

new world outlook

NOVEMBER 1978



Undocumented Aliens
Africa Task Force
Navajo Mission School
Interreligious Council

new world outlook

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COVER

Migrant Farm Workers, Rio Grande Valley, Texas
Toge Fujihira Photograph, from BOGM

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Pp. 8, 15, (middle bottom), 39, 40 John Goodwin, BOGM; Pp. 9, 10, 11 (top, right) George Daniels, BOGM; Pp. 11 (left), 12 Beverly J. Chain, BOGM; Pp. 13, 15 (top) Ellen Clark; P. 14 William B. Rice, BOGM; Pp. 17, 18, 20, 22 Religious News Service; P. 19, Toge Fujihira, BOGM; P. 23 George Honeycutt, Photo Trends; P. 24 Alex Saunderson, Photo Trends; P. 26 Photo Trends; P. 28 Tom Hunsdorfer; P. 29 Richard Wilson from PAN; Pp. 30, 31 Interreligious Council; P. 33 John P. Taylor, WCC; P. 34 BOGM; P. 35 Richard D. Bailey; P. 36 J. Harry Haines, BOGM; P. 37, 38 David Blackburn.



MISSION MEMO

News and Analysis of Developments in Christian Mission

November, 1978

Disaster Relief. The United Methodist Committee on Relief is responding to staggering disasters worldwide at a time when giving to UMCOR is falling \$1 million behind a year ago. Already \$50,000 has been sent to war-torn Nicaragua, where 50,000 persons are now destitute, and \$50,000 to India, where floods have left upwards of 10 million persons in need. Requests to UMCOR for aid to these two countries and for earthquake-hit Iran and hurricane-struck Belize and Honduras reach \$500,000. UMCOR, which works largely through ecumenical channels, is also being asked for refugee relief in Lebanon and Indochina. UMCOR urgently seeks churches to sponsor Indochinese refugee families.

Latin American Churches. Dr. Federico Pagura, Methodist Bishop of Argentina, was elected president of the newly organized Latin American Council of Churches-in-formation (LACC) during the Latin American Protestant Assembly in Oaxtepec, Mexico, Sept. 19-26. Observers welcomed the new ecumenical structure in a region not noted for interchurch cooperation and hailed especially the strong participation of Pentecostals. Some 110 denominations took part in the Assembly, which charged the regime of President Anastasi Somoza of Nicaragua with violence and the repression of human rights. The meeting of Latin American Catholic bishops--CELAM--scheduled to open Oct. 12 in Puebla, Mexico (see "What U.S. Protestants Need from Latin American Catholics" in September issue of New World Outlook) has been postponed because of the death of Pope John Paul.

Mission Convocation. The first-ever National Convocation of Christian Mission open to all members of the United Methodist Church will be held September 20-23, 1979, in San Antonio, Texas, under the sponsorship of the Board of Global Ministries and its Education and Cultivation Division. More than 2,000 persons are expected to take part. The program will include preaching, Bible study, a communion service, a celebration of mission and exhibits. According to Dr. Tracey K. Jones, Jr., the convocation will help people "explore together the demands of the Gospel for our day."

Hospices. Following a growing trend in hospital care, Methodist Hospital in Jacksonville, Florida broke ground August 29 for a new medical-professional building which will contain a hospice program designed for the care and treatment of terminally ill patients.

Apartheid. A scheduled forum on southern Africa at Duke University featuring six pro-apartheid clergymen from southern Africa (see October mission memo) was cancelled because of student objections. Dr. Paul Mickey, a Duke Divinity School professor listed as a contact for the forum, said some students felt that giving the forum at the school would be giving credibility, if not endorsement, to the views of the ministers.

Orthodoxy. Five ancient Orthodox churches which became separated from the bulk of Christianity in the fifth century have agreed to the idea of reunifying with the Roman Catholic Church, though they acknowledge that some major problems about papal primacy and jurisdiction remain. After week-long talks in Vienna, representatives of the Coptic Orthodox Church of Egypt, the Syrian Orthodox Church of Antioch, the Armenian Apostolic Church, the Ethiopian Orthodox Church, and the Malakara Orthodox Church of India--known as non-Chalcedonian churches because they did not accept the Council of Chalcedon (451) definition of the two natures of Jesus Christ--agreed that most of the major problems of dogma could be settled. This was the fourth meeting the churches have had since 1971 and all meetings have been in Vienna. The five churches have an estimated combined membership of 17 million.

Women in Crisis. A consultation in late September co-sponsored by the Women's and National Divisions of the UM Board of Global Ministries heard sobering statistics and stories about assault, rape, battering, incest, drugs and alcohol, poverty and divorce. Physical abuse of women was reported as a factor in 22 percent of middle class divorces and 40 percent of working class family breakups, as well as the cause of 70 percent of emergencies treated at Boston City Hospital in one year. The consultation made a number of recommendations, including training clergy in ministry to women and support for local multi-service centers. Among the 50 participants was a representative from a Navajo group in New Mexico which plans to construct a home for battered women and children aided by a \$12,000 Women's Division grant. In April the National Division appropriated \$100,000 to help change the focus of existing agencies and provide seed money for innovative local projects aiding women in crisis.

Japan's Best Seller. Christians number only about one million in Japan, but last year they bought almost 1.5 million Bibles, making it the nation's most popular book. In addition the Bible Society distributes 10 million copies a year.

Newsmakers. The Rev. Eugene L. Stockwell, a United Methodist who is a top executive of the National Council of Churches, has been named by President Carter to the newly established Presidential Commission on World Hunger....The Rev. Tracey K. Jones, Jr., general secretary of the United Methodist Board of Global Ministries, is scheduled to be nominated as first vice-president of the National Council of Churches; he will continue in his Global Ministries post....The Rev. Mortimer Arias, formerly bishop of the Methodist Church in Bolivia, has been named executive secretary of the Council of Evangelical Methodist Churches in Latin America (CIEMAL) and also is serving as pastor of a Methodist Church in La Paz....Richard B. Bryant, Jr., Tarboro, N.C., a member of the UM Board of Global Ministries who recently went with a team from his state to work with lepers in Bolivia, was named 1978 Layperson of the Year by the North Carolina Annual Conference....Mrs. Fannie Dorsey, Owensboro, Ky., a retired schoolteacher and formerly a director of BOGM, has been appointed to the 12-member Federal Council on the Aging....The Rev. David Briddell, assistant general secretary of the Education and Cultivation Division of BOGM, has been

Global Ministries who recently went with a team from his state to work with lepers in Bolivia, was named 1978 Layperson of the Year by the North Carolina Annual Conference....Mrs. Fannie Dorsey, Owensboro, Ky., a retired schoolteacher and formerly a director of BOGM, has been appointed to the 12-member Federal Council on the Aging....The Rev. David Briddell, assistant general secretary of the Education and Cultivation Division of BOGM, has been chosen to head Intermedia, a National Council of Churches agency working worldwide to eliminate illiteracy.

Women's Division. At its annual meeting in Detroit Oct. 12-16, the Women's Division of the United Methodist Board of Global Ministries took a variety of actions: passed a resolution on the civil rights of homosexuals calling for study and discussion about the need for civil rights legislation, voicing opposition to the "Briggs Initiative" in California (see editorial this issue) as a danger to all teachers in that state and commending the leadership of the California-Nevada Conference of the United Methodist Church for their stand against the proposal; approved a boycott of Nestle products over the issue of the use of infant formula in less-developed nations; voted to extend its support of the Law of the Sea Project through 1980; agreed to join religious and educational efforts for the ratification of the SALT II treaty between the U.S. and the U.S.S.R.; opposed efforts to call a Constitutional Convention on banning abortion; agreed to produce educational materials for its members on right-wing extremist groups. The Division voted to affirm support for its staff, who were all re-elected. A surprise guest at the meeting was United Methodist layman, Sen. George McGovern, in Detroit for another meeting who extended greetings to the group.

Veterans. A \$500,000 U.S. government grant has been awarded to an agency of the National Council of Churches for a program to aid imprisoned Vietnam veterans. Most of the money will be channeled to veterans' self-help groups working in prisons. Project director is Peter Salerno, a United Presbyterian minister from Louisville, Ky. who has been an Air Force chaplain.

Hispanics. The United Methodist Hispanic caucus, known as Marcha, wants more Hispanic representation in General Conference delegations, greater lay leadership in Hispanic congregations, continued promotion of the Ethnic Minority Local Church missional priority, and a Hispanic Convocation early next year.

A Guru is Not Without Honor Except... Most gurus from India are more popular in the United States than elsewhere, according to Dr. Paulos Mar Gregorios, a Syrian Orthodox bishop in India. Bishop Gregorios is head of a seminary in Kerala, India and is serving as a visiting professor of Iliff School of Theology in Denver. He believes cults are popular in this country because "there is more restlessness in advanced cultures like the U.S. and western Europe" and "a disillusionment in this country with traditional Christianity." Somehow the churches "aren't able to give what people seek, though I believe there is enough in the Christian tradition to give the answers."

Huh? "We have passed from a crisis posture to a mature advocate/catalyst/monitor mode of work; now we need to impact United Methodist structures systematically

and systemically."--Nancy Grissom Self, of the UM Commission on the Status and Role of Women, on the retirement of president Barbara Thompson.

United Presbyterian Women. Their national meeting will be held again at Purdue University, Lafayette, Ind. The dates are July 18-23 and the theme is "In the image of God..." Approximately 5,000 women and several hundred men will participate. Total cost for room, board and registration is \$130, and registrations are being accepted (address: National Meeting Registrar, Room 1151, 475 Riverside Drive, N.Y. 10027) Among speakers scheduled are Philip Potter, Elizabeth O'Connor, Hazel Henderson, Marion Wright Edelman and Thelma Adair.

Boycotts. Dr. Tracey K. Jones, Jr., general secretary of the United Methodist Board of Global Ministries, has explained the agency's actions regarding economic boycotts in a letter to an officer of the denomination's unofficial evangelical movement, Good News. In response to a letter from Dr. Robert W. Sprinkle of St. Petersburg, who chairs the Good News Political Strategy Committee, Dr. Jones said the board "does not have a general policy in regard to economic boycotts, nor is such a policy being considered." Noting that the United Methodist Church "has taken strong positions on liquor and tobacco over the years," Dr. Jones commented that the board has "abstained from relationships with and investments in such corporations. We have never hesitated to make clear the reason why we do not support them." In "isolated cases," he said, the board has "publicly abstained from relationships with certain corporations when there has been, in the judgment of our directors, clear cases of injustice in the field of human rights. These have been few in number and done only after other approaches to the corporations have failed. The sole purpose has been to bring exposure to what has been seen to be fundamental issues of human rights."

Vietnam. The left-wing French newspaper Le Monde, which was sympathetic to the Communist cause in the Vietnam war, claims the political prisons made infamous under the regime of former South Vietnamese President Nguyen Van Thieu now have more inmates and are being expanded and that the "re-education" camps set up for Army officers, officials, and supporters of the Thieu government are also full. An editorial in the influential French newspaper denounced "Vietnam's Gulag Archipelago."

Children's Year. Churches are preparing to observe the United Nations-sponsored International Year of the Child in 1979. The Rev. Eileen W. Lindner, a United Presbyterian minister and staff associate for youth concerns with the National Council of Churches, has been named by President Carter to a 25-member panel that will promote projects in connection with the special year. The NCC's Child and Family Justice Project, which Ms. Lindner is directing, has been given a \$250,000 Carnegie Corporation grant for its efforts to encourage public policies that support children and families. The United Methodist and United Presbyterian Churches have extensive plans to promote observance of the year and the UN Declaration of the Rights of the Child.

EDITORIALS

Some Thoughts After Camp David

Now that the dramatic television announcements are over and the euphoria has begun to fade a bit, it may be worthwhile to take a closer look at the Camp David agreements on the Middle East and see how they appear in the light of day.

Like the old jokes about the optimist and the pessimist, one's view of these accords depends a great deal upon the angle of vision. In this case, both the optimists and the pessimists have a point.

Since the optimistic approach has been so widespread in this country, let us begin with the difficulties. In terms of specifics, the Framework for Peace dealing with issues beyond the direct Israeli-Egyptian context is not satisfactory and it is easy to see why the other Arab states regard it with varying degrees of distaste and the Palestinians with alarm. The issue of real Palestinian self-rule in the West Bank and Gaza, the withdrawal of the Israeli settlements in those areas, some form of joint control of Jerusalem, together with security guarantees for the Israelis, are still indispensable elements of any final peace settlement. We will overlook the hard fact that these problems were not settled at Camp David at our peril.

Balanced against this must be a more hopeful view of these accords as the beginning of a process in which each step makes the next step easier. Thus, the withdrawal of Israeli settlements in the Sinai may make the question of the West Bank settlements more open. Certainly, the conclusion of a peace treaty between the Egyptians and the Israelis changes the whole dynamics of the Middle East and makes a general war much less likely. Anything that lowers the level of mistrust and hatred in that part of the world is helping immeasurably to usher in the climate necessary for a final peace.

We would like to hail Camp David then (and salute President Carter), but with a warning attached to the salute. If we regard those accords only as the success they undoubtedly are, we will help prevent their realization. It is only when we see their limitations and constantly remember that these weaknesses must be corrected

that we can honestly hail them as the substantial achievements they are and the even greater achievements they can become.

A Promising Trend

One of the more promising trends in Christian theology these days is the development of what has been called personal narrative theology.

The starting point for this theology is the individual's own experience of Grace, of his or her own interaction with God over a period of time. Basically, this theology is based on the idea that in the final analysis what is most authoritative for a person's own Christian development is his or her own personal history. In the secular world one of the strongest influences on the development of this theology is Dr. Ira Progoff's "Intensive Journal"—a kind of highly sensitized diary.

Detractors point out that the rise of this theology coincides with the rise of the "me-generation" and the turning inward of the seventies. The point is well taken. At the same time, it must be said that much of Scripture is essentially personal narrative theology—think of Isaiah 6, Hosea, all of Jeremiah, and St. Paul's frequent references to his own personal experiences of Grace as the basis for his preaching. In the long run, this trend has to be a good thing for local churches if it means sermons which arise out of the preacher's real life and not out of a book of dogma.

Of course, you can have too much of a good thing. Dr. Tom Driver, of New York's Union Seminary surely goes a touch too far in his recent book, *Patterns of Grace*, in describing human experience as "Word of God". Human experience is the starting point for all faith but it is not the best plumbline for truth. The late Peter Marshall, famed Washington preacher, had a sermon called "The Tap on the Shoulder" which was pure narrative theology. It was excellent, but his listeners would not have wanted to hear it every Sunday. Sooner or later, the preacher must move on to broader ground than his or her own experience.

Still, everything considered, this is a promising trend in the church and it will doubtless have a beneficial effect on missionary structures of the church. As

people are encouraged to tell each other "the good things God has done for them" there will be greater respect for the diversity of His gifts to us and greater awe of His work among us. And some of the traditional dividing lines that have too long separated Christians theologically may be bridged.

The "Frightening Specter"

While it is generally known that both the United Methodist and United Presbyterian Churches have at the highest legislative levels said "no" to approving the lifestyle of avowed homosexuals, it is less well known that both denominations have been equally emphatic in opposition to discrimination against homosexuals.

Following these guidelines, officials in California of both churches have come out strongly against passage of the "Briggs Initiative," which calls for the discharge of teachers who may be determined by a school board to be advocating homosexual practices publicly. The United Presbyterian Synod of Southern California has urged Presbyterians to "work actively" for the defeat of the Proposition. The Presbytery of the Pacific said the Briggs Initiative would "single out certain citizens with specific viewpoints for special attention, special jeopardy and therefore likely harassment and abuse." Bishop R. Marvin Stuart of the San Francisco Area and other leaders of the California-Nevada Conference list five reasons for their opposition to the Proposition, including their belief it could lead to a return to the repressive practices and injustices of the McCarthy era.

It was exactly this parallel which Dr. Leigh Roberts, a United Methodist layman and psychiatrist from Wisconsin, cited when he appealed to the 1976 UM General Conference in Portland to adopt a rational attitude toward homosexuality. "For a number of persons in our church," he said, "the very word 'homosexuality' has become a frightening specter."

The Briggs Initiative in California and the numerous defeats of gay rights bills around the country show how justified Dr. Roberts' fears were. But at least some church leaders are responding to the new McCarthyism in a more enlightened way than did many churchmen in the fifties.

OUR BROTHER CHRIST IS WALKING THROUGH AFRICA

Beverly J. Chain



"Our brother Christ is walking through Africa, through the copper mines of Zambia and the forests of Zaire, our brother Christ is walking through Africa, Alleluja." A 50-voice women's choir in Angola filled the church with sophisticated four-part harmony. A drumbeat threaded its way through the rhythm. On the faces of choir and churchgoers alike was a rapt expression. Occasionally there was a murmured "Amen." It was clear to me, a visitor from the U.S.A., that Christ indeed is walking through Africa, his presence reflected in the vibrant faith and witness of these Christians and others we met across the continent. I was in Angola as one of 33 members of the Africa task force authorized by the World Division of the Board of Global Ministries.

Five teams, six to ten persons to a team, spent three weeks experiencing the life and work of the United Methodist Church in Africa. Fourteen countries were visited with each team assigned to cover two or three countries before

meeting at Limuru, Kenya, to share findings and prepare recommendations for the future. Team members met with church and government leaders, visited development projects and talked with individual Christians in the countries to which they were assigned.

The task force was organized as a result of a series of consultations held in Africa by African churches. Particularly influential was the Salisbury consultation in 1974. African churches wanted to bring to the attention of the Board of Global Ministries some issues of prime importance to them: support patterns, autonomy, the giving and receiving of persons in mission, development, theological education, Africanization of worship and other aspects of church life. They wanted influential persons in the life of the Board to meet with them to discuss these issues in the African context. Thus the task force was formed of directors and staff of the several divisions of the Board of Global Ministries, missionary personnel and African church leadership.

No Easy Trip

It was not an easy trip. Days were crowded with long rides in jeeps, short hops in mission planes, standing in line in airports for a five a.m. plane that never came, then rushing to find some alternate means to make the schedule. Visiting a mission hospital, inspecting the corn at a small farms project, speaking with district superintendents and United Methodist women's leaders filled the days. In between was sandwiched worshipping with congregations, responding to penetrating questions from government officials and greeting throngs of children and adults who joyously rushed to shake our hands or give us an embrace. At night the teams met to sort out the meaning of what we had seen and heard, to form conclusions, to seek ways to respond to questions: "Why are North American relief agencies willing to help some African nations but do nothing to assist equally needy persons in other nations? Why does the church not assume an advocacy role with the American government if as Christians you indeed believe in Christian charity and witness?" Frequently our discussions centered around how we could change our own church structures so that we would help empower the Christians of Africa in their work rather than disenfranchise the African churches.

