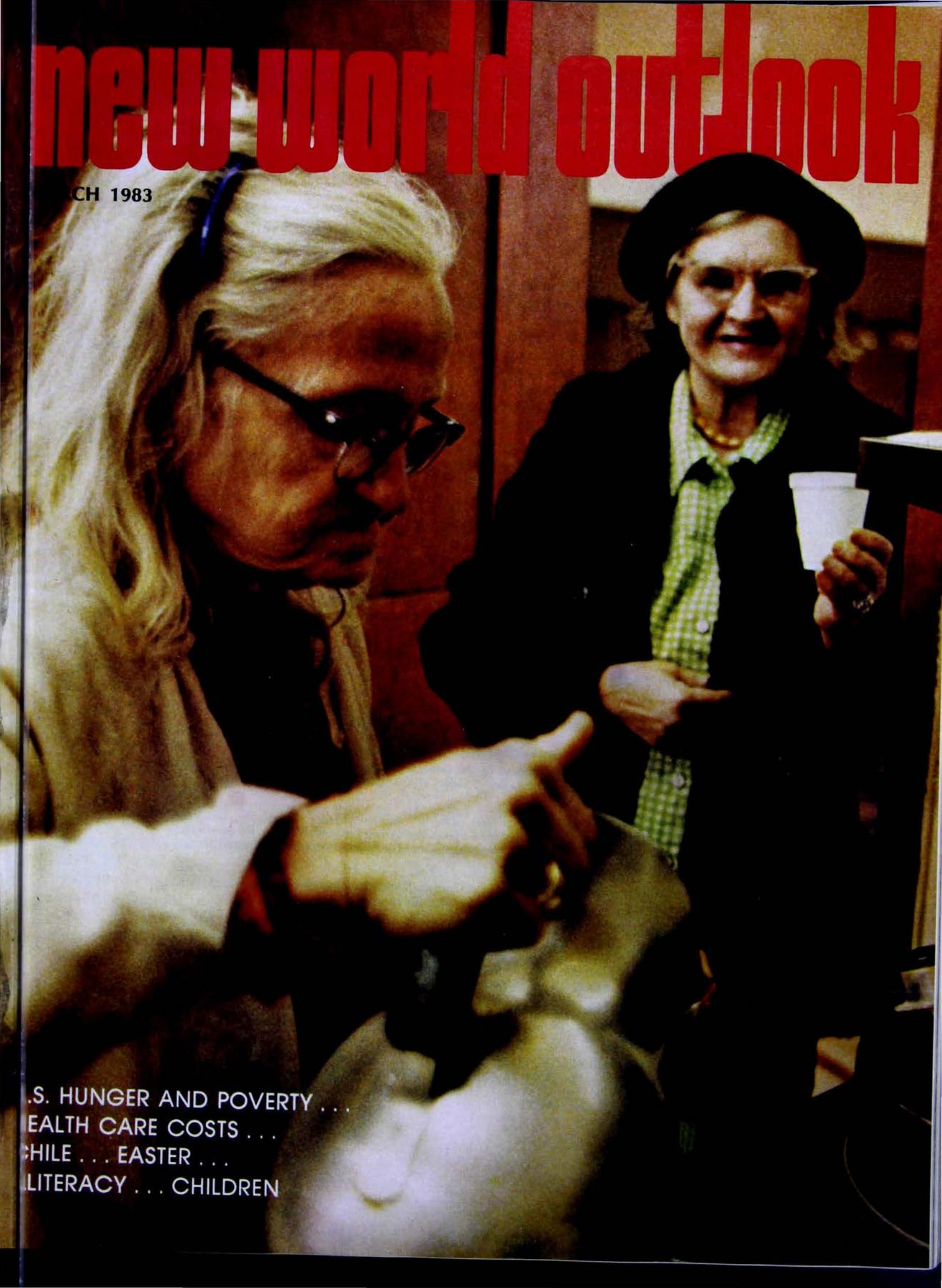


new world outlook

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HEALTH CARE COSTS . . .
CHILE . . . EASTER . . .
LITERACY . . . CHILDREN

new world outlook

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COVER

Daily Lunch Program for the Elderly,
Cass United Methodist Church, Detroit, Michigan

John C. Goodwin photo

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MISSION MEMO

News and Analysis of Developments in Christian Mission

March, 1983

60 Minutes, cont. The UM General Commission on Christian Unity and Interreligious Concerns joined the leaders of four other denominations in requesting the president of CBS to schedule "a reasonable response" and to acknowledge the "errors and exaggerations" in the January 23 program on the World and National Councils of Churches (see Mission Memo, February). The request went in a letter from the law firm of Moore, Berson, Lifflander and Mewhinney of New York, dated February 2, and was written on behalf of Avery D. Post, president of the United Church of Christ; William P. Thompson, stated clerk of the United Presbyterian Church, USA; Kenneth L. Teegarden, president of the Christian Church (Disciples of Christ); Episcopal Bishop John J. Burt of Ohio, and the GCCUIC. The law firm's letter to CBS asked for an opportunity to respond to personal attacks on the persons named and "other church groups and church officials." It said the accusation that the churches are lying to their members was repeated five times on the 40-minute segment. The 4 page, single-spaced letter contends that the inaccuracies were so numerous as to indicate CBS did not do its own research but relied on the Institute on Religion and Democracy. The letter listed seven "misstatements" which needed to be corrected. Chief among these was "CBS's most sensational charge" that church funds "may" have been used to buy Soviet rifles. Other misstatements were related to the Riverside Church meeting on South Africa, the Cuba Resource Center, a purported KGB document on Latin America, and Vietnam's new economic zones. . . . The board of directors of Good News, the evangelical caucus within United Methodism, have asked the General Board of Global Ministries not to grant money to any group which advocates the overthrow or destabilization of any government by violence. The Good News board action in late January was related to the recent allegations in Reader's Digest and "60 Minutes"....Twenty-three U.S. church leaders issued a statement February 7 expressing "strong solidarity" with the World Council of Churches and "condemnation of the tactics being used in efforts to discredit" the council....District superintendents of the Southeastern Jurisdiction have called on the Council of Bishops to name a "blue ribbon" panel to study the allegations about the activities of the World and National Councils. The Superintendents said they "endorse and affirm the world-wide ministry and feel a definite need with our church for the positive work done by the NCC and the WCC." (Note: On January 30th 60 Minutes reported the call by the district superintendents for a study, but did not report the accompanying statement of endorsement.) The investigating committee is asked to "secure from GCFA a monetary accounting of all amounts and causes involved in these allegations and report the findings to all United Methodists."

West Africa. The World Council of Churches has announced an appeal for \$1 million to assist churches in West Africa in coping with non-Nigerians forced to leave that country. General Secretary Philip Potter cabled the Christian Council of Ghana expressing deep concern about the "mass expulsion" and indicating readiness to help.

National Division. The National mission arm of the United Methodist Church has reorganized its program into three units instead of four. The new units are institutional and voluntary ministries, headed by Lula Garrett; parish ministries, headed by John Jordan, and congregational development headed by Eli Rivera. The Rev. Negail Riley will coordinate and supervise the three program units as assistant general secretary for the division and will on occasion represent the Rev. Rene Bideaux, head of the division. The new plan was worked out with the help of two groups of management consultants: the Center for Parish Development in Chicago and Tuck Associates in Chapel Hill, N.C. Mr. Bideaux denied that the reorganization was triggered by last fall's suspension and reassignment of Mr. Jordan and Sheila Collins over the issue of consultation with annual conferences. He said the new plan came in response to the restructure of the Board of Global Ministries. "We are moving from a competitive style to a collegial style," he said. Ms. Collins has been assigned to the unit on institutional and voluntary ministries; her specific assignment will be decided by the unit. She was formerly field representative for United Methodist Voluntary Services (UMVS). Mr. Jordan issued a statement in which he said the new organization "can be the basis for strengthening of our overall national mission program" but that "some basic disagreements about past actions have remained unresolved." In a separate statement detailing recent events in Mississippi and expressing her continued support of former mayor Eddie Carthan, Ms. Collins said her new assignment "with no job description nor clear staff relationship to UMVS does little to assure me that the injustices of the past have either been acknowledged or that they will be rectified in the reorganization." She has requested a formal grievance hearing with Mr. Nugent, the general secretary of GBGM, with the Board's ombudsperson present.

Deaths. Retired UM Bishop Harold R. Heininger, who was elected to the episcopacy in 1954 by the Evangelical United Brethren Church and retired in 1968 just prior to the union with the Methodist Church, died February 3 at his home in Lebanon, Ohio. His career spanned three church mergers and he was the third generation of his family to serve in the ministry of the former Evangelical Church, a predecessor of the EUBs. He was 87....Romona Givan, a UM Church and Community worker for 6 years in the Memphis area, died February 5 at Methodist Hospital in Memphis after a prolonged bout with kidney disease....The Rev. Glenn S. Gothard, a staff member of two UM and predecessor general boards from 1955 until he retired in 1978, died in Nashville, Tennessee, after an apparent heart attack. He was 70....Dorothy Reichmann, a retired deaconess with 40 years of service, died January 14 in Cincinnati, Ohio. She was 80.

Giving. United Methodists gave a record \$83 million in 1982 to support the worldwide programs of their church. This was an increase of 5.98 percent over 1981. In addition to the \$83 million, more than \$1 billion was given for local

and regional church expenses and programs. Largest single item was \$28.3 million for World Service, which was 94.5 percent of the 1982 goal of \$29.9 million, and a 4.15 percent increase from 1981. For the first time in a number of years the increase in giving outstripped inflation. Out of 18 categories only 3 showed decreases: 3.23 percent in the Missional Priority Fund, 4 percent in a fund aiding clergy pensions programs in some annual conference, and less than 1 percent in One Great Hour of Sharing. The Rev. Ewing T. Wayland, general secretary of the GCFA, called the report "splendid".

Budget Cuts. According to the Interreligious Task Force on U.S. Food Policy, President Reagan's budget proposals for fiscal 1984 include further reductions of up to nine percent in food stamps, child nutrition, health programs, aid to dependent children, job training and employment programs, and help for low-income families in meeting heating bills. On the other hand, boosts in defense spending would account for about \$30 billion of the overall proposed increase of \$43.3 billion. Beverly Roberson Jackson, who heads the UM Board of Church and Society's department of human welfare, said the cuts impose "a grave injustice against all of the people of this nation." She said "survival is the issue now" for many people. Peggy Billings, assistant general secretary of Christian Social Relations for the Women's Division, said she believes there is a "turnaround in the public's perception of the budget." The report by the food policy task force says there is a compounding effect on the poor in the budget cuts of the past two years. "Many of the families who have had their food stamps cut also have had their aid to dependent children reduced." Households headed by women with children are described as the "Hardest hit".

Mississippi. The New York Annual Conference Commission on Church and Society sent a fact-finding delegation of seven ministers and one lay leader to Mississippi to gather information concerning Eddie Carthan, former mayor of Tchula who was recently acquitted of capital murder. Carthan, incarcerated since last September after losing an appeal on a controversial simple assault conviction, is currently in a medium-maximum security unit in Parchman state penitentiary where he is effectively in solitary confinement for all but 45 minutes every day. The move to Parchman from a county jail sparked a community protest in Tchula that led to the jailing of nine persons including Mr. Carthan's wife, Shirley, and the director of the United League of Holmes County. Carthan has been fasting since arrival at the prison February 1.

East Germany. Military and peace issues continue to cause church-state tensions in the German Democratic Republic (see November, NWO, page 17). The 40,000-circulation Sunday newspaper of the Evangelical Lutheran Church of Saxony had to be reprinted at church expense after the government objected to a child's anti-war poem. Paper is scarce and expensive in East Germany. A GDR organization to which youth 6-14 automatically belong says military training is to be intensified. Church representatives have objected to military training for school-age children.

Personalities. Louke Mariette van Wensveen, 23, who comes from Breukeleveen, the Netherlands, and is currently studying at Harvard University, has been named

recipient of the Stoddy-West Fellowship for Graduate Study in Journalism for 1983-84. The \$6000 fellowship is given annually by United Methodist Communications....The Rev. Robert E. Dungy, pastor of the Fairmount (Ind.) UMC, has been appointed dean of the Upper Room Chapel and director of Church Cultivation....The Rev. John W. Coleman, pastor of Sharp Street Memorial UMC in Baltimore, has been named interim field representative for United Methodist Voluntary Services....Professor Robert L. Wilson, a former staff member of the National Division and now on the faculty of Duke University, is scheduled to be among the speakers April 21-22 in Washington, D.C. at the third annual conference on religion and politics sponsored by Ernest W. Lefever's Ethics and Public Policy Center.

Accessibility. Fifty United Methodist Churches out of 325 which applied have been given token grants of \$500 each by the Health and Welfare Ministries Division to help people with handicaps enter the mainstream of church life. The committee which made the grants favored churches with a total plan for assuring accessibility, those whose buildings met standards set by the American National Standards Institute, and those with project committees led by persons with handicaps. As examples, Wesley UMC in Vinton, Iowa, which is located near the state's Braille and Sight Saving School, needed curriculum resources such as tape recorders. The church had already helped four blind boys in the third and fourth grades plus two blind students in junior high and two in senior high. Central UMC in Laurens, S.C., with 162 members, needed a \$13,000 van to bring deaf people and those with other handicaps to church. The church has officers of deaf people who were able to raise the needed funds using the grant as impetus. Berkeley UMC in California, composed primarily of elderly Japanese Americans, wanted funds for a ramp.

Clergywomen. The UM Clergywomen's Conference Feb. 7-11 in Glorieta, New Mexico, decided to back the election of Leontine Kelly for bishop in 1984. Kelly, pastor of Asbury-Church Hill UMC in Richmond, VA., won the support of four of the five jurisdictional caucuses. The South Central Jurisdiction caucus decided to place its chief priority on electing an Hispanic bishop. In addition to Kelly, the Northeastern Jurisdiction caucus voted to support Susan M. Morrison, Baltimore District Superintendent, and Lynne Josselyn, Southern Maine District Superintendent, for election as co-bishops (two persons serving one office, a position which does not now exist in the UMC).

Serving the Public? The February issue of The Interpreter magazine inadvertently lists an old phone number of United Methodist Communications as the number Tennessee residents may use to call "InfoServe". Since the Communications agency moved to a new address two years ago the old number has been reassigned to a massage parlor. Shortly after the magazine was issued, a Nashville pastor called InfoServe to report that he had inquired about some hunger resource packets. The man who answered said he didn't know anything about any packets but that he did have "some nice ladies."

EDITORIALS

POISONING THE WELL

The long-awaited attacks by the *Reader's Digest* and the CBS program, 60 Minutes, on the World and National Councils of Churches and their supporters, most notably the United Methodist Church, have now appeared and they are just about as bad as feared. Both are scandalous journalism, mixing unsubstantiated charges and innuendo with a reckless use of scare words and/or pictures in attempts to titillate and frighten rather than inform.

It is some small comfort that both are so crudely overdone as to have backfired. It is unofficially reported, for example, that 60 Minutes has received the most mail in its history and that it is largely critical of the program. Church people and the television audience generally have a greater capacity to tell a smear when they see one than the program producers had counted on.

Nevertheless, this is small comfort. The issues of church involvement and the nature of the church's mission in the world are not the kind that can be settled by polls or by popularity contests.

This does not mean that they should not be debated and discussed. Indeed, it is the whole church's understanding of gospel requirements that is the only adequate basis of mission. As Christians, we believe that the Holy Spirit will guide us in this often painful process.

Painful, because there are no easy answers. All of us are prone to confuse our own interests and insights with the will of God and to invoke the most sacred words to justify our actions. We must constantly examine our own motives as well as those of others with whom we disagree. We should also remember that many of the arguments here center around questions of judgment rather than of evil intent.

This process is never easy, as church history shows only too clearly, but it is almost impossible when civilized discourse is abandoned for sensationalism and name calling. The traditional reason that journalists enjoy respect in our society is that they make such discourse possible. If they abandon that role, either because of ideological bias or

commercial advantage, they poison the well of public life from which we must all drink. In our opinion, both the *Reader's Digest* and 60 Minutes have abandoned their ethical responsibility as journalists in this case.

Why? It is not for us to read the hearts of others. We might note that the *Digest* has a long history of these attacks and that many journalists no longer consider 60 Minutes as reporting but as entertainment using a set scenario of the tough district attorney grilling the crook. What is apparent is that both organizations leaned heavily upon the Institute for Religion and Democracy as a source for their charges.

For any readers who have been away for a year or so, the Institute for Religion and Democracy is a private group which claims that it is out to expose the denominations and the NCC and WCC for their support of "non-democratic" leftist regimes and causes and thus to force reform. Its membership is now about one thousand and it has a self-selected Board of Advisors of some 28 people. Although the great majority of its financing (89 percent) has come from a small group of foundations who fund conservative groups, the leaders of IRD insist that they are the true "middle of the road". Despite their small membership, they claim to represent the real "grassroots" of the churches.

United Methodists in this group, most notably Ed Robb (the chairman), come out of one wing of the Good News Movement in the denomination and have for years been unhappy about what they regard as the ultra-liberal positions of the United Methodist Church. So far, they have not succeeded in reversing those positions. The IRD might best be seen as an attempt to use outside pressure and media to accomplish what its leaders have not been able to do through church channels. Indeed, if more people would listen to what Ed Robb is saying about General Conference and less to what he is saying about El Salvador, they might better understand what is actually going on here. Perhaps most people in the denomination really do think that lay people are

controlled by the clergy and the clergy by the bishops. Somehow, we doubt it but that view is what should be debated not stale old charges about Marxism.

Let us state right away that there is nothing necessarily wrong with a frankly political approach. Church politics are as old as the church and frequently of a complexity and toughness that makes secular politics look sweet and naive by comparison. We may wish this were not so but when issues of great importance are at stake (or even thought to be at stake), passions tend to run high. But there must be limits.

What is new about IRD is that it is well-financed and has shown great skill in using the media, a skill the churches may envy. Nevertheless, the interests of the secular media and its perceptions of the Christian faith are not the same as those of believers. The media's interest is in conflict and sensation, not understanding of the gospel mandate. Such a difference must inevitably both trivialize debate and distort its terms of reference.

Thus the IRD, even if given credit for the best will in the world, may have committed a classic and fatal mistake. By substituting ideological attack for discussion and education, they insure that honest debate will not take place. There are those who would argue that these attacks offer a great opportunity for just such discussion and education but this overlooks that the very framework of interchange has been inevitably set up to be nothing but charges and countercharges. And since a number of these charges have been investigated many times, it must be questioned how seriously the critics want them answered.

In that kind of climate, force of numbers based on fear and panic may eventually determine the outcome and that means that no one will be the winner. A church based on fear of heretics, of either the right or the left, is a parody of a Christian community. This is the lesson of history that the IRD seems not to have learned. For living water cannot be drawn from a poisoned well.



"No recovery today of the first century excitement about Christian mission is possible without a similar emphasis on the Resurrection of Christ."

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MISSION AND THE RESURRECTION

Charles E. Brewster

"First and foremost, I handed on to you the facts which had been imparted to me: that Christ died for our sins, in accordance with the scriptures; that he was buried; that he was raised to life on the third day, according to the scriptures; and that he appeared to Cephas, and afterwards to the Twelve. Then he appeared to over five hundred of our brothers at once, most of whom are still alive, though some have died. Then he appeared to James, and afterwards to all the apostles. In the end he appeared even to me." I Corinthians 15:3-8 New English Bible

J. B. Phillips, whose best selling paraphrases of the New Testament brought a new understanding of the scriptures to millions of English-speaking people around the world, thought that Paul's 15th chapter of I Corinthians was "in many ways the most important chapter in the New Testament." Written before any of the Gospels had been completed and while many of the "witnesses" were still alive, it is the earliest evidence of the Resurrection of Christ.

In the process of translating what he called this "flat, matter-of-fact recital of known events," Phillips said he suddenly realized that "no man had ever written such words before." He became "utterly convinced" of the truth of the Resurrection.

"Something of literally life-and-death importance had happened in mortal history, and I was reading the actual words of people who had seen Christ after his resurrection and had seen men and women deeply changed by his living power." He adds, "it was

borne in upon me with irresistible force that these letters could never have been written at all if there had been no Jesus Christ, no Crucifixion, and no Resurrection."

Not only would there have been no letters, there would have been no Church and no mission without the Resurrection. The Resurrection was preached so much in the early Church that, as Phillips notes, the Athenians listening to Paul on Mars Hill thought he was preaching about not one but two foreign deities, Jesus Christ and Anastasis, which is the Greek word for resurrection.

