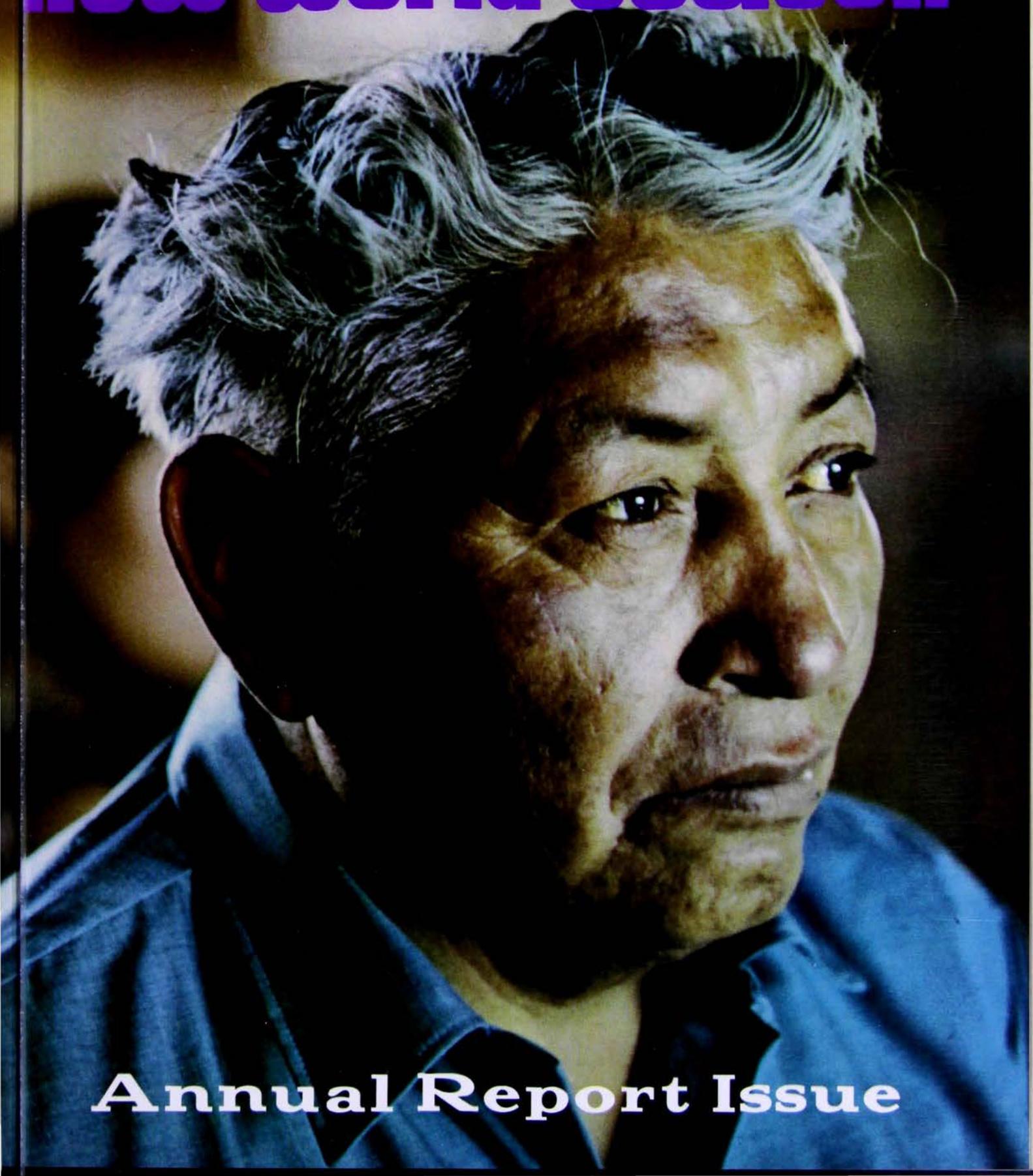


# new world outlook



**Annual Report Issue**

# new world outlook

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## COVER

Blackfeet Indian at church in Heart Butte, Montana  
Toge Fujihira Photograph, United Methodist Missions

Editor, Arthur J. Moore, Jr.; Managing Editor, Charles E. Brewster  
Associate Editor, Ellen Clark; Art Director, Roger C. Sadler  
Designer, Karen Tureck

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P. 25 (bottom left) Art Williams; P. 25 (bottom center) Judith Mann; Pp. 30 (top right), 34 (bottom right), 35 (bottom), 42 (top right), 43 (top), 44 (top right) John Taylor; P. 33 (bottom right) Gerald Klijn; P. 36 (bottom) Tom Victor; P. 44 (bottom right) John Fulton.

## TO OUR READERS

For many years *World Outlook* magazine carried a report of the Board of Missions of The United Methodist Church and a prognosis for the future of missions in the April issue. When *World Outlook* and the Presbyterian publication, *new*, merged in 1970 the report was discontinued. Because of rising costs of printing the annual report and because of interest in the activities of the Board of Global Ministries, we have resumed publication of the annual report issue for our United Methodist readers. We hope the issue will be of interest to United Presbyterian readers as well. As is clear from the article in the March issue, "Clinton Marsh Talks about Mission," United Presbyterians are discussing similar issues and programs.

This report is the Board of Global Ministries' statement to the Church. It is not meant to be the final word on mission and ministries, a topic of lively interest these days. In June *New World Outlook* will offer another special issue, on the study theme, "Faith and Mission." We think you will find that issue also helpful for understanding mission in a time of challenges to faith and change.



# MISSION MEMO

News and Analysis of Developments in Christian Mission

April, 1974

Mississippi. Successful completion of one phase of a new type of mission operation took place in March with the final payment of a loan extended to a non-profit group of black and white citizens who have been operating television station WLBT in Jackson, Miss. In the mid-1960s a struggle developed over the station's program policies. The United Church of Christ Office of Communication, with other groups, filed a petition with the Federal Communications Commission asking the FCC to deny renewal of WLBT's license on charges of racial bias, both in programming and hiring practices. Communications Improvement, Inc. (CII), headed by a Southern Baptist minister in Jackson, the Rev. Kenneth L. Dean, was granted a temporary operating license, and turned to the Mission Enterprise Loan and Investment Committee (MELIC) of the National Division of the United Methodist Church. MELIC eventually loaned CII \$200,000, which has now been repaid. WLBT now has a black general manager and blacks make up some 40% of its staff and is plowing revenues from the station's operations into training of minority persons in the broadcast media and into educational television. Legal proceedings are continuing before the FCC for the final naming of a permanent licensee.

Latin America. The polarized political situation in Uruguay continues to affect church life there. At its recent general assembly, the Evangelical Methodist Church reelected its lay president, Luis Odell, but tensions were shown by the fact that no one supporting the military government's policies allowed his name to be put forward for the church's executive committee. In another country with a military rule, Bolivia, the church is growing rapidly but tension between the Spanish-speaking and Indian segments of the church remains high.

Indians. The U.M. National Division Section of Agency and Community Concerns has granted \$8,000 to the legal defense fund of American Indians on trial in St. Paul, Minn., on charges arising out of the 1973 occupation of Wounded Knee, S.D. The Rev. Homer Noley, division American Indian field representative, said a request for funds was made by Minneapolis Area Bishop Wayne K. Clymer. The United Methodist grant will be sent to the St. Paul Area Council of Churches which has formed a committee with local Indian groups to help provide legal aid, food, clothing and other needs for the accused and other Indians attending the trials. The Episcopal Church and Disciples of Christ also have contributed to the committee. The National Division gave \$10,000 for Wounded Knee legal aid in 1973. A presentation on Wounded Knee is planned for the Board of Global Ministries' April meeting in Atlantic City.

Strip Mining. An ecumenical panel of national church leaders concluded a three-day hearing on strip mining and the energy crisis in Wise, Va., by calling for passage of strong legislation which would equalize the cost of strip mining with deep mining and provide reclamation of surface-mined land through strong enforcement provision.

East-West Travel. The Rev. Dr. Adam Kuczma, head of the Polish Methodist Conference, was one of six churchmen from Eastern Europe who have just completed a month-long "fraternal visit" to the U.S. He told American audiences that Christian churches in Eastern Europe attempt to influence their governments by emphasizing their positive items, like peaceful co-existence. Later this year eighteen American Protestant and Eastern Orthodox leaders will visit the Soviet Union.

Haitians. One hundred fifty Haitians and supporters turned out for a funeral march in Miami March 22 in honor of a 27-year-old Haitian refugee who hanged himself in his jail cell. He was one of 10 Haitians the U.S. Immigration Service was about to deport for illegally entering the country. Some 400 Haitians who have fled their country in flimsy boats have been denied asylum here, and 120 have been imprisoned, despite protests by church agencies and some Congressmen. A U.S. District Court judge has denied the nine Haitians the right to stay but granted them a respite pending appeals. Legally, the judge said, he cannot grant the Haitians asylum but "morally I see no difference between their plight and that of the Cubans," he said.

Reverse Flow. The Methodist Chinese Annual Conference in Singapore is sending \$500 each to a Spanish-speaking congregation in Texas and an American Indian congregation in Oklahoma.

Unionization. Unionization of workers in health and welfare services was questioned sharply by agency administrators during the annual convention of the National Association of Health and Welfare Ministries of the United Methodist Church in San Francisco in March. The administrators were critical of actions of the General Conference in labor issues and of statements adopted by the Board of Global Ministries' Health and Welfare Division to which the National Association is related. Union issues have been in the news during the past 22 months because of a strike by more than 200 non-professional employees of the Methodist Hospital in Pikeville, Ky., who say the hospital administration refuses to recognize a union chosen by the workers. The latest visit of United Methodist bishops with hospital and union officials failed to produce any results.

Health and Welfare. A physician said every individual should have the right to die on his or her own terms. Another doctor reported that regular churchgoers are the most likely to enjoy better than average health among persons more than 65. A psychiatrist said patients in institutions should not be denied things such as sex and alcohol to which they have been accustomed. And Dr. Arthur S. Flemming of the U.S. Commission on Aging argued that forced retirement is "nothing more than a lazy man's way of dealing with a difficult personnel situation." They were among the speakers who addressed 500 agency administrators, chaplains, and others attending the annual convention of the U.M. National Association of Health and Welfare Ministries. Donald R. Osborn, executive director of Hillcrest Services to Children and Youth in Dubuque, Iowa, was installed as president of the association.

Leprosy Work. The pioneering Ganta Rehabilitation Center in Liberia is planning to expand its program to offer training in leprology to all English-speaking countries in Africa. Dr. Paul Getty, United Methodist missionary at the center, has been appointed as director of the Liberian National Leprosy Control Program.

Another Home. When Dale and Muriel Fritz had to discontinue work in an Asian country before their three-year missionary assignment was completed, they found themselves a novel short-term job in Amsterdam, the Netherlands--ministering to World Travelers in a program of outreach and discipleship called the Dilaram program. The Dilaram program operates hospitality/study houses for hippy youths and foot-loose Christians in such popular Asian cities as Kabul, Kathmandu and New Delhi. In Amsterdam, the "house" is two houseboats moored in a canal.

Sarawak Troubles. Dick and Beverly Long, who were United Methodist missionaries in multi-racial Sarawak, Malaysia, report political and financial troubles are besetting the Methodist church there. A few "outstanding Christians" were among 29 Chinese arrested last fall for supporting anti-government guerrillas; many had paid extortioners after threats to their families. In the Iban Methodist conference, pastors' salaries have been cut to 80 Malay dollars a month (U.S. \$34) and many pastors have been forced to quit and find employment elsewhere.

Salary Support. Salary support for pastors is not a need confined to less-developed countries. In the Spanish-speaking Rio Grande Conference of the U.S. United Methodist Church for example, only 30 of the 118 congregations can afford to pay the \$6,000 minimum salary for their pastors.

Korea. An appellate military court in Seoul has upheld the convictions of five Presbyterian and one Methodist clergymen sentenced to 10 to 15-year prison terms for criticizing the policies of South Korea's President Park. The National Council of Churches in the U.S.A. has expressed "shock" at the imprisonment of the six. The U.M. Board of Global Ministries has scheduled a presentation on repression in Korea at its April meeting.

Corporations. Seven of nine U.S. corporations asked by various church bodies, including the Women's Division of the U.M. Board of Global Ministries and the United Presbyterian Church, to furnish detailed information on South African operations have agreed to the requests. As a result, shareholder challenges have been withdrawn against Colgate-Palmolive, Chrysler, Gillette, International Harvester, Deere and Co., Pfizer and Weyerhaeuser. Union Carbide and Engelhard Minerals and Chemicals refused to disclose the information requested.

South Africa Talks. An inter-racial team of fourteen United Presbyterians who held secret talks with leaders of a pro-apartheid (racial separation) Dutch Reformed Church in South Africa last September released a long-awaited report, arguing that the conversations served the goal of racial reconciliation in South Africa. Neither the Presbyterians nor the Reformed group, which stand in the same theological tradition, budged on their differing positions however.

Evangelism. Thirty-nine persons representing all the synods and seminaries of the United Presbyterian Church and persons from six countries came together for a two-day conference hosted by the Unit on Evangelism of the U.P. Program Agency in St. Louis in March. Coordinator the Rev. Grady Allison said a "spirit of cooperation" marked the discussions. Topics included the relationship of evangelism to recruitment and nurture of church members, definitions of evangelism, understanding the Gospel as a liberating force, development of resources and the relations between U.P. churches in the U.S. and other countries.

Ecumenism. When Kendall United Methodist Church outside Miami suffered loss in a fire, the Beth David Congregation, which once got a helping hand from the church, offered its synagogue for church school classes and started a fund-raising campaign to help the Kendall church rebuild.

"Selective" Lutheran-Reformed Intercommunion? Two Lutheran theologians who have taken part in the Lutheran-Reformed dialogues, are planning to recommend "selective" local fellowship between churches of the two traditions, which would allow individual churches to decide each instance of inter-communion, preacher exchange, or membership transfer. It was doubted that the dialogue group as a whole would support the recommendation because of policies of the participating Lutheran Church--Missouri Synod. Reformed representatives have made it clear that Lutherans are free to commune in their churches if they desire.

Orthodox. The Ecumenical Patriarchate has directed all prelates under its jurisdiction to avoid pronouncements on, or involvement in, general or specific political issues. The reason for the directive is not known but the Patriarchate, located in Istanbul, Turkey, has long had tense relations with the Turkish government. Other areas affected would include the Greek Archdiocese of North and South America, headed by Archbishop Iakovos, Australia and parts of Western Europe.

Homosexuals. The debate within the Roman Catholic Church about its treatment of homosexuals continues. The executive board of the National Federation of Priests' Councils recently rejected a report equating homosexuality with normal living. The report was prepared by the Gay Ministry Task Force of the Salvatorian Fathers' Justice and Peace Commission, which plans to publish the report and to continue its work. Earlier, theologian Gregory Baum had written an article in Commonweal magazine suggesting that old arguments against homosexuality will have to be reexamined.

Housing. "Stack sack" housing, which has proved to be a sturdy and economical method of rebuilding in earthquake-struck Peru and Nicaragua, is proving to be a popular construction model for low-income people in Appalachia as well. The Kentucky Mountain Housing Development Corporation, to which Red Bird Mission is related, has gotten church and governmental support and has produced the first three-bedroom "stack sack" home for \$8,000.

## Missions— Institution or Movement?

This issue contains the annual report of the Board of Global Ministries of the United Methodist Church. That report speaks for itself and we do not intend to comment upon it further. This somewhat more formal and institutional presentation does afford an opportunity to examine the question of the values and dangers of the missionary movement as an institutional part of the organized church.

In an age of anti-institutional ferment, these dangers are more apparent. Foremost among these is the tendency to self-perpetuation and self-justification which usually goes by the name of bureaucracy. No one who has had any experience of institutions (and, today, that is all of us) would want to deny this ever-present peril. Perhaps the good side of the present mood of distrust and cynicism about institutions is that it makes these factors more visible and thus limits their operation.

A danger not so well perceived and perhaps even more pervasive is the temptation to avoid criticism by pleasing everybody. It is axiomatic that such an attempt pleases no one but misguided hope springs eternal. A good case can be made that institutions, far from being ideological juggernauts crushing all in their paths, are pitiful, helpless giants who dissipate much of their time, money and energy trying to keep a low profile.

Two strong warnings against institutionalizing something so profound and personal as the Christian mission, one might say. Perhaps the European pattern of missionary societies separate from the organized church has something to recommend it.

And yet, Methodists have never thought so. (Nor have most Protestant churches in the U.S. But, for the moment, let us stick to Methodists.) It may be interesting to look at some of the reasons why.

To begin with, the entire church was thought of as missionary. In early U.S. Methodist parlance (institutional jargon was not unknown even then), the terms "minister" and "missionary" were used interchangeably. When it was proposed that a separate missionary society be set up by the General Conference of 1820, some of the opponents of that

proposal countered that "the whole system is a missionary system."

In short, Methodism has always insisted that mission is the task of the whole church and not simply a task but a mark of the church. Modern ecumenical doctrine that all Christians are per se missionaries is but traditional doctrine writ large.

