

NOVEMBER 1983

# new world outlook



Korea . . . Woodie White . . . Vancouver . . . Japan  
Sexual Exploitation of Women . . . Infant Formula



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# MISSION MEMO

News and Analysis of Developments in Christian Mission

November, 1983

Grenada. According to early reports, Methodist pastors and congregations in Grenada were unharmed following the U.S. invasion of the Caribbean nation. In a NWO telephone interview with Rev. Edwin Taylor, president of the Conference of The Methodist Church in the Caribbean and the Americas, he said that he had spoken with both pastors there and that while they were still barricaded in their residences, they were safe. There are two Methodist pastors and 12 congregations on the island...Rev. Alan Kirton, general secretary of the Caribbean Council of Churches, issued a statement reaffirming the CCC's opposition to military intervention in the Caribbean by forces external to the region and "looks to an early end to the present conflict leading to a withdrawal of foreign forces." According to a telephone interview with Kirton, this refers to U.S. rather than Caribbean forces even though his statement says that the "fact of token Caribbean participation in the invading forces by no means alters" opposition to outside intervention...The National Council of Churches in the U.S. has urged "the prompt withdrawal of U.S. forces from Grenada", saying the invasion "contravene international law and the United Nations Charter."....One of the American medical students in Grenada was John Haines, 31, son of UMCOR executive J. Harry Haines.

Global Ministries Board Meeting. At its annual meeting in New York Oct. 14-21, the General Board of Global Ministries pledged continued support for the Ethnic Minority Local Church as a missional priority for the denomination and approved nine resolutions to be forwarded to the 1984 General Conference for possible adoption. The directors also elected Peggy Billings as deputy general secretary for the World Division; Norma Kehrberg as the associate general secretary for the United Methodist Committee on Relief; and Josephine Harris as associate general secretary for the Mission Personnel Resources Program Department; and reelected all top staff. The Board, in urging its 157 directors to "consistently advocate" continuation of the current EMC missional priority, also recommended that "The Church Alive" proposal of the General Council on Ministries not be approved as the 1984-88 missional priority. The resolutions sent on to General Conference covered: U.S. government and church relations with the People's Republic of China, human rights in Central America, updates on Southern Africa, the Arab-Israeli conflict, the Philippines, Korea, health and wholeness, and the elderly in the U.S. The Board also asked General Conference to remove from the Discipline the paragraph that prohibits any general church funds going to Gay groups or being used to "promote the acceptance of homosexuality." It approved appropriations for 1984 of \$51.5 million, about \$3 million more than was budgeted in 1983, and projected total anticipated income for 1983, including Advance and special denomination-wide offerings, of \$72.4 million. The agency agreed to establish a board-wide program direction in community economic development and asked divisions and departments to identify financial resources available for grants and loans to job-generating projects. In a closed session, the directors received an update on seven-month-old negotiations with District 65, United Automobile Workers, for a contract covering general staff while some 50 union members demonstrated outside the hotel.

Deaths. Yu Hsiu Li, a native of Shanghai and former Crusade Scholar who returned to China to become active in rural evangelism and education, died in Shanghai on September 1 following a brief illness. She was 81. One of the first Crusade Scholars, she studied at Scarritt College and Cornell University. When the Japanese occupied Shanghai in World War II, Miss Yu became the acting head of Moore Memorial Methodist Church and was also the head of Moore Memorial's Special School for Advanced English. Following the war, she went to Song Jiang, then a rural suburb of Shanghai, to engage in rural evangelism and church development....Ruth Pickett, widow of Bishop J. Waskom Pickett, famed missionary bishop in India, died October 3. She was 88. She was born in Lucknow, India, of missionary parents, and her father, John Wesley Robinson, was elected a bishop in 1912....Phoebe Powell, a retired deaconess with 43 years of service in the USA, died August 27 in Austin, Texas. She was 76....Laura V. Williams, who served as a missionary in India from 1928 to 1961 and as a deaconess for two years at Holding Institute in Laredo, Texas before her retirement in 1966, died August 3. She was 83....The Rev. John E. Marvin, editor of the Michigan Christian Advocate from 1939 until 1973 and a widely-known advocate for the church's social ministry, died September 11. He was 76....UM Bishop J. Kenneth Shamblin, of the Louisiana Area, died at Baton Rouge General Hospital October 3 following a massive stroke. He was 66. From 1980 until his death, he was a member of the General Board of Global Ministries Committee on Personnel in Mission and the board's Education and Cultivation Division. In 1966 he was a delegate to the World Methodist Conference in London and in 1968 he served as a delegate to the World Council of Churches Assembly in Uppsala, Sweden....Willard Uphaus, a long-time pacifist and one-time Methodist lay preacher, died in New Haven, Conn., at the age of 92. Active in peace and liberal causes, he served a year in jail in New Hampshire for refusing to turn over a list of names to the state attorney general investigating "subversion".

Personalia. The new executive director of the National United Methodist Native American Center is Wanda Daney Doty, a UM laywoman from Oklahoma. A Choctaw, she has been a director of career counseling at California State University at Long Beach for nine years and is currently in a doctoral program at the University of San Francisco. The Center is on the campus of Oklahoma City University and was formally organized in January....The Rev. Clifford S. Droke, director of the UM California-Nevada Annual Conference Council on Ministries, is being nominated general secretary of the General Council on Finance and Administration. The GCFA accounts for and disperses more than \$80 million a year...Vic Jameson, a longtime Presbyterian publicist who is presently director of the Information Department of the Support Agency of the Presbyterian Church USA, has been named editor of Presbyterian Survey magazine and is expected to be named publisher as well. Survey, the magazine of the former Presbyterian U.S. denomination, is slated to become the journal of the new church and will replace A.D., discontinued last Summer...Filipe Sique Mbandze, a United Methodist minister, will become general secretary of the Christian Council of Mozambique in January. He succeeds Isaac Mahlalela, who will become head of a Methodist district...Marc H. Tannenbaum has been named as director of international relations of the American Jewish Committee; the well-known expert on ecumenical relations will be succeeded as director of interreligious affairs of the AJC by James Rudin, who has been the assistant director...Carol J. Fouke, assistant director of the department of news and information of the Lutheran Church in America, is the new director of news services in the Office of Information of the NCCC. She succeeds Harriet Ziegler...Rev. Fred A. Allen, a field representative in the Office of Parish Ministries, National Program Division, GBGM, has been elected an associate general secretary of the General Board of Church and Society for issue development and advocacy.

Religious News Service. The United Methodist Reporter has confirmed that it will assume responsibility for Religious News Service on Nov. 16, taking over ownership and operation of the nation's only interfaith news wire service from the National Conference of Christians and Jews. The newsgathering and editing functions will remain in New York; production and distribution will be moved to Dallas.

Infant Formula. Two more U.S. infant formula manufacturers, the Ross division of Abbott Laboratories and Wyeth Laboratories of American Home Products, have joined a third, Bristol-Myers, in agreeing to comply entirely with an international code for marketing the formula in developing nations. The agreement was lauded by the UM panel called the Infant Formula Task Force, headed by Dr. Philip Wogaman, who called this a "significant step in affirming the WHO (World Health Organization) code in areas of the most urgent need." At its meeting in Atlanta September 25-27, the 12-member task force, which was set up by the 1980 General Conference, said it will continue to work with the companies to interpret the code and develop specific guidelines for complying with it. In April the task force recommended discontinuing the six-year-old boycott of Nestle products and was supported by the General Council on Ministries, to whom the panel is related, and the Council of Bishops. But both the General Board of Church and Society and the GBGM, as well as 30 UM Conferences, voted not to discontinue the boycott. About a dozen Conferences voted to suspend support of the boycott pending further study by the task force.

Covenant. Eighteen delegates to the 1984 UM General Conference are initial sponsors of "A Covenant of Compassion and Solidarity with Homosexual Persons" issued by the Methodist Federation for Social Action. Among them are six district superintendents. According to the MFSA, the covenant intends to "counter the scare tactics and hysteria surrounding the issue by invoking a spirit of compassion and Christian love."

Cuba. A six-person delegation from the Methodist Church of Cuba will itinerate in all five jurisdictions October 22-November 6 to share what it is like to be Methodists in Cuba today. The delegation is returning two visits by UM groups which went to Cuba to take part in the Church's 100th anniversary celebrations. The delegation includes Bishop Armando Rodriguez, head of the Cuban church since 1968, the Rev. Ricardo Pereira, district superintendent of the Pinar del Rio District and coordinator of the church's youth program, the Rev. Joel Ajo, Havana pastor, Magali Garcia, a leader in women's work and wife of the Rev. Roy Rodriguez, Almaida Fernandez, financial secretary of the church and member of its executive committee, and Rita Morgado, retired teacher and member of the executive committee. The visits are being arranged by field representatives in the Mission Development section of the Mission Education and Cultivation Program Department.

IRD Committee on Religious Liberty. A committee of "United Methodists for Religious Liberty and Human Rights" was formed in Fairfax, Virginia, Sept. 23-24 "in response to pleas of persecuted Christians to the World Council of Churches and to the continued inadequate response of Western churches to their plight." The new committee of UMs will be affiliated with the Institute for Religion and Democracy (IRD), founded two years ago. Included on the group's steering committee are Helen Rhea Coppedge, Ft. Valley, Ga., David Jessup, Silver Spring, Md., and the Rev. Edmund Robb Jr., Marshall, Texas. The new committee is considering resolutions for the 1984 General Conference on Central America, yellow rain, disarmament, Afghanistan, the Philippines and "inclusiveness on the church's social witness."

Christmas Eve Service. The 1984 Bicentennial of Methodism in America will be launched with a Christmas Eve service on CBS-TV. The telecast will originate from historic Lovely Lane UMC in Baltimore, Md., successor to the Lovely Lane Meeting House where the famous "Christmas Conference" of 1784 was held, at which the Methodist Episcopal Church was born. The preacher will be a United Methodist, the Rev. Edward W. Bauman Jr., pastor of Foundry UMC in Washington, D.C. who has had a television ministry for many years and taught at Wesley Theological Seminary and American University in Washington. The worship leader and chief liturgist will be Bishop J. Madison Exum, Memphis, Tenn., of the Christian Methodist Episcopal Church. Methodists have been urged to contact their local CBS affiliate to urge them to carry the Christmas Eve program.

South Africa. Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, says applications he submitted for permission to attend upcoming meetings in Geneva, Switzerland, and the U.S. have been denied by the government without any reason given. "I've lost track of how many times this year they've denied me permission to travel," he said recently, according to the Geneva-based Ecumenical Press Service. Tutu did gain permission, after several applications, to attend the closing days of the Sixth Assembly of the WCC in Vancouver last August.

Methodist Merger. Two black U.S. Methodist denominations, the African Methodist Episcopal Zion and Christian Methodist Episcopal Churches; have set September 1985 as a target date for completing a plan to unite them. Actual merger is projected for the early 1990s, assuming approval by the denominations. The African Methodist Episcopal Church is not currently involved in the proposals.

Inclusive Language Lectionary. The first volume of an Inclusive Language Lectionary prepared by an 11-member committee of scholars for the National Council of Churches of Christ in the U.S.A. was released on Oct. 14. A series of Bible readings to be read aloud in public worship, the lectionary attempts to recast "sexist language" to make sure that "no one will feel excluded by language", according to David Ng of the NCCC staff. Kellie Korlew Jones, associate professor of English at the University of Tennessee at Martin and the only United Methodist on the preparatory committee, hailed the document for giving "a fresh image of God to help people get at the reality of God." The NCCC stressed that use of the lectionary, which has been attacked in some quarters, is voluntary and that it is not an official lectionary of the Council. The Lutheran Church in America and the Greek Orthodox Church have already indicated that they will not use it. Based on the Revised Standard Version of the Bible and Greek and Hebrew texts, the document makes changes in language about people, about Jesus, and about God.

Amnesty International. The annual report of Amnesty International attacks governments for efforts to manipulate public opinion by covering up torture and killings while making political propaganda about such abuses elsewhere. Among examples, it cited statements by U.S. officials on Central America, reporting by Soviet news sources on Poland, and attention given in Britain to torture and disappearances in Argentina. "The concealment of facts, the dissemination of half-truths or lies and other forms of manipulation of public opinion by governments must be challenged", says the human rights organization. Among the thousands of cases cited in the 1983 report are prisoners reported to have been tortured and executed in Afghanistan, some 2900 Guineans still unaccounted for after "disappearing" in prison camps more than six years ago, and political killings under successive governments in El Salvador and Guatemala.

# EDITORIALS

## A SECOND OPINION

If there is one subject editorial writers, preachers and politicians do not like to think about, it is the possibility of being wrong. Not just the fear of being caught out flat-footed dead wrong in their facts chills the blood of this motley group; even more unnerving is the prospect that the assumptions on which judgment was based were incomplete or flawed by bias.

Much as we hate to bring up this unpleasant subject, there are too many examples around to ignore it. The current series on public television about the history of the Vietnam War is almost a documentary on basing public policy on wrong assumptions, one right after the other.

Nor is the current international scene any better. We began musing on this subject in the wake of the Korean Airline shooting (about which we commented last month). Nothing has happened to make this event any less tragic, but as details emerge a noticeable revelation is the proof of the tendency for both sides to shoot from the hip (or the lip) on unsubstantiated facts. Item: In his initial speech, President Reagan said that Soviet fighter planes had no capacity to communicate with civilian aircraft because their government was afraid it would encourage them to defect. Several weeks later we had the unedifying sight of a U.S. general admitting to a Congressional committee that U.S. fighter planes do not have such a capacity themselves. What kind of staff work lets a U.S. president make an error like that, we wondered. Russian reaction in turn was clearly based on an inability to concede that they had made a mistake. Eventually, the truth comes out in bits and pieces but the atmosphere has been poisoned by statements both sides must know to be untrue.

This tendency is very clear in Central America, on both sides. One can certainly see complexities in the Nicaraguan situation and worrisome tendencies in the Sandanista government and still regard U.S. policy in Central America as criminally stupid. The problem is that passionate advo-

cates on both sides will not admit the possibility of error and the need to reevaluate their positions.

By definition, the Middle East is the burial ground of rational analysis. What may seem like a commitment to uphold Lebanese sovereignty one day may turn out to be picking sides in a factional fight the next.

We hesitate to extend the analogy to church differences. In fact, as far as United Methodism goes, there are some encouraging signs of willingness to examine assumptions that did not exist ten years ago. (This is not altogether true. The wrangle over homosexuals seems frozen in an unhelpful and unenlightening way.)

We will however extend the principle and remind ourselves and others that debate and decision on unexamined premises is the recipe for catastrophe.

## AN AMBASSADOR FOR THE VATICAN?

Back in the old pre-ecumenical days a favorite topic of Protestant editorialists in church papers was opposition to any attempt to appoint an American ambassador to the Vatican. President Truman found out to his dismay that this is a touchy subject with millions of the country's Protestants. These days it is hard to oppose this idea without resurrecting all those old hoary images of Protestant anti-Catholicism.

Such was perhaps the reasoning of the U.S. Senate when on the evening of September 22 it voted to end a 116-year ban on formal American ties with the Vatican. Without even a roll call and by a voice vote the Senate tacked on to a State Department authorization bill an amendment allowing funds for a U.S. diplomatic mission to the Holy See.

Senator Daniel Quayle (R-Ind.) said the U.S. must take the action to "show its respect" for the "courageous leadership" of Pope John Paul II in international affairs. He said this would serve the "best interests" of the U.S. by "improving the exchange of information."

It is true that the U.S. is practically the only major Western nation without

diplomatic representation at the Vatican. And who can oppose improving the information exchange?