No recovery today of the first century excitement about Christian mission is possible without a similar emphasis on the Resurrection of Christ. In recent years, however, the Resurrection of Christ as a theme has been noted more by its absence than its dominance. The emphasis has been on Christ's earthly pre-Crucifixion ministry and his service to humanity. Favorite chapters for missionary proclamation in the Church have tended to be Luke 4 and John 13. These are Jesus' announcement in Nazareth of his own ministry in which he quoted Isaiah 61—"to preach good news to the poor, to proclaim release to the prisoners, recovery of sight to the blind . . ."—and, in John 13, the "pedalavium," Christ washing his disciples' feet.

Doubtless we have needed this reminder of service and ministry to define our own posture in mission to the world. Mission should not be imperialistic or domineering and it

should be "in solidarity" with the poor and oppressed. Mission with a service orientation is in the best imitation of Christ.

But as the sole way of defining mission's motivation it is lacking in three ways: it does not reflect the preaching of the early Church which hardly ever mentioned Christ's own pattern of ministry but preached almost exclusively what happened on the Cross and in the Resurrection. It fails to answer the question of why Jesus and not, say, Buddha or Socrates or some other non-Christian figure of compassion or altruism should be the guide for Christian mission. And inevitably when mission is defined solely as doing something for others it preserves an unfortunate "we-them" dichotomy.

A recovery of the message of the Resurrection has none of these drawbacks. It ties us immediately with the excitement of the early Church and its activity in the world—an excitement Phillips himself tried to express when he called his paraphrase of Acts "The Young Church in Action." It answers immediately how Christian proclamation is different from all others, for while the ancient world was rife with stories of dying and rising gods none of these stories except that of Jesus had any connection with an actual person of a given place and time and none of them focussed on the effect of that rising on living people. And it removes the "we-them" dichotomy that results when Christian service or diakonia is the only leg on which Christian mission stands. How does it do this?

"Easter faith is not solely an individualized thing but is directly related to the life and witness of the Church."



This 14th-century Russian icon is "The Savior of the Fiery Eye."

Today, as in the first century, one thing is immediately clear to the person who accepts the message of Christ's Resurrection. It is that Christ is not a dead figure of the past but alive now. For anyone for whom that "fact," as Paul said, is a reality, life is totally different than it would otherwise be. As soon as a person receives that message and attempts to incorporate it he or she is no longer an object of mission, the object of someone else's service, but is now able to participate in mission immediately, to be "in Christ," as Paul said, a "new creation."

Moreover, if Christ is alive that means that he has conquered "the last enemy," death. It is on the basis of this victory that Christ is said in the Bible to be victorious over the principalities and powers of the world. The one who is "in Christ" and who has accepted the message of His Resurrection is therefore also victorious over death and over the principalities and powers of the age. These may all appear to be still in force, but the Christian message is that here above all appearances are deceptive. The victory has been won and those who are Christ's share somehow in that victory even though all of life and appearances seem to be saying the opposite. This is what Paul meant when he said in Romans 8 that "neither life nor death, nor angels nor principalities, nor things present nor things to come . . . shall be able to separate us from the love of God in Christ Jesus our Lord." Knowledge of "Jesus, the Risen Lord" changes entirely what attitude we bring to that which happens to us.

Only a full-fledged gutsy message of the Resurrection of Christ will suffice in a world of terror and evil. Where there are so many unmarked graves the Gospel proclaims the victory of an empty one. Where there are so many tortured people, the Gospel proclaims the Christ who told a skeptical Thomas to put his finger in the nail prints. Where there are so many "disappeared" people or forgotten prisoners, the Gospel proclaims a Messiah who appeared in the midst of gloom and told them he would be with them always.

In his sermon "An Endless Tryst," (in *The Miracle of Easter*, edited by Floyd Thatcher, Word Books, 1980) Bishop James Armstrong says the resurrection story deals "with fundamental issues of freedom and justice, with life and death." He recalls that in El Salvador in 1979 soldiers of dictator Carlos

Romero burst into a Roman Catholic retreat center machine gunning four people, including a 31-year-old priest. The following day Archbishop Oscar Romero, who himself later became an assassin's victim, labeled the government's white-wash account of the incident "a lie from start to finish" and called Father Ortiz, the priest, "a murder victim who speaks to us of the resurrection."

It is not only in El Salvador but in fact all over the world, including our own country, where the Hope stirred up by Easter faith is part of the lives of millions of poor and dispossessed people. The so-called revolution of rising expectations probably owes far less to the increase of consumerism and materialism than it does to the fact that the Resurrection Hope is being preached and understood not only as relating to "the bye and bye" but to the here and now and of our lives together.

One of the best books in recent years on the meaning of the Easter faith in the life of the Church is John Frederick Jansen's *The Resurrection of Jesus Christ in New Testament Theology* (Westminster Press, 1980). Jansen finds the older liberal theology which spoke mainly of Jesus' personality and not of his resurrection as "far from satisfying." But, like Bishop Armstrong, he is clear that Easter faith is not solely an individualized thing but is directly related to the life and witness of the Church. Even such an apparently individualized sacrament as baptism, Jansen shows, portrays Easter's victory over Evil and calls Christians to costly discipleship.

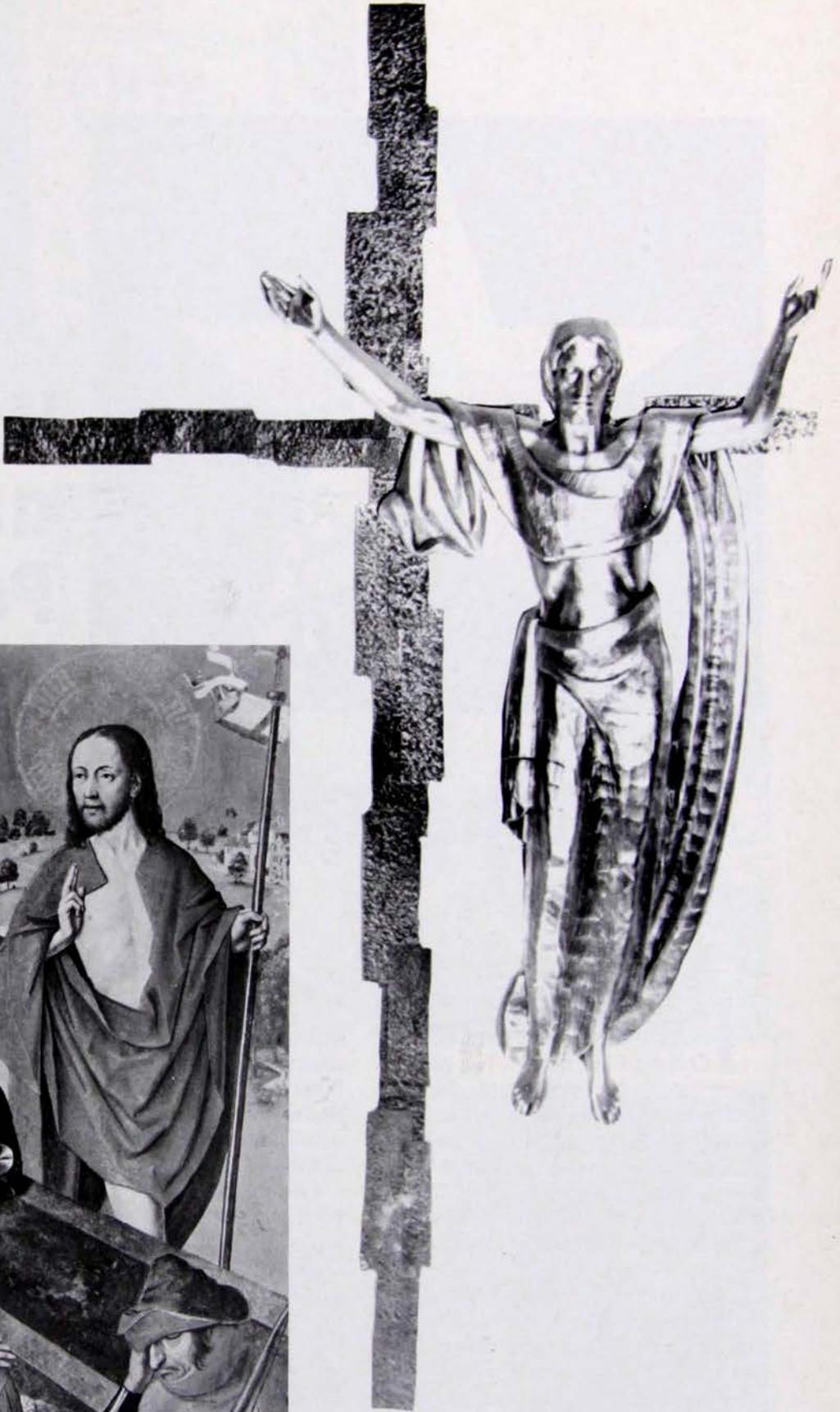
Jansen ends his book with the appearance of Jesus to Peter. "Peter has many questions to ask his Lord. Who has not?" writes Jansen. "All the disciples, as the various gospel traditions indicate, had questions enough: 'Lord, when shall these things be?' 'Lord, show us the way.' 'Lord, will you at this time restore the kingdom to Israel?'"

"Disciples need not stifle their questions. It would be a shallow faith that has no questions. And yet, disciples need something more than answers to their questions. Peter soon discovers that Christ has not met him here to satisfy his questions about the future—but to ask him a question of his own. . . ." The question was this: "Do you love me?" And the command of Jesus to "feed my sheep" has implications not only for Peter but for every disciple. Our response to Easter's Lord, says Jansen, "is the measure

of our response to the gospel."

The response to the gospel is a response to His resurrection, to "the facts" as Paul recorded them faithfully and matter-of-factly in his 15th chapter of I Corinthians. Our response cannot be based solely on an attempt to imitate the ministry of Jesus, for on our own we are bound to run out of steam on that. But if we are "in Christ" and share what the New Testament calls "the power of his resurrection" we will then also be prepared in whatever ways we are called to "share the fellowship of his suffering." It was only after the Resurrection that Jesus gave this particular command to Peter, and not before. Had it been given before it could never have been carried out. But afterward, that was a different story. ■

Contributing Editor Charles E. Brewster is the pastor of First Presbyterian Church of Forest Hills, New York.



This "Entombment" (Left) is by Fra Angelico.



Hunger and Poverty in the U.S.

—What Can the Church Do?

Edsel A. Ammons

It was with a hungry child that the Christian Era began. His parents were poor, his mother of disputed character, his people driven and deprived by a mean-spirited and oppressive government. And later in his life he would personally admit that he had no place to lay his head. His adult ministry was marked by an affirming embrace of the poor, a disdain for poverty and all that impoverishes, and indictment of insensitive wealth and idolatrous privilege and power. His life, in fact, was a testimony to an abiding concern for the poor and for all who suffer from the scourge of human greed and acquisitiveness. From his tender remonstrances or urging of the rich young nobleman (Luke 18:18-25) to his undisguised consternation over selfish and exploitative wealth in the story of the rich man and Lazarus (Luke 16:19-31), Jesus was consistent in his condemnation of greed that corrupts even as it deprives. Similarly, even a casual reading of the feeding of the

multitude (Mark 6:35-44) and the searching question which he put to Peter left no doubt concerning his desire that the needs of hungry and disadvantaged people be faced and fulfilled.

Old and New Testaments are replete with explicit evidence that Scripture looks upon hunger and the degradations of poverty as an abomination, an evil warranting the wrath of God and which a redeemed and holy people ought to seek to alleviate. Fundamental evangelical (biblical) values, as Christ revealed them, commit the church to such ministry. Curiously few people in the church would dispute the claim that Christians must stand on the side of people who are hungry, poor, and weak. And yet nothing is more potentially divisive within the household of faith than efforts to do what most everyone agrees must be done. There are reasons for this apparent contradiction in the church's behavior.

A major reason is the age-old misinterpretation of the words of Jesus in Mark 14:7, "You (will) have the poor with you always" (Phillips Translation). What was intended as a simple observation has been expanded into a highly destructive but widely accepted socio-economic principle: human poverty is a given and is natural in the order of things. Jesus was defending an act of charity. He was valuing the simple act of a loving heart above all other human expression. He was raising an oft neglected truth to a place of highest prominence. He was not uttering a social dictum or commentary on poverty or seeking to justify its existence.

Nevertheless, the error prevails. Thus, the presence of hungry people in a world having the technology and capability to feed everyone is tolerated. A strange rationalization blames the poor for their own tragic condition while overlooking systemic failures. The current renewed interest in bible

study offers the promise of a much needed and long awaited interpretation of the attitude and words of Jesus in relation to the evils of hunger which, next to nuclear war, poses the greatest threat to the world's future.

Personal Piety and Social Indifference

Another reason for the church's cautious or unpredictable approach to efforts required to feed the hungry and to redress the inequities that create impoverished masses is the assumption that personal piety implies social indifference. It is hard to imagine a point of view that is more persistent or more out of step with the life and teaching of Jesus and of the early church. Indeed, this point has for so long been debated that further argument seems almost fruitless. But a kind of pietism that would separate the personal journey in faith from its context—the critical social and cultural setting which influences, inhibits, enables the journey if not the faith itself—is alive and well.

It is this pietism which has found new prominence in the nation and the church. To be sure, it can have welcome benefits wherever it generates a resurgence of commitment to devotional disciplines that strengthen and enrich a personal faith. But that is not its intent. It is to be lamented because it settles for private acts of goodwill and charity at the expense of justice; it divorces vital spirituality from legitimate participation in politics. In that sense, it misses the Gospel and, where United Methodists are involved, a central emphasis of Wesleyan tradition. (The Roman government sensed the social consequences of the teachings and ministry of Jesus and his followers. And John Wesley's informed piety offered no escape from social responsibility.) The privatization of Christian faith like the individuation of social behavior across this nation are the contradiction of the very things we seek as persons and as a nation: a sense of purpose and well-being.

This suggests a third reason for the somewhat hesitant response to domestic hunger by the church: its own culture captivity. To a degree beyond our own intentions, we have allowed ourselves to render unto Caesar that which belongs to God. That is not hard to understand for nothing rewards more definitely than the appearance of adherence to accepted cultural norms and nothing brings swifter loss of status



These church-related feeding programs are in the State of Michigan.





generosity and promotes greed, competitiveness, and conspicuous consumption, that denies basic, God-given rights of every person not just for charity but for justice. In other words, the pressing current domestic hunger crisis is a clear call to a renewal of Christian discipleship.

How Can The Church Respond?

What are some ways in which the church can respond to that call? How give contemporary expression to our discipleship? It is to be admitted, of course, that the complexities of domestic hunger lend themselves to no easy solutions. The following are suggestions of ways to begin the process.

Meeting the Immediate Need for Direct Services

On more than one occasion, Jesus put off what he was doing in order to look after the needs of people for food (at times to the chagrin of his disciples). "Give them something to eat!", he directed, implying that the first response to hungry people is to feed them. That, at least, is where every United Methodist congregation must begin in its endeavor to give faithful attention to the domestic hunger crisis. There may be some reluctance to engage in what sounds and, perhaps, is much like the typical "Thanksgiving/Christmas basket" mentality which has been rather widely discredited. What is different this time, however, is that the effort to get food into hungry bodies is only the first step in a much more comprehensive ministry. Nor is it a case of "holiday holiness". For the provision of bread and shelter is a commitment of a much longer term and, in some cases, will mean having strangers or disadvantaged neighbors temporarily housed in church basements or educational facilities. The emergency is of such scope and magnitude that only sustained generosity will count for much. But the offer of a hot meal and a dry bed inside a warm building is an uncomplicated act of mercy. And for those who have no other recourse it is the best sign of a caring Providence amidst an otherwise intolerable moment of social madness.

Consciousness-raising and Congregational Awareness

This is anything but a new concept. The hunger crisis simply brings it into

than seeming violation of those norms. And as national goals and assumptions come under increasing scrutiny and dispute, pressures for conformity intensify and the will "to will one thing" is restrained.

The tragedy that confronts the nation and the church—millions of our neighbors and friends and family are unemployed, without food and shelter, deprived of dreams and hopes—compels conformity to a higher claim and loyalty to citizenship of a higher realm. Private devotion must find expression in a public faith that challenges—even offends—social decorum and leaves no doubt as to the church's adherence to a clear biblical mandate to share our goods and our blessings with the poor and hungry. Our freedom in Christ—which is freedom from bondage to culture and status—needs renewed affirmation and confident assertion in ways that address the gross inequalities that result in unimagined privilege for some people and unimagined misery for others. Christians are not only those who reason differently (a logic that often seems foolish to others) but who also act differently. In this case, it means contending against whatever it is that inhibits or discourages personal

"The current pressing domestic hunger crisis is a clear call to a renewal of Christian discipleship."

fresh focus. One of the ironies of this tragic period in our nation's history are the number of people who continue to be unaffected by economic collapse—who live above and beyond the worst effects of the depression. A majority of the United Methodist membership would be identified with this class of people. If we are to join the alliance against hunger and in behalf of mercy and justice we shall need to be sensitized and informed; to stand even momentarily within the shadowy turbulence and imperiled existence of the poor whom we do not know except as "recipients", "wards", and "clients". The health of our very souls demands expanded awareness of their travail and solidarity with them in their plight. This must be why Jesus made such a point of emphasizing the importance of hearing and seeing. He sought to underscore the importance of learning to discern truth that is often hidden by distortions and bias. Hearing and seeing would be greatly abetted through direct encounters with victims themselves: women, children, youth, elderly, immigrants, refugees, and the new unemployed middle-class "managers". Workshops and conferences should be sponsored to help people to learn what the truth really is in order to begin to find concrete handles for action. The church then must see hunger for what it is—a sin against God and humanity deserving to be eradicated, not ratio-

nalized nor tolerated.

An important aid to increased awareness not only of the crisis we are facing but also of the necessity of the church's involvement in its alleviation are the Social Principles of the United Methodist Church. See especially Para. 73, IV.E. The wisdom of the church is instructive. "We claim all economic systems to be under the judgment of God no less than other facts of the created order. Therefore, we recognize responsibilities of governments to develop and implement sound fiscal and monetary policies that...insure full employment and adequate incomes..."

Long Term Planning and Root Causes

Direct services are an answer to immediate hunger needs for food and shelter. A more comprehensive approach is needed to uncover and resolve the causes of poverty and its terrible consequences. This is perhaps the most commanding and controversial aspect of the church's efforts to rescue the victims of this social malignancy.

Included here is recognition of the stark realities of pervasive and debilitating poverty. Here we seek to identify connections between economic and political policies and the experiences of people without bread whose well-being is threatened or denied. Here we confront confusing

"A more comprehensive approach is needed to uncover and resolve the causes of poverty and its terrible consequences."



The Council of the Southern Mountains works with rural and Appalachian groups, "trying to put some power into the hands of poor and working-class people." United Methodist Voluntary Services helps provide funding.

"It remains for us to decide that we love the Lord of the Church more than our comforts, our privileges, even our securities."

This church shelter for the homeless is in New York City.