In that case, why a separate mission society even within the church? Here we must never forget John Wesley's emphasis upon organization and the social nature of religion. One need not slight in the least the Wesleyan emphasis upon personal salvation to point out that equally basic to his concept of religion was the notion that it was something to be lived out and lived out in society.

To digress for a moment to the wider history of the modern missionary movement, this joint emphasis upon the personal and the social is one of its basic characteristics. It is no accident that the same men who founded mission societies in England were also the men who fought in Parliament for the abolition of slavery.

And surely, this is the key. The mission of the church is intensely about people—their souls, their bodies, their entire lives. So is the Church.

The sins of the institutional mission are the sins of the Church. The Church (we need no reminding) is a company of sinners, different only from other institutions in its hope and its faith. We have the long history of Christianity replete with its fanaticisms, its stupidities and its indolences to bear witness to that fact. But the solution is never to flee to the private—to attempt to escape from the imperfect world in which God has placed us. It is rather to trust in the Holy Spirit who has been sent to enable us to live in such a world together.

## Gulag Archipelago

What are we to make of the remarkable account of Soviet prisons and labor camps and of the courage of the now exiled author, Alexander Solzhenitsyn?

The easiest and among the most common reactions is to say there is nothing new here, nothing that wasn't already known or guessed about Soviet life. In effect, such a reaction nullifies the courage of the author and paints him as a

fool for risking himself to tell what was already known.

The fact is that although Solzhenitsyn's account of the chain, or archipelago, of Soviet camps is not in the strictest sense a revelation, it is the most complete documentation of systematic oppression of political prisoners not only in the Soviet Union but probably anywhere. Professor George F. Kennan of Princeton's Institute for Advanced Studies calls it "the most heavy and relentless book of our time" and "the greatest and most powerful single indictment of a political regime ever to be leveled in modern times."

Kennan, one of this country's foremost Russian scholars, writes in a recent issue of the *New York Review of Books* that his reactions in reading the original Russian text was "less indignation . . . than discouragement, great sadness, and no small measure of puzzlement over the fact that such things could have taken place in our own time in a country sharing the Christian tradition, a country that has been the source of some of the greatest literature, and the greatest moral teaching, of the modern age. . . ."

We also share Kennan's view that to treat Solzhenitsyn's work with smug superiority would be to miss "the most important point" the Russian is trying to make. The World Council of Churches attempted to make this point when it praised Solzhenitsyn's "courageous stand for human freedom" but noted that there are thousands of persons in other parts of the world who are either in prison or being tortured because they believe in the right of human beings to life, liberty and justice. *Gulag Archipelago* is not simply a mirror of a great Russian flaw; it is an image of what happens when those in authority begin to think of themselves as gods. The kind of honesty and courage Solzhenitsyn displayed in unveiling that fakery for what it is can be beneficial to any society in the world, including our own.

Few people have as much love for their native soil as do Russians. It would be a mistake to assume that Solzhenitsyn's exile and loss of citizenship, preferable as they are to imprisonment, will be easy for him. But at least his conscience will rest easy for he did what he had to do. And Christians who worship the One who came to bring "release to the captives" can be grateful.

## EXCELLENT BALANCE

You did another splendid job in the February *New World Outlook* with the Almeida Penicela article ("Almeida Penicela of Mozambique" by Charles E. Brewster). This is an excellent example of politico-socio-evangelical balance.

(REV.) BILL STARNES  
Atlanta, Georgia

## STIMULUS TO DISCUSSION

I am leading a seminar on the Mission of the Church Today at the Fanwood, N.J. Presbyterian Church. The letter from Jaime W. Buyers (Letters from Overseas, February) will be used as a point of departure for discussion. I like the letter for its focus on several important points that members of the church need to think about—and that in brief space.

J. WILBUR PATTERSON  
Westfield, New Jersey

## DISTURBING AND SADDENING

"A Pastor Tends Bar at the 25th Hour" (February) is one of the most disturbing and saddening articles I have ever read in a Methodist publication. It made me sick at heart. Don't we in the church stand for anything any more—or does anything go?

MRS. RUDOLPH L. SAMUELSON  
Washington, Kansas

## SHOULD BE EXPELLED

Regarding the news story, "Methodist Youth Agency Urges Ordination for Gays" (Moving Finger Writes, February), I want those proposing this to be expelled from our church. They are anti-Christ and do not represent our youth. I suspect sex perversion in them.

(MRS.) NORMA LEVY  
New Orleans, Louisiana

## BIBLICAL WARNINGS

Please tell me where in the word of God do you find that he ever approved of homosexuals? Jesus said, "Blessed are the pure in heart, for they shall see God." Remember what Christ said (about) his second coming (Luke 17:26-30). I advise all who are involved in (homosexuality) to drop to their knees and read this Scripture and ask God's forgiveness.

(MRS.) NANCY BANKS  
Southington, Ohio

## KENT STATE

Regarding the (Mission Memo item) on Kent State in the January issue: At the time of Kent State, the young people were causing such disruption and destruction it was high time the law stepped in. Evidently the youth hadn't been taught to respect anything or anybody. It is past now; why keep irritating a sore—let it heal. I think as a church we have plenty to do without getting into Kent, Women's Lib, and impeachment.

MRS. B. E. CHANCE  
Henry, Illinois

## THE DARK SIDE

In your December editorial, "The Bright Side," you make the statement "Almost everyone this Christmas except the fuel companies and airlines with their record profits . . ." Did you mean to include the airlines? Almost all showed tremendous losses. I believe one showed something like a 12¢ per share profit.

R. JASON  
Tampa, Florida

*Editors' note: At the time, it appeared airlines would benefit from reduced flight schedules permitted by government. That didn't happen.*

## Letters

### CHRIST HOSPITAL

I have evidence that your "Mission Memo" section is well read. In the July-August issue it correctly stated that "the Medical Board of the Methodist Church in Sarawak is negotiating with the government to take over Christ Hospital." Some supporters of many years' standing have written to ask if the hospital has already been taken over by the government. Others seem to have assumed that the hospital is no longer a part of the mission outreach of the Church.

I have been asked by the Superintendent of the hospital, Dr. Meganathan, to write to you and request you to inform readers that Christ Hospital has not yet been taken over by the government and that the hospital continues to need the support in prayers and gifts from friends in other countries. The autonomous church here, in its list of Advance Program Support Fund Projects for 1974, includes a request for help to subsidize the costs of medical care at Christ Hospital. The hospital continues to serve an area the size of Switzerland which is populated primarily by tribal people. Since the date for the "take over" by the government is still not known, the church intends to carry on its service and witness through the hospital as long as able to do so.

(REV.) J. ANDREW FOWLER  
Kapit, Sarawak, Malaysia

### MORE ON IMPEACHMENT

In the January issue, you say "The Women's Division speaks only for itself." It seems to me you have acquired the "now" idea that people do not run this country on the majority idea nor do its so-called leaders listen. If you speak for yourself please do not use "our" organization and its "member" power to speak on any issue . . . We have more people, organizations and media telling us how to vote than those who would give us facts.

DOTTIE CHASE  
Willard, Ohio

### A SUPPORTER

I would like to be counted with those who support the President and are opposed to any action to impeach him. Talk of keeping the church out of politics can get very ambiguous but our personal right to oppose any injustice is another matter.

ESTHER A. ROBERTS  
Washington, D.C.

### SUPPORT FOR RESOLUTION

I wish to express my endorsement of the Resolution approved by the members of the Women's Division. They showed a high regard for the best interests of their country.

Readers who have written letters criticizing the Women's Division for its action evidently do not know what impeachment is all about, nor have they taken the trouble to inform themselves.

At a time when the country is being torn apart by suspicions and accusations regarding Mr. Nixon's personal involvement in Watergate and other scandals—some of which could be unfounded or exaggerated—his supporters

should welcome impeachment proceedings in the House of Representatives, as the subsequent trial in the Senate would afford him ample opportunity to present his side of the case. The charges would then be either substantiated or dismissed.

W. STANLEY RYCROFT  
Rossmoor-Jamesburg, New Jersey

### SHE WISHES TO PROTEST

I resent the action. I'm not a Republican.  
S. CHRISTINE SPRAGUE  
Bryn Mawr, Pennsylvania

### A MATTER OF NUMBERS

Our women's group (St. Andrew's U.M.C.) protests the decision of the 65 who took it upon themselves to represent the 1.5 million. Our 103 members request prayers for our President, country, church and especially persons sitting on policy-making boards.

BETTY J. SIZEMORE  
Fort Lauderdale, Florida

### THE "GESTAPO" METHOD

I call attention to the Gestapo method these women used to further their cause. They should be held accountable and brought to justice.

MRS. R. M. GIBBENS  
Springfield, Oregon

### THE PRESIDENT AND THE PRESIDENCY

I am surprised at the number of readers who do not distinguish between the President and the Presidency. The present occupant counts on that though he is too well-informed not to know the Presidency is only protected by removal of an occupant who abuses power.

Would a church keep a pastor who appointed law breakers to important committees? Does society hold the workmen responsible if a newly erected building collapses, or the contractor? Who is charged when discipline breaks down in school, pupils and teachers or the principal? Who is voted out when lawlessness prevails, deputies or sheriff?

Surely we should pray for our President and give credit for the good things he has done, but we must have the good judgment and courage to face the tremendous harm being done to our form of government. People who disagree are not enemies to be listed and harassed by spying and "tax reviews." A President should pay his share of state and federal taxes and be happy to give to charity.

I'm glad our "founding fathers" didn't settle for praying for George III.

SUDIE C. HICKS  
Reamlap, Alabama

### ARTICLES OF INTEREST

I've just been reading over the July-August 1973 issue of *New World Outlook* and find so many articles of interest to me that I've decided I'd better subscribe.

I found Ellen Clark's two articles on women in the Middle East especially fascinating. Of course Tracy Early's article on First Spanish Methodist Church ("That Embattled Church in Spanish Harlem") caught my eye, and then several others about Spanish-speaking people.

(REV.) MARGARET EDDY  
New York City

### LITERACY PROGRAM

Thank you for publishing "Teaching the One in Seven" (October).

ARDELL CHRISTIANSEN  
Decatur, Illinois



# 1973 Annual Report

## Board of Global Ministries

### The United Methodist Church

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## Memo

In this issue the 1973 *Annual Report* and *New World Outlook* have merged into a single publication to economize on spiraling printing costs. This combined report in a new abbreviated format highlights missional issues to which the United Methodist Board of Global Ministries is related in

articulating the basic concerns of Christ's Gospel.

Separate copies of this *Annual Report* carrying additional details are available for one dollar from:

**Service Center  
Board of Global Ministries  
The United Methodist Church  
7820 Reading Road  
Cincinnati, Ohio 45237**

## Note

*Most of the photographs in this Annual Report are by Toge Fujihira who died November 28, 1973 while on assignment.*

Born in Seattle, Washington, Toge came to New York in 1938 and worked as a photographer for the Japanese-American News, a weekly newspaper that folded with the advent of World War II. He was staff photographer for the Board of Global Ministries, The United Methodist Church, having joined the staff in 1942. Photographic assignments have taken him to over 50 countries and throughout the United States documenting mission and

*providing resources for the extensive United Methodist mission photofile.*

Toge was known for his skill as a motion-picture cameraman, as well. Over 16 Protestant agencies have utilized his talents. His commercial motion-picture assignments have included filming the New York Yankees, New York Jets football team and a notable series on the various tribes of Indians of the Americas. He has won 25 awards for the motion pictures he has photographed, including one international competition at the Venice Film Festival. One film was selected at the Edinburgh Film Festival.



*His favorite camera subject?  
"People, all around the world."*



## Foreword

# A Transit System in Transit

The Board of Global Ministries is basically a transit system. It does not exist for its own sake but rather to convey persons, energies and things from some locations to other locations. It exists to quicken, to facilitate and to celebrate change consistent with God's intention for the whole human family. As a transit system the board itself experiences pilgrimage that it hopes is a going on toward the full realization of the Kingdom of God "on earth as in heaven."

Relationship to this system may tempt some to try to own its offices . . . its powers . . . its privileges . . . its possibilities . . . its very life. Tenure regulations built into the life of our church in *The Book of Discipline* seek to regulate these temptations to proprietorship, but there is a more formidable regulation. The Lord of life and the church will not permit such ownership. Through the Holy Spirit the Lord owns the process: creating it, ordering it and prospering it when it is faithful. The mission of the church is God's mission first and those with responsibility for stewardship over any portion of it are not proprietors but servants of the Proprietor.

The transit of persons, energies and things from some locations to other locations is a function which inspires much of the romance our church has with mission and missions. To know a person who is living sacrificially in Nigeria, in the mountains of Kentucky or in some

city slum is to have connection with Christian royalty. To experience love moving back and forth between a Christian teacher and a child of God anywhere in the world is to know divine energy on the move. To see surgical instruments shipped from a hospital anywhere that has too many to a hospital that has none is in a sense a flowing of things that seems appropriate to the coming of God's Kingdom.

The locations between which values and materials flow are persons and communities of many kinds. Probably no person or agency has fully comprehended the total diversity of Christians or congregations in our church or of persons and communities toward which missions are directed. Sometimes it seems impossible to make sense of church and world complexities or to be successful at the transit of Christian values. We are not called to be successful, however, but faithful in trying to move such values under the power of the Holy Spirit.

Is the transit of persons, energies and things a one-directional system? For too long it has been considered thus. Christians, especially those in North America, England and Northern Europe, have thought of Christianity as going from them to others. Now the others have claimed Christ as their own and insist that the flow must become two-directional. We call this the internationalization of missionary forces or, more accurately, the globalization of those forces. Demands arising from this new two-

directional way will long challenge us.

Christian mission and Christian missions always involve change. Traditional words like conversion, sanctification, evangelism, education and social action are meaningless if they do not signify change that relates persons to God, to neighbors and their true selves in Christ . . . change that fosters humanness, freedom, justice, peace and hope in communities . . . change that may be the preliminary victories through which our Lord will win His ultimate victory. Consequently, the Board of Global Ministries does not back away from what it believes to be Kingdom-directed change and hopes not to stand in the way of such change but to quicken, facilitate and celebrate it.

Now a kind of change that seems appropriate to the work of the board is expressed in the phrase "church growth." More converts are needed. Individual Christians need to "go on to perfection." Congregations need to find their true identity in Christ and to mature in their impact upon society. Denominations need a quickened ecumenical life and ministry. Such changes constitute "church growth."

Those with the Board of Global Ministries sense that in this quadrennium and with our infrequent meetings we are indeed a transit system in transit.

—Bishop Paul A. Washburn,  
President, Board of Global Ministries,  
The United Methodist Church



## Report of the General Secretary

### The Year 1973 In Review

#### Who Are We and Where Are We Going?

In 1973, the first full year of life for the new Board of Global Ministries, there developed a general consensus about our identity as the outreach agency at the national level of The United Methodist Church. As a board with seven Divisions, two Work Units, and a General Services organization, we see ourselves, to quote the President of the board, as a highly complex "transit system" for the many different constituencies within The United Methodist Church. We see global ministries as including responsibility for those not only within the church but also those outside, with the mission field everywhere around us. We stand on it every hour of every day and when we recognize this, it is not hard to see the vast opportunities of ministry at the door of every congregation. We seek, therefore, in the name of Jesus Christ to meet those who are hurting and those who have not personally come to know Jesus Christ.

The Board of Managers gave clear direction for the next two years by voting goals for the board and its units:

1. articulation and proclamation of the Gospel leading persons to Christian commitment;
2. elimination of racism and sexism leading to liberation and empowerment;

3. alleviation of human need, and response to threats against global survival;
4. development and strengthening of congregations and institutions as centers of Christian worship and mission;
5. reflection of the oneness of Christ's church and interdependence of all the world's people.

#### What We Have Done

- complied with the General Conference mandate that 40 percent of the top executives of the board should be women;
- resolved the question as to the role of the Health and Welfare Division and where it would be located;
- learned how to prepare a unified program budget of \$32,195,345 and yet to keep the program direction in the Divisions;
- worked closely and committed ourselves to full cooperation with General Council on Ministries, General Council on Finance and Administration, and the other program agencies.

#### There Was Appreciation For:

- leadership given by the National Division in the development of a national mission strategy;
- endorsement of the missionary philosophy of the World Division

which expands perimeters of missionaries and where they should go and how;

- initiative of the Women's Division in its efforts to marshal the mission concerns of 1,500,000 United Methodist Church women, the creativity of the 1973 Women's Assembly, and its influence on and support of the other Divisions and Units;
- Christian-Jewish dialog directed by the Ecumenical and Interreligious Concerns Division;
- empowerment of the Health and Welfare Division to represent all the Divisions in global health, aged and child care ministries;
- services of the United Methodist Committee On Relief Division for its \$4,500,000 relief, refugee and rehabilitation ministries in three eastern states hit by a flood and similar programs in Pakistan, Bangladesh, West Africa and Indochina;
- research by the Education and Cultivation Division to help interpret 76 Annual Conferences and 8,000 special programs of the Divisions to 37,000 local churches, and to discover what people in local churches consider Christian mission in the 70s;
- affirmation of important educational programs of the Crusade Scholarship Committee;
- recruitment programs of the Committee on Personnel, and the General Services of the board;
- operations by the Treasury through its computerized programs handling some \$42 million in program budgets, also related to the fiscal accounting of United Methodist Investment Funds which run to \$44,167,696 and Finance and Field Service that raised some \$50 million.