But the American vision on church-state matters has always been different. Many countries do have ambassadors to the Vatican but few if any of these countries have a tradition as firmly rooted as ours of total separation of church and state. James A. Hamilton of the National Council of Churches believes that the action is unwise because it runs counter to the First Amendment; he also points out that it is unnecessary because we have a special presidential envoy at the Vatican, a tradition which goes back to Franklin D. Roosevelt, as well as an ambassador in Rome. The Vatican State is rooted in the peculiar history of Italy and its survival as an 108.4 acre enclave in Rome is one of those compromises that might seem to argue for special treatment. The appointment of a special envoy of the president is just such treatment, while the naming of a regular U.S. ambassador would deny that special status.

Fortunately, passions are not so strong on this topic as they were thirty two years ago. Then we had Cardinal Spellman openly deriding those who disagreed with him as bigots and talking of "the shibboleths of separation of church and state." On the Protestant side, Methodist Harold A. Bosley claimed that the Roman Catholic Church believed in the union, not the separation, of church and state. Now, we have Senator Edward Kennedy, a Roman Catholic, lecturing students at Protestant fundamentalist Jerry Falwell's college on the dangers of melding religion and government.

The major push for appointing an ambassador seems to be coming not from the Catholic Church but from the Reagan Administration. The action would have gone unnoticed except for protests from a number of Protestant and Jewish organizations.

Exactly what the administration's motives are in this move are unclear. Perhaps President Reagan's reasoning is the same as that of President Truman. In his diary, Truman wrote that all he wanted to do in appointing an ambassador to the Vatican was to "organize the moral forces against the immoral forces." The latter group he saw led by Stalin (for whom we can now substitute Yuri Andropov).

Whatever the reasoning, is this decision worth weakening one of the bedrock principles of this country? We think not.



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# Standing with awe at the Feast of Life:

## THE WORLD COUNCIL OF CHURCHES AT VANCOUVER

Arthur J. Moore

Assemblies of the World Council of Churches are large and complex meetings. Held every seven or eight years and bringing together thousands of people from hundreds of churches around the world, they become a world of their own.

The Sixth Assembly of the Council, held in Vancouver, Canada, July 24-August 10, was no exception. Indeed, as membership grows (there are now over 300 member churches) and as media attacks on the ecumenical body sharpen (*The Reader's Digest* and *60 Minutes* alone would have guaranteed a large press turnout), the Assembly becomes larger and more unmanageable. There were as many reporters at Vancouver as there were delegates. Thus, although there 900 delegates at this meeting there were probably over 4,000 people there in various capacities during the length of the Assembly. To accommodate all these, there were a number of parallel programs to the official sessions. There was a visitor's program (and another large visitor's program in Bellingham, Washington, just across the border), there was a women's center called The Well which ran another program, there was yet another program at the Peace and Justice Coffee House. And the daily round of press briefings, press backgrounders and press conferences might be considered still another program. Add to this the fact that much of this was televised, either on cable or on national programs of the Canadian Broadcasting Company, and there was a bewildering amount going on.

Because of this great variety, most Assemblies tend to be summed up in a symbol or a catch phrase or image. Thus, at New Delhi in 1961 it was the

first appearance of the Russian Orthodox Church in all its bearded exoticism. In Nairobi in 1975, the joyous participation of some of the indigenous African churches symbolized the growing importance of Third World participation and issues. In Vancouver, partly by design and partly by happy accident (no one can really dictate what will emerge as the symbol), the image that emerged was that of a yellow-and-white striped tent used for worship.

### Worship is Central

From the opening service at which British Methodist Pauline Webb preached, it was clear that worship would be the heart of this Assembly. This was not simply a question of quantity, though there were at least three services a day in the tent in addition to prayer vigils and communion services held elsewhere. It was not even the fact that the central but separate location of the tent made the worship both highly visible yet set apart. The simple fact is that both the quality and the variety of the worship services were very high. And this simple fact points to a profound truth about the ecumenical movement.

Despite its name, the World Council of Churches, many observers tend to regard the WCC as a grouping of national bodies where birth and citizenship are more important than religious loyalties. Partly, that is due to the growing secularization of the world. Partly, it is a sad reminder that churches often act as if this perception was true. But it is only a partial truth and what keeps the ecumenical movement going is the realization by Christians that the faith and the Church

have prior claims.

While the churches' involvement in the affairs of the world receive more outside attention, the quiet work of resolving disagreements about faith and the bases of Christian action continues. Since the last Assembly in Nairobi in 1975, two documents of great significance have been produced by World Council bodies. The first, produced by the theologians of the Faith and Order Commission and adopted in Lima, Peru, in 1982, reflected the growing convergence of thought on Baptism, Eucharist and Ministry. (Substantial portions of this document appeared in the June, 1982, issue of *New World Outlook*.) The Commission on World Mission and Evangelism produced a document titled *Mission and Evangelism: An Ecumenical Witness*. (For excerpts, see the July-August 1983 issue of *New World Outlook*.) (Both of these documents are available for study. See classified section.)

Since World Council Assemblies are not really legislative bodies in the same way that United Methodist General Conferences are and cannot in any case legislate for the member churches, neither of these documents came to the Assembly formally for action. The Baptism, Eucharist and Ministry statement has gone to the churches for "reception" and comment. Since the Roman Catholic Church is a full member of the Faith and Order Commission, together with Orthodox and Protestant churches, the implications here are tremendous for church unity. In many parts of the world, the document is receiving intensive study throughout the churches.

**"From the opening service, it was clear that worship would be at the heart of the Assembly."**



(Above) British Methodist Pauline Webb preached at the opening service. (Below) The Archbishop of Canterbury (center) and assisting ministers at the eucharist.

### The Lima Liturgy

In celebration of this breakthrough, the centerpiece of the Vancouver worship services was a eucharist using a "Lima Liturgy" based upon the document. Celebrant at the eucharist was the Archbishop of Canterbury, assisted by ministers of the Baptist, Lutheran, Methodist, Reformed and United Church traditions from all the major areas of the world and including both men and women. A Russian Orthodox archbishop and a Roman Catholic bishop took part in the earlier part of the service, though not the actual communion. To those worshipping in the tent and those watching on television, this was a foretaste of what the church might one day become. (Not that it now is—Roman Catholics and Eastern Orthodox were not supposed to commune at that service. Later, the agony of divided communion was dramatized at an ancient Orthodox liturgy where full communion was restricted to Orthodox church members.)

The Mission and Evangelism statement, which had been written with both Roman Catholic and Conservative Evangelical participation, was not nearly so visible in Vancouver for

reasons that are something of a mystery. It has been called by Paulist priest Thomas Stransky, "the most important document since the WCC merger with the International Missionary Council in 1961." It was also a key factor in the attitude of evangelicals such as Fuller Seminary president Arthur Glasser who drafted "An Open Letter" of Evangelicals at Vancouver, which said "Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation and parochial isolation that tends to characterize many of us."

Such evangelical enthusiasm (even though tempered by criticism elsewhere in the Open Letter) was not universal and the usual vociferous critics were out in full force but by now it is clear that Carl McIntire, Bob Jones and Ian Paisley are fringe extremists and the addition of Major Edgar Bundy to the list hardly adds to their credibility. The newest and most visible addition to the pickets was the Club of Life of Lyndon LaRouche (best remembered from his attempt to run for president on the Democratic ticket) whose mind-boggling program includes saving the Filioque clause in the



Creed, supporting Reagan's call for laser weapons in space, endorsing the economic program of the group of non-aligned nations, and a few other choices from the extreme left and right. Basically, however, the amount of both Roman Catholic and Protestant Evangelical participation was large, visible, and enthusiastic.

But if BEM and Mission and Evangelism were the solid achievements Vancouver had to celebrate, there is no question who its heroes were. Allan Boesak and Bishop Desmond Tutu, both representing the struggle for justice in South Africa, won the hearts of the participants. And rightly so, for both are articulate, intelligent and engaging as well as committed people who represent a profound element in the Christian gospel.

### Holding A Balance

These two elements are emphases that the WCC must hold in balance if it is not to succumb to what John Deschner describes as "the tragedy of a Western ecumenism concerned about church unity and a Third World ecumenism concerned about human community." Deschner, the United Methodist from Southern Methodist University who is the new moderator of the Faith and Order Commission, made an incisive analysis in a presentation to the issue group on Taking Steps Towards Unity in which he pointed out that this dichotomy goes back to the founding of the Council and the two movements out of which it emerged and that it has never been entirely resolved. There is no one who will not proclaim that the two emphases must not be separated but in practical terms most tend to fall on one side or the other. As Deschner put it: "We must not minimize or gloss over this issue. Basically the problem is this: we have two concerns. They cannot be merely parallel. Which is central to the other? What is the heart and soul of the WCC's agenda?"

No one would deny the importance of both these emphases in any Council of Churches worthy of the name. The trick is to truly meld the two strains together so that they become mutually reinforcing rather than parallel tracks which might split apart. This is not an easy task.

### Differences of Perception

Differences of perception even on social issues were apparent in Vancouver. The current Western liberal emphasis on nuclear disarmament is regarded with suspicion and some incomprehension by many in the Third World. This was vividly illustrated when Helen Caldicott and Park Hyung Kyu were on a panel at a press conference after their speeches at a plenary. Caldicott, the tireless campaigner against nuclear weapons, had said that "the simple scientific and medical truth is that man can no longer fight. We have opened Pandora's box, thus relegating war to one of the anachronisms of history." Park, a Korean Presbyterian pastor who has spent time in jail for opposing his nation's military regime, had said flatly that "injustice is worse than war." Asked to comment on each other's statements, Caldicott said Park's statement was "pre-nuclear thinking" while he reaffirmed his position. Boesak, who is well aware of both positions, spoke of the "concern of many Christians in the Third World that the issue of peace will be separated from the issue of justice, making of 'peace' primarily a North Atlantic concern."

Working at this kind of problem takes both intelligence and commitment, which points to another Assembly and Council problem. Eighty per cent of the delegates to Vancouver were attending their first Assembly, which was hailed by General Secretary Philip Potter as "the people's assembly." By design, the meeting was planned to avoid "stars" on the



(Above) Roman Catholic Bishop Paul Werner Scheele receives the Bible from the Archbishop at the eucharist. (Left) Darlene Keju-Johnson of the Marshall Islands describes the effects of A-bomb test radiation. (Below) Lois Wilson, former moderator of the United Church of Canada, greets speaker Jean Vanier at the public liturgical pageant.



program and the presentations were by and large brief rather than major intellectual inputs. One chief feature of the meeting was small group sessions where all the disparate delegates got to know each other. All of this worked well enough and its virtues are obvious but this approach has its costs as well.

#### Problems and Difficulties

Most of the papers produced by the eight issue groups at Vancouver were disappointing. Two were sent back by the Assembly itself for redrafting. Combined with a large staff turnover, this is a definite danger signal for the future. It also makes it unlikely that people will turn to these reports in the future for clear guidance.

The difficulties of trying to do business in a large meeting with many new delegates and staff was well illustrated by those statements on political issues which so excite the secular press. The World Council makes a point that it is not a version of Amnesty International but that it represents its member churches and speaks to situations in various countries in consultation with those churches. This by definition sets up a flexible standard of judgment. In countries (such as the U.S. and the west generally) where churches are critical of their own government policies, frank and even harsh criticism is normal. In countries where churches hesitate to be openly questioning of their governments, caution is in order. In areas where basically only one side is represented, such as the Middle East, very strong imbalance is often evident. These are the facts of life for an international church body and WCC statements should always be read in this light. One might wish that they be better drafted than they often were (the Afghanistan statement is a diplomat's brief; the Central America statement is one wild burst of rhetoric) but the positions express ecclesiastical *realpolitik*.

This having been said, it must be added that progress does take place. Debate does take place to a degree that would have been unthinkable even at the last Assembly. And many of the critics who profess the most outrage at

"unbalanced" WCC statements are only outraged that the imbalance does not favor their position.

#### Methodist Participation High

Methodist participation at Vancouver was high. General Secretary Philip Potter is a Methodist from the West Indies; opening preacher Pauline Webb is a well-known British Methodist. The United Methodist delegation was one of the largest in the Assembly. Theressa Hoover chaired one of the eight interest groups. Janice Love chaired one of the program hearings and presented one of the major policy reports. (By design, women were very prominent at Vancouver—giving about half of the platform presentations. It should be no surprise that United Methodist women were prominent among them.) United Methodist representatives on the new Central Committee, the governing body between Assemblies, are: Bishop James Ault, Theressa Hoover, Robert W. Huston, Janice Love, and Olivia Muchena of Zimbabwe.

Attendance at a World Council of Churches is always an exhilarating event, producing a sense of euphoria. To see a visible cross-section of the world church gathered together in one place is bound to have that effect. The imperfections and difficulties of that Church in action are also much in evidence at such gatherings but there is still even more to remind us of what the Church is supposed to be.

In the ancient Orthodox Liturgy of St. John Chrysostom, celebrated in Vancouver on the Feast of the Transfiguration, the deacon instructs the congregation before communion in these words: "Let us stand well. Let us stand with awe. Let us be attentive that we may present the holy offering in peace." In line with the Assembly theme, "Christ—the Life of the World", the Lima Liturgy used in the eucharist was called "The Feast of Life". Both the words of the deacon and the title of the service point to the purpose of the ecumenical movement. By and large, Vancouver witnessed to that purpose. ■

Editor Arthur J. Moore has attended five of the six World Council Assemblies, beginning with Evanston in 1954.



**"To see a visible cross-section of the world church gathered together is exhilarating."**



(left) Archbishop Edward Scott of Canada is the outgoing moderator of the WCC Central Committee. (above) Fundamentalist pickets were out in force. (right) General Secretary Philip Potter holds an African baby at the opening worship service. (Below) The Assembly in session.



# Race and the United Methodist Church

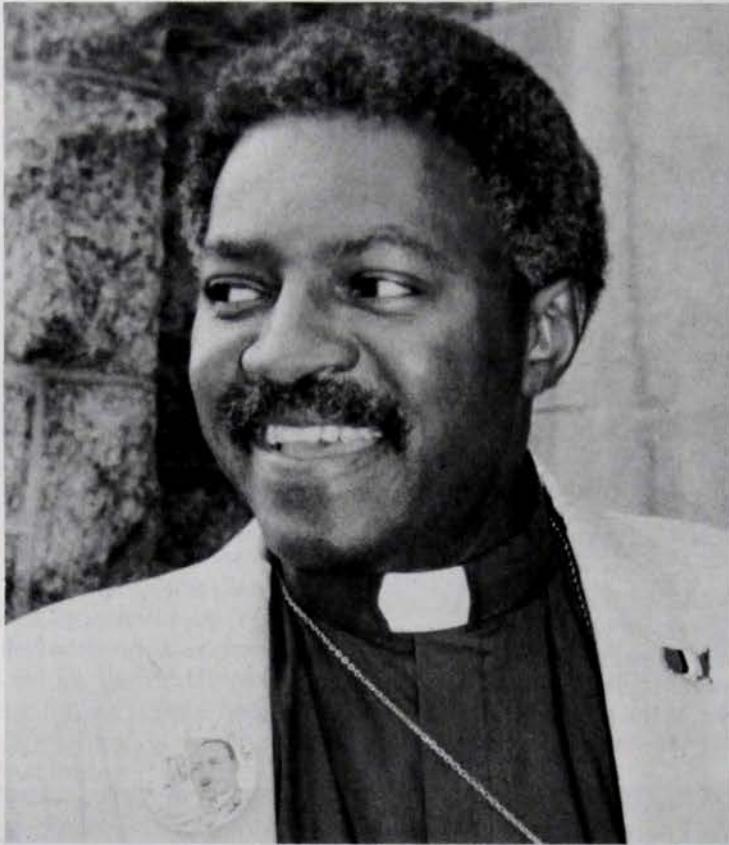
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**Woodie White  
is interviewed by  
Winston H. Taylor**

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## Part I

Woodie H. White is general secretary of the General Commission on Religion and Race. Recently, writer Winston Taylor had a wide-ranging interview with Dr. White on the work of the Commission and his views on the current state of racism in the United Methodist Church. In this first installment of a two-part series, Dr. White looks back to what has happened in the last 15 years. Editor's Note.