Reality of Church Growth

In our encounter with the African churches we as a task force found three dominant realities that must shape any relationship with these churches in the future. The first is church growth. In 1970 David Barrett predicted that by 2000 A.D. there would be 350 million Christians in Africa, more than on any other continent. In most countries visited by the task force the churches are developing so rapidly that this prediction may be fulfilled. The reasons for this rapid growth go deep into the life of the churches and cannot be explained simply by special programs or strategies although these are sometimes employed. For example, the Wesley class meeting system grouping together 12 to 20 Christians for Bible study, prayer and witnessing was used in Angola during the period when 95 percent of our United Methodist pastors were killed, imprisoned or in exile. The system is still in use today during the week. On Sundays crowds throng the churches.

In some countries the shift from missionary to African leadership trig-



Members of the task force included (top) Rev. Forrest Stith and Bishop Roy Nichols. (Middle) Bishop Nichols talks with the superintendent of the Mrewa secondary school in Rhodesia. (Bottom) Task force chairperson Dr. Richard Tholin and board member Dorothy Goebel meet missionary nurse Carolyn Piburn at Nyadiri hospital, Rhodesia.



"African churches wanted to bring to the board's attention some issues of importance to them."

gered rapid growth, in others it was a move toward "Africanization" of worship styles. "We started to grow when drums came into the church," said persons from West Africa and Zaire. "For many years," African church members related, "we were taught that our music, drama and drums did not belong in the church." Now, in the words of Bishop Emilio de Carvalho of Angola, "We are able to be ourselves." That, he says, is the meaning of Africanization, "being ourselves." In Kenya and Angola church growth came rapidly after liberation because the church had identified with the people through the long struggle for liberation. The people experienced that the church was not something foreign and was not an entity apart. This affirmed the holistic view of life central to African traditional religion, explained Dr. John Kurewa of the United Methodist Church of Zimbabwe and a member of the task force.

Faith Plus Discipleship

The African holistic view of life was the second dominant reality experienced by the task force. According to Dr. Norman Thomas, former Africa missionary with the task force, this life view encompasses religion and discipleship. "Personal piety and political involvement support each other." As an example he cited the churches in Liberia which have developed a God-power movement that mixes evangelistic outreach and stewardship for total community development. For me, the example was Rita Webba, Angola Conference president of United Meth-

odist Women. Mrs. Webba, imprisoned during the war for independence as a result of raising funds for the World Federation of Methodist Women, now makes witnessing an essential part of her visits to rural women's groups. Such visits include classes in simple hygiene and distribution of used clothing. However, actively telling "the story" is what she likes best, Mrs. Webba confides with a smile.

According to Dr. Isaac Bivens, Executive Secretary of the World Division's Africa Office, "Christ is experienced as liberator not only in the area of political liberation, but in all dimensions of human life. African Christians are emerging from colonial domination with new dignity, self-confidence and pride in their identity as a people." In every country the task force experienced the fact that liberation and human rights are important issues for the African churches. They are concerned about these struggles not only in their own countries but for their neighbors as well. The remaining struggles for political liberation in countries like Namibia, South Africa and Zimbabwe (Rhodesia) involve the Christians of Mozambique and Kenya, Zambia and Zaire. In the struggles of their brothers and sisters Africans see Christ coming to proclaim release to the captives and set at liberty those who are oppressed. That is one reason they sing "Our brother Christ is walking through Africa."

Life is in perilous balance in Africa. In every country peoples are locked into struggles not only for independence but for their very survival. They must





contend against the forces of nature and colonial legacies of exploitation, one crop economies, lack of education, inflation and economic domination from powers outside of Africa. As Dr. Kurewa pointed out, "Tribal loyalties fracture the first fragile bonds of national unity. Major population movements into the cities change traditional social patterns and create immense needs for housing and social services. Elites develop within African countries and class struggle emerges."

It is little wonder that development assistance was a request heard frequently by the Africa task force. Many of the recommendations made by the task force were to undergird the church with leadership development and educational opportunities which would enable the African church to undertake

along with government agencies the vital task of basic human development.

A Project in Niger

Plyna Strong, representative of the Health and Welfare Ministries Division on the task force, was a member of the team which visited Niger. She was present at the Belande Training school for young farmers as 40 trainees graduated. Part of the graduation ceremony included a drawing of lots which entitled the farmer to a certain place in the order of choosing an ox team, wagon and plow from the grouping he had worked with during training. The value of this "loan", for that is what it was, is estimated at \$1,000 to be repaid by the graduate over a five year period as he establishes himself using the new technology learned at the school. The

(Top) Hundreds of people huddle on the ground in the dusty market square of a black township outside Salisbury, Rhodesia. (Left) Ms. Mai Gray, president of the Women's Division and a member of the task force, and Mrs. Rita Webba, president of United Methodist Women for Angola Conference, speak at a meeting. (Right) One of the women at Chicupe, Mozambique.



A choir in the church at Malange, Angola.

United Methodist Church participates in this project through Church World Service which works in relation to the Niger government to provide follow-up extension services to the graduates. According to Mrs. Strong, the significance of this type of project comes vitally alive when one experiences the danger of drought and famine which continually hangs over this Muslim nation where life expectancy still does not exceed 37 years.

Islam is growing in East and West Africa and continues to dominate North Africa. Appropriate ways to relate to Islam as well as African traditional religions is a growing concern of African Christians. Team members visiting Niger and Algeria reported that Muslims are opening schools, clinics and orphanages in areas where historically only Christian groups offered such services. Thus Christians are beginning to feel the need to study possibilities for joint action and work out programs and policies that will promote mutual respect and understanding, they said.

Self-determination

Self-determination is the third reality experienced by the task force. The Rev. Forrest Stith, Baltimore Conference member of the group, emphasized that Africans expect to be treated as co-workers not dependents, as brothers and sisters, not children. "They are

realistic about the resources they need from fellow Christians to do the work to which all are called. They are clear that these must be under African control," he said.

This reality underlies many of the recommendations made by the task force, in particular the creation of an African Quadrennial committee which would make possible a stronger, clearer expression of the voice of African churches in their relationships to United Methodist boards and agencies.

"In spite of their own material needs, evangelism and church development emerges as the number one priority of the African churches today," reported Mai Gray, president of United Methodist Women and a member of the task force. "They seek assistance from North American churches to train African pastors and lay people for this work, but in many cases they have not asked for money to pay pastors' salaries. This, African leaders like Bishop de Carvalho feel, should come from the congregations," she said.

In Angola, in spite of shortages of material goods of every kind, new churches are being built and churches destroyed during the war rebuilt through personal sacrifice of the members of the congregation and some help from non-church members in the community. Cuban technicians working in Barrio Golfe loaned Emaus Church benches from their mess hall to serve as

pews on the occasion of the church's dedication, Mrs. Gray recounted.

Chief among task force recommendations is a proposal for the creation of a \$7 million African Church Growth and Development Fund for the 1980-84 quadrennium. "Our present structure for involvement in Africa disenfranchises the Africa Churches. We must empower the people with whom we work and with whom we are in mission," declared Dr. Joyce Mathison, a member of the task force and a United Methodist missionary doctor seconded to the Ministry of Health of the Nigerian government as a senior health officer.

Different Levels of Maturity

There is no doubt that the African churches are in mission. They are at different levels of maturity in different countries and are working under pressure of every type. However, Dr. Richard Tholin, of Garrett Theological Seminary and chairperson of the Africa Task Force, effectively summed up the findings of the total group when he said, "In the center of political, military and economic storms, the United Methodist Churches in Africa maintain a vitality of faith and commitment, to the envy of the Christian world." ■

Dr. Chain is assistant general secretary, Section of Communications, Education and Cultivation Division, BOGM. She was formerly a missionary in Brazil.



Navajo Methodist Mission School's high standards appeal to students Betty Pierce, above, and Vivian Lynch, right.

Betty Pierce spends five days a week at the Navajo Methodist Mission School in Farmington, New Mexico, where she is a bright, college-bound senior. On weekends she goes home to the Navajo reservation, where she speaks Navajo to her parents, weaves rugs like her mother and herds sheep.

"I feel like a traditional Indian," says Betty shyly, fingering a handsome silver and turquoise bracelet. "It's difficult sometimes to commute between the two worlds. But it's worth it."

Last summer Betty and two other students, Vivian Lynch and Charlene Manuelito, were hired by "Mission"—as the school is called—as staff for its work camp program. They joined young work campers on repair crews, demonstrated their crafts, then led tours of the vast, arid reservation nearby and of historic sites.

"These girls have really grown in social relations and leadership," exclaimed Mission's director of activities, Keith Sheffield, at summer's end. "They have maturity and confidence."

Betty and the other girls typify the students Navajo Methodist Mission

School has been happy to point to throughout its 87-year history.

"Mission is highly respected by our tribe for its Christian training," declares Stella Lee, a graduate who is an educational supervisor with the Bureau of Indian Affairs agency in Shiprock, N.M. "Many of our leaders have come from the school."

"The atmosphere breeds leadership," asserts Richard Lewis, a 1966 graduate who trains Navajos to be diesel mechanics and electricians at Utah International's mining operations on the reservation.

"Mission is to the Navajo what Notre Dame is to Catholics—a symbol of excellence," claims the Rev. Hector Navas, superintendent. "The church can be proud of this school."

But the mission school's reputation had become tarnished by the time he arrived three years ago, Navas hastens to add. The school had been placed on academic probation by the New Mexico Department of Education, a dormitory had been condemned as unsafe, the 100-acre campus as a whole had run down, and turnover among poorly paid

Among Navajos— A Symbol of Excellence

Ellen Clark





Notable graduates include Navajo attorney Claudeen Arthur and husband Harris, a U.S. Department of Interior official.

teachers was high.

Because of management problems, the National Division in early 1976 disbanded the school's board of directors and appointed Navas, a Hispanic who had served as home missionary in Tampa, Florida, as superintendent. Navas and his principal, the Rev. Morris L. Floyd, made a number of changes to stabilize the school's program.

A problem hampering them, states Minnie Stein, executive secretary for youth-serving ministries in the National Division of the Board of Global Ministries, is that the school is "under-resourced." The National Division is contributing \$85,000 to the school's 1978-79 budget of \$290,000 and Advance Special gifts add another \$101,000, but the money is not enough.

By cutting enrollment by 75 (partly by eliminating the sixth grade), and busing the remaining 100 junior and senior high students home on weekends, the mission school saved \$120,000. Assiduously collecting the \$560 tuition brought in enough revenue to make up 22 percent of the current budget.

But these actions were not taken necessarily, or even primarily, for economic reasons, Navas insists.

"Quality education has resulted from our smaller class size," he notes. "For the first time ever all our kids maintained at least a C average last year. Once again the state has recognized us. And although we're a smaller school, we graduated our largest class in history, 28 students."

As for the school's new busing policy,

Navas firmly believes that "a boarding school is detrimental to good family relations. Kids used to stay here for nine months! An institution shouldn't try to substitute for primary relations but to augment them."

Special contributions from the National Division over the past few years have spurred property improvement at the mission school and, says Navas delightedly, "work camp groups have turned this place around."

Unable to boost significantly teacher salaries (which start at \$5800 a year, plus room and board), Mission sweetened the pot for faculty willing to moonlight as dormitory counselors.

Unsuccessful in hiring a Navajo studies teacher (because of low pay), the school initiated Native American days featuring bread frying contests, tepee construction, games and powwows, and invited guest speakers to address such topics as the Indians' Longest Walk to Washington, D.C. to air grievances.

More crucially, Navajo Methodist Mission School began negotiations with the Navajo Academy, a private school for gifted and talented students sponsored by the Navajo tribe, which wanted to relocate from Ganado, Arizona to the Farmington campus. The move promised Mission's students access to the Academy's Navajo language, history and culture studies.

These and other changes that the school effected gave Mission a new lease on life. But some people thought they altered the school's very character.

Bickering over the direction of the school appeared in the press, with complaints principally from a small Committee of Concerned Parents and Alumni at the Shiprock United Methodist Church on the reservation.

Somewhat reluctantly (since neither is a Navajo), Navas and the Rev. Paul West, pastor of the Shiprock UMC, summed up the controversy a few months ago.

"The Navajos are dissatisfied with Navas, they don't know what's happening at the school, they're unhappy with the disciplining policies," argued West. Including himself among the disgruntled, he said, "We'd like to see the school more conservative and more directly Christ-centered."

Responded Navas, in a separate interview, "A few vocal people would like to turn the school back to the 1934 period, but they aren't representative. We've ended compulsory chapel attendance and there are people who object. I think students need to make decisions for their own behavior. Navajos believe in strong discipline but I can't live with physical punishment.

"Some people think bringing the Academy onto the campus means an end to a mission school. I say it's an opportunity for evangelism."

The mission school had friends as well as critics. One friend, Harris Arthur, a Department of Interior official, told the class of 1978 in a commencement address, "When I was a student here, we were sheltered from the realities of the world . . . I am glad the school has taken an interest in the community and has become involved in the current issues of the day."

In June the staff of Mission issued a statement deploring comments about the school by "persons who were not adequately informed" and expressing appreciation for the administration of the school.

Said Susan McConnell, an English teacher in her fourth year at the school, "We're a dedicated staff doing as much as we can here, and the criticism of Mission came when we felt things were on the upswing."

Students I talked with at Mission generally supported the school's policies, as well as the small classes and rapport with faculty. One student, who told me her mother sent her to Mission to avoid drugs and problems that trouble some other schools Navajos attend, felt discipline and rules at Mission were firm enough without being rigid.

Lending urgency to the need for a resolution of the situation at the school were fears that the school would shut down altogether, fears engendered by the closing of National Division-related Harwood School for Girls in Albuquerque. Doubts about the school's future were not put to rest until the long-awaited board of directors was established and met in August.

The 18-member board of directors, formed after a lengthy consultative process, has representatives of alumni, parent and student groups, the Shiprock UMC and two persons elected at-large. Ten members are Navajos, making the board the school's first Navajo-controlled governing body. Observers expressed delight at the caliber of the board's leadership, which includes an attorney who has championed Indian rights (Claudeen Arthur, wife of Harris) and other respected professionals.

Said Stella Lee, the educator who was named a board member from Shiprock UMC, "I went away from the board meeting feeling very good. I'm satisfied with the answers I got to my questions. The school is back in Navajo hands, rumors about Mission's closing have been squelched and, all in all, the reorganization will be O.K."

The board overwhelmingly backed programs recently adopted by Mission's administrators, thanking them for their work "in a time of tumult and turmoil for the school . . ."

Board members showed keen interest in the Academy, whose 25 students arrived in Farmington in the Fall to share some teachers and studies with the Mission School's students. The Academy is paying Mission approximately \$80,000.

They were also pleased to find the school's farmland once again in operation, its 65 acres of orchards and truck vegetables supplying much of the cafeteria fare. For the second year, several students are taking an applied agriculture course, one that affords good job prospects as a major irrigation project of the Navajo tribe is turning desert into productive crops.

During its three-year tenure, the school's board of directors will shape a permanent governing structure for the mission institution, and seek an endowment (one of the first things enthusiastic board members did was plan a Walkathon for funds). They will also help determine the school's future direction.

Navas contends that the Navajo Methodist Mission School's future lies

in cooperation with Navajo institutions. He is pleased with its joint venture with the three-year-old Navajo Academy, which he describes as "the first indigenous program of the Navajos to set their own curriculum." The joint program will accentuate Mission students' awareness of their culture and dignity, he says.

But Mission must remain a college-preparatory institution with high academic standards, cautions Richard Lewis, the Utah mining executive.

"It's nice to say, 'maintain the culture,' but it won't put food on the table," insists the 1966 graduate of the mission school, who was elected president of its new board of directors. "To be a physicist or a chemist you have to get the proper training to have a sure footing."

While Mission strives for "red" but well-read students, at home on the reservation but prepared to contribute to the larger society, it will avoid becoming a school for the advantaged, according to Navas.

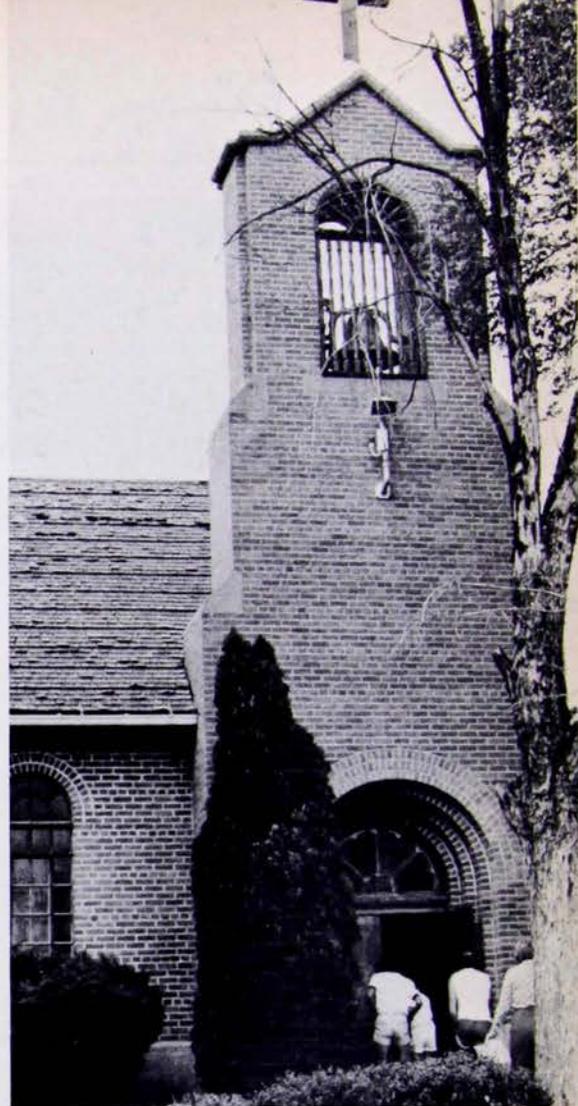
"Some mission schools have become schools for the elite," he says, "but there are many poor Navajos here." Students like the aforementioned senior Betty Pierce, daughter of a pre-school bus driver, come from low-income families and often need scholarship assistance, he says.

The school will foster a Christian environment, states Richard Lewis. In the past Mission served as the base for United Methodist work among Navajos, spawning congregations at Shiprock, Window Rock and Bisti, which have been unified in a group ministry.

The school may also tolerate traditional Indian beliefs. When Raymond Tsosie, a 1965 alumnus and member of the school's board of directors, was asked to give the devotion at the closing of the directors' meeting in August, he decided he could not do it "the Anglo way." Using feathers, hot coals, cedar needles, a gourd rattle, a kettle drum and his voice, he devoutly demonstrated Navajo worship.

"I knew there was risk in doing it in the chapel," Tsosie said. "But I felt people need insight into the way we worship. I think it was received well. Many people were in tears.

"I believe in the Great Spirit whom you call God. Our faith used to be suppressed and we hid it. Now the Navajo Methodist Mission School is showing its acceptance of our people." ■



Quality Christian education and cultural affirmation are the school's goals, says superintendent Hector Navas (center with boutonniere). More than a third of the students made the dean's list last semester.

