanted to learn firsthand of their struggles.

Upon arriving at the Sacred Heart Seminary in Bacolod City, Ecumenical International Friends of the Evacuees met more than 600 evacuees from the Chicks area, victims of "Operation Thunderbolt." This military maneuver against the New People's Army (NPA) displaced over 35,000 people. We talked with the evacuees as well as with the church and community workers.

One 14-year-old boy, Joni, told how he and his family of eight were awakened by men who wore bands on their heads. After questioning his father they handcuffed him and led him away. Ten minutes later

gun shots were heard. Joni's father was found the next day with no ears, his throat slit, and vital organs hanging outside his body. I later learned from a reporter that Joni's three-year-old brother died of malaria the day after I left.

A mother and six children left her home in Hinoba-an when helicopters and bombings began. Hunger, illness and fear had taken their toll on her. In addition to her own story of fleeing from her farmland to Bacolod, many miles away, she related tales of the death and injury of her neighbors including one young woman whose one-month old child was hit by a bullet while being carried in her mother's arm. The baby died as her parents carried her by foot to the hospital for help.

The Philippine government has been unable to care for the 35,000 evacuees. We heard numerous descriptions of the overcrowded and unsanitary centers, ordeals of the homeless, and meager food relief. Rampant malnutrition and overcrowding has resulted in sickness and disease.

Since the time we were there, the government has announced a cessation of military operations in civilian areas. *The Panay News*, quoted army officer General Mariano Adalem: "There has been remarkable improvement since Operation Thunderbolt was launched. The government troopers are now occupy-

ing the former bases of the rebels." Why, then, don't these people simply go home? One report I received was that Brigadier General Raymundo Jarque, Army 301st Brigade Chief, charged that the evacuees are members of the NPA, the "communist" guerilla movement. These people had been tagged by the military as NPA participants and sympathizers, leaving them fair game for the vigilante groups.

We talked with eyewitnesses who had seen the 15 vigilantes—a group supporting the war effort of the government—enter the seminary grounds. These witnesses had heard the vigilantes' threatening radio broadcast on Sunday, July 9. The evacuees fear the wrath of these anti-communist fanatic cultists who consider the evacuees to be rebel sympathizers. They especially fear the Puti-an, who get their names from the red headbands they wear. This distinguishes them from the Green-ans (cultists who wear green headbands). All are groups euphemistically referred to by the military as the Civilian Volunteer Organizations (CVO's). They demanded the evacuees leave or be attacked. I learned from Sister Anne Bates from PAX Christi and others who had been present, how the military and police came to the seminary on Sunday the 8th threatening to
(continued on page 33)

Mission: God's Story and Ours

by James Logan

The Bible is the "book of mission." Mission is its theme because God is a God who acts. God is not passive but always moving out in freedom and love with the world (humankind) as the object of God's grace. The biblical story from beginning to end is the story of the God who acts in self-giving for the sake of a sinful, broken, and suffering world. From a biblical perspective the primary question of mission is not: "What are we to do?" but "What is God doing?" Our engagement in mission is to identify and place ourselves where God is moving in our world.

Old Testament Witnesses To God's Activity for Humankind First, let us examine the Old Testament witness. A Dutch student of mission, A. Verkuyl, delineates four Old Testament themes of mission which witness to God's activity for humankind. These are the basis for our reflection upon the Old Testament.

(1) **Creation and universality.** The Old Testament repeatedly witnesses to God as Creator of "the heavens and the earth" (Gen. 1.1f.) and the whole earth, "and the fullness thereof" belongs to God (Ps. 24.1). God is not a "regional God," but God is a universal God who both judges the earth (I Sam. 21:10) and blesses the nations (Gen. 12:1-3). In fact, the universal concern for and

rule of God is stressed in the so-called Table of Nations (Gen. 10). Particularly with the calling of Abraham and Sarah to move from Ur to Canaan, the themes of particularity of call and universality of blessing are united (Gen. 12:1-3). God calls a particular people always with God's eye upon the nations. Here we see the fundamental meaning of being a covenant people. To be God's covenant people is to be called not for special privilege but for special responsibility—to be a channel of blessing to the nations. Christians understand the church to be a called, covenant community, and the implications of God's covenant action in the Old Testament have not changed. We are called to be a channel of blessing to the nations.

(2) **God with a "mighty outstretched arm."** (*Read one of the oldest credal statements in all of the Old Testament, Deuteronomy 26:5-11.*) Wherever people are in servitude and bondage to oppressive powers, God is in the "thick" and on "their side" to bring about freedom to be the people God created them to be. Such was the case with the Israelites in Egypt (Ex. 14:10-18). The prophets never forgot the freeing action of God in the Exodus, and they harked back to that action to interpret their hope in the future. The prophets, therefore, look forward to the day when all oppression shall cease ". . . nation shall not

lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4b). It is not God's intention that people be subjected to the denial of their God-given rights of freedom and justice. To be God's mission people is to stand with the "under side," the marginalized and oppressed wherever they be and in word and action witness to the God "of the outstretched arm." We've a story to tell and live of a God who sets free God's oppressed people.

(3) **God is opposed to all that ignores or contravenes God's law or purpose for humankind.** God, therefore, opposes all injustice. "O you who turn justice to wormwood, and cast down righteousness to the earth" (Amos 5:7). Read the entire indictment of God's righteous wrath against those who trample the poor, afflict the righteous, and turn aside the needy (Amos 5). Amos does not stand alone. All the eighth century prophets are calling people to justice, righteousness, and compassion. We've a story to tell and live—a story of a God who is justice and calls us to justice, a God of compassion who calls us to compassion.

(4) **The God of forgiveness.** No book in the Old Testament tells the story of God's universal outreach of forgiveness and the universally available mercy of God more vividly than the short Book of Jonah. Jonah is not the hero of the story. God is the



hero. Jonah rebels against God's call to go to Nineveh—which really means that Jonah opposes God's universal mercy. Yet when Jonah witnesses in Nineveh the whole population repents and receives God's forgiveness.

The God whom we meet in the Old Testament is a God who is ever reaching out and acting to restore the human race. To be God's people is to witness by being the people God calls us to be and to participate with God in the restoration of the human race. In fact, mission can be summarized as being both the power of attraction (people are drawn to God's people by the witness of their being) and penetration (people reaching out in deed and word to reveal a God of love and mercy)—telling the story of what God is "up to" in our world.

New Testament Witnesses to God's Activity for Humankind

When we turn to the New Testament, the Old Testament themes are not neglected but rather are translated into a higher key and brought to their fullness in the person, ministry, death, and resurrection of Jesus Christ.

(1) **The arrival of God's new order.** When Jesus began his ministry in Galilee he announced the fullness of time and the arrival of God's new order (Mark 1:14, 15). To the indic-

ative—"The time is fulfilled, and the kingdom is at hand"—he added the compelling words, "Repent, and believe in the Gospel." In other words, the Good News is that in Jesus Christ God's new order of justice, righteousness, and mercy has been inaugurated. People are graciously invited to join in with what God is doing in Jesus Christ. The same point is made even more emphatic when Jesus reads the words of the prophet Isaiah in the Nazareth synagogue:

"... anointed to preach good news to the poor,"

"... sent to proclaim release to the captives, and

recovering of sight to the blind,"

"... set at liberty those who are oppressed,"

"... proclaim the acceptable year of the Lord."

Luke 4:16-21

The "acceptable year of the Lord" (Luke 4:19) is the "fullness of time" (Mark 1:14). The decisive matter is that through Jesus Christ persons become participants in this "new thing" or that they become citizens of God's reign and realm. God's reign present in Jesus is God's decisive missional act.

(2) **Citizenship.** Citizenship in the reign of God is by God's gracious invitation. (See such parables as the parables of "lostness," Luke 15, and the parable of the invitation, Luke 14:1-24.) Such a gracious invitation

evokes the response of repentance and belief. Belief is not a static reality of simply acknowledging or giving assent, but it actively involves one in living a radically different life—a life of the new order in sharp contrast to the old order. Read the beatitudes (Luke 6:17-22 and Matthew 5:3-11) not as prerequisites for entering God's new order but as the marks of citizenship in the new order. Hence, they are marks of mission.

(3) **The mission mandate.**

Jesus knew that the new time of God's reign could not be maintained as a private possession. For this reason he followed the beatitudes in Matthew's version with words about being "the salt of the earth" and the "light of the world" (Matthew 5:13-16). In similar manner the mission mandate as recorded in Matthew 28:16-20, Luke 24:46-47, Acts 1:6-8, and Romans 1:5 is the logical consequence of being "graced" by God in Christ and incorporated in God's new reign. One cannot follow Jesus into the new order, which Jesus is, without witnessing in deed and word to the grace of the new time. "And still there is room." These are the gracious words that call us to mission in the name and spirit of Jesus Christ. □

James Logan is a professor of Systematic Theology at Wesley Seminary, Washington, DC.

Kwang Lim: Church of 40,000



On any Sunday in Seoul, South Korea, one can see thousands of people streaming in and out of Kwang Lim Methodist Church, world Methodism's largest church. The name *Kwang Lim* means *burning bush*, and just as Moses met God at the burning bush on Mt. Horeb and went out from that place to do God's will, so people of Seoul and from around the world come to Kwang Lim expecting to meet God and then go out to witness and serve.

Kwang Lim members may choose from four Sunday worship services. The morning service at seven o'clock accommodates those who have to work on Sunday or those who want to leave the city for a day's outing. The nine and 11 o'clock morning services attract great

crowds. These services have a 30-piece orchestra; and the 11 o'clock service provides simultaneous translation into Japanese and English. The 2 p.m. service is often the choice of young adults or others who work late Saturday evenings in the restaurants and entertainment areas.

An expectant hush comes over the sanctuary as Sundo Kim, senior pastor, comes to the pulpit to preach. Dr. Kim delivers a Bible-based message that speaks to the everyday life experiences and needs of the members of his congregation. In preparation for his preaching on Sunday, Dr. Kim stays at the church all night Saturday praying and fasting.

A special moment comes near the end of the service when Dr.

Kim calls by name and invites to the chancel the many who have registered their intentions to affiliate with the church. Some are transfer members, but the great majority are new believers who have come into the church through an active evangelistic outreach. Even though the church membership is now about 40,000, Dr. Kim believes strongly in the importance of personalizing this moment of decision for each individual. He welcomes them one by one, gives each a small gift, prays for them, and introduces them to the congregation. Each new believer then goes through a period of preparation before being baptized and coming into full membership.

New members are immediately placed in one of the more

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than 3,000 neighborhood Wesley class meeting groups. These groups meet weekly in homes for Bible study and sharing. Actually much of the church's evangelistic outreach begins with invitations to unchurched neighbors to come to class meeting. Whenever a class meeting exceeds ten family groups, it is divided, making it possible for all members, even in such a large church, to be part of a small, caring community.