In my first interview with the Rev. Woodie W. White, when he arrived fifteen years ago in Washington, D.C., he characterized himself as having been a "bridge builder" between races. He had just come from pastorates and service as an urban mission worker in Detroit, MI., which had experienced considerable racial strife.

Today, after fifteen years as the first and only chief executive of the United Methodist Commission on Religion and Race, Dr. White has established himself across the church as a bridge builder. In this interview for NEW WORLD OUTLOOK, he makes these major points:

- There is a "perception gap" between blacks and whites as to the nature of progress by the church in ethnic affairs. Both see progress, but to different degrees. Both, however, believe that the church must continue to address racism.
- Church boards need more than the mere presence of ethnic minority persons to experience change; those persons have a responsibility to "bring

a particular perspective that will not be present unless they bring it...a quality of representation."

- One place to work on racism is in personal attitudes. Whites should be sensitive that "they probably have more racist attitudes than they're aware of," and blacks should be sensitive that "most whites don't care to be as racist as we perceive them to be." In this, leadership has a "responsibility to model" for others.

### Racism "Still Alive and Well"?

*In a recent report to the Commission on Religion and Race, you said racism is still "alive and well in United Methodism." What are some examples of this?*

Some of the illustrations tend to be attitudinal and behavioral more than institutional. The attitudinal expressions of racism evidence themselves when leaders of the church are dealing with minorities and it is clear that they still do not see ethnic minorities as

persons of equal worth. They tend to have categories in which they think about ethnic minorities.

This is being evidenced more as ethnic minority persons working in the structures sense comments which lead them to believe they are not being thought of as just persons but as "special" persons. The comments may range from something specifically racist such as a racial slur, or about a racial incident, an assumption by a white person that an ethnic person has some knowledge or information of particular racial incidents, no matter where they occur. It may come in the appointment-making process when a bishop or district superintendent will say to a black pastor, for example, "Well, there just aren't many openings this year," and what they mean is, there aren't many *black* openings this year.

In the Southeastern Jurisdiction you have one black bishop, and that number has remained constant since merger in 1968. The unspoken assumption has been made that we won't even consider another black person for the episcopacy until the current bishop retires. That's both attitudinal and institutional racism.

There seems to be in some quarters an assumption that ethnic minorities have arrived, all the problems have been solved, based primarily on the assumption that when you have removed discriminatory barriers you will in fact have inclusiveness. That's not necessarily so.

You also mentioned "considerable strides" the church has taken toward inclusiveness. What are some of these?

I don't like to talk strictly in terms of numbers, but when talking about measurements you have to. The ethnic minority constituency represents something like four percent of the denomination and yet, if you look at the makeup of our general agencies, ethnic minorities represent about twenty-five percent of the policy makers for the programs of the denomination. That's significant, in terms of where we were in 1968.

We consider our general agency

staff key positions in the church. The numbers of ethnic minorities in these agencies are significant.

#### *Is such representation well spread among the ethnic minority groups?*

We're becoming more cognizant that ethnic representation requires that we become more sophisticated in terms of identification of representation. By that I mean the ethnic constituencies are heterogeneous. For example, we tend to think of the Hispanic constituency as a monolithic group, but instead we have Mexican-Americans, Puerto Ricans, Cubans and many emerging groups. One of the things we may have to deal with in the future is not simply the representation of Hispanics, but we may have to look at specific Hispanic constituencies.

#### **The Quality of Change**

*Some fifteen years ago, as integration was developing, questions were raised about where we would get enough qualified ethnic persons to serve on boards. How have ethnic members affected the boards?*

In the quality of change that takes place in an institution because ethnic minorities are there, we still have a long way to go.

The bottom line that I raise for a racially inclusive and pluralistic institution is whether it makes any difference that ethnic minorities are present. If the institutions operate the same way they did when they were all white, then the institutions are not reflective of the pluralism that may be found in their membership.

Where there may be some ethnic perspective is in a particular group that historically deals more in the oral tradition, is not as paper-oriented. I think it requires that we both understand each other's traditions and find out the places where we can meet mutually.

The United Methodist Church is extremely paper-oriented, and we really have more reports than we need. It's difficult for persons to be involved in organizations and not be overwhelmed with the volume of paper.

If you come out of a tradition where that's not important, or one of less education, you're going to find it difficult, whatever your race, to feel comfortable in that system. Yet some ethnic groups have educational attainment as a priority, and they generally perform as well or better than persons of the white constituency.

But I have found generally that persons didn't perform on the basis of some of the stereotypes. My concern is more that ethnic minority persons in general agencies may forget that they bring a particular perspective that will not be present unless they bring it. Ethnic minority members of agencies at all levels need to remember that particular responsibility in order that we can say it really makes a difference that they're present, because something different is happening. I don't think we're there yet, but we're moving there.

The ultimate is that ethnic minorities could so articulate their perspectives and their sensitivities that they could be articulated without their being there. I would hope that persons who are not of a particular ethnic persuasion could have been so sensitized over a period of time that they could raise some of the issues and concerns.

It's great when you see it. That's what's going to have to happen eventually, because I'm not sure that ethnics will always be able to have the kind of representation we enjoy now.

At some point there will have to be the trust level that my interest is represented because of the persons who are there, and not because they necessarily come from my racial background. This should work both ways—that when a black person is elected the whites of the conference would feel as comfortable at that person's representing their interests.

#### **National and Local Levels**

*Have the general church boards changed in any way?*

Yes, the boards have changed in terms of their sensitivity, in terms of their desire to change. The problem, of course, is that board memberships change. At the national level, where

## *"There seems to be in some quarters an assumption that ethnic minorities have arrived. . . . That's not necessarily so."*

we are much farther ahead than at the annual conference and local church levels, members can serve only eight years, if they in fact serve that long. They tend to become sensitive and more open to the struggles in terms of racial inclusiveness, and then they're gone. And then you are likely to have a new crop of people who have not had that experience, who are not as sensitive, and in some ways you have to cover some of the same ground which was covered the previous quadrennium and that makes the progress uneven. It gives a sense that you take three steps forward and two backward.

The other problem is at the local level. People are always talking that the church is most vital at its grass roots, and I believe that, but this is where we see less progress.

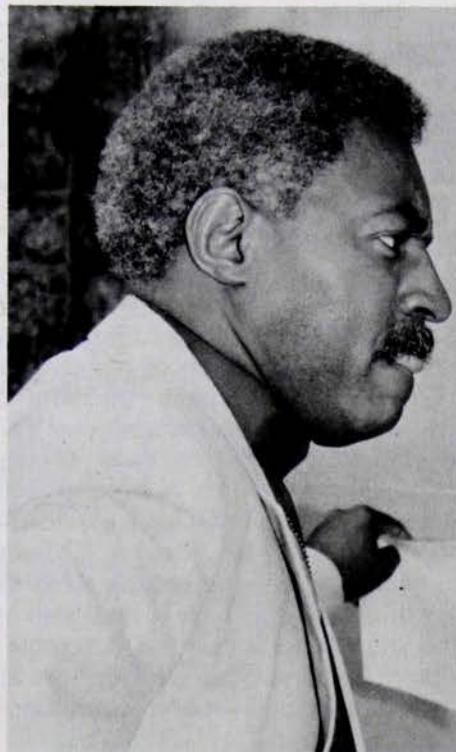
*Has any study been made of the people who have been sensitized on boards and then gone back to serve in local churches and annual conferences?*

This is a judgment not so much on the issue of race as on the issue of how leadership functions. My observation is that the persons who are most active at the national level don't always link back to the conference level, even while they're serving at the general agency level. I don't think the conferences call for enough accountability from persons who serve general agencies, and I don't think persons on general agencies sense their responsibility to their annual conferences, local churches and districts.

Instead of their being a vehicle to express some of the change and sensitivity, they tend to change in isolation from their local groups. That's a part of the difficulty in terms of our communication with the grass roots. The people who are at the national level are not communicating with persons at the local level. Interestingly enough, those are the people they are supposed to represent.

*In the commission's fifteenth year, do you feel that its progress has been steady or jumpy?*

I characterize the life of the commission in two phases. It sounds amazing to me that we are only ten



years into the truly inclusive church—without racial structures (annual conferences). When you remember that a majority of the black constituency was located in the Southeastern and South Central Jurisdictions, it means that significant inclusiveness was absent in the denomination until ten years ago.

When the commission came into existence, we had the responsibility of assisting in the removal of barriers—first annual conference structures, then some of the institutional barriers that prevented ethnic minorities from being involved simply because of the way membership requirements or agency structures were developed. I think we've done a pretty good job of removing those barriers.

Now we're in the long-term work of building bridges. I've discovered that it's a lot easier to remove barriers than to build bridges. Once you remove the barrier, then you have to build the bridges, which involves relationships, dialogue and communication, helping people to understand each other's perspectives, trying to sustain gains that you've made.

This part of the work is not nearly so newsworthy; not nearly so dramatic as removing barriers. You have to be sure that what you're doing is going to be the right thing, so you don't have to come around and take it down again.

That's far more tedious and requires a different set of skills and sensitivities.

I really think from here on out that the progress will not be as concrete or measurable as the earlier progress we pointed to, such as the numbers of ethnic minorities on staff, in boards, as superintendents. Now we're moving to the quality of relationships, the quality of what is happening in programs as the result of having racial and ethnic minorities present, the quality of the relationship between ethnic minority district superintendents and their churches. That's not as easy to measure, but I'm glad we're coming to that point.

*How has the commission worked most effectively in combatting racism and its institutional aspects?*

We've had the most dramatic impact with the "leaders of the church." I think we have a group of leaders who are open, who are sensitive, many of whom desire to see an inclusive church. Our institutions at the national level are attempting to be responsive. We've had a review process, which has held them accountable; they knew, number one, that we were looking at them and would spend considerable time evaluating what they were doing, and I think this has had an impact.

The other thing is that the leadership of the church have felt they could call this commission in to be a resource to them at places where they felt they needed to do more.

Where we've not had as much impact is in the annual conference and in local churches. One board member once commented that the closer you get to the local church the more evidence you find of racism. This was a layman who had experienced some very rewarding and positive relationships across racial lines, and he was really grateful for what had happened to him at the national level. As he moved to the jurisdictional and to some extent to the annual conference level, he was appreciative, but then, when he moved to the district and local communities, he sensed less impact. ■

The concluding portion of this two-part interview will appear in the next issue.

# A mustard seed in Korea

## Ewha's new speech and hearing center

Carol Powills



To play the game, an autistic child must speak to the teacher.

**A** young teacher works with an eager little boy who has huge earphones over his ears. The teacher, speaking into a microphone, points to a word on the picture she holds in her hand. Like Annie Sullivan running water over the hand of the young Helen Keller while making the sign for "water" into Helen's hand, the teacher uses the best resources she can find, trying to help a deaf child understand speech. And like Annie Sullivan, she improvises. The machine she uses is the most up-to-date electronic teaching aid, but the brightly colored picture with its Korean letters is made by hand.

The scene illustrates both the achievements of the new Speech and Hearing Center at Ewha Womans University in Seoul and the challenges it faces. As the first center of its kind in Korea, it has been able to draw on resources from around the world, but it also must adapt those resources to Korea. And as a prototype center affiliated with a university, it must do its best to meet the future needs of the whole nation at the same time it tries to help as many children as it can squeeze into its own cramped quarters.

It's no accident that this innovative speech and hearing center is at Ewha Womans University, the largest women's university in the world and one of the half dozen most prestigious universities in Korea. Ewha's tradition of community service goes back to 1886, the time of its founding by a Methodist missionary, Mrs. Mary Scranton. More recently, after the Korean War, it took on the task of caring for displaced persons living in squatter villages in its vicinity—then the outskirts of Seoul, now a close-in urban neighborhood. Its war-relief activities are long since over, but Ewha continues, through its Social Welfare Center, to care for nearby poor families: it distributes grants provided by the Canadian Christian Children's Fund family-to-family program, and it provides day care for preschool children, classes for retarded children, tutoring and after-school activities for students, nursing care for families, and training courses for mothers.

Add to this tradition of Christian service the fact that Ewha has both an ear, nose, and throat clinic at its hospital and also the best and most professional department of special education in Korea, and it's easy to see

why the Korean government turned to Ewha to create the first center for comprehensive speech and hearing activity in the country—the prototype for all subsequent programs.

### French Provide First Assistance

The French government provided the first assistance, when it made a technical assistance grant to the Korean government for training speech and hearing professionals in Paris. The Korean government then asked Ewha to set up a center and select staff to go to Paris for training. Ewha itself found enough space to get started (by taking space from other programs in its Social Welfare Center), and it chose staff from its departments of special education, psychology, medicine, and nursing. Then, needing equipment, it turned to its International Foundation in New York. The foundation, in turn, sought and received funds from the United Methodist Committee On Relief (UMCOR) and the World Division of the General Board of Global Ministries of The United Methodist Church and the World Rehabilitation Fund. Then just this past spring the Hyundai Corporation in Seoul donated a music

## "Perhaps 100,000 Koreans of all ages need speech and hearing therapy."

(Right) Dancing helps children perceive and respond to sound. (Below) Professor Kook-Hee Choo sets the controls for music therapy. Director of the center, Professor Choo headed the special education department at Ewha which she created before taking over the Speech and Hearing Center.



therapy room, with all its equipment.

The Speech and Hearing Center has an ambitious program. It tests and diagnoses the hundreds of children who come for help. It provides therapy for as many children as it can cram into its limited space. It supervises training of professionals in the whole range of specialties needed to cope with the problems of those who cannot speak or hear. It carries on research related to these problems and the methods best suited to alleviating them. And, because it is pioneering in the field of speech and hearing therapy in a country where the field is new, it develops materials that use not only the language but also the culture of Korea.

The students at the two-year-old

speech and hearing center are mostly preschool children. Some are profoundly deaf, others retarded, still others autistic. They are treated at the center until they can speak well enough to function in school, typically at least two years. Much of the therapy is one-on-one: a teacher, with sophisticated equipment and her own creative approaches, helps a child hear words and then works and works until he can say them intelligibly. But group therapy is also important, and the new music room will let children learn to use their ears in cooperative activity.

Exciting as these achievements are, they only begin to meet the enormous need. Professor Kook-Hee Choo, the director, estimates that perhaps 100,-

000 Koreans of all ages need speech and hearing therapy. In the two years Ewha's center has been functioning, 800 children have applied and been tested. Of those, most have been turned away: the present capacity of the center is 50, and the waiting list is also limited to 50.

The immediate local problem is space. Until Ewha can finish the third floor of the Social Welfare Center and turn it over to the Speech and Hearing Center, no more teachers and no more students can be squeezed in. Somehow, somewhere, however, funds must be found and the expansion completed. But even then, even if the capacity of this center is doubled or tripled, it alone cannot begin to meet the need for therapy.

The center's importance and its opportunity to meet Korea's need come from its position at a university with outstanding strength in related departments. The center doesn't just teach children: it trains therapists, does research, and develops materials, all for nationwide dissemination. Two hospitals in Seoul are now providing speech and hearing therapy as adjuncts to other therapy; the one or two therapists at each hospital were trained at Ewha. A children's hospital that will include a speech and hearing clinic is under construction at Seoul National University. Ewha's experts will be available for staffing and consulting.

Most exciting of all, the very fact that Ewha is training professionals and establishing programs that can be readily duplicated will allow the government to allocate funds for other clinics in other parts of the country. During the 1980's, the government has pledged to provide more assistance to the handicapped, but money is useless without people who know how to use it effectively.

