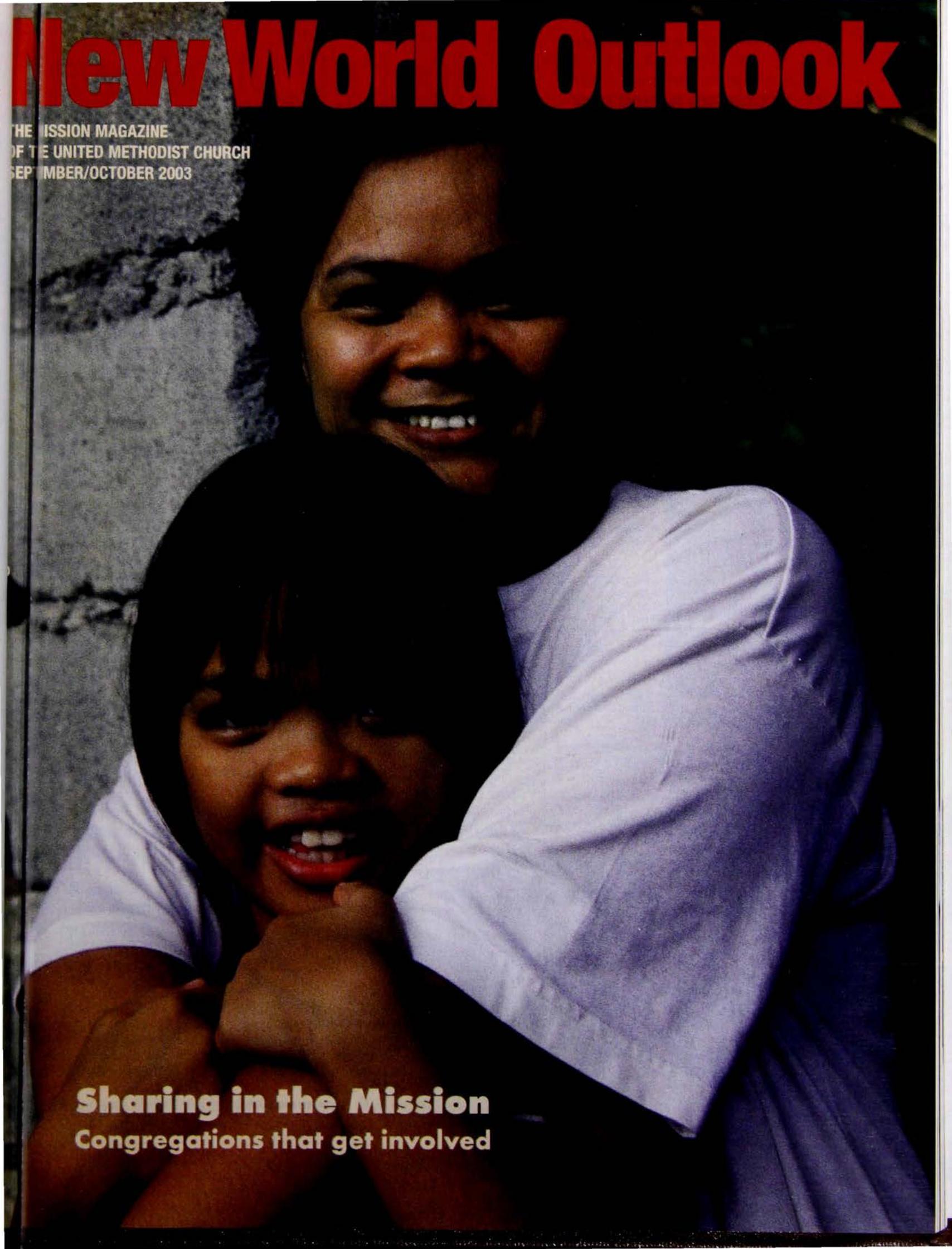


New World Outlook

THE MISSION MAGAZINE
OF THE UNITED METHODIST CHURCH
SEPTEMBER/OCTOBER 2003

A photograph of two young girls in white shirts smiling and hugging each other. The girl in the foreground is looking towards the camera with a joyful expression, her hands clasped near her chin. The girl behind her is also smiling broadly, her face partially obscured by the first girl's head. They are positioned against a light-colored, textured wall. The overall mood is warm and positive.

Sharing in the Mission
Congregations that get involved



NEW WORLD OUTLOOK

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Cover: photo by Gail V. Coulson. The warm embrace of Harris Memorial College's outreach ministries reverberates. Harris celebrates its 100th anniversary this year.

A Risk Worth Taking

Stories in this issue of *New World Outlook* describe congregations that have taken risks to reach out in mission. Martha United Methodist Church, with a membership of just 85, decided to attempt what seemed like an impossible task: sponsor six covenant missionaries on different continents around the world. The four members of the mission committee had never attempted such a thing, and they were not sure the congregation would go for their individual sponsorship idea—but God was with them, and it all worked out fine!

Castleton United Methodist Church in Indiana took out a United Methodist Development Fund (UMDF) loan to buy and renovate a building close to the church. They planned to expand their sanctuary in part of the building and repay the loan by renting out office space—but there were no takers. Panic soon turned into creative thinking, and a new ministries center now serves the community where an office building would have been. God was with the alternative plan, and it worked out fine.

Westfield United Methodist Church in Massachusetts has been taking volunteer groups down to Rural Mission in South Carolina for more than a decade. But there was a first time, when half the team were teenagers, and putting together the logistics of transporting a group of teenagers to a work site halfway across the country for a week can be very daunting. But God was with that ministry, and Westfield has not only returned as a regular contributor to Rural Mission, it has spawned four other teams, which in turn have spun off two more.

And who would think that a Native American ministry, in a place where no one really believed Native Americans lived anymore, would grow and develop and consequently present an open and welcoming fellowship for Chinese immigrants in Illinois? "Laughable," says Joan Resetich, the 10-10-10 missionary who has guided the Prayer Rivers Ministry. Fortunately, God has a sense of humor, and that ministry has become a blessing for many original peoples, far beyond the state borders defined by the European immigrants who claimed ownership of this great land.

So stand up, stretch, and reach out. God may be calling you to follow the example of Jesus a little more closely, taking risks to love more deeply. Don't hesitate to contact the offices at the General Board of Global Ministries concerning any of the programs described within these pages. God be with you in your efforts, and all will work out fine.

Christie R. House



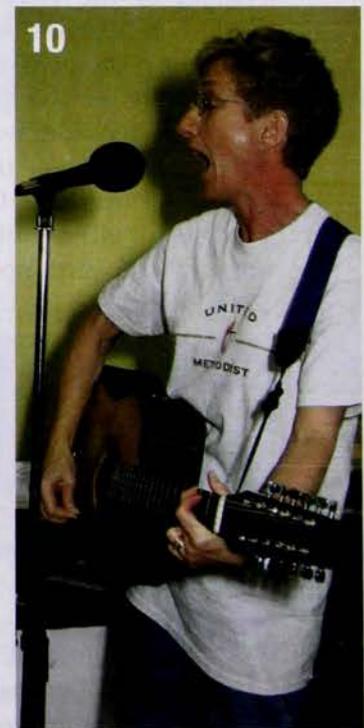
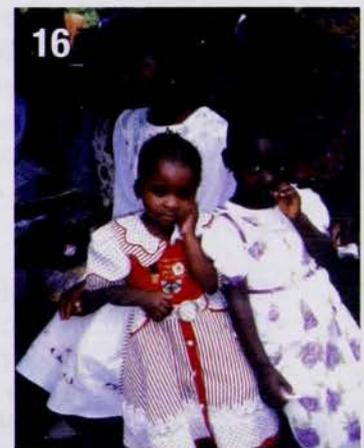
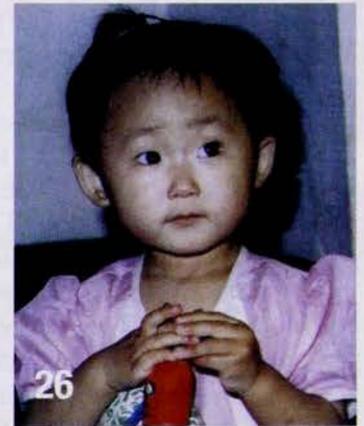
To Give to the Advance:

For United Methodists: Make the check out to your local church and write the Advance name and code number on the check. Give your gift to your church treasurer so that your local church and annual conference receive Advance credit. **Outside UM channels:** Make the check payable to "Advance GCFA" with the project name and code number on the check. Send the check to Advance GCFA, P.O. Box 9068, GPO, New York, NY 10087-9068. To contribute with a credit card, call 1-888-252-6174.

All Advance projects are also eligible for Supplementary Gifts through United Methodist Women's giving channels.

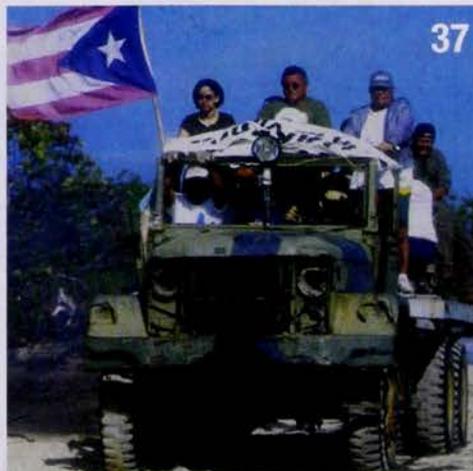
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Martha United Methodist Church's missionary project started when our pastor, the Rev. Kevin St. Martin, remarked during a sermon that our little country church in Port Matilda, Pennsylvania, could extend its influence across the globe by supporting and interacting with international missionaries. He proposed supporting missionaries on as many continents as possible. The idea was not just to support them with our money and prayers but also to communicate with them so that our congregation could better understand the conditions of the countries they live in. They, in turn, could get to know us. Support and dialogue were the goals.

Creating Sponsorships

Several months later, the Outreach Committee, consisting of four members, took up the project. Using the *Covenant Relationship* booklet of the General Board of Global Ministries and working with our pastor, we decided on the parameters of the program. The first key decision was to ask for sponsorships from individuals or small groups in the form of pledges for either full or half sponsorships. A full sponsorship is \$255, calculated by the formula \$3



Martha United Methodist Church in Port Matilda, Pennsylvania.



Kentucky, US
Elaine and Robert Landis



Pennsylvania, US
Phyllis Baker



Argentina
Martha and Chris Stockwell-Goering

Martha Church Connects with the World

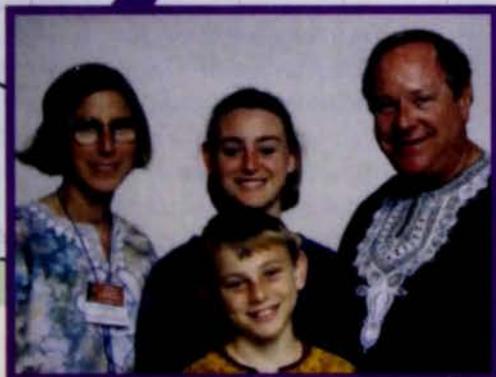
by Christina Richards



Russia
John Calhoun



Central Asia
Kathy and Bruce Griffith



The Democratic Republic of the Congo
The Hoovers

times the number of our members. The pledge could be paid monthly. We considered having the option of quarter memberships but decided we did not want to dilute the sense of partnerships by splitting the sponsorships too many ways. However, informal groups could form to sponsor one missionary. We had concerns about individual pledging, both because there was no history of pledging at Martha Church and because we

thought the amounts might seem too high. But we decided to go forward and present the plan to the Administrative Board, whose members were supportive of our approach.

Our second key decision was to put all the relevant information in a colorful trifold brochure that would highlight our global aspirations, with a world map marking the locations of the missionaries. The missionaries were selected to

represent as many continents as possible. We were advised to choose those who would be in our area when they came home for itineration so that they could visit us. The missionaries chosen were: John Calhoun, serving in Moscow; Kathy Griffith, serving in Central Asia; Jeffrey Hoover, serving in the Democratic Republic of the Congo; Robert and Elaine Landis, at the Red Bird Mission in Kentucky; Jackie and Samuel Onwu, serving in

Senegal; and Chris and Martha Stockwell-Goering, in Argentina. The brochure included brief biographical sketches and a tear-off pledge coupon to put in the offering plate.

Accompanying the brochure was a large poster-sized display, again featuring a world map, with more complete information about each missionary. As the chairperson of the Outreach Committee, I introduced the program to the congregation in June 2002, using the poster as a prop. The brochures were distributed to each family as members entered the sanctuary. This second Sunday of the month had already been established as Mission Sunday because we have an envelope collection that day for a long-standing commitment to another missionary. We emphasized that we would continue our ongoing missionary support—and that effort was a fresh and exciting way to realize Pastor Kevin's vision of support and dialogue—reaching around the world in a two-way exchange of information, inspiration, and support. The congregation responded with interest and questions, and we got our first sponsorship, paid in full, that day.

Choosing Missionaries

As more sponsorships came in, questions arose about how to submit the money and how to make contact with our missionaries. These were answered thoroughly and graciously by Hildegard Sollenberger, our Conference Secretary of Global Ministries. She quickly responded to our e-mail messages and was our personal guide through the mission maze. She is also an ardent supporter of mission, as we discovered when she visited our church.

On each of the next several Mission Sundays, I gave the congregation an update on the project. The news was good; sponsorships continued to come in. We made a

small adjustment when we discovered that the contract term of one couple, the Onwus, had ended. We were able to substitute a new deaconess, Phyllis Baker, who worked in nearby Harrisburg.

By November, we had sponsors for all six of our missionaries, with one having two full sponsorships. In all, 11 individuals or families were participating, with four supporting full sponsorships and the rest supporting six half sponsorships for a total of \$1860. At least one more family has expressed an interest in sponsoring a missionary.

Most of the early sponsors chose a particular missionary; the

**Go therefore
and make
disciples of
all nations**

later ones requested that we use their donations as needed. A nurse-midwife serving in Central Asia initially attracted the most attention, but members of our church also felt connections with some of the other missionaries. A couple who had recently visited Russia chose John Calhoun, a pastor in Moscow. A couple who wanted to support youth ministries connected with Phyllis Baker, a recently commissioned deaconess who develops programs for youth living in an impoverished area.

Strengthening Bonds

On our Mission Sunday in January 2003, we invited Hildegard Sollenberger and Phyllis Baker to visit our church and tell us about

their work. They spoke briefly during the service, met informally with the congregation over refreshments, and then related their stories in greater depth during the Sunday-school hour.