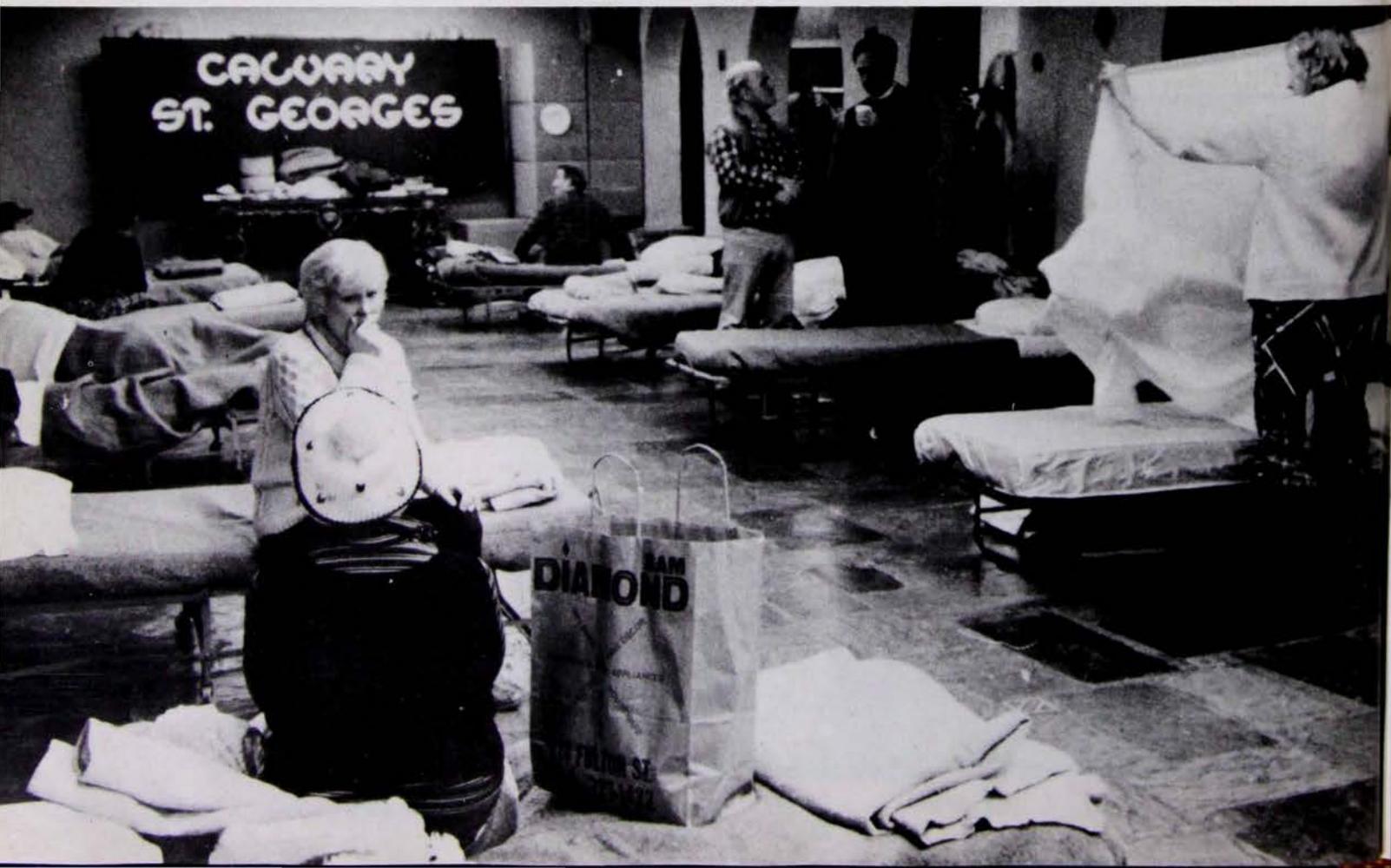
and complicated and impersonal and institutional factors that make our best intentions seem naive and our finest efforts appear inadequate. Here we discover the meaning of ambiguity and compromise as an instrument in the solving of complex social ills. Here we learn to participate in the politics of change, to support and be advocates of public policies that benefit the poor, guarantee justice for the disadvantaged, and, thereby, secure the well-being of the whole community. Once again words from the Social Principles are direct and edifying: "...to begin to alleviate poverty, we (United Methodists) support such policies as adequate income maintenance, quality education, decent housing, job training, meaningful employment opportunities, adequate medical and hospital care and...radical revisions of welfare programs...."

Another strategy approach points to the obvious, namely, the need to make better use of the connectional strength of the United Methodist Church and of the resources of our ecumenical relationships. Every one of our congregations can rely upon the support of allies in each of the seventy-three annual conferences and upon covenantal partners of faith communities. Such options are often acknowledged but only marginally exploited. The time has come to change our ways. For the

sake of hungry and suffering people in our communities, indeed, in our congregations, we must be drawn closer to other United Methodists and to religious groups in other denominations. We shall not only be better equipped to respond to the hunger crisis but will discover new resources of mind and spirit for our own personal journeys.

Ministering to the suffering poor, to those who hunger for bread and for justice, is not a new concern. It is an ever recurring theme from the earliest moment of the Christian era which began in the least pretentious setting—a cow stable. What is new is that the tragedy of hungry people gets worse even as potential and capacity to feed the hungry exceeds anything we once imagined possible. The mandate for the church is the same: "Lovest thou me more than these? Feed my sheep". It remains for us to decide that we do love the Lord of the Church more than our comforts, our privileges, even our securities. Beyond that decision are opportunities to do what needs to be done in order to give bread to the hungry rather than stones. ■

Bishop Edsel A. Ammons is head of the Detroit Area of the United Methodist Church.



THE POOR: PROBLEM OR SOLUTION?

A LOOK AT TANZANIA

ARTHUR BRANDENBURG

I spent part of my sabbatical leave last year in East Africa because as an inner-city pastor in Philadelphia I had a growing feeling of being connected with third-world people and their economic problems. After seven weeks in Tanzania, Uganda, and Kenya this feeling has become a conviction that the church in the United States has a great deal to learn about urban mission from places far from home.

There is a certain approach to poverty that is typical of economic analyses all over the world that assumes that poor people are a problem to be "solved"—I call this approach *development thinking*. It is peculiarly Western, and whether in Africa or in inner-city America *development thinking* assumes that those people who have made it in post-industrial consumer societies have the answer to the problem of the poor and can implement a process called "development" whereby poor people will be integrated at marginal levels into an economic system based on perpetual inequities and exploitation.

When I was in Kenya my host was Kadzo Kogo, secretary of the program for urban improvement of the National Christian Council of Kenya. Kadzo arranged for me to visit the Bomas of Kenya, a huge cultural center about ten miles outside Nairobi where young people perform the dances of all the major tribes of the region. I recorded the music of the dances and when I got back to Kadzo's apartment I played the tape for her. When the music of her tribe came on she was transfixed and then, as it progressed, began to move rhythmically with the beat of the music. Finally, this sophisticated, modern woman leaped to the middle of the room and began to dance as the young people had danced—the dance of her tribe, reenacting the history of her people by which she grasped, finally, who she is as a unique and unrepeatable gift to the 20th century. When the music and the dance were finished, Kadzo collapsed, exhausted into the chair and with a great sigh of

satisfaction said, simply, "That's development!"

I had a new vision of what it means to be "developed" in East Africa. Here was a woman who has mastered the skills of a modern, even post modern, world (a master's degree in social work from the University of Pennsylvania), who manages a major program for empowering the poorest of the urban poor in her country, and yet has never lost her identity or fallen into the false notion of Western development thinking that *those* people (the poor) are

**"Poor people are
the solution to
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in Africa."**

anything but the solution to the problems of East Africa. So, now let me try to explain *my* discovery that poor people are the solution to rather than the problem of economic stagnation in Africa and perhaps here as well.

Tanzania Relatively Stable

The three countries I visited, Tanzania, Kenya, and Uganda, made up the East African Federation of Nations after the end of colonial rule. They are the three countries that touch on beautiful Lake Victoria. Kenya and Tanzania also have long, sandy shorelines on the Indian Ocean where the Eastern side of the huge African continent curves gently toward the Southwest to continue for several thousand miles to the Cape. These countries fill a land area larger than Europe. They are incredibly beautiful, rich in all kinds of unused natural resources, and populated by people who represent every kind of society from ancient tribal life to ultra modern urban technology.

Though I concentrate more on Tanzania in this report, Kenya and

Uganda provided important experiences for me as well. But I think Tanzania is the most interesting of the three countries from a development perspective and the one we have the most to learn from. It is at a unique turning point and I think has the best chance of taking an alternate route to the future rather than following the route of Western development thinking. Uganda is in a state of near anarchy; Kenya is (or was, until the recent attempted coup) coasting on Western investments and loans. Tanzania, on the other hand, is relatively stable, and relatively independent of outside economic forces. Indeed, this is one of Tanzania's critical problems—because it has a very small foreign debt, banks do not have to lend it money in order to protect their own interests.

Since the middle of the 19th century Tanzania, then known as Tanganyika, was a colony, first of Germany and then of Great Britain. When Tanganyika and Zanzibar united in 1964 it became Tanzania. German rule was especially harsh. Some people believe that Tanzanians gave in so readily to the British because they defeated the Germans in World War I and that anyone who defeated the Germans would have been welcome. British rule was little better and Tanzania still struggles with consequences of years of exploitation and oppression.

Tanzania achieved its independence relatively peacefully from Britain in 1961. In 1967 President Julius Nyerere's famous "Arusha Declaration" outlined the principles of socialist development and the goals of self-reliance, responsibility, and cooperative work which have guided the country through fifteen years of experimentation. The watchword of the experiment has been "Ujamaa," a concept hard to translate into English and apparently hard to translate into practical social forms and relationships as well. Ujamaa means something akin to "familyhood." It suggests that Tanzania can (and must) become one united family where cooperation

“In an important sense, cities like Dar-Es-Salaam and Nairobi always live off of the poor.”



Scene at the Women's Cooperative in Gamani, a squatter's village in Kenya. The cooperative is sponsored by the National Christian Council of Kenya.

and familyhood lead to freedom and self-reliance.

Though there are a number of towns scattered around the country—Arusha, Dodomo, Moshi, to name a few—and the one big city of Dar es Salaam (Harbor of Peace) Tanzania is a rural society, 95 percent of whose people live in the countryside. Most East Africans live in scattered, extended family groupings where as many as eight or ten huts make up a family dwelling. They are pre-peasant if we look at their society from the perspective of European history. This pre-peasant society was the first challenge to President Nyerere and the new independent government of Tanzania.

The second challenge was how to convert the huge colonial estates that had produced coffee, pyrethrum, cotton and other commodities for the British Empire, into money-earning farms for the new country's economy. Throughout East Africa the British had built large co-operatives that had collected and shipped the commodities to England. The problem for President Nyerere was to keep what had worked and transform it into something that promoted economic independence instead of colonial dependency. Easier said than done. The large estates were broken up. Most of

the big cooperatives have been shut down and the cash-earning economy has collapsed.

So, what of the challenge of the countryside? In order to deliver essential services to the rural areas a policy of villagization was started in 1969. Between 1969 and 1979 millions of people were forced, sometimes at gunpoint, to move from their traditional family settlements to government sponsored Ujamaa villages. Ironically, the Tanzania experiment was supported by generous commitments of foreign aid as though Europe and America hoped desperately that this bold strategy would work.

Fatal Errors

The strategy has not worked. The reasons it has not worked are complicated, but it is the reasons for the failure of this bold experiment that provide us with the clues to the fatal errors in development thinking.

First, look at the political process. Franz Fanon, in *The Wretched of the Earth*, describes the way the colonial elites are replaced by native elites in the first phase of the post-colonial struggle. This is absolutely true in every post-colonial country I've visited (including India and Pakistan).

Throughout East Africa, the ruling

elite constitute an all-consuming, dangerously bloated and corrupt party structure and bureaucracy. Again, let's focus mainly on Tanzania. While there is almost no public debate on policy questions there is a lot of debate within the single political party, the Chama Cha Mapinduzi, the party of the revolution. Young party members, by no means uncritical of the government, insisted to me that they had ample opportunity to debate policy questions in party meetings in their district. They also insisted that they help shape these policies by the way they vote and the officials they elect.

While others disagreed, it is true that there is great enthusiasm for the Ujamaa vision and great loyalty to President Julius Nyerere. Most people agree that Nyerere is about the only force holding the country together. He is a brilliant and charismatic leader.

Many people believe that Nyerere is trapped in his own party and in his own bureaucracy. It is cited, for example, that when Nyerere approved the United Nations study and recommendations on the future of cooperatives, he was vetoed by his own colleagues in the party. They see the cooperative movement as a countervailing source of political power over against the party, especially as cooperatives gain ground in the industrial

sector, and they continue to block the passage of a functional, relevant, and empowering Cooperatives Act in the National Assembly. It is a mistake to believe Nyerere can do whatever he wants just because he is a brilliant and charismatic leader, or to blame him for all the country's problems. The powerlessness of Nyerere only documents the extent to which the ruling party and bureaucracy constitute an extension of colonialism which, in post colonial Tanzania, has simply taken on a black face.

There is no question about the collapse of Tanzania's attempt to build a modern market economy. The crisis which has resulted may be illustrated in two images. On the one hand we see a situation of impending famine where perhaps 70 percent of all available staple goods and food is sold on the black market; where hard currencies bring ten times as much on the black market as the official government rate; and where there is no medicine to treat even the simplest infections like conjunctivitis. On the other hand we see the image of a rich land where the entire country consumes only 15 percent of its hydroelectric potential; where there are probably vast underground reservoirs of oil; and, most important of all, where only 20 percent of its arable land is actually under cultivation. Ironically, it is this contrast that keeps the future of Tanzania from being hopeless.

Peasants' Revolt

I believe the reality of economic collapse and stagnation has deeper causes than the world-wide depression or a corrupt and bloated bureaucracy. I think it has more to do with the fundamental power of the rural people, the 95 percent of the population who are peasants, or proto-peasants when viewed from the perspective of European history. In Tanzania, and indeed in much of Africa, rural people are pastoral; they still control the land. The Swedish economist, Goran Hyden, in *Beyond Ujamaa in Tanzania*, points out that Africa is the only continent where no ruling class has ever completely captured the peasants. He argues, persuasively I think, that this is precisely because these African peasants still control the land. Tanzania is locked in a full-scale peasants' revolt.

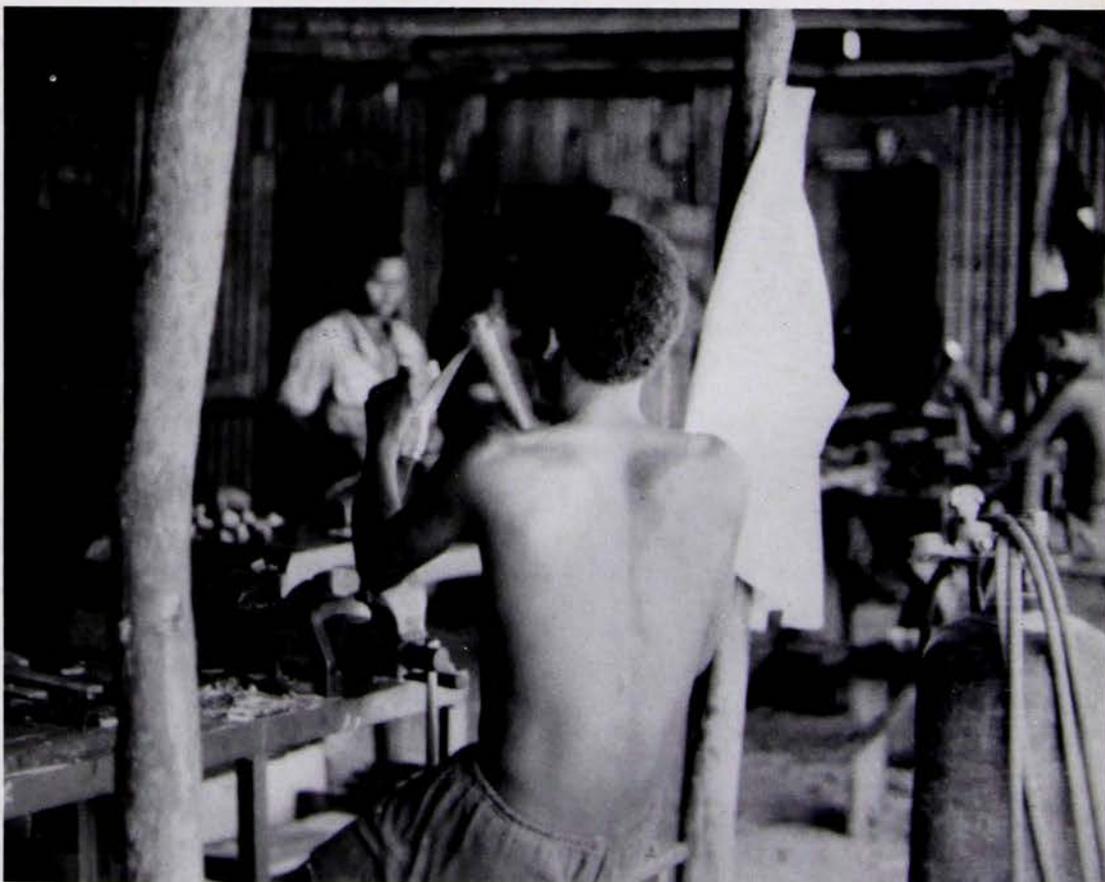
To understand the power of the peasants we must look at their way of



(Left Top) Kadzo Kogo, a Methodist who is director of the Urban Community Improvement Program for the National Christian Council of Kenya.



(Center) A cooperative bakery, owned by a village in Tanzania and sponsored by USAID. (Below) A metal works cooperative in Dar-es-Salaam. It is owned by the 40 workers and manufactures kitchen knives.





Women at the cooperative in Gamani.

life as based on an alternate economy from the market economy of the West which has been adopted by the post colonial elites. In a market economy the purpose of poor people (peasants) is to produce cash crops which can be collected by government boards of trade and sold on the world market for hard currency which in turn makes it possible for the ruling class to import the consumer goods which enable it to run a modern, urban society for five percent of the population. Tanzania now spends 60 percent of its foreign exchange to buy oil, most of which is used in its cities. In the rural areas the major source of energy for illumination is parafin, which is even more scarce than petroleum. Cities always seem to have priority in a market economy. In an important sense, therefore, cities like Dar es Salaam and Nairobi always live off the poor.

The post-colonial market economy of Tanzania worked at an increasingly minimal level of productivity as long as the poor people got at least enough money for their cash crops to buy parafin and foodstuffs they were not growing because they were growing coffee. Recently, mainly because of the cost of Tanzania's war with Uganda, the peasants stopped getting any compensation whatever. There's just no money to maintain the bureaucracy, the cities, and the market economy that was forced on the peasants.

"An Economy of Affection"

Let me illustrate this point. When I was in Tanzania the world market price for pyrethrum was about \$2 a kilo, sixteen Tanzanian shillings at the official rate of exchange. It was costing the government's pyrethrum board 17 shillings to get a kilo of pyrethrum on the boat for export. So, for every kilo of pyrethrum sold on the world market Tanzania was losing one shilling, and the peasants were getting nothing. No wonder the peasants were pulling up pyrethrum bushes and planting bananas! Without adequate incentives the peasants have reverted to an altogether different economic system, what Goran Hyden calls "an economy of affection." I have seen people cutting down coffee bushes in the Kilimanjaro region to make way for growing crops that make sense in an economy where the most important thing is taking care of your extended family and your clan.

It is a matter of more than passing interest and significance that in Uganda where the post-colonial bureaucracy has collapsed altogether and where the cities and towns are in a state of anarchy, food production in the rural areas has actually begun to rise; but the food is the traditional staple diet of peasant culture, not coffee beans and tea leaves.

If national policy in East Africa is not reoriented toward peasant society the

farmers will continue to revolt by not growing cash crops and the economies will continue to stagnate until there's not enough hard currency to buy petroleum to run the cities. In East Africa, the poor are not the problem; they are the solution to the problem.

Let me try to recapitulate my thesis in a slightly different way and in a way that may apply to our situation in inner-city and working class America as well: peasants will only accept the imposition of a market economy as long as incentives to them for giving up their own values and culture are seen by them as direct and adequate. When those incentives become inadequate or non-existent, the peasants revolt and, to the extent that it is possible, revert to the values and economics of their own culture. Thus, an imposed market economy is replaced by an economy of affection. In an economy of affection, values of concern, caring, and cooperation tend to replace values like individual gain and competition. Production, barter, and inter-relatedness replace the more formal economic structures of the marketplace. Where, as in East Africa, the peasants are powerful by virtue of control of the land and the abundance of uncultivated, arable land, the post-colonial ruling elite will be virtually powerless to enforce the values and structures of a market, cash-crop economy.

I returned from Africa resolved to use the term "development" sparingly or not at all. Development thinking seems always to imply that we are developed and that we have a sort of copyright on the process whereby other people will develop. To be developed often means to consume rather than create, and development thinking becomes the ideology for yet another kind of oppression.

Perhaps in depression-ridden America of the 80s there is a chance for those of us who work among poor people to build on a re-emerging economy of affection where dormant values of caring, sharing, and cooperation will form the basis of a society within a society that can be a first step toward getting the whole society broken loose from the dead-end consumerism that has just about destroyed us and now threatens to destroy the world. ■

The Rev. Arthur Brandenburg is pastor of Calvary United Methodist Church, Philadelphia, Pa.

Educating Retarded Children in Chile

Text and Photos by John Goodwin

In Santiago, Chile, in what appears to be a residential neighborhood, stands an old tudor-like house. Standing, protected, behind a high hedge row, the house bears the sign: "Centro Psicopedagogico Juan Wesley." For me, the first part of the name was both unpronounceable and incomprehensible but the second part spoke, as always of Christian mission. To enter the John Wesley Center For Retarded Children is to leave the impersonal busy rush of a great modern city and enter the calm of a home.