The late Swiss theologian Emil Brunner once wrote, "The Church exists by mission as fire exists by burning." To be the Church we must be involved in mission. This is not an optional accessory, nor an activity that directly affects only a handful of Christians. *All Christians* by virtue of their Christian calling are called to mission. The Church does not merely send out "missionaries"; she is composed of nothing but missionaries.

Let us examine what is meant by these sweeping declarations. Why is every Christian a missionary, and what is implied if this is so?

The Mission of God, God's own foundational activity, forms the basis of our participation in God's Mission to the world. The Christian Gospel is the Good News that God in Christ has reclaimed his wayward creation. God created us for fellowship with himself and for service to our sisters and brothers. But each one of us rejected God by placing ourselves at the center of life and by shoving God and others out to the edge. How would God respond to our rebellion? Would he give up? He could have done just that. But he didn't. Out of his eternal love God sent forth his Son into history, to be born, to live, to die, and to rise from the dead as the assurance that God stands by us, though we have deserted God.

In the Fullness of Time

The Mission of God began with a real event in time and space. In the fullness of time God became man. But this one act of redemption was not enough. For how would a sinful people respond but by rejecting God's deed of grace? The only way that the Good News of God's Mission could be taken to heart was by the action of God himself within man. The Bible calls this action the work of the Holy Spirit. As the Father sent forth the Son, so the Risen Christ sends forth the Holy Spirit as his continuing presence with his people.

According to the New Testament we become Christians as the Holy Spirit enables us to have faith in Christ. But the Holy Spirit is also the missionary Spirit. Though the Holy Spirit leads us into the sanctuary, he also drives us out into the world. He propels us to the ends of the earth and even to our next-door neighbor's home—to tell the Good News that God became flesh for our sin.

It is quite simply because God is a missionary God, a God who seeks and who saves the lost, that we too, as the lost who have been found, are now caught up in God's mission to the world. Since God's redemptive activity is that of the very creator of the world, God's witnesses must not be content to speak only to those near at hand. The creator of the entire world wills that the Gospel be taken to the farthest corners of the earth.

Notice in the following passages the linking of our mission to God's mission in Christ, and the idea that our empowerment for mission is through the Holy Spirit. To be sure, we are commanded to go forth, but we are called to do so only as an aspect of the activity of the Living God, who leads us toward the accomplishment of his command. In the Fourth Gospel the Risen Christ says, "Peace be with you. As the Father has sent me, even so I send you . . . Receive the Holy Spirit" (Jn. 20:21-22). In Matthew's Gospel we read, "Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age'" (Mt. 28:16-20). And the author of Acts reports these words of the Risen Lord, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth" (Acts 1:8).

Jerusalem Was Home Base

In the early days of the New Testament Church Jerusalem was home base. To say that mission must occur there, as well as elsewhere, is like saying that mission must occur in Portland, and not just in places such as Nigeria or Brazil. The mission field is everywhere and home base is wherever the Church exists.

The claim and content of the missionary message is that God is as he has shown himself to be in Jesus Christ. In the Fourth Gospel Jesus says, "He who

has seen me has seen the Father" (Jn. 14:9). Or, if you prefer Matthew's expression, Jesus says, "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him" (Mt. 11:27). The missionary proclaims that in Christ "The time is fulfilled, the kingdom of God is at hand; repent, and believe in the gospel" (Mk. 1:15 NEB).

The missionary has a modest role. Contrary to much evangelistic rhetoric, no human being ever has or ever will convert another human being. Christians are merely witnesses; only God can convert. The Holy Spirit is the true missionary; we are but God's fallible witnesses. Paul writes, "What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth" (I Cor. 3:5-7). This is not to say that our modest role is of no importance. For Paul goes on immediately to affirm that we are indeed "fellow workmen for God" (I Cor. 3:11). It's just that the convincing power belongs to God and not to us.

Jesus Christ is the content of the missionary message, but the missionary doesn't just call people to a *knowledge* of God in Christ. He also calls to *discipleship*. It's all well and good if Christianity can have an indirect effect upon the social order. But it is naive to think that the world itself will ever be willing or able to follow the high requirements of Jesus Christ. The world can do so only as the world becomes the Church. Thus the Risen Lord tells us to go forth to *make disciples*. . . to teach Christians to observe all that has been commanded (Mt. 28:19-20). Belief and practice cannot be separated; doctrine and ethics are two sides of the same coin; both are aspects of our personal allegiance to Jesus Christ. As Bonhoeffer said, "Only he who believes is obedient and only he who is obedient believes."

Far-reaching Consequences

Though the biblical faith does not offer a worldly political program, loyalty to Jesus Christ involves far-reaching social and political consequences *for Christians*. It's tough having a transcen-



"The Holy Spirit is the true missionary; we are but God's fallible witnesses."
The Descent of the Holy Ghost, by the Master of Amiens (16th century).

dent Lord who as head of the Church stands in critical judgment over against his Church. The Christian faith, when properly understood, is a critical force in the face of every society—our own included.

The missionary goal is not mere numerical increase, but the calling into being and the continuing growth of *genuine disciples*. The Church must not whittle down her message to the lowest common denominator, so as to be blandly inoffensive. Our Lord would not have gone to the cross had he done that, and if we compromise the claims of discipleship we are not shouldering our crosses. Faithful witness on the part of *all Christians* should have the indirect effects of both numerical increase for the Church, and of improving the social order. But the true missionary goal is faithful witness to Jesus Christ. The growth of the Church and the improvement of the social order are important consequences, but are not themselves the goal. This is to say that the missionary purpose is Christ-centered, not merely Church-centered or society-centered.

Witnessing to Christ

A problem with evangelism in the Church is that many of us do not think of ourselves as existing for the purpose of witnessing to Jesus Christ. And yet this is precisely the New Testament understanding of the purpose of Christian life. The whole Church, not just the clergy and not just professional evangelists, is addressed in the following words, "You are a chosen race, a royal priesthood, a holy nation, God's own people that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Pet. 2:9). Concerning evangelism as every Christian's responsibility, we have much to learn from third world churches. For example, in the South Korean Presbyterian Church every believer is to be a teacher of Christianity to someone else, as well as a learner of Christianity from someone better equipped. When a candidate comes forward for adult baptism he brings another candidate with him (for Christian instruction) and does so as a sign of gratitude. Likewise, when a convert in the Church of South India is baptized, he lays his hands upon his head and repeats Paul's words, "Woe to me if I do not preach the gospel" (1 Cor. 9:16). Western Christians have tended to identify such missionary obligation with the activity of the ordained clergy—and then have wondered why the



Church has not grown. Many of us simply have not understood that the Holy Spirit is the missionary Spirit. The belief in the priesthood of all believers was rediscovered as a theological idea by the Sixteenth Century Protestant Reformers, but it has been put into effective practice not by Western churches, but by the new churches of the Third World. We need to hear what these Churches have to teach: Evangelism will work only when each and every Christian knows himself or herself as a full-time ambassador of Christ.

What would life mean if we no longer believed in Jesus Christ? True Christians can only answer that life would be meaningless without Christ—for Christians have found true life in him. If so, then by what right do we dare to deprive others of such precious knowledge and commitment? It is completely selfish to treasure a relationship with Christ for ourselves while remaining inactive in our missionary vocation. If we have come under the Kingship of God through faith in Christ, we are obligated to help others to cross over from death to life.

I speak primarily on the behalf of *verbal witness* to Christ. I do so, not because I think this is more important than our witness through attitude and

action, but because we are often better at action than at interpretation. But—by itself—doing will help no one to know Jesus Christ. If we are trying to point others beyond ourselves to the Source of our life, verbal interpretation is essential. It's popular today to devalue verbal witness, but the New Testament does *not* agree with the modern mood. Paul says, "It pleased God through the folly of what we preach to save those who believe" (1 Cor. 1:21). Man certainly needs bread, but man does not live by bread alone (Deut. 8:3; Lk. 4:4).

The Church Must Serve

On the other side, as against indifference to good works, we must remember that Jesus and the early Christians not only preached and taught, but also loved their neighbors—and even their enemies. The serving Church is called "the visual aid par excellence of the Gospel." A Church that does not serve cannot effectively preach, for as a missionary from Nairobi writes, "a hungry man has no ears" (John V. Taylor, *For All the World*). The non-Christian world can be as devastating in its judgment as was Nietzsche when he said, "His disciples have to look more saved if I am to believe in their Savior."

But though deeds of love are essential so also are words of witness. Activism without interpretation only raises the standard of living, while leaving people locked in their sin.

I have yet said nothing about Jesus Christ as our liberator from various institutional "principalities and powers" that captivate us. I very much believe that this is an aspect of the meaning of the activity of Jesus Christ as the Christian's Lord and Savior. We should expect liberation not merely from loneliness from God and from personal selfishness, but also from such oppressive powers as nationalism, tribalism, consumerism, materialism, careerism, and obsession with human success. It's quite pointless to concern ourselves merely with human souls, while people are being crushed by such debilitating social forces.

We must remember that Jesus Christ cast out demons. Would that we would allow Christ to free us from our demons. Then our discipleship would not be

thwarted by our bondage to modern idols. It's hard to worship and serve God while clutching a golden calf!

Having now spoken of Christian mission as the obligation of *all Christians* to witness to Jesus Christ in word and deed, let us focus briefly on foreign mission. Contrary to much popular thinking, the foreign missionary is no more a missionary than other Christian witnesses. The difference is just that the foreign missionary has to get his shots, start taking his malaria tablets, fight with the ecclesiastical bureaucracy in New York, wait for his visa, and hope that the things shipped will get through. Upon arrival he needs to get accustomed to a new climate, and then engage in the exciting but difficult task of interpreting Christianity within a radically different culture.

The foreign missionary deserves no applause for heroism. It is probably more difficult to gain Christian disciples in Portland, Oregon than in many parts of Africa. It's harder to fight against the

subtle and all-pervasive influence of the American secular religion of success, materialism, and doctrinal indifference, than to enter into critical dialogue with an African traditional religion facing difficulties in the face of Twentieth Century science.

Wherever Christians are, they share in one essential mission, thus participating in God's own missionary outreach. As the Father has sent forth the Son and the Son has sent forth the Spirit, so God's Spirit sends forth all Christians. We are to witness to Jesus Christ—in word and deed—and thus are to call all people to Christian discipleship. "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth" (Acts 1:8). ■

Ronald R. Ray is a newly appointed United Methodist missionary to Nigeria where he is teaching at the theological college in Bukuru.



"God's Spirit sends forth all Christians." Here, Christian workers in Inchon, Korea. Opposite page, the Holy Spirit by Bernini, in St. Peter's.



UNDOCUMENTED ALIENS

HEAD FOR THE DOLLAR

Robert Joe Stout

A thin veil of reddish dust hung above the farm. The workers emerging from the field rubbed their mouths and eyes on the sleeves of their sweaty T-shirts. Two of them hunched in the partial shade of an old well derrick smoking a cigarette. Another stood beside them, thrusting a comb through his long, black hair. He stopped and gestured towards a little compact auto veering around two trucks that another crew of workmen had just finished loading. "El jefe, no?" one of the smokers muttered. The other nodded and rubbed a festering cut on the back of his hand.

The *jefe*, a plump, stocky young man with sun-burned arms and a trace of boyhood freckles, pulled up and beckoned the workers to gather around him. From the front seat of the car he extracted a clipboard and began to read out names and the amount of beans each worker had picked. He handed each man an envelope containing his pay and, in faltering Spanish, told them when he next would need workers. On foot, the 15 or 16 Mexican nationals, their feelings buoyed by the money in their pockets, headed for town seven miles away.

They never made it. Within two hours all but two of them were picked up by the U.S. Immigration Service. None of them could furnish proof of citizenship or possessed papers granting him legal entry to this country. An officer from the Immigration Service questioned them briefly and loaded them on a truck that would carry them over 200 miles to the Mexican border, where they would be released.

Seventeen Tries

For Fernando Hernandez, a small, compactly built young man only 23 years old, this would be his seventeenth deportation in less than two years. During that time he worked at over 60 jobs in five different states and earned

slightly more than \$3,300, a portion of which he sent to his 56-year-old mother in Michoacan, Mexico. Seven of his 13 brothers and sisters live in the United States (six of them illegally) and all but one of the others has crossed the border at least twice. His first thought, on being deposited in Mexico, was to find a way to return to the United States.

An estimated 2,800,000 aliens enter the United States every year. Most of them come from the northern provinces of Mexico, where unemployment exceeds 40 percent and the birth rate continues to soar. Many of them find work in California, Arizona, Texas and other border states within hours after they cross the frontier. They work on farms as domestic servants, clean motel rooms, carry garbage, wash dishes and assemble mobile homes. Few of them make the minimum wage (now \$2.65 an hour); those who do work in places that pay no benefits or fail to maintain safety and/or health standards. Many of them travel all the way to Michigan, Wisconsin and Washington, D.C., working at seasonal jobs (an estimated 700,000 undocumented aliens now live in the Chicago area alone). Others, like the group described above, are turned over to the authorities once their job is done. (At least that employer was scrupulous enough to pay his men before he reported them "—to keep them from drifting farther north, where they might run out of money and go on welfare, or cause problems.")

Traffic in illegal, or "undocumented," workers (the Immigration Service prefers the latter term) is big business in the Southwest. Fernando could have turned to a broker (*coyote*) who would slip him across the border with falsified papers had he been willing to pay \$50-75 for the service. For half that price, he could have contacted a middle-aged blonde-haired Calexico woman to hide him beneath the seat of her old station wagon and drive him through the

immigration check-points to Brawley, where he could look for work. Or he could have joined a group being smuggled across the desert into a waiting panel truck that would take him on a non-stop two-day trip to Oregon.

Easy Prey

On both sides of the border, undocumented aliens are easy prey for the unscrupulous. Fernando learned to travel with others like himself after a *coyote* lured him into a trap, beat him up and took what little money he'd managed to save. In cold weather the young man sleeps in cockroach-infested rooming hotels which offer shelter for a few pesos a night, eats tortillas and beans that he buys from roadside vendors and walks barefooted to keep from wearing out his shoes. Once across the border, he joins other aliens, sleeping in old cars or sheds or barns, following one rumor of work after another (sometimes all the way to Oregon or across Arizona and New Mexico to Colorado) and keeping away from the authorities. He often lives in riverbank camps, sharing what he can buy from his earnings with other *alambres* (wire-jumpers, the Spanish equivalent of the American term "wet-backs") and talks about Michoacan, his homeland, without rancor.

"In Michoacan is no work for anybody, never. In *los estados unidos*, sí, this much, at least. . . ." and he measured off a quarter-of-an-inch with his thumb and forefinger ". . . here there is always something to eat, some monies. . . ."

Proud, Hopeful, and Hungry

He is not exaggerating. Drought-plagued northern Mexico's little *ejidos* (tenant farms) produce less than half of their residents' needs and offer little in the way of employment. A steady stream of young men, many alone but some accompanied by families, works

Migrant farmworkers
have a great
many illegal or
undocumented
aliens among
their number.



its way towards the U.S. border every year. They are proud, hopeful, hungry people who have had glimpses of the United States from friends, movies and possibly television. Most of them are eager to work, and will take and perform well in jobs that U.S. citizens, white and black, disdain. Because they fear detection, few *illegales* ever go on welfare, and many of them have both social security and Federal income taxes deducted from their wages. They believe in the American dream more than most Americans.

Nevertheless, increasing pressure is being brought to bear on our elected officials to choke off a flow that may be a major contributant to high unemployment and the increasing costs of social programs in parts of the U.S. Los Angeles County spends an estimated \$1,400,000 on its undocumented aliens and San Diego County is attempting to bill the Federal government for expenditures it has made. Political figures, including defeated California gubernatorial hopeful Ed Davis, former L.A. police chief, have urged the Federal government to seal off the border and impose heavy fines on anyone who hires an undocumented worker. Union officials have insisted that these aliens cost the U.S. wage earners millions of dollars annually, even though it is not possible to ascertain how many of the jobs taken by *alambres* actually would be filled if cheap non-union labor wasn't available.

A Concern of Churches

Both the National Council of Churches and the United Methodist Church are aware of the circumstances behind this epidemic flow of human beings northward. The 1976 General Conference said: "Human rights are denied when the surpluses of some arise

in part as a result of the continued deprivation of others. This growing inequity exists in our own communities. . . . We seek a society that will assure all persons and nations the opportunity to achieve their maximum potential." It suggested that new programs should be developed to enable victims of exploitation to establish means of self-support assisted by, but not dependent on, richer nations. And it urged, "Action by governments to encourage liberation and economic justice. . . . must be supported by private citizens and institutions, including the churches."

Towards this end, the National Council of Churches has been working in Washington to expand current legislation to grant assistance (including legal immigration status) to refugees from economic, as well as political, exploitation. Senator Edward Kennedy's Refugee and Escape Committee expects to get a bill before the upper chamber to grant asylum to refugees from right-wing dictatorships in Haiti and Chile. The Council hopes to see this expanded to cover the 1,000,000 or so migrant workers of Jamaican ancestry who follow the crops northeastward from Louisiana to New England and, later, the Mexican *illegales* who are pouring through Texas and California.

What Is Right?

The questions *what is legal?* versus *what is moral?* confuse both sides when it comes to the Mexican immigrant question. Conservatives who would like to see the border closed and heavy penalties assessed to both undocumented aliens and their employers seem not to realize how desperate the situation in northern Mexico has become. "The people are coming. Either they will continue to sift into the labor force as they are doing now or they will

go further underground, into smuggling, burglary, prostitution and, eventually, armed rebellion, probably aided by Cuba or one of the Iron Curtain countries," a Mexican-born San Diego police official confided to me. On the other hand, those who would like to do as much as possible for the *alambres* concede that the United States, particularly the Southwest, cannot absorb an unchecked inundation of human beings. Many areas with large undocumented worker populations are in critical need of housing. Food prices have skyrocketed. California taxpayers, through the Jarvis-Gann tax limitation initiative, have given notice that they no longer are willing to support unlimited social service programs.

Is there a solution?

Among suggestions offered to the Congressional Committees headed by retiring Senator James Eastland of Louisiana and Representative Joshua Eilberg of Pennsylvania have been:

- * The establishment of favored nation status to northern Mexico. This would involve mutual participation by both nations in enlivening the economy of the area and assuring markets for whatever products are developed.
- * Emphasis on birth control to reduce family size and make entrance into the working force by young women possible.
- * Re-establishing a work program whereby Mexican nationals legally could take jobs in the U.S. (perhaps at less than minimum wage) for stipulated lengths of time.
- * Greater involvement by non-governmental groups (specifically the churches) in organizing group social benefit programs.
- * Kibbutz-type developments on both sides of the border to reclaim desert land, rebuild inner cities and ghettos and establish planned, self-dependent towns at various locations in northern Mexico.

How far these suggestions will be carried will depend upon the new Congress and the extent to which President Carter is willing to commit the United States to its southern neighbor. But unless positive steps are taken soon, the flow of undocumented aliens may become a tidal wave that neither country can stop without extreme hardship, pain and a disruption of national sentiments. ■

Robert Joe Stout is a free-lance journalist in Chico, California.