Phyllis eagerly introduced herself to us, her first covenant church. She told us she is working with children in the Stevens Memorial Church Outreach Program and that churches are coming together to minister to a drug-infested Harrisburg neighborhood. Hildegard, once a refugee from Germany, briefly related her personal reasons for dedicating her time to mission work. She described the broad sweep of mission programs, from local ones to global. With their inspiring messages, Hildegard and Phyllis made the missionary project come alive for us—and there were many requests for them to come back to tell us more.

The success of Martha Church's missionary project depends primarily on the giving nature of its members. It seems that all the Outreach Committee had to do was ask. When I mentioned this to Hildegard, she said: "Yes! This is usually the way it is. But you do have to ask." I believe the members appreciated the effort that went into the brochures and poster. They helped make the goals and scope of the project clear. The monthly updates helped to reinforce the message, and the visit from Phyllis and Hildegard created renewed excitement. In the future, the primary bond established between the missionaries and their sponsors will keep the program alive and growing.

Christina Richards is chairperson of the Outreach Committee of Martha United Methodist Church in Port Matilda, Pennsylvania.

United Methodist Development Fund: 43 Years Investing in Church Growth

by Sam Dixon

UMDF, How can I be of help?

Several times each day the staff of the United Methodist Development Fund (UMDF) begins a conversation with an interested church member or conference official in this way. Helping others build their dreams is what the UMDF is all about.

The Development Fund was created by the 1960 General Conference to help address the financial needs of various Methodist connectional entities within the United States. Church leaders, recognizing that the denomination was entering into a period of rapid expansion, saw the need for a national loan fund to help churches in all parts of the country obtain money for the purchase of property and the construction of new buildings. Since the beginning, the UMDF has grown to approximately \$150 million in assets that are currently supporting more than 260 loans valued at more than \$100 million. Money for these loans comes from individual and institutional investors within The United Methodist Church.

Most of the requests that make their way by phone or e-mail to the UMDF offices (General Board of Global Ministries, 475 Riverside Drive, Room 1519, New York, NY 10115) start with a request for basic information.

Can you help us? We are a small church and need a new roof and a new heating and air-conditioning system.

Our conference recently said we could no longer provide a housing allowance for our pastor, so we need to buy a parsonage. Can you help?

We are a new church and we need to buy property. Will you lend money to us even though we've existed for only two years?

Our church dates back to the late 1800s. Our ministry to youth and young families is really growing. We need to build a new fellowship hall and add Sunday school rooms in order to better serve our community. Does the UMDF help churches like ours?

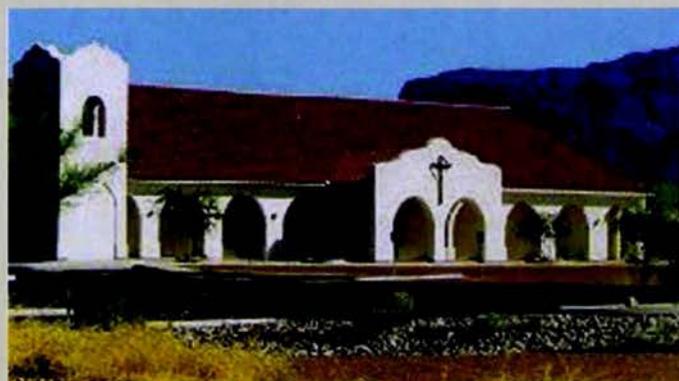
We have a membership of over 2000 people. We are building a new sanctuary that will seat 750 in worship. We have a loan with a local bank but we need some additional loan funds to complete the project. Can you help?

Our annual conference needs funds to purchase a new conference center. Are we eligible to borrow money from the UMDF?

The answers are *Yes, Yes, Yes, Yes, Yes, and Yes!*

The United Methodist Development Fund makes first mortgage loans to the various entities within our connection in the United States for the purchase of buildings and property and for new construction, renovation, or substantial repairs. The UMDF loan staff works with the potential borrower to develop a sound financial plan through the loan application process in order to best meet the missional need the project represents. Loans are extended for amounts between \$25,000 and \$1,750,000 and are written for a term not to exceed 20 years.

Guidelines helpful to the local church or other borrowers can lead to a successful loan application. The first step would be to consult the *Book of Discipline*. Detailed instructions outline the various steps required in order to borrow money. These steps



Gold Canyon United Methodist Church in Apache Junction, Arizona, used a UMDF loan to complete its multipurpose building.

include developing a long-range plan that addresses the local situation and potential changes in the future, the work of the building committee and other pertinent committees, and the certification process that includes the District Board of Church Location and Building and the charge conference. In addition, borrowers present financial and membership records for three years and a plan for paying off the loan. Staff of the United Methodist Development Fund and the Evangelization and Church Growth unit of the General Board of Global Ministries suggest resources and guide a local church in the identification of trends, needs, and resources within the parish area.

The story of the United Methodist Development Fund is exciting because it represents our church in mission. It is the story of people responding to Jesus' call and claim on them to make disciples and serve people in need.

Saint Paul's United Methodist Church in Helena, Montana, recently borrowed money to complete its

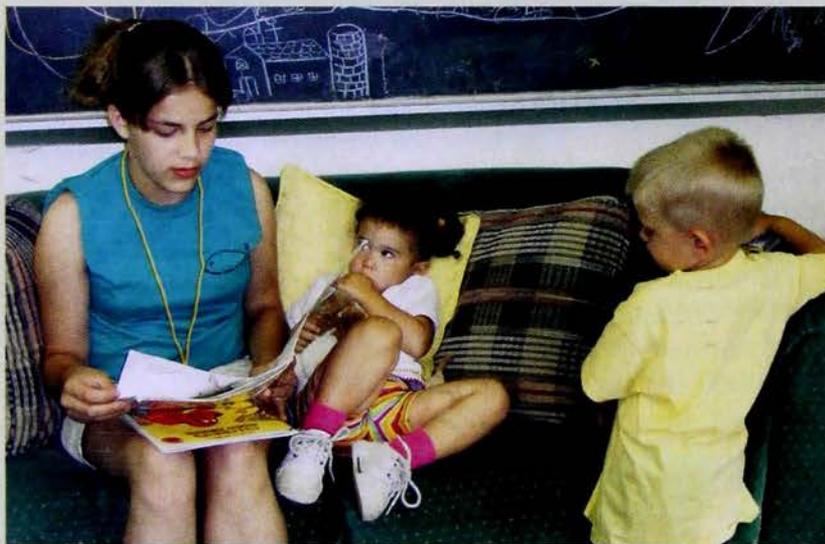


Summer camp and after-school activities at the new ministries center, Castleton UMC.

Members of Metropolitan Church in Denton, Maryland, recently had their old building torn down. It had outlived its usefulness and the repair costs were more than it was worth. Their UMDF loan will enable them to build a new facility to house their after-school youth program, a feeding program, and ministries with men, women, and youth in the community.

For 43 years, the United Methodist Development Fund has been helping others build their dreams. Isn't it time for your church to build its dream?

Sam Dixon is the Executive Director of the United Methodist Development Fund. Staff can be reached by calling 1-800-867-8633 or by e-mail at sdixon@gbgm-umc.org



A young volunteer reads to children at Castleton UMC's ministries center. See bulletin insert page 43.

new sanctuary. This growing church, committed to the ministry of the laity and intentional inclusiveness, is known for its involvement in local and global programs dedicated to social justice.

First American United Methodist Church in Norman, Oklahoma, a church of American Indian United Methodists, recently secured a loan to realize the dream of its members—the construction of their first building, their own home.



The Heart and Soul...and the Building

by Tom Rothhaar

The heart and soul of a healthy church is not its facilities but its people. At its best, the church is God's people sharing in loving community and servant ministry. The right building can make a difference in how effectively that ministry is carried out.

In December 1992, the small congregation that was to become Light of the Canyon United Methodist Church in Anaheim Hills, California, moved out of its first home, a cramped elementary school cafeteria, into leased modular buildings on property purchased with a loan from the California-Pacific Annual Conference. Those "temporary" buildings became for us an encampment along the path of what turned out to be a nine-year "wilderness journey to a Promised Land." They were not a place for us to settle in, partly because of limits put on us by the city planning commission. But God had also made it clear that this was to be a transitional time—a time of getting ready to cross over into the Promised Land of a permanent home.

As God shaped us, our mission and purpose became more clearly defined; the debt on our land was slowly paid off, and, because of our commitment to be good stewards of what God had already provided, new ministries began to grow. We believed that even the modular buildings were a tremendous blessing that God wanted us to use in ways that would bless others.

One of our first outreach efforts was a partnership with the local community college, through which we were able to offer English as a Second Language classes for the rapidly growing immigrant population in our area. That partnership took on added importance several years later when the planning commission informed us that we would have to build or move. With the land paid for, the collateral of a long-term lease agreement with the college in hand, and the spiritual journey having strengthened us, we were ready to build. Finally, in November 2001, we were able to move into the beautiful, ultra-modern facility we now occupy.

The stated mission of Light of the Canyon United Methodist Church is "to help people seeking a faith home begin anew in a loving, serving relationship



Light of the Canyon United Methodist Church in Anaheim, California, was loaned \$1 million by UMDF to help the congregation move from a transitional space into this new building.

with Jesus Christ." Our new building has enabled us to draw a steady stream of newcomers into the church family and offer the message of new life in Jesus Christ. It has furthered a unique and vibrant ministry in one of the fastest-growing areas of southern California.

While many pieces needed to come together to make the building a reality, one of the most important was the provision of a \$1 million loan from the United Methodist Development Fund of the General Board of Global Ministries. We are grateful to be a part of a connectional system in which that kind of support and help can be provided.

The Rev. Tom Rothhaar is the pastor of Light of the Canyon United Methodist Church in Anaheim Hills, California.



Youths are an important part of volunteer work teams that work on housing projects on Johns Island near Charleston, SC.

THE RURAL MISSION JOHNS ISLAND

Story and photos by Tequila Minsky

“I remember Mary, whose home we worked on the first year I went down to work at Rural Mission,” Judy Mealy, an 11-year work-team veteran and nurse practitioner mused. “We actually had to knock her house down, it was so awful. The first year, she didn’t talk to us at all; she was gone the whole time. We returned for a second year. Sometimes these homes take years to complete, even with other teams working on them in between. By the time we finished Mary’s house, she had a job as a housekeeper at a local hospital. She took pride in her house; it was nice to see. Being able to help someone have a place to live that is decent and safe gives you a wonderful feeling.”

Judy Mealy is a member of the Westfield United Methodist Church Volunteers-in-Mission team from Westfield, Massachusetts. Altogether, 12 mission-volunteer groups in the Massachusetts area are part of the regular teams of volunteers who travel to Rural Mission on Johns Island, South Carolina, year after year. They repair or rehabilitate homes in need and start new projects. During one week in March, three groups from Massachusetts, including 10 high school and college students, worked on many projects, including new construction, bedroom additions, repairs, and painting.

Rural Mission, located on Johns Island a few miles south of Charleston, South Carolina, serves low-income families living on the Johns, Wadmalaw, Yonges, and Edisto Sea Islands of South Carolina.

Over the years, the economy of the Sea Islands has been greatly affected by a 60 to 75 percent decrease in agricultural production. Rural Mission pitches in to change significantly the quality of people’s lives through one of its major services—helping to provide adequate housing by rehabilitating substandard housing and building new homes.

From late February to November, two to three volunteer groups at a time, from churches and colleges across the United States, arrive for one-week work assignments, staying in local churches, community centers, and at Rural Mission itself. Linda Gatson, director, and Anderson Mack, coordinator of special services and work teams, help make everything happen. More than half of the teams are made up of college and high school students who usually come during the summer.

THE MEN TRADITION ON JOHNS ISLAND

Rural Mission History

The influences on Rural Mission predate its 1969 charter and are part of a fascinating history. The National Association for the Advancement of Colored People (NAACP) had been working in South Carolina since the 1940s to improve living conditions for African Americans. By 1950, it began to challenge the segregated school system. Strategic NAACP legal operations followed the 1954 Supreme Court decision that declared segregated public schools were "inherently unequal." The South Carolina Legislature then passed a law forbidding any city or county employee to hold membership in the NAACP. Septima Clark, a Johns Island elementary school teacher for 40 years, was fired and denied her pension because she refused to give up her membership in the NAACP.

Septima Clark joined Esau Jenkins to start the first Citizenship Education School, which offered literacy classes and education about voter registration and encouraged discussion about how the government works. This helped the residents become aware of citizen rights and obligations and how to obtain and exercise them. By 1961, 600 more Black voters were registered in the Johns Island area. This program expanded to train many more teachers to offer citizenship courses and create awareness throughout the South. Between 1957 and 1962, thousands of teachers from North and South Carolina, Georgia, Alabama, Mississippi, and Tennessee were trained on Johns Island. Andrew Young from Georgia was among those who attended the Citizenship Schools. He went on to serve in the US House of Representatives, as a representative to the United Nations, and later as the mayor of Atlanta.

In the 1950s, a ministry formed around the needs of children of migrant farm workers, who were taking their children into the fields as they worked. Attention to migrants was spearheaded by Miss Mirabel Howell from Charleston. The Rev. Willis Goodwin, then a seminary student, came as an intern to work with the migrant workers. This program evolved into Migrant Head Start, which still exists today. The Rev. Goodwin and Miss Howell are two of the founders of Rural Mission, which was incorporated in 1969.



Jen Gates, from Concord, Massachusetts, pitches in on a UMVIM youth team on Johns Island.

A Housing Ministry Evolves

Migrants worked from May through August. However, the Board of Rural Mission soon realized that the permanent resident families in the area endured conditions almost as severe as the ones that the migrant workers suffered. Thus the work camp housing project was born.

During the late 1960s, the first group of volunteers was sent by the Mennonite Church. The Mennonites provided an avenue of alternative service at Rural Mission for conscientious objectors to the Vietnam War. They repaired homes and helped in other ways to improve living conditions on Johns Island. Other volunteers came along with the Mennonites.

In time, Rural Mission's housing program became a predecessor of Habitat for Humanity. Today, although the Habitat and Rural Mission programs are similar, there are differences. Participating adult volunteers in Rural Mission projects raise funds for all the expenses, including personnel and construction. The recipient of the home repairs is not required to pay for the repairs or the house. An applicant must have an owner's permit and pay for insurance. For the most part, the family is responsible for electrical, plumbing, water, and septic needs, and in many cases this is a difficult hardship, but assistance can be found. Projects of Rural Mission take longer than Habitat projects: sometimes new houses will take a few years with the same volunteer groups returning to continue the work year after year. The recipients, often the elderly or the infirm, are not required to contribute "sweat equity" work. Applications are reviewed by Rural Mission's Board of Directors. Last year's waiting list for assistance had 600 names.