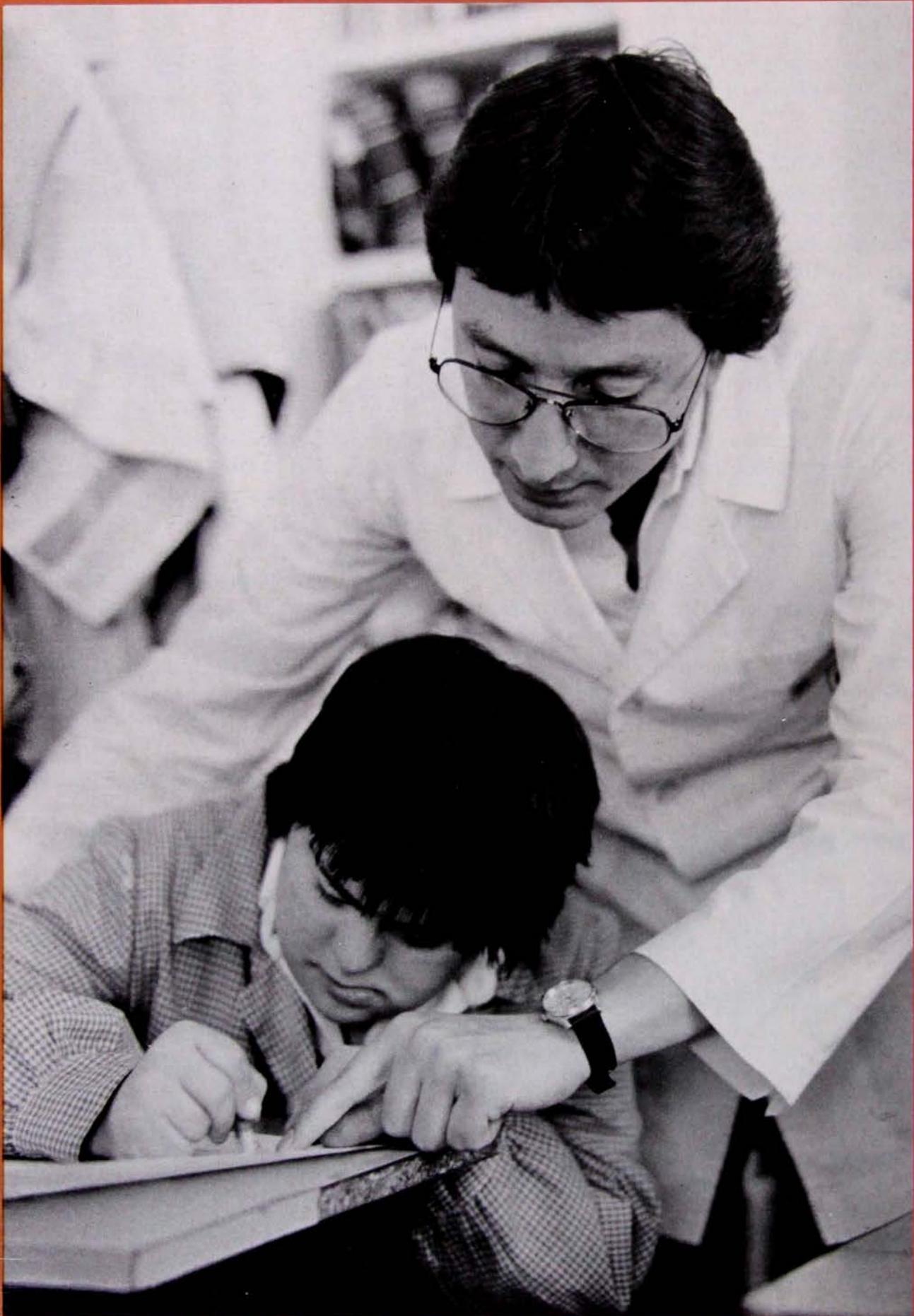
The old house is small and the rooms within are smaller still. Yet crowded into those bright, cheerful, spotlessly clean little rooms special children between the ages of six and eighteen are taught and cared for by skilled dedicated teachers. In a supportive atmosphere of Christian love and caring a vital ministry is being carried on.

Not all of the developmentally disabled children ministered to at the center were born that way. Some became that way because of poverty-induced malnutrition. Whatever the cause, all of the students need diagnostic testing and a carefully designed educational program if they are to reach their potentials as members of the human family.

The center provides testing and referral services, and teacher training programs, as well as part time and full time educational and vocational programs for developmentally disabled children and young people. There are both boarding and day students in the program. Full time students usually number in the twenties but the impact of the center, because of it's range of programs, is much wider.

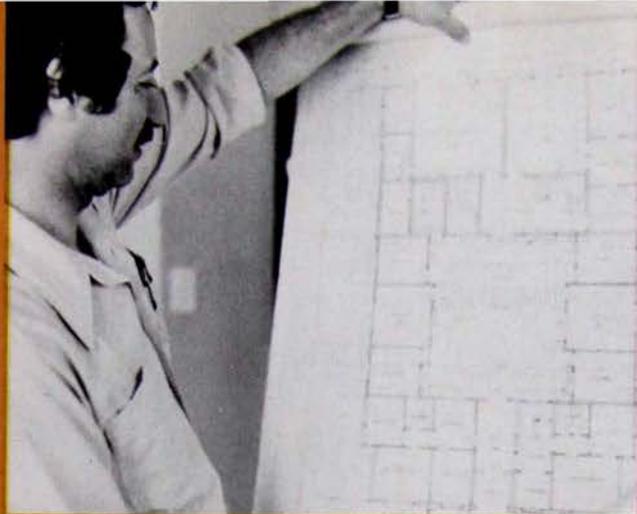
Director of Centro Psicopedagogico Juan Wesley (John Wesley Center for Retarded Children) in Santiago, Chile, is highly respected Dr. Hugo Ortiz Quezada.



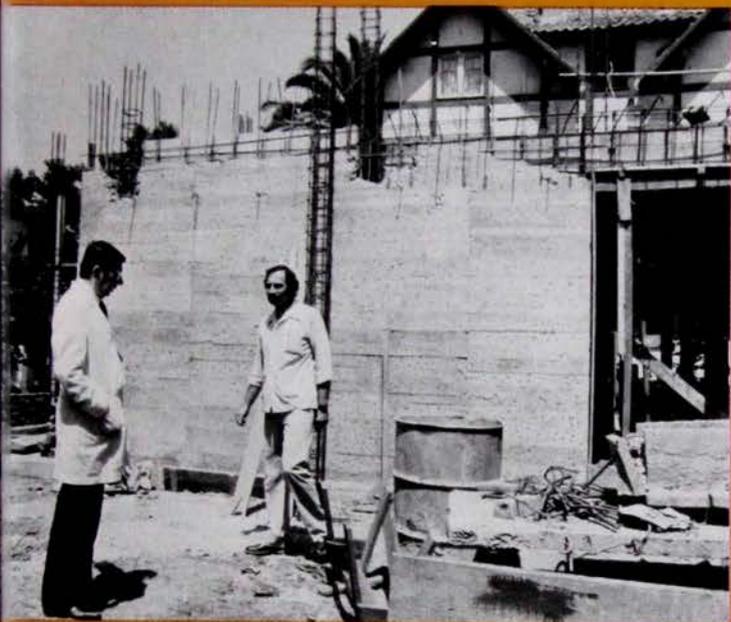


Skilled instructor above patiently works with a student. At bottom right children are eating in a lunch room that has been partially torn down to make room for new construction.

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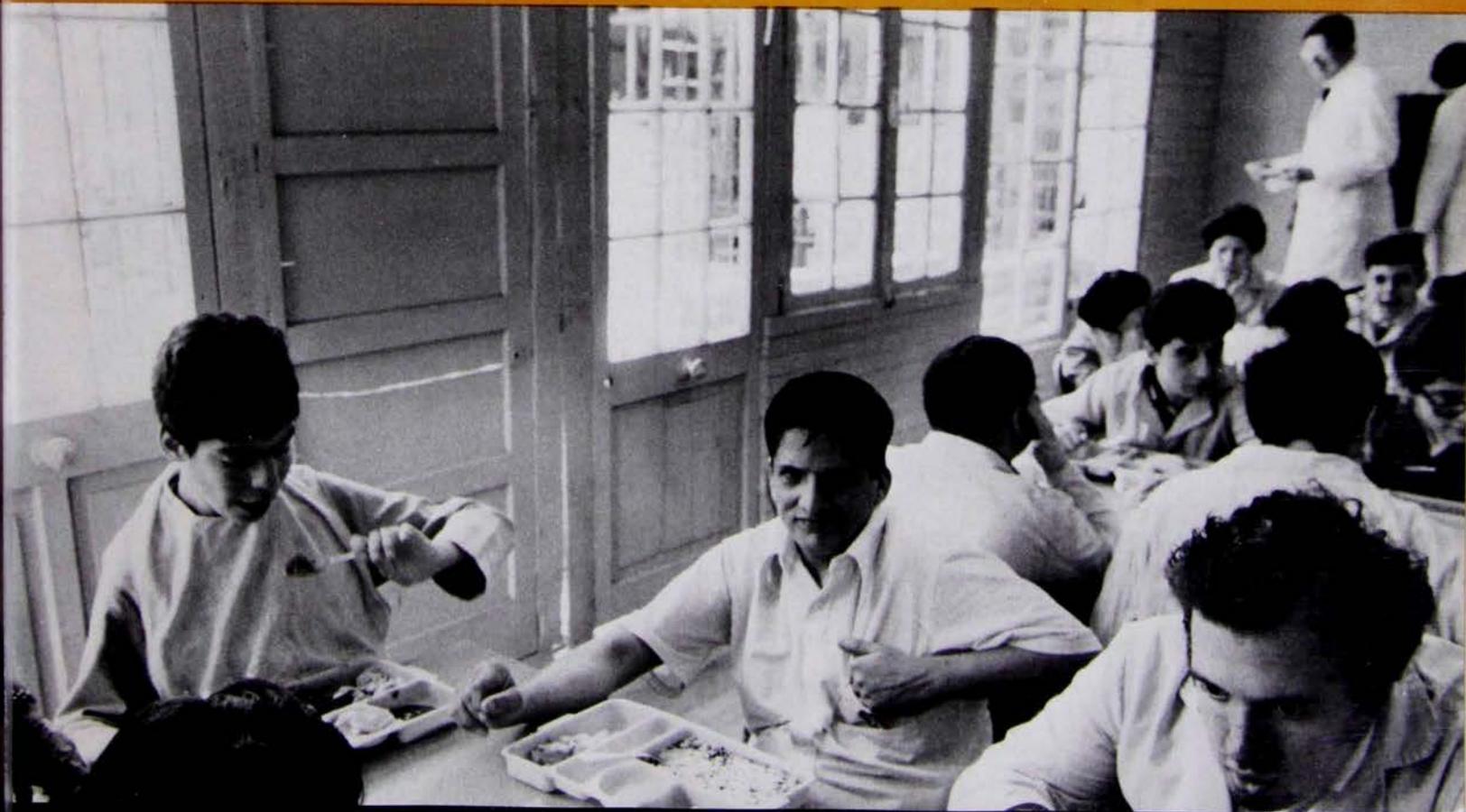


Currently the John Wesley Center For Retarded Children is involved in a new building program for which Advance Special funds have been requested from The United Methodist Church in the U.S. With construction already underway, the new buildings, located adjacent to and behind the present building, will include classrooms, boys and girls dormitories, dining and kitchen facilities, rehabilitation gymnasium and workshop, and administrative offices. The entire program will be enriched and expanded. Workshops will provide vocational training so that school alumni will be able to become economically productive members of society.

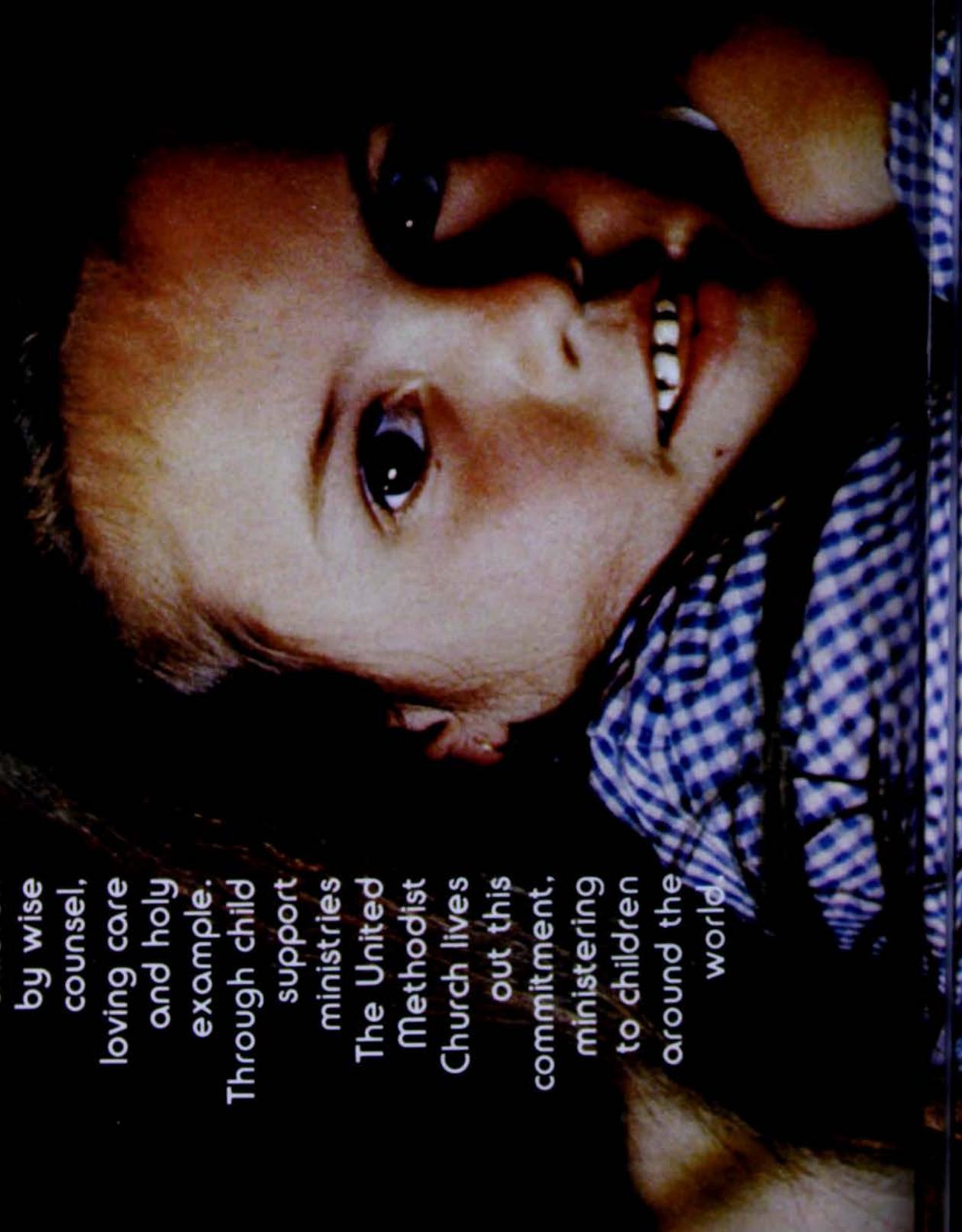


Psychological and emotional support is even more important to the developmentally disabled. At the John Wesley Center For Retarded Children, that support is given in a warm Christian loving ministry. Because of the work of the center children whose lives might have been wasted will have the chance to lead productive and fulfilled lives. Chile will be richer for having their talents; the human family will be richer having their full participation.

The Rev. Thomas Stevens (top) examines plans for Center's new two-story addition and, with Director Ortiz Quezada (above) inspects progress of construction work. New building will include a rehabilitation gymnasium that will help the Center's staff minimize physically handicapping conditions.



The church
is charged
to nurture
children
by wise
counsel,
loving care
and holy
example.
Through child
support
ministries
The United
Methodist
Church lives
out this
commitment,
ministering
to children
around the
world.





“LET THE CHILDREN COME”

MARK 10:14

NEW WORLD OUTLOOK / GENERAL BOARD OF GLOBAL MINISTRIES

Girl at Colegio Metodista, Temuco, Chile

John C. Goodwin Photo

THE CHURCH AND HEALTH CARE COSTS

JOHN JUSTICE



The skyrocketing costs of medical and health care have been a source of worry and frustration both in Washington, where the Carter and Reagan administrations have struggled unsuccessfully with the problem, and to citizens around the nation. Recent statistics give a vivid picture of the costs of health services:

In 1965, the per capita spending for health care services was \$211; in 1981, it was \$1225.

Health care costs increased tenfold since 1960, leaping from \$27 billion to \$275 billion in 1981.

Health care expenditures will soon constitute 10 percent of the Gross National Product.

The worrisome statistics can be piled as high as one likes: \$118 billion in hospital bills in 1981, \$54.8 billion in physicians' services, \$24.2 billion in nursing homes, with all three of these categories more than doubling during 1975-1981.

"Disturbing" data, says Richard S. Schweiker, former head of the U.S.

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Department of Health and Human Services.

"The message in these statistics," said Secretary Schweiker, "is that the policies of the past are continuing to bring us health cost increases well above the rate of inflation. The cost of health care rose an average of 13.9 annually from 1976-81.

Why? What factors are fueling the upward spiral? Economist Daniel Waldo, co-author of the survey, allocated responsibility in this way:

Inflation: 70 percent. It is indisputable that health care providers are subject to the inflationary pressures of the larger economy.

Increase in population: 10 percent. That is, part of the total increase is because more people are receiving more services.

Increase in the number of aging people: 20 percent. Older people necessarily require more health care services.

The Church's Position

Are we then to conclude that these three factors—being demonstrably true and adding up, in Mr. Waldo's figuring, to 100 percent of the 15 percent jump in expenditures in the last year—indicate that there is nothing to be done about the pressure which all of us feel regarding paying for the health or ourselves and our families?

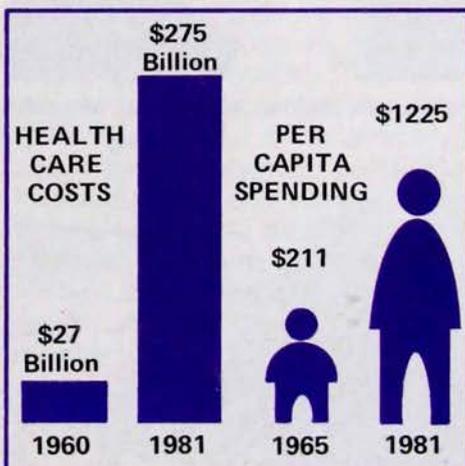
Not at all. While church persons who are concerned and knowledgeable about this problem agree that costs are rising (and already present average families with terribly difficult decisions regarding health) and are not likely to suddenly undergo a downward shift, there is also a consensus that the church—from the General Conference down to each local congregation and its members—can exert a helping, counteracting influence in a number of ways.

The abundant life to which humans are called implies a spiritual, mental, emotional and physical wholeness. The church's wholistic ministry of healing is set forth in the Health Care Delivery Policy adopted by the 1980 General Conference of the United Methodist Church. The first-stated principle and goal of that policy is:

"All people should be entitled to a basic benefit package of preventive and health care services. We reject any notion of dual standards of care."

The costs of health care services are addressed specifically in the policy, which urges alternative systems of reimbursement of costs, such as the comprehensive fixed-fee method of Health Maintenance Organizations (HMOs); reforms in existing health insurance plans to provide all-inclusive service plans with public funding; reimbursement plans that build in incentives for cost-efficient provision of services; and others.

"What that policy statement intended," says Lou Blair, a retired chief executive officer of St. Luke's Methodist Hospital, Cedar Rapids, Iowa "was



to manifest the church's concern for its role as a healing ministry. It also sought to suggest substantive ways the problems, including costs, can be dealt with, so that all people can maintain their health." Mr. Blair was a member of the committee which drafted the 1980 policy statement.

What About HMOs?

"Despite the crisis in health care costs facing the country today, there are some encouraging signs, one of which is the continued growth and development of viable alternatives to the traditional fee-for-service system of medical care," observed the Group Health Association of America in their most recent annual report. "More than 10 million people were enrolled in HMOs (health maintenance organiza-

tions, like the Kaiser plan) by the end of 1981, benefitting from both comprehensive health services and virtually first dollar coverage for those services. (That) enrollment base could rise to close to 25 million by 1990."

Don Cordes, president and chief executive officer of the 710-bed Iowa Methodist Medical Center in Des Moines, adds: "HMOs have yet to prove themselves, and there are questions about quality and economic viability of HMOs if the entire country were served by them."

Mr. Cordes points out that although the fixed-premium system of HMOs is attractive as a means of putting a "ceiling" on the costs of services, that present HMO's are not generally enrolling the high-risk, older population who would be part of the group served in a national program.

Both Mr. Blair and Mr. Cordes—and virtually everyone who has studied the problem—say that the overriding need is to replace the present constellation of health care payment systems with something that is organized comprehensively, sensibly and within the ability of people to pay. At present there is no single health care system. Instead, there are Blue Cross and Blue Shield, Medicare and Medicaid. There are local, community and regional clinics, hospitals and medical centers not built and run according to a comprehensive plan, but arising from the needs and desires of thousands of individual communities.