"As a seed, mustard is smaller than any other; but when it has grown...it becomes a tree, big enough for birds to come and roost in its branches. ■

Carol Powills is a member of the board of the International Foundation for Ewha Womans University. She has recently spent four months in Korea.

# **CHOSEN** helps overseas hospitals

Clara Lou Kerr

**I**ndividually we're no better than anybody else," commented Dick Love in his unassuming way, "but working together, with God's help, we can do wonders."

Dick Love is head of CHOSEN, a unique grass-roots mission program in Erie, Pennsylvania, which has shipped nearly one-and-a-half million dollars worth of hospital equipment to Christian hospitals in 31 countries, and has recently been designated for two Advance Special projects of the Western Pennsylvania Conference of The United Methodist Church.

CHOSEN (Christian Hospital Overseas Secure Equipment Needs) is his brainchild. An engineer with the American Sterilizer Company (AMSCO) in Erie and an active Presbyterian layman, Dick took a month of vacation time in 1969 to travel to Korea under his church's Volunteers in Mission program. His destination: Presbyterian Medical Center in Taegu. His assignment: to repair a AMSCO sterilizer damaged in transit.

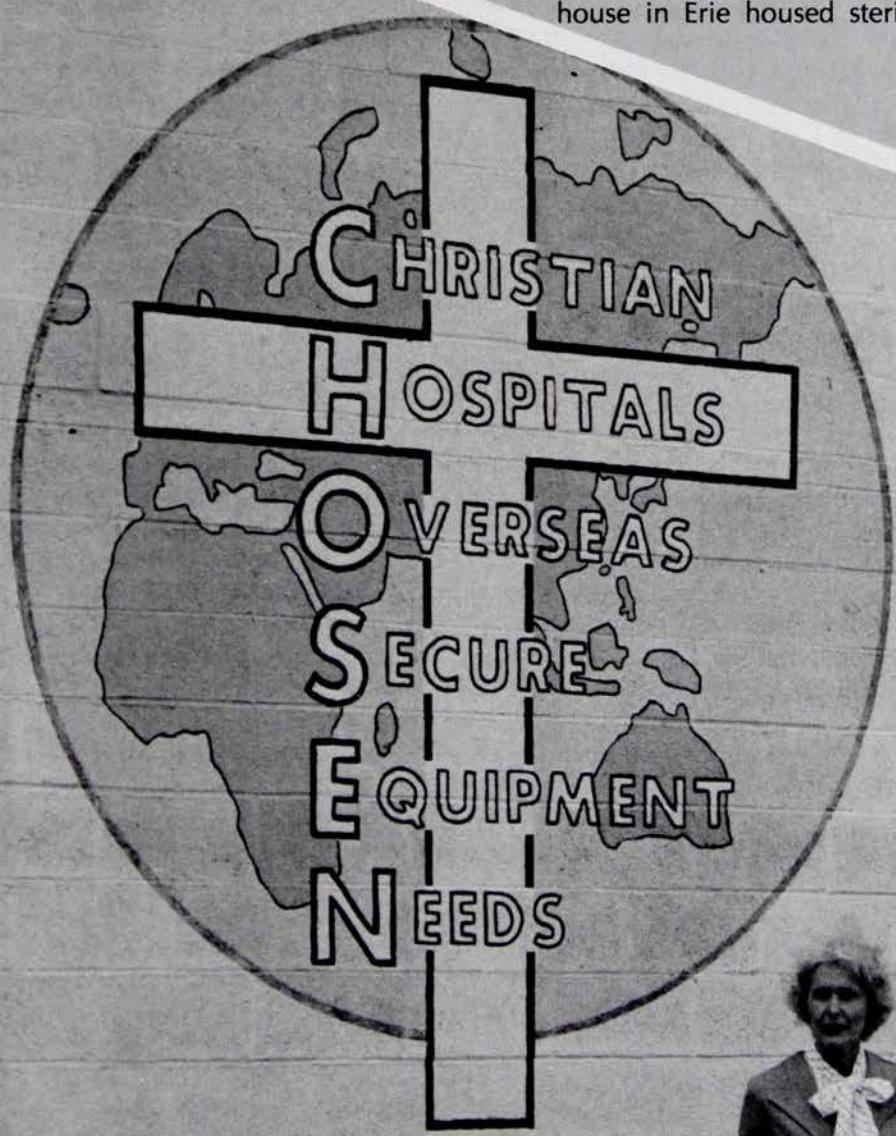
The sterilizer, once he had it working, turned out to be the only adequate piece of equipment in the hospital. And the one sterilizer, essential to controlling infection, was not sufficient for the patient load at the hospital.

Dick knew that AMSCO's warehouse in Erie housed sterilizers and

other medical equipment: odd lots, machines in need of repair or those turned in for newer models. Immediately on his return, Dick requested and received permission to repair a warehoused sterilizer and ship it to the Korean hospital. And CHOSEN was born.

With the enthusiastic support of his wife, Edith, Dick soon filled their basement and garage with all the surplus which could be donated by his company. The requests for equipment came readily, too, as the Loves made themselves known to denominational mission boards.

By 1973, the Loves had shipped close to \$70,000 worth of hospital equipment abroad, Edith typing the necessary reams of correspondence and Dick filling every spare moment repairing, crating, and arranging for trucking to New Windsor, Maryland. There Church World Service, an arm of the National Council of Churches, took charge of shipping.



# **"Our volunteers are living life more fully because they're helping others."**

## **Letters from Overseas**

How effective were the Loves? Letters from overseas hospitals describe their success. From G. W. Harley Memorial Hospital, Ganta United Methodist Mission, Monrovia, Liberia:

"Recently we received a fine overhead surgical light sent by CHOSEN...This is the first inland hospital established in Liberia...about 1925. It is a 65-bed hospital which serves a population of about 450,000. We have four physicians—from U.S.A., Egypt, Angola and Ghana. We have two operating rooms. One has a truly antique operating light with multiple lenses reflecting onto mirrors which reflect on the operating site. The other room used only floor lamps. Your new light will be a big help there."

From Wonju Christian Hospital, Yonsei University College of Medicine, Korea (supported by The United Methodist Church, U.S.A., and the United Church of Canada):

"...In regard to the equipment we received last summer, steam sterilizer and O.R. lights are working beautifully...We want you to share our joy of having these wonderful gifts that you have cared and sent us. I pray that the

**These women volunteers spend two days a week sorting and cataloging surplus medical supplies from U.S. manufacturers.**

Lord be with you always and look after your continued services to mission hospitals around the world, and bless your good hands and spirits."

The Loves soon needed additional "good hands and spirits" to keep up with their rapidly growing operation. Their own Westminster United Presbyterian Church gave them the use of an old Scout building behind the church for equipment repair and crating. Through the church, CHOSEN was established as a non-profit corporation, with a board of directors made up of a total of fourteen lay and clergy persons from United Methodist, Presbyterian and Roman Catholic congregations.

## **More Requests Come In**

The Loves had been financing the orders with their own funds, but as more requests came, they sought and received support from many individuals, local churches and civic organizations. Thus the Loves were enabled to send nearly \$100,000 worth of equipment overseas by 1974, with the recipients paying only seven percent of the costs. "For example," explained Dick, "one large sterilizer costs \$35,000 new. We can send one in perfect condition for \$2,450 plus shipping."

In 1975, Richard Love was sent an engraved award from Methodist-related Yonsei University in Seoul, Korea, and soon after was named Man of Mission by the national board of United Presbyterian Men. The Exchange Club of Erie gave their Book of Golden Deeds award to Richard and Edith Love. By 1978, Dick's commitment to CHOSEN was so all consuming that he opted to take early retirement, at age 57.

Dick and Edith have worked six days a week ever since at CHOSEN headquarters—with impressive results. For not only have they continued to fill equipment needs from an ever-increasing roster of hospitals overseas, but they have expanded their staff and their services with results which benefit their own community. "We've got some wonderful people helping us," noted Dick Love, "and I know that our volunteers are living life more fully because they're helping others."

## **Volunteers Pitch In**

As many as 100 Erie residents have been directly involved in operating CHOSEN, with 40 to 60 actively participating at any one time. Currently, two groups each work two days a week—several retired AMSCO employees repair and crate equipment for shipping, and a group of women sort and catalogue medical supplies and surgical instruments coming from another supplier, Vernitron, Inc., of New York.

A CHOSEN auxiliary, begun last January, has "taken off like a house afire," says Edith Love. The group has held a flea market (proceeds \$775) and a craft bazaar (\$1,500) and are meeting weekly to sew for the next bazaar.

Bookkeeper Ann Miller volunteers time to do CHOSEN's books. "The six hours I spend at CHOSEN are among my happiest of the week," she says. Volunteer Betty Page has just reupholstered ten second-hand chairs now used in CHOSEN's offices. United Methodist pastor Harold Kelly and his wife, Peggy, recently helped paint the interior walls of the building. Mary Anna Gray, registered nurse, supervises the identification of surgical instruments. Maurice, a young man who is mentally handicapped, lends



his carpentry skills two days a week building custom-fitted wooden shipping crates. Former AMSCO engineer Norman Hammer drives a truck to pick up donated equipment from places such as Pittsburgh or Rochester, New York, and then delivers the ready-to-ship crates to Newport News, Virginia. Tony Lariccia lines up available equipment for CHOSEN. Children are helping, too, by contributing to CHOSEN through vacation church school special offerings. Older children sort and file.

Local organizations also support CHOSEN. The school district allows the use of a classroom for storing medical supplies, and the township municipal authority situated on an adjoining lot has provided space. An Erie manufacturer of industrial packaging, donates all packing and shipping materials. A local trucking firm parks two huge trailers on the CHOSEN lot for storing of equipment not yet crated.

### The Program Expands

As the workload has expanded, so has the program. In 1982 a team of five persons, including United Methodists Lee and Ruth Gaither and George McKinley, flew to the American Mission Hospital in Tanta, Egypt, where they installed CHOSEN equipment and trained Egyptian personnel in its maintenance. "I never dreamed we could send people overseas," commented Dick Love, "and now we are going to do a similar thing in India in February, 1984."

Bob Ronksley, CHOSEN's volunteer public relations director, explained that two teams of eleven persons will spend a month at three Indian hospitals: the Brown Memorial Hospital in Ludhiana and Christian Medical College and Hospital in Vellore, both Methodist-related, and the Miraj Medical Center. They will install equipment worth over \$267,000, including sterilizers and kidney dialysis machines, and will train hospital staffs in infection control and equipment maintenance.

Some of the expenses for this mission will be paid by the Western Pennsylvania Conference of The United Methodist Church. One of CHO-

SEN's board members is the Rev. Robert F. Richards, who until recently was chairperson of the Conference's Board of Missions. Because he presented CHOSEN's plan to the mission board, two CHOSEN programs are now available as 1983-1984 Conference Advance Specials. India's Clara Swain Hospital, which will be visited by a CHOSEN team in 1985, is one of the Advance Special recipients named by the General Church, "for surgical equipment needed for the new complex."

In still another training program for hospital personnel, CHOSEN has paid the costs for seven overseas medical staff members to attend AMSCO's International Service Seminars held in Erie. Volunteers from CHOSEN have provided their room, board and transportation.

### What's Next?

What's next for CHOSEN? In Erie, a volunteer architect is being sought to design a new workshop to add to the 2900-square foot storage warehouse built in 1982.

But Dick Love's main concern is overseas. "The problem," he explains, "is that whereas the mission doctors get the latest training, the maintenance engineers get hand-me-downs and have to do the best they can. If we had more retired engineers who would go and help train maintenance personnel—engineers who know equipment...."

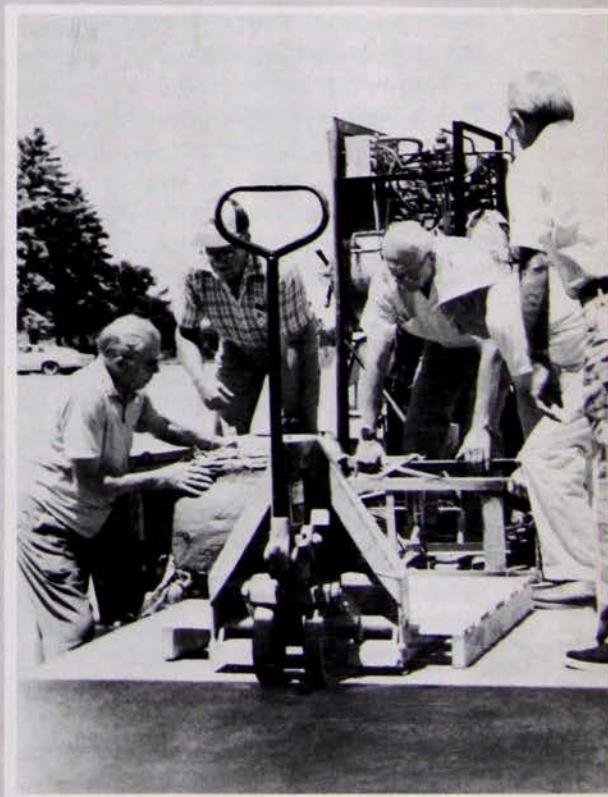
"There's so much talent," continued Dick Love, "if people would use it to help people. If you're an opera singer you ought to be in Carnegie Hall, not washing dishes. I don't have much confidence in a retired engineer who spends his time golfing and bowling, or even carrying Meals-on-Wheels. He should be using his particular talents working for the Lord."

If Dick and Edith Love and the CHOSEN volunteers begin to actively recruit more engineers, "working together, with God's help," they'll get them. ■

Clara Lou Kerr is director of communications for the Western Pennsylvania Annual Conference.



(Top) Edith Love, co-director. (Above) Dick Love (left) talks with Lakewood UMC pastor Jack E. Spencer. (Below) Volunteers unload used sterilizers.



# BREASTFEEDING BABIES IN BELIZE

*Jerri Savuto*

**O**n Thursday mornings I work at the High Risk Pregnancy Clinic at the Belize City Hospital, Belize, Central America. After the expectant mothers have their blood pressure and urine checked and answer a battery of questions, they slowly trudge back to the end of the hallway where I have my two chairs set up. We begin a conversation about pregnancy, family, and infant feedings. I am there to encourage women to breastfeed their babies.

Rose is the first mother I see today. This is her fifth pregnancy. She nursed the other four babies for two months and then "my milk ran out". I talk to her about the ways a woman can increase her milk supply and the importance of breastfeeding fully for the first four months. Next I see Rona. This is her ninth pregnancy but she only has five children living. She explains that she breastfed her first two babies but the next three refused the breast so she has decided to bottle feed this baby from the beginning. We discuss why babies refuse the breast with particular emphasis on the importance of breastfeeding only, using no bottles as once the baby has sucked from the bottle they will often choose it over the breast because it is so much easier. She listens attentively and then joins the other mothers waiting to see the doctor.

Guild, a seventeen year old expecting her first baby, sits down shyly and quietly asks what I want. I introduce myself and tell her that I work with the Ministry of Health Breastfeeding Program and the Breast is Best League. I inquire about how she intends to feed her baby. She really does not know. I hand her a booklet that explains the reasons for breastfeeding and gives answers to the most common problems. At the end of our talk I ask her to read the booklet and if she has any questions we can discuss them the next time I see her at this clinic. I see twenty-six more women. Some plan to breastfeed and have breastfed several babies. But many of the mothers have not had successful breastfeeding experiences and are not planning to nurse this baby.