The class meetings are grouped into districts, each having several women parish workers who know their members individually and who do visitation and counseling. An associate minister works full-time in each district providing pastoral care and officiating at funerals and weddings and var-



Opposite page:
Thousands of worshippers participate in exciting worship services each Sunday in Kwang Lim Methodist Church in downtown Seoul, Korea. Left: Dr. Sundo Kim welcomes new believers into the church membership of 40,000.

ious other memorial and dedication ceremonies that are a part of the Korean Christian tradition.

At staff meetings every Tuesday morning Dr. Kim receives reports from each district. These allow him to stay in touch with the grass roots of the congregation. His door is open to those who seek prayer and counseling for special situations, and Dr. Kim and his wife and partner in ministry, Kwan Soon Park, often do home or hospital visitations. Dr. Kim believes it is necessary to know his members and be involved in their joys and trials, if he is truly to pastor them.

In addition to the Sunday services, Kwang Lim provides many other opportunities for its members. There is a Sunday evening service led by associate ministers; a Wednesday evening service at which Dr. Kim teaches on prayer; and a praise and prayer and healing service that lasts from nine o'clock Friday evening until midnight, with many staying at the church and praying throughout the night. Each weekday morning begins with dawn prayer meeting at the church.

Christian education also receives high priority. Children attend one of three Sunday church school sessions. There are special activities for middle school, high school and college students on Saturdays. Adult

members are encouraged to join the Trinity Bible Studies, which is taught by Dr. Kim every week on Tuesday. Each course lasts ten weeks and requires much outside study as well as faithful attendance of sessions. Graduates are justifiably proud of the certificates they receive at the completion of each course. The current course has 3,500 students enrolled.

Ministry Beyond Membership

Members tithe and there are no campaigns for funds in this church where people believe it a privilege to give to the Lord. Even though its own needs are great, over 40 percent of the church budget goes to help others beyond the Kwang Lim family. For example, within Korea, Kwang Lim contributes to 100 churches that are not yet self-supporting and provides a full-time chaplain for the national police college. The church gives over 100 scholarships to needy middle school, high school and college students each year. It also contributes monthly toward the living expenses of 500 needy young people living with relatives after the loss of parents. Kwang Lim Welfare Town, now under construction north of Seoul, will provide facilities for those with special needs, such as the elderly and disabled.

Kwang Lim reaches out in overseas ministry also through
(continued on page 42)

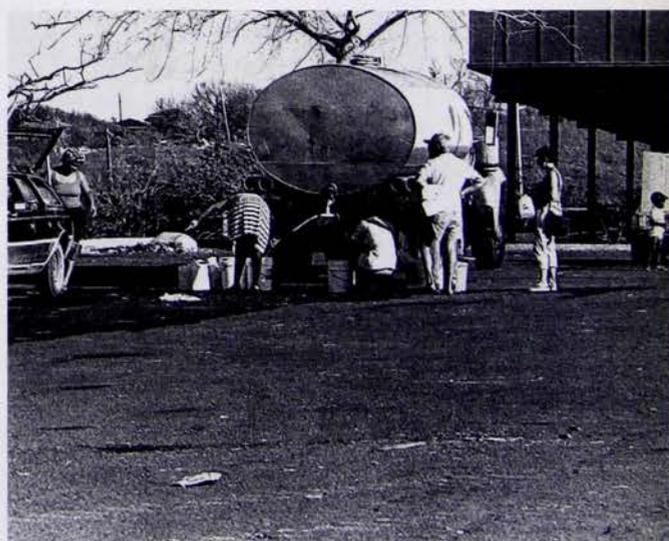
A PHOTO ESSAY:

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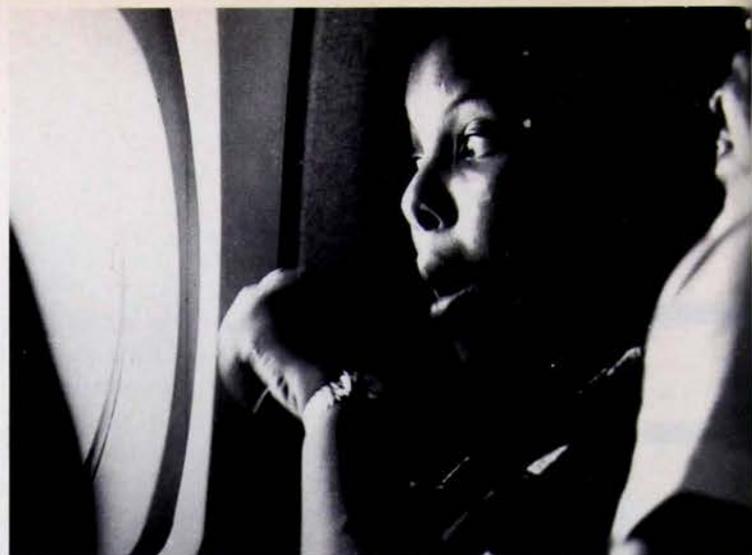
In September, the worst hurricane of this century struck the Leeward Islands in the Caribbean, then traveled up the southeastern coast of the United States devastating Charleston and communities in South Carolina. John Goodwin, staff photographer for the General Board of Global Ministries (GBGM), traveled with United Methodist Committee on Relief (UMCOR) relief workers to the islands and recorded the destruction left in the wake of the storm. Church and community worker, Donna Kay Campbell, called from her assignment in Missouri to aid initial relief efforts in South Carolina, recorded the damage there.



Amidst almost total devastation, Margaret Fergus stands symbolically resolute in the ruins of her home on Montserrat, British West Indies. Ninety-five percent of the homes on the island were destroyed or severely damaged by winds up to 150 mph and gust, yet the people gathered.

Landing on Montserrat at dusk, the flight crew hurried to unload UMCOR relief supplies in order to take off before the storm damaged airport closed for the night (*top*). Twelve days after the hurricane, portable water still had to be trucked to central locations to (*bottom*).

On board a commercial flight from Antigua to St. Croix, an unidentified woman reacts to her first sight of the hurricane damaged island (*right*).



Rev. Moreland Williams, Sr., pastor and superintendent of the Methodist Church on Montserrat (*below*) stands in the ravaged sanctuary of Judy Piece Methodist Church. Hugo tore the roof from the church and whipped the contents into confusion.

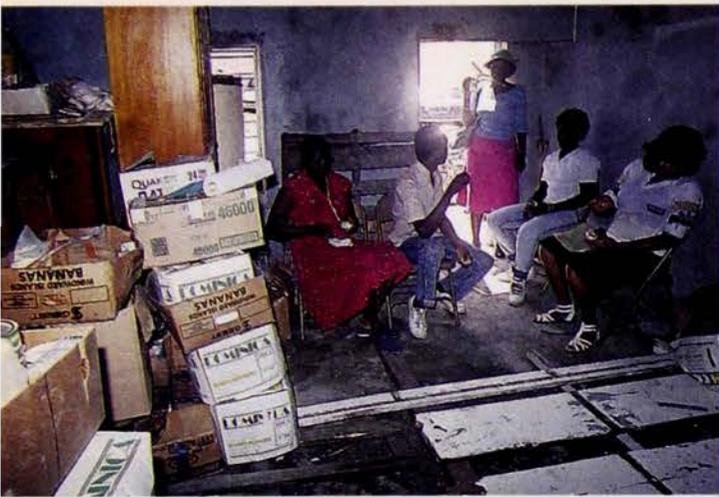




Mangled pieces of a light plane littered the edges of the general aviation field in San Juan, Puerto Rico, providing gruesome witness to the incredible force of the storm.

Cavalla Hill Methodist Church on Montserrat, like many of the churches and schools on other islands became a refuge from the storm, and, after the winds died down, a shelter for the newly homeless.





Local societies (congregations) were organized for neighborhood emergency food distribution by GBGM missionary Barton Peterson (from Indiana). Trinity Methodist Church in Plymouth became a central distribution point on Montserrat.



Sandra Swans, (left) National Division staff member, flew to St. Croix to help coordinate initial relief and reconstruction efforts at the community center. Working with her were Marva O'Neale, acting executive director of the center, and Jose Olivas, a community developer from Kansas.

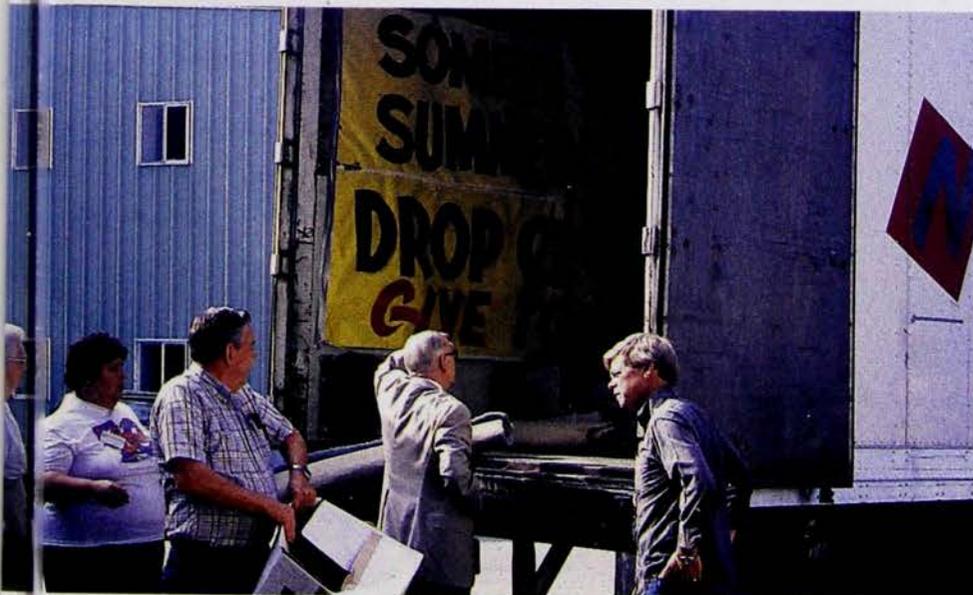


The St. Croix Community Church gathered for worship on Sunday, October 1, despite the fact that most of the stained glass windows had been destroyed. Pastor, Mark Young, leading the service, survived the storm in the nearby parsonage.

Several lives on St. Croix were lost when the roof of a local high school gymnasium collapsed on those seeking refuge within.



Hugo's fury was not dissipated with the destruction in the Caribbean Islands. The storm headed up the U.S. coast with great intensity in South Carolina. Here again, churches and church resources were quickly put to use. Bethany UMC in Summerville, South Carolina, became a food distribution center for Dorchester County.