"It's fragmented," says Mr. Cordes, "There are lots of providers and they're not interrelated. It's not cost-efficient. Without in any way decrying the small hospital—the reassuring local clinics and emergency services—there are too many small hospitals, and the needs of cost and service would be better served by fewer and larger hospitals."

And, Mr. Cordes points out, health care is an emotionally loaded issue.

An Emotional Overlay

Mr. Cordes says: "It's so complicated because of the emotional overlay. It just isn't right, in the minds of many people and according to our mores, not to do everything that can be done for people's medical and health needs.



(Above) A patient at the Princeville Clinic, Peoria, Ill. (Below) A nurse at Memphis Methodist Hospital, Memphis, Tenn.



Our assumption in American society has always been that we will do whatever we can for people, no matter what the cost. There's an analogy here with education, in which we have until recently never dreamed of denying education to anyone, whether for the physically handicapped or mentally or emotionally affected people with needs for special education."

No one suggests that costs alone determine which facilities and services should exist, because of the human factor. If costs were the sole factor, the Reverend Jimmy Ormond of Clinton, Mississippi, might not be involved, as he is, in a \$17 million fundraising drive to add 40 beds and an operating suite for adults with severe physical traumas. Mr. Ormond is chaplain of the Mississippi Methodist Rehabilitation Center, whose patients are about one-half victims of spinal cord injuries, plus persons with stroke, severe arthritis, amputation and head injuries.

"We built the center in 1975, primarily through a \$7 million government grant," Ormond says. "But that kind of money isn't available now."

He calls the financial burden on the patients' families "incredible," because of the need for intensive care that may be required for years. "It's simply catastrophic, and what we need is a comprehensive national program for this sort of illness, it doesn't matter what kind of insurance our patients have, it eventually plays out," he says.

But there is no such national program, and Mr. Ormond says considerable ingenuity is required to meet the needs of the current patient load of 60 persons. He is helping organize a Senior Citizens Day Care Program for elderly people who otherwise would be left unattended during the day; when a patient leaves the rehabilitation unit, he tries to make advance arrangements in the patient's community—through the church or otherwise—for necessary post-institutional care ("This is so very important. If community help isn't there, it defeats the gains the patient makes in the center," he says); and he travels throughout the state calling upon local churches and their members to volunteer nursing care, construction of building ramps for wheelchair patients, and other help.

Mr. Ormond's thoughts inevitably return to present reimbursement policies:

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ly exclude rehabilitation centers because they don't meet the definition of a hospital, and this comes as a terrible surprise to patients and families. So I suggest everybody carefully check their insurance policies to see exactly what they cover.

"But I want to say that individual contributions, even if they might seem like a small thing in the face of the needs, mean so much. Church people and community members give time and care that's worth a million dollars. If the church community is a caring community, as we believe it is, then the church should be willing to aggressively look for ways to help people in need."

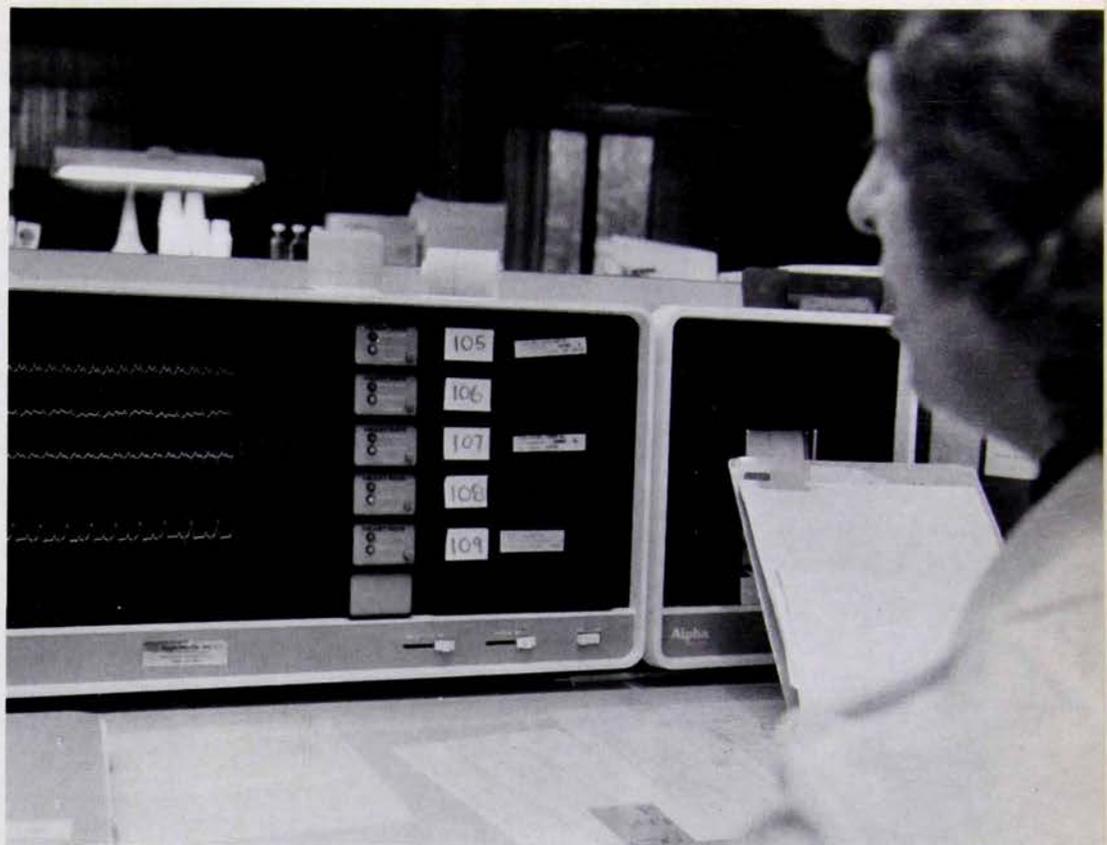
Because the present ways in which health care services are provided are costly and unlikely to be radically changed overnight, Ormond and many others stress that the point at which something can be done to contain health care costs is not necessarily within a hospital. Instead, a philosophy of "wellness"—to which the UMC is committed—recurs across the country under various names: wholistic medicine, preventive medicine, family health care. And Jack Hahn, recently retired president and chief executive of a large hospital in Indianapolis, points to hospital-based wellness programs as a proven way of promoting affordable health care.

Hospitals as Helpers in Cost Savings

The Methodist Hospital of Indianapolis is one of 25 hospitals in the nation with more than 1100 beds, and Hahn explains that his hospital is subject to the same cost pressures of hospitals everywhere: Capital costs are rising and most likely will continue to do so. The wages paid hospital employees are being brought in line with those paid professionals with similar education and training in other fields. The near-miracles of high technology medicine are expensive. And, generally, inpatients are given more intensive care than formerly.

"Hospitals are all very cost-conscious," Hahn says, "and we are also very conscious of wellness as a cost containment measure. For the last ten years here at Methodist, we have operated a wellness program designed to promote lifestyles that avoid sickness and injury."

The hospital administers to outpatients a Health Hazards Appraisal Profile which, by assessing a person's lifestyle (smoking, alcohol and drug



consumption, weight, exercise and other factors), serves to assess the person's life expectancy. "It's called prospective medicine," Hahn says. "We do it with all of our employees and make the program available to local industries, and a number of other hospitals in the area are running health education programs."

Hahn says, "The hospital and the church are very close. The church's mission is to preach, teach and heal, and one way the church can do this is through the hospital."

Wholistic Medicine— Theory and Practice

Lifestyle. Preventive medicine. Wholistic medicine. These are important objectives stated by the church—the Health Care Delivery Policy urges "the development of wholistic health centers within the context of the church's ministry." A leader in this is Dr. Granger Westberg, director of the University of Illinois Wholistic Health Center, the church's national program for this type of health care.

As Dr. Westberg describes it, a wholistic health center can be thought of as a clinic which specializes in stress, that pervasive malady of life in the late 20th century.

("Stress and Your Health", one of five booklets in the Partners in Care series published by the Health and Welfare Ministries Division of the United Methodist General Board of

Monitoring heartbeats at the Deaconess Hospital, Billings, Montana.

"The near-miracles of high technology medicine are expensive."



Checking on records at Billings' Deaconess Hospital.

Global Ministries, says: "Now that nearly all major infectious and communicable diseases are under control, we must face the new medical reality; most disease and death under seventy is now induced by the way we behave.")

Writing of his work at the church-based wholistic clinic in Hinsdale, Ill., Dr. Westberg says, "The doctor knows he can't get bodily systems functioning properly again until the person's attitude toward life is made congruent with reality...A person's health is affected by how he copes with success and failure, how he views himself in relation to his fellow men, and by what he thinks about his own nature and destiny."

The organic link between the church and health care is made clear in wholistic centers such as the Wholistic Health Center of Woodridge United Methodist Church in Woodridge, Ill., and the Health Enrichment Program of the Shepherd Center, of Kansas City, Mo., the latter a project of

the Central United Methodist Church.

Dr. Westberg puts the case for the church as a health agency in persuasive terms: Churches, he says, "have been keeping people healthier for centuries by giving deeper meaning to life; by providing a place to worship God in the midst of a caring fellowship of friends."

This same philosophy of the church as a provider of care for its people underlies the growing hospice movement, in which terminally ill patients are given volunteer care in their homes or in hospice centers to assuage the pain (as well as providing family logistical help, financial planning services, and counseling) that occurs during the process of dying.

The Responsibility for Health Care

Systemic changes are needed to forestall the mounting costs of health care. So long as we operate under a system whereby a third party—private health insurers, government pro-

grams, philanthropic agencies, industry—pay the provider for the health care services, with no structural incentives to keep costs within a reasonable limit, there's no reason to expect anything very different from the existing situation: A \$67 billion Blue Cross/Blue Shield national bill in 1981, \$103 billion worth of services paid for by various government programs.

The UMC's Health Care Delivery Policy urges that individual Methodists recognize the need for fundamental changes in the delivery and financing of health services and, beyond that, urges that church organizations work for adoption of a national, comprehensive health care policy consonant with the church's principles and goals—a basic benefit package for all, information which people need to accept responsibility for protecting their own health, and a recognition by planners and providers of health care of the religious and spiritual elements involved.

On the individual, here-and-now level, each church member should protect one's own health and that of families and community members. The Partners in Care booklets provide practical information on smoking risks, nutrition, stress, drinking, drugs, exercise. These provide working information for exercising Christian responsibility for a healthy life style. Some 45,000 of each of the 6 booklets have already been sent in response to requests from UMC members.

And in each community, there are opportunities to work toward creation of appropriate programs and resources: hospices, wholistic centers, wellness programs, day care centers (including senior citizens centers such as the Mississippi model), and HMOs.

Much needs to be done, and each church member can do his or her part. The imperative to do so is stated in "You Bet Your Life"—a prospective medicine test described in one of the five Partners in Care booklets.

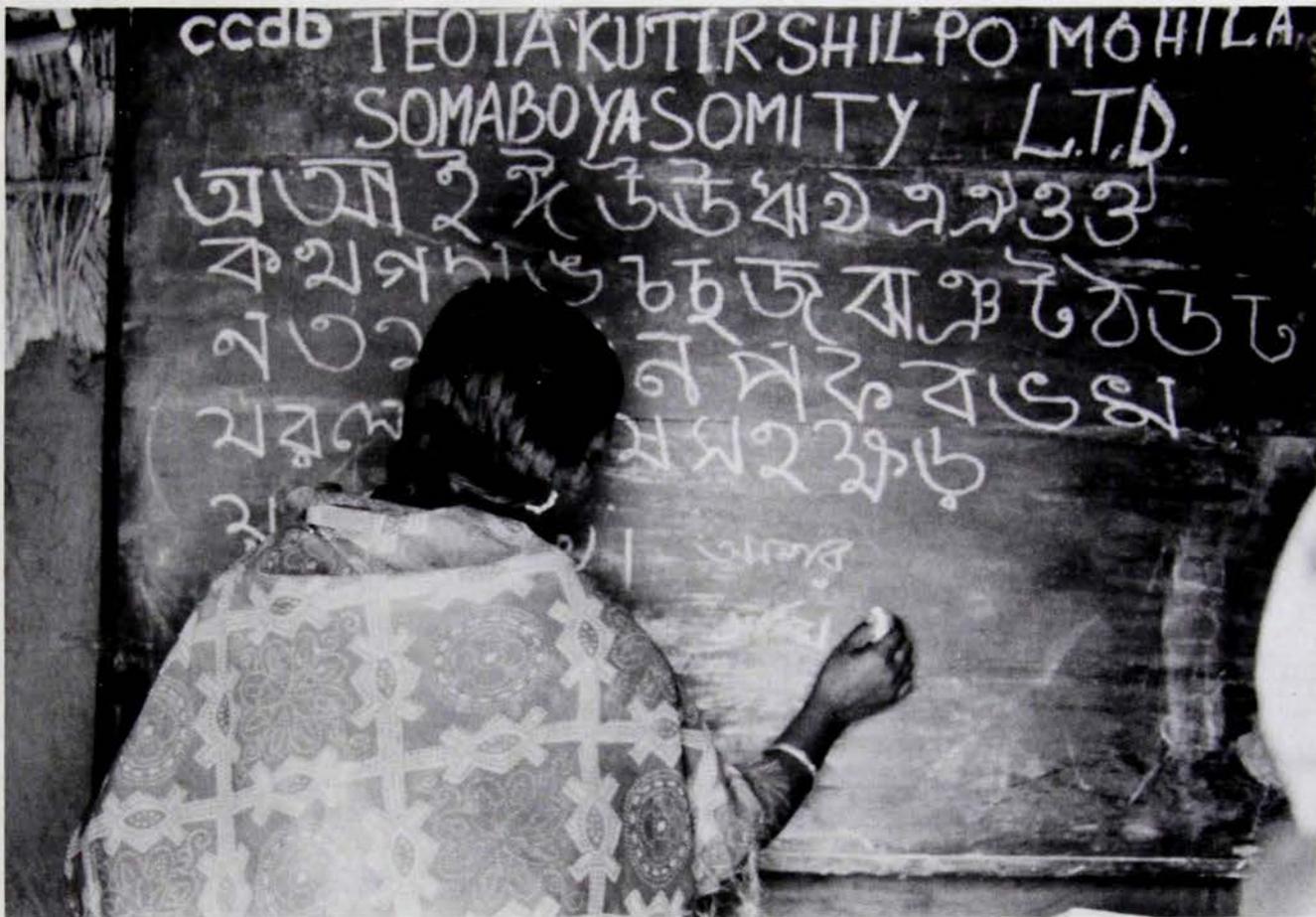
"The gospel is a proclamation of wholeness," provides a starting place for thought on the topic of individual responsibility in this area. And, finally:

"Your life...and death...is important not only to you and your family. It is also important to the community of faithful around you, and ultimately to God." ■

John Justice is a free-lance writer.

"We cannot afford to build two nations within the same territorial boundaries . . . one rich, educated . . . and the other, which constitutes the majority of the population, poor and illiterate."

—From The Common Man's Charter, a declaration by students at Makerere University, Uganda, 1970.



Intermedia Fights Illiteracy

Ernest B. Boynton, Jr.

Imagine, for a moment, that you woke up this morning illiterate. During the night you somehow lost the ability to read, write and count.

As an illiterate, how would you care for yourself, or get around, or send and receive information beyond the range of your voice and ears?

You would probably learn to survive in time, after a fashion. But even if you did adapt to your plight, illiteracy would remain a severe handicap in the modern world.

For illiteracy in the twentieth century necessarily means dependency. In a world increasingly dependent on information itself, those who are unable to comprehend or produce written language will simply fall subject to those who can. Illiterates are unable to fully control their destinies because they cannot participate effectively in the economic or political life of their

societies. Opportunities for exploitation and manipulation abound under such conditions.

Illiterates inadvertently become a drain on the resources of others. Lack of numerical ability in particular places a near impenetrable barrier around their income-earning ability. Procedures that others take for granted (because they can read instructions) require long, time-consuming explanations. They are thus less readily equipped to learn new skills, change out-moded approaches or comprehensively analyze problems. Resultant inferiority feelings can be particularly destructive, serving as a drag on their well-being, happiness and productivity. And as the quantity of information available in society continues to explode and technology leaps forward, illiterates become increasingly subject to the cruel isolation of those who

simply cannot keep up.

What, then, can be made of the hard fact that illiterates number 800 million? This is the total—more than one-third of the world's adult population—of illiterates in 1982.

What Is Illiteracy?

Illiteracy is:

"Many millions of people who, because they are illiterate, are left aside in the socio-economic development of the world and their countries, the victims of an abiding discrimination which condemns them to a life of ignorance," reports Pope Paul VI.

A declining percentage of the world's population, but a growing number of men and women.

Over one-quarter of adults in Colombia, over three-quarters of adults in Algeria, over one-half of adults in Turkey and some 10 percent of adults

"The over-all aim of adult literacy now is to expand the learner's whole approach to the world."

in the U.S. are illiterate.

Particularly widespread among women. Of adult men, 28 percent are illiterate; the figure for women is 40.3 percent.

Thirteen million more Indian illiterates in 1961 than in 1951, 23 million more in 1970 than in 1961, and 46 million more in 1980 than in 1970.

Illiteracy, then, is more than a violation of the right of all to education. Illiteracy threatens the quality of life and is a universal problem in today's interrelated world.

Throughout its history the Christian Church has been increasingly concerned that people have the opportunity for education. From the earliest days of the modern missionary movement, Christian missionaries in every land have emphasized the need for education. The United Methodist Church has long helped in literacy programs in other lands and in the United States.

United Methodism is involved in this emphasis for the purpose of witnessing, reports Doris E. Hess, executive secretary, Personnel Development and Communications, World Division, General Board of Global Ministries. "Our responsibility with national leadership and missionaries is to help open men's eyes to God—and to help people use literacy as a tool to change their lives."

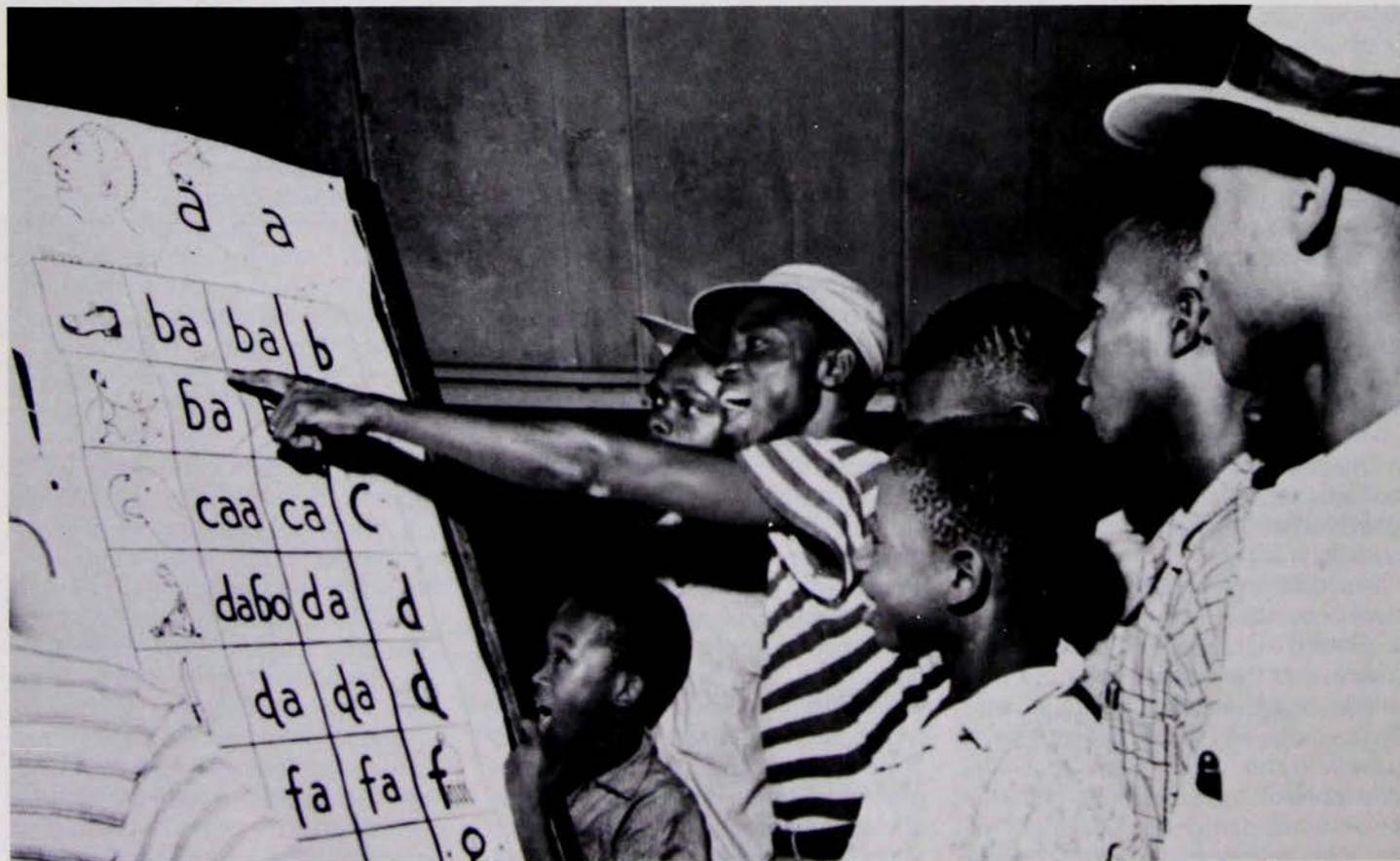
Intermedia Coordinates

Coordinating the literacy efforts of U.S. churches today is Intermedia, an agency of the National Council of Churches. With funding from over 20 Protestant denominations, including United Methodism, and other Christian organizations, Intermedia provides financial assistance to some 30 projects spread over three continents.