## In the Maternity Ward

I then visit the hospital maternity ward. As I enter the ward, one of the mothers I've talked to in the clinic recognizes me and motions me to her bedside. With a broad smile she draws her baby to her breast to nourish and nurture him. We talk together about the baby, her birth experience, and how well she and her baby boy are doing at breast feeding. I then continue to visit all the mothers and their new babies. Though the hospital policy is that all

mothers will breastfeed while in the hospital, I see bottles on over half of the bed stands. I talk to the 14 mothers in the ward, encouraging them to have the babies breastfeed often as the colostrum, which is present in the breast for the first few days after delivery, protects their babies from diseases. I help one mother put her baby to her breast for the first time.

When I finish on the maternity ward I head for C-3, the gastro-enteritis ward. Gastro-enteritis, diarrhea, is common in Belize. It is often caused by polluted water or contaminated bottle nipples. As I walk up the stairs and down the hallway to the open porch, I begin to reflect on the difficulties mothers experience with breastfeeding. "Not enough milk" is the most often given reason for not breastfeeding. But what does that mean? In my ten months of working with pregnant and lactating mothers in Belize, I have found two major problems exist. First, women have such a poor status in this culture and thus have extremely low self-esteem. They are easily convinced that they do not have enough milk or good milk. Though the infant formula companies were careful not to tell lies about formula being superior to breast milk, they recommended use of their products "if mothers didn't have enough milk." Of the mothers I've interviewed who do not breastfeed, three out of four tell me the cause is "I do not have enough breast milk". Many women believe they don't have anything that could be helpful to another human being. The second reason for not breastfeeding is that the information often available is incorrect and they receive little encouragement or support from the medical community, their family or friends. The mothers want to do the "best", the "modern" thing for their babies and they look to the north and science for the answers. Unfortunately, malnutrition does result because families cannot afford the proper amount of formula. They water the formula down or substitute less nutritional foods for formula. One of Belize's favorite infant foods is diluted sweetened condensed milk. It is 45% sugar.

## Breastfeeding Declining

Breastfeeding is declining in Belize,

particularly in the rural areas. In a 1980 survey it was found that 16% of urban mothers and 55% of rural mothers fully breastfeed their babies for four months. A 1983 survey concluded that 16% of urban mothers and 21% of rural mothers fully breastfed for four months. And yet for the last three years the country of Belize has had a breastfeeding program headed by the Ministry of Health. Certainly the problem of working mothers is a factor, but of those surveyed only 22% urban and 9% rural women worked outside the home. Upon examination we have found that this is not a significant factor. The same percentage of working mothers fully breastfeed as non-working mothers.

In the late 1960's and early 1970's, formula was advertised and distributed in health clinics and hospitals. One infant formula company took pictures of babies that were using their product and displayed these pictures in store windows. Friends have told me that this method practically converted Belize City to bottle feeding. There is one radio station in the country and it is operated by the Government. Since 1977 there has been an unwritten, but nevertheless well enforced, policy prohibiting the advertisement of infant formula. The Ministry of Health has banned the display of any type of infant formula posters or informational material in its hospitals and clinics. The distribution of infant formula and bottles is forbidden in all government hospitals. There are only two small private hospitals in Belize, all others are operated by the Government. There are no "mothercraft" personnel employed by infant formula companies in Belize. There are educational radio programs weekly about infant feeding with an emphasis on breastfeeding.

In 1979, the Cabinet formally adopted a Food and Nutrition Policy for Belize. One of its goals was "to increase by 20% per year, the number of women who breastfeed for at least four months." In 1981, the theme of the National Food and Nutrition Week was Breast is Best. In the same year the Breast is Best League was formed. It is a non-governmental agency whose sole purpose is to encourage mothers and give correct information and support



to women who want to breastfeed. It has two neighborhood groups in Belize City and has assisted the Ministry of Health in developing information sheets for distribution in pre-natal clinics. And yet with all this the number of women breastfeeding has not increased but in fact decreased. The programs do not seem to be reaching the people. Thus the idea of "not enough milk" is automatically believed by medical and lay persons alike.

I reach C-3 and enter its swinging doors. There are eight babies suffering from gastro-enteritis. I am here to see two babies in particular. Arthur, the son of a fifteen-year-old mother, was born prematurely. He weighed four pounds, eight ounces at birth and today at two months, two weeks, he weighs five pounds, four ounces. When I first saw him his face was covered with sores and his legs were swollen. Today his skin is clear and his legs improved. I talk to his mother, Ruth. Arthur will go home in the next few days and I will try to help Ruth re-establish her milk supply and learn

to care for Arthur. She has no money for formula. I look around the room for Margarita and her mother, Maria. Margarita has had several bouts of gastro-enteritis in her four months of life. She has been too weak to cry for two days. I ask the nurse where she has been moved. I am told she died at 7:00 a.m. this morning. I literally stumble out of the small ward.

For many years while living in the United States, I participated in the Nestle boycott because I was a good member of United Methodist Women and they encouraged our participation. I have read about some of the discussions presently happening throughout the United States on the validity of prolonging the boycott. I wonder how long it will be before we can throw off the idea of "not enough milk" which is so ingrained in the Belizean thinking. Life after infant formula means death for some and malnutrition for many. ■

Jerri Savuto is a registered nurse. She and her husband have been living in Belize since 1982.

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# GIFTS FOR CHRISTMAS





# FIGHTING SEXUAL EXPLOITATION OF WOMEN

Suzanne M. Shaughnessy

**A**s prostitutes, we are well aware that all prostitution is forced prostitution. Whether we are forced to become prostitutes by lack of money or by housing or unemployment problems, or to escape from a family situation of rape or violence (which is often the case with very young prostitutes), or by a procurer, we would not lead the 'life' if we were in a position to leave it." *Testimony to the Congress of Nice, 1981.*

It's been called the "oldest profession," "a necessary evil," and "white slavery."

Whatever the euphemism, public awareness of prostitutes and prostitution is proven by the periodic campaigns spearheaded by politicians and social reformers. While these activities continue, today's society is showing a growing consciousness of the problem of exploitation of prostitutes. There have also been many attempts by international agencies and by church-related organizations to attack the root causes of the problem as well as to provide economic alternatives for prostitutes.

During the first six months of 1983, three events helped to focus international attention on the problem of the sexual exploitation of persons as a human rights issue before the United Nations and as a question of female sexual slavery from the point of view of the women's movement.

In March, the UN Economic and Social Council (ECOSOC) received a special report on worldwide prostitution from former French ambassador Jean Fernard-Laurent, which described prostitution as "a form of slavery" that must be fought by the international community with the same urgency as the ongoing campaigns against drugs and racism.

In April, women from 24 countries met in Rotterdam and organized an International Feminist Network against forced prostitution and other

forms of sexual slavery. This meeting was funded in part by a grant from the World Division of the United Methodist General Board of Global Ministries.

And in May, the ECOSOC itself, acting on the Fernard-Laurent report, adopted a resolution calling upon member states to ratify the 1949 UN Convention for the Suppression of the Traffic in Persons and of the Exploitation of Prostitution of Others (Only 53 states have so far done so) and a 1923 convention curtailing the circulation of obscene publications, to undertake "moral education and civic training", to eliminate discrimination against prostitutes, and to facilitate occupational training for the reabsorption of former prostitutes into society. This action picks up from earlier international efforts against prostitution that date back to 1904 and also to the initiatives of the League of Nations which was debating a draft convention in the 1930s when the organization collapsed.

Many churches around the world, particularly in such countries plagued by prostitution as Thailand, the Philippines and South Korea, have been working on the problem with international and regional bodies like the ECOSOC and the World Council of Churches for the past few years.

In November 1981, an International Conference on Church and Tourism in Stockholm addressed a strong appeal to the European Roman Catholic Bishops' Conference and the Conference of European Churches to raise the consciousness of their congregations about the "glaring injustices brought about by modern tourism in the exploitation of Third World women and children as prostitutes, and the actual traffic in Asian women."

The WCC has often spoken out forcefully against sex tours and prostitution-oriented tourism as a part of its concern about the impact of tourism on developing countries.

Community-based support groups for runaways and prostitutes have also been organized by various charitable and church organizations in Third World countries as well as in the United States and in Europe. One such organization is the New York-based Covenant House which has expanded its housing and counseling service to Toronto and Guatemala and has reported requests for assistance from 78 other locations in the United States and from 10 foreign countries.

## Women as Victims

That women are both economic and physical victims of sexual exploitation can be easily documented. Consider these few examples:

\*An 18-year-old sells her virginity so that her family might dig a well on their farm in northeast Thailand. The customer pays \$400 and the girl receives \$100. Incidentally, the family's 15-acre farm was purchased 10 years earlier on the "earnings" of two older sisters who were mistresses to American GIs.

\*Aspiring Hollywood starlets are recruited by "talent agencies" for acting and singing jobs in Japan. Upon their arrival, they are met by another promoter who has "bought their contract." They are then forced or intimidated into working as hostesses, dancing nude in clubs, or performing live or simulated sex acts on stage. Los Angeles police and the FBI document at least 300 to 500 such cases a year.

\*A United Nations survey of a West African country shows that 13 percent of the women engaged in prostitution in that country's capital would abandon that occupation if they could obtain a sewing machine.

\*An International Labor Organization report from Bangkok states that approximately five percent of the country's female population over the age of 15 is engaged in prostitution and that "virtually all prostitutes are driven



A scene in the prostitution district of Amsterdam.

into it by economic necessity, not enjoyment of their work."

\*In New York City, an 11-year-old girl was arrested eight times for prostitution but the authorities never bothered to determine her age. Each time the pimp paid the \$100 fine and put her back on the street. Just after her 12th birthday she was found dead, having been thrown from a window by a client or her pimp.

\*Package brides (of Thai, Chinese, Laotian or Burmese nationalities) can be purchased in Bangkok for about \$2500. Thai officials estimate that there are more than 1,000 Thai nationals working as prostitutes in West Germany and many more in Britain, France, Sweden, Japan and Hong Kong.

\*Newsweek reports that last year more than 1500 Philippine women married Australians after a pen pal "courtship." The introductions were arranged for as little as \$20 and as

much as \$2,000.

\*A 17-year-old in New York had trouble earning the \$200 nightly which her pimp demanded. She disappeared around Christmas time and her body was found chopped in a dozen pieces and distributed through New York and New Jersey in "Christmas packages."

\*There are an estimated 50,000 prostitutes in Manila alone. While most work the hotels or hang out in bars, some graduate in the hierarchy. Many houses cater exclusively to Japanese tourists. The customers visit a house as part of a city-wide bus tour. One hour later, as a bell rings, they reboard the bus and continue their sightseeing.

\**Southern Exposure*, an American magazine published by the Institute for Southern Studies, in its recent July-August issue published a series of interviews with prostitutes entitled "Not So Easy Business." It quotes one

prostitute as saying "I'm not advocating that women should be prostitutes, but we want alternatives. Unfortunately, more women are going into prostitution because the economic situation is getting worse. You got two little kids. Welfare isn't enough to survive and it's humiliating besides."

Another prostitute—this one based in Virginia—says "I'll tell you this, when you're losing your home and you're about to lose your child and your child don't have shoes or you're hungry, you'll learn that you can do anything. You'll learn that you can do anything, even if it had to be robbery. You'd do anything to eat. People have to survive and that's the way it is."

\*A UN report states that there are a number of international networks involved in the traffic of women: one flowing from Latin America to Puerto Rico and to southern Europe and the Middle East; one from Southeast Asia to the Middle East and central and

northern Europe; a regional European market, in part supplied by Latin Americans, and exporting French women to Luxembourg and West Germany; one supplying some of the richer countries of West Africa from Europe; and a regional market in Arab countries.

### A Question of Image

Central to the prostitution problem, says Mr. Fernand-Laurent, whose report is the first worldwide survey in 25 years, is "the very image of women as a sexual object at the disposal of man."

"This image," he points out, is still solidly rooted in most popular cultures, although in every culture religious leaders, social workers, political militants and writers are evolving and trying to communicate a better image of woman."

The negative anti-woman image that defines the social milieu in which prostitution flourishes may be gleaned from the following examples:

\*The business publication, *The Far Eastern Economic Review*, publishes an "After Dark" article stating that "Asia's lights o'love are mostly young, pretty, gay and a welcome change from the hard-faced crones found in the West." The three-page article then conducts a country-by-country tour of the various night spots with emphasis on Turkish baths, strip shows and massage parlors, complete with a price guide of the "going rate" for various services.

\*A promotional brochure for a Philippine shooting preserve operated by a Japanese sports club states that "many private companions will be presented", adding that "you can refuse them" and that the center follows a no-tipping system. The same brochure lists under expenses "not included in the package price" the passport fee, the cost of bullets, and private companions.

\*An American magazine dedicated to publishing mystery fiction carries an ad, "Meet Lovely Philippine Girls by Mail", stating that one can send \$2.00 to a post office box for "pertinent information and pictures."

### What Can Be Done?

Some women's groups, including the International Feminist Network Against Traffic in Women, have called for groups and churches in particular to push for refugee status for women



and to open their buildings as refugee centers, especially important in urban areas which are near military centers.

Another proposal urges churches and other non-governmental organizations to pressure governments to check tourist policies which exploit women as well as attacking the quasi-legal status given to prostitution around military bases.

Also suggested are twin moves to have local governments decriminalize prostitution and instead to concentrate the weight of criminal prosecution on the trafficking in prostitution. In other words, liberalized laws would concentrate on penalizing pimps and procurers rather than prostitutes who are more often than not the victims of the arrangement. Increased public education on the activities of pimps and the social problems of prostitution constitute the second half of this forward-looking approach.

For all their recent successes in terms of gaining public attention, the growing ranks of activists seeking to control the upsurge of prostitution are very much aware that they face a long and difficult struggle ahead. But they remain undaunted. Mr. Fernand-Laurent sums up their hopeful attitude by drawing lessons from an earlier worldwide campaign that met with eventual success: "Despite persistent prejudices and considerable economic interests, the 19th Century which did not yet have a League of Nations abolished the traffic in Blacks. The process took less than a century. Is not the 20th Century, which is better equipped in all respects, able to act as well and as quickly with respect to traffic in women and children?" ■

Suzanne M. Shaughnessy is a free-lance writer, based in New York.

## Rose Catchings: A Methodist

Rose Catchings is the executive secretary of the Office of Ministry of Women of the World Program Division, GBGM. Her office has been interested in the question of female sexual exploitation and helped fund the international conference on this issue in the Netherlands this year. She is interviewed by Nelson Navarro.—Editor's Note.

Could you describe how the UMC got involved in the issue of prostitution?

I think we do not call it prostitution so much as we call it female sexual slavery or exploitation. Our recent involvement began about eight years ago with our work with the women of the Caribbean who were concerned about the problem of prostitution, particularly in the Netherland Antilles area and the area of Santo Domingo.

Isn't the problem of female sexual slavery more of a Third World issue? What do local churches in the United States have to do with it? Why should they be concerned?

It's wherever our local church is. There is no church situation in any community or village or what-not which does not face some of this kind of exploitation of young girls or women. This is a question that the church has not addressed itself to (because it poses) questions of economics, questions of training women so that they may become self-sufficient...The exploitation of women as prostitutes, particularly women who are poor, continues in any community anywhere in the world.

How do you approach this problem of female sexual slavery? Is it a moral question? Is it a matter of economic exploitation or is it a feminist or women's problem?

It's not a women's problem, number one. It's not only a moral but I see it as

(Left, above) Crowds around the brothels in Istanbul; (Right) A street prostitute in New York City; (Right, top) Prostitutes in Bombay.



## Methodist Viewpoint

a vastly economic problem... This has been moved into a profession by those who would exploit the poor and, because of the sexual appetites and needs of men around the world, this has been organized almost as much as any other business or industry.