After the storm abated, some returned to their homes to find total devastation. This was a home in the Summerville area. Twenty-seven disaster response trained church and community workers were pressed into service in the aftermath of the hurricane—23 of them in South Carolina, four in the Caribbean. Donna Kay Campbell (second from left), National Division church and community worker, was assigned to South Carolina. Here she works with volunteers, including the mayor of Summerville, to unload a truck of food supplies. □

UMCOR CELEBRATE
50 Years of Love in A.O.



by Norma J. Kehrberg

(Editor's Note: The following excerpts from Love in Action, published by Abingdon Press, glimpses how the lives of people have been touched by the ministry of the United Methodist Committee on Relief. You can read more about these people by ordering your own copy of Love in Action available through the Service Center, General Board of Global Ministries (#1284) or at Cokesbury bookstores.

For the third time, the season of "long rains" had failed in Ethiopia. In late August the farmers, who had planned for one season of no rain, now knew that their last hope, the long rains, would not come. With heavy hearts, the men left their homes, their families, and their communities to seek work in Addis Ababa, the capital. They hoped that they would find work and be able to send food and money to their families. But for the majority of farmers in Showa Province, that was not to be.

A woman from Showa Province told her story at the feeding center. She had just watched her third child die. She said, "I was considered fortunate because I had a good husband. We worked hard and we even had enough time to celebrate some of the festivals. Then the first season of drought came. But we knew that droughts would come. They had for centuries, and our grandparents and their grandparents coped with the dry seasons by saving extra teff [Ethiopia grain] for the lean years. We also saved the seeds for the lean years' crops.

"However, in the second year of no long rains, we knew it would be difficult. My mother-in-law and my two sisters-in-law closed their tukles [homes] and came to live with us. Then

came the third season of no rain. My husband left to find work in Addis Ababa. Even though we knew how bad it was for everyone, we still had hope. But when I got up one morning and saw that my mother-in-law and sisters-in-law had left quietly in the night, I realized how desperate things were. They left because they did not want to be a burden to me any longer.

"After a few weeks, my first child died at home because there was not enough food. I gathered the few possessions I could carry and started walking along the road, joining others in hope of finding food for my children. My second child died on the way. I had to go on. There was no hope in stopping. Finally I arrived here at this feeding center. But it was too late. My third child died the night I arrived."

Sitting around the tent with the others, someone asked her, "How can you go on living? You have lost your home, your family, and your children. What hope do you have to go on living?"

The woman's eyes shone as she said, "I am pregnant. I am going to give birth to life. Giving birth to a new life is my hope." Food, shelter, and care at the Ethiopian feeding center kept this woman from Showa Province alive. She lived in the hope that she could some day begin her life again.

Examples of giving birth to new life can be found throughout the history of the United Methodist Committee on Relief (UMCOR). For 50 years, the committee has been involved in the lives of people around the world, following the One who has called us to abundant life. Those who believe do not accept things the way they are, but feel called to make a difference in the lives of people. Each of us, if we believe, can be

present, witnessing to the promise of Christ: "I came that they may have life, and have it abundantly," (John 10:10b) to be realized in the lives of others.

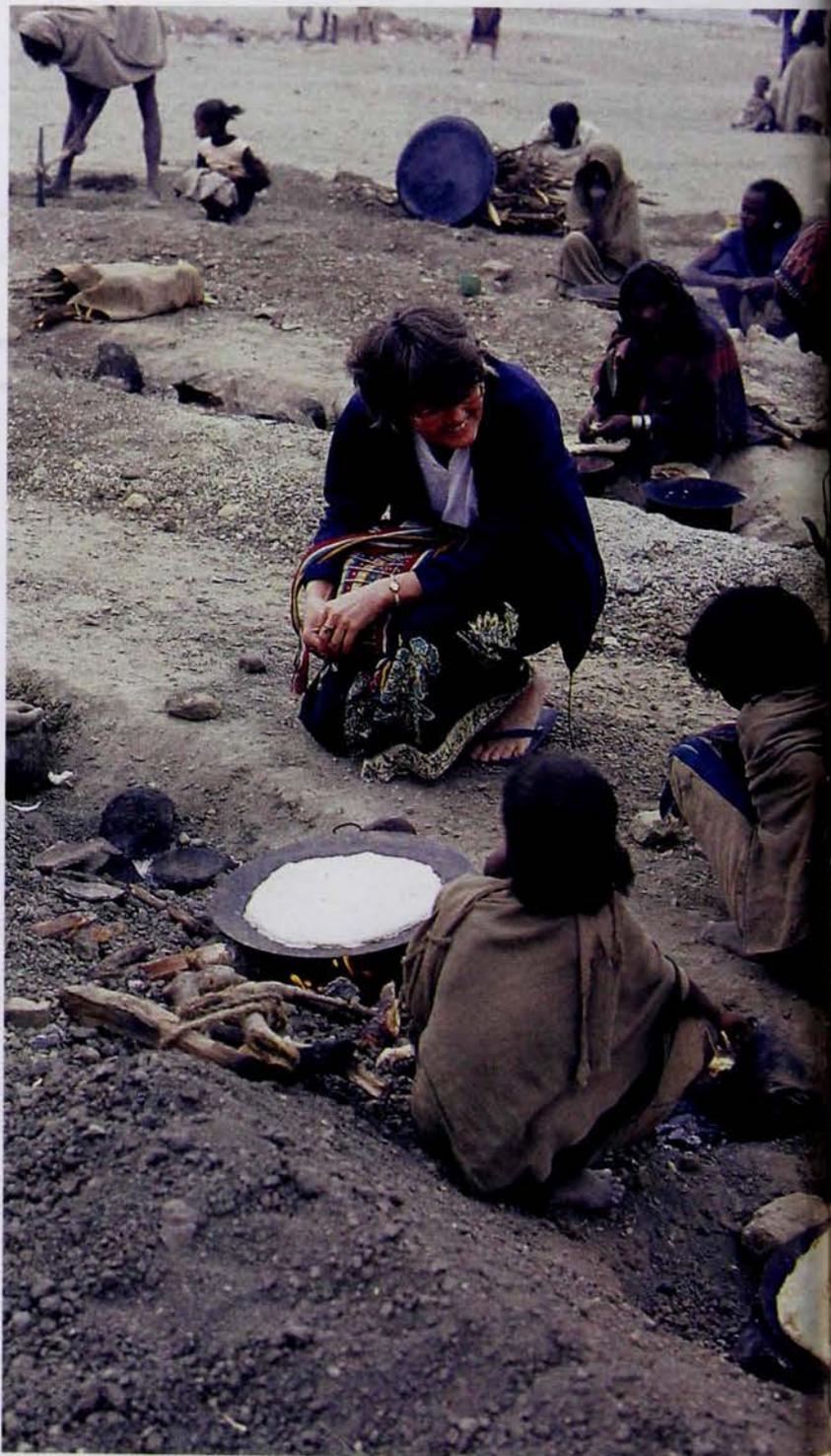
After serving as a missionary with the General Board of Global Ministries from 1968-78 and working in a health insurance company, I joined UMCOR in 1984. Since then I have been reading the Gospel with rewarded eyes. Throughout the Synoptic Gospels, Jesus shows his overwhelming concern for people. Jesus is involved in the lives of people He meets. For some, Jesus heals because of

their belief. Others come to believe through Jesus' interaction in their lives. From the beginning of Mark, Jesus heals—heals a man with evil spirits (Mark 1:21-28), cures fevers (Mark 1:29-32), and cures skin disease (Mark 1:40-45). Unrelentingly, Mark tells of Jesus' active intervention in the lives of others.

In Matthew and Luke, we see Jesus calling disciples, instructing, and sending them out in His name to be in ministry. "Go . . . and make disciples!" (Matt. 28:16-20); "You are witnesses!" (Luke 24:48); "Feed my lambs,

tend my sheep" (John 21:15-20). Jesus did not spend a lot of time analyzing the needs of individuals and the society in which he was living. He acted. Jesus saw people who were hurt, in agony, rejected, alone, and alienated. He acted.

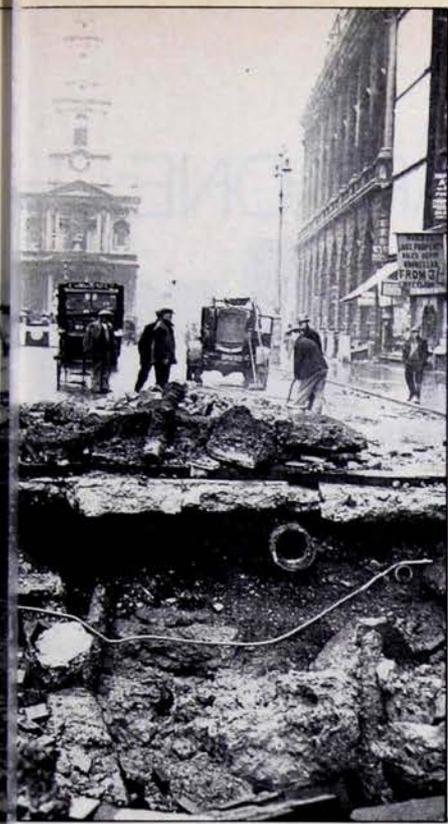
Again and again, the Gospels record examples of Christ demonstrating love and compassion, a compassion that is not self-seeking, but one that is giving, and in giving sacrifices a part of one's self. Showing compassion requires action. It is action that is often costly and sometimes means taking risks,



For 50 years, UMCOR has worked to provide love in action to persons around the world in a variety of cultures and with a myriad of needs. In water and agricultural projects UMCOR has provided both relief and work with the people to develop the means for recovery. Norma Kehrberg, associate general secretary of UMCOR (right), joins with the villagers for conversation.

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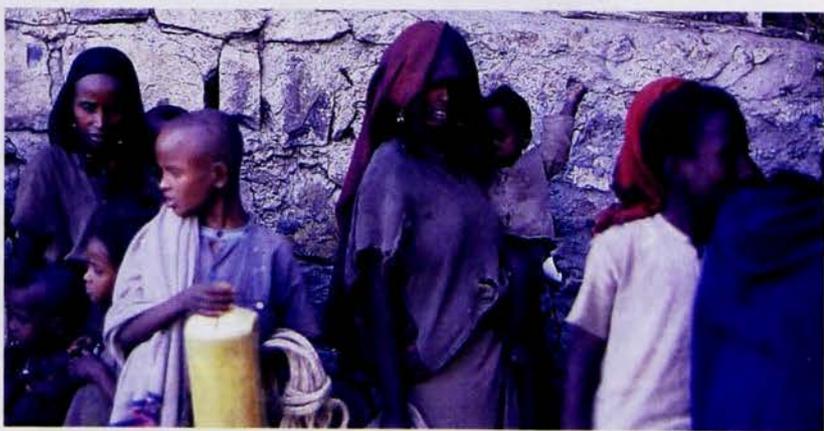
but also demands a part of one's self. Showing compassion comes not from what we have but from the persons we are and the one to whom we belong.

The Gospel of Mark records the story of the widow who gave all she had to the treasury of the church (Mark 21:41-44). In Burundi, a land-locked nation in central Africa, a woman at Sunday morning worship gave all that she had for the church offering. As the choirs sang in an antiphonal style across the front of the unlit church, the parishioners sitting on the floor of this village church came forward to put their offerings in the collection

plate on the altar.