Whereas the aim of traditional church literacy has been to provide the learner with certain skills for reading the Bible and hymnals, the over-all aim of adult literacy now is to expand the learner's whole approach to the world.

"A Christian literacy program should equip the new literate to recognize, understand and subject to critical analysis the reasons behind their actions, whether these actions performed at work, at home, in the community or in other settings," explains Intermedia Director David Briddell, a United Methodist minister. "It should prepare one to adapt to a life of constant change in which traditions, customs and beliefs are being challenged without causing loss of identity."

Persons are powerless if they cannot control their future development because they do not have a system of writing and calculations which is truly



their own. "Many countries of the world are beginning to understand this and are beginning to conduct a massive literacy campaign before embarking on major political, economic or social transformations," Dr. Bridgell says.

In Nicaragua, one of the first steps taken by the new government, after the overthrow of the Somoza regime, was to establish a national campaign which would involve all the people working with one another to eradicate illiteracy and strengthen the awareness-conviction of the people concerning their role in the reconstruction of the country. Since the crusade was launched, the nation's literacy rate increased from 45 to 87 percent.

In Haiti, Intermedia supports a Christian group that has not only taught thousands of people to read and write, but has successfully pressured the government to change the nation's official language from French to Creole, the native tongue of its citizens. Everyone speaks the language, but only a small minority can read and write Creole. The task is significant and the church will provide significant leadership and resources for this national effort.

In Egypt, the Coptic Evangelical Organization for Social Services, also a recipient of church grants, has developed a comprehensive approach that includes literacy, health care, hygiene, child care and even self-help construction projects to build roads, nurseries and the like.

In some areas of Africa, literacy workers have succeeded in establishing local rural presses which devote much of their work to newly literate readers.

In all church-supported adult basic education programs, the majority of the participants are women. The programs are emphasizing skill development as well as literacy. "They are enabling women to participate in more remunerative and stimulating economic activities," explains Intermedia's former Adult Basic Education Director Kristin McNamara. "The materials being developed by the Literacy Bureau, in Sierra Leone, attempt to help women in their health, nutrition, and family responsibilities."

Grasping the Opportunity

There are no instant solutions to reducing global illiteracy. The full use of this specialized ministry will depend upon how quickly we grasp the



opportunity—

First, to establish literacy as a priority in the mission and ministries of the church.

Second, to provide new literates with an adequate "literature" leading them to independent and significant reading.

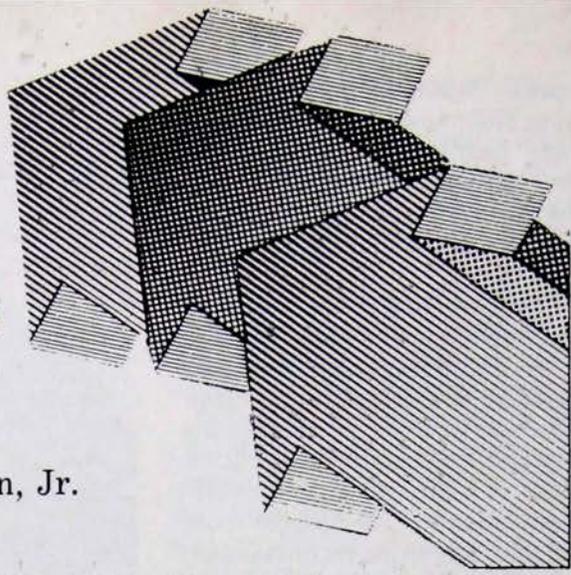
Third, to encourage governmental agencies, domestic and overseas, to develop the political commitment and mobilize the resources needed to intensify the struggle against global illiteracy.

Fourth, to provide significant increases in financial and other resources to enable more support to governments and national church agencies engaged in literacy training in overseas countries.

Fifth, to encourage United Methodist missionary undertakings to make literacy training an integral part of any economic and social development programs undertaken. ■

Ernest B. Boynton, Jr., is assistant professor in journalism and English at City College in New York.

“Reaching Back and Moving Forward” at Atlanta’s Bethlehem Center



John W. Coleman, Jr.

The old Bethlehem Center building in Atlanta, Ga., had been burglarized several times, most tragically one night in January, 1982 when it sat dormant because of a snowstorm. Vandals went through ripping up files, throwing paint against the walls, taking materials and equipment, and leaving a painful sight for the elderly who returned the next morning.

However, the victims were surprisingly resilient in the face of this catastrophe, according to the center’s director. They knew they would soon be moving into their new building, closer to their homes; it was something to look forward to. So they just came in, picked up what was left, repaired what they could and resumed their hopeful preparations.

It was indeed a lesson for the 31-year-old director, Gwendolyn Loucas. She came to Bethlehem six years ago as an unemployed teacher working in the Comprehensive Employment Training Act (CETA) program. Now she spends part of her days out in meetings discussing the needs and progress of the center, but returns to share meals, activities and conversation with its members.

“The patience and enthusiasm of these people—it’s really rubbed off on me,” she said. “They had lived through worse tragedies than that burglary—for example, the Depression. But they were full of anticipation about moving in here and that wasn’t going to stop them.”

Veteran Gertrude Dodson called it another example of “reaching back and moving forward,” the often quoted theme that emerged from a recent African-American Harambee Festival at the center. The quiet Ms. Dodson, who at 70 can still jig a fancy step when the music is playing, said the new single-level building is easier to get to and easier to move around in—two necessary improvements. In

the old facility, which was built over 26 years ago to house youth programs, she would have lunch on the bottom floor and then have to climb the stairs to the activities room. The inconvenience and the location, a high-crime area, hindered participation for many of the seniors.

First Founded in 1944

That building had been erected to replace the original Bethlehem Center which was founded in 1944 by the Women’s Division of Christian Service of The Methodist Church to house children’s programs in a former Clark College dormitory. In 1967 the center merged with Wesley House and became a part of Wesley Community Centers, Inc., which still receives almost half of its support from the National Division of the General Board of Global Ministries and from local United Methodist Women and churches. Wesley Community Centers shifted its programmatic focus in 1973 from youth to the elderly and neighborhood development. Although it did retain the valuable youth-oriented

Camp Wesley program, it was, nonetheless, responding to a surplus of youth programs in the city and to a growing but neglected population of aged poor in south Atlanta.

The new Bethlehem Center cost over \$400,000 when it opened last February. It is located only one-half mile from the previous site, but Ms. Dodson and others have found it to be both more convenient and better protected. The squat, tan, cinderbrick building with a triple-tiered roof appears, at first glance, peculiarly modern in the midst of weary but well-kept homes owned by elderly families on fixed incomes. Yet, it not only blends with its surroundings but seems to uplift them. Because it is the first new piece of construction in this community in almost 30 years, and because it directly serves the needs of those who live around it, the building has become, in the words of one proud resident, “like a garden in the community.” Its neighbors watch over it, not hesitating to call the police when they see loiterers, according to Gussie Terrell, the stocky, amiable activity



Gwendolyn Loucas (far right) helps celebrate the 85th birthday of Anna Davis (center) with Ms. Davis’ daughter, granddaughter and great granddaughter and a Japanese visitor.

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supervisor who cheerfully appoints herself "the bouncer." A retired men's group has even planted shrubbery around the building and holds weekly meetings there.

Inside, one finds bright colors and open, well-used space that includes activity rooms, classrooms, a fully-equipped kitchen and offices. Members line the ledges with plants brought from home. Colorful pennants bearing members' names, striking posters depicting "The Great Kings of Africa," and various other decorations adorn the walls, including the orange "Great Wall of Bethlehem." Most prominently displayed, however, are those words again, "Reaching Back and Moving Forward."

"Like Home to Us"

An average of 65 members, from an enrollment of nearly 250, gather daily around tables in the dining/assembly area that dominates the center. They hobnob with each other, discussing kinfolk, recent doctor visits (diabetes and high blood pressure are common), church events, unfaded memories and upcoming activities at the center. In the adjoining game room, some quietly play billiards and bingo while four regulars chatter through fast games of bidwhist. Women move about the crafts area talking and helping each other prepare vivid, carefully-sewn, lap comforters. Meanwhile, a long table exhibits smooth, painted ceramic sculptures and other art work.

"This is like home to most of us. We can come here and be together and learn some things," Ms. Dodson explained. When the hot lunches arrive, provided by an elderly services agency through government Title III funds, she joins other volunteers in the kitchen. As the room begins to fill up and stir with anticipation, they diligently prepare and distribute trays of food to those who have notified the center in advance of their coming. Other volunteers deliver lunches to about 50 "homebound" persons through Wesley Community Centers' Meals-on-Wheels program. Those home-bound seniors also receive materials and assistance for their arts and crafts projects at home.

Since moving, the center has been able to provide its users with basic education through an assortment of classes. Joyce Miller, an adult education instructor in the Atlanta school system, and several volunteers come

in weekly to teach reading and basic math. Equipped with lesson plans, they also conduct classes in consumer education, current events, combatting ageism and building self-esteem. Medical students have visited the center to take blood pressure readings and share information on elderly health care. Representatives from Legal Aid Services, though threatened by federal budget cutbacks, still come when called to assist with legal affairs.

Many of the seniors also look forward to field trips that have taken them to Daytona Beach, Fla., Asheville, N.C., and annually to Camp Wesley for a weekend. They make occasional visits to local nursing

"This is like home to us. We can come here and be together and learn some things."

(Below) Volunteers Charles Hill and Geneva Harris prepare lunch trays for the Seniors group. (Bottom) Seniors and Japanese visitors have lunch.



homes, bearing their lap comforters as gifts. Those visits, according to Ms. Terrell, offer them a positive view of life in those institutions and may avert fears of eventual residence there.

Bethlehem itself frequently receives visitors, including groups wanting to tour a model activity center, politicians in search of votes, and business representatives seeking potential customers but also bringing with them useful information on skin care, nutrition, funeral benefits and so on. Undoubtedly, the most exciting recent visit was from an African-style dance troupe that highlighted the African American Festival last October. Dancers and drummers performed and taught "Afroebics" to the members and visitors, who also viewed a film and a display of instruments, textiles and artifacts from the continent.

For four months, the seniors themselves had fervently prepared for their festival, according to Mary Vismale, a staff member involved in outreach. She had contacted black colleges, churches, the Nigerian consulate in Atlanta and other sources for information. The seniors had done research and planning, brought in plants and constructed artificial palm trees for their tropical setting. It was a chance for them to manifest their theme, "reaching back and moving forward" into a new appreciation of their African heritage.

"Performs Needed Service"

It was also an important part of Bethlehem's three-fold purpose, according to Doris Alexander, who has directed Wesley Community Centers for 10 years.

"This center performs a needed service to the people here," she explained. "It gives them a chance to fellowship with each other and get out of the house for a while. Some of them would otherwise be sitting at home doing nothing. But this place helps them feel important and useful, especially the volunteers who prepare and deliver meals. And, of course, the classes enrich them with skills and responsibility."

Clearly, the other two major programs of Wesley Community Centers have similar goals. Through neighborhood development, inner-city south Atlanta residents are empowered to improve the quality of life in their communities by taking responsibility for leadership and planning. With the help of a neighborhood developer

from the agency, residents have been able to:

- secure \$155,000 in community development grants from the city to alleviate drainage problems in a public housing complex;

- establish a pharmacy in a poor neighborhood with a large elderly population;

- coordinate a housing repair project in a dilapidated area for over a year;

- relocate 128 families in new apartments, after they were displaced by rapid rail construction.

The challenge south Atlanta residents now face is ending the disuse and misuse of their land. There are several unsafe vacant lots in one community, in contrast to a lack of single-family housing. In addition, a few trucking firms needing space are occupying those lots, thereby "encroaching" on the land, according to Wesley Community Centers assistant director Betty Thompson.

The residents have responded by forming the South Atlanta Land Trust, Inc. (SALT). With the help of Clark College and the Lutheran Resources Center, they are seeking funds to buy the land in their communities so that they can determine its use. That power of neighborhood self-determination may result in the non-profit construction of low income housing or in the establishment of a needed supermarket in one southwest Atlanta neighborhood, according to Ms. Thompson.

Camp Wesley, located just outside of Atlanta, offers a similar type of responsibility to disadvantaged inner-city youth. Up to 200 children, ages 8-12, spend 10-day sessions each summer learning the same basic values found at the Bethlehem Center: fellowship, self-esteem and education. A Wesley Centers brochure describes hiking, crafts, games, devotions and other activities as helping campers build trusting relationships with their peers and counselors and a healthy appreciation for nature.

A current Wesley Centers proposal also seeks to build trusting relationships between south Atlanta high school youth and their elderly neighbors by joining them in an "Intergenerational Lifelong Learning Program." The two groups now compose a majority of the population in that area but are in constant conflict, according to the proposal, because of their limited resources and skills. The program would bring them, particularly slow-learners, into the Bethlehem



Celebrating Anna Davis' birthday during lunch.

Center to learn "survival skills" in literacy, communication, interpersonal relations, consumer math, problem-solving, goal-setting, use of leisure time and resources, and so on.

Meanwhile, the youth and seniors would "bridge their gap" by combining their experiences and developing an awareness of each other's worth. Ideally, a "bartering services network" would foster interdependence, while "dispelling prejudices...each group may be harboring toward the other," according to the proposal. Eventually, the program, co-sponsored by Wesley Centers, local high schools and the University of Georgia Adult Continuing Education Department, might link unrelated individuals into family groups.

Ironically, both the Bethlehem Center and its elderly users would be reaching back, through their involvement with youth, into what they once were. Perhaps they would encounter those who vandalized their former home. But most importantly, the center would be moving both groups forward—through fellowship, interdependence, self-esteem and basic education—into more fulfilling lives. ■

John W. Coleman, Jr., is acting editor of NOW, a monthly newspaper published by Black Methodists for Church Renewal.

New Hope in Dark Times For the World's Children

James Grant

Four breakthroughs could soon be saving the lives of 20,000 children a day. On present trends, the proportion of the world's children living in malnutrition and ill-health—a proportion which has been steadily declining since the end of World War II—will remain about the same at the end of this century as it is today. Meanwhile the absolute number of malnourished children in the world will increase by 30 per cent.

In response to this worsening position, UNICEF this year has been distilling down its own 36-year experience and consulting with international authorities to try to find ways of streamlining the development effort in order to maintain progress for the world's children against the headwind of world recession. Our overall conclusion is that the deepening of the present crisis is now matched by the arising of new opportunities on an equal if not greater scale.

Oral Rehydration

The first and most important breakthrough is the discovery of oral rehydration therapy (ORT), described by *The Lancet*, a leading British medical

journal, as "potentially the most important medical advance of this century."

By far the biggest single cause of death among the world's children is the dehydration caused by diarrhoeal infections. In approximately five million cases a year, diarrhoea leads to sudden and severe dehydration which drains away up to 15 per cent of the child's body weight. At that point, death is only hours away. Previously the only treatment has been intravenous feeding administered by qualified nurses or doctors in expensively equipped hospitals or medical centers. With the discovery of ORT, dehydration can now be treated by a mixture of sugar, salt and water administered by the mother in the child's own home. The ORT breakthrough is based on the discovery that glucose accelerates the body's absorption of solute and water. In practice, that means that eight teaspoonfuls of sugar added to one of salt in a litre of boiled and cooled water makes 'rehydration by drinking' an effective treatment for most diarrhoeal infections.

To make that discovery relevant to those who need it most, every avail-

able channel—from the hospital to the corner shop—will have to be used to promote cheap packets of oral rehydration salts or to let mothers know how to make and use the home-made version. Only an inexcusable lack of national and international will can prevent the bringing of ORT's benefits to the vast majority of children in need.

The second breakthrough is the development of a more heat-stable measles vaccine which has effectively extended the reach of immunization. In the developing world, measles kills an estimated one and one-half million young children a year.

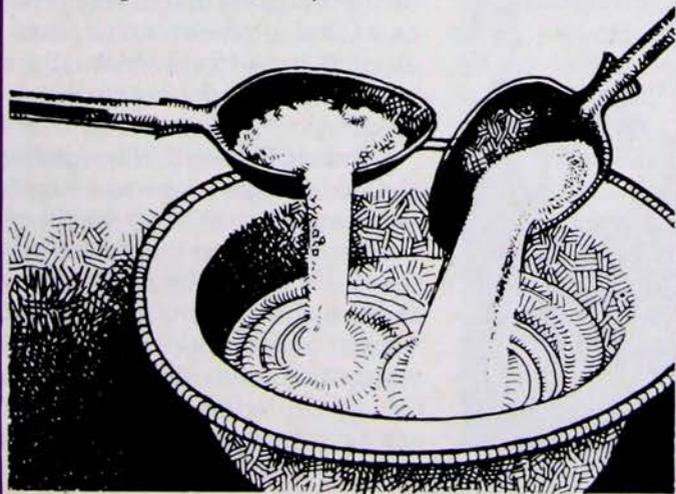
Immunization costs about ten cents a shot. But until recently the vaccine had to be kept frozen until one hour before use. And that effectively excluded the vast majority of children in the rural areas of the developing world.

The new vaccines have to be kept cool. But freezing is no longer necessary and less expensive refrigeration technology is involved. The result is that measles could one day join smallpox on the list of major killer diseases which have been eliminated.

At present, a total of five million young children still die every year from

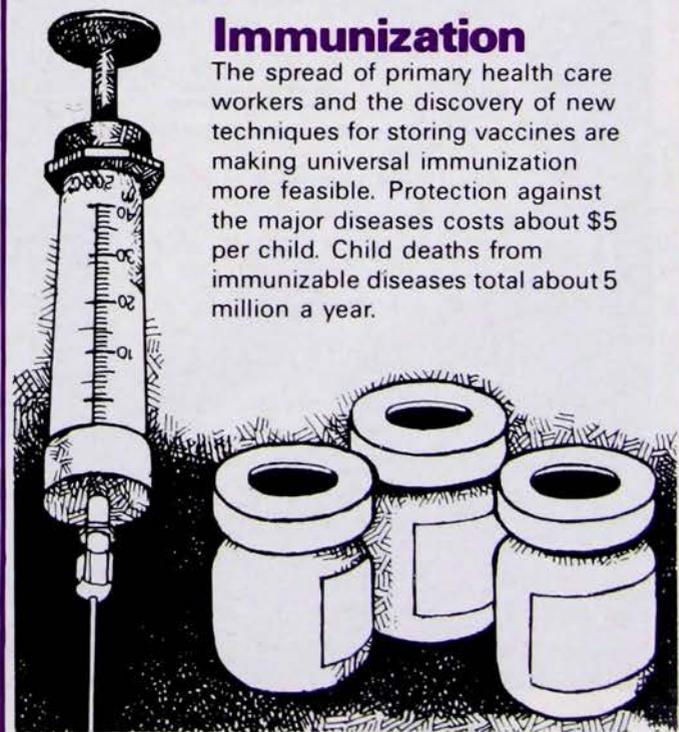
Oral Rehydration

Approximately 5 million children die each year of dehydration caused by diarrhoeal infection. Yet it is now known that most of them could be saved by a mixture of salt, sugar and water. That discovery is potentially the most important medical breakthrough of the century.



Immunization

The spread of primary health care workers and the discovery of new techniques for storing vaccines are making universal immunization more feasible. Protection against the major diseases costs about \$5 per child. Child deaths from immunizable diseases total about 5 million a year.