## Signposts

**East Asia:** From an Iban farmer working with the Methodist Agricultural Extension Service at Kapit, Sarawak, in Malaysia come these words about adapting to new methods of farming: "The land has changed, the weeds have changed, the pests have changed, the seeds have changed, and even the climate has changed; but man has not changed; and this is our greatest problem."

**Africa:** From missionaries' comments on the church in Rhodesia: "How is it that the church, through Bishop Abel Muzorewa who leads African opposition to the Ian Smith regime, has become so involved in political matters? Africans do not break life up into different compartments for religion, politics, work. They see life as a whole. The church has taught this partly through its ministry with schools, hospitals, in communities. The church is central to their thinking for it is like a home, a very real community. Why should the church not be concerned? How helpful it has been to gather these insights into the Gospel."

**North America:** Scott's Run Settlement House at Osage, West Virginia has opened a free clinic where there had been no local medical care, except at a County Health Department well-baby clinic at the Settlement House and a maternal and infant care project. Much of the population is too poor to have access to private care, or is unable to reach medical care because of inadequate transportation or infirmity.

**Southern Asia:** Thoughts from a meeting at Emmanuel Methodist Church, Madras, India: "Each Indian is responsible for the conversion of 37 other Indians. Three fifths of the Christians in India are in Kerala, Andhra Pradesh, and Tamil

Nadu. Who then is responsible for the evangelization of India? South Indian Christians are taking this responsibility seriously."

**Latin America:** "In Passo Fundo, Brazil, students at the Methodist High School took a public opinion survey of what Passo Fundo wants in a mayor and what jobs are expected of him. Local papers and radio stations gave wide publicity to the results of this poll in which a thousand people had a chance to state their opinions. Each of the four candidates dipped into the results in making a platform. All four candidates met in a rally at the Methodist church social hall to answer written questions from the audience giving the packed house a chance for true confrontation."

**Europe:** From an open letter to the Bishop of Lisbon, Portugal from a group of Christians, ". . . In conformity with the Gospel and in accord with the general orientation of the doctrine of the church, we cannot abstain from publicly affirming what we think and acting accordingly. . . . Our country is at war. The people of Angola, of Guinea, and of Mozambique, and the Portuguese people themselves, are actually victims of this war which expresses nothing but the dominating will of an exploiting minority. . . . Every day the lowest and most odious crimes are committed in the name of a so-called Christian civilization. All this under cover of a pseudo-Christian ideal . . . with the tacit and sometimes open consent of the Portuguese Bishops. . . . For our part, we are prepared to follow to their ultimate consequences the recommendations of Vatican II when it said: 'Where public authority oversteps its competence and oppresses the people . . . it is lawful for them to defend their own rights and those of their fellow citizens. . . .'"

### What We Have Yet To Do

It is expected that the energy of all the units of the board will go into an acceleration of service programs to those in physical and spiritual need. These programs will run into many thousands of dollars and will reach people in 55 countries and in all 50 states.

The direction of the future will be to greater complexity in services and in the operating styles to make the services possible. The reason is the changing situation among those who seek help and those within many different constituencies that as Christians desire to help. The missionary situation is a far cry from what it was. But God's sovereign purpose that all mankind shall find wholeness and meaning to their lives remains unchanged. The skill of management in this large board depends on the capacity to effectively use the "transit systems between these different communities of people."

We seek deeper cooperation and commitment among us in the Board of Global Ministries, more faithful biblical studies, growth in our personal and corporate spiritual lives, and contagious enthusiasm and optimism about God's promises in Jesus Christ to the global human family.

—Tracey K. Jones, Jr.  
General Secretary

## Open Forum



**Standing:**

Theresa Hoover, Winston Taylor, Robert Huston, John Johannaber, Charles Germany.

**Seated:**

Randolph Nugent, J. Harry Haines, Stephen Brimigion, Margaret Swift, Lois C. Miller.

**Winston Taylor** of United Methodist Communications moderated the following discussion among Division representatives of the board. Participants: **Stephen Brimigion**, treasurer; **Charles Germany**, World Division; **J. Harry Haines**, United Methodist Committee On Relief; **Theresa Hoover**, Women's Division; **Robert Huston**, Ecumenical and Interreligious Concerns Division; **John Johannaber**, Office of Missionary Personnel; **Lois C. Miller**, Education and Cultivation Division; **John (Al) Murdock**, Health and Welfare Ministries Division; **Randolph Nugent**, National Division; and **Margaret Swift**, Crusade Scholarships.

**Winston Taylor:** The Board of Global Ministries, like The United Methodist Church, has priorities: Proclamation of the Gospel; holistic concept of mission; strengthening of commitment to the missionary concept; increasing support for mission; and empowerment of persons. How have your Divisions worked in 1973 to support these priorities?

**Lois Miller:** Education and Cultivation Division has been working to further an understanding of *Why Mission Today* on the part of the constituency by sponsoring experiences where people can discuss the biblical and theological understanding of mission.

**Robert Huston:** On the holistic concept of mission, Ecumenical and Interreligious Concerns Division presses for that vital link between unity and mission in official conversations with the Roman Catholic Church, participation in the Consultation on Church Union and in World and National Councils, and support for conference and local church ecumenists.

**John Johannaber:** The Committee on Personnel in Mission is concerned about facilitating in strategic mission assignments involvement of people who themselves are concerned with empowerment of persons.

**Theresa Hoover:** Most people are aware that the Women's Division has provided support for some of these emphases. We are also concerned with empowerment of people beginning with our own constituency, empowering them to persevere where they are in the church, even though they are in a sense disenfranchised, while providing sizeable financial and educational support. We have worked with groups like Farmworkers Ministry or Clergy and Laymen Concerned for Vietnam, people who really have a concern. As more of us learn what the issues are, I think we become better able to assess the world and struggle with our understanding of the church.

**Al Murdock:** Health and Welfare Ministries has recruited and trained minority group persons for leadership in homes and hospitals. We use about \$150,000 a year from the Kendall Fund for projects and scholarships for Black people and those who serve primarily Black people. To increase support for mission, we encourage Annual Conference Golden Cross programs that provide funding for conference and local health and welfare programs.

**Margaret Swift:** The Crusade Scholarship Program certainly empowers persons, providing them with leadership train-

ing, whether they represent U.S. ethnic minorities or are persons from abroad.

**Charles Germany:** On empowerment, World Division has been seeking to work with churches in Asia, Africa and Latin America in their rural development and leadership training programs. A critical arena in 1973 was the Philippines. Manila has one of the most appalling slum situations in the world. What does it mean for the church to be at work there in a way that empowers people? One effort has been to enable slum dwellers to discover each other, to organize, to gain power to act. Ownership of housing, for instance, is a means by which the World Division has tried to get at empowerment.

**Winston Taylor:** We'll pick up on other priority items as we go along. On a quick go-around, what was the major issue of 1973 as far as your Division was concerned?

**Robert Huston:** First issue, the credibility of the Gospel that is at stake in the divisiveness and competition of the churches. Denominationalism inhibits our message and our serving work. The Consultation on Church Union is a key aspect of our Division's task. Second, proclamation of the uniqueness of Jesus Christ needs to be balanced with appreciation for the insights and validity of other religions. During 1973, tensions have surfaced locally between Key '73 participants and Jewish faith adherents.

**Randolph Nugent:** One of the goals of the National Division, empowerment for a pluralistic society, cannot be described in a single issue or from a single point of view. We have different styles of operation, affirming the biblical bases of empowerment.

**Harry Haines:** As for UMCOR, we continue to be perplexed by the inability of media to communicate effectively the needs of the world to the local church. We produce magazines, and they do not read them. We produce films, and they do not see them. I know of no substitute for someone standing up to say, 'I was there. I saw it. I was involved in it.' I get overwhelmed with the tremendous unrealized potential of this church of ours to do more than they're doing now if they knew what the issues were.

**Stephen Brimigion:** Devaluation, inflation and the local designation of funds have got all the Divisions caught in a crossfire. That is the treasury issue.

**Margaret Swift:** One of the major factors in the Crusade Scholarship Program was the increase in applications from representatives of U.S. minorities. Awareness of the need of U.S. minorities for training has caused an increase in applications. We have to take a real hard look at this.

**Lois Miller:** I would like to follow up on what Harry was saying. What we have been attempting is one-to-one communication. Not everyone is reading, not everyone is viewing, but there is the potential of one-to-one relationship. We're trying to establish conversations with the constituency; because they have a good deal to say about mission too.

**Harry Haines:** I think you've spoken the word, *potential*. We have an overwhelming potential.

**John Johannaber:** I think the issue that confronts Missionary Personnel is the understanding of the missionary vocation as counterposed with the indigenous self-development of people. Within this tension, we're concerned for the involvement of ethnic minorities in mission.

**Al Murdock:** Our primary concern in 1973 was to find the place of Health and Welfare Ministries in the general structure of the church.

**Charles Germany:** In World Division a dominating issue has been to define the

place of the U.S. missionary in Asia, Africa and Latin America.

**Theresa Hoover:** One concern has been helping women make the transition to United Methodist Women, realizing that they are becoming a new organization with new potential. We're trying to push out the walls a little, to project not only a new image but a new being for the sake of the Kingdom. Can we really work toward an expanding concept of mission? Does mission hang on a missionary presence around the world? How are women involved in the conditioning of a world that continues with haves and have-nots? How threatened are we by the energy crisis? Not one of us is more than a generation away from houses where you had to carry water in to wash the clothes, or from food you grew and then cooked. We've got to work out a whole new perspective of life in these United States. This does relate to the potential of an organization for women.

**Winston Taylor:** Tess brought up the name change to United Methodist Women. I want to ask Harry Haines, too; the dropping of "Overseas" as a word in UMCOR—what has this meant for you this year?

**Harry Haines:** It has meant that we have been able to bring some experiences and techniques developed overseas to deal with mass disaster and share them here where the local church has not been participating. When disaster hit Rapid City, South Dakota, churches there were paralyzed. Pastors were burying the dead and counseling people who'd lost everything. Two overseas experts who were accustomed to these situations were able to bring a whole new dimension to it. All across the country we have been holding training seminars for coordinators in the churches so that in hours we can move to deal with human need in emergencies.

**Winston Taylor:** Some questions with regard to personnel, John: Are you still seeking and recruiting missionaries? We keep hearing about the number of missionaries going down, but are you still looking for them?

**John Johannaber:** Requests for personnel are much more specific and much more strategic, as outlined by administrators or church leaders overseas. We are not seeking vast numbers, but strategic personnel.

**Randolph Nugent:** Within the National Division we have many missionaries who don't appear on the record but are deeply involved in mission. I think this is what John meant earlier. If in national mission we have sensitized our people to human need, to the demands of the Gospel, then we do have many missionaries.

**Theresa Hoover:** I think John should say something about efforts to recruit on Black campuses. That's something that happened in 1973.

**John Johannaber:** We've been making efforts with ethnic minorities to get a broader diversity within the visible missionary cadres of the church. We need new ways to deploy people in missionary service.

**Winston Taylor:** What's the effect of this goal of persons in mission on missionary personnel?

**Charles Germany:** Added flexibility for the individual in mission, persons enabled to be in mission where they are or to cross geographical boundaries—a Japanese to India, an African to Bolivia, a volunteer within the church here, a Christian traveling to touch the life of the church where he is going. We've a church of 10.5 million members and a world of astounding challenge. Eight or nine hundred persons somewhere in that world under the auspices of this church is a very conservative number, regardless of self-developing roles in colleague churches and societies. It will not be necessary to recall anyone; but the challenges are still before us.

**Harry Haines:** I'd like to pick up on the role of volunteers. UMCOR must have had 60 to 70 go overseas in 1973. For instance, the head of the department of plastic surgery at the University of South Carolina heard about a need to train surgeons in Bangladesh in advanced techniques. He went; his wife, a

nurse specially trained in operations, went. The hospital, a secular institution, sent a resident surgeon along at hospital expense. These three people trained 15 surgeons in new techniques. We are almost embarrassed by the numbers who are available, people of real ability, in many cases paying their own bills.

**Winston Taylor:** Randy, following up on people who are missionaries but not so classified, what is the hope of getting this understanding across to the church?

**Randolph Nugent:** The United Methodist Voluntary Program has focused in the U.S. on employment of volunteers in their communities. Our Community Developers Program is in two parts, a Black Community Development Program and Indigenous Community Developers: Hispanic Americans and American Indians. In those groupings, a priority is empowerment and response to human need. It was essential to raise the question of the meaning of mission and faith at points in which place was not the primary factor. We see much of what the church does to prepare people in the U.S. as a support to generate concern across the world. To look overseas without looking here is impossible; so we encourage the volunteer and the missionary where he or she is.

**Al Murdock:** United Methodist Health and Welfare agencies also share this concern and employ almost 90,000 persons in the United States and depend on thousands of volunteers. Key staff persons see their work as Christian ministry, and agencies encourage youth and volunteers to enter health and welfare work. We work closely with universities that provide the special training needed. We must reach young people while they are still making basic career decisions.

**Winston Taylor:** Were you still running into the saying, *Missionary Go Home*, in 1973?

**Charles Germany:** It does occur. Angry young nationalists put it just that way. We hear it also in more thoughtful terms: *Has the time come for a moratorium on missionary communities from the United States or from any outside*

*source in some countries?* There are some churches which ask us to back off for a time to reflect and mutually re-define the basis on which to send and receive persons. This has happened in Japan and Uruguay. We'll probably see more of it.

**Winston Taylor:** Steve, I think this is a question for you. What is the trend with support?

**Stephen Brimigion:** At the close of 1973 with the Dow Jones dropping below 800, and with an all-time low in confidence in our own government, I would have to hedge. Income to the church, perhaps a third of it, came in the last two months of the year. November for United Methodist Women and World Service was a strong month. History is being made so fast that I'd like to let the smoke clear before I get myself too far extended.

**Charles Germany:** If you had given us two issues on the first go-around, this would have been the other: a changing Asia. Take Korea, rather typical of a trend in Asia. The dominoes are falling, not to the left, but to the right. Prepared for a move left we began to support a leadership that has become a control leadership of the far right. In the rigidly controlled government in Korea we see a church assuming a prophetic strength that is truly heroic. Christian leaders met in Seoul, where free assembly is banned, and came out with an astounding declaration of human rights in the face of massive repression, calling for reconfirmation of human rights in the academic world, human rights for women, for workers, for communicators. A Cardinal of the Roman Catholic Church, the president of the Methodist related Ewha Womans University, and other Christian leaders acted in this. How can we support the church in Korea in this prophetic dimension of its life? Sensitive, capable missionaries are training leaders there. Here we can work toward advocacy and education.

**Theresa Hoover:** This Korean situation reminds me of the criticism that met the Women's Division statement of

October, on the need for political reform within the nation, that reluctantly concludes we must call for the impeachment process to begin. What have we as a church to offer a church in another country that is trying to deal as a Christian community with their national situation, when we of the churches here have not been willing to deal in any meaningful way with the situation in our own land? I'm concerned that we may have only 900 missionaries in countries outside the U.S.; but I'm greatly disturbed that we haven't yet accepted the responsibility as Christians of using constructive criticism within our own system.

**Robert Huston:** A perfect example of this relates to the energy crisis. Too many church publications have fallen into the trap of functional religion, which essentially says, 'Yes, we'll cooperate; we'll authenticate the austerity call by the government,' instead of looking past that to attack the fundamental presuppositions, the violations of creation that have gotten us where we are.

**Theresa Hoover:** I don't think we have dealt with what it really means to be Christians living under a variety of political systems. What are our responsibilities in those systems? If 15 Christians can get together in Korea, I say we need them to help us with our own system.

**Harry Haines:** I think part of the criticism directed at the board from the local church is that they don't have some of these experiences. What Charles referred to in Korea, they don't see as part of the implications of the Gospel. In the five goals of the board, we've been asked to identify everything we're doing in each Division. The first goal speaks of the *Proclamation of the Gospel*. It is tempting to say that everything UMCOR does comes under goal one. Forget the rest. When we describe actions in terms of the other four and don't state that they are part of the implications of the Gospel, we can be misinterpreted as being only concerned with conglomerates and energy crisis and political rights. It doesn't come through sometimes that this is really

also Good News: freedom, forgiveness and reconciliation.

**Stephen Brimigion:** There's a great deal of talk across the local church about staying out of politics. That's about as naive as you can be. I have just been in Asia where people reminded me how fortunate we are to have a system of government where we can have a Watergate scandal. In their countries such a thing would never hit the light of day. Mindful of our blessings, we also criticize ourselves.

**Winston Taylor:** What are we doing through the board to interpret to Mr. and Mrs. United Methodist the concept of mission on which you are proceeding?

**Lois Miller:** The fact that we have an *Annual Report* is part of that interpretation. Periodicals, all the printed and audiovisual materials that come out interpret mission. Another way—Harry alluded to it earlier—is the one-to-one dialog that we have with persons. Interpretation calls for a whole system of persons and personal contacts.

**Margaret Swift:** We issued an invitation to the members of our Crusade Scholarship Committee to go back where they live and get to know the Crusade Scholars within their area, to give them a supportive community and to learn from them how they feel about the Crusade Program, the hopes and the problems they have. It's a two-way street.