A woman surrounded by three small children was seated in the front of the church. She carefully untied the knot on the edge of her wrap where she kept her coins. She touched the coins in her hand and looked at her children, one by one, and paused. Slowly she stood up, walked to the front of the church, and placed all that she had on the altar.

Showing compassion by giving and acting is a self-emptying act. It is an act that compels us to be involved personally and sacrificially in the lives of others. It is an act in which there
(continued on page 34)



In scores of cities and communities, UMCOR has been at work for half a century. Former Associate General Secretary Harry Haines (third from left in center left picture) met with others in Haiti. Wherever UMCOR works, people are involved in alleviating the root causes of hunger and disaster.

by John Coleman

CHURCH AND COMMUNITY ARE ONE:

Mission in Anniston

It is a busy morning at the Community Enabler Development (CED) program offices upstairs in Haven United Methodist Church, Anniston, AL. A visitor from one of the churches in Interfaith Ministries arrives bearing bags of donated food. Nearby racks of donated clothing are tidied in preparation for the day's "shoppers."

Potential recipients—Black

and White—of these and other offerings are in the next room filling out applications and discussing their needs with attentive staff. More applicants, referred by various social service agencies, arrive and queue quietly in the hallway—it is late in the month, so welfare allotments and food stamps are dwindling.

In another room, one volun-

teer calls several homebound elderly persons, finds out how they are and what they need. Another prepares materials for the afterschool tutoring classes, where more than a dozen children come regularly for help with their homework. Meanwhile, in her office across the hall, Maudine Holloway, director of the CED program and Haven's long-time community de-



Maudine Holloway, long-time community developer and director of Haven's CED program, works with community members to better the lives of all citizens of the town. Left: Ms. Holloway works in the clothes closet of the program to meet immediate needs.

veloper, is county co discussing al to estab vention a project us to reach o tential c streets.

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Anniston, Alabama

veloper, is on the phone with a county commissioner. They are discussing her funding proposal to establish a drug abuse prevention and AIDS education project using recovering addicts to reach other addicts and potential drug-users on the streets.

When the friendly conversation ends she closes the door partially and sits down to devote her full, compassionate attention to the young woman who has been waiting patiently to relieve her burden. Whether it involves unemployment, eviction from housing, family conflicts, lack of funds for utility payments or medical care, or any of a myriad of other problems, Ms. Holloway has probably heard it before, and she'll probably know where to find help.

She has been finding and offering help as a community developer for the past 20 years, trying to ensure that Haven Church lives up to its name. With sparse funds, she and her small staff try to ease the pain of poverty in this community by providing food, clothing, shelter, job opportunities and information, counseling, and other necessities to thousands of residents each year. Her and her staff's mission does not end there, however; it extends to politics and advocacy on such issues as welfare reform; personal development and leadership training for young people; a support group for older wom-

en; and emerging efforts to combat escalating drug abuse, teen pregnancy and AIDS in the African-American community.

"We see so many problems and so much despair here everyday," laments Ms. Holloway. "There's so much need that we can barely make a dent in it; but we have to be here to try. We have to let this cruel, hungry world and its forgotten people see Jesus through us."

Early Beginnings in Community Development

During a recent celebration of its two decades of ministry among the forgotten people, Haven's CED program was linked to Jesus' earthly description of the kingdom of God:

"It is like a grain of mustard seed, which when sown upon the ground, is the smallest of all the seeds upon the earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade" (Mark 4:31-32, RSV).

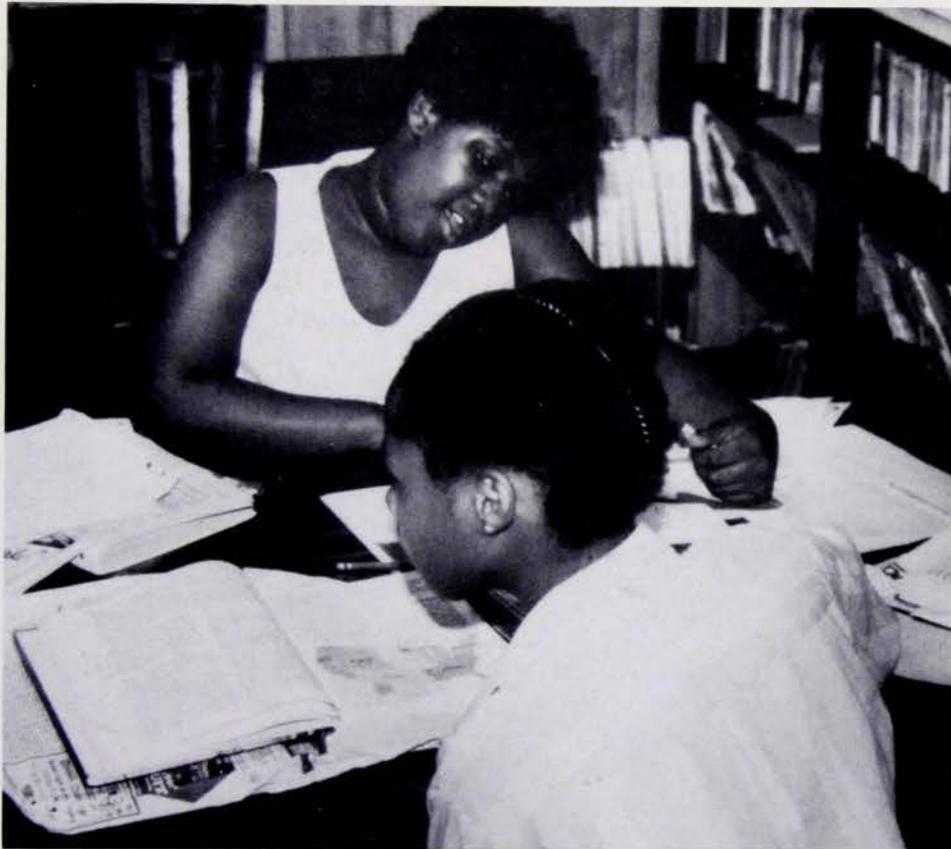
The seed of this life-saving, life-changing ministry was planted in 1969, when the National Division of the General Board of Global Ministries chose Haven as one of the first sites for a unique experiment in local church-based community organizing for social change. Anniston, a small industrial community midway between Birmingham and Atlanta, was

struggling with the closing of its obsolete iron pipe factories, rising unemployment and, worst of all, racial tensions still smoldering from incendiary riots and the burning of a civil rights Freedom Riders' bus some years earlier. Meanwhile some of Alabama's reluctant United Methodist leaders were forestalling the desegregation and merger of their predominantly White and Black annual conferences.

Amid these problems, Haven sought help in establishing a crucial outreach ministry. The church received \$5,000 from the Bishops' Funds for Reconciliation through the National Division, and hired a young newcomer and volunteer worker in the Anniston area to be its community developer. Maudine Holloway's assignment was to survey the needs of the African-American community, which comprised almost 20 percent of Anniston's population, and to involve the church in a grass roots ministry enabling poor and oppressed citizens to improve their quality of life.

After intensive training in community organizing, Ms. Holloway began knocking on doors, talking with residents, attending local meetings, and strengthening Haven's relationship with its neighbors. Her initial organizing efforts included helping residents to push for the addition of street lights and the closing of a dangerous open sewer line in their neighbor-

Providing help for children in school is a part of the witness the CED and Ms. Holloway make in the community.



hood. She also aided in the election of Anniston's first African-American city councilman and helped residents of a nearby rural community obtain state funds to extend water service to their homes.

Meanwhile, Ms. Holloway became more involved in the civil rights movement, participating in marches, mass meetings, and boycotts and negotiations with civic and business leaders to demand more job opportunities for African-American citizens. She joined the Committee of Unified Leadership (COUL), an interracial group of community leaders seeking solutions to the city's racial problems.

One of those men, Annis-

ton's wealthiest magnate, later became a close friend and avid supporter of her program. Another, a United Methodist layman, who, she recalled, "didn't care much for Black people's concerns and didn't want them telling him how to run his business," eventually saw the light and currently serves on her board of directors.

Working closely with COUL; Interfaith Ministries; the board of education; city, county and state officials; utility companies; the United Way; the Chamber of Commerce; and numerous other "powers that be" is an important means of "getting things done," and of ensuring that African-American citizens' concerns are ad-

dressed, according to Ms. Holloway. Far from the halls of power, however, she still knocks on doors in Haven's community to find out what the needs and issues are. And like the mustard seed, her special ministry has grown remarkably.

CED's Ministries Today

The initial \$5,000 allotment in 1969 helped pay for phone service, supplies, a modest salary and food and clothing to help 900 applicants. Today the program still receives \$5,000 from the National Division's Community Developers Office, thanks to the Human Relations Day Offering and funds from the General Board of Global Ministries Ethnic Minority Local Church Office and the Women's Division. Additional support for particular programs from government and private agencies, and scattered contributions from the annual conference, other churches and individuals enabled the CED staff to continue their Christian witness and ministry to more than 44,000 clients in a variety of ways in 1988.

Because of government cutbacks in direct services and funding, the burdens brought to Haven's doors are increasing while resources dwindle. "We beat the bushes a lot trying to meet needs that just aren't being met," said Ms. Holloway.

Many of those needs are being addressed at the Women's

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The Women's Center, established by CED two years ago, provides a variety of useful training opportunities for women, including opportunities to make crafts that are sold to support the program.



Community Center, which the CED program established a year-and-a-half ago in nearby Hobson City to benefit the underserved African-American population there. The bright, yellow, two-story converted house features a spacious yard; a comfortable living room complete with fireplace; neat, paneled offices and classrooms; and a kitchen in which enthusiastic children and some adults are taught to prepare nutritious, economical meals. The cozy appearance of the house is appropriately jarred by the imposing yellow sign in the front yard, proclaiming in bold, black letters the center's mission: "We are here to educate about pre-teen and teen pregnancy, older

women, teen suicide, substance abuse, domestic sexual violence, runaway and homeless youth."

Inside, new mothers and mothers-to-be attend the MOMS support group to learn parenting skills and infant health care. The 17 members of the Caring and Sharing Widows Support Group hold occasional Bible study, plan excursions and activities, make vivid crafts to sell, share wisdom and encouragement with one another, and receive helpful information about property concerns, Social Security, protection against scams and other crimes, AIDS, substance abuse and other topics.

The plight of women of all

ages is a grave concern to Ms. Holloway. "A lot of women 55 and older are alone and a growing number are homeless," she says. "Their husbands have either died or abandoned them, and they're unhirable for most jobs. Many of them—and young women, too—have low self-esteem, and they abuse drugs and alcohol as a crutch for their lack of companionship."