UNDOCUMENTED ALIENS - A VIEW FROM MEXICO

A MATTER OF SURVIVAL

Cherie White

Undocumented aliens have recently been defined by top officials within the Mexican government as "the major problem between the United States and Mexico at the present time." What is behind this "problem" that is stirring up so much interest today within government, church and ethnic groups and what can be done about it?

A variety of terms have been used to describe persons who illegally enter the United States. In the post-war years there was a shortage of labor for industry and agriculture and so people were imported under special contracts between the U.S. government, Mexico and Caribbean countries. They were called "braceros" which literally means "arms." Later on when this government sponsored program was no longer in effect, they had to cross the border illegally and thus became known as "undocumented aliens," due to the lack of legal permits for entering the country, or "wetbacks," due to crossing

the river clandestinely.

And where do they come from? Mainly from Mexico, as the country which shares a border 1800 miles long with the U.S. and has a serious unemployment problem, but also from the Caribbean countries, Central and South America. Just recently a group of workers from Guatemala was deported and two months ago, others from El Salvador. And where do they go to? Basically, the Southwest with its fruit and vegetable farms and its need of skilled pickers. An attempt in Oregon a few years ago to use students to pick fruit after many undocumented aliens were deported was a disaster due to the lack of skill and slowness in picking, and the demand for adequate wages. They also are needed in industry which carries them as far as Chicago and other northern cities. Jorge Bustamante, a Mexican researcher, described them as a type of capital that Mexico exports since the raising and training of persons

is at the cost of Mexico and the profit in terms of what is produced is the U.S.A.'s.

A Threefold Problem in Mexico

Delving further, let us review the historical and economic facts that have created said "problem." I will deal basically with Mexico, since it is the case I am most familiar with and the country which has provided the greatest numbers of undocumented aliens. It is hard to calculate exactly how many are in the U.S. at the present time, but Ray Marshall, the Secretary of Labor who says that they "are becoming a serious national problem," estimates a total of eight-12 million from all countries.

In Mexico the source of the problem is threefold: the land problem, unemployment, and the economic recession. The first of these takes into account several factors, basically the large agribusiness industry. Ever since the beginning of the century U.S. interests were

The Mexican border at Laredo. "People go where they know jobs exist."



present in the Mexican countryside where 80 percent of the population was involved in agriculture. Often land was bought up and communities destroyed, although presently the control is more through credit, markets and technology. Today, especially in the country's northwest, there is vast production of winter vegetables for the U.S. that adds up to more than \$100 million a year in exports. To create this, modern technology is required, and thus small farmers are driven out of competition. Hands are needed, but on a seasonal basis and besides migrating to the U.S. to look for jobs, they are often migrants within their own country. There is also the failure of the agrarian land reform which half a century ago promised the peasants land and tried to reorganize the countryside through "ejidos", a type of communal land grant. There has never been enough land, or little by little those with power and money buy up tracts of land, monopolizing and mechanizing, thus creating a desperate situation for survival of peasants. Many come to the large cities, especially Mexico City, which, according to recent U.N. statistics, is

now one of the largest cities in the world with over 12 million inhabitants. Others, not finding work in the cities and hearing about jobs and good living conditions in the U.S., follow that mirage.

As to unemployment, there is a saying that "when the U.S. sneezes, the Third World catches a cold." When the economic recession hit the U.S. after the termination of the Viet Nam war, Mexico was hit extra hard by that economic setback. Also, modern technology is not labor intensive and new foreign industry has provided little in the way of new jobs, besides simply taking over already existing companies. In recent years the wages of Mexican workers have declined, and unemployment is calculated at 40 percent.

Transnational corporations are another basic factor in this economic situation. They come in search of cheap labor and a market for their products. According to a recent NACLA (North American Congress on Latin America) report, "almost half of the shares of Mexico's 290 largest corporations are controlled by transnational companies

like General Electric, Dupont, Ford and Del Monte." NACLA also states that three-fourths of Mexico's trade is with the United States through the transnationals who overprice needed products.

People Where Jobs Are

In this setting only the rich can get richer and the poor poorer as transnational companies look for cheap labor, as the powerful dominate the countryside more and more, and as unemployment increases in a world concerned with gains and profits. Out of sheer desperation and the need to survive, people go where they know jobs exist. U.S. government officials like Secretary of Labor Ray Marshall, and Immigration and Naturalization Service Director Leonel Castillo, claim that they are taking jobs from the unemployed in the U.S., but the immigrant is doing jobs people already in the U.S. do not want to do, and they are willing to receive less pay and benefits, just to have a job.

Ever since the 1800's, the U.S. government has been encouraging immigration from a variety of European and Asian countries to satisfy the



demand for labor in the creation of an industrial society. In the early 1940's it turned to Mexico as a source of labor for two main factors: its proximity and the ease of returning people when extra hands were not needed depending on the ups and downs of industry. This is when the "bracero" program came into effect and determined numbers of people were imported for specific periods of time. As mentioned, this program was stopped once the Viet Nam war was over and there was no longer a need for extra hands in the factories and the economic recession started to hit the country. The only thing is that certain areas such as agriculture are labor intensive so, in spite of the recession, growers continued to need cheap and ready labor so that products would not be highly priced on the market.

The Labor Unions

The U.S. government also has tremendous pressure put upon it by the labor unions, specifically the AFL-CIO, who feel threatened by the presence of large numbers of foreigners willing to work for less. Many states also feel

threatened by immigrants because of their social needs, claiming that taxes will not be able to cover all these people. Most of these people have taxes deducted from their pay, including social security, and yet because of their illegal status are not able to have any medical or social expenses covered for fear of deportation if they present themselves without legal documents.

Along with all these pretexts presented from the U.S. point of view, top Mexican officials and leaders are claiming a series of pressures from the U.S. government. The most widely publicized is that of the gas and oil issue. Mexico has recently discovered vast amounts of oil reserves and naturally wants to take advantage of the sales at a just world market price. Due to the proximity, the U.S. is interested in purchase of the oil and gas. The catch is this: the U.S. wants to set its own price, which is lower than current world prices. At first the Mexican government said no, but it is beginning to give in due to such U.S. pressures as the Carter Plan which threaten to deport vast numbers of illegal Mexican laborers. With the economic situation the way it is in Mexico, it would be an absolute disaster to have to accommodate so many, who left precisely because there was already no hope at home. In early August several articles came out in the Mexico City newspapers as to plans in the U.S. for building jails in Los Angeles and Laredo for undocumented persons until they can be deported.

The Carter Plan

What can be done about this human, economic and historic situation? President Carter has presented a plan, which must still go through a congressional process to become law. Also the Mexican government has proposals, and a variety of researchers and groups are interested in the problem.

The Carter Plan has four basic points, which have been summarized in the following manner:

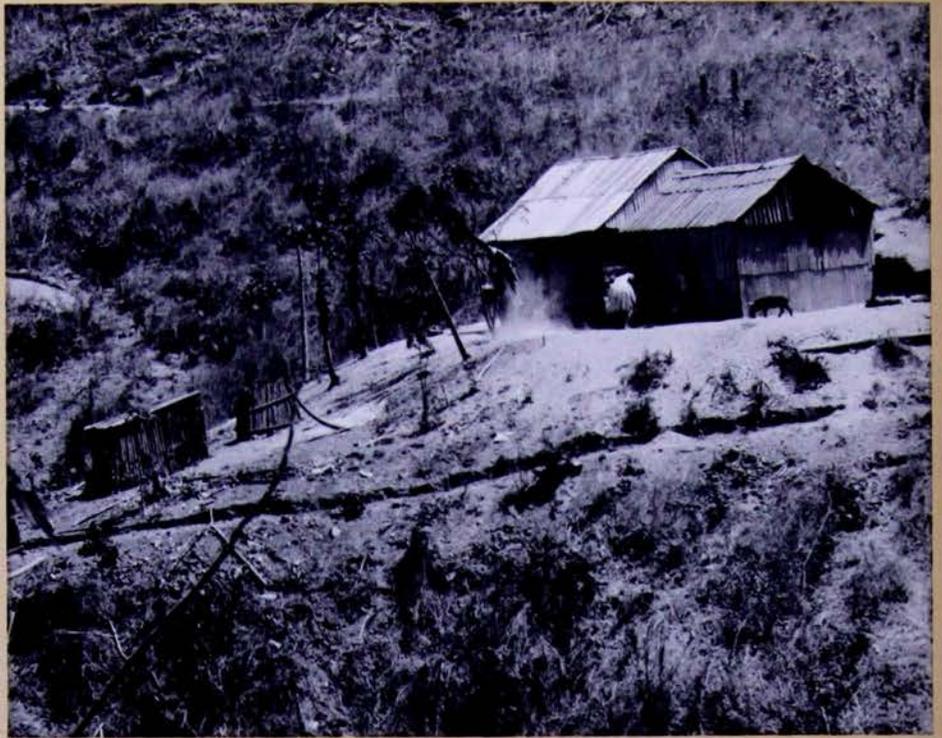
1. civil penalties of \$1,000 for employers who "knowingly hire illegal aliens."
2. a \$100 million budget increase for more military-type equipment and border personnel—at least 2,000—to stop further immigration.

A Mexican woman, proud of her ancient Singer sewing machine, sits in her one room shack. Those with power and money buy up tracts of land, creating a desperate situation for the peasants.

"With the economic situation in Mexico, it would be a disaster to have to accommodate so many, who left precisely because there was already no hope at home."



A poor hovel in the Puerto Angel area exemplifies the reasons so many Mexicans seek a better life to the north.



3. a limited amnesty for undocumented immigrants who can prove seven years of uninterrupted residence in the U.S.
4. a package of aid and loans—surpassing \$1 billion for Mexico alone—aimed at creating jobs and controlling population growth in order to prevent further immigration.

This plan is being severely criticized by groups within the U.S. and Mexico. One could say that the plan will do little to change the existing situation and only increase the repression along the border. A \$1000 fine for an employer is little in comparison to his earnings and he can step through the latter loophole by saying that he did not know that they were illegal aliens or that they showed him false documents. The amnesty is a fact already existent in the present Immigration and Naturalization Act and will make it extremely difficult for people to prove uninterrupted residence. Most people come and go according to the work seasons and so that they can visit their families. It will also foment offices that will illegally produce documents to prove residence of seven years. People who have gone to the U.S. after 1977 will not be able to bring their families, so that family structure is further jeopardized. Finally, when one sees the way U.S. "aid" has simply created further dependency and that most of the industry and work units

planned will be highly mechanized, one can only imagine the labor problem becoming more desperate.

The Mexican View

The Mexican government has declared that people should have the right to work wherever they find work, but curiously never mentions the right to work in their own country. They need U.S. acceptance of their excess labor as an escape valve and favor most of the U.S. government plans of limited entry, aid for rural economic development and a lessening of trade restrictions for Mexican products. These are short term and partial solutions. There are several individuals who have been researching the problem, who have good suggestions to offer, but that generally favor the installation in Mexico of agricultural work units or economic aid for rural development, never taking into account the greater dependency it creates, since most of the products will be for the U.S. market which sets its own prices.

In the U.S. and Mexico there are several concerned ecumenical or secular groups which are analyzing the situation and searching for solutions. Most conclude that only a drastic change of the existent social, economic and political situation in Mexico will bring about effective justice for the thousands who simply cannot survive in Mexico. From the U.S. standpoint they demand rights for the workers, such as

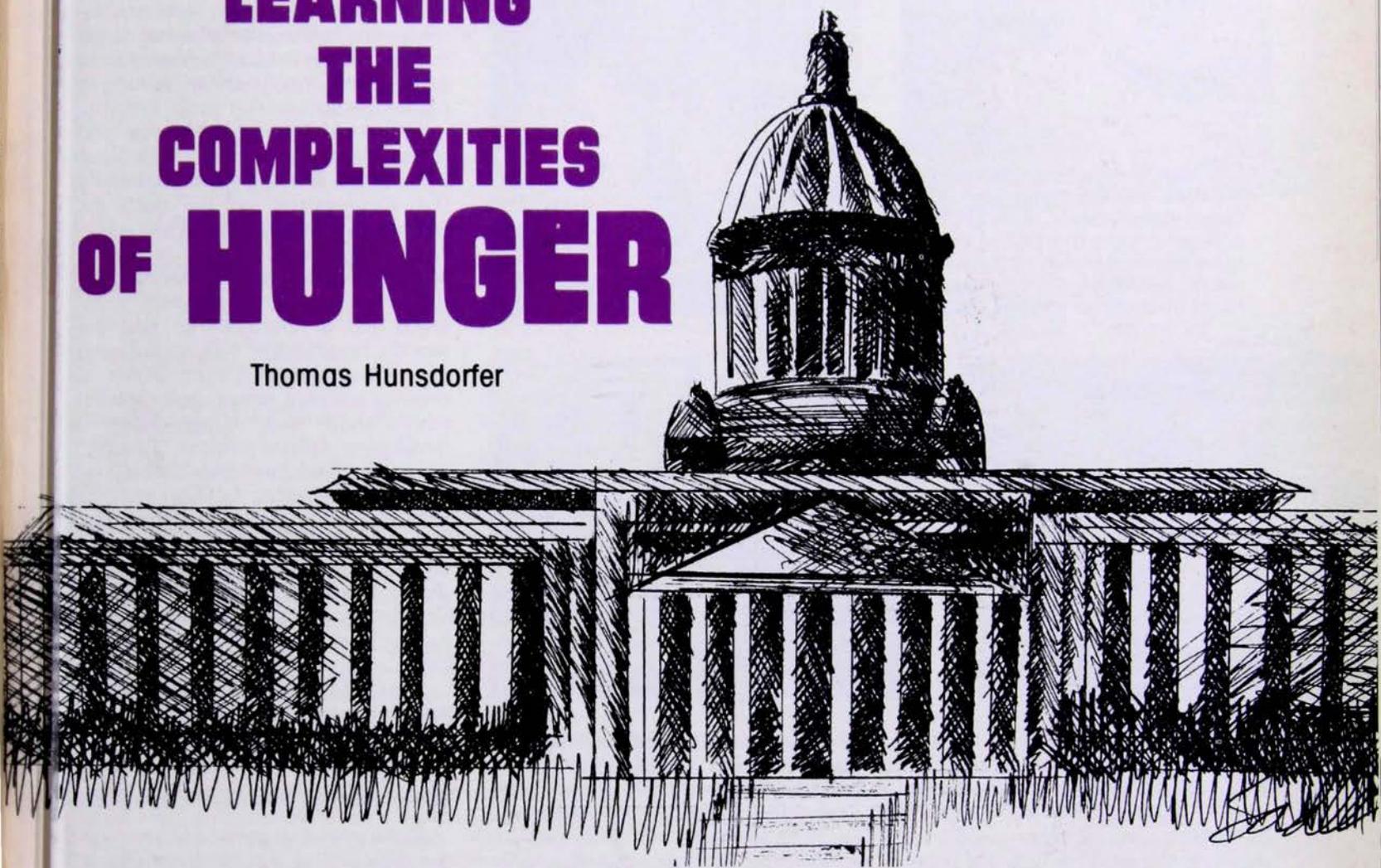
being able to organize to get better pay and demand social security and other benefits that their taxes are already paying for. It is also important that organization be carried out without harassment from the police, INS, etc.

One of the groups in Mexico is the Center for Migratory Studies, which is financed by the World Council of Churches and has personnel seconded by the Board of Global Ministries of the United Methodist Church. They strongly believe in the need for sweeping changes in society as the only solution to a problem which becomes more endemic with time. This is a slow and long process. In the meantime their task is twofold: put out a bulletin to inform people as to the problem, current issues and why they exist; operate a pilot center in Ciudad Juárez which not only documents cases, but talks to people who are attempting to cross over letting them know of their rights. They also work with people who have been living on the border for 20 years trying to cross over, but have not been able to and have no home to return to. These people eke out a living working in the runaway shops along the border. ■

Cherie White is a United Methodist missionary, trained in anthropology, working with the Center for Migratory Studies in Mexico City.

LEARNING THE COMPLEXITIES OF HUNGER

Thomas Hunsdorfer



This past summer I had the very good fortune to work in Washington, D.C. as a public policy intern on world hunger, sponsored by the United Methodist Church. It was a summer full of learning—learning about our political process, about the activities and effectiveness of the religious community in making an impact on this process, and about how large and long a struggle still remains in the fight against hunger and economic injustice.

Actually, my “summer” began in the fall of 1977. While involved in an independent study of world hunger at the University of Delaware, my interest in becoming politically active on hunger-related issues was aroused by a sermon given at a United Methodist church by Dr. J. Harry Haines, associate general secretary of the United Methodist Committee on Relief. Through his office and the Board of Global Minis-

tries Office of Missionary Personnel, I learned about the public policy internships being offered by the Board of Church and Society in Washington as part of their programs on world hunger. The current administrator of this program is Dr. Luther E. Tyson.

After locating an apartment quite near to the Capitol (at fashionably exorbitant D.C. prices), I began to immerse myself in work at the United Methodist Building—attending meetings, reading, meeting people from other offices and denominations, and listening. My first impressions were very positive; I had the clear sense that my co-workers had a thorough knowledge of the issues, and were intelligently and articulately communicating their positions to both the politicians and the “people in the pew.” I also felt a bit bewildered by the complexities and subtleties of many of these issues.

Much of my work was done in conjunction with two ecumenical agencies. The first is the Interreligious Taskforce on US Food Policy, one of seven public policy taskforces established by the Washington Interreligious Staff Council (WISC). The second agency, IMPACT, is a national, grass-roots communication network. Both groups receive substantial funding from the UMC.

The Interreligious Taskforce on US Food Policy monitors legislation relevant to hunger in four major (and occasionally overlapping) areas: domestic nutrition programs, agricultural policy, international economic justice, and international development and food aid. The Taskforce is subdivided into four “working groups,” one for each of these legislative areas.

In June, for instance, the domestic nutrition working group carried out a



Clockwise from top left: Robin Jernigan of Impact explains a program to Ryan Cotton; Robert Odean, Impact's national director; Letha Dreyfus and Beatrice Fuller prepare a mailing of "Food Policy Notes"; and Wendy McAninch and Buff Hanes Main discuss a phone campaign.



telephone campaign asking constituents in key legislative districts to contact their Representatives and urge them to vote in favor of the Child Nutrition Bill (a bill which, among other provisions, mandates the establishment of a breakfast program in schools which currently serve free or reduced-price lunches to more than 50 percent of their students). During this campaign, I made dozens of calls to several different states, and it was encouraging to hear again and again from people who not only were eager to take individual action on hunger-related legislation, but who also were willing to get other people they knew to contact their legislators—thereby multiplying the effect of my one call to them.

At the same time the Child Nutrition Bill was being pushed, the agricultural policy working group was trying to convince Members of the House (and their constituents) of the need for International Emergency Grain Reserves. The stated purpose of these reserves was to serve as a "backstop," to prevent starvation in instances of natural disaster or severe food production shortfalls.