*Are you satisfied with the way our churches are responding to this problem?*

I think that the church takes very little interest other than to moralize and that lets them off the hook. To deal with prostitution involves a great deal of examining the economic situation and calls for some reordering of priorities around our economy if we are going to provide a better economic life and potential for women. Second, it would demand taking political action and I never see anything more than a moral action on this... There is never really any well-defined approach to dealing with prostitution and its causes. I think that the nearest we have come to this is that most churches now will be much more open in terms of discussing and supporting human rights of women or at least supporting it in a very different way than we used to support it. We would support the whole idea of motherhood, family life and all of that and we still do and that's good. But to support the person who has been abused because of sexual exploitation and to look at the roots of that and to get down and do some good groundwork on how we go about attacking the problem is a rarity.

*What do you think we should do in the next couple of years?*

In terms of women's concerns there has to be an effective group of women who will initiate whatever we should do. It cannot be done by waiting on the whole church to do it. But I believe that there needs to be some conscious programming and planning around prostitution and all its causes... I think the Women's Division in studying women and the economy is taking one step in this direction which will certainly open up the abuses from prostitution as it is related to the economy.

*Personally, what are your expectations?*

My expectations are that there will be some very good movement for the elimination of prostitution. We have a network going. The UMC is connected with the network. ■



# SEXUAL EXPLOITATION OF WOMEN IN INDIA

Doris Franklin

The "red light area" is what they call that section of each metropolis and large city in India where the prostitutes reside. Bombay city is called the nerve center of prostitution with 10,000 prostitutes in the Kamati-pura Fautland Road area alone. Calcutta is regarded the "sex city" of India; Bihar State has brothels in many cities and several new ones are starting in the ashrams of cities like Arrah, Balia and Atwal. In Kerala, after the increased migration of people to the Gulf countries where sex violations are highly punishable, the returnees spend thousands of rupees on prostitutes. In Delhi and other states, prostitution is increasing at an alarming rate.

There are mainly three types of prostitution in India, one involving young girls from villages or small towns coming to big cities in search of jobs, who are forced into prostitution by bands of pimps. Young girls of a sect of people in Karnataka state are groomed for prostitution through religious rites and are called *Devadasis*. A large number of prostitutes who are bought and sold to the trade in Delhi and cities in North India are from Nepal.

The second type is when women

take to prostitution for economic survival. Illiterate and poor women, who cannot find jobs even as domestic servants, and young widows and deserted wives with no skill, find prostitution their only means of survival. Brothels are the only place where they can make a living.

The third kind is prostitution by choice, pertaining to women who are described as "call girls" in the civilized language of the metropolitan cities. The rise of five-star hotels and the accompanying boom in tourism has created this class of prostitutes. The call girls are mostly educated middle-class college students or housewives, who do not mind a night's adventure to make a few extra bucks, and who enjoy wining and dining with pleasure-loving tourists. Some of their agents book the clients on the planes, at the airports, or the railway stations. The customers are asked to pay Rs. 100 for girls in the prostitution house and Rs. 400 each for the girls who are taken out to hotels or elsewhere.

The increasing rate of these three kinds of prostitution has aggravated the already severe health problems of India. In less than a decade, venereal disease has emerged as the third most dangerous affliction in the country.



This brothel section of Bombay is known as "the cages."

### Rape the Worst Abuse

Apart from prostitution, another grave example of sexual abuse of women is rape. Rape is the worst kind of sexual humiliation a woman can go through. Many women would rather be killed than raped. But both the law and society have been quite insensitive to the effects of this crime on the victim. Daily stories in Indian newspapers tell of women being raped in police custody; or by "goondas" (bad characters) both in the cities and villages. Many women's organizations have fought for years for reforms of the antiquated laws which have carried male-oriented bias on rape cases. The law almost invariably comes to the defense of the rapist by implying corroboration by the victim. As a result, many rapists go scot-free. Only recently has the Supreme Court stated that in India it is rare for a woman to make false accusations of rape since she has to face publicity and exposure of a kind that can be acutely embarrassing to her reputation. In the circumstances, the court added, her testimony should not be viewed with suspicion or disbelief.

Wherever there are political or religious upheavals, women have tended to become the victims of male spite and anger. During the recent carnage and bloodshed in Assam, women and children were butchered

in large numbers perhaps because they could not run as fast as the men; it has also been suggested that by killing them the population of the so-called "aliens" in Assam would not increase. Some soldiers were charged with both sodomy and rape on helpless villagers. One of the girls interviewed by *India Today* reporters cried, "The soldiers plucked out our pubic hair. Why did they behave like beasts?"

### "Eye-Teasing" Harassment

While rape is the most dreaded fear women live with, and protect themselves from by not leaving the house alone after dusk, they are constantly subjected to what is called "eye-teasing". At every market place, shopping center and cinema hall groups of young men, referred to as "hoodlums" tease girls by pinching their bottoms or pulling their "dupattas" (scarfs worn over pajama suits). Cat calls, whistling and obscene remarks and passes are the common embarrassments the girls put up with. Some women have complained of male bosses or colleagues using abusive language. If these women complain, their families are harassed. There have been cases of gruesome murders of brothers who tried to protect their sisters from "goondas" at the movie halls.

The harassment of women is on the increase in the metropolitan cities of Delhi, Bombay, Calcutta, Madras,

Agra and Bangalore. Some women's organizations have triggered off protest demonstrations against all kinds of sexual abuse in India. They have raised their cry against police apathy in reporting cases. They have bombarded the media and forced newspapers and television network to step up their fight against this growing menace in the country.

While the educated woman can find recourse to justice through law or publicity if she has the courage, thousands of illiterate poor women suffer in silence. In the "jhuggies" (hutments), pavements, and one-room living quarters, whatever sexual abuse women face within their families is an under-cover story. Even if these women are married, their drunk and abusive husbands use them as prostitutes and not as wives. Women have been reported to have committed suicide because of sexual violence by their husbands. And so the "sport" goes on in a predominantly male-oriented society whose culture, traditions and religions have conditioned a vast majority of women to a passive acceptance of their role as the "dasis" (suffering servants) and *pujarans* (worshippers) of their gods, the men, even though those gods may turn out to be either demons or beasts. ■

Contributing editor Doris Franklin is editor of *The Indian Witness*.

# Making a way out of no way

Michael G. Matejka

**W**hat happens when a group of southern black United Methodists and northern white Roman Catholics meet for the first time? What happens when these two different worlds come together?

This past spring, a group of students from Illinois State University, Normal, Illinois, took a trip south—not for a vacation, but to live and work in a poor black community.

Fourteen students from ISU, eleven women and three men, affiliated with St. Robert Bellarmine-Newman Center, the Catholic students' center on campus, travelled to Sumter, South Carolina, to spend a week at Emmanuel United Methodist Church, pastored by Dr. Willis T. Goodwin, helping to restore the old church parsonage for use as a community center.

The students, joined by parish members, had long days in the hot sun, scraping years of paint off the old frame building, gutting walls and restoring woodwork. Besides this outward service, there were interior changes as they confronted the sign posts of a racist society.

Sumter, S.C., located about thirty miles east of Columbia, is about 90 miles inland from Charleston. With a population of 24,000, the students found a typical small city when they entered, until they drove "over the tracks" to the predominately black south side.

Forty percent of Sumter's population is black, and 20% of the black housing lacks rudimentary indoor plumbing, still dependent on outhouses and wells. The average black home in this community is only worth \$15–20,000, compared to \$50–60,000 for a white home.

As a whole, South Carolina is 49th in the nation in wages and barely half of all eligible blacks are registered to vote. In fact, only 55% of the white population is registered to vote.

The days in the hot sun chipping

paint were an eye-opener, but even more so were the long evening discussions in which students dialogued with community members and with Dr. Goodwin.

## "Didn't Expect To Get So Stirred Up"

Following are a few excerpts from journals the students kept during their week's stay. Besides the learning experience of meeting a new community, there were the inward confrontations as the challenges of a racist society were met.

"Before I ever reached Sumter,



expected to work hard and to learn about the area and the people, but I didn't expect to get so stirred up inside. I now realize that we're blind to a lot of present day injustices because we've been led to believe in school and at home that racism was a brief problem in history which got snuffed out when Congress passed laws against segregation. It's difficult for us to see that not a lot has changed. Since we place our trust in our 'legal system,' it bothers us to see that changes in our laws mean nothing, really. It's not easy to see that attitudinal change and conversion of



The students and church members at work on the old parsonage being turned into a community center.



Local children waiting for Sunday school.

heart is the only change that matters when it comes to how people treat one another. And that change can't happen without a lot of sweat, education and dialogue between us, as we work side by side with one another."

Most amazing to the students was the warm reception they received. They expected antagonism, weren't sure of their reception, and instead found a community which overflowed to welcome them, and shared what they had with the newcomers.

"I know the work project in Sumter was a most valuable experience for all of us, in different ways. I can never forget working and singing side by side with all those people I've been afraid of for so long, those 'lazy, lying, degenerate, dishonest, good-for-nothing spooks' I was taught to avoid—the same people who accepted me, a total stranger, who fed me, laughed with me, and got embarrassed with me, the people who have a history just like I do, who have dreams, ideas, struggles and fears...just like me."

The welcome was overwhelming as the exhausted group from Illinois straggled in from their all-night drive, to be told they were expected for choir practice in an hour.

Practicing for three long hours that night, the Illinois students found themselves part of a Gospel choir the next morning, marching in, learning to swing and sing Gospel style.

#### "In Tenor Heaven"

"What awesome experiences! I find my mouth agape with anticipation of every minute and my heart filling up with excitement and spirit. We actually sang with the choir in the service. I was in tenor heaven. I could hardly believe my eyes or ears. So beautiful to be a part of the people. The

singing was so joyous and spiritual."

The work on the house continued, scraping, chipping off old paint, and tearing out the plaster inside. The long hours of work left time for thought, especially since the previous evening probably included a discussion lasting until the morning's wee hours.

"Why did Sumter look so aesthetically pleasing until we crossed the railroad tracks to the south side, to where people lived in dilapidated wooden shacks with broken porches and tiny yards? Why did that one woman have only a broken pump in her back yard, and why did the city charge the poor so much money to hook their houses up to city water lines? Why was it that the area was so blatantly ignored by the Street Department that every time it rained, Bee Street flooded people's yards and they had to roll up their pants and wade if they wanted to leave the house?"

The culmination of the trip came on Thursday evening, with an ecumenical prayer service. The students from Illinois had an opportunity to share their songs and some liturgical dance with the people of Sumter, and the joy and love of the week literally overflowed into the church aisles, the service ending with everyone locked hand in hand, singing, "We Shall Overcome."

"Our liturgy sharing was wondrous. Everyone together as one people. Standing there and looking into the eyes of the folks and trying to only attempt to imagine what they are seeing and hearing is something else. Despite color or creed, we are truly one people. We are called to be more."

"For me the climax of the trip happened Thursday night. After communion everyone started hugging and kissing. To see these older black

women hugging and saying how beautiful everything was and that they have hope now, it was something I'll never forget. Then we all joined hands and sang, 'deep in my heart, I do believe, we shall overcome some day.' I don't think I've ever felt like I felt that moment. I was completely overwhelmed with joy."

#### What are the Results?

A short week goes quickly. One can ask what it has led to. A side of a two-story building has been stripped and painted, some interior work has been done.

Some even deeper interior work has been done by a group of young people. They've had to confront the lingering stains of racism in our society, and meet a few of the thousands of faces still affected by it. A small community in South Carolina learned that someone cares. Plans are already being made for future efforts.

The small ripples will continue. There will be a group of young people from Illinois, on the verge of careers and choices, who will think twice about our society's structures, who will not be so afraid of, so distant from, black America. And this may lead to new and different perspectives in their lives, and the lives of the people they touch.

"I've been to Carolina for real. It was an experience I never had dreamed of. The hope of bringing about change and justice is alive within me. I only pray that I do not lose my enthusiasm. Prejudice is ugly and unjust and it is through experiences such as Sumter that I discover how terrible it really is. Those folks are a part of me now."

"What I learned from this trip is very difficult to express. It was an emotional trip, a feeling trip, filled with laughter, tears and so much beauty. It's very hard for me to deal with any prejudice or racial statements now. An instant anger flares up inside of me. I just have no tolerance for it anymore. I only pray that by relating my experience of Sumter to other people, they will question their prejudice. It's a tremendous task, but I'll always have those warm faces from Sumter to give me strength and inspiration. ■

Michael J. Matejka is director of the St. Robert Bellarmine Newman Center at Illinois State University, Normal, Ill.



These three Korean youths resident in Japan refused to be fingerprinted at age 16.

The 700,000 Koreans living in Japan represent 90 percent of all the foreigners in the country. Nevertheless, the problems and needs of this group of people who live out their lives on foreign soil have yet to be seriously considered either by the Japanese government or by Japanese society.

Ties between these two Asian countries have existed for centuries, and much of the mainland Asian culture found its way to Japan through Korea. Brief Japanese forays were made to Korea in the 16th century, but it was not until the 20th century that Japan succeeded in imposing a thirty-six-year colonial period on Korea which came to a close at the end of World War II in 1945.

The repressive Japanese colonial policy imposed on all Korean people included the forced adoption of Japanese citizenship and Japanese names, the Japanese educational system, the Japanese language, and the compulsory worship at State Shinto shrines erected throughout Korea.

During the colonial period thousands of young Korean men were forcibly brought to Japan to work as industrial laborers in the burgeoning Japanese war effort, while many young

Korean women were dispatched to the front lines of battle to "give comfort" to the Japanese soldiers.

With the end of World War II and the signing of the 1952 San Francisco Peace Treaty, Korea regained its independence. But those Koreans living in Japan, now stripped of their Japanese citizenship, were regarded as aliens by the Japanese government, a situation which continues today.

Today Korean residents in Japan are scattered throughout the country, with the greatest concentration of Korean population being in such urban industrial centers as Osaka, which has a Korean population of 170,000.

While some Korean residents living in Japan chose to return to Korea in the early postwar period, for many this was an impossibility due to family, financial and political or legal circumstances. Today there are many second and third generation families making their home in Japan. Among the Korean people who have come to Japan in recent years, reunion with family members, a search for jobs and a better life, educational opportunities in Japan and political factors have stimulated the decision to come to Japan.

Carolyn Francis

## *Roots Without Rights— Koreans In Japan*

*"The special needs of Koreans in Japan have yet to be seriously considered."*

## A Myriad of Difficulties

Once there, Korean residents face a myriad of difficulties, many of which become almost insurmountable obstacles to achieving a stable and secure life. Some of the most common problems are work, Korean names, education, government services, and their legal status. Let's look at them separately.

**Work.** Job openings, for the most part, are in industries requiring unskilled labor with extremely low pay. Even for the few job seekers with proficiency in the Japanese language and a university degree—even from a Japanese university—job prospects are few. An example of this is the young Korean man who graduated from first-rate Kyoto University in engineering, but who was unable to find any job other than shovelling fuel into a blast furnace of an Osaka steel mill.

The enormity of the employment problem has forced many well-educated young Korean residents to attempt to "pass" as Japanese as they apply for jobs in Japanese companies.

The few who are successful both in "passing" and in getting jobs have been rewarded for their efforts by immediate dismissal upon the discovery of their true nationality. One such case involving a major electronics company was taken to court in a landmark case which resulted in the young Korean employee being reinstated by the company.

Home industries provide jobs for many, including women and those recent arrivals from Korea who are forced to keep a low profile due to their illegal immigrant status.

**Korean Names.** While Korean residents are allowed to keep their Korean names, the names are arbitrarily given the Japanese reading in schools, city offices, the media, etc. Some people are tempted to adopt Japanese names to facilitate smoother assimilation into Japanese society.

**Education.** Parents entering their children in the Japanese public school system have a deep concern for the discrimination certain to be encountered in the educational system which systematically educates for conformity

and thus produces a Korean youth ashamed of and ready to negate his/her Korean-ness.