Because substance abuse and AIDS have become so prevalent among African-American women and children, information about both is aired constantly in all classes and support groups at the center. Information includes "Learning About Yourself" character development (continued on page 40)



Dr. Allan Boesak movingly addressed the San Antonio Encuentro participants. Below: Those attending Lausanne II in Manila were inspired to motions of praise as they worshipped. Prayer and personal commitment were part of both events.

Tensions

(continued on page 11)

been confronted with Luke's emphasis that the Gospel is Good News to the poor and have asked ourselves what this means to the majority of the world's population who are destitute, suffering or oppressed. . . . We also repent where we have been indifferent to the plight of the poor, and where we have shown preference for the rich, and we determine to follow Jesus in preaching good news to all people by both word and deed."

Evangelicals will have to go a little further by acknowledging the poor not as mere objects of evangelization but as having the spiritual gifts and graces which are renewing churches and communities in many Third World countries. This movement towards middle ground on the issue of evangelism and social action should provide a continuing basis for discussions in local churches where there is confusion and tension. It should help those of us whose theological roots are in the Wesleyan tradition to reaffirm what the Wesleys held to be very basic Christianity—proclamation by word and deed. It should minimize the polarization within our United Methodist community, which has the potential for dividing the church.

Even as some ecumenical and some evangelical members move towards consensus on the



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Hearing Their Cries

(continued from page 13)

arrest the evacuees and force them out.

The evacuees fear the police and the military as well as the Citizen's Armed Force Geographical Unit (CAFGU), a paramilitary group also supported by the government. But their deepest fear is of the vigilante groups, whose terror they have witnessed in the past.

In our efforts to measure the Bacolod evacuees' account against others, we traveled to Magka, Balicotog, Canningay, Canlamay, and Magballo. We heard similar accounts from these people.

In the town of Magballo, a former NPA base, we talked with Captain Bataican and then with Major Buyco, Battalion Commander of the 61st Infantry Battalion. The major and his battalion were occupying the health clinic building, which the villagers had invited him to use. The clinic was moved to less adequate accommodations. Major Buyco explained to us that there was no reason for the evacuees not to return to their homes. He assured us that neither the military CAFGU's nor the vigilantes have ever done any acts against the townspeople here or elsewhere. There had been no human rights violations, he assured us. This

puzzled me because I had been reading since arrival about new disciplinary measures instituted in the military due to its past record of human rights problems.

I recounted to him a story told to me by an evacuee that demonstrated the opposite. Then he told me, "They are all liars. It is all propaganda of the communist rebels. There are NPA members among them. Didn't we know that these liars had been accompanied out of their towns by NPA members? The NPA are all hoodlums out only to rob the people for the NPA's own greed." He ended on the note that he hoped "I would be objective" when reporting my findings. I wanted to say the same to him.

Signs of Hope and Despair

In the Decongogon, while visiting the Sugar Milling Company, Inc. (a rare cooperative effort set up by small farmers) we met the area CAFGU's and vigilantes. They had taken over the Sugar Mill guest house where they had been invited to occupy the facilities. We approached some CAFGU members, who were armed with guns, asking if we could talk with them. They told us we should speak with their leader. We left speaking with no one. *(continued on page 41)*

(continued from page 27)

is no holding back; an act of giving that often requires all of our being. It often also means giving up that which we hold as important or significant—our wealth, our power, our position, our place, even our reputation—in love for others. It is a self-emptying that Christ demonstrated through His death on the cross.

The story of the United Methodist Committee on Relief is a story of compassion. It is the story of men and women who were and are compelled to feel the agony of the human situa-

Called into being to serve as a "voice of conscience," UMCOR became what it is today as a result of the personal involvement of hundreds of thousands of United Methodist men and women called by Christ to show compassion, emptying themselves in love for others, and thousands of men and women around the world who are committing their lives to the development of their communities.

In the past 50 years, UMCOR has been involved with the "least of these." It has attempted to direct the gifts of the church to those who are the

hospital dying of AIDS. She had no money, was cut off and alone. The toddler asked, "Am I going to die too, Mommy?" A few weeks later, UMCOR assisted in the burial of the baby and provided temporary food and housing for the mother.

An old man in Guinea had lived a long life. For the last 20 years, his land had not been productive even though various methods were tried to help. He had little food to feed his family and he was worried. He knew he would die soon. Christians and Muslims working together found the means to



tion and wrestle with ways to do something about it. It is the story of men and women working to alleviate the suffering of individuals and their communities through compassionate action.

In 1940, in the midst of the desperate needs of World War II, Herbert Welch, a retired bishop, was compelled to initiate the action at the General Conference of The Methodist Church that gave birth to what is now called the United Methodist Committee on Relief.

poorest of the poor; to those who are not in the corridors of power where decisions are made, but are cut off and forgotten. These are the people who Jesus met, the ones He called, the ones He forgave, and the ones He sent to be witnesses in service to others. These are the people to whom UMCOR seeks to minister. These are the people who we meet every day.

A refugee mother with AIDS came to the UMCOR office in early 1989, accompanied by a toddler. She also had a baby in a

make the land produce again. His fields were filled with banana plants. He said, "Now I can die in peace. My children and grandchildren will have something to eat."

The three-year-old girl had come to a mother-child clinic in the Sudan with swollen arms and abdomen. At the clinic, oblivious of the visitors, she was eating. She had received a gift of life. It was food. One after another she took handfuls of the cereal and water and continued to eat with great determina-

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tion and intensity. For her the gift of life was made available through the caring of others.

This year the peasant farmer had a good crop on his small plot of land but so did everyone else. He knew that if he sold his rice, he would not get a good price because the market was flooded. But he knew of a grain-bank program of the churches. He took his harvest to the CA-SA grain-bank in India and paid a small monthly storage fee. He received a down payment on his harvest so he could pay his bills. Later, he would sell all the grain when the price increased



UMCOR is the story of alleviating suffering. Serving Christ is serving others.

and he would be able to help his family.

UMCOR was founded on a biblical concern for others. It has been a call for men and women of our church to be faithful to serving Christ. Central to the task of serving Christ is serving others. □

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

WAYS TO CELEBRATE

The United Methodist Committee on Relief (UMCOR) is celebrating its 50th anniversary this year. In many unique ways, local churches are planning to celebrate, recall, educate and further challenge United Methodists to be involved in the lives of others. You can join this celebration by assisting your local church in achieving two goals:

1. Learning about and participating in *One Great Hour of Sharing* on March 25, 1990.
2. Accepting the "1-2-3 Hunger Challenge"

- Giving *one* penny each day to the World Hunger/Poverty Advance Special (#982930-4)
- Having *two* members of your local church join Bread for the World, IMPACT, or a local advocacy group.
- Selecting, studying and supporting *three* hunger Advance Specials.

Annual conferences are planning special events. West Michigan Conference has invited the Rev. Samuel Habib, director of the Coptic Evangelical Organization for Social Services in Egypt, to be a part of their celebration. The California-Pacific Conference has invited Dr. J. Harry Haines, former executive director of UMCOR, as their featured speaker. Southern New Jersey Conference plans to use UMCOR's 50th Anniversary Worship Service with Dr. Randolph Nugent as the conference preacher. The New York Annual Conference has invited the Rev. Alain Rocourt from Haiti to be a keynote speaker for their UMCOR 50th Anniversary celebration.

The purpose of each of these events is to enable United Methodists to recognize and celebrate the past and commit themselves to the future ministries of UMCOR.

As plans for the UMCOR 50th Anniversary were being made, I received a special assignment.

As part of the anniversary celebration, my task was to write a small book about the work of UMCOR entitled *Love in Action**. It was a challenging assignment but also an inspiring one. Besides having an opportunity to review the official records, I was privileged to meet and discover the depth of commitment of the early leadership of United Methodist Committee on Relief. There is no way to capture the richness of 50 years in a short book, but *Love in Action* may inspire members of our churches to continue supporting this mission effort of the General Board of Global Ministries.

The most fascinating part of the research was to read the travel diaries of Gaither Warfield, first long-time executive of UMCOR. Dr. Warfield's travel logs demonstrate the hope that the early ministry of UMCOR inspired. His day to day account of traveling throughout Europe in the mid-40's following the end of World War II, visiting the new nations of Africa prior to their gaining their independence and of meeting with the future leaders of the developing world gives testimony to some of the significant work of the worldwide community of Christ in helping men and women achieve new life.

The United Methodist Committee on Relief was a part of "relighting lights" in darkened Europe and China after World War II. It continues to rekindle light and hope in a world unsettled, unsure and crying for hope. That rekindling hope is also evident in the lives of those who become involved in a ministry that reaches out and seeks to make a difference in the lives of others.

—Norma J. Kehrberg

*Available from the General Board of Global Ministries Service Center, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800.

(continued from page 5)

prostitution, corruption, and thousands of young people roaming about in search of employment" (*African Religion and Philosophy*, New York, 1969, pp.292-293). Years later, attending a workshop with Dr. Mbiti, I learned that he had modified his views regarding the disintegration of traditional African culture within urban Africa. Noting facts such as the practice of traditional medicine in the cities, he saw traditional culture taking on a new form within modern Africa. Although traditional culture does persist, it is certainly not the same. Nowhere is this more evident than with the young people.

For my first term of missionary service in Sierra Leone, I was assigned to help develop a comprehensive youth work program for The United Methodist Church in Sierra Leone. Many of the young people I encountered either came from rural areas or had parents who had come from rural areas. A very large percentage of the rural to urban migration taking place involves young people.

Among the young people I encountered in the interior towns and rural areas—particularly those who had the privilege of education—Freetown was the place to be! Freetown was the capital city of Sierra Leone and it was growing rapidly. It is reported that Freetown tripled in population from 1964 to 1979 going from 125,000 people to nearly a half million.

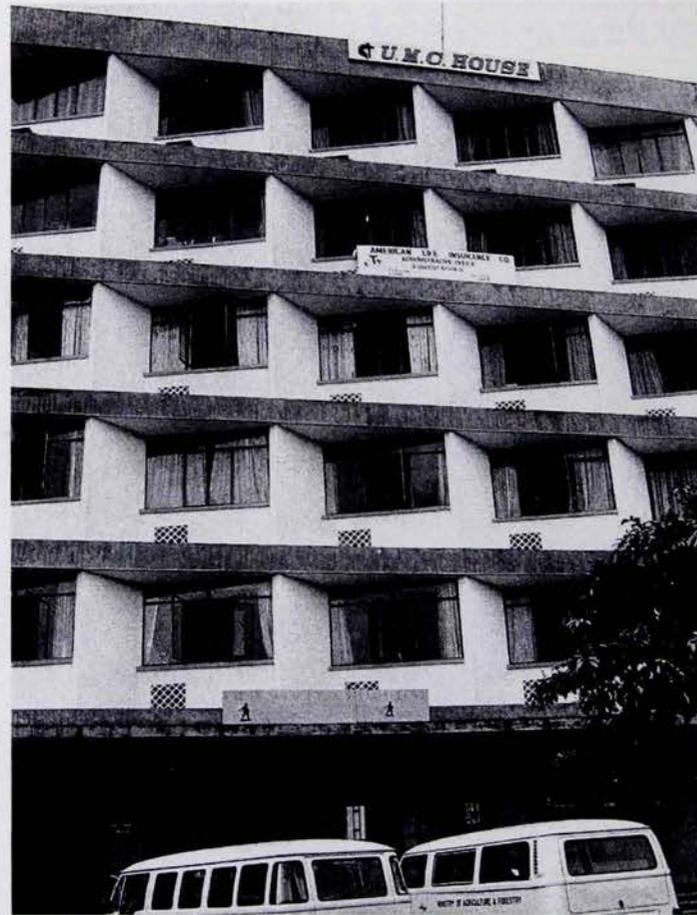
Many were like N'Guma Sesay, who grew up in a rural farming family. He attended a primary school in his village. Since he was a good student, his parents, both illiterate, agreed to let N'Guma go on to a secondary school in a town 90 miles away. His parents sensed that education is a way to prosperity. They had seen children of the eminent people of their village go off to school. These

children had returned as adults owning cars and having the resources to build modern cement houses in the village for their relatives. N'Guma's family made the sacrifice of sending him to secondary school.