The Issue of Grain Reserves

As I began to delve into the issue of grain reserves, my initial sentiments were: What opposition could there be to a program that basically was aimed at anticipating the impact of bad weather on the availability of food—planning, literally, for a rainy day (or, in many instances, the lack thereof)? At first glance, the issue seemed straightforward, uncomplicated.

But then I attended a joint hearing of the House Agricultural and International Relations Committees, and my "uncomplicated" perceptions were quickly altered. Not only did several of the Committee members reject the idea of establishing reserves, but they were also visibly agitated and angry at the fact that it was even being proposed.

For these representatives, the issue was not a matter of food insurance in times of emergency. They saw grain reserves, instead, as one more instance of unwarranted government intervention and encroachment into the market place, as a price control mechanism that would keep US grain prices (in real terms) at or near 1930's Depression levels, and as a welfare-type disincen-

tive for developing nations working to attain food self-sufficiency. Their opposition was not to the goal of aiding hungry people. Rather, it was to a means of accomplishing this goal which, in their eyes, was inefficient—and which was achieved at the expense of the American consumer in general and the American farmer in particular.

At this point, I needed to stop and reflect on some of the underlying assumptions and arguments implied by this disagreement on the need for emergency grain reserves. Was it merely a conflict over means, or was it related somehow to the trend of reduced levels of US development assistance and a reluctance to be "the world's breadbasket"? Does our government suppress US farm profits in order to enhance foreign policy objectives? Can we "help" hungry people in developing nations without "hurting" consumers and producers in the US? How can economic factions and systems which are driven and sustained by short-term profit be reconciled and integrated with structures that promote global equity and reduce economic deprivation—and which are based on human need rather than on ability to pay?

The Christian answers to these questions were not immediately apparent; my appreciation of the concept of "moral ambiguity" increased.

Bakke, the ERA, and American Indians

Along with a growing awareness of the difficulty of legislating an end to hunger, my internship was also giving me exposure to a number of other important and complex issues being monitored by the Board of Church and Society: Within the space of a few weeks, the Bakke decision was delivered, the Washington Mall and the House and Senate corridors were filled with white-dressed ERA supporters.

In particular, the presence of "The Longest Walk" participants (who received considerable financial and logistical support from the UMC) was a daily reminder to me of how vital and yet fragile was the matter of "rights." I was forced to realize that sometimes unwittingly and sometimes as a matter of national policy, we (non-natives) had economically and spiritually oppressed a group of Native American citizens in a manner which, if carried out by a foreign government, would elicit our most stern "human rights violation" pronouncements.

More Questions than Answers

Again, I needed to stop and reflect. What action could be taken to reduce the oppression of Native Americans and support their cultural integrity? Were there similarities between the socio-economic realities of Native Americans and those of the poor in developing nations? What was the most effective

"My capacity to generate questions (was) well in advance of my ability to develop answers."

role the Church could play in bringing forth a just resolution to their historical and on-going grievances?

My capacity to generate questions seemed always to be well in advance of my ability to develop answers. I was, however, particularly interested in the problem of effectiveness, of determining the best possible use of the Church's finite resources, of establishing human priorities. Given 455 million malnourished or undernourished people in the world, where should the Church invest itself to catalyze the maximum corrective response—in education, in political action, in direct food aid and development assistance?

Luckily for me, a partial answer to this question could be found right next door—at National IMPACT headquarters. IMPACT is the communications link between the religious community on Capitol Hill which monitors legislation and the larger "grass-roots" religious community nationwide which, with their votes and advocacy, motivates and directs the legislators. Through IMPACT, more than 17,000 participants receive in-depth background material (such as the Food Policy Taskforce publication "HUNGER"), followed by "ACTION Alerts" (timely calls for constituent action, such as letters or telegrams to members of Congress) sent at critical moments prior to Committee or Floor action on a specific bill.

In the brief time I spent working with IMPACT, I witnessed repeated exam-

ples of how a relatively small number of informed voters acting in concert can influence the success or failure of an important piece of legislation. The political process actually worked, albeit less than perfectly. At the same time, it was distressing to realize how very modest an investment—in terms of "men and money"—we in the Church have made, historically, in attuning this process to the needs of the poor and hungry.

As the summer wore on, my learning continued; yet, I sensed how far I still had to go in understanding the hunger problem, how lacking I was in "expertise." While researching a paper on the International Monetary Fund and Third World debt at the Library of Congress, I kept hoping an economist from the Brookings Institute would sit down next to me and clarify, once and for all, whether or not the debt problem was actually a trade problem. Or, was it the OPEC surpluses and the US deficits? How relevant are economic solutions to the eradication of hunger?

And off I went.

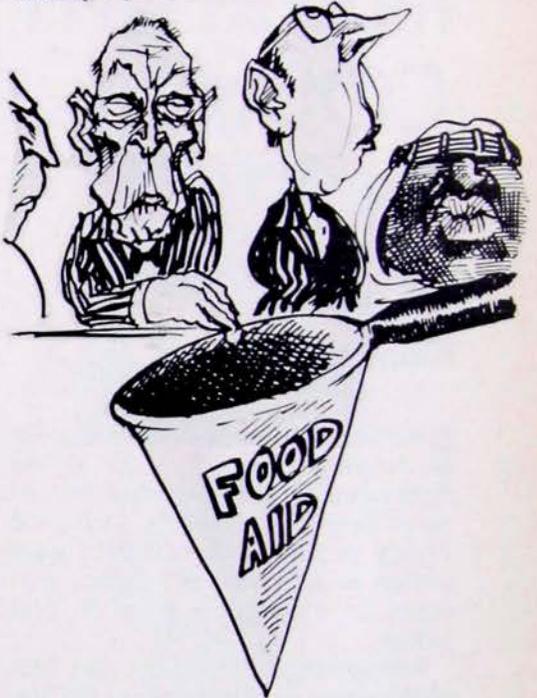
One fact of life, however, one realization, came through more clearly than every before: the hungry and oppressed are not adequately represented in our national policymaking, they are too frequently voted down.

If the mandate a senator gets from the people back home is "more highways, more aircraft carriers, and less foreign aid," that is what he will deliver. The discretion for our elected representatives to establish emergency grain reserves, to consider hungry people in Guatemala and the Sahel as part of their constituency, must come from us—the voters by whom they rise or fall. We are the source of "political will."

In a way, I found this reassuring, that by translating my concern and good intentions into informed political advocacy, I might have a positive impact on the lives of hungry people. And it was gratifying to be supported and encouraged in this direction by the United Methodist Church.

I am grateful for the opportunity I was given, and am heartened by the enlightened, comprehensive efforts of the United Methodist Church to eliminate hunger. ■

Thomas Hunsdorfer, of Sea Girt, New Jersey, was a United Methodist Public Policy Intern on hunger in Washington this past summer. He is currently doing a Masters in Business Administration at the University of Delaware.



Former officers of the Interreligious Council of Southern California chat with Cardinal Timothy Manning (arms folded). They are: past president Dr. Randall C. Phillips, Rabbi Paul Dubin, Rev. Royale Vadakin and A. Muhsin El-Biali.

INTERFAITH COUNCIL: Model for Many Cities

Marjorie Lee Lund

Before the Los Angeles Philharmonic Orchestra came on stage at the Hollywood Bowl to celebrate the nation's Bicentennial in July, 1976, the 15,000 people in the audience were treated to an informal religious pot-pourri by an unlikely array of local groups.

Reverberating throughout the amphitheatre was chanting from the Vedantas, a cantors' choir, the Jethro group of the Sikh Dharma Brotherhood, the New World Singers of the Baha'is, a Buddhist liturgical group, reading of John Woolman by the Society of Friends, and choirs from St. Basil and St. Charles Roman Catholic churches. The presentation concluded with a call to prayer by the Islamic Foundation.

The Interreligious Council of Southern California was responsible for organizing this display of "unity in diversity." During its nine-year history, the council has remarkably outranged all other U.S. interfaith groups in establishing a unified voice on religious and moral issues.

Overcoming prejudices has always been the core of the group's purpose. The council has sought creative ways to involve the megalopolitan community of Los Angeles in exploring mutual religious beliefs as well as beliefs which are unique to diverse traditions.

Mutual understanding and trust within this unprecedented council have matured sufficiently so that it is now



reaching beyond dialogue to social action. In spite of radically different theological presuppositions, the member groups feel ready to confront critical issues together.

Four permanent commissions within the interreligious council are: equal justice, welfare, housing, and employment. They cooperate with other public and private non-sectarian agencies and have brought the multifaceted religious community into unified action in several specific areas. These include low income housing, reducing acts of terrorism and violence, justice for Soviet Jews, juvenile justice, immigration quotas, and a state assistance program for senior citizens. Energy conservation, unemployment, the California death penalty and volunteer needs at state mental hospitals and public schools are other social concerns studied by the council.

Dr. Randall C. Phillips, until recently pastor of Los Angeles' Wilshire United Methodist Church and the interreligious council's fourth president, described the council as "a religious voice that has not been heard before. There is strength in oneness which lets the secular world know that religions can speak in unity."

The council was formed in October, 1969, with the traditional Catholic-Protestant-Jew tri-faith representation. Religious leaders of these faiths had been meeting occasionally and saw the need for an on-going

forum. Cardinal Timothy Manning, archbishop of Los Angeles, was an ardent initiator of the formal council and Rabbi Alfred Wolf of Wilshire Boulevard Temple became the first president.

The Islamic Foundation applied for membership during the council's second year. The Buddhists joined the third year, and the Hindu and Baha'i groups the fourth, followed by the Sikh Brotherhood and the Greek Orthodox Church. The council presently represents nine major world religions.

However, the council isn't open to all religious bodies in the 9 million-population city. To qualify, a group must have been in existence as a major religious tradition for at least 100 years. By clearly defining its membership, the council seeks to be the official organ representing the city's major religious bodies, not just a gathering for a few people of goodwill.

Past president Phillips says the council has given the city fathers a group to turn to regarding religious questions. Political leaders have a resource for clarification and response. For example, the council formulated policy for a Los Angeles Police Department manual on whether or not a church can be a refuge for criminals and what is profane in a place of worship.

The interreligious council has city-wide representatives on local committees for school integration. Through



constituent groups, the council has recruited volunteers to become paraprofessional tutors in crowded schoolrooms. The council has supported the city's Unified Way fund drives. And the council spoke out against the publication of the Christian Yellow Pages, an advertising guide limiting advertisers to "born again Christians."

At times the council takes on a national or world-wide issue such as a stand against the "racist and violent demonstrations" planned by Nazis in Skokie, Illinois, last spring.

The council meets every month. Throughout the year, participating groups discuss "position papers" on previously selected topics. A recent paper given by Father Michael Nolin, S.A., was "Christian Salvation From a Roman Catholic Viewpoint."

The Women's Interfaith Committee is a liaison organization of the interreligious council. Now in its fourth year, it sponsors annual tours of the member churches and promotes fellowship activities. The women's committee assisted in the council's receptions for Pope Shenouda III of the Coptic Orthodox Church of Egypt and the Grand Imam, titular head of the Moslem faith.

Every year the council sponsors an interreligious clergy retreat. About 60 representatives of the various religious traditions gather at a secluded retreat house and live under one roof for 36 hours. Here they can discover and learn

to respect the genuine values of each other's faith and share their individual concerns in corporate prayer.

Similarly, the council directs an annual three-day seminary conference to provide initial interfaith dialogue for students soon to be clergy and leaders of their respective groups.

Over 3,000 copies of *The Religious Heritage of Southern California*, published by the council, are in circulation. The book traces the significant contributions of the various faith communities in Southern California.

Another publication is a yearly calendar showing the important religious festival days of each member group. This encourages interfaith attendance and prevents conflicting scheduling of community secular events.

In a significant pre-holy year (Roman Catholic) pilgrimage, 18 associates of the interreligious council went on an ecumenical excursion to Rome, Jerusalem, and Geneva in 1974 to gain understanding and appreciation via the historical source of each major faith.

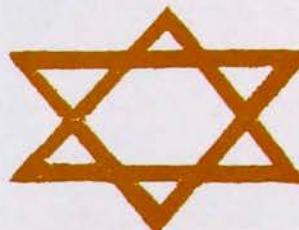
At times the council takes on specific local needs. It officially backed the Sikh Dharma Brotherhood in its appeal to the Los Angeles Police Commission requesting that Sikhs be allowed to wear the religiously required turban and beard while serving as policemen.

Likewise, the council supported the Vedanta Society's request to the State Division of Highways that a wall be built to shield its temple from freeway noise. It also sought a zoning change from the Los Angeles City Council to help the Moslems build a mosque. In these endeavors the council seeks to be a service organization, not a super-agency.

There are more sensitive issues on which the council cannot speak in accord and remain true to multiple traditions. Two examples are the questions of "right to life" and proselytism. Past president Phillips said, "the group makes a statement when it can do so in unity and listens to one another when it cannot."

When time allows, council statements are returned to constituent bodies for their vote. A majority ratification is required for a declaration to be issued on behalf of the interreligious council. Other times, council members may sign a press release as a leader, but not as a representative of their religious persuasion.

While the council claims the most inclusive interfaith membership in the country, it still lacks representation from



Religious symbols, top to bottom, represent Christianity, Judaism, Islam, Sikhism, Buddhism and Hinduism.



Council officers welcome Swami Chetananda, left, of the Vedanta Society. From right, Rev. Michael Nolin, S.A., secretary of the Council, Rabbi Meyer Heller, first vice president, and Dr. Randall C. Phillips, a United Methodist and immediate past president of the Interreligious Council.

“The Interreligious Council brings both mutual understanding and a forum for joint social action to diverse groups.”

several significantly large religious bodies. Not represented are the Protestant groups which eschew affiliation with the Southern California Council of Churches (such as the Southern Baptists), the Mormons, the Christian Scientists, Unitarians and Seventh-day Adventists.

Effective communication is an admitted weakness of the interreligious council. The group is mainly clergy, but its discussions and decisions touch only a minority of clergy throughout the city. The layman in a local congregation is even farther removed from the council's actions. Despite the council's significant impact on the city, lethargy still remains.

Increased involvement at the grassroots level is an acknowledged goal of the council. Its leaders feel that communication between the religions of the East and the West is a necessity in our shrinking world and pluralistic society. The council is committed to helping persons of diverse faith groups to develop trust in each other.

According to Rabbi Wolf, this goal will remain as long as there is anti-religious sentiment. “The council's most important product is the regular contact between people who need one another—who might otherwise have remained strangers,” he stated.

Plans to implement communication channels throughout the city's churches include more programs of dialogue between local congregational units, establishment of a speakers' bureau, media presentations designed for the member bodies, study-group exchanges and church seminars led by guest teachers.

Also, the council hopes to repeat

successful programs like the fall festival of faith which was held at the First United Methodist Church in downtown Los Angeles. There, 2,000 people were exposed to exhibits and demonstrations of various religious rites narrated by movie celebrity Lew Ayres. Traditional festival foods, special music, chants and dances spanned all aspects of worship. Looking ahead, the council expects to participate in the world-wide Explo '81 fair in Ontario, California.

Dr. Phillips, who left the Los Angeles area this fall, feels his faith was stretched while he was associated with the unique interreligious council. “There is a great gap between the Council of Churches and other religious bodies,” he said. “This is a gap that [United] Methodists should help fill.”

Los Angeles has not only the country's second largest Jewish population (New York City ranks first) and one of the largest and most dynamic Catholic archdioceses, but also large and articulate Islamic, Buddhist, Hindu, Sikh and Baha'i communities of faith, members of the Greek Orthodox Church and an array of Protestant persuasions. The Interreligious Council of Southern California brings both mutual understanding and a forum for joint social action to these groups' diverse in ritual, but unified in the belief that religion is central to life.

A pamphlet published by the council's Commission on Employment sums up its ultimate purpose: “We are our brother's keeper . . . The commandment to ‘love thy neighbor’ is rooted in all traditions of the brotherhood of man and the fatherhood of God.” ■

Marjorie Lee Lund is a free-lance writer.

INTERRELIGIOUS DIALOGUE—

One Approach

It is often said that people today live in a global society. They confront each other not only with their culture, technology, and economics, but also with their religions. Muslims, Buddhists, Hindus, and Jews now confront and challenge Christians the world over. Religious pluralism has become a fact with which Christians must deal, whether they like it or not. One important method of approaching such pluralism is through interreligious dialogue.

Such a discussion took place in Bangkok, Thailand, several years ago. There people of major world religions participated in a dialogue about the ultimate goals of human life. This goal is called salvation by Christians. The Hindus speak of *moksha*, the Buddhists of *Nirvana*, the Jews of redemption, and the Muslims of freedom from alienation.

A brief look at how these unofficial spokesmen for their religions understand the ultimate goal of human life may be helpful in determining whether these goals contain beliefs similar to those of Christian salvation. In Theistic Hinduism, *moksha* is liberation from pain, suffering, and estrangement for union with God and for love of one's neighbor. The Buddhist *Nirvana* is liberation from the conflict between pleasure and suffering for a life of freedom and creative activity. Jewish redemption can be described as deliverance from oppression and the beginning of social justice and brotherhood until the coming of the Kingdom of God on earth. This is based on the promise that Yahweh will be their God and they his people. The ultimate goal of human life was described by a Muslim as freedom from alienation for submission to God.

These ultimate goals of human life as presented in dialogue all speak of "liberation from" and "liberation for." Yet is this liberation *from* the same phenomena and, furthermore, is this liberation *for* similar purposes? To ask this another way, is the ultimate goal the same end arrived at by different means or is the end itself different? We are not dealing here with a problem of terminology. The ultimate goals of different



An informal Christian-Buddhist dialogue in a Buddhist temple at the World Council of Churches' Salvation Today conference in Bangkok in 1973.

religions represent a variety of views of the human situation and its destiny. Whether or not these views can or should be reconciled remains open. This is a problem for future dialogue. More important is the need for people of different religions to reach the point where they can engage in meaningful dialogue about what the Christian calls salvation. The most crucial issue at this time, however, is whether Christians' understanding of salvation allow them to engage in interreligious dialogue.

I suggest a procedure for Christians thinking of engaging in interreligious dialogue. Step one is to define salvation, for this concept has been understood in many ways. If the definition allows, then step two is to enter into dialogue and redefine salvation. Why should one redefine salvation in light of what is discovered in dialogue? Because people of other religions also have insight into the meaning of salvation, Christians must affirm this view if we believe that God offers salvation to all humankind. These insights into the meaning of salvation from persons of other faiths can enrich a Christian's understanding of salvation. Third, seeking a redefinition of salvation in the dialogue process, Christians may discover shared beliefs among participants.