Rural Mission also provides crisis assistance and intervention for those in dire need of food or of emergency assistance with utility bills and rent. A woodcutting project helps stock firewood that volunteers chop, primarily for elderly and single-parent households. These households often cannot afford to purchase firewood, which is still used to heat homes on Johns Island.

Westfield UMC Volunteers

Most volunteer groups come from the East, though some come from as far west as Wisconsin and Minnesota. Last year, more than 72 volunteer groups of five people or more came to pitch in at Rural Mission.

A retired pastor, the Rev. Skip Danforth, and his wife Mary Ann work with Rural Mission as liaisons/troubleshooters/volunteer coordinators for two months of the year. In 1990, they brought the first work team from Massachusetts to Rural Mission.

"We wanted people to get involved in missions," said the Rev. Danforth. Mary Ann Danforth had twice been on two-week mission trips to Dominica, an island nation in the Caribbean. But the length of time and cost discouraged other members of their eastern Massachusetts church from going. In 1989, the Dansfords attended a day-long series of United Methodist Church-sponsored workshops with laypeople and clergy in Attleboro,



Above: Recipients of home repairs are not required to contribute "sweat equity" work. *Right:* Farming, once Johns Island's main source of income, has decreased by 60 to 75 percent in recent years.



Massachusetts. Mary Ann participated in one session in which Anderson Mack, Rural Mission's coordinator of special services, presented the work of Rural Mission to a group of about 15 people. The idea of a US mission trip was new to the group.

It was a "eureka" moment for Mary Ann Danforth. She was looking for a work-team opportunity that was not as expensive as international mission trips and of shorter duration. She found that it was hard for many people to get away from work or home for a two-week period, although today, many one-week international trips are available. She pulled together 20 people, half of whom were teenagers, to be part of the first team in 1990. They returned the following year. The Rev. Danforth was transferred from his church in Taunton to Westfield United Methodist Church, and the Danforths started a work team there.

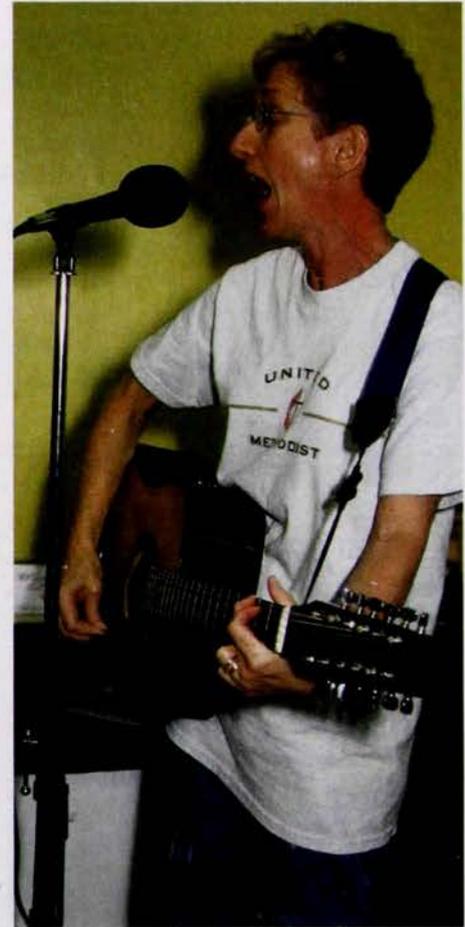
Year after year, interest grew in the work of the Westfield team. When a team grows to more than 20 members, it generates a spinoff work team. Sometimes a participant from another area travels with the Westfield team and then starts a team at his or her home church. In the last 13 years, Westfield has generated four spinoff teams from both South Hadley and Greenfield, Massachusetts. Two teams spun off from the Whitman, Massachusetts, team. The work teams multiply rapidly—one group breaking off from another. This year will be the first trip for Orleans United Methodist Church from Cape Cod, where the Rev. Danforth has retired and started another team. The current Westfield UMC team is led by Judy Mealy, with accountant Mary Levesque as the volunteer treasurer.

Judy Mealy's husband, Kevin, went to the wood-camp program in 1991 to cut wood at Rural Mission. The following spring, Judy went on the housing work team and has gone every year since. When Mary and Paul Levesque joined the church, Paul wanted to go to Rural Mission, but Mary was reluctant. She wondered what use she could be building houses; but when she went on her first trip in 1995, Mary learned about home repair and accomplished things she never thought she could. This year, she's returning for her fifth trip.

"For a woman who doesn't do handy work around the house, my first trips were very rewarding," said Mary Levesque. "I learned to hammer. I learned tips from people who were veterans. I learned to use a table saw and a couple of other pieces of power equipment."

"We've done just about everything," said Judy Mealy. "I've even learned about roofing. My triumph was when another woman and I framed out a wall and put in a window. It was such a wonderful feeling

of accomplishment. We've taken houses down. We've cleared the land to start a new home. A couple of years ago we worked on a home for a woman whose house burned down from an electrical short. She had enough money for the foundation and the shell of the house and that was it. We did the rough framing. Sometimes we do repairs. One year we had two furnaces to put in. The last four or five years, we've done more new construction than fixing of old homes."



Candy Hallett, Rural Mission team member from Newton, Massachusetts, performs at the seafood jamboree.



The Rewards of Volunteering

"Even though a new person might join the team, you feel that you know him or her, though it's someone you've never met," said Mary Levesque. "The next year, even with different people, the same type of camaraderie prevails. People are there because they want to be. They're forever friends. We experience the satisfaction of helping people. When we try to explain to people who haven't volunteered, they don't quite understand why we go back. If they went one time they would see. Some things can't be explained."

Members from different volunteer groups meet each other at a midweek seafood jamboree. The weekly event was started by the islanders to show their appreciation to the teams and as a means to share their faith. Held at Rural Mission's Community Hall, the jamboree gives the volunteer workers a chance to sample local fare: red rice, okra, macaroni and cheese, fried chicken and fish, corn, cornbread squares, bowls of boiled shrimp with cocktail sauce, and



Members of a volunteer youth team work to improve the grounds of a home.

The Right Mix

Ideally, volunteer teams should have a mix of people with various complementary skills. From year to year, the mix changes. "We talk about what kind of skill mix we have in any given year," explained Judy Mealy of Westfield UMC. "We've had general contractors, electricians, plumbers, and more. We've had people with minimal building skills. We need to let Rural Mission know what skill mix we have so that we can be assigned accordingly."

"If we are going to do a big project, we have to plan beforehand. Last year we did a roof. The roof joist had to be ordered so that it could be there by the time we arrived. There can be a huge delay if you're waiting around for a delivery."

"We have a great team of women who bargain-hunt to buy bulk items. This is another needed skill for the team. We cook our own food, sharing the responsibilities of cooking and cleaning."

How the Westfield Team Raises Funds

"In the fall we write and produce a mystery dinner theater," said Mary Levesque. "The team shares half of the proceeds with the church."

The Westfield Mystery Dinner Theatre, now running for 10 seasons, began the second year of the team's existence. The play runs four nights and two weekends each fall, and it is a huge undertaking. Everyone in the church helps with dinner and a lot of people act in the play, even though they may not go with the team to South Carolina. It's a wonderful fellowship-building program for the church and helps all the people feel that they are part of the trip.

"Over the years, the mystery dinner has taken on a life of its own," said Mary. "Westfield UMC copyrights the plays and sells them to other churches and groups. All the money is contributed to the work-team fund. The play's scenes take place in exotic locations, such as a southwestern spa, a cheese factory, or a television station. Each play revolves around a murder, a robbery, or a kidnapping. We have fun performing the play, and we have even performed a couple of times in other churches."

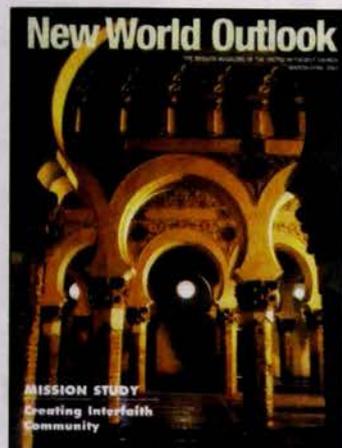
watermelon. After everyone has overeaten, testimonials flow freely. Beneficiaries of the work stop by for fellowship. People from the different teams introduce themselves and all join in a sing-along.

"Rural Mission is such a wonderful organization. They do so

much with so little," noted Judy Mealy. "The opportunity they give us to do our mission work is tremendous."

Tequila Minsky is a freelance photographer and writer who is based in New York City.

Reader Response



they had made use of the bulletin inserts. Be of good cheer and keep up the good work.

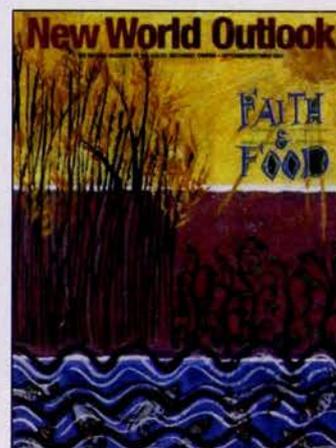
*Matthew Verghese
Palm Springs, California
(Retired from Central Pennsylvania
Conference)*

The March-April *New World Outlook* issue was great! I especially liked the article on Al Andalus in Spain. You're doing a great job.

*Connie Myer
New York, New York*

what is taking place. Some of this material makes one's hair stand on end.

*Dwight Busacca
Lebanon, Ohio*



My attending the School of Christian Mission in July 2002, where only Fairly Traded Coffee was served, and reading "Justice in a Coffee Cup," in the September-October 2002 issue of *New World Outlook* have resulted in the adoption of a resolution by our Administrative Council on Fair Trade Coffee. "Therefore be it resolved that only decaffeinated Fair Trade Coffee will be served at all church functions." Yesterday, at our local UMW unit meeting, the issue was highlighted during the Mission Moment. UMCOR Coffee Project coffee has been ordered. Thank you!

*Linda L. Watkins
Global Mission Education Team
Iowa City, Iowa*

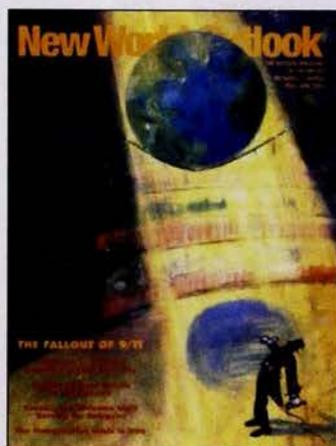
Bishop Robert F. Lundy, who died on January 22, 2003, was incorrectly identified in the May-June 2003 Mission Memo as Roger F. Lundy. He served as a Missionary in Malaysia and Singapore.

The wonderful March-April issue of *New World Outlook* is a real breath of spring in this troubled time. I was especially taken with the article, "A Community of Communities," by David Scott. I lived in Malaysia for a year and became friends with people of all three of its dominant cultures/religions, so I could relate to his ideas. I think his points are so well made. I hope to develop a circle program around the article. Thank you for a job exceedingly well done!

*Betty Jane Hill
Portland, Oregon*

The March-April edition of *New World Outlook* reached me today, and I was glad to read the article on Interfaith Community. I liked the item written by Dr. Scott, who was my neighbor and colleague in Lucknow, India. We taught at the same college.

I enjoy *New World Outlook*. I was with a congregation 50 miles from here in a place called "Twenty-nine Palms" to speak on One Great Hour of Sharing. I was glad to see



Just a note to thank you for the current May-June issue of *New World Outlook*, which focuses on the results of war and the tragic influence of Israel on the Palestinians in the Middle East. This is a story that needs to be told and you have told it well. Your readers are grateful.

This kind of information is not material that newspapers and television make known. I have tried to share this data in the "letters to the editor" pages of two newspapers, but they will not print it because of the powerful Israeli PAC influence in the United States. Fortunately, I receive via e-mail direct information from Palestine that describes

CAMEROON MISSION INITIATIVE CHURCH PARTNERSHIPS

In Mission Together

by Larry D. Mosley

AN ADVENTURE IN MISSION EVANGELISM



I flew from Pensacola, Florida, to Atlanta, Georgia, to New York, New York, to Paris, France; then across the Mediterranean; over Algeria, the Sahara, and Nigeria; and finally landed in Yaounde, Cameroon, in Central Africa. We went through customs and met our hosts, United Methodist General Board of Global Ministries' (GBGM) missionaries Bill and Grace Warnock, along with several young pastors, and were then greeted in the parking lot by the youth choir from Yaounde First United Methodist Church.

They sang "Blessed are they who come in the name of the Lord," and several hymns and songs with an irresistible African beat. My heart was touched from the very beginning by these fine-looking and friendly youth.

The Rev. Clinton Rabb, GBGM Executive Secretary for Mission Initiatives, and I, a retired United States Air Force Chaplain and United Methodist pastor, were deeply moved by the gracious welcome we received from our hosts and the youth choir. I was light-headed and fatigued after 26 hours in Delta and Air France jets, yet was thrilled by our welcome. As we traveled to our hotel in Yaounde, I reflected on the events that had led me to the heart of Africa.

The Road to Cameroon

Dr. S T Kimbrough, GBGM Associate General Secretary for Mission Evangelism, who was a college classmate of mine from Birmingham-Southern College, greeted me at the North Alabama Conference in 2000 and asked: "Since you are retiring soon, would you be interested in participating in GBGM's mission initiatives, presenting the needs of overseas churches to US congregations as part of our In Mission Together Church Partnership Program?" Dr. Kimbrough knew of my interest in missions and my work with United Methodist Volunteers in Mission (UMVIM). I've participated in six mission work projects in Jamaica, three UMVIM projects in Palestine, and three visits with United Methodists in Satka, Russia, while serving as associate pastor of Pensacola First United Methodist Church for nine years. Since I was planning to retire from the itinerant ministry in June 2001, I eagerly accepted his proposal.

So, in October 2002, I traveled to New York City to receive In Mission Together volunteer coordinator

training. Following the training, Clinton Rabb invited me to travel with him to the West African nation of Cameroon. Our purpose was to review the new Cameroon United Methodist Mission Initiative, recently established in 2000. Working with the missionaries, pastors, and laypeople, our goal was to lay the foundation for an In Mission Together Church Partnership Program between congregations in the United States and United Methodist congregations in Cameroon.

Bill and Grace Warnock were called out of retirement last year to serve a two-year stint as missionaries in Cameroon. They had served in the Russia and Lithuania Mission Initiatives and had over 30 years of service in Africa. Bill's secular background was in business and accounting. This experience has served him well in organizing and supporting newly established congregations across southern Cameroon. He prepared a detailed itinerary for our travels over the next 11 days, with a plan to visit 17 recently established UM congregations in towns and villages in both the French- and English-speaking areas of Cameroon.