“A serious commitment . . . by peoples and governments could reduce child malnutrition and child deaths by at least half before the end of the 1990s.”

immunizable diseases. Tetanus alone kills an estimated one million. Whooping cough claims the lives of another 600,000. The cost of immunizing all children against all six major diseases would be approximately \$5.00 per child.

Back to Breast-Feeding

The third opportunity is the present campaign to halt and reverse the trend from breast to bottle-feeding. In poor countries, there is now evidence to suggest that babies who are bottle-fed are three to five times more likely to die in infancy than babies who are breastfed. “Usually unable to read the instructions on a tin of formula, or to afford enough artificial milk, or to boil water every four hours, or to sterilize the necessary equipment, or to return to breastfeeding once she has stopped,” says UNICEF, “the low-income mother who is persuaded to

abandon breastfeeding for bottle-feeding in the developing world is being persuaded to spend a significant proportion of her small income in order to expose her child to the risk of malnutrition, infection, and an early grave.”

In recent years, the fight-back against bottle-feeding has begun. Thirty-five nations have now adopted, or are in the process of adopting, legislation to control the marketing and promotion of breastmilk substitutes and a world-wide campaign is underway to promote knowledge of breastfeeding's advantages. “If such a campaign were comprehensive enough to change medical attitudes and hospital practices, to control irresponsible promotion and marketing of infant formula, and to help mothers both to improve their own nutrition and to be reassured that breastfeeding is best,” says UNICEF, “then one million infant lives a year could be saved within a decade from now.”

The fourth and perhaps most surprising idea is the mass use of cardboard child-growth charts kept by each mother in her own home.

The importance of the charts is that child malnutrition is usually invisible. One survey in the Philippines, for example, has shown that almost 60 per cent of mothers whose children were malnourished did not know that there was anything wrong. Regular monthly weighing, and the entering of the results on specially designed growth charts, can make malnutrition *visible* to the mother. When the mother can see that there has been no weight gain from one month to the next her spontaneous reaction, if there is food available, is to give the child more at the family's evening meal, or to feed the child more frequently, or to persist in persuading and helping the child to eat even when the appetite is depressed. And in as many as half of all cases of malnutrition, there is evidence to suggest that it is the invisibility of the problem rather than the absolute lack of food which is the main constraint on improving the diet of the child.

In Indonesia, two million mothers in 15,000 villages are now regularly weighing their babies on market-place scales and keeping their own growth-charts. Already, there is some evidence that the charts have helped to reduce malnutrition. The first full evaluation of the impact—and potential—of the Indonesian growth-charts will be available sometime in 1983.

“In poor countries, there is now evidence to suggest that babies who are bottle-fed are three to five times more likely to die in infancy than babies who are breastfed.”

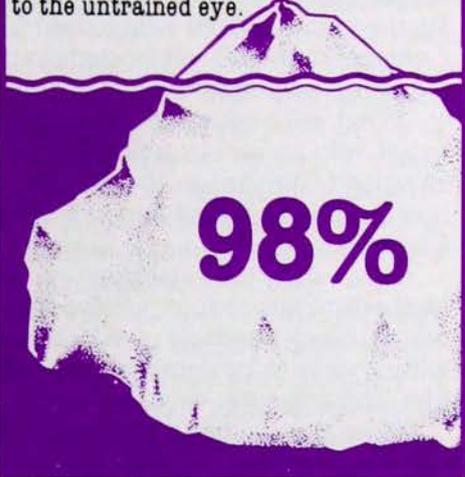


HIDDEN HUNGER

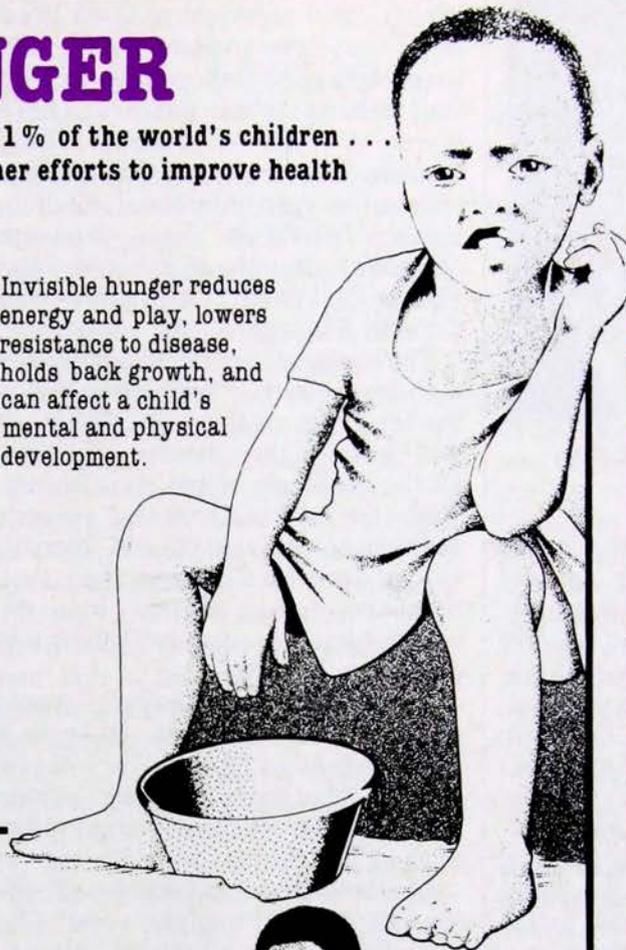
"Visible malnutrition affects less than 1% of the world's children . . . but hidden hunger can still blunt all other efforts to improve health and education" — (UNICEF).

ICEBERG HUNGER

98% of all child malnutrition is invisible to the untrained eye.



Invisible hunger reduces energy and play, lowers resistance to disease, holds back growth, and can affect a child's mental and physical development.



AT A GLANCE

A visual guide to the nutritional status of the world's young children.

2% OBESE

67% WELL NOURISHED

15% MODERATELY MALNOURISHED

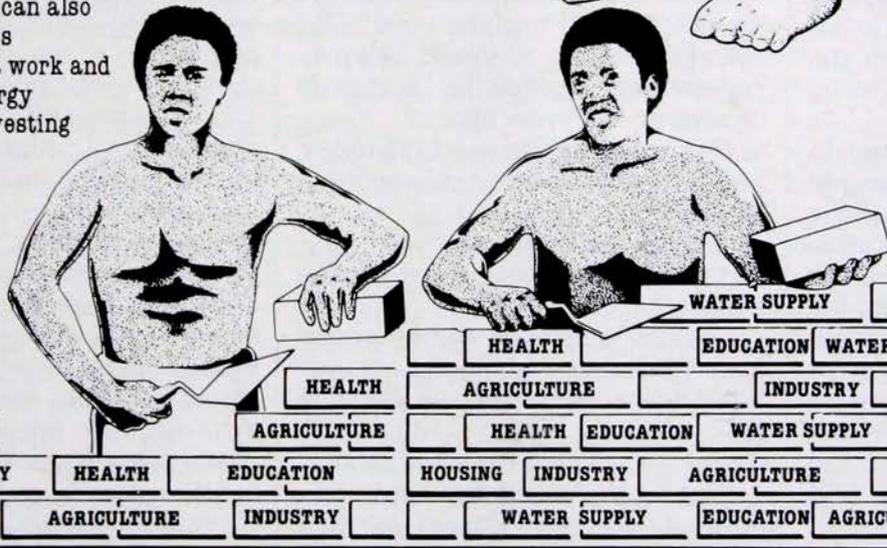
15% SERIOUSLY UNDERNOURISHED

1% VISIBLY MALNOURISHED

Approx figures
(ALL FIGURES EXCLUDE CHINA)

ENERGY CRISIS

Hidden hunger can also affect an adult's productivity at work and leave little energy to spare for investing in community development.



A Crucial Moment in History

These opportunities to do so much for so many and for so little come at a crucial moment in history. Fifteen years ago such a revolution would not have been possible. Social organization is the key to community health. And in recent years the patient work of communities, individuals, government bodies, and international agencies have helped both to discover these new opportunities and to help create the social infrastructure which now makes such revolutionary progress possible.

UNICEF now believes that both

social and scientific breakthroughs are at this point coming together to put into our hands the means of bringing about a revolution in child health. A serious commitment to that revolution by peoples and governments could reduce child malnutrition and child deaths by at least half before the end of the 1990's.

Answering the obvious question about the effect of such a reduction in infant deaths on the developing world's rate of population growth, our report cites evidence from the post-war period to show that in many countries further falls in the death rate are likely to be accompanied by even

steeper falls in the birth rate. One of the reasons is that when parents become more confident that their existing children will survive, they tend to have smaller families. "Paradoxically," says the report, "a 'survival revolution' which halved the infant and child mortality rate of the developing world and prevented the deaths of six or seven million infants each year by the end of the century would also be likely to prevent between twelve and twenty million births each year. ■"

James Grant is Executive Director of The United Nations Children's Fund. This article is adapted from his Annual Report, *The State of the World's Children 1982-83*.



Creighton Lacy

"These are the times that try men's souls," wrote Thomas Paine in 1776. Perhaps all periods in human history have deserved that charge. But today such Christian values as compassion, sacrifice, mutual responsibility are threatened by

concerns for economic and nuclear survival. More specifically, programs of social welfare as well as social action are being called in question, not only by government but by many people within the churches.

This may be a moment, therefore, to honor an anniversary and an heroic figure in Methodism, a man whose career combined personal dedication to Jesus Christ, the social gospel, the world mission of the church, and the ecumenical movement. I refer to Frank Mason North, whose magnificent hymn, "Where Cross the Crowded Ways of Life," we occasionally—too seldom—sing. North was a pastor and a poet, a founder and the third president of the Federal Council of Churches, the chief executive of the New York City Church Extension and Missionary Society and then of the Board of Foreign Missions of the Methodist Episcopal Church.

In 1908, seventy-five years ago this spring, Frank Mason North brought to the General Conference a report on "The State of the Church" which included a pioneering section entitled "The Church and Social Problems" (subsequently known as "The Social Creed"). Later that same year, he incorporated parts of that document in the establishment of the Federal Council of Churches. Thus, North's name has often been given pre-eminence in the drawing up of the Social Creed, though he himself acknowl-

edged joint authorship with Herbert Welch, then president of Ohio Wesleyan University and later the longest-lived Methodist bishop, plus at least four distinguished pastors. These were: William M. Balch, Trinity Church, Lincoln, Nebraska; Edgar J. Helms, Morgan Memorial Church, Boston; Worth M. Tippy, Epworth Memorial Church, Cleveland; and Harry F. Ward, Union Avenue Church, Chicago.

The original Social Creed began with these words: "We believe that in the teachings of the New Testament will be found the ultimate solution of all the problems of our social order. When the spirit of Christ shall pervade the hearts of individuals, and when his law of love to God and man shall dominate human society, then the evils which vex our civilization will disappear."

Few, even among critics, would object to that statement. To some it may seem to go "too far" or "not far enough," but those judgments pertain to methods of implementation rather than to the affirmation itself.

United Methodists familiar with the present "Social Principles" and "Our Social Creed" (as all *should* be!) may be interested to recall the "platform" of seventy-five years ago:

"For equal rights and complete justice for all men (sic) in all stations of life.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality (!).

"For the abolition of child labor.

"For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

"For the suppression of the "sweating (i.e. sweatshop) system."

"For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all (!); and for that degree of leisure for all which is the condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage in every industry.

"For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised."

How little attention we have given

to the implications and applications of that final point.

In a brief anniversary tribute it is unnecessary to trace the adoption of these principles by the new Federal Council of Churches that same year, or to list in detail the additional goals which North himself inserted: protection against industrial crises, "suitable provision" for old age and disability, "the abatement of poverty." Of greater importance for our continuing agenda are the four questions which the 1908 General Conference set for study in the following quadrennium:

"What principles and measures of social reform are so evidently righteous and Christian as to demand the specific approval and support of the Church?"

"How can the agencies of the Methodist Episcopal (or United Methodist) Church be wisely used or altered with a view to promoting the principles and measures thus approved?"

"How may we best cooperate in his behalf with other Christian denominations?"

"How can our courses of ministerial study in seminaries and Conferences be modified with a view to the better preparation of our preachers for efficiency in social reform?"

As a teacher of social ethics and ecumenics, I must constantly ask myself and my ministerial students these questions. As inheritors of the Wesleyan tradition we all must be constantly alert to contemporary social and economic and human needs, and to fresh ways of fulfilling the long-standing aims of the Church. "New occasions teach new duties," but time does not necessarily make "ancient good uncouth." After three-quarters of a century the people called Methodists remain indebted to the authors of the original Social Creed, and to the towering prophet who still calls us to continuing commitment. In 1983 as in 1908:

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears."

Regular Viewpoint columnist Creighton Lacy is the author of *Frank Mason North: His Social and Ecumenical Mission* (Abingdon, 1967).

Special Report: The Law of the Sea Treaty Cecily Murphy

Ten long years have passed and the skeptics of the Law of the Sea have been proven wrong. Many were of the opinion that writing a treaty for all ocean uses and resources by a consensus process was an unobtainable goal. But when 117 nations signed the Law of the Sea Treaty on Dec. 10, 1982, in Jamaica, there was no longer any question but that the treaty was well on its way to becoming ocean law. This is true despite the change in the U.S. government position under the Reagan Administration which led to a vote against the treaty.

The impetus for writing this treaty came from a speech made to the United Nations General Assembly in 1967 by Arvid Pardo, Ambassador from Malta. He cited the need for the seabed to be used for peaceful purposes and asserted that seabed resources beyond national claims should be shared by all nations because they were the common heritage of humanity.

In 1970 the UN General Assembly passed a resolution mandating that ocean law be written for all uses of the sea and that it include the common heritage principle. The first full session of the Third United Nations Conference on the Law of the Sea began in 1974 in Caracas, Venezuela. It had been agreed in 1973 that the Conference would not take a vote on an issue until all attempts to reach consensus had been exhausted. No vote was taken on the 445 articles until the United States requested a vote on the adoption of the treaty itself.

The treaty was adopted on April 30, 1982, by 130 nations. It was opened for signing on December 10 in Montego Bay, Jamaica. Ten members of The United Methodist Church, representing the General Board of Church and Society, the General Board of Global Ministries, and several regional coordinators of the Law of the Sea Project, attended this final session of the Conference and watched history being made.

Tommy T.B. Koh, President of the Conference, gave the opening statement on Dec. 6, and cited eight key treaty achievements. In his opening statement, President Koh also thanked non-governmental groups like the Neptune Group for their work. (The

Neptune Group is the name by which the United Methodist Law of the Sea Project and the Ocean Education Project, a Quaker-inspired project with which the United Methodists work closely, are known at the Conference.) Similar acknowledgment came from the head of the delegation of Mauritius, Anil Gayan.

The period from December 6 to 9 was devoted to final statements made by delegates representing 121 countries. Their remarks often conveyed national intentions toward the treaty and their overall view of the document. In his closing statement President Koh noted that several themes were brought out in the vast majority of the statements:

First, nations were very clear that the Convention does not satisfy all the objectives and interests of any country, but that the overall package it represents is, the words of the ambassador from Sudan, "a compromise with which we can all live and accept because it contemplates our common good."

A second overriding theme was that the Convention's interrelatedness formed a package from which nations could not pick and choose. These remarks were directed at nations remaining outside the treaty but still expecting to reap treaty benefits. Several remarks were directed toward the U.S. in particular. Ambassador Warioba from the United Republic of Tanzania called on the United States, "to whom all possible concessions have been made, to again reflect on its actions. A wrong decision could have grave consequences." Even allies cautioned against not joining the treaty. Ambassador Brennan from Australia warned that "if there is any radical departure by states from the provisions of the Convention, the disorders of the sixties will return in aggravated form to plague us again."

The third common thread dealt with the fact that the majority of nations did not view the treaty as simply codification of existing international law. To list only two examples, they cited articles providing for transit passage through straits and archipelagic waters and the definition of the extent of coastal state jurisdiction over the continental shelf as new concepts

inaugurated by this treaty. By contrast, the United States and the United Kingdom asserted that only the provisions on seabed mining were new and that the remainder of the treaty only codified customary law.

The fourth theme relates to any attempt to mine the resources of the international seabed outside the treaty. Speakers from every region and interest group expressed the view that the doctrine of the freedom of the high seas could provide no legal basis for a country to grant a license to a mine site in the international area. (In legislation introduced into Congress on September 30, 1982, by Senator Stevens and Congressman Breaux, the United States declares that it has this right.) All confirmed that an attempt to mine outside the treaty will unquestionably earn universal condemnation from the international community and will incur grave political and legal consequences. They went on to call earnestly on the U.S. to reconsider its position.

A final theme emerging from the statements was concern about the Preparatory Commission (PrepCom). This is the body that will write the draft rules and regulations for seabed mining. Great importance is attached to the work PrepCom will do. If it succeeds, this will help bring more nations into the treaty system. If it fails, then all the efforts of the last ten years will have been in vain. (Editor's Note: Since this was written, the Reagan Administration has announced that it will refuse to pay U.S. apportionments for the work of PrepCom.)

On December 10, it was time to open the treaty for signature and begin the second phase of the Law of the Sea talks. Upon opening, 119 delegations signed the treaty: 117 nations (including 15 from developed countries, all of the Eastern bloc, and 92 developing nations) and two who are not full states (the Cook Islands, an associated state, and the UN Council for Namibia). This is the largest number of countries ever to sign a treaty on the first day of its opening for signature.

To watch history being made is an awesome experience. That is what the Neptune Group and 144 nations witnessed last December. However, the work does not stop here. Considerable effort and action is needed to insure the success of PrepCom and widespread participation in the treaty by all nations.

Cecily Murphy is a staff member of the United Methodist Law of the Sea Project.



LETTERS

Right to Know

In the December issue of *New World Outlook* it was stated that "there is nothing in church law to prohibit homosexuals from being ordained in the ministry." At the same time it was stated that the church does not condone the practice of homosexuality.

Would you please let your readers know if there is anything in 'church law' to prohibit transsexuals, lesbians, child molesters, psychotics, drug pushers, or other social deviants from becoming ordained ministers in the church?

I think we have a right to know who will be preaching in the pulpits in the next few years.

Hopefully, there are still a few of us left who believe that the Bible is the sole source of authority. I do not respect or acknowledge the newly found papal-authority known as the Judicial Council.

Pamela M. Roebuck
Sumner, WA

'A More Effective Minister'

As a pastor, I appreciate the thoroughness of your magazine as well as all the interesting and informative articles and information on what is happening around the world in our mission programs. The *New World Outlook* keeps me abreast of what's happening and, consequently, makes me a more effective minister.

I particularly look forward to the opening section on the "News and Analysis of Developments in Christian Mission". I noted in the December issue a brief comment on the passing of Mary C. Hedman, a retired deaconess of The United Methodist Church.

Mary was a former member of our church here in Parsons, having made the decision to enter into full time Christian

work out of the former Washington Avenue United Methodist Church, now the Wesley United Methodist Church following a merger.

Again, I thank you for the quality of work that you and your staff do in promoting the United Methodist connectional system, and our mission emphasis in general.

Paul B. Mitchell
Parsons, Kansas

A Soothing Ointment

I have never considered your magazine as a humor magazine but an item in your December issue certainly gave me a laugh. In *Praise the Lord and Pass the Drilling Rig*, you recount the search of Andrew C. Sorelle, Jr. for oil sites in Israel because of a reference to Deuteronomy 33:34 in which 'Asher shall bathe his feet in oil.' As an oil man that could only mean petroleum. Perhaps he should have considered olive oil which is often mentioned in the scripture. Britannica gives a mid-1850's date for the discovery of petroleum as a commercially valuable product and machinery for its refining and use was developed quickly after its discovery.

The cross references to Deuteronomy 33:34 list food items that flow down the streams, pour from the rocks, etc. Olive oil was both a food and a soothing ointment for tired or wounded areas. These were all blessings showered down from God.

Discovering additional oil sites in Israel could be a mixed blessing.

Esther M. Kinch
Forest Grove, OR

NCC/WCC Deserve Support

Jonah learned the hard way in the whale's belly, and in Nineveh, that no country in the world is off-limits to God's loving concern and care. Rev. Ed Robb and his associates in the Institute on Religion and Democracy (IRD), *Reader's Digest* and "60 Minutes," are either ignorant, or defiant, about this well-established fact! This officious trio had the gall to call The United Methodist Church and some 30 other denominations working together in the National and World Councils of Churches dirty names.

It is strange that (IRD) people posing as religious experts should demand that God's worldwide program should be shrunk to fit the relatively small economic and political programs of any one nation.