Before Christians can enter into dialogue, they must complete step one: to

Peggy Starkey

define salvation in such a way that dialogue can take place. Such a definition, based on biblical study, might be stated as follows: Salvation, which may come through judgment, is freedom from suffering and abandonment by God. Salvation is liberation, justice, and harmony giving hope for the present and the future. Finally, salvation is wholeness, a healing of the whole person through forgiveness of sins. This free gift of God, which Christians understand to come through Jesus Christ, is an event or events which take place now and at the end of time.

In this definition, salvation takes place anywhere in history where people have been and are being truly freed from oppression and freed for others. Thus Christians have a criterion for judging where God's salvific will is at work in the world. This work takes place where genuine love, justice, liberation, and healing occur (Matthew 25:31-46). The liberated and whole person is called to be a responsible person, a servant. The person who accepts this free gift of God can be recognized in his or her love of neighbor (Galatians 5:13-14).

In summary, the ultimate goal of human life for Christians is a universal, historical process whereby human beings are liberated from sin or alienation for communion with God and their neighbors. This communion enables people to work toward liberation, love, justice, and healing until the Kingdom of God is fully realized at the end of time.

A definition of this type allows a Christian to enter into dialogue with people of other religions. The common ground is the emphasis on "liberation from" and "liberation for." Views of this kind enable Christians to enrich their own insights into salvation by the ideas of persons of other faiths. Finally, such an understanding makes it possible for people of different religions to join together in God's liberating work in the world. ■

Peggy Starkey recently completed her doctorate at Union Theological Seminary in New York.

A HEART OF WISDOM

JAMES K. MATHEWS

"So teach us to number our days

That we may get us a heart of wisdom." (Psalm 90:12)

That is exactly what Mabel Lossing Jones did. Her whole long life was characterized by the highly disciplined use of time. Therefore, she always *had* time. She was remarkably productive. And she did have a "heart of wisdom." It was to her a gift of God. Consequently countless people sought her out for counsel.

It is said that in ancient Chinese culture there were five "happinesses." They were health, wealth, family, long life and a peaceful death. It may be said of Mrs. Jones that she enjoyed all of these. We must, of course, qualify "wealth" in her case. It did not consist of abundance of possessions but rather of paucity of needs. She managed to "live well" on a missionary salary—never more than three thousand dollars a year in her active days—and to educate her daughter and save money. Moreover, she lived adequately and saved money on a missionary pension and social security—never more than forty dollars a month.

Leave it to the life style of Mabel Lossing Jones and the inflation problem would be solved. Leave it to her and the unemployment problem would also be solved. She always found plenty to do. For recreation she merely changed to some other form of work, for she was constantly about a great variety of tasks. She kept a record of all her income and expenditure from the first money she ever received at about age fourteen until she was ninety. Then she stopped, concluding that she could finally trust herself not to be extravagant!

Surely she must be counted with a very few contemporary Americans, gifted with sight, who had never seen a television program. It was not that she was "out of touch" or out of step with current developments. Indeed she was exceedingly well informed. It was simply that she preferred to read. A typical book she would read in about one and a half hours. Several years ago she read all of Shakespeare's plays



during a two-week period. She was afraid that her sight would fade and she wanted to continue in her mind's eye to experience these plays.

She knew how to "number her days." She was able to crowd a hundred years of living into a hundred years of life!

What kind of a person was she? We have already hinted at this. But let her speak for herself. She left behind literally thousands of documents which reveal her many-faceted nature.

One document is entitled, "Autobiography"—apparently a theme written for a high school rhetoric class during her junior year:

"They tell me that I first opened my eyes in a little Iowa village nestled close beside the Mississippi and that I would have been the best child in the world if I had not cried two-thirds of the time; which statements I have never had any reason to doubt. In fact, the first recollections that I have of my early life strongly emphasize the tearful part.

"... We lived those years close to the heart of Nature. We caught

something of the joy of real living. The daily contact with the woods, the birds, the flowers, the stream added something to our lives that enriched and sweetened them for all time.

"During the cold winter days I taught my first school—which was composed of the two younger children—and read—read till my head whirled and my eyes ached, till I cried from sheer weariness and grief because I had to stop.

"The collection of books in our bookcase was not of a kind especially interesting to children. Story books or books written for young people were unknown delights. The shelves were filled with biographies of Quaker preachers, histories, sermons and volumes of verse. But words had a fascination for me, that I could not resist, and hour after hour I spent laboriously spelling out the sentences, too many of which meant little or nothing to me even after my mother's patient explanation. Before we left the country I had read everything I could find in the house except a plane Geometry and part of the Old Testament. A few favorite books, Pilgrim's Progress, and a copy of Longfellow's poems in particular, I had read until they had become almost a part of my life

"... I suppose a period of doubt comes to every young person. A time when he begins to think seriously of the deep things of life and look for truth. I had no one to guide me and as I thought and read and wondered I grew more and more skeptical and my heart hardened. 'If there is a God,' I decided, 'he is not a kind God. I don't want a father who sends such things into my life.' Never did a girl spend weeks of greater mental unrest; but no one knew of the struggles. Perhaps one guessed. And possibly to that one teacher's loving interest and tact I owe more than to any other one person."

A serious theme written about her own mother's death is called "Through Deep Waters:

"Love and death! The two saddest and yet the two sweetest words in the world. Love! The power by which one's being passes from the darkness of night into the glad light of morning. The passion which makes all earth sweet and beautiful; which makes all life joyous and seems to bring heaven nearer—yet is so often fraught with pain; with sorrow, sometimes almost unbearable, yet precious because it is for love's sake. . . .

"I am tired tonight and life seems hard. Today they laid her away—the only one left for me to love and care for. Mother—the one most like God this side Heaven; the personification of purity, patience and love. They have laid her away and I am alone. Alone! Oh the loneliness, the dreariness, the bitterness in that word! Alone, and the shadows are creeping closer. Darker, darker grows the night. The light has all faded—and she is out there in the cold ground; away from the touch of my hand—deaf to the sound of my voice. The darkness deepens; my heart swells; my head throbs. Oh thou Great Helper! I cannot pray, I can only sob: 'Mother!'"

Mrs. Jones was often alone. She was well-equipped for this for she was immensely resourceful and self-sufficient. A little sketch written in the village of her birth, Clayton, Iowa, composed about a half century later than the above, speaks of "The Delight of Being Alone:"

"... 'I watch and am as a sparrow alone on a housetop.' (Psalms). Perhaps the sparrow or at least the psalmist, was unhappily alone. But not!! Even in this secluded village it is difficult to be alone long enough to get any task finished that calls for quiet application. How I delight in a rainy day, a day in which I can be reasonably sure that for that day at least I will be alone.

"This door is always open, always has been, to friends—to those who possibly could not be classed as friends. I'd miss them if they did not come. I'd wonder what I lacked or what I had done if people stayed away. Do I lack in friendliness, or sympathy, or helpfulness? But a day to myself is cherished more than gold: time to discover lost values; to enjoy one's own company. If you can't endure this, it's time to begin to wonder why.

"How can one be lonely with books? We don't need to buy a railway ticket and leave town for new scenes. A rainy day, a good book is all one needs. I spent yesterday in Italy and came to about dusk with pangs of hunger that could not be stilled by reading the menu of a trattoria. But while I fried my egg and toasted the bread I felt that I had been on a journey..."

The above give you a taste of her gift for writing. She wrote under a pen-name for some of the leading American periodicals. She chose this exceptional means because she never wished to capitalize on the reputation of her husband, E. Stanley Jones. Possibly this

was in part due to her background which mingled Quakerism with Methodism. She preferred quietness, simplicity and silent witness rather than the demonstrative.

She was an excellent speaker, effective and much in demand. She was in demand in Sitapur where much of her missionary service was rendered. One could write at length of her work on the District Board which controlled the budget for schools, roads and other public services for a whole section of the United Provinces in North India. It was made up of an equal number of Hindus and Muslims and Mrs. Jones. Not only was she wisdom itself in this group but knew, of course, that she held the deciding vote on numberless issues.

Or one might refer to her prolonged correspondence with Mahatma Gandhi. This extended over nearly a quarter of a century and concerned the use of discipline in education.

She was pre-eminently a missionary and an effective one. She did not hesitate to accept the servant's role. Her first post was in a town named Khandwa, in central India. No sooner had she arrived than a devastating famine broke out. There was a limit to what could be done to feed the hungry—for sufficient food was simply not available. Her very first assignment was to go out with a little cart in the mornings and remove the living infants from the breast of mothers who had starved to death during the previous night. They were then taken to an orphanage. Quite an initiation.

Though not properly trained, nearly every missionary in those days had to be a doctor. She read medical books, acquired simple remedies and so ministered to thousands through the years.

But most of all she was a born teacher and educational administrator. She was first hired as a teacher at age sixteen. By the time she was eighteen she was the principal of a small school. Sometimes the students were older and bigger than she was. But she was always insightful—empathetic we would say—and creative. Along the way she trained many teachers formally and informally.

It was with her a deep conviction that young boys should be taught by women. Very slowly she introduced this practice, soon to become almost universal in India. But she was the first to innovate this method. The education of boys became her particular interest. For fifty years or more she raised the money for educating a thousand boys a year. Their multiplied and continuing contri-



Mrs. Jones on her 100th birthday, with her daughter, Eunice Jones Mathews.

butions are beyond calculation. But teaching was not just a vocation with her; it was a mode of life. Every meeting with Mrs. Jones was therefore a teaching-learning situation.

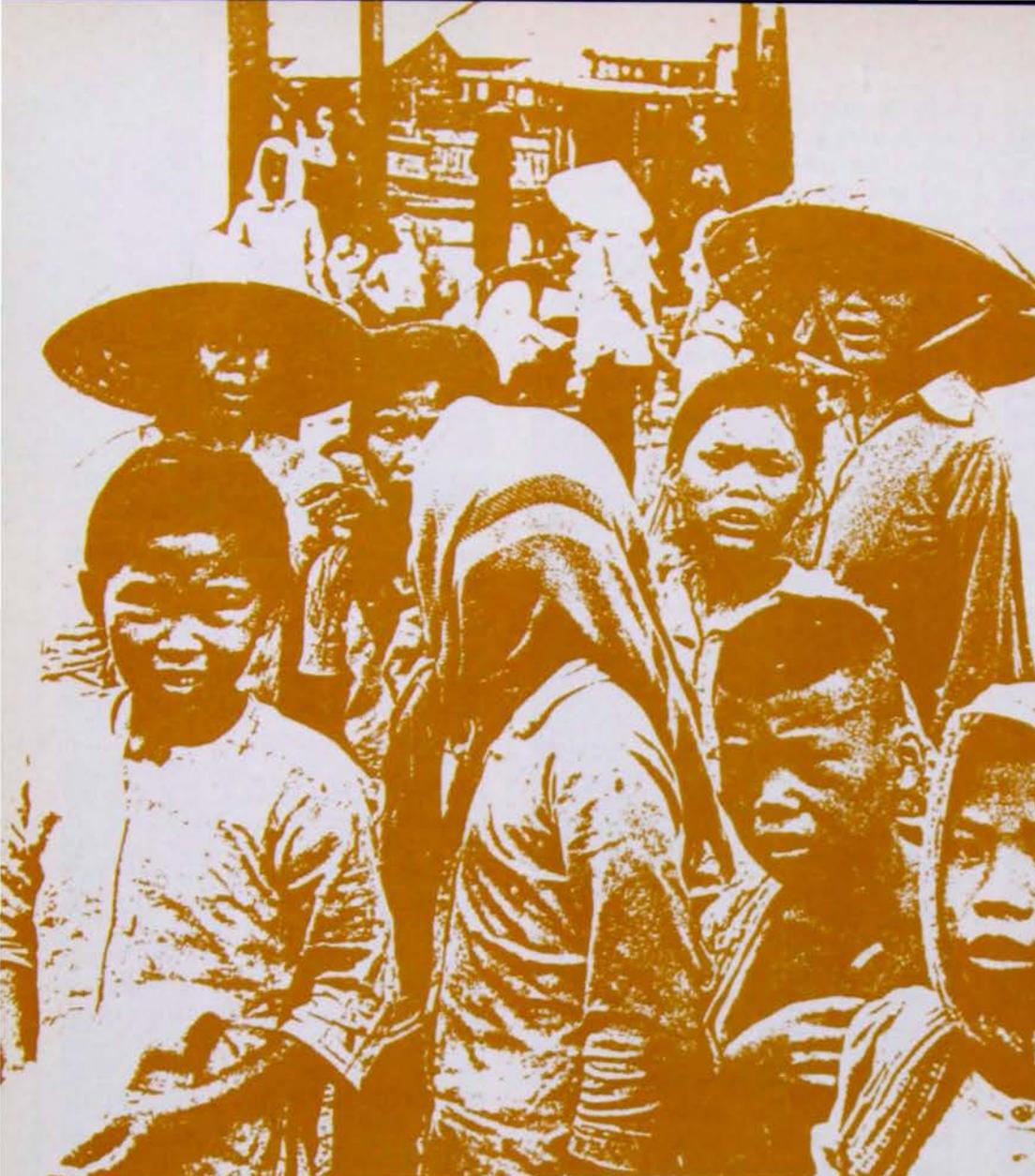
Only once did I hear Mrs. Jones deliver a formal address. It was to her fellow missionaries in Greencastle, Indiana, more than thirty years ago. She called it: "That I Might Know Him; That I Might Make Him Known." That has indeed been the story of her life.

Mrs. Jones did know the Lord. Moreover, she found many ways to make him known. She never did anything casually. She had a knack of thinking things through. In this way when Indian people visited her they experienced a quiet, effective and very often an indirect Christian witness. This happened constantly in Sitapur.

We find among her papers a well-marked copy of the *Bhagavad-Gita*, possibly the most sacred book of the Hindus. She read it in both English and Hindi. She knew full well that one could not hope to witness effectively to what she knew was sacred for Christians without a deep comprehension of what the Hindus regarded as sacred. Too often this has escaped the missionary.

As I have said she raised the money to educate thousands of boys. More than that, she raised more than enough and was able to set aside approaching half a million dollars to continue this opportunity. When joined with money from the estate of Dr. E. Stanley Jones, it will become the single largest permanent fund for education of our church in India. So her ministry continues. ■

James K. Mathews, bishop of the Washington area of the United Methodist Church, is the husband of Mrs. Jones' daughter, Eunice. This article is adapted from the address he gave at a memorial service for Mrs. Jones.



and still they come

David Blackburn

Standing there with our hand lettered sign of greeting in French, the retired teacher and I couldn't decide what we should do. Then, as other passengers on the plane streamed by us, we turned to the two little girls standing beside their father, who was crying. Bewildered by yet another strange and noisy setting, they shyly accepted our efforts to welcome them. With his composure returned, their father said, "I'm sorry. You just don't know how much it means to be here at last after all this time." And then, with a welcome now directly expressed, we walked down the corridor together to get their meager luggage and begin the 35-mile drive to their new home in Palo Alto, California.

That was in July, 1975, the first time that our church had officially sponsored a Vietnamese refugee family. Our involvement began two months earlier with a telephone call to the United Methodist Committee on Relief signaling our interest.

Following the airport greeting Huan and his family were quickly taken to an apartment loaned by a church member. The next days were busy. We coordinated the efforts of various volunteers in following up on job opportunities, familiarized them with shopping centers, established a bank account, enrolled the girls in a day care center, and visited the doctor. When a job as a silkscreen printer, Huan's vocation before he entered the Vietnamese Army, was located, new housing had to be found convenient to his work.

As they were informed of various needs, the support of church members was gratifying. Special offerings had provided much of the financial resources needed at first. One retired school teacher in her eighties mentioned that she had collected \$80 that was available when needed. A short while later she reported she now had \$100. It turned out she had saved it all from a plan of missing a meal a week

and saving the money for others.

Meanwhile, sponsorship by churches and other organizations was bringing more Vietnamese into the area. Some originally had settled in other parts of the nation and now had come to Santa Clara county to be near family and friends. As Huan owned a car, he was frequently housing other Vietnamese. While sometimes it was a friendly visit, more often it was the first stop in the area enroute to other housing or a base while looking for a job contact.

Kitty Compton, a volunteer worker with the Red Cross, spent countless hours providing transportation to medical appointments, job and public agency interviews, and acting as an advocate in getting Vietnamese children placed in day care centers and schools. She secured furniture and clothing and shared in the beginning Red Cross English classes for young mothers. Altogether, she has worked with more than forty-three families.

Another member, Marian Hillhouse, operated an evening tutoring program in our church. Public agencies had not yet geared up to assisting the new immigrants, so now young black students from East Palo Alto were joined in the classes by as many as forty Vietnamese.

Then President Carter cleared the way for entry of Vietnamese refugees who had escaped since the massive airlift of 1975—the so-called boat people. Obviously, more congregations were needed to meet the needs of this new wave of refugees. UMCOR sent out a strong plea for help.

Ellen Haffner, who, with her husband Arlen, has been one of the most active families involved in assisting Vietnamese, called UMCOR for more details. She was told about three related families consisting of seven adults and fourteen children. A large order any way you look at it. Huan was certainly well on his way, however, and the evergrowing community of Vietnamese in Santa Clara county had already proven their ability and willingness to assist newcomers as they themselves had been helped.

With the backing of the missions and social concerns commissions, Ellen asked that the church again take an active role as sponsor, inviting all three families to the area. A positive vote, said pastor Harry N. Peelor, would mean a commitment of everyone to work with Ellen as she applied her evergrowing experience to the situation. The Administrative Board voted unanimously to sponsor the families.

An Nguyen and his family of seven arrived in December. Since housing was not immediately available they were to spend the next three weeks in the large Haffner house. A steady contact with other Vietnamese lightened what might have been lonely hours for the non-English-speaking Nguyens. And then came Christmas Day with presents for everyone. Most overwhelming was the Christmas reunion with Phuong Nguyen's brother, Bui Bong, who drove up from southern California with the four men who had helped him to escape in April, 1975. What a glorious time the Haffner "family" had when twenty-one all sat down to Christmas dinner.

Financial aid for the families was included in the Joy of Christmas Giving program of First Church, raising \$2,000. Notes in a local junior high school and elementary school newspapers brought truckloads of furniture, clothes

and boxes of food.

"Freedom Day" for the Long Tran and Van Van Vo families came on January 3 when they at last arrived in Palo Alto. Van, his wife and seven children were immediately offered the chance to stay with Huan. During that time most of the children came down with measles!

When the Longs arrived, they and the Nguyens moved into a house in San Jose, 15 miles away but having a much larger Vietnamese population and better access to public services. They were enrolled in English classes. Ellen and other volunteers took care of medical exams, school registrations, Social Security, public assistance interviews and many other details. Unlike the first wave of refugees in 1975, which included a high percentage of professionals and highly skilled persons, the "boat people" were largely from rural areas. An Nguyen was a fisherman, Long Tran and his wife tailors, and Van Van Vo a barber.