Church Visits

We drove 1400 miles through lush and verdant rain forest. Most of the roads were good, but some were barely passable, with deep ruts, washouts, and huge water-filled potholes.

We visited the US Embassy and the Peace Corps office and worshiped in several churches in Yaounde before traveling north to conduct services in churches in the Monatele area: Mt. Olive Church in Elig Mfomo, the Bethesda Church in Sa'a, Bethany, and Zion Church in Obala. These congregations meet in homes, under palm-leaf canopies, in rented halls, or sometimes in bars not in use on a



Opposite, p. 16, clockwise from top left: Larry D. Mosley attended services at 17 recently established United Methodist congregations in Cameroon. At Bethany UMC in Monatele, a woman raises her hands in worship; choir members at Defang UMC prepare for the service; the Rev. Larry D. Mosley (center) and Clinton Rabb officiated at baptisms and confirmation services; Cameroon pastors, the Rev. Jean Daniel Billong and the Rev. Rosalie Nzie, lead a worship service at Bethlehem UMC in Yaounde.

Sunday morning. We returned to Yaounde for dinner at the Warnocks' home and a welcome night's rest in the Azur Hotel.

The following morning we started early on the long drive to Douala, the second-largest city in Cameroon. The rain forests through which we drove had mimosa trees, poincianas (flame trees), flowering frangipani, hibis-



Cameroon children dressed for Sunday.

cus, mango, plum, and avocado trees. We passed through small clusters of mud-brick houses and villages. Arriving in Douala late in the afternoon, we participated in worship services at First United Methodist Church and were joined by members of the Mt. Horeb Church. Churches we visited were in both the French-speaking and English-speaking areas. I was impressed that most of the young pastors were multilingual, and their sermons, while delivered in the familiar languages of the community, were translated for those who spoke a different tongue. Sections of the Acts of the Apostles and I Corinthians came to mind, in which the people worshiped in various languages inspired by the Holy Spirit. In all the churches we visited, young and enthusiastic pastors and laity possessed warmth, congeniality, and a great variety of talents.

The Mission Youth Director and assistant to the Rev. Warnock, Jean Daniel Billong, traveled with us on the trip. Fluent in both French and English and serving often as an interpreter, he is a pleasant young pastor with many gifts. He and the choir from the Bethlehem Church in Yaounde have made a CD with several African songs and many old familiar Methodist hymns, such as "The Old Rugged Cross," "To God Be the Glory," "When We All Get to Heaven," and "Amazing Grace." He played this CD for us on his portable stereo as we traveled the red clay roads through the jungle. When we parted, he made a gift of the CD to me.

Our driver, Mr. D'Gabril (pronounced Jabil), was a Muslim who had formerly driven for the Brazilian ambassador to Cameroon. He attended most of the worship services with us, maintaining his Islamic spiritual



A member of N'Chang United Methodist Church, one of the emerging congregations in the Cameroon.

disciplines all the while. The vehicle we traveled in was a Toyota Land Cruiser with four-wheel drive, which we really needed in torrential downpours on slick, muddy roads. We called it Four Willie because someone had written on its side, "Four Wille Drive."

Confirmations and Baptisms

Buea (pronounced Boo-yea), southwest of Douala, is the center of the English-speaking area. There we visited the Cameroon Opportunity Industrial Center on the slopes of Cameroon Mountain, an inactive volcano. The industrial school was founded by an American pastor and provides training in bricklaying, furniture making, auto mechanics, driving, and hotel and restaurant manage-

ment. It is a model of the kind of social-service institution that churches can establish to enhance the quality of life in a developing country like Cameroon. We ate breakfast in the restaurant with the principal of the school and some of the United Methodist pastors in the area.

We attended services with the Buea and Bova United Methodist congregations, and later in the day we worshiped with Barombi Kang Church in Kumba and participated in a baptismal and confirmation service. After spending the night at Olongo Gardens Hotel, we drove north to Mamfe and held services at the Mamfe and N'Chang churches. On the following morning, after hours of travel on nearly impassable roads, we conducted our final day

of services with the Akinba, Defang, and Sumbe congregations, consecrating baptisms and confirmations and conducting Holy Communion. Altogether, we baptized and confirmed 89 adults and youth and baptized 28 children who continue in their discipleship with the help of the lay pastors appointed to these congregations. Several fathers came forth and asked if their families could be baptized with them and celebrations ensued as families were united in baptism. The people were welcoming and cordial, responsive to the Gospel, and full of hope and enthusiasm. They looked forward to building United Methodist churches in their communities.

We made the long drive south to Kribi on the coast, where we spent a couple of days resting, debriefing, and planning for the In Mission Together Church Partnership Program. My own faith had been buoyed up by 11 days of fellowship, inspiration, worship, and service among the good people of Cameroon. I wish everyone could experience this kind of mission evangelism. I see a bright future for The United Methodist Church in Cameroon and am humbled and honored to play a small role in developing the In Mission Together program. Now I look forward to linking these young United Methodist churches with churches in the United States, whose members will pray for, encourage, and help them become self-sustaining. I hope to return to Cameroon next year with a mission work team to continue what has begun here under the guidance of the Holy Spirit.

The Rev. Larry D. Mosley is a retired chaplain of the United States Air Force and a United Methodist pastor from Florida.

In Mission Together—Cameroon

The area known today as Cameroon, on the west coast of Africa, comprises northern hills, central plateau, and southern tropical rain forest. It is the prehistoric birthplace and original homeland of the Bantu ethnic group, which migrated east and south from 1000 B.C. to about the fourth century A.D. Today, Swahili is the most widely spoken language of the Bantu group. The word "Cameroon" was coined by Portuguese explorer Fernando Po, who named the river Cameroles because he was astounded by the large quantities of giant shrimp (cumarões, in Portuguese) that swarmed at its mouth.

A United Methodist Church Is Born

Since 1999, when contacts between the General Board of Global Ministries and Christians in Cameroon were established, 18 United Methodist congregations have been founded. United Methodist missionaries have been assigned to guide the formation of the church, and the Cameroon United Methodist Mission Initiative is growing rapidly. Individuals and families of all language groups are finding a church home, coming to Christ for the first time in their lives. There is a great need for pastoral training, lay training, pastoral program support, and ministries for the health and welfare of the people and their communities.

How You Can Help

1. Pray for the people and nation of Cameroon.
2. Offer your individual support for pastors, training, church development, and health and relief.
3. Encourage your congregation to become a Partner Church by committing for a period of three years to:
 - Support the United Methodist Church in Cameroon with your prayers
 - Visit and communicate with your partner congregation in Cameroon
 - Learn about the unique context for proclaiming the Gospel in Cameroon
 - Contribute \$250 per month to the support of the United Methodist Church in Cameroon

In Mission Together

Together with United Methodists in Cameroon, we can participate in God's mission to the people of Cameroon. Why not make this a vital ministry of your congregation?

For more information contact:

The Rev. Larry Mosley, Cameroon In Mission Together Coordinator
Telephone: 850-857-4959, E-mail: Lmosle1@aol.com



Chinese summer exchange students learn English using a Native American activity known as the web of life.

The Laughable Ministry

by Joan Anderson Resetich

Two 10-10-10 missionaries, the Rev. Carol Lakota Eastin and Joan Anderson Resetich, have been assigned by the General Board of Global Ministries (GBGM) to work in the wilds of Illinois. A lot of people laugh in disbelief, until they hear the story.

"There aren't any Indians in Illinois anymore!" So said some of the recent Illinois governors, historians, and even Peoria-area United Methodist pastor, the Rev. Carol

Lakota Eastin, of Lakota-Yakima descent, whose ancestor rode in Buffalo Bill's Wild West Show. So said a late resident of nearby Pekin, Illinois, John Haikey, a Muskogee Creek elder whose grandfather walked the Trail of Tears to Oklahoma with his people.

A Ministry Appears

When approached by Peoria's Tricentennial planning committee over a decade ago, Carol Eastin

and Joan Resetich both laughed but agreed to hold a powwow. The event became known as Return to Pimiteoui (Fat Lake), an area known ages ago for its abundant wildlife when Native Americans still lived in Illinois. Carol and Joan again laughed in disbelief as Illinois residents of Native American descent appeared from nowhere.

When the powwow was over, the people wanted more gather-



spiritually nurtured in ways meaningful to them. Maybe it is the smudging with sacred plants like sage, cedar, or sweet grass that helps their souls breathe prayers more easily. Maybe it is the drum's heartbeat that calms yet strengthens them like a child at its mother's breast. Or maybe it is sitting at the meal table after worship, listening to people comfortably move in and out of conversations about hawk and eagle sightings, bean recipes, and personal spiritual visions. Their spirits also find expression and healing in activities ranging from beadwork to sweat-lodge ceremonies.

Indians in Illinois

Rosebud and Pine Ridge reservations in South Dakota are in the heart of Indian country. They are among the top US reservations, judged according to the number of individuals enrolled in federally recognized tribes. Illinois has as many card-carrying Native Americans as these two reservations combined.

But this is only part of the picture. Illinois also has many Native Americans who have no cards and probably never will. Some of them are seeking their roots and explanations for pieces of their personalities that only make sense in the context of Native American cultural

and spiritual values. Their journeys have truly been a Trail of Tears. Full-blooded Native Americans often speak of the disorienting tension of walking in two worlds. People of mixed heritage and others searching for identity are also walking between two worlds, not feeling accepted by either. For all, it comes down to the same old questions. "Who am I? Is there a God who sees and cares for me? How can I join others in honoring such a God?" GBGM missionaries in Illinois are walking these Trails of Tears with the People (as Native Americans refer to themselves), walking from the laughter of disbelief to the laughter of joy.

A Multicultural Ministry

A few years ago, some of the Northern Illinois Native American women wanted their own circle and began meeting at Grace United Methodist Church in LaSalle, Illinois. A woodland tribe elder approved the meeting site for its proximity to the woods and water and accepted Joan Anderson Resetich, a former state naturalist, as group gatherer. The Rev. Dr. Lynn Longenbaugh recognized a multicultural ministry emerging, since Joan was also involved with Chinese and other Asians through Tai Chi, traditional Chinese healing, and English tutoring. Grace

ings. The Native American Fellowship of Peoria began meeting for regular worship at Madison Avenue United Methodist Church where Carol's husband, Bill, was pastor. Joan Anderson Resetich, from 50 miles upriver, was one of those at the first service. The scent of sage smudging smoke lingered on each participant as they scattered in the four directions, a powerful and prayerful symbol of another special way the fragrance of Christ permeates the world in and beyond Peoria.

It is beautiful to watch newcomers to these ministries, people who know they have Native American ancestry or who have not been



Dee Wright, 93 years old, one of two living bronco riders from Pawnee Bill's Wild West Show, sits with his daughter, Carol Arteberry, as he displays a photo taken during his childhood.



Baptism in the river; Joan Resetich doing Tai Chi at a place where Prayer Rivers has held prayer ceremonies; Native American Fellowship members enjoy a Christmas celebration; the Flying with Eagles Native American teen leadership training event near Providence, Rhode Island; the Rev. Carol Lakota Eastin leads worship at a powwow.

UMC claimed the ministry, which in time became known as Prayer Rivers Intercultural Ministries.

A ministry of Native Americans and Chinese may seem strange, but it makes sense to those involved. Both cultures honor elders, cherish children, and claim friends with bonds as tight as blood relations.

Both Native Americans and Chinese find that individuals and their gifts are best recognized and developed within a group. Individual well-being and survival hinge on family and society, which provide harmony and stability. All alone, the individual often flounders and sometimes self-destructs. Depression, addiction, abuse, and suicidal tendencies hound isolated, ignored, or repeatedly misunderstood individuals from both cultures. Some are separated from their people because of generations of government relocation and re-education programs. Some were adopted as infants, and others ran

away looking for work and a future, often finding little of either. They share an unresolved grief at so much loss.

An Incomplete Body

The Native American Fellowship and Prayer Rivers Ministries walk with these sojourners, helping them find ways to reconnect with their heritage and even with their blood relations. In the midst of much despair, Christ is present as the one who loves native traditions, such as sage and dancing prayers, as much as bowed heads and folded hands.

Participants in these ministries firmly believe that all things have been created by, through, and for God, including the distinct races and cultures. The Body of Christ is not complete and never will be without diverse spiritual gifts.

Over the years, many traditional Native American, Chinese, and other Asian spiritual teachers, elders, healers, storytellers, pipe carriers, sun dancers, martial artists,

musicians, artists, and dancers have come and shared their stories and talents with the ministry.

Present, But Not Counted

Congregations and individuals need to see the Native People in their communities and neighborhoods. Part of Native People's self-esteem is damaged by their always being referred to in the past tense, as though they do not exist here and now, as though they don't have valuable gifts to share with the rest of the world. The Body of Christ is incomplete while there are those who cannot see themselves as part of the Body. Sometimes Native People who do profess Christ go unseen and their talents go untapped by the church itself.

Native Peoples honor fallen warriors who are wounded, decorated, or on active duty. Soldiers and their families call Prayer Rivers Ministries to be present at veterans' honor dances and at hospice bedsides and gravesites.



Prayer Rivers Ministries holds a service on the Holy Saturday before Easter in a cave; Bai Young Min, a Chinese cultural exchange businessman, and Joan Resetich stand with a banner they made; Hochunk elder Ruth Sine enjoys an intergenerational Prayer Rivers Women's meeting with Rosebud Lakota, Evelyn Johnson, and her daughter, Sierra.



Native Americans who may be working on doctoral studies sit in silent tears at the University of Illinois sporting events, where a mythological mascot masquerades as an Indian chief. Native Peoples across North America have asked the university to drop the mascot because a real chief does not dance around at games but suffers and sacrifices on behalf of the People. Prayer Rivers Ministries helps with explanations and cross-cultural bridge-building.

We stand at superfund clean-up sites, such as in DePue, where zinc and sulfuric acid plants polluted the land and rivers. We pray for natural areas and sacred sites slated for industrial expansion or other development. We pray for respect and protection of burial sites and other holy ground. The second-highest ground in Illinois lies directly in line with a documented major migratory corridor for animals and birds. A plan to erect dozens of 38-story industrial wind generators will adversely affect the wildlife. We pray for respect of sacred high ground.

Native Peoples greet the day and the Maker of the Day with thanks. They live sometimes with bare cupboards, yet find something to share with whomever God sends their way. When asked what they need, they ask first for prayer and other spiritual nourishment. Prayer Rivers Ministries helps them work both ecumenically and within The United Methodist Church to plan and seek leader-

ship positions within conference, jurisdictional, national, and international ministries.