But N'Guma is receiving more than a formal education at his secondary school. He is also picking up values and culture quite different from his village background. In no way is he considering marriage in the traditionally arranged manner and waiting until he is older. Ro-

area of life.

The bonds of family and ethnic relationships are also affected by urbanization. In traditional rural society, one would be very connected with his or her extended family and ethnic grouping. But the economic and social life of the city works to move people toward individualism. It was typical to hear young men say that they are avoiding visiting their home village, as they would not be able to purchase all the gifts that such a visit would entail. Al-



mance and sex are the interests of he and his friends.

The traditional African is, in Mbiti's words, "notoriously religious." But modern urbanization centers around science, technology and a secular humanistic framework. Religion is often relegated only to certain events in life such as birth, marriage and death, and it is invoked when one has difficulty coping with life. This contrasts with traditional society where religion is so encompassing that it cannot be separated from any

though new urban migrants generally want to maintain connections with their extended family and village roots, it is not to the extent which is traditionally practiced.

People still draw upon extended family members for financial and social support. Yet the amount of assistance only goes but so far. There is much overcrowding and economic strain as distant cousins, uncles and aunts appear expecting to be given room and board.

One finds a sense of isolation

and loneliness among people living in the city. In the city you are part of an anonymous crowd. Encounters with people become fragmented and there are so many roles one must play in different situations. No one has the time or energy to develop the kinds of intense relationships one has in the village.

Urbanization represents new challenges for the African church. Strengthening family and community, affirming people's worth and identity, being responsible stewards of the environment, alleviating poverty, ensuring justice, and making technology work for religion are no longer exclusive issues for the church in developed countries. As urbanization sprawls, these issues confront the church in Africa, Asia and Latin America.

African churches have an advantage over many western churches as they seek to interweave religion into the fabric of urban life. They don't have the historical separation of evangelism and social concern.

The commitment and dedication of African Christians in relating their faith to all of life inspired me as I returned to minister in the New York City area. This "street smart" missionary came back "smarter" in his own awareness of God's love and concern for the cities of the world. □

Ronald G. Mitchell is the director of the Open Arms Shelter and Social Service Center in White Plains, N.Y. Between 1976 and 1982 he served as a General Board of Global Ministries missionary in Sierra Leone, West Africa.

New World Outlook UPCOMING ATTRACTIONS

March/April

National Division
Supplement

May/June

Annual Report
Issue

July/August

Mission Study
Themes

September/October

50th Anniversary
Issue

*Informative reading
you can't afford
to miss!*

They Chose Mission!

Beulah and William Jones serve together, directing programs of leadership training and continuing education for Bengal and Lucknow Regional Conference in India. William began his missionary vocation in 1951 as a schoolteacher, became fluent in Hindi, and went on to manage a farm and help construct churches and hostels. He pastored in Kanpur and Lucknow and served as principal and chaplain at Mt. Hermon and Woodstock Schools. Beulah, whose father, two grandfathers, uncle and brother all became pastors, and whose grandfather was a close Indian colleague of Bishop Waskom Pickett, was trained as a teacher at Isabella Thoburn School. Together they have served 38 years in India.



Help continue their work and that of new missionaries!

This missionary couple receives support, but they and other new missionaries eager to serve in mission still need your continuing financial assistance. To learn how you and your church can help, contact your Conference Secretary of Global Ministries or write to Ed Moultrie, Room 1314, General Board of Global Ministries, 475 Riverside Drive, NY, NY 10115.

World Program Division - General Board of Global Ministries



(continued from page 32)

unity of evangelism and social action, United Methodists should come together for discussion and study of what mission in Christ's way means as well as proclaiming Christ until He comes.

Jesus Christ The Only Way?

While there was some movement at San Antonio and Manila to a more centrist position on the question of evangelism and social action, the ecumenical and evangelical movements are much farther apart on the issue of dialogue with persons of other living faiths.

Socio-political events such as the oil crisis of the early 1970s and the taking of hostages in the Middle East have raised the consciousness of North Americans with respect to other religions. This consciousness of other religions has been heightened as we experience a new reality—religious pluralism. Buddhism, Islam, Hinduism are not being practiced "over there," but temples and mosques are being erected in major cities, and North Americans are becoming the objects of and converts to these religions.

However, for the time being the issue between the evangelical and ecumenical communities is more a matter of how Christians should relate to Buddhists, Muslims, Hindus. Should it be dialogue, witness or conversion? Is Jesus Christ the only Way or are there other saviors? At San Antonio, the outgoing Director of the Commission on World Mission and Evangelism, Eugene Stockwell tackled this difficult question in his opening address. His conclusion was "We can leave to God questions about ultimate salvation, and meanwhile we can share our treasured faith in Jesus Christ with sensitivity and conviction while opening ourselves also to God's gifts of Grace so evident in the faith worlds of many world reli-



Liturgical dance added to the worship experience of WCC-related Encuentro.

gions."

Leslie Newbiggin, a former bishop of the Church of South India and well-known in ecumenical circles, told a press conference in San Antonio that there is a need to help everyone know about Jesus Christ, but you do not have to actively evangelize all the time.

Wesley Ariarajah, a WCC staff person who heads the unit on Interfaith Dialogue, called for a new language for speaking about Christ—language that does not depict Jesus Christ as "the one and only saviour—the final revelation."

This position does not sit well with those who hold evangelical concerns. But, there was a sense of some shifts taking place in the conservative evangelical community—a recognition of a need for some sort of dialogue that calls for sensitive listening in order to understand.

However, at the Manila Conference, dialogue was understood as a prologue to conversions. In order to convert persons one must understand

them. Therefore, many workshops in Manila were focused on strategies and techniques to reach Buddhists, Hindus, and Muslims in order to make the world Christian by A.D. 2000 and beyond.

While ecumenicals call for dialogue, sharing and witness, evangelicals at Lausanne were uncompromising in their stance on conversion: "We affirm that other religions and ideologies are not alternative paths to God, and that human spirituality, if unredeemed by Christ, leads not to God but to judgment, for Christ is the only way."

The movement towards some sort of consensus on the evangelism/social action dispute gives us reason to hope for a similar movement in the dialogue/conversion issue, which, because of its christological implications, will be far more difficult. Consensus is still a long way off. Hopefully, some ecumenicals and evangelicals are not as far apart today on these issues as they were 15 years ago.

There is a need to find ways to bring together those in each group (and this is certainly true of United Methodism) who are committed to evangelism and social action and who are willing to sit down with other members of the human family to dialogue, share, witness and listen in the spirit of openness.

Those of us in the Wesleyan tradition would do well to remind ourselves of Wesley's sermon "The Catholic Spirit" and do a twentieth century hermeneutic of Jehu's words to Jehonadab: "Is your heart true to my heart as my heart is to yours? . . . if it is, give me your hand." (2 Kings 10:15 R.S.V.)

□

Keith D. Rae is executive secretary, World Division Church Development and Renewal at the General Board of Global Ministries.

Q & A ABOUT MISSIONS



Faye Wilson-Beach

Q *I just saw a video entitled "In- to a New Mission Age." What does that mean?*

A The new age is first and foremost a United Methodist intentional focus of our biblical and Wesleyan roots. In the new mission age we will live out the call to be faithful and obedient witnesses, serving God as we serve others, serving God by including everyone—the poor, the outcast, the oppressed. We will live out the Wesleyan tradition that says that "partnership in God's mission is both personal and social, inseparably combining evangelism and social action." The new mission age also is a reordering of our priorities to be served as well as serve, to receive as well as send missionaries, to be local as well as global in focus.

Q *If there is a new mission age, what was the old mission age?*

A One characteristic of the old age is that the sending church made most of the decisions regarding who would go where and for how long. In the "old age" mission frequently represented working overseas. Sometimes that meant that sending of missionaries was not based on the needs of particular areas, but on the interests of the people wanting to serve. Another distinction is that sometimes missionaries' skills did not include much more than their desire to spread the gospel. The zeal was important, but the lack of skills in language and survival often hindered delivery of the good news.

Q *Isn't zeal and commitment enough? Isn't there enough need in the world to warrant people serving anywhere with whatever skill they have?*

A Not necessarily. A few paragraphs in *Partnership in God's Mission*, the General Board of Global Ministries' Theology of Mission Statement, highlights some barriers that prevent full sharing of God's good news. Oppression, racism and believed superiority of some nations and economic systems over others are a few examples. Some persons have used the missionary movement to avoid having to deal with some of those same barriers in their personal lives and communities.

Q *What implications does mission in a new age have on our United Methodist mission projects and personnel?*

A Let me talk first about projects. We become partners in God's mission with existing churches and denominations. Just as we are not apt to build United Methodist churches within three blocks of each other in the United States, we will not start new churches in other countries in the same location where a United Methodist church already exists. Also establishment of projects will reflect needs of an area rather than the interests and skills of the United States Church personnel. The call for a prophetic witness on the evil and destruction of the sale and use of drugs in the

Washington, D.C. area, for instance, is just one example where need prevails. Therefore, if the church in Zaire has identified feeding hungry persons as a key ministry, a sending church would respond with funds (and personnel) to help meet those needs rather than building a church, for example. Or if a church has people called to preach but there is no way to train them, our efforts will be directed towards theological training, which may involve creation of a seminary, a theological library, or assignment of personnel.