The Vo family has moved into a four bedroom home with their seven children. He is working at night and has bought a used car. With the other two men and one of the wives he is attending English classes six hours a day. With Ellen's help, Long Tran and his wife Chinh Ly have a sewing machine which he has adapted as a work table. They

A California church organizes to provide a Christian welcome to the Vietnamese "boat people".

hope soon to be self supporting. All three families initially received public assistance. Church financial help has been used for special expenses and emergencies such as repair of a car. Huan's daughters, Nga and Yuen, now five and six, speak English beautifully and are smiling, outgoing youngsters. For Ellen the personal satisfactions include gathering flowers for a Buddhist wedding and seeing persons who had fled Vietnam for freedom now becoming self-supporting.

Many members have shared time, money and household items to make



Phuong and An Nguyen, three of their four children, and Thanh Bui, sister of Mrs. Nguyen.

"I advise anyone doing this to get 'people' commitment. I honestly needed three of me."



(Below) Thanh Bui and her niece Hang Nguyen and Ellen Haffner. (Right) Chinh and Long Tran with David Blackburn at a desk converted by Mr. Tran to a sewing bench.



this possible. Yet personal participation is the most important. As Ellen says, "I advise anyone doing this to get 'people' commitment. I honestly needed three of me." Does she feel it has been worth it? I recently received a note from her: "We did it! They are here and out of the refugee camp. Happy children have done fine in school, and they all use their English. I am proud of them. They know we love Christ and that our Christian compassion led us as a church to respond. The need goes on and is great. An Nguyen's mother has escaped, and his two sisters and their children. We await their arrival."

Perhaps the best perspective comes from Huan himself. He is concerned about relatives who could not leave Vietnam when he escaped, so much so that he avoids public photographs. From the beginning he made it clear that, although he is deeply appreciative for what the church has done, his personal integrity would not allow him to affiliate with the church as a pro forma expression of gratitude. His interest in and identification with the church is, however, clear. "We all want our church to be a success. Right?" he said to me. "And if I am a success, then our church is a success. Is that not so? Because the church has helped me, that is why I want to help new families. If they are also a success, is not our church then a success?" ■

David Blackburn is a Field Representative for the Section of Cultivation, Education and Cultivation Division of BOGM.

LETTERS FROM OVERSEAS

INDIA

Traffic in Delhi is an undisciplined mass of cars, buses, ox carts, handcarts, motorcycles, scooters, bicycles, taxis, cycle rickshaws, camel carts, an occasional elephant and the thousands of pedestrians. Our son, Max, has remarked that "anyone can drive a car in America but it takes a real driver to drive in Delhi." Crashes happen by the hour and traffic gets worse by the day as vehicles and people increase.

Those who work the hardest on our streets are the handcart and cycle rickshaw pullers of whom there are over 8,000 of the latter. The cycle rickshaw has bicycle pedals and a seat for two passengers. The usually undernourished boy or man sweats through the fast moving cars to transport his passengers. Sometimes he hauls freight instead. He is a poor slum dweller; and the system is stacked against him.

Reverend Rajamoney, a minister and social worker of the church of North India, has forsaken his comfortable home and lives in the slums with these men and others. The rickshaws are owned by well-to-do city dwellers who get the first claim on the rickshaw pullers' meager earnings. To change the status quo and give these men a fairer chance involves labor organization, demonstrations, political action. He is up to his ears in just that. To help these men, he says, is to preach the gospel since the gospel is, among other things, hope for the poor. If it is not this, it is nothing.

It has been our privilege to watch the work of this dedicated minister. We of UMCOR help Mr. Rajamoney with his slum school and hostel, the sewing classes for girls, and the small nail factory. Increasingly our UMCOR funds are going to help Christian integrated programs of urban slum and rural rehabilitation. They teach women to run sewing machines, they teach book-keeping and typing. They help with better roofing for shacks of slum dwellers. They teach rural people silk worm growing or organize development

cooperatives or they help with houses, wells, tractors, etc. You in America have given the UMCOR funds and have a part in it all. It is an exciting and challenging life to be part of it here.

Bob and Martha Marble

The Marbles are UM missionaries.

NIGERIA

The rains have come to Bambur, although still rather sporadically. The land is green, the people are busy on their farms. The hospital is slightly less busy because of the difficulty travelling muddy roads and the need to spend more time on their farms. We continue to settle into life here.

Since we wrote last, we took a three week holiday. We drove through Nigeria, visiting most of the large cities, looking at the crafts, museums, and meeting some new people. Nigeria is a fascinating place. We travelled from the northern savannahs to the mountains near the Cameroon border, to the rain forests of the coast. We travelled through the land of the Tiv, the Ibibio, the Ibo, the Yoruba, who are some of the larger tribes in this most populous of all African countries. Those of us who think of Africa as a homogenous place are terribly naive; Nigeria itself is a rich mixture of different peoples, each with

its own customs, crafts, and traditions. It was a wonderful opportunity for us to be able to take such a trip. We also needed the rest from the hospital.

The Under-Fives clinic continues to be a busy place. The large numbers of children, over 2,000 a month now, have severely stressed our capabilities of staff and space. We have been discouraged that the large numbers of people prevent us from spending as much time with each patient as we need to teach nutrition and child care. Still, it is a developing new program, and in time we hope things will work out. Carol continues to devote full time to the clinic.

With the hospital a little less busy, John has been able to give a little time to non-hospital health care. He has made two overnight trips to visit dispensaries in our area. These are all now government controlled, though many used to be mission and some are still staffed by dispensers trained in our school. The dispensaries are busy places, and have trouble keeping up their drug supply. John goes mostly to teach and support the dispensers, since theirs can be a difficult and lonely job. He's also writing a newsletter to provide a little "continuing education" for the dispensers. In two weeks we will have a Rural Health Day to try to get a dialogue going between hospital, church, government, and other interested groups concerning how to add emphasis and start programs in rural health.

At Guinter Memorial Hospital in Bambur, Nigerian mothers attend a nutrition class.



We are struggling with a terribly difficult problem at the hospital now, and concern for it overshadows much of what we are doing. It is becoming increasingly difficult to staff the hospital. Because of its isolation, the government has trouble getting nurses or doctors to come here. In the past, by training dispensers here in Bambur, they have served to keep the hospital fairly well staffed. Three things have happened to make things more difficult. First, our school for dispensers closes this fall. Second, the government needs dispensers to work in the many new village dispensaries, and is transferring them out of hospital work. Thirdly, many of the staff feel overlooked and isolated here in Bambur, and feel that opportunities for promotions and advancement would be greater if they were stationed elsewhere. We may face the possibility of closing wards, right at a time when the needs of the people are growing. We need understanding and help from all concerned as we deal with this most difficult problem.

The Muri Church remains active. The Chairman visited Germany as a guest of their Methodist mission board. One of the pastors is attending a course on evangelism in Switzerland, hoping to come back to organize a better program for evangelism. Our mission board sent Dr. Marston Speight, a missionary from Tunisia, to give missionaries and church people a ten day course on Islam, which he has studied for over 25 years. It was a lesson in open-mindedness and in understanding another religion to improve relationships. In our area such understanding is important as we work with many Muslim patients.

Many of you have been hearing about Africa a great deal in the news. Though we are not involved in the troubled areas, we would like to share some feelings, having now lived in Africa almost a year. We should never underestimate the power of racial prejudices in our world. Though as individuals we may care for each other, as racial groups the mistrust and suspicions are great, often for valid reasons. The spectre of slavery, colonialism, recent killings, make each group fear and suspect the other. Economic aid and military support may create superficial friendships, but may only cover up any underlying hostility. As white missionaries we are confronted continually with a stereotype, and feel the frustration of being unable to relate as individuals because of racial and cultural barriers. This is not to say that the

problems are insurmountable, but rather to share with you our realization that racial fears are deeper, and sometimes more subtle, than we often think. We may be appalled and saddened by the deaths of the Rhodesian missionaries, yet forget the hundreds of blacks who have died there. Only by continuing efforts to understand our own feelings, to look into our own hearts, can any lasting trust or peace be achieved.

Carol and John Brewer

The Brewers are UM missionaries.

TONGA

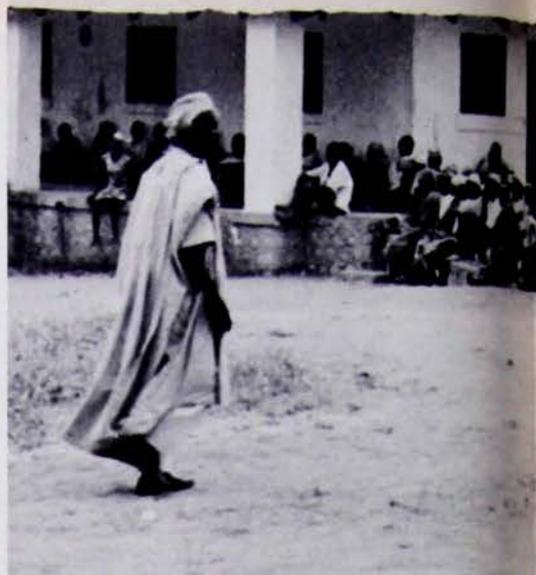
Malo e lelei from Tonga—The Friendly Islands, the Land where day begins, one of the smallest kingdoms on earth (only 269 square miles of land).

My job is to serve as director of in service training for the Free Wesleyan Church Schools throughout the kingdom of Tonga. At the present moment, I have a staff of four: three Peace Corps Volunteers and one Tongan. In December, the number will grow to six with the arrival of two more Peace Corps Volunteers. We have the commission to upgrade the level of teacher training in the Free Wesleyan Church Schools. Since most teachers have very little if any training and since schools have very little with which to work, the work presents a real challenge.

Our schools need everything: books, paper, pencils, teaching materials and equipment of all kinds. So we must teach how to make do with nothing. I must commend most of the teachers. They do try to do their best with the situation in which they find themselves.

My time has been spent in visiting all the Free Wesleyan church schools (primary, middle and secondary) on the islands of Tongatapu, Eua, Vava'u and Ha'apai; in learning as much as I can about Tongan culture and customs; in beginning to try to learn the Tongan language so that I can communicate better in all situations (especially as I begin to participate more and more in the educational developmental processes in the islands). There is so much to do and to learn that there has been no time left over for boredom or laziness.

Tonga is a Christian country in which the law of the land "keeps the Sabbath holy forever." No one works, plays or travels on Sunday—Churches are full and have many services on Sunday and



Patients wait to be attended to outside Guinter Memorial Hospital in Bambur, Nigeria.

during the week. While the churches are full on Sunday, they don't fare so well during the week. And as in our more "modern" countries, the youth are no longer as interested in church participation as their elders. Changes are occurring with the hope of regaining those falling away, but not as quickly as maybe they should.

Tonga is changing rapidly, and some of the changes are not for the better, but for money. Those in leadership positions, both in the government and in the church, need your prayers that God's guidance will be with them as they participate in the crucial decision making that will affect Tonga.

When I attend Tongan religious services, I as yet cannot understand anything that is said—but oh, the music. Tongans have a natural gift for choral music and their choirs are wonderful. I gain much spiritual uplift just from listening to the music sung completely a capella. There are no musical instruments in any of the churches. The untrained choirs here would put many of our trained choirs to shame. (The heavenly choir must have a great many Tongans as members.) How I wish each of you could hear them sing.

There is so much more to relate but that would take too many pages. I could describe the opening of Parliament, the festivities and feasts I've attended for birthdays, the dedication of several churches and youth halls, the King's birthday. I have spoken at church services at Houma, Togatapu, Pangai, Ha'apai; and Nerafu, Vava'u.

Marianna Bunger

Ms. Bunger is a U.M. missionary.



BOOKS

SOME BOOKS FOR CHRISTMAS

Of the dozens of religious books we usually receive in the *New World Outlook* office in the pre-Christmas months only a few are really worth mentioning as suitable for gifts in this season of our Lord's birth. These stand out like gold against the dross of self-congratulatory religious puffery, "astold-to" stories of "successful Christian living," hokey novels about biblical characters, and this year's rage—the so-called Shroud of Turin. Among the dross the most fetching title was "Brigham Young and Me, Clarissa," by Barbara Williams. This, however, turns out to be a good deal less interesting than the title.

What this year is worth buying and—even more difficult—worth giving? At the top of the list are two sets of books, the first with two volumes to the set and the other with three. They don't have to be bought as a set, however. The first is published by Macmillan in hardcover and the titles are *THE NEWBORN CHRISTIAN*, by J. B. Phillips, 220 pages, \$7.95 and *THE JOYFUL CHRISTIAN*, by C. S. Lewis, 228 pages, \$7.95. Has anyone ever gone wrong giving a book by either of these English giants? The Phillips book has 114 readings selected from his best known works—"Your God is Too Small," "Plain Christianity," "Ring of Truth," "Appointment with God," "New Testament Christianity," and others. Here the most well known translator—actually, paraphraser—of the New Testament and the eighth century B.C. prophets shares the rich insights he gleaned from working day after day with the original biblical languages. He talks of the meaning of God being "rich in mercy," of the profound truth of such phrases as "pressed out of measure" or "quit you like men" (Canon Phillips, alas, is not sufficiently conscious of gender inclusive language), and of many other tiny but significant phrases. He emphasizes the importance of daily Bible reading and a quiet time and of reading Christian books. Most of all we are in touch with a writer whose God is active, personal, and involved with humanity. It is good to have this collection of some of his best writings.

The C. S. Lewis book is a collection of 127 readings from books rightly considered Christian classics: "Mere Christianity," "The Screwtape Letters," "Christian Reflections," "God in the Dock: Essays in Theology and Ethics," "A Grief Observed," and others. There is a bit more intellectual meat here than in the Phillips book. Neither

Lewis nor Phillips has much sympathy with the Kierkegaardian approach to Christian faith, that Christianity essentially flies in the face of all that makes sense and that what is needed is some kind of great "leap of faith" on the part of the Christian. Rather, Lewis comes across as someone who would love to just sit down at a local coffee shop and talk Christian faith into you, who could make you see the reasonableness of God's plan for Creation, of the miracle stories, of the messianic claims of Jesus Christ. This is a great tonic for doubt. This is the truth of Christian faith in plain English, with the underlying philosophy that emotions without thought are like seed falling on rocky ground.

The second set contains three volumes published in paperback by Doubleday and entitled *THE DOUBLEDAY DEVOTIONAL CLASSICS*. The books span three hundred years of Protestant devotional literature, as chosen and edited by E. Glenn Hinson, who is Professor of Church History at the Southern Baptist Theological Seminary in Louisville. Some of the selections are complete and some are abridged, and altogether they make a marvelous collection of the "roots" of Protestant piety and devotion. Volume I, at \$4.95 (a very sensible price these days) and 462 pages, contains the complete *Pilgrim's Progress*, by John Bunyan, as well as his *Grace Abounding to the Chief of Sinners*, and an abridged version of Richard Baxter's *The Saint's Everlasting Rest*. Each book has an historical introduction by Professor Hinson.

Moving forward in time, Volume II, at only \$5.95 for 642 pages, contains *The Journal of George Fox*, *The Journal of John Woolman*, and the *Diary of David Brainerd*. Fox, of course, founded the Society of Friends. His 17th century journal is proof that the idea of putting social activism and a vigorous inner life together is not a 20th century spiritual "breakthrough." Fox, who seemed to be forever getting out of jail or going in, led a life characterized by opposition, excitement, and closeness to "the Eternal Spirit." His journal is a bit tedious but rewarding in the long run. Woolman, another Quaker, lived in the colonial period in America and seemed to be forever going to meetings, but his journal is probably more interesting than Fox's. At one point he writes of his increasing concern for some of the active members of the Society who owned slaves and how he visited them to "acquaint them with the exercise I was under." No wonder the Quakers eventually became the leaders of the Abolitionist movement.

The third volume, with 256 pages at \$3.95, contains Kierkegaard's *Purity of Heart*, Thomas Kelly's *A Testament of Devotion*, and Douglas Steere's *On Listening to Another*. *Purity of Heart*, as Hinson rightly notes, is a Protestant "gem" of the 19th century but appreciation of it is vastly increased if the reader is acquainted with the rest of Kierkegaard's work including his philosophical writings. Kelly's work includes a profound call for more simplicity in

our lives. And Douglas Steere is probably the most thoughtful and compelling Christian writer on the inner life alive today. After reading *On Listening to Another* the reader will want to obtain Steere's book on prayer.

Two books we've received recently on the natural history of the Bible are worth mentioning. *THE NATURAL HISTORY OF THE LAND OF THE BIBLE*, by Azaria Alon (Doubleday, 276 pages, \$12.95) has excellent photographs and text about the flora and fauna of Scripture. This could be a valuable resource for a church school teacher. *ANIMALS OF THE BIBLE*, by Isaac Asimov, with pictures by Howard Berelson (Doubleday, \$6.95) would be excellent for children.

John Killinger, a professor at Vanderbilt Divinity School in Nashville, has written a devotional commentary on the Gospel of Mark called *HIS POWER IN YOU* (Doubleday, 152 pages \$5.95). The book is designed for daily Bible study over a period of twelve weeks. Dr. Killinger wrote a similar book last year on Matthew.

Doubleday has also reprinted in a handsome paperback E. Stanley Jones' classic devotional guide, *THE WAY* (\$3.95 and 382 pages). The book was originally published in 1946 by Abingdon and has a devotional for each day of the year, including a prayer and an "Affirmation of the Day."

Not exactly in this class but with some merit nonetheless is a paperback called *LET US ENJOY FORGIVENESS*, by Judson Cornwall (Revell, 159 pages, \$3.95). The author is a Bible teacher and he has essentially written a book on the various words in the Bible associated with the theme of God's forgiveness of us. The language could be more gender inclusive but the ideas are sound and the theme is important.

And while you are thinking of books to give, do not forget the Bible itself, preferably in a modern, readable version.

C. E. B.

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LETTERS

ON VIOLENCE

I am reluctant to sanction violence of any kind. Jesus taught us a better way. It is unfortunate if funds from the World Council of Churches were used for weapons for blacks in Rhodesia.

Certainly the \$85,000 grant was not sent for that purpose. I understand it was a grant to the Patriotic Front for food, health, social and educational programs.

But let's get things in their right perspective. Just suppose that in 1776, a church group—say from France—had sent money to the Patriotic group in America who were fighting to free themselves from the oppression of the British. Would we be uptight about that?

Yes, of course, that is a different matter. Racial prejudice was not involved there. Also, I doubt that the freedom fighters in America had quite as much reason for wanting their freedom as the blacks in Rhodesia.

(Rev.) Deane W. Irish
Sun City, Arizona

WORKING WOMEN

I enjoyed Sydney Brown's article in your July-August issue and would like you to know of a resource which we have just completed. *"Women's Work Is . . ."* *Resources on Working Women* is a 150-page exploration of the status of women's work and women workers, groups working for change . . . and over 60 ministries and ways in which the church is part of the movement for economic justice for women in the U.S. One large section is devoted to international material. Here again the church is a major part of the efforts to bring justice to women workers. The major focus of the book, however, is on the "new directions for mission" which are beginning to take shape in this country around the very issues which Brown cites . . .