The Native Americans living in Illinois are drawing their circle wider to welcome ancient physical and spiritual cousins—Buddhist, Taoist, Hindu, Asian, African, and blended peoples.

Prayer Rivers seeks glimpses of Christ in the prophesies, stories, and wisdom of other traditions, for Jesus told his disciples in John 10:16, "I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd." This scripture has brought many nods of approval from Chinese and Native Americans.

Joan Anderson Resetich is a naturalist and GBGM 10-10-10 missionary assigned to Prayer Rivers Intercultural Ministries in Peoria, Illinois.



Amy Crow, of Chinese and Anglo/Native American ancestry, personifies the special beauty found in Prayer Rivers Ministries.

Prayer Rivers Intercultural Ministries

The original vision of Prayer Rivers Ministries was of "groups of people praying around fires by rivers all over the continent—connected by living, flowing waters." Prayer Rivers people connect through prayer, a newsletter, the Internet, and the phone. We engage in environmental, cultural, and spiritual events and issues and monthly group meetings. Though based at Grace United Methodist Church in LaSalle, Illinois, Prayer Rivers resembles a river system extending beyond one location rather than a planted establishment.

Prayer Rivers held a prayer healing service in the Illinois River Valley. While the service was in progress, an Apache-led intertribal Christian drum group in the Rio Grande Valley gave prayer support, as did a Dakota elder pipe-carrier in South Dakota. Audio and videotaped drum songs from the Dakota elder, the Rio Grande drum group, and a Yupik in Hooper Bay, Alaska, were part of the service. People shared spiritual experiences and wishes regarding health care. We have passed the information on to northern Illinois and Iowa health-care facilities. We hope to promote healing for Native Americans, whose presence and specific spiritual needs are often unrecognized in such settings.

This type of "cross-country" spiritual gathering and activity is typical of the Prayer Rivers ministries.



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 See p. 2 for Advance Giving.



Toward Peace & Reconciliation on the Korean Peninsula

by Youngsook C. Kang and Gail V. Coulson

This is the second article in a three-part series on North Korea. Hunger and humanitarian aid were covered in the July-August 2003 issue of *New World Outlook*. An additional article on the church and United Methodist connections in North Korea will follow in the November-December 2003 issue.



Above: A little girl with soulful eyes at the Pyongyang children's home holds a toy. *Right:* The North Korea administrative building at the border, where the armistice between North Korea and South Korea was signed in 1953.

Desire for Reunification

The Democratic People's Republic of Korea (North Korea) has been at the center of the world political scene since October 2000, when it disclosed it was pursuing an active nuclear weapons program. North

Korea occupies a strategic location in northeast Asia, bordering China, South Korea, and Russia. The uncertain political situation on the Korean peninsula influences the future for all of the nations involved in the region and has serious international

implications. This current crisis of the Korean peninsula is not unrelated to its tragic history of Japanese colonization, (1909-1945), the subsequent division of north and south in 1948, and the Korean War, which lasted from 1950 to 1953.



Top: This soldier of the Korea People's Army in North Korea serves as a tour guide to the administration building there. Right: The South Korea administrative building at the border stands behind wooden pavilions (view from outside and the interior, above) where either northern or southern tourists may meet under guard. A concrete line that runs through the pavilions marks the border.

The liberation of the peninsula from Japanese occupation in 1945 left a geopolitical vacuum that was filled immediately by the Soviet Union and the United States. By 1948, in the midst of the super-power politics of the Cold War, the

peninsula was divided into two separate nations: the Republic of Korea (ROK) in the south and the Democratic People's Republic of Korea (DPRK) in the north. A product of the political polarization of the Cold War years, the divided Korean peninsula remains in constant conflict. Though initial hopes for a unified, independent Korea evaporated after the country was divided, people from both south and north continue to hope for peaceful reunification.

Historic Pyongyang Summit

Certainly the Pyongyang Summit of 2000 was an expression of this relentless hope for peace and reconciliation on the Korean peninsula. Many Koreans on both sides of the dividing line, known as the demilitarized zone (DMZ), had hoped for a dramatic, overnight change in relations when the two nations' leaders, DPRK Chairman Kim Jong-il and the former ROK President Kim Dae-jung, signed the North-South Joint Declaration

on June 15, 2000. They reached agreement on a range of measures to reduce tension between the two Koreas. The summit was the first of its kind, promoting mutual understanding, developing inter-Korean relations, and progressing toward peaceful reunification.

The broad summit agreement called for independent efforts of both north and south toward reunification and settling humanitarian issues. The granting of permission for group exchange visits of families yearning to be reunited in their lifetimes, after being long divided by the war, and the heart-

gestures made in exchange for resources to rebuild the north's run-down economy as well as for investment by the south in the impoverished north. Kim Jong-il agreed to a summit sequel in Seoul.

When President Kim Dae-jung arrived at Pyongyang's Sunan Airport for the summit, Chairman Kim Jong-il appeared from the large crowd to greet his counterpart from the south with a two-handed handshake, comparable to a hug in the West. This unprecedented gesture of mutual recognition and respect was seen as indicative of the North Korean

Steps Taken Toward Peace

President Kim Dae-jung downplayed expectations that his visit to Pyongyang would produce a miracle. Still, he held out hope for the removal of nuclear weapons that threaten war and for the termination of the Cold War on the Korean peninsula, in order for all 70 million Korean people in the south and north to live in peace. It is recognized that reunification, a stated goal of both nations, could be a lengthy process. In the case of East and West Germany, the first summit between the leaders was held in 1970. Yet, two decades passed before the Berlin Wall was dismantled.

Kim Jong-il's dilemma is that North Korea's power structure could crumble if the nation is opened too fast to the outside world in efforts to build up the nation's weak economy. Kim wants to prevent what he considers to be the "ideological contamination" of North Korea that could follow the nation's opening to the world. A saying in North Korea is, "Don't open the window unless you use a mosquito net." Likewise, Deng Xiaoping, China's leader at the time of China's opening to the outside world in 1979, said, "When the door is open, some flies will fly in with the fresh air."

Easing of Sanctions After 50 Years

The lifting of sanctions is critical in moving toward peace and reconciliation on the Korean peninsula. In September 1999, President Clinton *eased* some of the half-century-old restrictions on trade, travel, and banking against North Korea, rewarding the impoverished nation for an apparent agreement not to test missiles that could strike as far as Alaska or Hawaii. Clinton's decision was the most sweeping gesture toward North



Kim Il Sung Square in central Pyongyang.

rending issue of long-term prisoners held by both sides were addressed in the discussions. Promotion of balanced development of the national economy through economic cooperation and mutual confidence building was agreed on through exchanges in fields such as social services, cultural events, sports, public health, and the environment. Dialogues were planned for implementation of the agreements and for conciliatory

leader's seriousness in reducing tensions. Also symbolic was that Kim Dae-jung, the first leader from the south to visit the north, allowed the north to provide his security during the summit. Grasping a chance for peace in a last remnant of the Cold War, the leaders' talks covered touchy issues between the Koreas: North Korea's missile and nuclear programs and the US military presence in South Korea.

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Korea since the Korean War. Then Secretary of State Madeleine Albright said the United States and North Korea were starting "down a new and more hopeful road that held the possibility of long-term stability and eventual reconciliation on the Korean peninsula."

This partial thaw in relations, because of the easing of US sanctions, allowed for trade in most products and some travel between North Korea and the United States. Armed exports remained banned, however, along with the sale of certain types of technology that could be used for military purposes. The United States continued to oppose loans to North Korea from global financial institutions. This was because of what it considered to be the DPRK's possible continued support of terrorism and the potential military threat. Early withdrawal of US forces from the south was ruled out, and the United States made clear its intention to continue plans for an anti-missile system in case of the threat of a North Korean strike, a policy that strained US-Russian relations.

The US government saw the easing of sanctions as a design to improve relations and to "encourage North Korea to refrain from testing long-range missiles." North Korea agreed to halt its tests after lengthy negotiations, and the United States said sanctions would be slackened in return.

On June 19, 2000, the Clinton administration *lifted* the sanctions against trade or sending of food, medicine, and medical equipment to North Korea. These sanctions had been in place since the Korean War (1950-53). The announcement was significantly timed just days after the historic Pyongyang Summit and less than a week before the 50th anniversary of the outbreak of the Korean War on June 25, 1950.

United Methodists had been urging US administrations to lift the sanctions against North Korea for 12 years. The United Methodist General Conference Resolution on the DPRK, which is revised periodically, reads: Remove economic sanctions against the DPRK. Sanctions limit the engagement of the DPRK with the global market economy. Removing sanctions will also facilitate foreign investment in improving the DPRK production infrastructure. Because of economic and legal obstacles, development of foreign investment will be a difficult and long-term process,

Kim Il Sung and won an agreement on the concept of a freeze and eventual dismantling of the North Korean nuclear program in exchange for US political and economic concessions. A week later, former President Carter persuaded the North Korean leader to initiate the freeze immediately, opening the way for negotiations and the eventual agreement, under President Clinton, of October 21, 1994, known as the Agreed Framework.

However, by 2002, the DPRK threatened to withdraw from the Nuclear Nonproliferation Treaty



Trekking through and having picnics in the Myongyang Mountains is a favorite pastime for local residents and tourists.

even without sanctions. Removing sanctions is a high priority with the DPRK leadership. (*Book of Resolutions*, ¶309.8, adopted 1998, amended and adopted 2000.)

The 1994 Agreed Framework

In May 1972, the first Americans to visit North Korea since the Korean War were Selig Harrison, representing the *Washington Post*, and Harrison Salisbury of *The New York Times*. In June 1994, during a fourth visit, Selig Harrison met the late

because it was angered by what it saw as intermittent US-South Korea war provocations. Under the Agreed Framework, the United States promised to supply 500,000 metric tons of heavy fuel oil annually to the DPRK until the first of two planned nuclear power reactors came on line in 2005. In return, the DPRK had agreed to stop construction of two graphite nuclear reactors and to allow UN inspectors into the country. It was stipulated that funds would be

provided to the DPRK from the United States, Japan, and the Republic of Korea (South Korea) for the construction of two light-water electric-power reactors.

Eight years later, the US-led consortium still had not built the promised new reactors. In addition, the Clinton administration had not managed to secure enough funds from Congress to maintain the heavy fuel oil shipments that had been promised to North Korea, so there was a reduction in energy supply. When North Korea disclosed to the United States that it was pursuing a clandestine urani-

nullified. In December 2002, North Korea expelled UN monitors, further raising fears that nuclear weapons were being produced. The US administration voiced regrets about North Korea's decision to resume construction and operation of its nuclear facility.

Both the United States and North Korea have made demands. North Korea insists that it will give up its nuclear program only after Washington signs a nonaggression pact with it. President Bush has said North Korea must first disarm. James Laney, the former ambassador to South Korea, who currently



Chilgol Church in Pyongyang.



The Myongyang Mountains can be seen from this Pohyon Buddhist Temple.

um enrichment program, it was seen by Washington as a threat and a broken commitment. The Bush administration would not bargain or offer inducements to encourage North Korea to live up to the treaties and agreements it had signed.

Obstacles to Resolution

In October 2002, North Korea disclosed to US officials that it had violated the terms of the 1994 Agreed Framework by pursuing a nuclear weapons program, and that North Korea considered the agreement

serves on the Council on Foreign Relations, calls this impasse the Gordian knot of "who goes first."

"The Korean nuclear issue is moving toward a dangerous end," claims a Council on Foreign Relations-sponsored Independent Task Force report—*Meeting the North Korean Nuclear Challenge*. The Task Force concludes: "The United States must take the lead in producing a coherence coalition strategy to prevent a nuclear-armed North Korea."

The Bush administration's confrontational approach toward

Pyongyang conflicts with the preferences of US allies in the region. To defuse the crisis, the United States should abandon the failing policy of confronting and isolating North Korea and instead pursue a negotiated settlement.

North Korea has indicated that it might be prepared to abandon the nuclear program, reopen to United Nations inspections, and be prepared to rejoin the non-proliferation pact, but only if its security is guaranteed. The United States is also said to be prepared for a multilateral, comprehensive, peaceful settlement that includes economic aid packages. However, an agreement has not been reached because of the legacy of hostility left by the 50-year history of Korea's division. A deep sense of enmity still remains. The state of war still exists in the Korean peninsula, as a peace agreement to formally end the war was never concluded.

Toward Resolution

The Korean people aspire for peace and reunification. In responding to this desire for reconciliation, a peaceful engagement by principal countries, especially by the United States, is urged toward the resolution of the current crisis. The United States should be engaged

in direct negotiations with North Korea on all issues of concern, including the dismantling of North Korea's nuclear weapons capabilities, its food and energy needs, and the full normalization of political and economic relations with the United States. A comprehensive settlement would include renegotiating the 1994 Agreed Framework.

It is now half a century since the Korean War Armistice Agreement of 1953 stopped the fighting, but the armistice did not provide a permanent settlement. It is time for the United States to conclude peace agreements with the other two parties to the 1953 Armistice Agreement, North Korea and China, provided that North Korea agrees to conclude a separate agreement with South Korea, which did not sign the Armistice. (*Turning Point in Korea, New Dangers and New Opportunities for the United States, Report of the Task Force on US Policy, February 2003.*) The new president of South Korea, Roh Moo-hyun, who joined in the Sunshine Policy of former South Korean President Kim Dae-jung's administration, calls for the peaceful resolution of the North Korean nuclear crisis through dialogue. The Sunshine Policy not only altered the nature and substance of inter-Korean relations, it also altered the international political climate as it related to the Korean peninsula.

In partnership with other ecumenical agencies and peace organizations, the General Board of Global Ministries has made efforts of advocacy for peace and reconciliation for the Korean peninsula. In accordance with the *Social Principles* and the *Book of Resolutions of The United Methodist Church*, the General Board of Global Ministries continues its programs of intercession, education, and public advocacy in order to further the causes of justice, peace, and reconciliation on the peninsula.



Top: Visitors congregate and take pictures in front of a museum. Center: Left: A woman worships at Bongsu Church in Pyongyang. Right: The "children's palaces" in Pyongyang facilitate after-school programs that include music, dancing, singing, weaving, chess, computer science, and athletics.

God is a God of peace and harmony. We, as passionate Christians, understand our participation in the struggle for peace and justice to be part of our Christian mission. A Christian understanding of God's purpose in history—peace, harmony, and love—is shared by both Christians and neighbors of other faiths and persuasions. Even in the midst of the current crisis, we still express hope for a peaceful resolution of the situation. For God is a

God of hope and God's mandate for humanity is to live in harmony and peace. Let us join in prayer for all people to be actively engaged in striving for peace and reconciliation on the Korean peninsula.