Q *How does the mandate of a "new mission age" affect personnel?*

A It challenges persons who are and would be missionaries to be "rooted in mutual love, trust, compassion, sharing, support and respect." It calls for people who are willing to serve as well as to lead. It calls for people with a variety of skills who will use those skills in a variety of places. It calls for people to speak new languages and to understand culture and economic systems as distinct from each other. It calls for people who are "prophetic, sacrificial, and risking" in their opposition to sin, evil and injustice on all fronts. In other words, as the mission statement says, "all mission partners will be beckoned by the Spirit to be open and receptive to new mission strategies and methods so that the Gospel will be proclaimed in all places where it has not been heard or heeded." □

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(continued from page 31)

classes where youth who are ages 9-19, also learn about proper hygiene, responsible sexual behavior, self-esteem and Christian values in relationships. Meanwhile, the tutoring class, the only one available in Hobson City, has expanded to include a summer reading program and enlightening field trips. These activities have resulted in passing grades for previously failing students and honor roll admission for a handful of pupils.

Ms. Holloway thinks the dozens of children who flock to these classes come largely because "they face so many problems at home and have no where else to go." While discipline is sometimes required, the children also receive loving care and ample encouragement to do their best and to believe in themselves.

"Many youths today are drowning in their emotional reactions to life's pressures," said Ms. Holloway, whose parents were tenant farmers and raised their 18 children in rural Alabama. "We're losing our children to drugs, gangs, pregnancy and suicide. We've got to do something to save them now; and if it's not being done at home, then we have to do it here."

In trying to help some parents and their children communicate, she often finds that both are frustrated and unaware of each other's struggles. Some parents and children are afraid of each other, she explained, and many children complain that the only attention they receive is unfair criticism. "Meanwhile," she added, "they often see things going on in the home that they shouldn't see, and they have to wrestle with the contradictions in what they're taught."

Ms. Holloway is also becoming more involved in the AIDS crisis. Several of the 17 persons in the county who reportedly

have contracted the disease have come to the CED center for help with the cost of their medication (about \$200 a bottle), and two have died so far. Ms. Holloway, who serves on a state AIDS advisory council, is helping to organize a support group and increase education in an African-American community, still largely unaware of the disease's pervasive threat.

Fortunately, it is not only these clouds of despair, but also the silver linings of hope that engender Maudine Holloway's dream for the future. "We've been an important part of the people's lives here," reflected Ms. Hollway, "and we will continue to be. I'm just thankful that God has blessed us and allowed us to share this gospel of love and hope with so many people." □

John Coleman is on the staff of United Methodist Communications in Nashville, TN.



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(continued from page 33)

The delegation met with sugar workers and union representatives. We met workers who earned only 15 pesos (about 75 cents) a day, with others who earned 40 pesos a day, and with the San Antonio Worker's Cooperative, a sugar farm owned by the workers through negotiations between the sugar workers' union and the bank. The cooperative was a sign of hope. They proudly showed us their large vegetable garden and herbal plants, livestock and fertilizer system.

On our last day we met with the Base Christian Community (BCC) in Tabugo, which has been labeled subversive along with the bishops, United Church of Christ of the Philippines (UCCP) pastors, the sugar workers unions, and the workers and cooperatives they represent. The BCC recounted how two church members had been apprehended while going to the aid of a neighbor. The two had heard the gun shots coming from a neighboring house. After waiting a while they went to check on this home to see if the

people were in need of assistance. Upon their arrival the military, who had been standing watch, detained them as suspected NPA sympathizers. They were made to carry the bodies for the army as a warning to them and others.

On our final stop I found myself holding a wailing infant whose mother was hospitalized. I tried in those moments to understand the complex situation of the Christian people in the Philippines and to sort out where the church is in the midst of it.

We had come to stand in the name of Jesus Christ, as a gentle presence, with the oppressed in the Philippines. The child and I rocked one another until our tears subsided. Jesus Christ's words came back to me: "It is written, you shall love the Lord your God with all your strength, and with all your mind. And you shall love your neighbor as yourself." □

Patricia Brown is executive secretary for Mission Evangelism, GBGM.

(continued from page 17)

branch churches in Canada, Australia, and Japan, and through airing Sunday worship services on Korean TV channels in the United States and Canada. A Kwang Lim pastor is doing cross-cultural mission in the Philippines as well as ministering to a Korean congregation there. The church also supports Korean missionaries in many parts of the world. A sizeable contribution was sent last year to provide medical supplies for Korean Methodist Church missionaries at work in flood-devastated Bangladesh.

When mainland China recently became open to Koreans, Dr. Kim and a group of church leaders visited to investigate the possibility for mission there, particularly in the northern autonomous province populated by large numbers of Koreans. Kwang Lim provides books,

supplies and significant financial aid to the university there and is helping in the building of a church.

There are 183 men's mission societies and 216 women's mission societies in the church. In addition to meeting together for worship, study and fellowship, these groups serve the church and community in many ways. One example is the free medical, legal, and counseling clinics for which professional people in the church volunteer their services.

Looking Back

How did such a remarkable church develop? It was begun in 1953 when Seoul was a small, war-ravaged city of less than two million people. Dr. Kim was appointed a pastor in 1971. Originally from North Korea, Dr. Kim, while serving as a medical doctor during the Korean War, began to feel God calling him to spiritual ministry. He completed his theological studies and served as a chaplain in the Korean Air Force until he became Kwang Lim's pastor. Under Dr. Kim's leadership the church of 170 members began to grow. The city of Seoul was also growing dramatically, and Dr. Kim realized that if Kwang Lim could move to the area south of the Han River, where much of the new urban development was taking place, it could minister to the thousands of residents moving into the high-rise apartment complexes being built there. The congregation moved to its present location in 1979. Dr. Kim's emphasis on positive faith and the warmth and love exuding from the church and its members fitted it well to minister to the needs of a newly-urbanized population, which today numbers about 20 million in the greater Seoul metropolitan area.

As might be imagined, church growth has outpaced the church's facilities. Overflow crowds have to participate in

Sunday worship by means of closed-circuit television. Office space for the 150 full-time staff members is at a premium as are meeting rooms for church school classes and church groups. At present an eight-story Wesley Education Building is under construction. After its completion this fall, expansion of the sanctuary must be undertaken.

Why the success of Kwang Lim? Much has to do with being in the right place at the right time and much has to do with the charismatic personality and dynamic pulpit style of Dr. Kim, but both Dr. Kim and Kwang Lim members insist that the most basic reason is prayer. Kwang Lim's World Prayer Center was dedicated in 1988 as a place for additional emphasis on prayer and spiritual formation. Located on a hillside about one hour from Seoul, the center has overnight accommodations for over 800 persons and an auditorium seating 3,500. In addition to seminar rooms and communion chapels, over 100 private prayer rooms are available for personal use. Outdoors the scenery is magnificent and kneeling benches provide places to meditate and pray. Kwang Lim members go as individuals, as families, and as groups to worship and pray together. The new center is well-equipped for holding international meetings, and Kwang Lim hopes to share these facilities and the emphasis on prayer with the world Church.

To the casual passerby Kwang Lim Church may seem to be just one of many large edifices in a concrete neighborhood, but to many it is holy ground because it is a place where God's people gather as the body of Christ and from which they disperse throughout society to live their faith.

Barbara S. Theis is a General Board of Global Ministries missionary in Seoul, Korea.

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BOOK REVIEWS

Rediscovering America's Values

by Frances Moore Lappe
Ballantine Books, 1989, pp. 316,
\$22.50

This book by Frances Moore Lappe approaches the problems of human relationships with a most appropriate tool: DIALOGUE!

Rediscovering America's Values grew out of many years of studying world hunger. Part of that study was simply talking to people, asking questions, listening, and sharing ideas. From that dialogue, Frances Moore Lappe's own views were formulated. Because she feels that an exchange of ideas is essential for understanding, she has presented her concerns about the need to rediscover our values and apply our fundamental beliefs to social and economic issues in the form of a dialogue between two persons with opposing value systems. One represents freedom as a minimal interference from government in the form of taxes and regulations. The other (representing the author's view) insists that the size of government is not what destroys freedom but rather a government's lack of accountability to all its people.

Two-and-a-half inch margins throughout the book contain hundreds of quotes from writers as diverse as John Locke, Benjamin Franklin, Thomas Paine, Adam Smith, Thomas Jefferson, Andrew Mellon, Abraham Lincoln, and scores of modern writers on social, economic and political issues. Like the text itself, the quotes are printed either in Roman type or italics to distinguish the two philosophies in the dialogue.

The book is divided into six parts, each consisting of ten to seventeen sub-topics. Although short, any one of them, such as "Is the Market Fair?" "Who Decides What's Fair?" "Trade Unions: Help or Hindrance?" "Freedom and Individual Responsibility" or "Is Change Possible?" could be the ba-

sis for continuing dialogue between two readers, or by a study group in classrooms, churches, union halls, or civic organizations, or as a media program. Once the dialogue is initiated, it will, by its very nature, open doors for further discussion.

The entire book is an excellent resource for an ongoing study, not in the sense of learning the contents, which wholly documents the pros and cons of every issue, but as an exercise in examining our own values, and bringing them into play in the form of citizen action.

Hopefully, as citizens define their values they will work toward political change to free our electoral process from the dominance of wealth and the media, to develop community-based politics, and to use a values-based philosophy to bring about social change.



Frances Moore Lappe

Frances Moore Lappe wrote *Diet for a Small Planet* in 1971 and founded FOOD FIRST: The Institute of Food and Development, a research and education center devoted to the problems of solving world hunger. Additional teaching materials, including a 30 minute audiotape by Frances Moore Lappe on *Rediscovering America's Values* are available from the Institute for Food and Development Policy, 145 Ninth Street, San Francisco, CA 94103.

Helen Ross Russell is a freelance environmental educator, editor of *Nature Study*, the *Journal of the American Nature Study Society*, the oldest environmental organization in the United States. She has written 12 books for children and adults, in particular *Earth*, *The Great Recycler*.

Breaking Ranks

by Melissa Everett
New Society Publishers, 1989,
pp. 242, \$12.95 paper, \$34.95 hard

"It is with great sadness that I renounce the Congressional Medal of Honor, but compassion for the victims of U.S. intervention in Central America says I must. . . . My action is directed toward the inhumane foreign policies of my government, policies that cast shadows of shame over the heritage of this country. . . . I find it ironic that conscience calls me to renounce the Congressional Medal of Honor for the same basic reason I received it—trying to save lives." With these words *Charlie Liteky* joined a remarkable cadre of U.S. citizens who have made public a radical change of their lives and vocations, for the peace with justice cause.

Melissa Everett has given us a carefully researched collection of biographies of 10 men who have stepped beyond comfort and security, beyond success and power, to embrace a greater goal and a suffering world. These are men whose professions were in the intelligence network, the defense industry, and the military; each wrestled at length with a growing awareness of fundamental ethical differences with the institutions they worked for and believed in. Everett writes, "These lives are a reminder that integrity is possible even when things get messy, and that integrity itself is not a matter of white-washed innocence, but of owning and trying to correct one's very human errors. . . . They show it is possible to pause in one's course, rethink the issues, define a new and more authentic path, fight to bring it into being—and survive."