Those parents who are in Japan without legal status, and those who have a strong desire to have their children maintain their Korean identity, enroll them in the private Korean schools. These schools are registered by the Japanese Ministry of Education as "special schools", with the diplomas granted not being recognized as valid in matters of employment or further education. Many universities do not accept Korean students if their nationality is recognized.

**Government Services.** While legal Korean residents are entitled to participate in compulsory public education, the national pension system (depending on the year they came to Japan) and other social welfare systems, Korean university graduates are not eligible to apply for teaching positions in the public school system or for civil service jobs. Neither have those Korean residents who are A-bomb victims been eligible for national medical care.

**Legal Status.** Long-term Korean residents are now eligible to apply for permanent residency, thus eliminating the constant uncertainty of being in Japan as "visitors" and the need for

frequent renewals of residence permits. Nevertheless, every Korean resident (together with all other foreigners residing in Japan for more than one year) over the age of sixteen has been required since 1952 to carry an alien registration certificate at all times. A particularly unpleasant part of the registration is the multiple fingerprinting for use on the certificate and other government documents.

Though the fingerprinting system is experienced by all non-Japanese residents (together with Japanese criminals), it is primarily directed at Korean residents. Concerned persons—both Japanese and foreign—are involved in a protest movement, viewing this system as a wholesale demeaning of human life which is methodically carried out on every foreigner at every city hall throughout Japan.

While foreign residents, including North American missionaries, have refused fingerprinting to support their Korean associates, many Koreans who have refused fingerprinting have been denied re-entry permits by the government, and thus are unable to leave Japan to visit family, attend international conferences, study abroad, etc. Court cases of those refusing fingerprinting are currently pending.

(Since this article was written, a



A joint planning meeting of the Kyodan (United Church of Christ in Japan) and the Korean Christian Church in Japan.

strong protest has been made to the Japanese Ministry of Justice concerning the fingerprinting practice by representatives of ten churches in Japan, Canada and the United States in the Japan-North American Commission on Cooperative Mission (JNAC). One of the protesting churches was The United Methodist Church.)

#### The Korean Christian Church

The first Christian work among Koreans in Japan began in 1907 among Korean students studying in Japan when the Korean YMCA was organized. Worship services were led by students, and in 1909 and 1912 the Presbyterian and Methodist Churches launched an ecumenical ministry among the Korean population in Japan.

Today the 75-year-old KCCJ has 50 congregations and 3600 members throughout Japan from Hokkaido to Okinawa, with the percentage of Christians among the Korean residents being about the same as the percentage among the Japanese population.

In addition to Korean churches being places of worship and nurture in the Christian faith, Korean churches in Japan provide a place to affirm Korean identity in a supportive way. Churches also provide mutual support groups for Koreans troubled by the complexities of living as a member of a minority group in the largely monolithic Japanese society.

What does the future hold? The special needs and problems of Koreans in Japan, a people who live out their lives on foreign soil, have yet to be seriously considered either by the Japanese government or by Japanese society at large.

Nevertheless, though future prospects are not overly bright, through Korean residents' mutual support, together with that of other concerned Christians, there will emerge, under God's guidance, a strong sense of self-worth that will enable each person to consider his/her life as a child of God to be of priceless value. ■

*"Korean residents face a myriad of difficulties, many of which become almost insurmountable."*



(Above) Rev. Il Chung Rul, director of the new Korean Christian Center in Osaka, leads the dedication. (Below) Ministers and laypersons of the Korean Christian Church in Japan at a retreat.



Carolyn Francis is a United Methodist missionary who has been serving in Japan since 1968.



The end of an era—Mrs. Showers catching the last Jeffersonian train out of Dayton.

Mary McLanahan

## A life of service—Justina Lorenz Showers

To write a sketch of Justina Showers is a formidable assignment, in part because Mrs. Showers will be one of the readers of this issue—seeing herself through the eyes and pen of a friend. Approaching this tricky task, I turned to the *Encyclopedia of World Methodism, Volume II*. The first paragraph provided a succinct way to begin:

"Justina L. Showers, American EUB churchwoman, was born January 4, 1885, in Dayton, Ohio, the daughter of Dr. and Mrs. E. S. Lorenz, best known as the founder of the Lorenz Publishing Company, publishers of church music."

Mrs. Showers, now 98, has a goodly heritage. Her mother was a Kumler, from a family which produced two United Brethren bishops: Henry Kumler and Henry Kumler, Jr.

At the time of her birth, her father was a United Brethren minister serving a Dayton congregation. As was then customary, an annual revival was held in each church early in the calendar year. Her father was preparing for this revival which began on the Sunday of her birth. Because he thought the women of the congregation might be so excited over a baby arriving in the parsonage, he kept her arrival a secret until after the opening session of the revival.

Her father chose her given name, Justina, which was a favorite name in the Lorenz family. Her mother preferred Mary but agreed if her name was pronounced correctly, "Yus'tina," not "Justina". Later her little sister Mary called her "Tia," and as a result she has been Aunt Tia to the succeeding generations in the family.

Her mother was active in the Women's Missionary Association (United Brethren in Christ), both in the local and national organizations, so it was natural for her to join the Gleaners Band, the children's missionary organization, at age five; to teach a Sunday school class at age 14; sing in the choir of Summit Street Church; and progress to membership in the Young Women's Missionary Society and later the women's organization.

After graduation from Bryn Mawr College, Bryn Mawr, Pa., she returned

to Dayton. She was elected as the first Secretary of Young Women's Work, which became a distinct department of the Women's Missionary Association. The first Young Women's Band was formed on the campus of Otterbein College in 1883, with the other United Brethren colleges following this pattern. It was not until 1908, however, that the national organization began with Justina Lorenz as the secretary. This organization was the forerunner of the Otterbein Guild, which developed over the years into a strong arm of the women's work.

In April, 1911, she married J. Balmer Showers, then a professor of New Testament Greek at Union Biblical Seminary (now United Theological Seminary), Dayton, Ohio. As a young professor, plans were made for him to have a year of study abroad where he concentrated on the study of Greek in the University of Berlin. This year abroad also gave them an opportunity for travel in Europe. A later sabbatical included the Holy Land, Egypt and the area of the Apostle Paul's missionary journeys.

### Active in Women's Work

In 1915 Mrs. Showers was elected president of Miami (Ohio) Conference Branch, Women's Missionary Association (W.M.A.), a responsibility which she ably filled for ten years. At her request, she stepped aside, but after another five years when she was not in attendance at the annual convention, she was re-elected and again served as Branch president, this time for eleven years.

For twenty-five years, she also served on the Board of Trustees of the Women's Missionary Association, some of those years as vice-president. In 1941 she was elected national president.

The Evangelical and United Brethren Churches merged in the fall of 1946. In the reorganization of women's work, Mrs. Showers was elected as the first president and continued in that office for two terms (eight years), the allotted time to serve in that office.

While mergers are never easy, the working together of Council and staff



Mrs. Showers has always had a special rapport with younger people.

## "The influence of such a life fortunately continues."

chosen from the former denominations from the beginning was harmonious, largely due to Mrs. Showers' wise and sensitive leadership.

J. Balmer Showers was elected a bishop in May, 1945. In 1954, Bishop and Mrs. Showers were sent by the Evangelical United Brethren Board of Missions to Latin America to study the work there. On this assignment Bishop Showers was impressed by the fact that missionaries had problems as to where to live during their furloughs. Thus was planted the seed of an idea.

When he retired in 1954 and they returned to Dayton to live, they bought a house large enough to accommodate several missionary families. Mission Manor was dedicated on October 25, 1960, at 201 E. Schantz Avenue, in Oakwood, a suburb of Dayton, Ohio.

### A Volunteer Hostess

The Bishop lived only a few years to see this dream realized, but Mrs. Showers has had the joy of being a volunteer hostess to many missionary families in the two apartments the house provides (one is quite large enough to accommodate a sizeable family).

Dr. Carl Heinmiller, executive secretary of the Division of World Mission, Board of Missions, Evangelical United Brethren Church, under whose leadership the plan was developed and the house deeded to the Board (now the General Board of Global Ministries), succinctly summed up this generous contribution:

"It is now 23 years since Bishop and Mrs. Showers offered their beautiful home to the Board of Missions of the EUB Church as an interim residence for furloughed missionaries and other servants of the church. Their generous offer was accepted with gratitude and the residence officially dedicated as Mission Manor. During these intervening years, with its pleasant living accommodations and Mrs. Showers' gracious hospitality as volunteer hostess, it has blessed the lives of many."

Well over one hundred have lived there for short or longer periods, some returning for two or three furloughs. At present Carlisle and Ruth Phillips, who spent two furloughs from Taiwan at Mission Manor, are in residence during this year while they are working in



Mrs. Showers receives an honorary degree from United Theological Seminary.

the China Program and assigned to the midwest.

Even before the establishment of Mission Manor, Mrs. Showers' leadership and contributions included her superb talents as a hostess.

As Branch president, she entertained annually all the local presidents and Otterbein Guild counselors in her home for a beautifully served meal followed by an afternoon given to the program of the organization. She served more than 50 guests with ease and charm.

The third floor of their big house became a dormitory for a house party for the Otterbein Guild secretaries of the 28 Branches, a weekend of fun, food and a study of the Otterbein Guild program.

For years they entertained the Seminary students annually at their famous "onion sandwich" parties, a menu, however, that included more than the name suggests. At the request of the Seminary, Mrs. Showers met with Seminary wives and discussed "hostessing" with them.

During the years when Dr. Showers was Publishing Agent of the Otterbein Press (also in Dayton), the annual Press Christmas party was famous for the thousands of decorated cookies Mrs. Showers baked for it—and as hostess at the party, urged every employee to take home a generous supply to their families (she provided large napkins for the purpose).

Although Bishop and Mrs. Showers had no children, their home was home for missionary children ready for college and during holidays while their parents were serving overseas. Mrs. Showers also mothered the children, one a baby, of her brother at his wife's death until he remarried. Even today Mrs. Showers has a special rapport with young people, a real tribute to her.

### "An Era Will End"

While her life was given primarily to service in the church, Mrs. Showers also was active in the community. She served as president of the Dayton Y.W.C.A. for seven years and until recent years was active in the Dayton Woman's Literary Club, which meets monthly. She prepared an annual paper, carefully researched, which she read as an active member of this group. She continues to read thought-provoking books and is a reader for the Women's Division as they choose books for the annual Reading Program.

Mrs. Showers now lives at the Otterbein Home in Lebanon, Ohio since July of this year. Many friends have said on occasion, "With Mrs. Showers, an era will come to an end." Her picture, snapped by a local newspaper photographer at the Dayton railroad station in June, 1970, marking the last trip of the Jeffersonian train from St. Louis to New York City (she appears to be the lone passenger taking the train from Dayton!), sums up this story. An era will close. The influence of such a life fortunately continues. This is also the message of the Centennial Observance by United Methodist Women. ■

Mary McLanahan served as editor of *The Evangel* (later *The World Evangel*) for over 20 years and as associate editor of *Response* for two years.



**Creighton Lacy**

It was the summer doldrums when this column was due in New York (even though the winds of winter will be whistling by the time this appears in print). With the doldrums and a dearth of creative topics, the waterhole dried up.

Then two stimuli came on the same day. One was an invitation to speak to two groups of pastors on the mission of the Church in the years ahead. Projecting beyond next year's bicentennial, these groups will be exploring "Methodism: Visions for the Future", a sort of "where do we go from here?"

Out of our variegated and rich Methodist heritage, what should be our priorities, our obligations, our opportunities, our joy, and our calling? I do not presume to know the answers, and would welcome the viewpoint of readers.

Sometimes, in the welter of administrative detail (especially in a General Conference year), one wonders whether *mission* has lost its meaning. In our eagerness to affirm that all of life constitutes mission for a Christian, we find that nothing really sends us forth. So I am pleased that some United Methodist ministers still seek a mission for the future, even if they are not at all clear what that should be.

As I pondered where the church should be going in the decades ahead, I had a brief, unexpected visit from two cherished missionary friends. My wife and I have stayed in their home, have enjoyed their children, and worshipped in their congregation. They are outstanding, dedicated missionaries.

In my remote boyhood, missionaries were granted furloughs every

seven years for about twelve months. My dictionary says a furlough is "a leave of absence, vacation...now officially called 'leave' in the U.S. Armed Forces." (Now officially called 'home assignment' for UMC missionaries.) Today, with jet travel, furloughs or home assignments generally average every three months every three years. But they are no 'vacation.' Supporting churches, annual conferences, schools of Christian mission, and the omnipresent staff in New York keep furloughed missionaries incessantly itinerating (traveling from place to place). Family gatherings and Sunday worship, moments needed for rest and restoration away from responsibilities, are often sacrificed for the sake of "talking about the work."

My friends do not begrudge this duty. They recognize that by North American priorities, it is an essential pipeline to the financial generosity of Christian congregations and individuals. They are as proud to describe the growth of their church abroad as they are humble about their own contributions. They know that they have a witness to this land as well as where they serve. For instance, they are distressed that Americans generally fail to understand and to share the widespread criticism in much of the Third World regarding U.S. policies in Central America.

My friends—and most missionaries, I might add—have a heightened sensitivity to life and values in the United States as well as on their own 'mission field.' As they travel from place to place, they rejoice at the responsiveness of United Methodists, a perceived readiness to unite in a third century of service to God and neighbor.

Perhaps my friends' eagerness and commitment is especially contagious, but their constituencies do not see "Missions Derailed" (as charged in the May/June issue of *Good News*). Despite mutterings of criticism, this couple—looking at United Methodism with a fresh perspective—believes that most dissidents have already left the denomination and that those who remain are committed to loyalty, to fellowship, to mission. Like the pastoral seminars, they are asking "Where do we go from here?"

"People are eager to give, to work, to share, to act," according to these missionaries but they add, with a note of sadness, "nobody today is offering leadership or direction." The answers are not coming from the Board of Global Ministries, not from the bish-

ops nor from pastors and theologians.

The Board, they feel, is more preoccupied with program than with persons, with cultivation than with education, with prescribing what is best for receiving churches than with listening and partnership. Local churches should be heartened by a systematic new effort by the Board to solicit grassroots opinions and attitudes through ten designated pastors in each annual conference. Nonetheless, there are still communications gaps. My missionary friends attended a Good News Conference where hundreds of could-be zealous supporters of missions had gathered; there was reportedly no real effort to present global ministries in positive, challenging terms.

The answers are not forthcoming either from the bishops, pastors or theologians. It has been 20 years since my own seminary (as one example) has had a required course in missions or even in the life and witness of the world church. Preachers as well as lay members, without reading any so-called Liberation Theology, denounce it as "distortion of the Christian faith by a Marxist revolutionary philosopher." No wonder they cannot understand why millions of Christians in the Third World cling to a Gospel of liberation from social, economic, political, and spiritual oppression (See Luke 1:46-55; 4:16-21).

It is reassuring to hear my missionary friends assert that the people called United Methodists are hungering for a new thrust of mission, a new "vision for the future." The third century of Methodism can be exciting and redemptive if we can rediscover what it means, for our individual and corporate lives, to be persons in mission and if we can translate that faith into action.

#### SPECIAL NOTICE

Dr. Creighton Lacy, professor of World Christianity at Duke Divinity School and the major writer of this column since its inception three years ago, will soon be joined by two other regular Viewpoint columnists: The Rev. Leontine T. C. Kelly, assistant general Secretary of the General Board of Discipleship's Section of Evangelism, and Bishop James M. Ault, of the Pittsburgh Area, and president of GBCM's Mission Education and Cultivation Program Department.

Dr. Kelly's first column will appear in *New World Outlook's* December issue.