Youngsook Charlene Kang is Deputy General Secretary and Gail V. Coulson is Executive Secretary for Connectional Relations in Mission Contexts and Relationships, the General Board of Global Ministries.

INVISIBLE SUBJECTS IN MISSION

THE AFRO-LATIN AMERICAN



Top right and left: Migrant Haitian workers and their children in the western Dominican Republic will receive medical attention from The United Methodist Church through the Dominican Evangelical Church. Bottom: The late Rev. Roises Rosa-Ramos (left) and Prof. Hector Lopez converse at the Seminar for a New Millennium at the Evangelical Theological Seminary in Matanzas, Cuba. Both men have made significant Afro-Puerto Rican theological contributions.

AND THE AFRO-LATINO CARIBBEAN

BY FRANKLIN GUERRERO



Introduction

The history of mission in Latin America and the Caribbean is one that has significant achievements in the areas of social, educational, and human development. At the same time, it reflects colonial and racist patterns that destroy human relationships. The missional initiatives in the region followed the colonial powers' military conquests of new lands and fell under the heavy influence of British and American business enterprises. The United States' missionary work was designed to serve the American civilian and military expatriate personnel as well as the business people who founded communities in some of the large cities of Latin America and the Caribbean. A second field for most of the Protestant missionaries comprised the White and middle-class citizens. Last of all was an interest in Indian or indigenous mission. A clear,

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intentional interest in taking the Gospel to people of African ancestry was not a priority for the denomination at that time.

In countries such as Bolivia, Peru, Colombia, Ecuador, and Uruguay, US Methodist missionary endeavors did not reach out to the Black impoverished communities. In Central America, to this day, census forms in many of the countries do not collect or recognize data on people of African ancestry. Existing Methodist mission work in these countries' Black communities is the result of the efforts of the British Methodist Church. Because of mission policies and priorities set by earlier US mission boards, there is an absence of Methodist mission and presence among the Afro-Latino communities in the hemisphere.

This article intends to present a cursory review of the history of Christian mission with those of African ancestry, focusing on the Methodist missionary initiatives in the Spanish-speaking Latin American and Caribbean region. The review of historical documents and specialized literature, field analyses, and personal observations have led me to the hypothesis that

evangelization and mission directed toward communities of African ancestry in Latin America and the Spanish Caribbean were not part of the Methodist Church's missionary zeal in the region. The African Methodist Episcopal Church is the only member of the US Methodist family that reached out to Black

nant religion in public and private affairs in Latin America has been Roman Catholicism. However, the indigenous populations of the region had their own religious systems and beliefs that were suppressed during the colonization process in the 17th and 18th centuries. The African slaves who



The Rev. Raul R. Blondet Cairo (left) of the Dominican Evangelical Church talks with migrant Haitian mothers in the western Dominican Republic.

people living on a few islands in the Spanish-speaking Caribbean region.

Notes from History

Since Christopher Columbus entered the Americas, the domi-

were brought to the region came from different parts of the African continent, with their different languages, cultures, and religions. Their migration to the Americas was brutally forced upon them in order to serve the economic interests of colonial rulers.

The religions of the slaves were not respected, and many Afro-Latino and Afro-Caribbean people developed strategies to worship their divinities camouflaged in the religions of their masters. Roman Catholicism, with its saints and virgins, provided a space for the slaves to represent their gods in the official religion. For instance, the Catholic virgin, St. Barbara, becomes Shango in the Cuban Santería religion. Therefore, while the slaves were outwardly following their masters' religion, inwardly they were directing their worship to their own divinities. This mixing together of beliefs is known as syncretism.



United Methodist missionary Samuel A. Grano de Oro (right) is a teacher at the Theological Seminary of the Dominican Evangelical Church in Santo Domingo.



In the English- and Dutch-speaking Caribbean, the masters who made their church affiliation the religion of the slaves were Protestant—and Methodist in particular. In many instances, the master was the preacher at services held in the evenings or mornings before the slaves were forced to do hard labor. The slaves within this context did not develop syncretic practices but lived with a religious dualism. In the morning, they worshiped in the Methodist fashion, and at night, they played their drums and worshiped their own



Top: A participant in the Dominican Evangelical Church's ministries with Haitian migrant workers. *Above:* First Dominican Evangelical Church in Samana, Dominican Republic, was built by North American freed slaves who migrated to the Dominican Republic.

gods. Given the conversion emphasis in Methodism, the practice of dual religion was not widespread in the emerging Protestant Methodist denomination, which today is largely a Black church in the Caribbean. The experience of Afro-Caribbean missions in the English- and Dutch-speaking Caribbean is a fascinating one; however, this article focuses on the invisibility of people with African ancestry when mission priorities were set in Latin America and the Spanish-speaking Caribbean.

Missions to the Americas

American Methodist mission initiatives did not begin in the Latin American and Caribbean regions until the mid-1840s. This was after the United States' Monroe Doctrine declared that the Americas were a territory ripe for emerging religious and political empires. The young nation conceived all the Americas, North and South, as God-given territory over which the values of America should be spread, and as an area to be protected from the "foreign" powers (European) of the time. This ideology had theological underpinnings, based on the arguments that: 1. US Americans are the people of the covenant, and 2. God has called the Christians of the nation to go overseas and proclaim the Gospel of Christ to save the souls of those threatened by eternal damnation. Thus, the missionary initiatives toward Latin America and the Spanish Caribbean were the result of a religious fervor in the United States to export Anglo-Protestant values. By 1898, after defeating Spain, the United States

was ready to build up its own empire by conquering new territories in the Western Hemisphere. President William McKinley, a Methodist, considered the war effort a missionary crusade and, furthermore, a Christian obligation. The Methodists were jubilant over the American conquest of the Spanish Caribbean. This freed the territory from the grip of "popish and Romish" superstition.

The stage was set: the United States had full access to Puerto Rico and Cuba, and now its influence in the region was stronger than ever before. In the eyes of Latin America and the Caribbean, however, the United States became an American empire. The Methodists in the South and the North sent missionaries and funding to establish schools, hospitals, children's homes, recreation facilities, and churches in the conquered lands and the countries under American military and commercial influence. Methodist mission would be directed to educated people, the urban and rural poor, and the indigenous communities. The communities that received no benefits from the mission work of the churches in the United States were those of African ancestry. They were not visible to the missionaries of the time. Scholars on the subject of Latin America and the Spanish Caribbean have explained that, once slavery was abolished in the region, academic, humanitarian, and Christian organizations erased the Black human community from their programs and maps.

AME and the African Diaspora

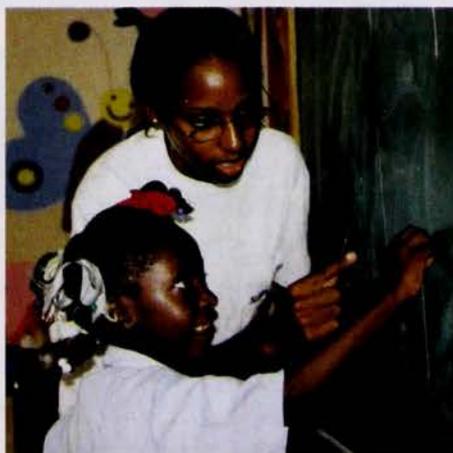
Only in the Spanish Caribbean can one find missionaries and a

Protestant denomination from the United States interested in people of African ancestry. The African Methodist Episcopal (AME) Church was the only Methodist denomination that demonstrated interest in the fate of the Blacks in the Spanish-speaking countries of the region. Hence, this section concentrates on the Caribbean. The AME did not work with Afro-Latino communities in Mexico, Central America, or South America.

Following the migration of freed American slaves to the peninsula of Samana in the Dominican Republic, the AME initiated missionary work in the early 19th century. The mission opportunity was created from the visions of two Philadelphians, Bishop Richard Allen, founder of the AME, and the Rev. Absalom Jones, an Episcopalian priest. The Spanish-ruled island of Hispaniola had recently been freed by Haitians. Allen and Jones believed it would be hospitable to American freed slaves, so they sent 200 families to the eastern part of the island. Later, this became the Dominican Republic, the first Spanish-language country in the Caribbean to have Methodist churches. A large and vital Samana congregation developed, but after the death of its missionary pastor, the AME was unable to provide another spiritual leader. Because the work in Samana was conducted in English to serve the emigrants, and not the minority Spanish-speaking population, the work begun by the AME was passed to the Methodist Church of Great Britain. In the 1960s, it

became part of the Dominican Evangelical Church, an indigenous denomination composed of several US Protestant denominations.

In August 1898, the AME Church held its first meeting in Santiago, Cuba. The missionary effort was launched out of the Dominican Republic with support from the US headquarters. The AME had supported liberation and independence for the people of Cuba since 1895, and church leaders met with Antonio Maceo and the Afro-Cuban leadership of the independence struggle. The AME initiative in Cuba was based on racial consciousness and a spiritual journey of liberation from



At the Bombita School in Barahona, Dominican Republic, a teacher helps a student at a chalkboard. The school is supported by The United Methodist Church through the Dominican Evangelical Church.

oppression. The Afro-Cuban people had positive expectations from the AME, and several episcopal and church tours in Cuba indicated that more than 2000 people were sympathetic to the AME's mission. However, the AME church initiative in Cuba did not have the financial resources, per-

sonnel, or appropriate mission strategies to carry on for a long period of time. By the 1960s, the work ended. The AME's effort illustrates that work might have been done affirming the race and culture of Black people while at the same time sharing God's message of salvation.

In Puerto Rico, Protestantism arrived before the American conquest of the island. In the 1880s, there were Protestant communities in Vieques, Ponce, and Mayaguez, serving both foreign merchants and the indigenous people of Puerto Rico. In Vieques, the Protestant community was mostly Black, people from the West Indies who came to the island looking for jobs. Their spiritual life was supported by church leaders from the eastern Caribbean, who saw their members leaving their island nations seeking better opportunities in Puerto Rico.

In 1898, after American troops took control of Puerto Rico, Protestant denominations sent missionaries to begin the dual processes of Americanization of the island and the conversion of Catholics to Protestant faiths. The Methodists arrived in Puerto Rico in the early 1900s to develop mission work, primarily in San Juan, Arecibo, and Ponce. There were no specific attempts to evangelize the Afro-Puerto Rican communities on the island. In the 1940s, most of Vieques became a training facility for the United States Navy, reducing the livable area to one-third of the island, which weakened the Protestant community. Because American Methodism in Puerto Rico did not have any particular

interest or strategy to work among the Afro-Puerto Ricans and because the AME did not have the resources to embark upon missionary work, Protestant mission work has not flourished on the island.

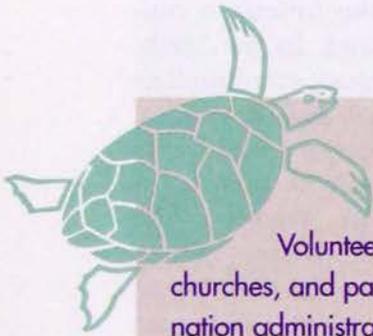
Conclusion

This article has reviewed some of the history of American Methodist mission in Latin America and the Spanish Caribbean. At no point during its 170-year presence in the area were Afro-Latino communities considered for strategic mission out-

reach. As illustrated here, only the AME made positive mission initiatives toward those communities in the Spanish Caribbean. Today, there are more than 150 million people with African ancestry in the region who have not yet seen mission efforts address their spiritual, social, and cultural needs. Organizations such as the Organization of Africans in the Americas, TransAfrica, and a number of worldwide financial institutions are leading the way in calling the world to pay attention to a community devoid of economic,

cultural, and human rights. The opportunity is in front of us. We can make a difference in the mission history of the hemisphere if we, as a denomination, identify the resources needed to spread the Gospel and seek justice with the poorest and most oppressed people of Latin America and the Caribbean.

The Rev. Franklin Guerrero is the Executive Secretary for Latin America and the Caribbean in Mission Contexts and Relationships, General Board of Global Ministries.



Today, The United Methodist Church is involved directly in the Dominican Republic through Advance Special projects supported by churches and the participation of more than 50 Volunteers-in-Mission groups that go to the Dominican Republic every year to help build schools, clinics, churches, and parsonages. The General Board of Global Ministries (GBGM) provides a modest annual self-determination administration grant, funding for persons in mission, grants for children's and women's ministries, and scholarships. Following Hurricane Georges, the GBGM provided major funding for relief and development efforts through UMCOR and supported the Dominican Evangelical Church's strategic plan for mission. Currently, there are three United Methodist missionaries serving in the country.

Currently, The United Methodist Church is involved in mission in Cuba through the UM Volunteers in Mission and other mission-exchange groups that visit the island at a rate of one per month to support the work of the Methodist Church of Cuba. The UMC also provides financial support through Advance Specials and other direct funds that annual conferences provide to the ongoing ministries of the church. The General Board of Global Ministries has provided support via grants for theological education, pastoral support, church and parsonage refurbishing, and aid during times of emergency. UMCOR has provided funding for relief efforts. At this time, a retired missionary serves on a part-time basis in the Evangelical Seminary in Matanzas, Cuba. The Methodist Church of Cuba has supported GBGM endeavors to develop United Methodist mission in Honduras by providing human resources.

The Methodist Church of Puerto Rico (MCPR) maintains positive working and binding relationships with The United Methodist Church. The MCPR is the only autonomous church that has a bishop sitting on the UMC Council of Bishops. The church is in a transition period, moving from oversight by the Eastern Pennsylvania and New York annual conferences to an autonomous church. The MCPR receives block grants for its mission development, pastoral support, and community ministries. The church also receives Advance Special support and over a dozen Volunteers in Mission every year. During times of emergencies and disasters, UMCOR has provided major funding for relief efforts. The MCPR is also a beneficiary of different scholarship programs for the UMC. It is important to say that the MCPR contributes to the apportionment process, has provided more than 200 pastors and many lay leaders to the UMC, and has, in cooperation with GBGM, provided essential human resources in Argentina, Peru, the Dominican Republic, and Honduras. Currently, GBGM supports several missionaries in Puerto Rico. The Evangelical Seminary of Puerto Rico has one missionary and has received funding for its programs.

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The bombing grounds in Vieques, Puerto Rico, left contaminated by the US Navy on May 1, 2003.

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VIEQUES:

After the Navy Left

by Germán Acevedo-Delgado

On May 1, 2003, after more than 60 years of military exercises, the US Navy closed Camp Garcia on the island of Vieques in Puerto Rico. Camp Garcia, with its target range, became the center of a struggle between the US government and the people of Puerto Rico. The Navy has departed, leaving in its wake a legacy of suffering that will not fade anytime soon. The bombing may have ended, but still present are all the contaminants produced during 60 years of bombing and weapons testing. Many people with different

illnesses attribute their health problems to exposure to toxic chemicals that were by-products of the military's weapons-testing and target-practice activities.