David MacMichael's story is that of a former CIA analyst whose logical and studied conclusions led him to go public with the assertion that "the [Reagan] Administration and the CIA systematically misrepresented the Nicaraguan involvement in the supply of arms to Sal-

vadoran guerillas to justify its effort to overthrow the Nicaraguan government."

A devout Roman Catholic, *Lou Raymond* faced the increasing moral dilemma of working in the General Dynamics plant in Rhode Island, which builds sections of Trident submarines. Sustained by his deep religious faith, Raymond finally claimed the courage to quit his job as a plant supervisor, at great personal financial risk. His convictions caused him to face the realization that "making huge state-of-the-art nuclear hardware was not the way to avoid nuclear war."

William Perry resigned as director of public relations for the Lawrence Livermore Laboratory in California a brief year after he had taken the job. In that short period, Perry realized the "dangers of the nuclear arms race and the fallacies of defense through deterrence. He had been hired mainly "to improve the image of the primary design contractor for the neutron bomb, Strategic Defense Initiative (Star Wars), and other toys." He found himself unable to continue his work at Livermore, and became, soon after his resignation, an eloquent spokesperson for the anti-nuclear movement.

Daniel Cobos, a Mexican-American, was an active-duty military recruit when he received an honorable discharge from the U.S. Air Force as a conscientious objector. His assignment was primarily as a translator flying reconnaissance missions over Nicaragua during the years 1984-87, actions contrary to the Boland amendment.

Enfolded within Ms. Everett's chapters I was happy to find the names and brief descriptions of a dozen or so other peace activists whose stories are equally interesting and whose risk-taking for justice is as undaunted as those she chose to feature.

Carol Cavness Walker has been a General Board of Global Ministries missionary teacher and active in the peace movement for many years.

Hear the Cry!

by *Harold Recinos*
Westminster/John Knox Press,
1989, pp. 155, \$11.95

Hear the Cry by Harold J. Recinos is based on a true contemporary history. In describing his own personal story, the objective of Recinos' narrative is to speak of an invisible community within the North American society: Latinos.

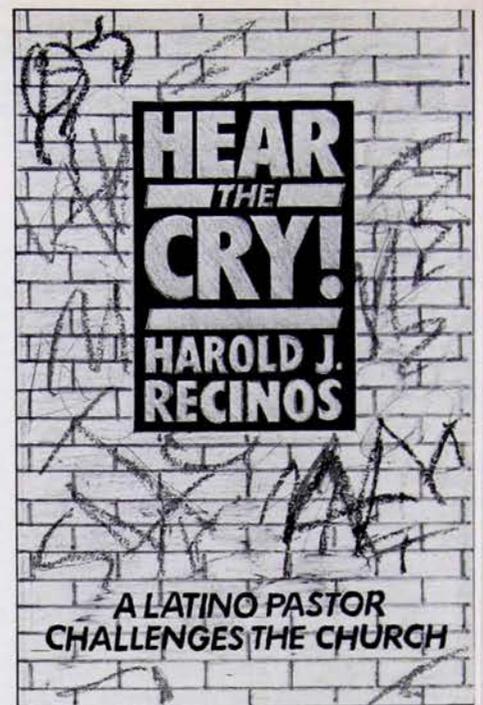
This is the story of the son of a Guatemalan father in exile and a Puerto Rican mother. His mother's uncompromising stances leads him away from his family to the streets of South Bronx. His discontent leads him to embark on a pilgrimage to California and to search for his roots in Puerto Rico. Finally, he returns to the South Bronx. The first chapter, entitled "Journey to Wholeness," is essential in order to understand the rest of the book, which concludes in the parish Church of All Nations on the Lower East Side of Manhattan.

It is a shame that Recinos, in chapter three, does not develop more deeply his reflections on a liberating theology for/with Latinos in the United States. Since the starting point for liberation theology is one's practice and life in the context of poverty rather than books read, Recinos own life experience places him in the best position from which to undertake this task.

Recinos took a Methodist congregation almost in ruins and led it through community outreach to become a congregation that embraces and is involved with the Puerto Rican community on the Lower East Side. The description of that congregation in crisis sounds like many congregations in the United States that are agonizing over their inability to live and be within the challenge of the Kingdom.

In the final chapter, Recinos focuses on the White liberal church that speaks with the language of solidarity and has espoused critical positions, but that is not willing to challenge the American economic system.

This is an excellent book for laypersons to use in churches to raise consciousness not only about the dominated Latino society, but also



to begin to visualize the connections of oppression within the broader society. This can be an excellent instrument for study and discussion among congregations that are dying due to lack of vision. Many lessons can be learned from this book.

Oscar Bolioli is the director of the Caribbean and Latin America Office of the Division of Overseas Ministries, National Council of the Churches of Christ in the U.S.A.

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(continued from page 6)

and relationships, resulting in a renewed recognition of unity and wholeness, which is strangely similar to Russell Schweichart's view from the heavens. The ENCUESTRO message said: "In our encounters with each other, we came to believe that no church, race or nation has a monopoly on mission and evangelism. Mission demands unity. Never again can we be content in our separateness. . . . Our love for the world must be demonstrated by costly service. We reject false divisions between local and universal, mission and evangelism. We have experienced wholeness and want to share it."

The perspective of "experienced wholeness" extends not only to human relationships but also embraces a planetary perspective. The ENCUESTRO message continued: "Our responsibility is not only to evangelize the people of six inhabited continents, but to preserve the ecological integrity of the ocean depths, the atmosphere, and all the islands of the sea. As Christians we see the 'world as sacrament,' as God's gift to be used, offered in thanksgiving, and replenished for future generations."

The lessons of ENCUESTRO '89 and the experience of astronaut Schweichart are important reminders to our own conduct of mission. Too often, I fear, both the posture and the rhetoric of our mission leads to a fostering of fragmentation rather than a recovery of our unity and oneness in Christ Jesus. We speak of crossing boundaries and toppling barriers when, in truth, we ought to be *transcending* both.

In a letter, Thomas Merton wrote, "The basic problem is not political, it is human. One of the most important things to do is to keep cutting deliberately through political lines and barriers and emphasizing that these are largely human fabrications and that there is a genuine reality, totally opposed to the fictions of politics. . . ." Then, only months before his death Merton wrote again: "We are already one, but we imagine we are not. What we have to recover is our original unity."

As we bear mission witness to the unity attested by the incarnation of God in Christ Jesus, God in covenant with the world and present in Christ in the common flesh of the whole human family, we must recognize all boundaries and barriers

between human beings as politically, ideologically, economically, and socially imposed fabrications. All that we do in Christ's name and under his mandate and authority should point toward the recovery of our original unity.

Our down-to-earth global mission perspective must see the world and all its people as the world appears from a stance suspended in the heavens. From that view we will realize, as did Russell Schweichart, that the relationship is no longer what it was and that there *is* something new out there. □

(continued from page 10)

activities. We can encourage our local churches to welcome and support self-help groups such as Narcotics Anonymous and Alcoholics Anonymous. We can educate our congregations and local communities about the systemic intricate connections of drug trafficking. There is much to do, and Christians must join in the fight against drugs. □

Judy Hunt is on the staff of the Health and Welfare Program Department, General Board of Global Ministries.

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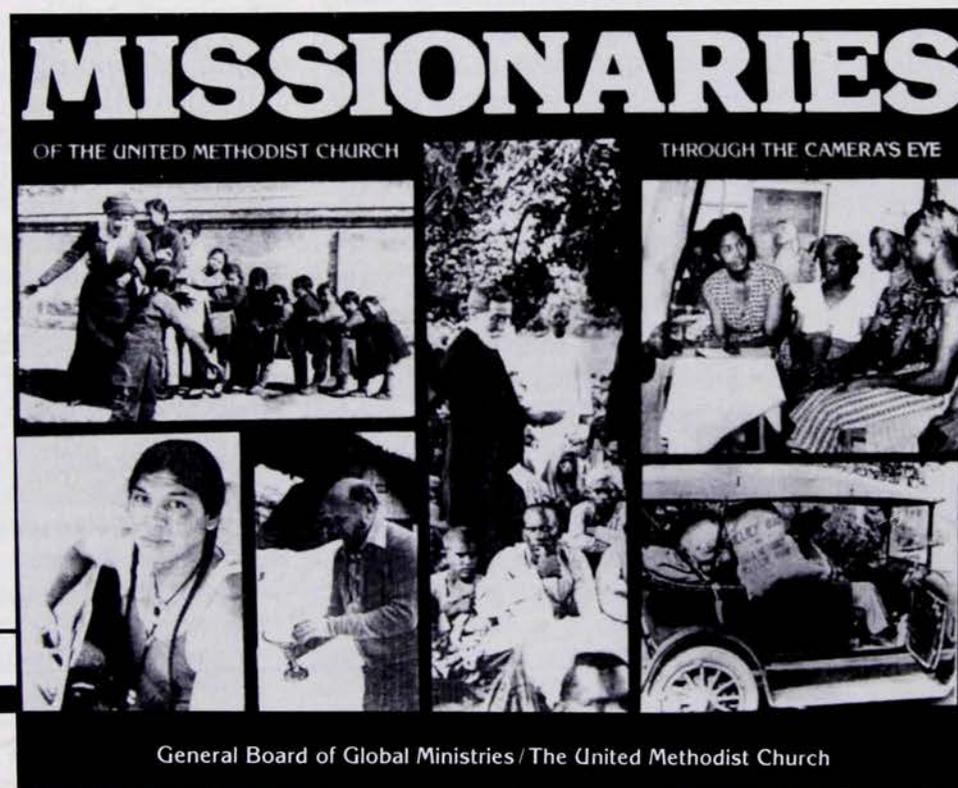
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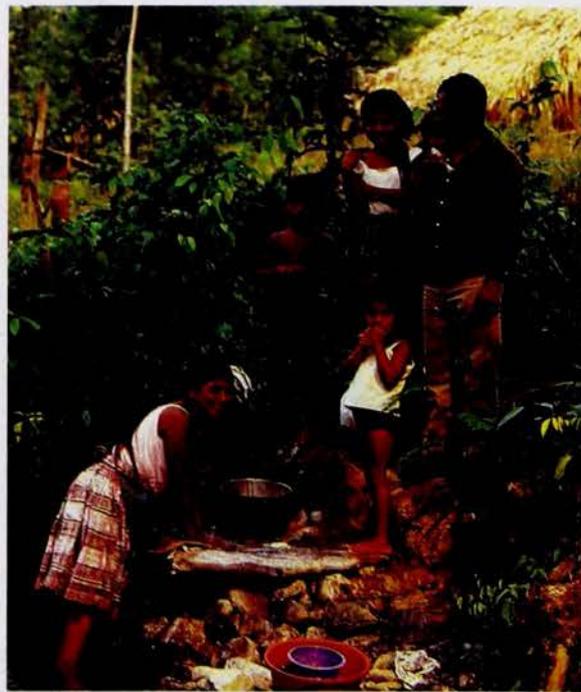
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