**Stephen Brimigion:** UMCOR's financial results for the last couple of years have been outstanding, the best in their 33-year history. But there's a correlation between their financial results and natural disaster. We are very thankful that United Methodists respond to natural disaster; but many times oppression from causes that are not natural is just as difficult to live with. We've got to get a more balanced Christianity. We sometimes miss the point in oppression.

**John Johannaber:** I'd like to say that the Women's Assembly helped me to get a new focus on Pentecost; and as

I have reflected on this, I wish there could be a new Pentecost within the life of the church, particularly at the point of recognizing that Pentecost was the experience in which people witnessed to strangers within their midst about the mighty acts of God. Many people are strangers to one another but find within a liberating experience new ways of communicating.



*In the pages that follow, the various Divisions and Work Units share ways of communicating the Gospel and witnessing to the centrality of Christ with all peoples in all lands. In essence, ministering globally is giving support where human needs are greatest, and enlisting persons where they can best be used.*



## National Division

To proclaim the meaning of Christ's salvation for us today is the task that concerns us. To this end, the National Division works with local parishes and with people of the United States, Puerto Rico and the Virgin Islands in active witness.

### Section of Agency and Community Concerns:

Development of community is seen as an essential need in our society, and is a concern of functional offices in this section: Community Centers, Goodwill Industries, Health Ministries, Children, Youth and Young Adult Ministries.

Education of children, youth and young adults who for any reason are denied adequate educational opportunity continues to be a significant effort through private and public institutions. College and university life, young adults who are handicapped or war veterans, special ministries to the mentally retarded, and developments in public education are concerns of this program. The section also cooperates in a scholarship program for minority students. A major effort in 1973 was to upgrade salaries in elementary and secondary schools and in health ministries.

Economic development programs are diverse. Among them are projects in the Sea Islands off the South Carolina coast, southeastern Kentucky (Red Bird Mission and Henderson Settlement) and those in cooperation with the Commission on Religion in Appalachia.

A growing concern is delivery of health services to 25 million Americans who have practically no health service available. National health insurance is one possible solution. Meanwhile, the Office of Health Ministries carries on group ministries for neglected and isolated areas that would otherwise be without a witness of the Gospel.

Without adequately trained leadership with genuine commitment,



most programs falter. Therefore adult education and leadership development concern all offices in the section, with development of community a priority in all programs.

Community Centers undertake programs that support persons in their right to organize so they can find each other in the context of a functioning community. Development of community would be incomplete without counseling for the family, a primary social unit. This includes family planning, family finance, job training and child and parental guidance.

The section is planning a feasibility study of elementary and secondary schools related to the National Division, an attempt to determine the need, purpose and future of these institutions and to establish a basis for continued support.

The section works with the Women's Division in such areas as legislative monitoring, child advocacy and women's rights and administers programs using property owned by the Women's Division.

The section sees need for recognition and support of the leadership centered in the deaconess and home missionary service. At stake is not only financial support of those in the diaconate but also support for training seminars and encouragement of students of ethnic and language minority communities.

Much thought has been aimed at the board-wide and church-wide strategy question, particularly as re-



lated to health and social welfare ministries.

Goodwill Industries of America, Inc. conducts important ministries to the handicapped. The cost of training handicapped persons has more than doubled in the past 15 years. The number of handicapped is increasing rapidly. Goodwill also carries on a program for the handicapped war veteran. Cost not covered by the usual income of Goodwill Industries increased from 10 percent to 22 percent in 1973. This additional subsidy is very difficult to raise.

**Needs and opportunities for the future are:**

- Child advocacy and education for persons with special needs.
- Development of systems of health care, especially for the poor.
- Extension of group ministries to those without adequate ministry.
- Development of community among the poor, exploited, and ethnic and language minorities to afford them self-determination.

**Section of Parish and Community Ministries:**

Six offices constitute the section: Church and Community Workers, Community Developers, Ethnic and Language Ministries, Town and Country Ministries, Urban Ministries, and Voluntary Services. All of them emphasize the local parish as a base for mission, utilizing church, interfaith, and secular organizations.

Comprehensive ministries in enlarged rural parishes, metropolitan areas, minority communities, and neglected regions aim at the full range of human need, while working toward change within social structures. An almost overwhelming assignment, the large view when reduced to a manageable task has made a noticeable difference.

The section has given funding and technical assistance to upgrade skills and provide specialized training through case studies, action-reflection processes, seminars, short-term study, and continuing education. Experimental ministries and



model programs have been supported by the section for their inherent value and use as prototypes. Tent-making ministries; health, education and welfare services; ministries in the public sector and in areas of rapid social change have been among those encouraged.

To improve communication, information networks have been established in the five urban jurisdictions, among those engaged in ministries to the deaf, and among US-2s, Church and Community Workers, Community Developers, minorities and volunteers.

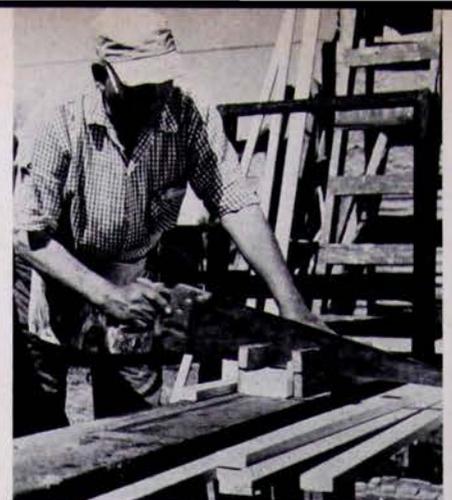
The relevance of the Gospel to contemporary social issues, community economic development, corporate social responsibility, justice for farm workers, minority empowerment, penal reform, and racial justice, has brought staff and other religious and secular leaders to maintain a Christian presence at points of crisis in places such as the Coachella Valley in California or Wounded Knee in South Dakota.

The section is committed to the principle enunciated in the Theological Study Commission report of 1972: "There is no 'personal gospel' worth the name that does not express itself in relevant and effective social concerns." To this end the staff upholds the vision of Christian mission as hope in action and shapes its efforts toward realization of the church for others.

#### Section of Specialized Services:

**Architecture** provides plan reviews, consultations and booklets on buildings to guide churches through a new building or an addition. The construction agent works with institutions and local churches to keep construction costs at a minimum in a time of rapidly rising costs.

**Church Extension** field representatives work with local congregations to achieve building programs with sound financial planning.



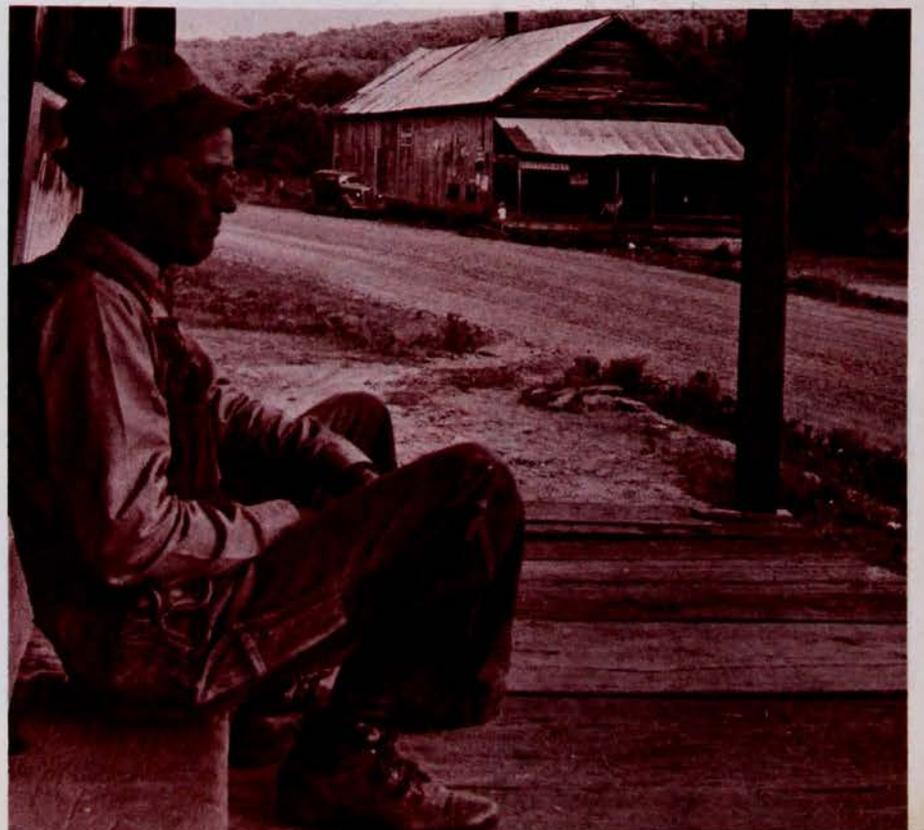
**Finance and Field Staff** members move from church to church helping to raise more than 42 million dollars each year for local church budgets, capital fund drives and mission crusades.

**New Church Development:** The United Methodist Church continues in mission to the unchurched. In 1973, 24 new church pastors met in Memphis, Tennessee, to share and to learn the how-to of caring for new congregations.

**Research and Survey** continues to study topics of importance to church leaders. During the year, Research and Survey published a new *Local Church Planning Kit* designed to

lead a congregation step by step through a process of self-study, diagnosis, goal setting and program planning.

**United Methodist Development Fund** is the largest resource in the United Methodist Church for local congregations seeking mortgage loans. The Fund provides an opportunity for savings to be put to work in the church. More than 3,000 individuals and 700 agencies use the Fund. Annual Conferences and other agencies have invested trust funds in this resource, which puts principal to work to support local churches while income supports other mission involvement.





## Signatures

If ever there was a time when the witness of Christian faith must be apparent and we should be versatile in expressing that faith, I believe that time is now.

—Mrs. C. Clifford Cummings,  
President, Women's Division

Certain crises—world hunger, population explosion, international refugees—deepen; and the claim upon our church to respond is urgent. Suffering, agony and need, the endless marches of the homeless and the hungry, call for ministries of compassion and concern, for caring, loving and serving in the name of the Lord Jesus Christ.

—Bishop Carl J. Sanders, President,  
UMCOR Division

Every local church must become a center for healing and helping ministries that are relevant to the life and death problems people face. Our ministry as the Body of Christ in every local church must be one of preaching, teaching, and healing.

—Mrs. Henry L. Georg, President,  
Health and Welfare Ministries  
Division

Ecumenical and Interreligious Concerns Division will have a new role to play on behalf of the unity and mission of the church of Jesus Christ. We look forward to a cooperative and enabling role, pledging commitment and energies to the days ahead. Our Lord's prayer that "they may all be one" will not forever go unanswered.

—Bishop James K. Mathews,  
President,  
Ecumenical and Interreligious  
Concerns Division

The Christian church has not experienced during the entire span of modern history a more clarion call than today's imperative for serious theological reflection upon the nature and scope of its role as God's redemptive community for interpreting and communicating the message of the Gospel.

—Bishop L. Scott Allen, President,  
World Division

We pledge ourselves as a Board of Global Ministries to recognize the right of the general public to a free flow of information regarding our own activities, and call upon all the several boards and agencies of The United Methodist Church to take a similar stance.

—H. Claude Young, Jr., President,  
Education and Cultivation Division

The hard questions facing us are those at the heart of the Christian Gospel: what does the Good News of Jesus Christ mean in terms of what the Board of Global Ministries ought to do? Here the pluralism of our church is accentuated under our new structure which guarantees that all segments of the life of the church shall be represented. At the same time we recognize that we must work twice as hard to arrive at a consensus of what our direction should be. We look to the future with high hope that we may be responsible stewards in carrying out the work entrusted to us by The United Methodist Church.

—Bishop Jack M. Tuell, President,  
National Division



## Women's Division

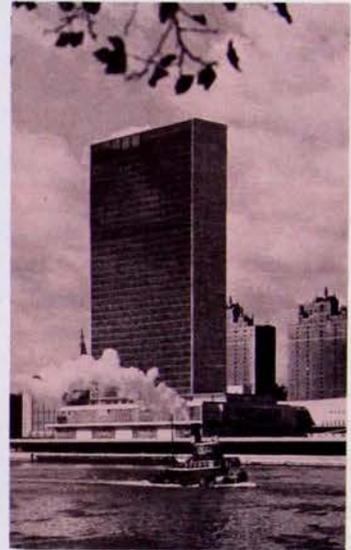


While much time and energy of members and staff have gone into the process of becoming one as part of a seven-Division Board of Global Ministries, there has been equal demand to bring reality to the new organization, United Methodist Women. These two efforts reflect something of the nature of the Women's Division: It is the national, corporate expression of United Methodist Women with responsibility for policy-making, allocation of funds, and a continuing program of education and action for leadership and membership, and the Division is a responsible part of the total board. As such, it must assure proper representation on all board committees, assume its share of responsibility for the total life of the board, set goals and priorities, and assure fiscal accountability.

### Transition Year

Perhaps the most highly focused effort for the Division in 1973 has been the transition for all levels of United Methodist Women. The period will continue for some time as units of United Methodist Women learn how to be purposeful while open; how to embrace those whose membership has been in the former organizations or in neither; how to best utilize the skills and experiences of women who are employed and those who are not; how to set priorities; how to assist members in their understanding of the PURPOSE and to translate it into measurable goals.

Schools of Christian Mission continue as basic leadership programs serving as one means of fulfilling the PURPOSE. Total attendance at the Conference Schools of Christian Mission was 22,948; total attendance at the five Regional Schools in 1973 was 1,228. In addition, to help transition, two national training events for over 700 Conference officers were held in Cincinnati.



### 1973 Assembly

In keeping with our sense of hope for United Methodist Women and to assist in the process of transition, the Division scheduled the Assembly seven months earlier than its usual quadrennial cycle. For the first time, the planning committee for the Assembly was drawn from all five levels of the organization's life. The theme, "Many Gifts, One Spirit," reflected the committee's understanding of the membership, its many gifts, opportunities, and potential. Another first in the life of the Assembly was the service of Communion, consecrated and served by ordained women. The benediction became a commissioning. Some 10,000 women came from across the country and from other nations. The spirit was open and full of promise, as thousands of United Methodist Women found new insights, commitment and hope.

### Tenth Anniversary Celebration, Church Center for the United Nations

Throughout the history of the United Nations, United Methodist

Women have shown interest and support through funding, which made the Church Center possible and continuing education which made it necessary. At the tenth anniversary celebration, the president of the Women's Division pledged continuing interest and support of United Methodist Women. The Division participated in planning and executing a three-day seminar for United Methodist church leaders that focused on: "The World's Agenda and the Church's Priorities." It gave hope for the next ten years that the churches will expand their interest in the issues that make for world peace. Mrs. C. Clifford Cummings, Women's Division president, summarizes it well: "After 50 years the Women's Division reaffirms its commitment to the pursuit of peaceful relations between states, to increased use of international institutions such as the United Nations and its agencies."

### Issues of Concern

In complex issues such as budget priorities and revenue-sharing, the Division finds working with coali-

tions effective. National priorities were reshaped through a special emphasis on the Revenue-Sharing Plan. At the national level, this meant membership in a coalition of concerned agencies; at regional levels, it meant citizen action in conferences in Chicago, Nashville, and a training session in South Carolina for a monitoring project in five states.

In a controversial action, the Division spoke to the constitutional crisis surrounding Watergate, asking for the initiation by Congress of impeachment proceedings against the President. This action generated debate in which it was possible to dis-





cuss the functions and mandate of the Division as well as the process and purpose of such constitutional procedures as impeachment.

The Child Advocacy Program has been met enthusiastically by the membership as well as other organizations. It seeks to focus concern for children on present-day realities. The brochure *Will You Speak for Children?* has been widely used.

National consultations among ethnic women have also generated constituency interest. Meetings have been held so far on the concerns of Hispanic and Native-American women. Other seminars are being planned.

#### **Equal Rights Amendment**

At the 1973 Annual Meeting the Women's Division continued its commitment to the Equal Rights Amendment to the U.S. Constitution. They voted to co-sponsor a six-month ERA-Support Project with the Board of Church and Society to work toward ratification by five additional states to meet the 1979 deadline. The realization of equal rights under the law for women and men was supported as an expression of the Division's long standing commitment to equal rights for all.

#### **Financial Concepts and Commitments**

United Methodist Women have always supported the total mission program of The United Methodist Church by their giving in local units.

Last year was no different unless one observed that perhaps this giving was the one stable source of mission funding in the denomination.

Income from United Methodist Women in 1973 expressed continuing interest in mission through the period of organizational change. Undesignated giving, \$12,800,000, was the source of funds for appropriations made by the Women's Division to world and national missions, and to programs of education and cultivation, which represented 77.2% of the total record received. The remaining 22.8% funded the operation and programs of the Women's Division and our share of total board costs.

Designated giving through the Call to Prayer offering, \$660,000, makes possible grants in national missions to coordinated mission projects involving minority self-determination, empowerment, and lay participation in community change, and grants to the support of projects overseas for training of women for regional and national development.

Designated giving, \$800,000 through Supplementary Gifts, the Second-mile giving of United Methodist Women, says forcefully that women want to help when need is obvious. With that in mind the Division has launched a campaign to increase in 1974 the *undesignated* giving of United Methodist Women by 5% for greater support of mission.