The majority of residents in Vieques, and in Puerto Rico generally, rejoiced when the Navy left. They resented the forced relocations, the prohibitions against visiting parts of Vieques, and the undermining of their health. Their environment was poisoned by agent orange, chemical weapons, and depleted uranium shells.

Church leaders involved in the Vieques struggle help us to understand the joyful reaction of the people on April 30 and May 1, 2003.

No New Destruction

The Rev. Lucy Rosario-Medina, pastor of the Isabel II Methodist Church in Vieques, was appointed in 1999, a few months after a Navy jet missed its target and dropped two 500-pound bombs close to a Navy observation post. The miscalculation killed David Sanes, a civilian security guard, and



wounded others. Sanes' death united the people of Puerto Rico under the slogan "Not One More Bomb." During her pastoral visits, the Rev. Rosario met many people with diseases whose origins could be attributed to the contamination produced by the Navy.

She mentioned a number of people in Vieques who had died of cancer. "It is a pity that all these people are not able to enjoy the peace now that the Navy has left."

"The departure of the Navy produced happiness in me," she said. "They will not continue to damage Vieques. No more bombing, no new destruction of the Vieques environment. The contamination remains, but the Navy is no longer present. It is a relief that the land will not continue to be poisoned and damaged."

She talked about Damian, a

Vieques resident (related to the church) who suffered much rejection because of his stance against the Navy. Damian told the Rev. Rosario: "Now I can die happy, because I have seen the Navy leave." This is a victory for the people who suffered for their tenacious advocacy for peace and justice in Vieques. More than 2000 people had participated in civil disobedience since May 2000, protesting the bombings of Vieques. Humble fishermen in small boats entered restricted waters in an effort to stop the bombing. Many others entered Camp Garcia on foot, despite the serpentine barbed wire and the camp security, to protest and stop the bombing. Many of these people ended up in jail for trespassing, with sentences that varied from a few days to six months.

Environmental Aftermath

In a speech to the United Methodist Council of Bishops, Bishop Juan A.

Vera-Mendez said: "This morning (May 1, 2003), at 12:01 A.M., 64 years of struggle, fear, suffering, and domination on Vieques have ended." The withdrawal of the Navy, according to Bishop Vera, is "the triumph of just peace over the power of military might."

The struggle for peace in Vieques has entered a new stage now that the Navy has gone. All the contaminated areas need to be cleaned. The Honorable Sila María Calderón, governor of Puerto Rico, has requested that the island municipalities of Vieques and Culebra be included in the cleanup priorities of the Environmental Protection Agency (EPA). Governor Calderón has stated that both islands were left with contaminated sites previously used by the Navy that are a serious health risk. The restoration of the environment continues to be an important aspect of the struggle for justice in Vieques. It is part of the international movement



Top and center left: There were frequent protests against the US Navy's armed military exercises, during which many civilians were sentenced for civil disobedience. **Above:** A pair of sunglasses rests on an unexploded bomb, still capable of destruction if disturbed.



against the harmful toxic waste generated by military activities all over the world. The cleanup must include the removal of barrels containing unknown substances inside a sunken barge, and the removal of a sunken ship previously exposed to nuclear fallout. Depleted uranium shells, known to exist, have not been found, and a large number of unexploded bombs still litter the area.

Beyond the Cleanup

Another phase is the sustainable development of Vieques. The struggle will now face big financial interests that will try to develop Vieques in ways detrimental to the environment. In addition, the problem of high unemployment has to be addressed. The US government must return to the government of Puerto Rico or to the municipality of Vieques the land that was used by the Navy. The hostility against the Navy began the moment it began to expropriate land and force people to leave their homes with less than 48 hours' notice. Their homes were destroyed and many were forced to leave Vieques entirely. Presently, all the land on the eastern part of Vieques used by the US Navy has been transferred to the United States Department of the Interior.

May the church continue to walk with the people of Vieques in their journey to health and peace.

Germán Acevedo-Delgado is the Assistant General Secretary for Connectional Relations in Mission Contexts and Relationships, General Board of Global Ministries.



Top left: Puerto Rican Bishop Juan Vera-Mendez leads a protest against US bombing tests. **Top right:** A young mother holds an infant who has birth defects caused by contamination from the US Navy military tests. **Bottom:** Protesters rode through Vieques on trucks in opposition to the devastation caused by US military exercises.

WILLIE IS WALKING AGAIN

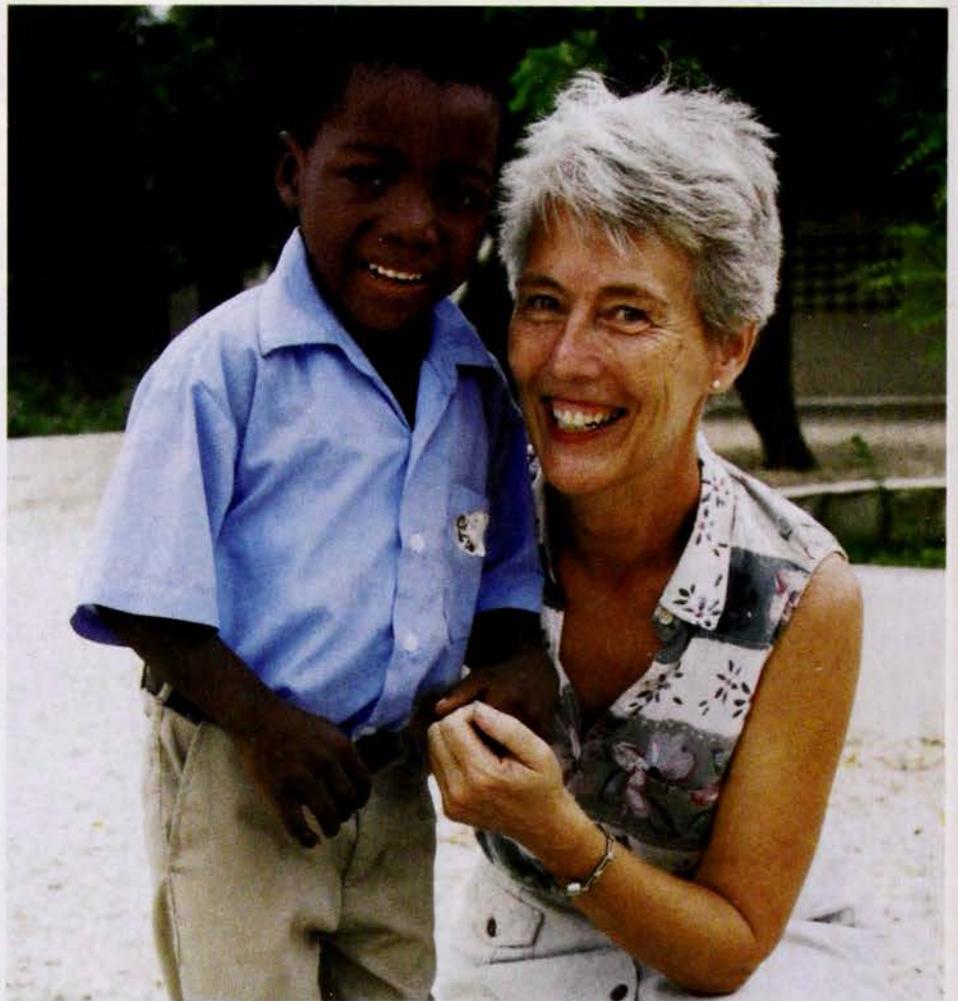
Story and photos by Mel Lehman

Willie wasn't able to walk. After several visits to doctors in his hometown, Willie and his parents learned that the tendon at the back of his leg was too tight. They would have to make the long trip to the capital, Santo Domingo, for corrective surgery and stay there for three days. But Willie's parents didn't have enough money, so it looked as if Willie would have to grow up unable to walk.

The Rev. Connie DiLeo, a missionary of the General Board of Global Ministries of The United Methodist Church and director of the school Willie attends in southwest Dominican Republic, heard about his plight and asked what she could do to help. One Sunday at church, she met a visiting surgeon from the United States who agreed to do Willie's surgery for free.

The surgery was a success. "Now he's walking on his own," said Rev. DiLeo, with a great smile that lights up her face. "I believe it's a miracle."

Willie is just one of the many lives Connie is touching. Through her work as a missionary of The United Methodist Church in the Dominican Republic, she is bringing hope and compassion to a poor, rural, and almost forgotten section of the country. And she is bringing hope to the even poorer Haitian migrants who come to earn a few dollars by harvesting the sugarcane that grows plentifully here. Through the Community



Connie DiLeo and Willie

Partners Development Programs, an Advance Special of the General Board of Global Ministries, the Rev. DiLeo directs schools in La Hoya and Bombita, both of which provide quality education, hope, and empowerment to the people.

It's a tough job and the days are long and often exhausting. An important part of her support

network are United Methodist churches in the Florida Conference with whom she has established a Covenant Relationship. The churches pray for her regularly.

"I really can feel the prayers," Connie says. "Things have happened that I know are not because of me, such as in Willie's case. It was about being in the place where

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Community Partners Development Program

The Community Partners Development Program is a project of the Dominican Evangelical Church that provides clothing, shoes, and hot meals for 120 children.

In addition, a goal of this project is to create a social consciousness in the surrounding community of the extremely harsh conditions faced by children and youth in this country. The Community Partners Development Program seeks to cultivate an inner sense of responsibility in adults and leaders concerning the importance of the emotional, educational, and spiritual growth of children. The project encourages the participation of children and adolescents in the activities of the church and their community. Revitalizing family structure is fundamental for the health of the whole community.

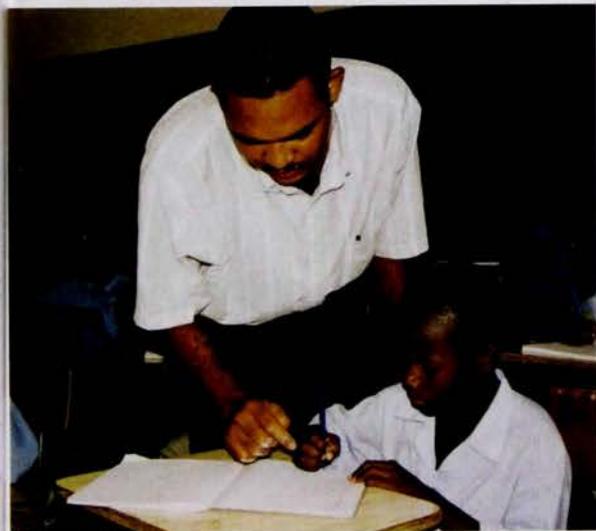
Community Partners Development Program can be supported by giving to Advance # 013192-RA.

■ See page 2 for Advance giving.

God wanted me to be and having the nerve to ask. The doors have just opened."

Of all the many good things that have happened to Rev. DiLeo during her work in the Dominican Republic, one of the best is helping Willie to walk again. After all, if she hadn't been in the right place, and if she hadn't simply asked how she could help, Willie probably wouldn't be walking today.

Mel Lehman is a freelance writer in New York City.



From top: A student joyfully embraces Connie DiLeo at Bombita School in Barahona, Dominican Republic; a teacher at Bombita School helps a young student with his class work; the Rev. DiLeo talks with a student.

Mission Memo

The Effects of Civil Wars in Africa

In Monrovia, Liberia, hundreds of people were killed after a rebel faction broke the long-standing cease-fire. This new conflict has compounded already appalling living conditions—the result of poor sanitation, lack of shelter, and inadequate health care. The United Methodist Women of Liberia are providing basic care to thousands of displaced Monroviaans. Additional funds are urgently needed to purchase food and clothing. To support United Methodist humanitarian efforts, contribute to Liberia Emergency, Advance #150300.

At the Oklahoma Annual Conference held in May in Oklahoma City, a letter from Bishop Innis of Liberia described the threats to ministers' lives as a result of the recent rebel uprisings. The conference contributed \$10,883 to help alleviate the crisis.

In the Democratic Republic of Congo, conflicts between the police and the Mai Mai militia in Malemba-Nkulu region have resulted in pervasive homelessness. North Katanga Annual Conference is collecting food, medicine, and blankets for distribution among the internally displaced people. DR Congo Emergency, Advance #198400.

Runaway inflation, pegged by the Zimbabwean government at 268 percent; the HIV/AIDS pandemic; unemployment; and the controversial land-reform program of the ruling ZANU-PF (Zimbabwe African National Union-Patriotic Front) party have contributed to a severe food shortage in Zimbabwe. Half of Zimbabwe's 12 million people are believed to need food aid, according to the UN World Food Program.

The United Methodist Church in Zimbabwe has responded on the conference level with several distributions of maize to churches and communities as well as to boarding schools, orphanages, and hospitals. The food was bought with grants from the United Methodist Committee on Relief. Contribute support through Advance #101250-4, Southern Africa Famine.

Radio Africa International Launches Website

Radio Africa International, a shortwave radio program produced by the General Board of Global Ministries, now has a website, <http://gbgm-umc.org/radioafrica2/program.cfm>. The site includes current events, music, church information, and critical issues.

Militarization in the Philippines Causes Homelessness

In the Oriental Mindoro Province, Philippines, uprooted people have been living for 17 months on the grounds of Union Theological Seminary in Dasmariñas. The United Methodist Church in the Philippines is providing relief to people who have been forced to leave their ancestral homes because of a build-up in military confrontations in

the area. Basic needs are food, seeds, tools, medicine, and adequate shelter. Support can be contributed through Philippines Emergency, Advance #240235-3.

Medicine Boxes Needed

Armenia, Democratic Republic of Congo, Honduras, and Serbia desperately need Medicine Boxes. Putting together Medicine Box kits can be a great and cost-effective youth group and Sunday school project. Each box provides three months of basic health care for 1000 individuals. For information, go to <http://gbgm-umc.org/health/medbox>; cash donations may be made to Advance Special #982630-3, the Medicine Box.

Response in Benton Harbor

UMCOR disaster-response personnel, along with the General Secretary of the Commission on Religion and Race, have offered relief to the predominantly African-American city of Benton Harbor, Michigan. According to religious leaders there, poverty, crime, and racial tension were the underlying sparks that fueled a riot which broke out after an incident during a police chase resulted in the death of an African American man.