True national patriotism is acceptable, and there are many times when world patriotism is greatly needed. The NCC and WCC deserve strong support for saying what Peter said: "We must obey God rather than man (Acts 5:29)." The NCC and WCC have consistently shown a neighbor love that does not allow fear or dislike of any nation's economic and political systems to deny help.

R. K. Heacock
Austin, Texas

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Books on Disarmament

THE NUCLEAR DELUSION: SOVIET-AMERICAN RELATIONS IN THE ATOMIC AGE, by George F. Kennan, New York 1982: Pantheon Books, 208 pages, \$13.95.

PREACHING ON PEACE, edited by Ronald Sider and Darrel J. Brubaker. Philadelphia 1982: Fortress Press, 96 pages, \$3.95.

WAGING PEACE: A HANDBOOK FOR THE STRUGGLE TO ABOLISH NUCLEAR WEAPONS, edited by Jim Wallis. San Francisco 1982: Harper Row, 255 pages plus glossary, appendices, index. \$4.95.

THE GAME OF DISARMAMENT: HOW THE UNITED STATES AND RUSSIA RUN THE ARMS RACE, by Alva Myrdal, Revised and updated edition, New York 1982: Pantheon Books, 66 pages plus notes and index. \$7.95.

Four very different books on peace and disarmament are reviewed below. They represent several Christian views of this tangle of issues, and are intended for various uses and audiences. Alva Myrdal's *The Game of Disarmament* is international, covers many categories of weaponry and many aspects of the international negotiations process. George F. Kennan's *The Nuclear Delusion* is an American analysis argued from a strongly held personal viewpoint. *Preaching Peace* contains the advocacy of some persuasive current voices on behalf of human cooperation for survival. *Waging Peace* is a manual for church groups committed to raising peace and disarmament concerns in their communities.

None of these books answers the thorny questions raised by Christians on all sides of nuclear/disarmament/peace issues. But information in one or another of them can help concerned Christians formulate for themselves as individuals and discuss as groups some crucial questions in this area. What is the nature of dominion and the responsibility of stewardship in our covenant with the Creator? How do commands to love our enemies, love our neighbors as ourselves, and love the Lord above all apply in our social and political context? What does the gospel say to us about current reality? To what extent are we enjoined by the gospel to speak and act in the public arena according to our convictions of faith? These are only a few of possible questions posed by issues of nuclear armaments, the arms buildup, and military threat as a tool of diplomacy.

The level and the outcome of human engagement with these issues will be powerfully influenced by which questions

are asked and the importance ascribed to thinking, acting, and living in accordance with the answers. More and more Christians have become convinced that peace and disarmament are issues too important to be left to military and diplomatic professionals, that the dimension of the sacredness of creation must not be excluded from calculations of first strike capacity and acceptable casualty ratios. These books represent only a few of the resources and approaches to these issues. Each is useful in its way.

George F. Kennan, former Ambassador to Moscow, member of the Institute for Advanced Study at Princeton, and distinguished historian of Russian-American relations, has stood virtually alone for much of his career in opposition to Cold War extremes, to military dominance of East-West diplomacy, and to nuclear arms escalation. In this, his fifteenth book, he has drawn together insights from his diplomatic and historical perspective, from observations of Russian character and American politics, and deep convictions about the nature and dangers of nuclear arms. His central argument is that radical turnabout is urgently needed in our official policies and attitudes toward nuclear arms and toward the USSR.

The Nuclear Delusion is a collection of articles, speeches and interviews, and some excerpts from previous books. A clear and reasoned consistency of view is as apparent in material from 1950 as from 1982. The cumulative effect is of a passionate appeal for sense and humanity. Individual chapters are intelligent and circumstantial accounts and explanations of the learning and experience on which Professor Kennan's opinions are based.

His historical perspective on Russia, for instance leads him to warn specifically against the "hysteria of professed fear of and hostility to the Soviet Union...an enemy who could serve as a convenient target for the externalization of evil, an enemy in whose allegedly inhuman wickedness one could see the reflection of one's own exceptional virtue."

These observations are balanced by observations about Soviet character, politics and diplomacy which show why difficulties have arisen and will arise in negotiations and attempts to deal with representatives of that very different culture from within an American understanding. Misunderstandings and misreading of signals have marred Russian-American relations at every turn. We have arrived now at so intolerable a situation, Kennan feels, that we cannot afford to shoot from the hip and hope for understanding of our brashness. More considerate attitudes are required of us all.

If a single passage can stand for the thesis of *The Nuclear Delusion* it might be the following:

"Is it really impossible for us to cast off this sickness of blind military rivalry and to address ourselves at last, in all humility and

in all seriousness, to setting our societies to rights? For this entire preoccupation with nuclear war is a form of illness. It is morbid in the extreme. There is no hope in it—only horror. It can be understood only as some...sort of death wish, a readiness to commit suicide for fear of death—a state of mind explicable only as an inability to face the normal hazards and vicissitudes of the human predicament—a lack of faith, or better a lack of the very strength that it takes to have faith, as countless of our generations have had it before us."

It is a usual criticism of passionate appeals that they are weak when it comes to suggestions for achieving the goals they advocate. For this reason in particular,



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attention must be paid to specific proposals Professor Kennan makes in a number of instances throughout the book for diplomatic initiatives and courses of action.

The Nuclear Delusion ends with a chapter on "The Christian View of the Arms Race," an essay on the morality of the situation in which humankind finds itself as a result of nuclear realities. It is less sure, less reasoned than other of Mr. Kennan's writings. For convincing theology on nuclear arms we can turn to those who are more at home with theological concepts.

As its title indicates, *Preaching on Peace* is a collection of sermons. The editors, Associate Professor of Theology and seminary at Eastern Baptist Theological Seminary, have included a distinguished company of preachers, who address a number of theological and moral issues related to arms, war, and nuclear weaponry.

These are personal statements, deeply felt, concerning the life and death of humanity, voices of warning, despair, and hope, aiming not so much to inform as to convince. The God of Peace, the Christ

who sees love in the face of an enemy, are evident in the eighteen brief messages of this book. John Cardinal Krol, Roman Catholic Archbishop of Philadelphia, is among them; and William Sloan Coffin, Jr., Senior Minister of Riverside Church in New York; United Methodist Bishop A. James Armstrong of Indiana; and Tazu Shibama, survivor of Hiroshima.

Waging Peace is a resource in handbook form for Christians to use to gain knowledge, tactics, and understanding about nuclear issues. Its general organization and incorporated questions for discussion make it particularly appropriate for congregations seeking ways to deal with nuclear concerns in thoughtful and productive ways.

The strength of *Waging Peace* is in the current information it offers and in its suggestions for group discussion and dialog about nuclear arms. It is least useful as a guide to creative group action or effort. In these chapters there is a tendency toward generalities. A few case histories of confrontations, action efforts, and negotiations with official authorities would have

mapped more clearly how such campaigns can develop, and could also have indicated some likely pitfalls and allies.

Except for this proviso, *Waging Peace* is a wealth of helpful and lively information.

Of the four books reviewed here, the most circumstantial and complete on all aspects of the arms race is Alva Myrdal's *The Game of Disarmament*. It is much more ambitious in scope, length, and exhaustive detail than the others, and draws on the author's past writings only as they remain currently applicable. Alva Myrdal, distinguished Swedish diplomat and leader in international negotiations as well as winner of the Nobel Peace Prize, is one of the very few persons in the world qualified to undertake such a work. This revision (original publication, 1978) brings a basic resource up to date.

Alva Myrdal's intent is to show that peoples of the world cannot rely on their governments to take care of keeping the peace. She documents her arguments with devastating facts and figures of official inaction, failure, folly and cynicism in a century of arms negotiation, up to yesterday. All classes of weapons and more countries than The United States and the Soviet Union are included in the discussion. International treaties and negotiations are reported and analyzed and quoted—by one who was often there when agreements were made. Agendas for disarmament and elimination of chemical and biological weapons are set forth systematically, along with the objections and failures of governments to ratify or implement them. *The Game of Disarmament* is recommended as an advanced text for study-action in the field of international arms diplomacy. Nancy E. Sartin

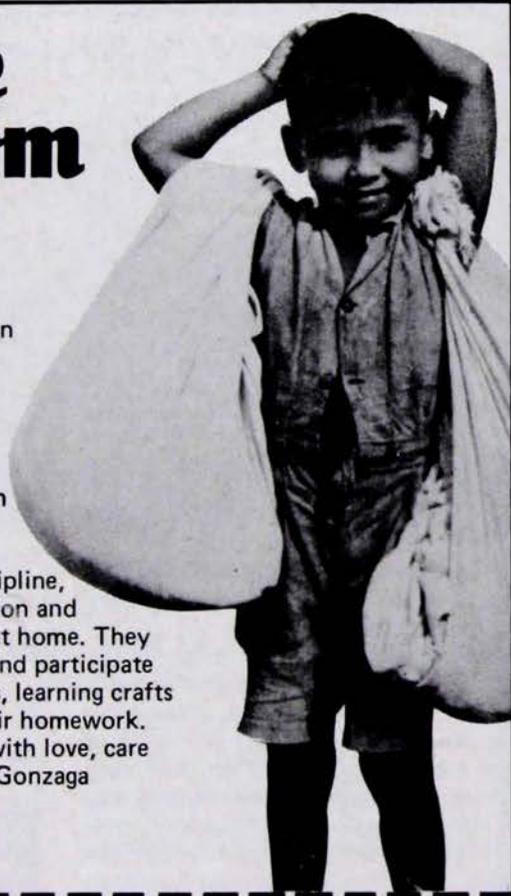
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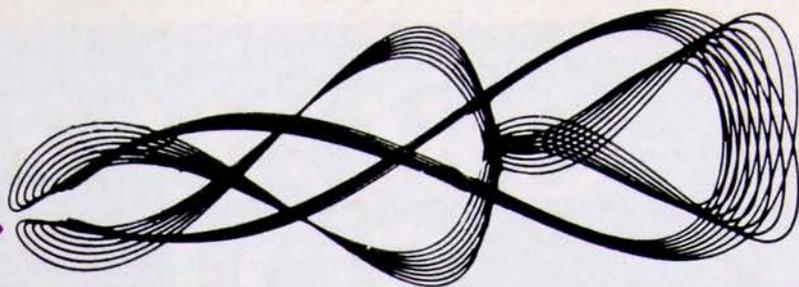
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The April issue will be the annual report of the General Board of Global Ministries. It will include a special message from the President and General Secretary, a comprehensive financial statement, and a wide-ranging look at 1982 programmatic mission activities of The United Methodist Church in more than 90 countries.

In addition to our regular subscribers, the annual report issue of *New World Outlook*, as usual, will be sent to all United Methodist ministers and Work Area on Missions chairpersons. A limited number of single copies will be available (75 cents each, plus postage) for other persons desiring a copy of this issue.

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THE MOVING FINGER WRITES

COSRW Probes Sex Bias At BU School of Theology

A team of four from the General Commission on the Status and Role of Women spent two days (Feb. 1-2) gathering information at Boston University School of Theology. The team went to Boston in response to allegations of institutional sex discrimination at the school.

Mandated as a monitoring agency by *The Book of Discipline*, COSRW had received allegations of discriminatory sexist personnel practices, policies and procedures from women students, teachers, and staff members of the school. The team interviewed administrators, faculty, staff, alumnae and members of the study body to gather information and to hear concerns and complaints. Women faculty members, formerly employed, were interviewed before the team's Boston visit.

The team, headed by Carolyn Oehler, president of the commission, shared findings with Dean Richard Nesmith. Trudie Kibbe Preciphs, a member of COSRW's general secretariat, said the team "observed morale and communications problems and made recommendations to the seminary administration to address these concerns." The team urged the seminary to "implement immediately its affirmative action goals, which would add women and minority persons to the faculty and staff," she reported.

Ms. Preciphs said COSRW would make other recommendations to the General Board of Higher Education and Ministry that will have implications for the status of women in the entire seminary system of the United Methodist Church.

Commenting on the visit, Dean Nesmith said the school is wrestling with "long-term definitions of academic excellence and the newer mandate for inclusiveness."

"COSRW joined the process in its proper advocacy role emphasizing inclusiveness," he said. "They have made a number of suggestions that will be helpful to us." (UMNS)

Tuition Gap, Declining Number of 18-year-olds, College Presidents

There was some good news—with a caution flag—and some bad news for presidents of United Methodist-related educational institutions at their February 2 annual meeting in Washington, D.C.

The good news was contained in Presi-

dent Reagan's federal budget proposals for fiscal 1984. The bad news was the growing "tuition gap" between public and private education, the decreasing numbers of 18-year-olds, and declining enrollments.

On the budget, Dr. Jerald C. Walker, President of Oklahoma City University, said the recommendations for 1984 are "much more favorable to our position than anything we have seen in a long time." In fact, he continued, public education sees some of the proposals as a "real threat" to their interests.

Dr. Walker, who has chaired the public policy committee of the National Association of Schools and Colleges of the United Methodist Church the past three years, is the association's new president.

About 50 presidents attended the meeting. Several urged a cautious approach to the budget proposals.

President Philip M. Hibbs of the University of Puget Sound, Tacoma, WA., said that some of the new cuts proposed in federal aid "are very important to our students and we need to get them restored in Congress. Euphoria is not in order yet."

Also counseling caution was President Elias Blake, Jr., of Clark College in Atlanta, who suggested the administration may have designed its program to prevent "higher education from closing ranks."

18-year-olds Decline

Speaking to the "tuition gap," the presidents approved a policy statement saying this fact, and several others, pose "an ominous threat" to independent schools, "endangering the very life of many institutions" by placing them "at a distinct and unfair competitive disadvantage in attracting students."

The statement noted that in the autumn of 1982 the 18-year-old population declined by 1.16 percent, but independent schools had a 4.11 percent decrease in enrollment of freshmen. The number of 18-year-olds is expected to decline by another five percent this year.

Another concern discussed at some length was how best to attract United Methodist students to church-related schools.

In an address to the educators, President Gael D. Swing of North Central College in Naperville, Ill., outgoing president of the National Association of Schools and Colleges, said he has a "hunch that at a time when society is floundering", the economy is in difficult straits, "morality of our

Task Force Says Use Of 'King' in Reference To God 'Unnecessary'

A national United Methodist task force on inclusive language in the church is proposing that "Lord" and "King" generally not be used as synonyms for God.

The Task Force on Language Guidelines is finishing its work on a major document on language about God. The document and other parts of its report are intended for recommended use throughout the United Methodist Church.

Created by the General Council on Ministries (GCOM) on the authority of the 1980 General Conference, the 10-member task force will report to the GCOM at its meeting April 25-29. The GCOM can act as it chooses on the report, which is expected to go in some form to the 1984 General Conference in Baltimore, Md.

The task force is considering recommending the word Jesus used in the Aramaic language, "abba," and other biblical and historical forms of address for God.

Of "Lord," the task force says its use "carries on the assumption created by other male-gender words that God has male characteristics." Where possible, the group proposes, "and certainly in newly written and spoken materials," the word "Lord" for God should be avoided.

Likewise, the word "King" used to refer to God carries implications of male gender, says the task force. It points out that "all human references to the word king mean male ruler." It suggests "Ruler." Alternating "King" and "Queen" only "emphasizes the gender implications of each word." The task force concludes: "There are a sufficient number of words which express the concept of kingship without implying specific gender to make the use of the word 'King' in reference to God unnecessary."

The task force's text regarding "Father" is still in process. But since Jesus of Nazareth was male, male nouns and pronouns can be used in referring to him, the task force says. (UMNS)

people is at a new low" and the higher education community "is in disarray," it is "appropriate for us to affirm and underline the distinctive strengths of our church-related colleges..." (UMNS)

Panel Debates Lessons Learned from Vietnam War

The Vietnam War helped the American churches become more understanding of the politics of service, the head of the United Methodist Committee on Relief (UMCOR) believes.

The Rev. J. Harry Haines was one of the less controversial speakers at a consultation on lessons from the war which at times became so acrimonious the *New York Times* reported, "Vietnam is not over." One speaker, Don Luce, required a constant police bodyguard. He was whisked from hotel to hotel after a death threat was overheard.

The four-day conference held in Los Angeles, CA, was sponsored by the University of Southern California and its schools of journalism and international relations and the Center for Humanities. Participants included educators, journalists, broadcasters, writers, former military officers and government bureaucrats, Vietnam veterans and refugees.

Dr. Haines and the Rev. Paul McCleary, head of church World Service and a United

Methodist minister, took part in a Feb. 9 panel on overcoming the wounds of war and rebuilding the society. Other panels assessed how the war affected the Vietnamese and American veterans.

The church officials described the experience gleaned by Vietnam Christian Service (VCS), the agency through which American churches ministered to thousands of refugees who moved from the north to the south in the early 1960s.

For relief agencies to claim to be nonpolitical is "naive and unrealistic," Dr. Haines told the conference. He quoted an American colonel who welcomed VCS's assistance to people in the refugee camps saying, "We are happy you are a part of the American team."

Voluntary agencies are especially vulnerable to being used to further military goals, he said. They must find a way to work on both sides waging the conflict. "We must keep a separate identity from governments," he said, "although this is far from easy."

Using government money is another problem, Dr. Haines said. He recalled that VCS at first refused to accept contracts from U.S. AID. Later U.S. government funding was accepted but always for specific operations. At no time was it allowed to become so vital to the budget that its stopping would threaten the life of the voluntary agency, he said.

Confront Causes

Another important lesson Dr. Haines drew was the relation between binding up wounds and seeking to confront the causes of the conflict. "We gave out food and blankets, taught sewing and engine mechanics courses to refugees, plowed unexploded grenades out of farmers' fields," he said. "But the more we did of that, the more we knew we had to work to stop the curse of the war itself." Hence church people felt compelled to write, speak, advocate and witness in the halls of government.

"Thanks to the tragedy of the Vietnam War," said the UMCOR leader, "the people of God ask deeper questions today, seek to address deeper causal concerns."

Mr. Luce, an antiwar writer who exposed the plight of political prisoners held by the South Vietnamese regime during the war, was challenged on his silence about the condition of prisoners held by the Vietnamese regime today. A founder of Amnesty International in California, Ginetta Sagan, said, "Unless we speak up, we are going to lose our credibility as defenders of human rights." She mentioned leftist Vietnamese who gave her information about prisoners during the war and themselves were arrested after 1975.

ANNOUNCING

New World Outlook Classified

Starting June, 1983

New World Outlook's June issue will inaugurate a monthly feature that we hope will serve our readers well. It will be a classified advertising section—the first in *New World Outlook's* 72-year history—designed as an exchange between subscribers and to help subscribers.

NWO Classified will include

the standard categories, ranging from Camps, Church Supplies and Counseling Services to Positions Open, Real Estate for Sale, Travel/Tours and Miscellaneous. Specific categories and rates for reader and classified display advertisements will be published in the May issue of *New World Outlook*.

For additional information write: NEW WORLD OUTLOOK CLASSIFIED
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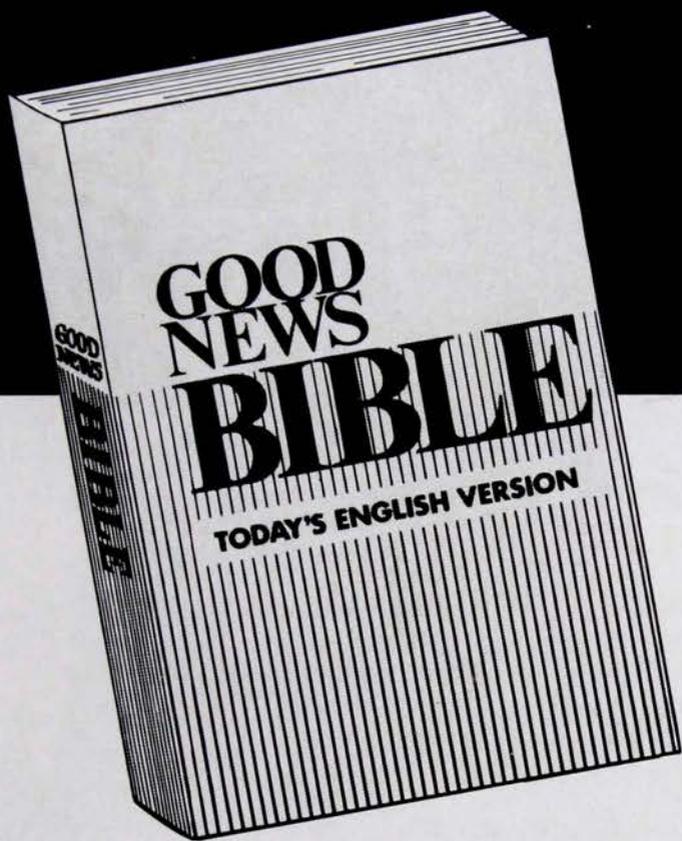
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