The budget for 1974 of \$13,073,656 is based on 1972 giving. Future giving must increase to maintain even the current level of support. Funding for new opportunities is critically important to the accomplishment of delineated objectives. An increase in Pledge to Missions is the way United Methodist Women can say we *believe*.

Financial promotion and interpretation is a vital part of the Division's program of education and training. Eleven financial promotion workshops were held, providing training for conference and district United Methodist Women leaders from 15 Annual Conferences. Two of them were held jointly with the Education and Cultivation Division, and included missionary secretaries, district superintendents and other general church mission personnel. In addition, assistance was provided to a number of conferences in setting up their own approaches to mission interpretation and financial promotion.

Through years of receiving gifts and bequests, the Women's Division is corporate owner in several companies. Through the Section of Finance, the Division has a committee on investments, made up of voting members of the Division and selected professional members from financial institutions. The committee operates under guidelines authorized by the Women's Division. Our concept of mission has expanded to include economic factors in the development of nations. We have had to take a closer look at the social implications of investments.

As part of its effort to better understand the corporate scene and to express concern where changes are needed, the Division has representation at annual stockholder meetings, on occasion makes presentations at them, and works in coalition with like-minded groups seeking to understand the potential for mission through corporate involvement.

### Women's Division's Long Range Objectives

The following seven objectives, adopted last October, show where the Women's Division will put its resources of people, time, energy and money in the immediate future:

- to affirm and strengthen the Women's Division (and United Methodist Women) as an autonomous, visible women's group in the church, organized for mission;
- to become a community in mission;
- to be mobilized as women during this quadrennium as full participants in the worldwide struggle for justice;

- to develop a process for continued formulation and interpretation of contemporary Christian mission;
- to provide alternatives that anticipate the future movements of society and the church in a way that focuses on the concerns of women;
- to have a plan that will bring before United Methodist Women and members of the Division an interpretation of the financial policies and opportunities of the Division; and
- to eliminate institutional racism in the total ministry of the Women's Division by January 1, 1977.





## World Division



In a complex world of suffering and struggle, there was new evidence in 1973 of the hunger of humankind for meaning and purpose in life. Poverty, famine and sickness are realities, but also real are the need for a just social order, for education, family security, and freedom. Facing these challenges, churches and Christian communities are at work in Africa, Asia, and Latin America. The United Methodist Church is privileged to be a part of this world Christian program.

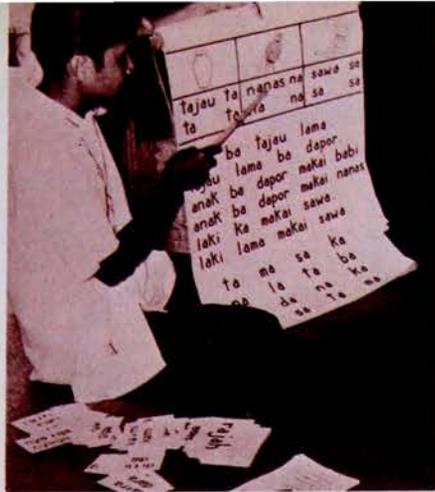
**Focal points of the World Division's work during 1973 were:**

- coming to recognize with joy the works of the Spirit in overseas Christian communities, in quiet growth as in Africa, or in dramatic events as in South Korea;
- strengthening colleague churches overseas toward self-determination;
- seeking to uphold churches and Christian communities in areas of oppression overseas;
- engaging the board, the church, and missionary communities in the venture of persons in mission.

**In Africa** there has been a quiet but continued growth of the church within the developing life of African nations. It is indigenous, not inspired or led from the West. It belongs to the spirit of African nations in a period which has been described as "a moment of destiny."

For more than 40 years, indigenous theology has been finding expression in African churches, which have often grown rapidly and spread beyond the region of origin. Founded by African prophets or teachers, they reflect the deep need of Africans not to compartmentalize religion and not to separate it from their own culture.

The significance of this vital Christian growth is not for Africa alone.



The strength and witness of Christian faith there may help to rekindle the faith that was part of the development period of American life.

Thus Bishop Abel T. Muzorewa gives his prophetic leadership to the African National Council in Rhodesia; and in other African nations Christian leaders wrestle with complex issues of liberation and justice.

**In Asia** a prophetic courage is evident in Christian leaders. In 1973, a young Christian pastor and eleven associates were arrested for circulating leaflets calling for freedom in the name of Christian faith, and leaders of South Korean churches met to proclaim a Christian Manifesto affirming freedom in contrast to the dictatorial control now enforced there. A number of leaders were arrested. Protestant and Catholic Christians came together in a Consultation on Human Rights, sponsored by the National Council of Churches in Korea. President Okgill Kim of Ewha Womans University was one of 30 signers of the resulting Human Rights Declaration. On December 15, cultural and religious leaders met in Seoul's YWCA to call for "restoration of full democracy before a grave national crisis occurs."

**In Korea**, 1973 saw the baptism of large numbers of military personnel and massive attendance at services of Dr. Billy Graham.

**In the Philippines**, Christians are under arrest by a martial law government because of their activities on behalf of human freedom.

**For Latin America**, courageous Christian action in Chile, Argentina,

Uruguay could serve as examples. From a family visiting in Brazil came this: "We should like to share with you this experience from a Bishop in the northeast of Brazil who has helped develop hundreds of small Christian communities. He told us:

*When I visit the people of God in the villages, often the police arrive before me and tell them that I am not a true Bishop, that I am a subversive Bishop and that meeting me may have negative repercussions for them. I arrived at a village and there was nobody in the small clay church to receive me. . . . I went to see one family after another during the whole day. In the evening the church was filled with men and women deeply united with me in prayer, suffering a commitment to Christ the Liberator. The people are like a fire covered by ashes. It needs only taking off the ashes, to blow into the fire, and the flames break forth again."*

**Self-Determination of Overseas Churches** will inevitably involve tension in the immediate future in Christian relationships between historic sending churches and receiving churches. At one time, marks of a mature church were self-government, self-support, and self-propagation. Self-government is still important. Self-support and self-propagation are more complex, since the cost of mission outreach is too great for a single church to bear in terms of dollars and dedicated lives.

Through 1973, no overseas church becoming autonomous has been cut off from a relationship with the World Division or from the resources of The United Methodist Church. The movement to autonomy calls for financial and human resources in mission to be used with-



out hampering self-determination of any church. Each church stands within its own context and history. For some the technical status of autonomous church is not possible; but the struggle for self-determination continues.

Self-determination has meant a crisis of self-understanding for many missionaries. The tension between initiative in program development and service under the authority and direction of the national church has been painful and not easily resolved.

A theology of liberation has accompanied the movement toward autonomy in Latin American churches. Charismatic and spirit movements, within Christianity in several countries, are not in conflict with liberation movements of a political nature, but are complementary. Indigenous theological expressions are beginning to appear in Africa as well.

Questions of self-determination of Christian churches also involve other faiths of the world. In North Africa and the Middle East, relations are with Islam. Since communication of the Good News, the newness of life in Jesus Christ, is central to mission, churches overseas are acutely aware that the majority of the world's people are not Christian, and that the

non-Christian population is increasing faster than the Christian portion. This makes more dramatic the challenges of evangelism and dialog with other faiths. It involves sharing and communicating what Christ means to the Christian and accepting differing cultural and religious patterns as well as the communication to another about deep feelings and values.

As Christian communities in the world seek to carry out the Gospel message and ministry to the poor, the dispossessed, and the oppressed, they are often found taking positions contrary to or critical of governments in power. Bishop Abel T. Muzorewa was denied a visa for travel based on his call for self-determination of African people and his criticism of the Rhodesian government. There is continued oppression of church leaders in Mozambique and Angola, who are suspect because of their participation in popular educational programs. Pressures are placed on Christian leaders through apartheid. At the same time, Christian leaders are sought for positions in the government which forces a choice of accepting exploitative government policies or being free to act prophetically.

In Latin America, pastors, teachers, and community leaders of Christian churches have been exiled because of their identification with the powerless and their insistence on the right of self-determination.

Measures taken by the Chilean junta were protested by Christian leaders of different communions who joined in an appeal to the United Nations to send the High Commissioner for Refugees to Chile.

In Asia, martial law in the Philippines has meant the suppression of individual liberties. Citizens are arrested and detained without charges. Korean students and church leaders are again demonstrating at considerable personal peril in order to protest the abrogation of the rights of



free press, speech, assembly and democratic government.

In the face of this kind of world, the World Division in 1973 sought to raise awareness within the United States of oppression suffered by colleague churches and Christian persons overseas. More than providing public information, this effort voices Christian concern to agencies and leaders of the United States government and business, and seeks to provide resources of personnel and funds.

World Division has a long tradition of sending persons from The United Methodist Church into mission in Asia, Africa, and Latin America. In the years following World War II, the idea of lifetime service has been broadened to include short-term service and contributions of specific skills. As a church, however, we have not been sufficiently aware of the sense in which all people are called to be in mission, or of God's call to every church to participate in sending and in receiving missionaries. In 1973, a World Division working paper, *Persons in Mission*, called attention to the continuing need for American missionaries in the world and to the need for helping other churches to be in mission. The document also points to the need for consciousness of overseas Christian work among Christians who travel and the awareness that one travels as a Christian.

**Styles of missionary presence**, witness, and engagement are continually evolving. A United Methodist scholar-in-residence, working very closely with Catholic groups, is involved in Islam-Christian dialog in





North Africa. Some Christian schools in Japan have contract teachers whom they hire directly from the United States for two-year terms. The church in Mozambique has invited Brazilians to work with them. Lay persons from the United States pay their own travel and living costs to work in Latin America. The need for churches and communities in the United States to be exposed to persons from overseas has created an exciting plan for persons from around the world to be in short-term mission here in the United States. The World Division affirms also its involvement with ecumenical agencies as well as denominational churches to provide resources for the support of persons in mission.

Inflation and the devaluation of

the dollar in 1973 meant a loss of \$2 million in the \$14 million budget of the Division. An average reduction of support to colleague churches overseas was 35 percent for 1974.

There has been a steady decline in the number of missionaries supported by The United Methodist Church from 1,200 in the 1960s to 843 at the end of 1973. Causes included self-determination, nationals trained to fill personnel needs, and the decline of resources available to support missionaries. World Division, facing for the first time since the 1930s the recall of missionaries for lack of funds, made an approach to the church for increased giving for missionary support through the Advance Program. The response

thus far has been encouraging. It is now possible to go into 1974 without this radical and painful act. The need is still great to support the recruiting of new persons to go into the world in mission as well as to support the other dimensions of persons in mission.

The World Division believes that this response affirms The United Methodist Church's desire to support the right person in the right place at the right time, the desire to be a sending and receiving church, recognizing the universality of Christ's Gospel and the unity of the church in the world. We look forward to a more intentional, international Christianity, to a sharing and an interdependence of persons in mission.



## U.M.C.O.R. Division



### Make A Difference

During the last 12 months the United Methodist Committee On Relief has been attempting to *make a difference* in the lives of millions of people in more than 50 countries around the world as well as answering appeals for help in disaster situations in the United States of America.

For too long UMCOR has been known as simply a "relief agency." Yet the largest expenditures of UMCOR monies can be classified under rehabilitation rather than relief. It is very difficult to determine where relief ends and rehabilitation begins, and yet in so many different situations it is the helping people to help themselves that really does *make a difference*.

### Managua

On the morning before Christmas Eve 1972, the Nicaraguan earth rocked and split. That Christmas it was the cries of the injured and the smell of death which was the prelude to the celebration of the birth of Christ. Within hours the churches of the world had swung into action to help the quake victims with food, medical supplies, water purification tablets and a score of other items—immediately responding in the name of the very One whose birthday the world was preparing to celebrate.

Billboards proclaimed "1973—the Year of Hope and Reconstruction." The same words can be applied to the response of the Christian community to the heartache and anguish of the Nicaraguan people. Thirty denominations have joined hands to form CEPAD—the Evangelical Committee for Development.

Among the first projects to be established were the *Children's Feeding Centers*, where in Managua 41 centers were providing 225,000 hot breakfasts. The goals of the program have been to provide a sup-



plementary diet to children under 9 years of age. More than 550 volunteers from different "barrios" with the help of local ministers and congregations began to prepare the meals from the days' earliest hours. The program has expanded to Family Orientation Centers, Planned Mothers' Clubs and is operating in six of the country's Departments (States). A recent report indicated that 856,395 hot breakfasts were served to nearly 43,000 children.

A children's home has been established to care for pre-schoolers. The children are receiving medical attention, some elementary education, Bible stories and physical education, as well as a lot of TLC. The maximum time each child may remain in the home is six months, and it is expected by this time that the family will once again be able to care for its own child.

The immediate program of relief in emergency situations must be followed by rehabilitation, as with dignity, people are given the opportunity to "help themselves." Small industry loans have been made available to help re-establish small businesses. In the backyard of a small home on the edge of the city of Managua, a belt factory cooperative employs several families in a cottage-industry situation. Over 50 loans have aided tailors, shoe repair shops, small eating places, a cement tube and wash basin factory and an aluminum pot factory, to name just a few.

The Housing Program is another important stage of rehabilitation, and the inclusion of "Stack-Sack" into the program has been another ray of hope in a year of reconstruc-

tion efforts. It's a miracle house, as the families living in these homes testify. Proved to be invulnerable to earthquakes, they give a sense of security to a people whose memories still make them nervous. In an effort to truly establish a self-help program in which as many families as possible can share, CEPAD, with the aid of Church World Service and UMCOR, has established a Revolving Loan Fund from which reconstruction loans are made to families who also must provide volunteer labor in the five to seven-day period of construction of their new home.



All of this is but a glimpse at the involvement of Christians in a tragedy which has meant that "out of agony has come community," a community which embraces many in a rich fellowship of service. CEPAD hopes to focus upon other necessities, areas of spiritual, physical and material development. UMCOR rejoices that we are partners in a project and a process that is *making a difference*.

### Sudan

Even negotiations by church leaders can *make a difference*. In March 1972 the All Africa Council of Churches and the World Council of Churches played a major role in the reconciliation of the Sudanese.

The forgotten war is in danger of becoming a forgotten relief and rehabilitation program. As in every war situation houses have been destroyed, schools left in ruins, and



large sections of the southern population have been without care or education for years. Some 800 miles of road have been damaged and more than 60 bridges blown up. Of 13 secondary schools before the war, only four remain. More than 200,000 refugees fled the country, and today they return to the herculean task of rebuilding their villages.

It is at this point that the response of the world Christian community is vital. UMCOR has expended \$75,000 in support of the reconstruction of schools, clinics and community centers under Food-for-Work projects involving several thousand people. Agricultural tools are being distributed along with seed from East Africa. Vehicles for reconstruction and communication have been brought from Europe. An international staff is involved in training and development tasks, but crucial needs still exist.

Shortages of materials, foodstuffs and fuel continue at reception centers while medical dispensaries and schools stand as a monument to the churches' energetic reconstruction efforts. Immediate needs are for modern facilities for farming, procuring of seeds, pest and disease

control, and water pumps.

For 17 years the world was blinded to a hidden war. Today our eyes need to be opened, our hearts touched, our response increased if the Christian church is to play its role now in education and training, in reconstruction, in the total development of a people. The Commission on Inter-Church Aid Refugee and World Service (CICARWS) has undertaken to raise an additional \$1.5 million to aid the Sudanese people. Sudan has real possibilities; the years of war have revealed the strengths of self-reliance and dignity that survived the years of hardship in the bush. There is a longing for release from the desperate cycle of poverty. They want the opportunity to decide for their future without the depressing round of malnutrition, disease and oppression. The churches, UMCOR included, have been able to play a small part in the struggle to throw off the fetters. Much remains to be done. Our contributions can be an investment in love and compassion.

#### West Africa

Once again the headlines of the world press record a terrible mes-

sage. "Six million in danger of dying from famine." "Probably the worst famine the world has ever experienced." "Entire lakes dried up—whole villages are covered by sand." "80 percent of the livestock are gone." So the headlines continue.

The world has heard these messages and acted. Governments and churches representing more than 20 nations have sent materials of all kinds to aid the 25 million persons of the "Sahel" zone, six countries on the southern border of the Sahara Desert: Mauritania, Mali, Senegal, Upper Volta, Niger and Chad.

The problem can be imagined when you remember that for eight years there has been a severe drought which has brought with it not only a serious lack of water but also severe food shortages. The Sahara Desert is moving south at more than 95 miles a year. The most conservative estimate of deaths is 100,000, though many agencies and groups believe that this could be multiplied many times over.

The response to date has included the airlifting of essential food and medical supplies without which many millions would have died. An international Mobile Medical Team, recruited from the resources of the





world Christian community, is already at work in the Agadez area in Niger. Water surveys are being undertaken in an attempt to tap resources which modern scientific technology has identified by satellite photography. One does not normally envisage ladybugs in the desert, but a small part of our response working with Church World Service and the World Council of Churches has been the importation from Iran of ladybugs to help in pest control, particularly to stem the tide of date palm infestation.

The future will be different from the past. The last five years have drastically affected the social and economic life of the area. In 1974

the talk is of short, middle and long-term relief and rehabilitation programs.