Honduras Consultation

The First Honduras Consultation was held September 5 and 6, 2003, in Kansas. Sponsored by the General Board of Global Ministries and the Church of the Resurrection United Methodist Church in Leawood, Kansas, the event included clerics and laity who have been involved in the Honduras mission or who are interested in serving. This was an excellent opportunity for those who wished to listen to Honduras mission stories. You may designate contributions for Honduras through New Church Development, Advance #012929-0 and New Church Development Program, Advance #012928-8.

DEATHS **Dorothea E. Sarver**, retired deaconess with more than 15 years of service in Florida, died March 30, 2003...**Mark R. Boling**, retired missionary with more than 4 years of service in North Africa, died April 12, 2003...**Nell M. Payne**, retired missionary with a little over a year of service in Zimbabwe, died April 27, 2003...**Ross Bunce**, retired missionary with 23 years of service in India, died May 2, 2003...**Ethel A. Mosebrook**, retired missionary with more than 29 years of service in the Philippines, died May 11, 2003...**M. Elizabeth Nowlin** retired deaconess with 27 years of service in Tennessee, died May 24, 2003.



See page 2 for Advance giving.

You may use the next two pages as bulletin inserts about mission. Remove this page; duplicate it freely, printing front and back; fit in the middle, along the black line; and slip the copies into your Sunday bulletins.

Good Stewardship Equals Positive Growth

From an article published by the United Methodist Development Fund of the General Board of Global Ministries.

Castleton United Methodist Church, in suburban Indianapolis, Indiana, is a growing congregation. To support the growth, congregation members used a loan from the United Methodist Development Fund to purchase a 35,000 square-foot building. Unfortunately, the plan to repay the loan by renting office space in the building was not feasible because office space was not in high demand in the community. Castleton's pastor, the Rev. Mac Hamon, proposed an alternative plan to use the space as a tithe to the community, a ministry center for those in need of a variety of services.

The new center opened on August 1, 2002. It houses a homeless shelter, accommodates refugee families, and provides space for a parish nursing office. Church volunteers provide services to substance abusers and youth. They also facilitate exercise classes.

Through outreach ministry and stewardship of existing resources, the congregation has continued to grow and is exploring ways to expand its sanctuary without rebuilding or incurring additional debt. The goal of expanding congregation membership while increasing services to the community is reaping considerable benefits for all concerned.



A young adult works with children at the new ministries center of Castleton UMC in Indianapolis, Indiana.

Transforming Lives Through a Feeding Ministry

Donna C. Ratzlaff is a Church and Community Worker and the Executive Director of the United Methodist Cooperative Ministries, St. Petersburg, Florida.

The Union Street United Methodist Church, a congregation made up of older adults, is located on the dividing line between Clearwater and Dunedin, Florida. Once a month, the congregation prepares meals from donated foods (collected by volunteers) and serves them to clients of the St. Vincent de Paul residential center in Clearwater. The residence is part of a program to help men and women get back on their feet after years of problems. Residents stay at the facility while they learn job skills and are given assistance until they can make it on their own.

The Dunedin feeding team also takes extra food to the site for those who work night-shift jobs that cause them to return home late. Some residents have children who eat with them as well. Team members bring toys, clothing, and other items for the children. "We are a small church compared to many," remarked Dr. Morgan, pastor of Union Street UMC, "but we have not forgotten how important it is to be in mission. We are always recruiting new workers. We plan to keep this program going indefinitely. We will stop feeding people only when there are no longer any people in need."



Union Street United Methodist Church in Dunedin, Florida.

Fulfilling God's Call

Adapted from Anna Prochazkova's translation of an article by Marian Bartak Malac, who is married to Vlastislav Malac's brother.

Vlastislav Malac, a vivacious octogenarian, works full time at the Central Methodist Church in the Czech Republic, is an active member of the church council, and participates in every church-sponsored activity.

He was born to a parsonage family in December 1921. Vlastislav's father, Gustav Malac, was an itinerant Methodist minister, who with his wife and children served the Czech churches of Vienna, Bratislava, Plzen, Slany, Jihlava, Praha-Strasnice, and Protivin. Although Vlastislav had no hometown, he had a home—the church.

After graduation from high school, he accepted the call to follow Christ and worked in numerous churches throughout the Central Conference of Southern and Central Europe. During the Communist regime in Czechoslovakia, he served as a member of the church council. He was also a Czech Republic UMC lay delegate to General Conference five times.

Vlastislav's vocations, in addition to church service, have included farmhand, Central Church's publications director, organ and piano-repair technician, Boy Scout chaplain, and full-time pastor at Horni Pocernice Church. Currently, he is using his God-given talents to translate William Barclay's *Commentary on the New Testament* from English to Czech.



Vlastislav Malac (right), with his brother Barry and sister-in-law Marian Malac.

Charity of Chicuque Rural Hospital Saves Boy's Life

From the United Methodist Committee on Relief.

On a typical day in Mozambique, Hortensia Martinique, a 46-year-old widow, tends her farm with her vibrant 12-year-old son, Felisberto, and his six brothers. Part of the farm's harvest and sales of chickens, goats, and pigs provide additional income for the family.

One summer day, Felisberto suddenly fell unconscious. His mother rushed to his aid and found him lying on the floor, unable to move his upper body.

Hortensia and one of her older sons carried Felisberto to the local hospital clinic. The staff there was unable to attend to the boy's urgent need for care, so he was transported to the emergency unit of Chicuque Rural Hospital (CRH), known in Portuguese as Hospital Rural de Chicuque, in Inhambane Province.

By the time Felisberto arrived at CRH, his condition was critical. His heartbeat was irregular, his eyes had rolled back in his head, and his upper body was paralyzed.

Diagnostic test results confirmed that Felisberto had bacterial meningitis, an infection in the fluid surrounding the brain or in the spinal cord. He was placed in isolation and treated with antibiotics and intravenous nutrients. During the first week, he remained paralyzed. By the third week, he began to recover and was able to drink water without assistance.

Felisberto's improvement and his subsequent discharge from CRH enabled Hortensia to return home to resume caring for her family and running the farm.

The gleam in the eyes of Felisberto and Hortensia as they recount the recovery from a near-fatal experience reflects their hope for the future and their deep appreciation for the medical staff of Chicuque Rural Hospital.



Hortensia Martinique and her son Felisberto at Chicuque Rural Hospital.

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Each fall, thousands of churches around the country observe Bread for the World Sunday — as an opportunity for congregations to renew their commitment to ending hunger in God's world.

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“Steps Toward Wholeness: Learning and Repentance” study guide helps United Methodists confront racism

Leaders of the Commission on Pan-Methodist Cooperation and Union—which joins representatives of United Methodist, African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal churches—have talked for years about the possibility of reuniting the four Methodist denominations.

Prompted by that ongoing dialogue, United Methodist leaders decided to make a public statement through an act of repentance. During the May 2000 General Conference, delegates donned strips of sackcloth and were marked with ashes as symbols of repentance. This event was the springboard for study and acts of repentance on the annual conference level.

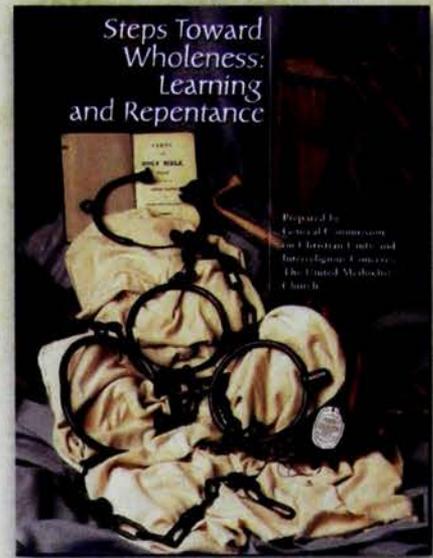


Photo: Mike DuBose/UMIN

Now available to guide United Methodists through the process is “Steps Toward Wholeness: Learning and Repentance.” The North Carolina Annual Conference recently sponsored a workshop and used the study guide. Here are some comments:



“Keep an open mind, open heart and open soul; look at the history of where we have come; and remain open to receive new data, new insight.”

—Bishop Marion M. Edwards, Raleigh Area



“Repentance helps us to deal with our guilt and pain and allows us to be free to embrace the one we hurt, and the hurt one can now seriously consider the option of forgiveness.”

—Dr. Jesse Brunson, South Carolina Conference director of multicultural and social ministries and workshop coordinator



“We are all in the same boat. If there is a leak in the boat, we must repair it together. Either we sink together or we sail together.”

—The Rev. Jerry Lowry, First United Methodist Church, Laurinburg, S.C.



“Repentance assures something will follow—a new life. Take the resource book and find a way for a serious study of our historical struggle together.”

—Dr. Carolyn Henninger Oehler, study guide author

To order the guide, call the General Board of Global Ministries Service Center, (800) 305-9857. Ask for Resource #2995. The cost is \$2 plus shipping and handling.

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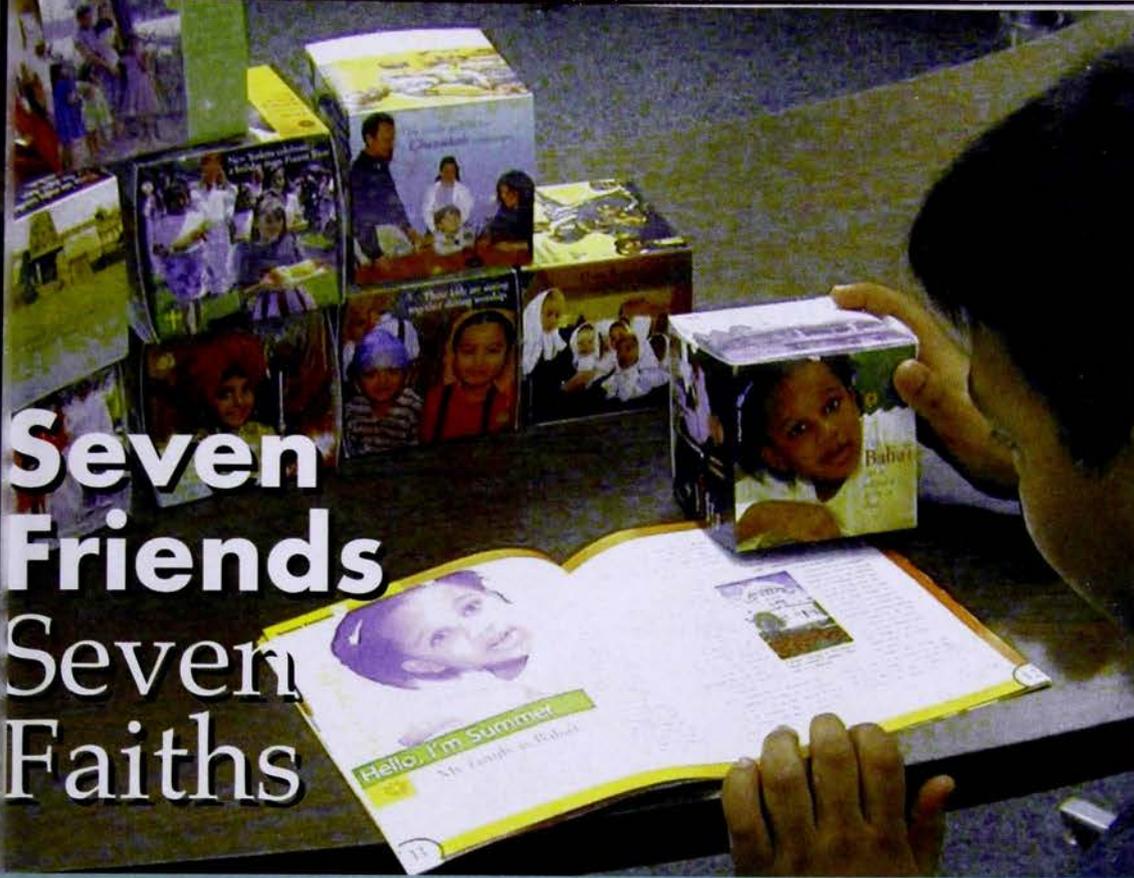
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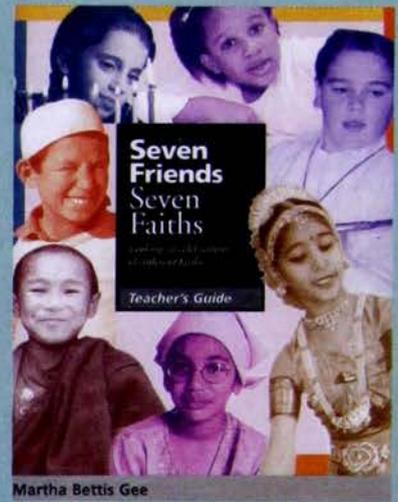
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Seven Friends Seven Faiths



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Martha Bettis Gee



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 Teacher's Guide, \$6.00, Stock #03288.

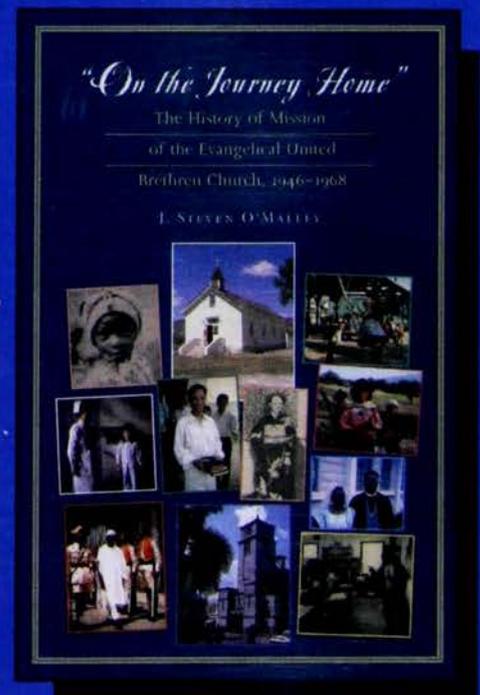
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"On the Journey Home"

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"On the Journey Home" is volume four of The United Methodist History of Mission series, which also includes:

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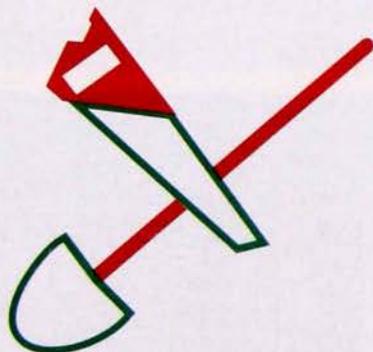
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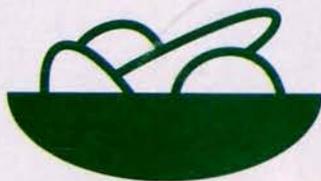
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