Bobbi Wells Hargleroad
Institute on the Church in
Urban-Industrial Society
5700 South Woodlawn Avenue
Chicago, Illinois 60637

ON URUGUAY

I read every issue of NWO with interest and appreciation. No informed United Methodist could be that without your magazine.

Nevertheless, I regret to tell you I strongly disagree with the last two lines of the article on the Uruguayan Methodist Church's 100th Anniversary (NWO, September, p. 42). Enclosed is a report in which you could see a quite opposite perspective.

In Christ.

(An Uruguayan)

The report enclosed from the Inter-church Committee on Human Rights in Latin America indicated a not very high degree of religious tolerance after all in Uruguay. "Recently, the Methodist Church submitted a list of 16 pastors to be given appointments and the government rejected 14 names. . . . You may see publicity for some large rallies, but these are probably sponsored by fundamentalist churches with little social message, which agrees with the generals who proclaim that they are there to defend Western Christian civilization against Communism."

HE NEEDS OUR SUPPORT

I am sorry to see New World Outlook join the chorus of criticism of President Carter. The man inherited an impossible situation and has been blocked at every turn by a reluctant Congress. He should have our support.

I. C. Brown
Hermitage, Tennessee

CORRECTIONS

In the September issue, the caption on page 35 should read, "Mr. Makino has spent ten years at the Allahabad Rural Institute in India." In the same issue on page 14, Charlotte Andress is identified as a deaconess; she is not.

Letters to the editor should be addressed to New World Outlook Magazine, Room 1328, 475 Riverside Drive, New York, New York 10027.

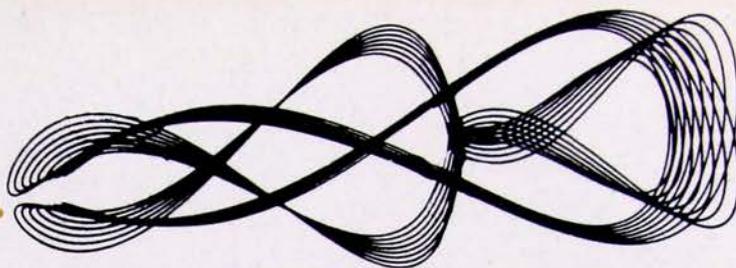


FAMOUS VIOLINIST SPEAKS FROM LONDON PULPIT IN ECUMENICAL MEETING

World-renowned violinist Yehudi Menuhin, above, uses his hands to emphasize a point during noon-time dialogue with participants in interreligious meeting at St. Mary-Le-Bow Church in London, England.

The American musician filled the pulpit of the Church on the 500th mid-day meeting of the popular series, which invites people of all backgrounds to exchange their views with enthusiastic lunch-time audiences.

THE MOVING FINGER WRITES



THAILAND CHURCH GROWS, BUILT ON MARTYRS' BLOOD

In 1969, there was only one Christian in the village of Mae Poo Ka in Chiang Mai, Thailand. Today there are well over 500.

The village has a history which Thai Christians cherish. It was here that two of the earliest converts in Thailand met with martyrdom.

That was in 1898, two years after the Presbyterian Mission in Chiang Mai was finally established, with the government's approval. At that time Chiang Mai was loosely governed by the Government in Bangkok, with the local Prince in charge of the immediate concerns.

He was jealous of the increasing popularity of the Mission, and it was he who ordered the execution of Nan Chai and Noi Curiya, both of the village of Mae Poo Ka. They were clubbed to death.

In 1969, at the centenary of the two martyrs, the Church of Christ in Thailand surveyed the village, and decided to build a church there to commemorate the memory of these men. For it was as a result of their death that the Royal Edict was issued by King Chulalongkorn, guaranteeing religious toleration to Christians. It said:

"From now on whoever wishes to follow a faith of his choosing, let the Princes of all ranks, nobles and citizens who are relatives or employers of these Christians allow them to follow their chosen faith and not to interfere in any way. Christians have their own customs and ways of worship, therefore they should be allowed to follow their Christian worship such as not worshipping ghosts or feeding them, and not working on Sundays. It is hereby ordered that Christians must be allowed to carry out their Christian worship. . . ."

The new church has been given the name Suriyachai Dhama. It was inaugurated on September 10.

(Christian Conference of Asia News)

PRESBYTERIAN MINISTER ARRESTED IN S. KOREA

The Rev. Park Hyung Kyu, minister of the First Presbyterian Church in Seoul, Korea, has been arrested and an indictment is being prepared charging him with violating the Demonstration and Assembly Act. If convicted, he would face a maximum sentence of five years.

The North American Coalition for Human

Rights in Korea, had received word earlier that the well-known Presbyterian clergyman was missing for a week after he led a prayer meeting in Chung Ju. He went there to express support for 12 students arrested during a demonstration against the regime of President Park Chung Hee in which 600 students participated.

On Sept. 15 the coalition received word the clergyman had been rearrested. He was last imprisoned in 1974.

In another development, 1,000 students at Seoul National University demonstrated on Sept. 13, and a "national student strike" has been called for Oct. 16-21. On Oct. 17 an action day is scheduled for downtown Seoul and posters advertising the event have been posted all over the city. The students' demands are: President Park must step down, and Unification talks must be held with North Korea.

The Rev. Park Hyung Kyu, formerly

A Proud Heritage



For 87 years the Navajo Methodist Mission School, Farmington, New Mexico, has been teaching Indian young people the skills and self-esteem they need to participate in a wider life. Boys and girls, in grades 6-12, come from a 100-mile radius to live and learn in a Christian atmosphere. Beyond a formal education, they are helped to see themselves as persons of worth. Most go on to college and return to the Navajo reservation to serve their people.

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general secretary of the Korean Student Christian Federation, has been serving as liaison between students and Korean Christians struggling for a return to democratic institutions.

The North American Coalition also is seeking verification of a report that Kim Dae Jung, leader of the political opposition to President Park, has applied for transfer back to prison from the hospital where he has been held since last December. Although he suffers from arthritis, Mr. Kim refused to have an operation suggested by his captors.

He was reported to feel the government was keeping him in the hospital for political reasons and he reportedly found the surveillance there oppressive. He carried out a one-week hunger strike beginning Sept. 4 but was forced to discontinue it for health reasons.

Four Protestant clergymen and a Roman Catholic priest were released by South Korean authorities in a New Year's Eve clemency move, but Kim Dae Jung was detained in the hospital.

The North American Coalition has asked the U.S. State Department to inquire about both of these cases.

According to statistics drawn up by the Church and Society Committee of the Presbyterian Church in the Republic of Korea, at one time last Spring there were 34 members of the church serving prison sentences. Among them were 29 students, three evangelists, one minister and one soldier. They were all arrested for alleged violation of the Emergency Decree.

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WCC FUND TO COMBAT RACISM ALLOCATES \$434,500 TO 29 UNITS

The Executive Committee of the World Council of Churches (WCC) has announced that a total of \$434,500 in grants from its Special Fund to Combat Racism has been made to 29 organizations.

This compares with a total of \$530,000 given to 35 groups last year.

Once again, the South-West Africa People's Organization (SWAPO) is the largest single recipient, with \$125,000 (same as last year).

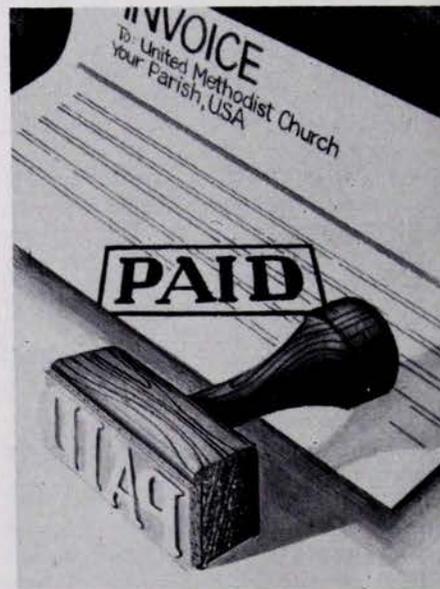
Six organizations have received grants for the first time—\$125,000 each. They are the Aboriginal Community Organization (COURSE) of Australia; the Kimberley Aboriginal Land Council, also Australian; the Hunters and Trappers Association (Canada); the Indian Law Resources Center (U.S.); and the National Conference of Black Lawyers (U.S.).

Three South African groups are receiving new grants this year: The African National Congress of South Africa (ANC), \$25,000; and Pan-Africanist Congress of Azania (PAC), \$25,000; and the South African Congress of Trade Unions (SACTU), \$5,000.

Others which are classed as "racially oppressed groups" in the new list of allocations are the North Queensland Land Council in Australia, \$17,500; the Latin American Consejo Regional Indigena del Causa (CRIC), \$50,000; the Indian Brotherhood of the Northwest Territories (Canada), \$17,000; the National Indian Youth Council (U.S.), \$12,500; the International Indian Treaty Council, \$12,500; The Institute of Race Relations (Britain), \$12,500; the Joint Council for the Welfare of Immigrants (Britain), \$12,500; the Race Today Collective Organization (Britain), \$12,500; and the Collective of African Organizations in France, \$20,000.

Eleven "support groups," all of which have previously received grants from the WCC's anti-racism program, are also included in the new list.

They are the Japan Anti-Apartheid Committee, \$5,000; the Southern Africa Liberation Center (Australia), \$5,000; the Campaign Against Racial Exploitation (Australia), \$5,000; the Akthekomite Zuidelijk Africa Comite Compre le Colonialisme et l'Apartheid (Belgium), \$7,500; the Anti-Apartheid



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United Methodist
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Movement (Britain), \$5,000, the Namibia Support Committee (Britain), \$5,000; the Toronto Committee for the Liberation of Southern Africa (Canada), \$5,000; the Campaign Anti-Outspan (France), \$5,000; the Anti-Apartheid Movement Information Center on Southern Africa (West Germany), \$75,000; the National Anti-Apartheid Council (New Zealand), \$5,000; and the Puerto Rico Solidarity Committee (U.S.), \$5,000.

The grant announced in August of \$85,000 to the Patriotic Front of Zimbabwe is actually a holdover from last year's list of grants and is therefore not part of this list.

NEW RADIO SPOTS WILL EXPLAIN "ECUMENICAL"

Conceding that "ecumenical" is "not exactly a household word," an agency of the National Council of Churches has come out with three radio spots to help clear up the confusion.

The spots were written and produced by comedian Stan Freberg, as a project of the Commission on Regional and Local Ecumenism of the National Council, the Christian Associates of Southwestern Pennsylvania and The Buffalo (N.Y.) Area Metropolitan Ministries.

One spot, 60 seconds long, features Freberg questioning a woman about the meaning of "ecumenical." "Yes," she says, "isn't that the stuff they put in bread to retard spoilage?" Then, "I know—an ecumenical was a mythical beast with a golden horn in the middle of its forehead."

"Actually," he tells her, "ecumenical means that different churches work together on programs that show God's love in the community."

"I think you people should consider changing the name 'ecumenical' to a different name," she says, suggesting instead "Ralph."

Another spot, in 60- and 30-second versions, features Norman Vincent Mouse, a church mouse who is opposed to the ecumenical movement because, he says, "merge all these churches together and it's fewer crumbs for the mice" from "all these different church suppers."

"Ecumenical doesn't mean doing away with your church," Freberg explains.

In a personal message to broadcasters, urging them to air the spots, Freberg says he did the campaign because, "after all, we're in favor of religious cooperation, especially if it means that the best minds in town and the pooled resources of caring people are focused on problems that matter to people."

"If churches really do work together confronting those things that hurt people and addressing the things that make life more humane . . . who can be against that?"

Freberg says he tried "to approach this in the same casual way I would any product or service I've worked for over the years. Like I used to tell the Sunsweet people, 'Look, you're not selling pieces of the holy grail here.'"

"And even though this also is not the holy grail," he continues, "it certainly comes closer, I figure, than say a pitted prune or a can of chow mein or a frozen pizza."

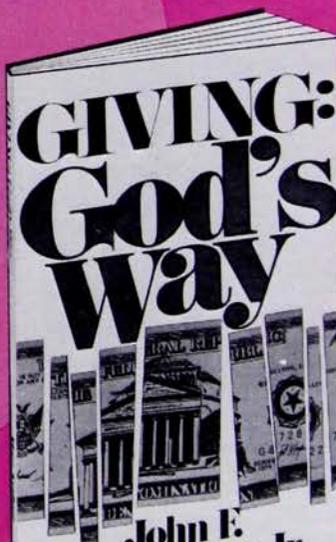
"I hope you'll find my efforts here . . . not only mildly amusing, but worth saying on behalf of the ecumenical organization in your community," he tells broadcasters.

The spots, which are being distributed to stations across the country by the National Council of Churches, are designed to be used with a "tag" identifying the local ecumenical group in each station's listening area.

Freberg made some memorable radio spots for the United Presbyterian Church in the mid-60's.

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SUMMIT CONFERENCE IS COMPARED TO EVANGELICAL REVIVAL MEETING

—A prominent rabbi has suggested that the Camp David summit conference exposed the world to "a unique and perhaps unprecedented evangelical model of doing politics."

Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, indicated that "we cannot really comprehend what happened at Camp David unless we are prepared to understand it as a foreign-policy version of the born-again experience, both with its virtues and its weaknesses."

In his weekly religion commentary for the Westinghouse Broadcasting System, Rabbi Tanenbaum said, "In physical environment, Camp David suggested the rustic, open setting of a tent camp revival meeting. The sessions began with a call to prayer from the world congregation. Both President Sadat and Prime Minister Begin came to the tent meeting burdened with their worldly maximalist claims, at first refusing to compromise."

Continuing the analogy, Rabbi Tanenbaum commented, "President Carter, long experienced as a Baptist lay preacher, then spent 60 hours testifying to each of the sinners. Give up the old man, put on the new man. By Thursday night, they were backsliding. The President persisted in testifying and precipitated a crisis by Sunday morning. Shortly thereafter, the conversion to a new point of view happened. They were born again, ratified by two visionary agreements that no one thought possible."

According to Rabbi Tanenbaum, "President Carter climaxed the conversion experience with his evangelical testimonies about peacemakers in his speech before Congress."

But the Jewish leader cautioned that "the problem about born-again experiences is that while they can effect change, they can also be 24-hour sensations. The real test is whether the agreements can be made to stick

beyond the camp meeting, and that calls for patience, prayer, and ongoing hard work and good will."

SCLC PRESIDENT IS ARRESTED AT DEMONSTRATION IN ALABAMA

The Rev. Joseph E. Lowery, president of the Southern Christian Leadership Conference and a United Methodist clergyman, was one of 23 persons arrested in Cullman, Ala. Oct. 2 while demonstrating their support for a black man accused of raping three white women.

Dr. Lowery, pastor of Central United Methodist Church in Atlanta, was released on bond the same day.

The arrests culminated a march from Decatur to Cullman by some 40 persons protesting the removal of Tommy Lee Hines' trial from Decatur, which has a black community, to Cullman with only 120 blacks out of 60,000 population.

Mr. Hines, 26, a former student at a Decatur school for the mentally retarded, was indicted in May. His supporters insist that because of his mental condition, he was incapable of the crimes.

The marchers' group had swelled to about 100 by the time they reached Cullman's city limits Monday morning and were stopped by Police Chief Roy Wood. The chief warned them they would be arrested for parading without a permit if they entered the city.

Earlier, according to Dr. Lowery, the protestors' lawyer had requested a change of venue for Mr. Hines. They wanted the trial moved to a larger city such as Huntsville or Birmingham, where it would be possible to have black jurors. This request was refused.

The United Methodist clergyman, who participated in the last eight miles of the march, said, "The Ku Klux Klan accosted us four or five miles out of town carrying clubs, pipes, sticks and guns. But we marched right through them. State troopers told Klansmen to put down their pipes. But not a single Klansman was arrested by them."

(UMC)



The December issue of *New World Outlook* will carry several Christmas articles, including one reflecting on inflation and the Incarnation and another on simpler celebrations. Two articles highlight exciting special ministries: the Southwest Center for the Hearing Impaired at the Methodist Mission Home in San Antonio, Texas, the only such residential vocational rehabilitation program in the nation, and Warren Village in Denver, a multi-service residential community for single parents started by a United Methodist congregation. There are stories about a church community center in the Philippines, an East German Christian educator, work camps in Montana and New Mexico. Look also for letters from overseas, mission memo and other regular departments.

GOD AT WORK... IN YOU

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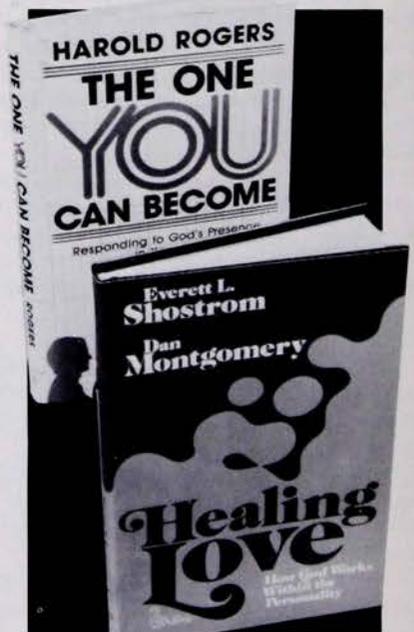
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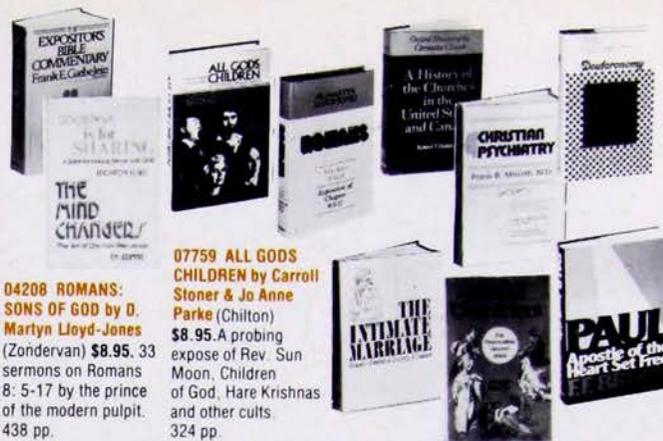
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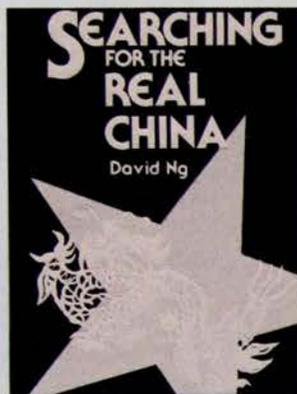
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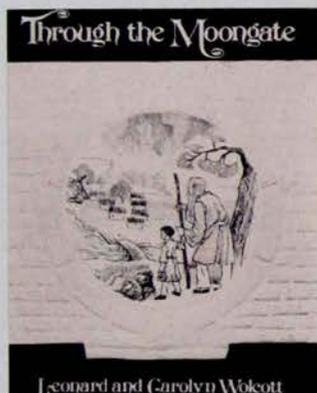
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