In 1643 the founders of a church in Leicester, England, inscribed these words into the stonework over the entrance of the church for succeeding generations to read:

*When every holy thing was throughout England being destroyed or profaned this church was built to the glory of God for those whose singular honor was to have done the best thing in the worst time and hoped for them in the most calamitous.*

UMCOR believes this is the call to do the best thing in the worst time—ministries of compassion and love.



# Education and Cultivation Division



## Persons In Mission

Who are they? Where are they? Why are they? This is the essential communication and education challenge facing the Division.

Once the problem was easier: Missionaries were mostly white, North American or European. They carried the Gospel largely somewhere else, to *pagan* lands. But today mission is everywhere and conducted by all sorts of people. Local congregations are in mission. Churches in India send missionaries to churches in Indiana. The number one goal of the Board of Global Ministries and its communicators, educators and cultivators is proclaiming the Gospel at home and abroad, leading persons to Christian commitment and participation in mission.

Aware of the enormous number of concerns of this new board and of the variety of persons, theologies and backgrounds of millions of United Methodists in the United States, the Division has tried to communicate, through media and persons, some of our objectives:

- To discover where issues and people's beliefs intersect so that new learning can take place.
- To provide a variety of alternatives for response in mission.
- To develop an understanding of the theology of stewardship that implies mature giving and receiving.
- To provide for direct contacts between church people in this country and those from other parts of the Christian church.

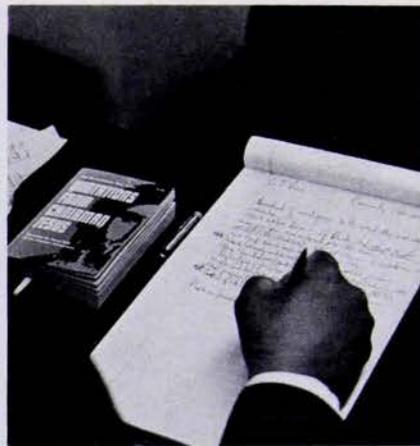
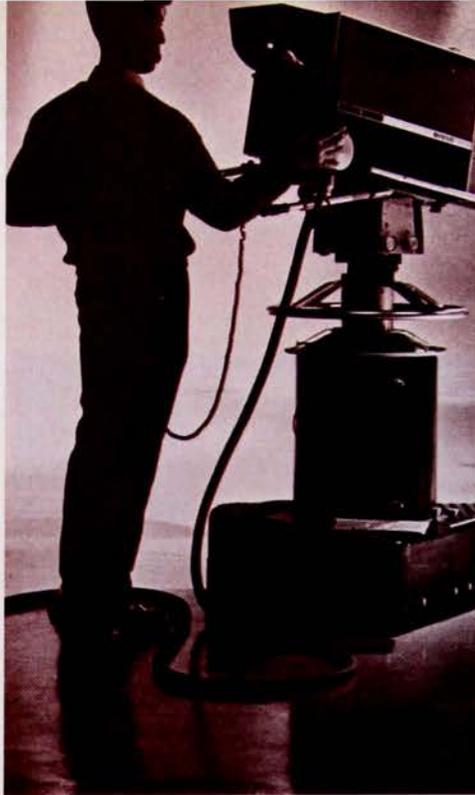
Conscious of the goals of the whole church, we have sought to bring a global dimension to these concerns. The "Why Christian Mission Today" issue of *New World Outlook*, June 1973, and the November 1973 issue of *response* on "Doing Theology" deal with the theological basis of our work.

The Advance is seeking ways in which the one-way giver/receiver relationships can be made into true partnership where all participants both give and receive. Program material for the Women's Division, especially the program book, *A Call to the Churches*, is organized around quadrennial concerns. Study books, including the text for *Contemporary Christian Writings*, relate to commitment and theology.

The concern for the diversity of culture has been variously expressed. Through the black film *Let the Church Say Amen*, through work on the interdenominational Black publication *Renewal* and cooperative development of church school curriculum for Blacks, through the writing and editing of Spanish materials, through attendance at consultations and production of materials for American Indians, we have made attempts at multi-cultural communication.

An exciting venture was the development of the film *Something Besides Rice*, describing the concept of persons in mission. A suggestion has been made that this film be given a Japanese sound track and be made available in Japan. Such a request is a tribute to the global quality of the film.

A statement adopted by the Board of Global Ministries on *Freedom of*



*Information* refers to free, unfettered information flow not only in government agencies, but in relationship to the life of the board and related communications systems. We believe the church must be open and honest in its own communication as we press for others to be open. Subsequently both the Joint Committee on Communications and the Board of Church and Society have addressed this issue.

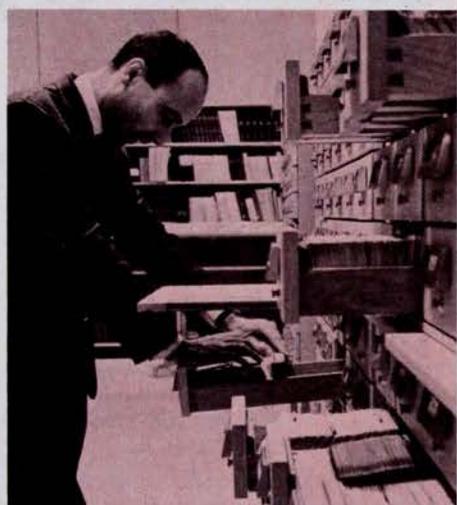
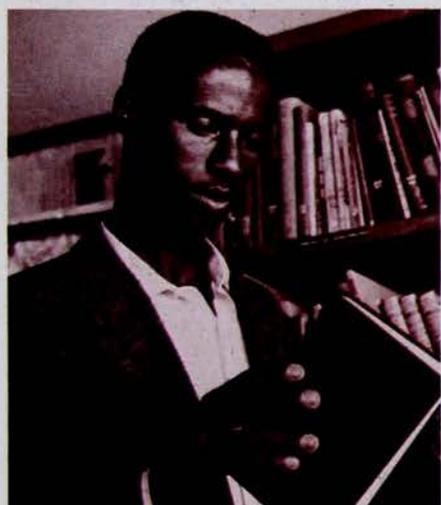
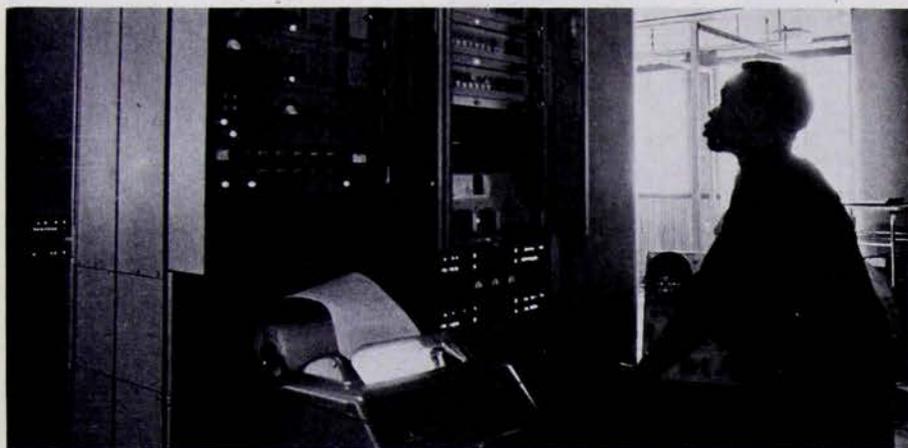
Thousands of men and women study, act in, and give financial support to mission. They purchase and use nearly a million dollars' worth of resources from the Service Center. While the circulation of printed study materials has seen

some loss, we are fortunate to have so many committed to mission in our time. In addition to producing *Something Besides Rice* and serving as consultants and supplying the guide for *Women, Amen*, the Audio-visual Resources unit has produced seven filmstrips and two filmslips: *When I Needed a Neighbor* (35,000 copies of two parts produced for the Women's Division) and *Partners in Faith*. Filmstrips range in subject matter from *Eve 'n' Us*, about the role of women in church and society, to *Not All Cherry Blossoms* about missionaries in Japan today. The file of black and white pictures and color slides for use by the church is constantly growing.

### Priorities

How do we establish priorities and produce materials that most effectively communicate? We are seeking inexpensive ways of pretesting our literature to identify intended audiences. We see three needs arising: the necessity to produce less material while striving to maintain high standards of craftsmanship at moderate rates, the need for greater consultation and combining of our resources, and the need for strong emphasis on Christian hope in our publications.





In addition to the other resources there are innovations in an advertising program for the United Methodist Child Support program; major multi-image exhibits; *New World Sound* cassettes based on global issues; articles that articulate concerns; and relationships with special overseas correspondents. Of particular note was the experiment of a telephone line designed especially for conference and district leaders to provide immediate answers to questions, program suggestions and a sharing of concerns with the constituency.

The itineration of missionaries has been the traditional pattern for personal interpretation of United Methodist mission involvement overseas. A new form of this personal approach could involve missionaries, staff, board members, ethnic minorities, persons from other countries, welfare mothers in a group approach to telling the mission story. Together with more intentional planning for itineration and an in-depth approach in specific local situations, team witness is a possibility.

The General Advance program continues as a major funding and interpretive effort by the Division. While every effort is made to cultivate all of the projects of the three agencies, there is no way to control the decisions made by the Annual Conferences, local churches and individuals. In the last ten years the division of the Advance dollar has averaged 72.3% to World, 17.77% to National, and 10.2% to UMCOR. Of concern at this moment is an attempt to increase income for World Division missionary salary support from an expected \$3,000,000 in 1974 to a figure closer to \$4,400,000 to help maintain an adequate missionary force.

A new aspect of the Advance program reflects 1972 General Conference legislation. It is an effort to break down the pattern of one-way giving and receiving by affirming

that God has given to all values that can be shared with others; that all persons are in need of what others can share. How do we convince an affluent church in the United States that it needs to receive from others in the world and nation? How can those who have been recipients feel that what they have to share is of value to churches in the United States?

At the beginning of this quadrennium, the Annual Conferences were offered a variety of training in leadership development experiences. Forty-two of the 73 conferences have brought groups to attend semi-

nars in New York, involving 464 mission leaders. Some Annual Conferences chose to receive training for mission leaders within the jurisdiction or conference. Four sessions were held in the North Central Jurisdiction with every conference participating. Seven other conferences in the country provided training for their leaders within the conference itself. In addition, 16 youth groups and six adult groups representing 11 Annual Conferences and numbering about 650 persons have come to the Interchurch Center to tour The United Methodist Church offices and to learn more about the work of the Board of Global Ministries.

New in 1973 were two special training events on the ecumenically developed theme, *Why Christian Mission*. In Denver and Pittsburgh leaders from 40 conferences came to discover answers to the questions *Why is the church forgetting its mandate for mission?* and *Why bother with mission?* Many participants returned to their conferences to plan cooperative conference schools and district workshops on this theme.

Education for global mission is a continuing task of this Division with major emphasis on helping people grow in understanding the mission of our Lord.





# Health and Welfare Ministries Division



## New Global Assignment

In 1973 the Health and Welfare Ministries Division was given a new, global assignment by its parent body, the Board of Global Ministries, to "think global."

In keeping with the General Conference directive to "achieve under one administration and with a holistic view of mission the function of health and welfare direct service ministries" the Division programs of consultation services, standard setting, program review and leadership development will be expanded to serve all United Methodist health and welfare programs throughout the world. These activities will be coordinated with the World and National Divisions through two liaison staff positions, including that of the functional secretary for medical work of the World Division.

## New Functional Structure

To provide a clear picture of its new role in the Board of Global Ministries, the Division reorganized both membership and staff into three functional sections.

Each section will approach its task from a global perspective and will work in areas of direct service, empowerment and advocacy. Thus the Division will enter the field of community organization and national policy for church and government programs, institutional and non-institutional. The Division's growing program of encouragement for local churches to establish volunteer direct service ministries will continue as well.

The three functional sections will be:

- Section on Aging
- Section on Children and Youth
- Section on Health Care

The Division's leadership development program through the National Association of Health and Welfare Ministries will continue as before, as will the Certification Council standard setting program.

### New Headquarters in New York—Field Office in Evanston

During 1973 the Division acted to move its headquarters to New York, including the office of its Associate General Secretary. The Evanston office will be retained as a center for U.S. field operations and consultation services. Purpose of the move is to provide closer liaison with the total Global Ministries Board and implement the Division's new global task.

### New Services to the Field

During 1973 the Division developed significant new services to the field, and expanded several already existing programs. A record budget of \$750,630 was adopted. Since 1968 the Health and Welfare Ministries program budget has more than doubled.

*Minorities and Special Needs:* Expanding an already existing program, the Division established a new Office for Minority Services. To be staffed by minority persons, the office will follow these objectives for 1974:

1. Initiate the development of five agencies to provide services for minority persons.
2. Develop guidelines and operational procedure for providing services to indigent persons.
3. Provide for the introduction of ten minority group persons into master's level training in health and welfare fields.
4. Assist in the recruitment of minority professional staff for all agencies.
5. Identify and develop specialized programs in health and welfare for three economically depressed areas.

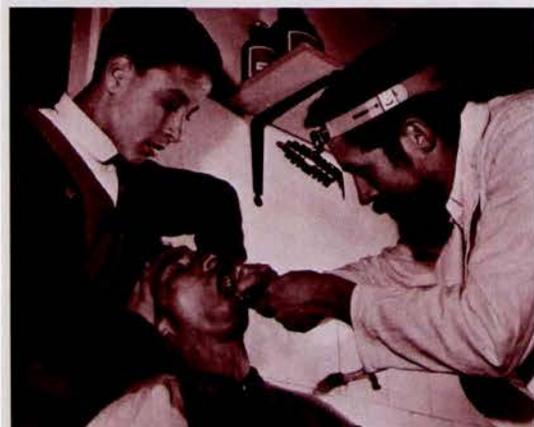
6. Introduce at least five minority persons into administrative positions in health and welfare agencies.
7. Assist in the racial integration of five additional agencies.
8. Develop programs to call attention to health and welfare needs of minorities in at least five Annual Conferences.

*Golden Cross Gains:* Up substantially over 1972, Golden Cross funds raised through conferences topped \$400,000 in 1973 for a variety of programs, and the Evanston office distributed more than 584,000 items in support of the Golden Cross program.

*Certification Council Reorganized:* James E. Davis was elected chairman; Ed Gillespie, vice-chairman, and John Fall, secretary. The council approved eleven health and welfare

### Certification Council Chart

Type	Unaffiliated		Affiliated		Certification		Provisional Certification		Total Agencies Related to Council		Total Number of Agencies
	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent	
Aging	37	19%	103	54%	36	19%	14	8%	153	81%	190
Child Care	9	14%	38	58%	14	22%	4	6%	56	86%	65
Health Care	25	32%	32	41%	21	27%	0	0	53	68%	78
<b>TOTAL</b>	<b>71</b>	<b>21%</b>	<b>173</b>	<b>55%</b>	<b>71</b>	<b>21%</b>	<b>18</b>	<b>5%</b>	<b>262</b>	<b>79%</b>	<b>333</b>



agencies for affiliation, and approved eight other agencies for certification. A committee has been appointed to study the criteria for certification and to draft new legislation for the next General Conference. Additional budget and staff time were allocated to the Council in 1973 to begin an expansion of its standard setting services.

**Leadership Development Expands:** During 1973 the National Association of Health and Welfare Ministries expanded its Section on Auxiliaries to "Auxiliary Activity and Volunteer Services." The new Section held its first workshop in Saratoga Springs, New York.

The Association also created a new initiative in programming for local church Health and Welfare Ministries. Thus non-institutional programs and services in local churches and communities will be reorganized.

In addition the Association sponsored a National Convention and five workshops for Agency Trustees, Administrators of Services to Children and Youth, Administrators of Hospitals, Administrators of Homes for the Aging and Directors of Public Relations and Development.

**Kendall Fund:** Up nearly \$10,000 over anticipated income in 1973, the program provides approximately \$160,000 to support 12 health and



welfare projects including experimental services for the elderly, and day care centers in ghetto neighborhoods, and 30 scholarships for minority persons.

**New Resources for Local Church:** Special services including project guidelines, an information exchange service and increased staff consultation were given to the rapidly growing number of local church volunteer projects in health and welfare. A special Direct Services Workshop was planned for local church leaders to coincide with the national Health and Welfare Association Convention, March 1974.

#### New Social Policy Statements

During 1973 Division committees considered policy questions on issues affecting health and welfare services across the U.S.

Statements adopted by the Division were aimed at insuring the tax-

exempt status of non-profit health and welfare hospitals, at assuring continuity of patient care in case of labor disputes, at supporting efforts to seek financial equity for health care agencies under price control guidelines, and the volatile labor-management dispute at Methodist Hospital of Kentucky in Pikeville.

The Division also adopted new guidelines for United Methodist Health and Welfare agencies on Collective Bargaining and on Employee-Employer Relationships.

#### 1973 Annual Report of Agencies

The United Methodist Church with over ten million members is deeply involved on a daily basis providing health and welfare services in the churches and church related agencies.

The following information is summarized from annual reports received from the agencies.

	AGING SERVICES	HEALTH CARE SERVICES	CHILDREN AND YOUTH SERVICES	TOTALS
Number of agencies	190	78	65	333
Number of persons served	40,329	4,340,328	20,368	4,401,015
Value of free service given	11,547,870	30,553,339	12,654,500	54,755,709
Number of paid employees (full and part time)	17,428	71,023	2,833	91,284
Operating budgets	119,887,255	782,410,613	25,453,110	927,750,978
Financial support from churches and conferences	3,947,009	879,662	12,484,198	17,310,869
Number of persons receiving financial aid	10,687		8,079	18,766



# Ecumenical and Interreligious Concerns Division



The preamble to The United Methodist Church Constitution puts clearly the essential relationship of mission and unity. The Church of Jesus Christ exists in and for the world, and its dividedness is a hindrance to its mission in that world. In response to our Lord's prayer that all may be one, this Division advocates several types of ecumenical and interreligious concerns.

This Division has a unique responsibility in relating United Methodists to the basic work for mission and unity of the World and National Councils of Churches. Particular emphasis is given to studies in doctrine and organizational styles and the new development of regional and local councils of churches in a fabric of ecumenism.

In the local community, competition for the sake of institutions is giving way to cooperation and union. The Division works with some 75 conference commissions or related leaders and more than 17,000 local work area chairpersons in fostering openness to the spirit of unity and practical applications of that change of attitude.

## The Interreligious Dimension

A first-of-its-kind convocation on Jewish-Christian relations in Dayton, Ohio, symbolized the strong commitment of the Division to its interreligious responsibility. The Convocation was jointly sponsored by the United Theological Seminary, the American Jewish Committee and the Division. It has become a model for reduction of stereotypes, exploration of differences, and new understandings.

New inter-faith groups are being developed in some communities and on campuses which have aided in maintaining perspective during crises. A meaningful antidote has been provided to the potential scapegoating and renewed anti-Semitism as a by-product of simplistic reaction to the U.S. energy



The 20-person United Methodist delegation to the Memphis COCU plenary represented to a remarkable degree the leadership at local church and conference levels. More women and youth were present than ever before. Almost three quarters of them were new to national participation. Their commitment to broad issues and crucial detail was symbolized by their voluntary covenant together for the basic aim of the Consultation as a process of reconciliation.

#### Roman Catholic/United Methodist Scholars Make Progress in "Spirituality and the Ministry"

The official U.S. Roman Catholic/United Methodist conversations deal with the ordained ministry. Questions of spirituality in the church and in the ministry are a particular focus. Ramifications of this theme have been explored in depth during the past year and a consensus statement is expected by mid-1974.

Bishop James K. Mathews is co-chairman of the conversations and the current United Methodist team consists of Rev. Susan Morrison, Dr. John Deschner, Dr. Paul Minus, Dr. James Will, Dr. John Cobb, Dr. Joseph Weber, and Dr. Robert W. Huston.

crisis. Emphasis has centered on the Jewish faith communities because of common roots and patrimony of tradition and scripture. Dialogs are now being explored with other major world religions, in relation to the World Council of Churches program of "dialog with persons of living faiths."

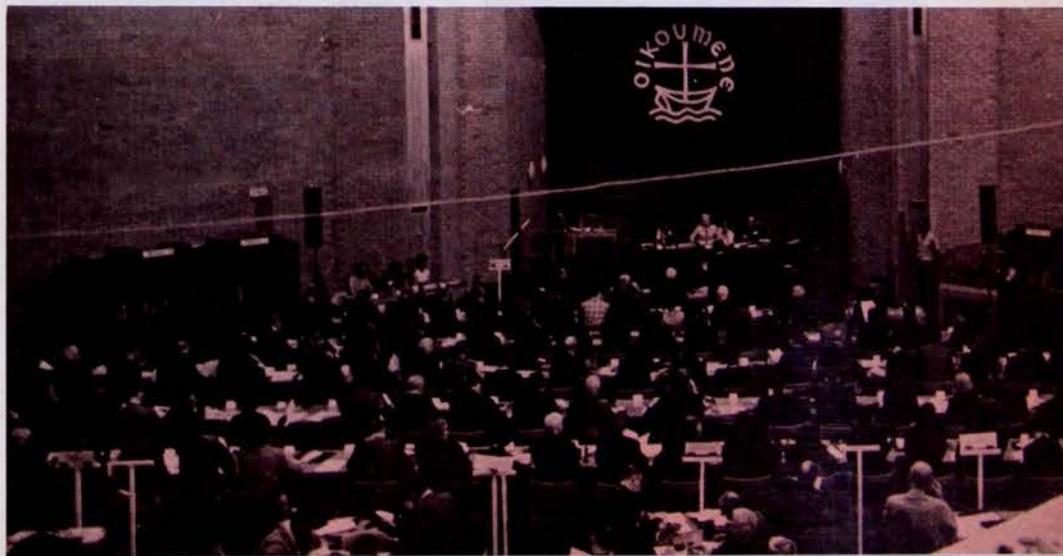
#### Consultation on Church Union: Alive and Serving

One of the primary responsibilities of this Division is the exploration of the fullest possible manifestation of Christian unity. One of the more important ways of seeking wholeness is through the Consultation on Church Union.

COCU consists of nine major participating Protestant denominations and a larger number of consultant and observer church bodies (including Roman Catholic) which have reached a new phase of life together. It might be called "living into union" focused in the development of three new special commissions. One challenges and coordinates efforts to eliminate institutional racism. Another provides guidance and monitoring services for communities of churches which covenant to test the "parish" principles in *A Plan of Union* (1970). The third

is refining *A Plan of Union*, conserving and expanding the great consensus on many items in that plan. The revised theological basis for union may become a new "covenant toward union."

An impressive array of United Methodists have been and are contributing their skills and experience to the various processes of the Consultation on Church Union. This Division provides the basic budget support for COCU and enables our plenary delegates and commission participants. Staff from several Divisions of the Board of Global Ministries are providing services to COCU.



# Financial Briefs

## Report Of The Treasurer

No annual report is complete without a financial review. Since no comprehensive, final financial statements are available at this time (mid-January), the following comments have been gathered from sources

### The Division Matures

In the roles of advocacy, exploration, enabling, reviewing, and representing, the Division directors and staff have made signal progress in becoming a committed community. Among other actions, the Division has placed new priority for interreligious dialogs at the local level, taken initiatives of concern for the interreligious dimensions in the Middle East tensions and conflicts. It encouraged the possibility of other unions and of concordat relations with autonomous Methodist churches. It reviewed the work of the World Council of Churches and affirmed additional budget support. After several months of groundwork, it forwarded to the Council of Bishops a selected list of suggestions for appointment as United Methodist delegates to the next Assembly of the World Council of Churches.

The work of the Division is divided into three sections on Inter-

with responsibility for United Methodist resources:

● **Record Giving.** Dr. Bryan R. Brawner of the Council on Finance and Administration reports that Total Benevolence and Administration Income from churches for the year 1973 was over \$49,000,000.; this is a record and an indication: "We may have turned a corner in giving."

church Liaison and Church Union, Community and Local Ecumenism, and Studies and Interpretation where issues and responsibilities are explored.

### Pentecost: Its Ecumenical Nature

Pentecost happened for the sake of unity; the event stressed the fundamental ecumenicity among Christians, as the divisiveness that existed among the first disciples was overcome through the power of the Holy Spirit. The Holy Spirit was and is the unifying factor for Christians. Today's world demands of Christians movement towards this kind of unity for mission and integrity in the midst of diversity.

This Division, in addition to concern for such other "days" as Reformation Sunday, World Wide Communion Sunday, Week of Prayer for Christian Unity, leads the local church to new and deeper perspectives on Pentecost.

● **Largest Source of Support.** United Methodist Women, the largest source of support for missional work of the Divisions of the board, declined slightly in giving for 1973 by approximately \$87,000. (.7%) compared to 1972. This represents a very favorable result considering that this was an organizational transition year.

● **A First in Its History.** For the first time in its history, the "One Great Hour of Sharing" offering exceeded \$1,000,000. This offering, along with increased Advance support for the work of the United Methodist Committee On Relief, indicates strong constituency interest and support.

● **Reversal in Downward Trend.** It is hoped that overall increased support of the Advance program (approximately \$1,000,000.) signals a reversal in the downward trend. The National Division was the only Division to record a decline (2%) in support.

● **Increased Offering.** Giving for the World Communion Offering increased 5% in 1973 which should reflect favorably in support of the work of the Crusade Scholarship Committee.

### Some Major Concerns

● **World Service Income.** Even with Benevolence Giving from churches up in total, the World Service Fund experienced a 3.76% decline in 1973. The work of all boards and agencies of The United Methodist Church are so dependent on World Service income that any decline is cause for concern. The Board of Global Ministries will receive more World Service income in 1973 than it did in 1972 because of changes in responsibilities assigned to it, and the corresponding World Service Dollar increase distribution made by the 1972 General Conference.

● **Personalized Giving.** Designated giving continues to increase. Although basically positive, this trend creates hardships for some important programs not highly visible and attractive to "personalized giving."

● **Inflation/Devaluation.** Inflation in the U. S., coupled with inflation and devaluation of the dollar overseas, continues to contribute significantly to financial problems of this board. The mixed reaction to every re-evaluation of world currencies and its effect on the U. S. dollar is an indication of the complexity of this problem. Some of these re-evaluations have helped lessen the decline in purchasing power overseas on the one hand, but have also hurt U. S. competitive position on the other; this, in turn, is reflected in decreased church giving by United Methodists. This complicated world situation vividly drives home the interdependency of nations, and the great need of Christ's guidance and grace in all our efforts.

—Stephen F. Brimigion  
General Treasurer

Appreciation is expressed to Ken Ecks, Linda Elmiger, Nancy E. Sartin, Sheila Bruton, Pamela Chanitz and Nancy Quigley for their assistance in the production of this Annual Report.

—Blaise Levai, Literature Director



# HOW DO YOU SEE THE FUTURE FOR THE CHURCH?

What do you feel will be some of the major concerns facing the United Methodist Church in the years immediately ahead? Your opinion is needed.

One of the major concerns of the members of the General Council on Ministries is seeking opinions from the laity and clergy of the denomination as to the future needs and issues before the denomination. You can help.

On this page are three general areas in which you may indicate your concern about matters which will be challenging our church in the years ahead. The three areas deal with (1) broad cultural and social TRENDS, (2) fundamental ISSUES confronting the church, and (3) NEEDS within The United Methodist Church to which we should give attention.

Please take a few moments to respond to the items. We can best serve as we are well informed. Thank you for your help. Please check the appropriate space describing you and your local church.

\_\_\_\_\_ United Methodist \_\_\_\_\_ United Presbyterian \_\_\_\_\_ Other

- 1. Sex:** (1)—Female (2)—Male
- 2. Laity or Clergy:** (1)—Laity (2)—Clergy
- 3. Marital Status:** (1)—Single (2)—Married (3)—Widowed (4)—Divorced

- 4. Age:** (1)—Under 20 (2)—20-24 (3)—25-34 (4)—35-44 (5)—45-54 (6)—55-64 (7)—65 and over

- 5. Race or ethnic background:** (1)—Asian American (2)—Black (3)—White (4)—Spanish-speaking Americans (Puerto Ricans, Chicanos, Latin Americans) (5)—Other

- 6. Size of church membership:** (1)—0-49 (2)—50-99 (3)—100-199 (4)—200-299 (5)—300-499 (6)—500-999 (7)—1000-1999 (8)—2000-2999 (9)—3000 or more

- 7. Size of community in which you live:** (1)—1-249 (2)—250-999 (3)—1000-2499 (4)—2500-4999 (5)—5000-9999 (6)—10,000-49,999 (7)—50,000-99,999 (8)—100,000-999,999 (9)—1,000,000 or more

**8. Name of Annual Conference** \_\_\_\_\_

## Priority Listings for TRENDS, ISSUES and NEEDS

For each of the three lists which follow, please indicate the five most important items with which the church should deal in the next few years. Give a priority ranking for the five most important as you see it. For the item with the highest priority place a "1" in the space to the right of that item; a "2" to the right of the next most important item; and a "3" to the right of the third most important item and so on until five items are ranked in each list.

## TRENDS—Basic patterns for our society Rank

- A. Conservative Religious Mood and Spirit \_\_\_\_\_
- B. Decline in Personal and Corporate Morality \_\_\_\_\_
- C. Decline in the Influence of the Church \_\_\_\_\_
- D. Desire to be More Fully Human \_\_\_\_\_
- E. Inflation—the Decline in Purchasing Power \_\_\_\_\_
- F. Leisure—Its Quantity and Use \_\_\_\_\_
- G. Rapid Expansion in Knowledge \_\_\_\_\_
- H. Rate and Widespread Character of Change \_\_\_\_\_
- I. Scarcities and an Economy of Scarcities \_\_\_\_\_
- J. Other \_\_\_\_\_

## ISSUES—Topics needing discussion and decision Rank

- A. Changing Values in the Society \_\_\_\_\_
- B. Confidence in Leadership \_\_\_\_\_
- C. Environment and Ecology \_\_\_\_\_
- D. Equal Rights for Women \_\_\_\_\_
- E. Family Life Styles and Sex Patterns \_\_\_\_\_
- F. Minority Group Demands and Concerns \_\_\_\_\_
- G. Peace—Cessation of War and International Stability \_\_\_\_\_
- H. Pluralism in Society—Its Nature and Our Understanding of It \_\_\_\_\_
- I. Violence in Society—Crime in the Streets \_\_\_\_\_
- J. Other \_\_\_\_\_

## NEEDS—Matters to which the Church should address itself Rank

- A. Challenge for Deeper Christian Commitment \_\_\_\_\_
- B. Continuing Quota Procedures to Insure Representation of Women and Ethnic Persons \_\_\_\_\_
- C. Ecumenical Relationships \_\_\_\_\_
- D. Feedback of Ideals and Reactions to Annual Conference and the General Church \_\_\_\_\_
- E. Opportunities to Designate Use of Funds \_\_\_\_\_
- F. Participation of Laity in Work of the Church \_\_\_\_\_
- G. Revitalizing Educational Activities and Curriculum \_\_\_\_\_
- H. Understanding Our Beliefs and Values \_\_\_\_\_
- I. Understanding the Charismatic and Tongues Movement \_\_\_\_\_
- J. Other \_\_\_\_\_

Survey Continues on Next Page



## The Moving Finger Writes



### NCC REJECTS MOVE TO FIRE ITS NEW GENERAL SECRETARY

The National Council of Churches, acting through its Governing Board, rejected demands of a New York-based group that it revamp its social justice program and fire its new general secretary, Claire Randall.

The resignation of Ms. Randall was one of seven demands issued by the Committee for Justice, Social-Racial-Criminal when it occupied a floor of Council offices in New York on Feb. 20-21.

By a large majority, Governing Board members rejected all demands and reaffirmed confidence in Ms. Randall.

An agreement to present the demands to the Governing Board was part of a settlement under which the occupiers—mostly residents of Manhattan's West Side—left the offices.

The dissident group sought, in part, to win "vindication" for Father Robert Chapman, the Council's former director for social justice, whose services were not retained last year in a restructure of what is now the Division of Church and Society.

It also asked for new program and financial commitments to social, racial and criminal justice.

The motion to reject all demands was made by Dr. Robert Moss, president of the United Church of Christ.

The board denied that Father Chapman, a black Episcopal clergyman, had been treated differently from other staff members released when the division was revamped.

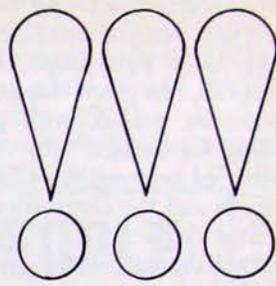
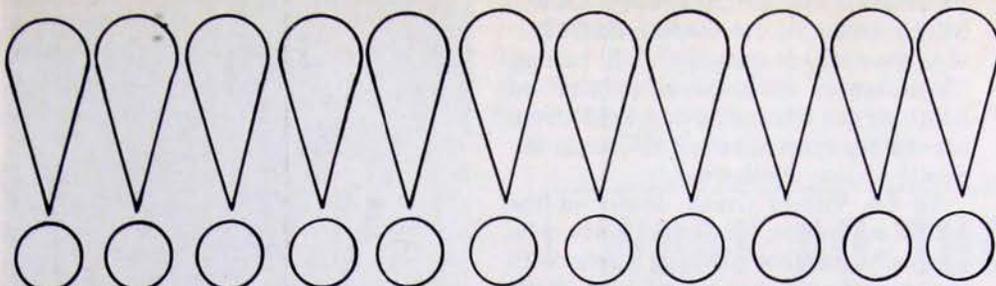
National Council commitment to the elimination of racism, justice and human dignity was reaffirmed. (RNS)

### JEWISH-CHRISTIAN RELATIONS OFFICE ESTABLISHED BY NCC

A National Council of Churches' Office of Jewish-Christian Relations is being established through a grant from the Lilly Foundation.

The announcement was made in Los Angeles by the Council's executive committee during a meeting of the Governing Board of the Protestant and Eastern Orthodox organization.

An office for Christian-Jewish relations



RNS Photo

### BIBLICAL DRAMA AT 'PRIME TIME'

NEW YORK—A two-hour television special, centering on the lives of two Biblical giants, Jacob and his son Joseph, and emphasizing the human story of the Genesis accounts, will be a "prime time" release by the ABC-TV network on Sunday April 7.

Filmed entirely on location in Israel with some of the "shooting" taking place during the recent Arab-Israeli hostilities, the elaborate production is billed as the first of a series of Biblical dramas being planned. "The Story of Jacob and Joseph" begins with the birth of Jacob and Esau and ends with the settling of the Hebrews in Egypt under Joseph's leadership.

In the top photo, Keith Michell, who portrays Jacob, Julian Glover as Esau, Colleen Dewhurst, who plays Rebekah, and Harry Andrews as Isaac (left to right), stand outside their family tent before Jacob usurps his brother Esau's birthright and flees to escape his wrath.

Below, Tony LeBianco (center) who portrays Joseph, reveals his identity to his brothers who had betrayed him and sold him into slavery.

was authorized last year but implementation was delayed pending funding.

The Lilly Foundation, based in Indianapolis, has given almost \$200,000 for a two-year period, with possibility of funding for a third year. The sum will be divided between the Christian-Jewish program and the Council's existing Middle East desk.

Establishment of the new office was hailed by the American Jewish Committee as a major step in overcoming "past misunderstandings" and promoting "reconciliation and direct communication" among Jews, Christians and Muslims.

(RNS)

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## PROPOSED SOUTH AFRICAN LAW STIRS DEBATE IN PARLIAMENT

A government-sponsored bill barring "organizations involved in politics" in South Africa from receiving funds from abroad has spurred strong debate in the South African Parliament.

Sir De Villiers Graaff, leader of the official opposition, the United Party, who generally, but not always, agrees with the government, has complained about the "catch-all" nature of the legislation.

He pointed out that no organizations were specifically named in the bill and that "involvement in politics" was left undefined.

He suggested that voting on the bill should await outcome of the government-sponsored Schlebusch Commission inquiry into certain anti-apartheid (racial separation) organizations.

These organizations include the ecumenical Christian Institute of South Africa, the South African Institute of Race Relations, and the all-white National Union of South African Students.

All three have received funds from overseas.

(RNS)

## GLOBAL MINISTRIES LEADERS TO MEET WITH EVANGELICALS

Officials of the United Methodist Board of Global Ministries will meet with leaders of the Evangelical Missions Council April 3 to discuss issues raised by the EMC at a meeting in Dallas in early February.

The newly formed Evangelical Missions Council charged that overseas missions programs are in "tragic crisis." The group of 80 who met in Dallas held that the crisis was caused, in part, by abandonment of "biblical bases" for missions.

While expressing the hope they could work through Church structures, the evangelicals indicated they have alternate channels for implementing their views of missions if the board fails to guarantee an outlet for their views.

Bishop Paul Washburn of Chicago, president of the board, and Dr. Tracey K. Jones, Jr., general secretary of the board, responded in a joint statement that the board "wants to be responsive to the entire Church."

## INTER-CHURCH TALKS ACHIEVE BIG NEW STEPS TOWARD UNITY

As the hymn proclaims: "The Spirit is a-moving . . . all over, all over the land."

In a relatively brief span of months, significant developments in inter-Church relations, ecumenism and efforts toward achieving Christian unity have taken place, and there has been new move-



RNS Photo

## HIS MOST SATISFYING WORK

DACCA—Dr. Ronald Garst chats with a patient at the Surabaunci Orthopedic Hospital in Dacca. The United Methodist medical missionary from Cordell, Okla., is in Bangladesh repairing the bodies of maimed members of the Mukti Bahini Freedom Fighters who waged a successful 9-month civil war against Pakistan in 1971. Dr. Garst describes his present work as the most satisfying he has ever done.

ment toward healing age-old Christian rifts.

Capped by a startling convergence reached by Lutheran and Roman Catholic theologians on papal primacy, the events of the past year alone may have advanced all previous ecumenical gains, especially in terms of openness, free exchanges of views, and the extent of agreement on doctrinal issues.

A partial listing of ecumenical developments in recent months helps make the point. They include:

—An international Anglican-Roman Catholic commission issued last December a statement of "basic agreement" on ministry and ordination and said it was offering "a positive contribution to the reconciliation of our churches and ministries."

—Major inter-Church talks on the ultimate creation of a "United Church of Britain" achieved a giant step when representatives of Anglican, Catholic, United Reformed, Baptist and Methodist Churches, and the Churches of Christ urged a common effort for "visible" Christian unity.

—The recognition of a solid and meaningful consensus on the Eucharist evolving among theologians of diverse Christian groups, including Anglican, Orthodox, Catholic, Lutheran and other Protestant churches.

—For the first time, the Greek Orthodox Patriarchate of Jerusalem partici-

pated in the Week of Prayer for Christian Unity, "a move viewed as an important step toward a fuller and more active Greek Orthodox involvement in the ecumenical movement.

—Pope Paul and His Holiness Amba Shenouda III, Coptic Orthodox Patriarch of Alexandria, Egypt, embraced at St. Peter's Basilica in Rome, in a gesture symbolic of a mutual desire to heal 15 centuries of separation of the Coptic and Roman Catholic Churches.

—Key '73, while not the widespread evangelical success its sponsors hoped it to be, attained a significant ecumenical gain on the grassroots level, bringing together interdenominational teams and stimulating cooperative activity by thousands of Christian congregations across the nation.

—It was announced that an unprecedented dialogue between the Baptist World Alliance and the World Alliance of Reformed Churches (Presbyterian and Congregational) will be launched in 1974.

—A joint Anglican-Lutheran report called for a "greatly increased measure of inter-communion" between the two Churches.

—The Anglican-Orthodox Joint Doctrinal Commission met for the first time at Oxford, England.

—Spokesmen for Catholic-Eastern Orthodox theological consultations in the U.S. (held just ten years after Ecumenical Patriarch Athenagoras announced plans for the historic meeting with Pope Paul in Jerusalem) agreed that they look forward to "full, visible communion—one in faith and able to celebrate the Eucharist ministry."

The upsurge in ecumenical developments in recent months may have been correctly prophesied in August, 1973, when Dr. Robert Huston, chief ecumenical officer of the United Methodist Church, said that the "ecumenical euphoria" of past years has passed but may lead to serious ecumenical development.

In the latest development, Lutheran and Catholic scholars reached a theological understanding on the papacy. Publishing a Common Statement on the primacy of the Pope, they said the papacy, "renewed in the light of the Gospel, need not be a barrier to reconciliation" of the two Churches. The March 4, 1974 statement, in fact, urged the two Churches to "take specific action toward reconciliation." (RNS)

### AGENCY COMMENDS METHOD TO EQUALIZE CLERGY PAY

Endeavors to equalize clergy salaries should concentrate on improving compensation of lowest-paid ministers—

mostly serving the poor and minority congregations—and freeze present top salaries paid pastors of the affluent churches, the board of the United Presbyterian Vocation Agency has agreed.

At its three-day winter meeting in

New York, the Board approved in principle an exhaustive but preliminary report of a special committee on ministerial compensation established by the 184th General Assembly (1972).

The report counsels against imposing

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at this stage a rigidly fixed church-wide compensation program and calls for a "period of church-wide discussion" of a policy on the subject.

### CHURCH VOTES \$2.3 MILLION TO ASSIST MINORITY SCHOOLS

Up to \$2.3 million will be provided to seven minority education institutions related to the United Presbyterian Church to help them with their operating expenses and capital indebtedness in the 1974-75 academic year.

This action was voted by the denomination's General Assembly Mission Council, meeting in St. Louis, as part of an overall approach to the church's mission in minority education.

The schools which will be aided are Boggs Academy, Keysville, Ga.; Menaul School, Albuquerque, N.M.; Cook Christian Training School, Tempe, Ariz.; College of Ganado, Ganado, Ariz.; Knoxville College, Knoxville, Tenn.; Mary Holmes College, West Point Miss., and Sheldon Jackson College, Sitka, Alaska.

The Mission Council appointed a special committee to consult with the trustees of an eighth school, Barber-Scotia College, Concord, N.C., to decide whether church funds should be allocated to it.

The Mission Council action was in response to a proposal from the board of the Program Agency, recommending a long-range program totaling about \$23.3 million to continue the church's mission with minority institutions and to establish a development program through which the institutions could become able to support themselves by 1980.

### MISSION PATTERNS EXPLORED AT CONFERENCE IN NEW YORK

"Internationalization of Mission" was the subject of a two-day conference at the Cathedral of St. John the Divine in New York City in mid-February.

Sponsored by the Joint Strategy and Action Committee, the Interreligious Foundation for Community Organization and two divisions of the National Council of Churches, the conference drew some 140 delegates, many of whom were denominational executives, plus some 25 representatives of "Third World" churches and a substantial representation of U.S. minority groups.

Keynote speaker the Rev. J. Oscar McCloud, General Director of the Program Agency of the United Presbyterian Church, challenged North American churches to give overseas churches no reason "for seeing us . . . in an imperialistic fashion."

He told the conference that mission

is a two-way street and "that so long as North American churches are involved in sending and do not demonstrate their ability to receive, churches in the U.S. will be seen by many in the world as religious imperialists."

He attacked the assumptions "which seem to exist" that the degree to which the churches are involved in mission is measured by the number of North American personnel overseas.

In another major address, Bishop Yap Kim Hao, General Secretary of the Christian Conference of Asia, called internationalization a "given." He referred to the deep-seated suspicion and anger being voiced at international meetings by Asians and Africans who feel the white man is still trying to control them, not by the colonialist whip but by financial aid and progressive ideologies.

"Resources are from God, and we are to see ourselves as stewards of such resources for participation in God's mission," he said. "Your participation ought not to be regarded as an exhibition of U.S. financial power. Your participation of ideas must not be formulated solutions which you impose but an honest sharing of insights and openness to listen."

### MISSIONARIES TO NEW GUINEA DESCRIBE WRITING WORKSHOPS

A United Presbyterian missionary couple have described some of their encouraging experiences as directors of a project to develop native Christian writers in Papua-New Guinea.

With the support of Intermedia, a National Council of Churches agency, Glen and Betty Bays spent three years in Papua, conducting 21 writing courses attended by 356 native Christians. (See "An Authentic Word for New Guinea," by Glen Bays, *New World Outlook*, July-August 1972.)

Papua, a moist, mountainous territory in southeast New Guinea, is populated by tribes—some still primitive and considered violent—who speak some 700 native languages.

The workshops were conducted in "pidgin," the common language.

"The New Guineans—bless their hospitable hearts—never winced once as I muddled through their highly colorful, playful language," said Mr. Bays in his report.

He said the challenge sometimes made him "seksek tumas" (shake in his boots).

The Bays, who now teach in Albuquerque, N.M., said they were heartened to see the impact that Christianity had made in Papua, and the progress of the Christian Papuans themselves.

The last workshop they held brought together 14 men and six women from Lutheran, Baptist, Nazarene and Catholic missions. All were pioneers through whom their missions were beginning Christian literature programs.

Mr. Bays wrote that such barriers as language, clan and geography have tended to separate the Papuans into hundreds of groups. But the final writing workshop reflected a new trend.

"People from coast and highlands, and from widely different religious backgrounds, welcomed one another with smiles and handshakes," he said.

"They were no longer tribesmen and women, fearful and suspicious of one another. They were countrymen, approaching national independence . . . They also came together as mature Christians more readily than I prepared for."

Mr. Bays said he approached the religious issue cautiously: Not wanting to offend any groups, he held no devotional periods. On the third day of the workshop, the students asked if they could sing a hymn and pray. They also asked for nightly devotions.

Describing a few of the colorful writers at the last workshop, Mr. Bays mentions "Koe"—a quiet, bearded Baptist highlander with a voice "like the rumbling of a New Guinea earthquake."

There were also "five vigorous, aggressive" men of the Wabag Lutheran Church (Missouri Synod) "who eagerly came to be trained to write and edit for their progressive-minded people."

"When the Wabagers weren't writing, they were eating coconuts and drinking the milk, because there are no coconuts in their mountains," Mr. Bays wrote. "Upon leaving they packed 26 coconuts into a suitcase: it must have weighed at least 75 pounds!"

The workshops have given birth to 10 new publications. Many articles written by the students have been published. An organization called Christian Writers' Association of Melanesia has been formed. Several of the former students are now editors and many are practicing writers in Papua.

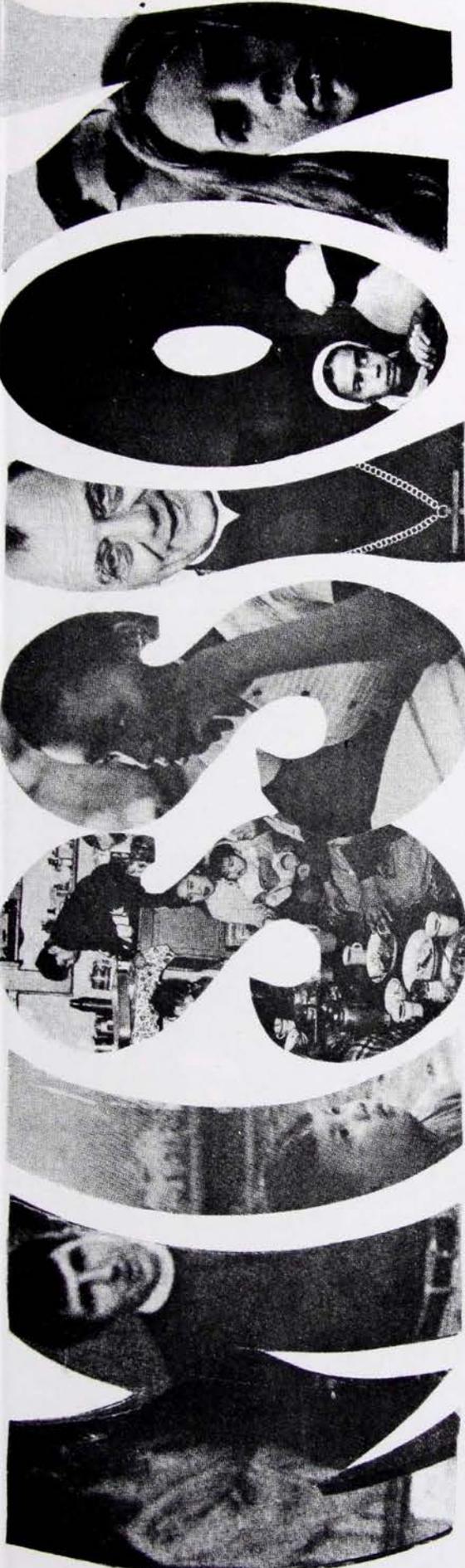
(RNS)

#### CORRECTION

Copy in the Upper Room Ad on page 48 of the March issue of *New/World Outlook* should have read:

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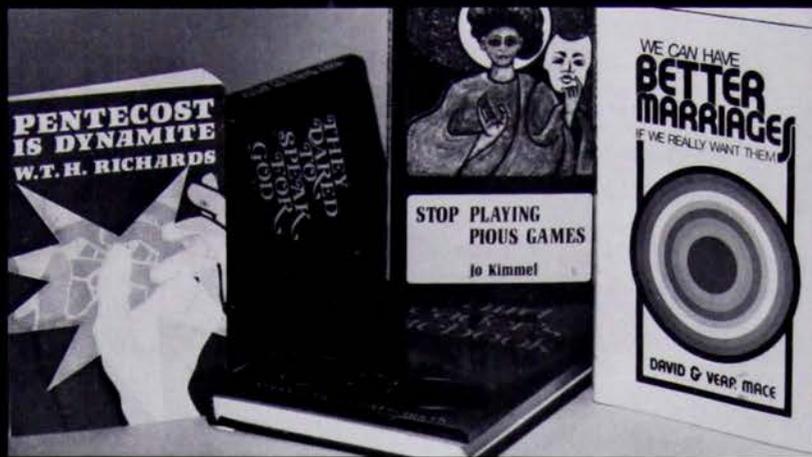
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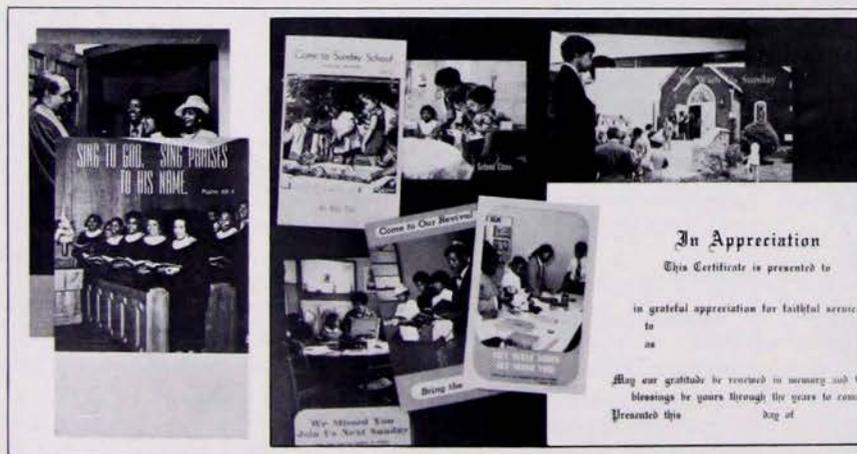
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