**The Great Physician**  
THE HEALING STORIES IN LUKE  
AND THEIR MEANING FOR TODAY



Lindsey P. Pherigo

## A NEW LOOK AT LUKE AND HEALING

*The Great Physician: The Healing Stories in Luke and Their Meaning for Today (#4251)* by Lindsey Pherigo focuses on Jesus' healing ministry in the Gospel of Luke. In Schools of Christian Mission this summer, the book was introduced as the basic text for the Spiritual Growth study.

The author explores the holistic nature of Jesus' ministry. He relates the 24 healing stories in Luke to the church's ministry today. Subjects treated include the role of faith in healing and the other principal factors in spiritual healing—touch, prayer, the word, the healer and malady. A variety of perspectives on healing are presented that indicate there are no simple answers.

Nancy A. Carter's teacher's guide in the back of the book presents various approaches to the study, discussion questions, worship resources and ideas for related activities. \$1.50.

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### CHINA WITHOUT MAO

*The Search for a New Order*  
by Immanuel C.Y. Hsu  
Oxford U. Press. 212 pp. \$7.95

Immanuel C.Y. Hsu sings no sad songs for Chairman Mao. Going straight to the point, the China expert from the University of California at Santa Barbara states, very unequivocally, that the Middle Kingdom is better off today without its Beloved Leader and Great Helmsman, the failed genius who spawned a whole series of national catastrophes capped by the decade-long tragedy called the Great Proletarian Cultural Revolution. Better off in the sense that, at long last, the world's most populous country can now devote its considerable energies towards resolving its grim historical legacy of overpopulation and underdevelopment.

For 30 years under Mao Zedong's giant shadow, Mr. Hsu claims with some very convincing proof, the country survived largely on a mish-mash of utopian and ultimately self-destructive politics. Thanks—or no thanks—to the unparalleled turmoil of the Great Leap Forward and the Cultural Revolution, post-Mao China now finds itself limping along with a desperately ambitious modernization program that appears more and more unlikely to bring about the cherished dream of catapulting China into the "front ranks" of the world's most prosperous countries by the end of the century.

The author sums up his—and an increasing number of sinologists'—verdict of Mao's controversial legacy in very precise terms: "As a revolutionary, Mao had few peers. As a nation-builder, he was unequal to the task." China's tragedy, Mr. Hsu says, was that Mao stayed on too long after the triumph of the revolution in 1949, condemning the country to suffer the tortuous twists and turns of his visionary dreams and his inevitable lapse into political senility.

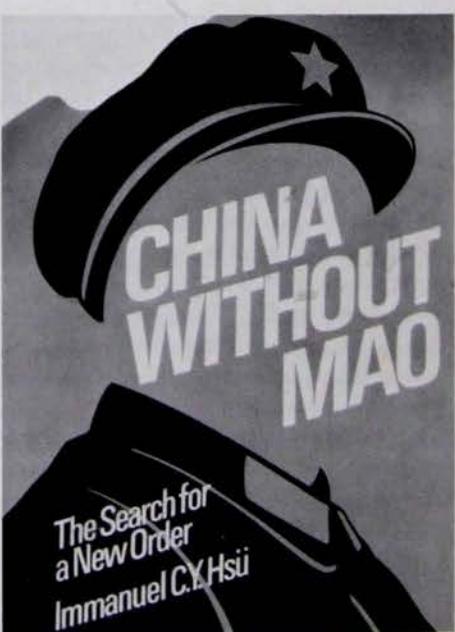
Concise, well-documented and well-argued as a critique of a society under communist rule, this study leaves no stones unturned in chronicling the failures and shortcomings of Mao's leadership, especially during the 1960s and early 1970s when China was rocked by such pivotal developments as the Cultural Revolution, the 1972 rapprochement with the United States and the deadly succession battles among competing factions headed by the

late Defense Minister Lin Biao, Mao's strongwilled wife Jiang Qing and her Gang of Four, Mao's designated successor Hua Guofeng, and the ultimately victorious "pragmatist" faction headed by the twice-disgraced Deng Xiaoping.

Focusing on two major areas—the ups and downs of Sino-American relations and the byzantine struggles among Mao's likely successors—Mr. Hsu provides a fascinating blow-by-blow account culled from western press accounts, Taiwanese intelligence reports and gleanings of the Chinese communist media and official documents. Actual visits to China, involving teaching and research in major universities as well as personal contacts with Chinese leaders lend an air of authenticity and insider's knowledge to Mr. Hsu's crisply written manuscript.

In addition, the book analyzes Deng Xiaoping's Four Modernizations movement—the multipronged, all-out mobilization of the Chinese economy that has been designed to pull the country out of its Maoist morass. Mr. Hsu goes down to the particulars of how much investment capital is entailed, what is required in terms of manpower, what contributions are expected of foreign businessmen, etc., and measures the grandiose goals with what he considers to be the unavoidable realities of China's continuing economic backwardness.

On one particular point he makes it unmistakably clear that the Dengists need no less than a miracle to give the Four Modernizations a reasonable chance of success: Of the investment capital required (as much as \$650 billion), China would be very lucky to put together (combining local capital and foreign loans and investments) about half of the total. And granted that both capital and technology can be made available, China would still need to face an even more formidable obstacle, namely its very severe lack of qualified and scientifically trained manpower. Here the full



human tragedy of the Mao years comes into full play: after 30 years of constant persecution, China has turned out a badly trained and demoralized intellectual class. The task of reversing this debilitating state of intellectual inertia, he points out, could take anywhere from 20 to 30 years or even longer.

Given the gravity of Mao's blunders, Mr. Hsu argues, whatever reforms Deng and his supporters have so far attempted may prove to be too little too late. Unwilling to forego with the Communist Party's total stranglehold on political power, they would seem to be involved in nothing more than a salvaging or "band-aid" solution to the Chinese problem. Like China's decrepit industrial plant, he adds, the country's political institutions face the challenge of a thorough and comprehensive overhauling—something that is not likely to happen at all under the present leadership.

It is in this light that Mr. Hsu foresees no immediate dramatic change in China's current political and economic status quo. On virtually all counts—Sino-American relations, Taiwan, modernization, trade, Sino-Soviet rivalry, etc.—China seems headed for a relatively quiescent and, some observers say, well-deserved respite from the wrenching political storms of the Maoist era. Nonetheless, the possibility of a Maoist revival, quite farfetched at this point, cannot be entirely discounted and, in fact, haunts the ruling Dengists even as they continue to experiment with—and often backtrack from—more and more capitalist innovations.

"China Without Mao" asks many questions for which Mr. Hsu has some very forthright answers. Simply stated, these answers revolve around the firm conviction that China under communist rule can only change a little at a time—something that seems to be borne out by the country's recent history.

Yet, he is far from pessimistic about China's future. For him, Eternal China moves—as it always has—at a serene and glacial pace almost oblivious of historical passions. If there is any hope at all under the present situation, it may be found in the simple but historically significant fact that Chairman Mao has finally departed from the scene. Without its heaviest baggage, Mr. Hsu concludes, China can now put its revolution to rest and get on with the more relevant and long-ignored task of creating prosperity and—sometime in the distant future—real freedom for its one billion people.

Nelson Navarro

Nelson Navarro is a staff writer for the Mission Resources Section of the Mission Education & Cultivation Program Department of GBGM.

**REWEAVING THE WEB OF LIFE:  
FEMINISM AND NONVIOLENCE**  
*Edited by Pam McAllister*  
New Society Publishers. 448 pp. Hardback, \$19.95. Paperback, \$8.95

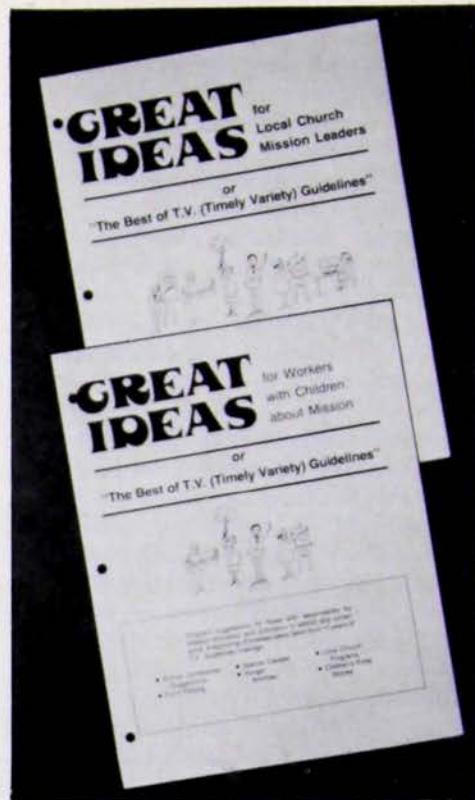
"Violence is resourcelessness," suggests Jo Vellacott, one of the contributors to this collection of articles, stories, and poetry. Vellacott's fine article approaches the topic from a Quaker's viewpoint. She argues for the resourcefulness of nonviolence, saying we should tap into the ultimate power of the source, or God's guidance, to determine the means which will be taken to resist violence. For her, "women's rights . . . is not separable from the issue of peace, war and international order" (p. 41), a major assertion by the book.

There are many different perspectives in *Reweaving the Web of Life*. It has been written by more than 50 people who, except one, call themselves feminists and who, except two, are women. Some write from a specifically Christian viewpoint, usually Quaker; most do not. The inclusiveness of the viewpoints contained in the book is to be praised. As always, however, some representatives who could have been included have been left out. The content would have been broader had feminist nonviolent work and perspectives which have emerged from denominations such as The United Methodist Church and ecumenical organizations such as the World Federation of United Methodist Women and Church Women United been included.

The book is "the first substantial collection of writings by feminists who embrace radical nonviolence" (p. vii). The violence rooted in patriarchy which results in war, sexism, homophobia, and racism is a major concern. A number of articles are historical focusing on the work of particular women, such as Ida B. Wells, Jessie Daniel Ames, Fannie Lou Hamer, and Lucretia Mott. There are discussions of the relationship of the military values not only to the violence of war but also to violence in society toward women. Other articles draw from the experience of those in the Civil Rights movement of the 1960's and the relationship of racism and sexism.

Taken as a whole, these materials reveal, indeed, how resourceful a nonviolent approach to change can be. For instance, the article by Catherine Reid which inspired the title of the book and the choice of its cover photograph by JEB describes a wonderful symbolic approach made by a small group of women called The Spinsters in support of the occupation of a nuclear power plant. Taking "thousands of yards of colored yarns, threads and strings," they tied material to trees and began spinning and weaving. They were "reweaving the web of life."

In another memorable article, "The Prevalance of the Natural Law within



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Women: Women & Animal Rights," Connie Salamone establishes links between violence to women and animals. She suggests people become vegetarians, citing Anna Kingsford, a 19th century feminist, mystic, and medical doctor who said of the English women's movement, "These women are deluded because they cannot see that the universal peace is impossible to a carnivorous race."

Probably the most controversial "resourceful" approach to nonviolence is Sally Miller Gearhart's proposal in "The Future—If There Is One—Is Female" that the population of men be reduced to approximately 10 percent of the human race! This is a tough proposal, she admits, because she is nonviolent and would disapprove of male infanticide, a method used for centuries in relation to female babies. She suggests two major nonviolent ways this reduction could be accomplished.

Barbara Reynolds' "Sailing into Test Waters" is another controversial account because it concludes that "Someone has to 'stay in the kitchen'" (p. 134) and is not feminist. Her story itself is fascinating. Acting on impulse and not plan, she and her husband became international figures by sailing in protest into the waters of an area of nuclear testing in the South Pacific after the crew of a Quaker boat was prevented from doing so.

Many other resourceful nonviolent material is included: accounts of tax resistance, information about nonviolent martial arts, poetry and fiction, philosophical background for a nonviolent approach to life. . . . It becomes clear that violence is resourcelessness because it is, at the least, an uncreative approach to living which stems from many causes, including a sense of powerlessness and inferiority. Violence is an "easy" way to respond to frustration, fear, and anger. We have plenty of role models to show us how to be violent but few to show us alternative approaches. To be nonviolent therefore involves going against the mainstream of society and drawing on our most creative and assertive resources, such as those revealed in this book.

NANCY A. CARTER

Nancy A. Carter is Program Resources Editor, Mission Education & Cultivation Program Department of the GBGM.

#### SMALL CHURCHES ARE THE RIGHT SIZE

by David R. May  
Pilgrim Press. 206 pp. \$7.95

Jackson W. Carroll of Hartford Seminary says in his introduction to this book that "The Warwick congregation's story is an

especially important one because it is not only an example of a renewed parish but a renewed small membership parish." And, he continues, "While there is no intrinsic reason for surprise that a congregation with a small membership has experienced renewal, this is not the usual expectation, especially given cultural fascination with bigness."

During the past ten years there have been a number of books, both good and bad, written about the church of small membership. However, this is the first one I've seen which tells a success story of a real congregation, the Trinitarian Congregational Church of Warwick, Massachusetts.

David R. Ray came to be the part-time pastor of the Warwick congregation in 1971 when the church had fourteen regularly attending members and was about at the end of its rope. During the years since 1971 Ray has discovered that there are many things that a small church can do well—probably better than larger congregations. Ray says that his purposes in writing this book were to show that small churches are the right size for being faithful and effective churches and to show that small churches think, feel and act differently from larger churches. He does this in a very effective way as he tells his own story and that of the congregation he is pastor of.

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On August 8, 1971, Ray was called as the two-day a week pastor of this congregation with fourteen active members. During a time when the population of Warwick has increased by 25 percent, the church grew from thirty to seventy members. Their mission giving increased \$2,500 in a period of ten years. The education program was revitalized and began to serve not only the membership of the church but the community around it. The church itself was renovated and made to fit the needs of the community who used it. This book truly tells the story of a church which wanted to survive and set about to do so.

Ray remains only a part-time pastor. However, he is different from an earlier generation of part-time pastors in that he is seminary-trained and not one who has gone through a process similar to our United Methodist "Course of Study" routine. His ministry remains a sort of tent-maker one in which he is a pastor part of the time and a counselor part of the time. He has learned how to divide his time and to give each of his jobs its full measure. Clergy who wish to work at other kinds of jobs would do well to read this book and learn from Ray's experiences in dealing with two jobs. I remain convinced that in the United Methodist Church we have to take a closer look at types of tent-maker ministry if we are to survive as a denomination. With 67 percent of UMC's having fewer than two hundred members we must search for new ways of doing ministry. Ray quotes a recent study which says in 1950 a congregation with 60 regularly attending persons could afford a full-time pastor but that it took 150 regulars in 1980 to do the same.

Small churches are forced to look at their leadership patterns, and Ray has some helpful guidelines on doing this.

One key to success in small churches is lay participation. There is not money to pay persons to do the janitorial work, type the bulletin, mow the grass, do the repairs on the church. Rather, all these things plus teaching in education programs, leading youth groups, directing choirs, playing the piano or organ must be done by lay volunteers. When the pastor of a church is part-time, lay persons are forced into new, and sometimes frightening, leadership roles. Most churches once forced into some of these new roles are not willing to let them be assumed by paid staff. To do the work of the church becomes a very important role of the laity. Providing a full-time pastor for every small congregation is not only unrealistic in terms of money, but it may in the long run be harmful to the church.

Again and again in this book Ray emphasizes the small church can be faithful to the New Testament imperatives for churches. They need not be cowed by their smallness. True, they cannot do some of the things that large congregations can do, but they can do what is necessary to be

the church in their location. All of the functions of the church can be carried out effectively by congregations of small membership. There are resources available to these churches through denominations and ecumenical groups, seminaries and colleges. They are there to be used, and the small membership church needs to be made aware of them and helped to use them wisely.

Ray's book should help to deal with the prevailing negative image of the small church. Most denominational leaders wish small churches would just go away. Never fear, the small membership church is here to stay and for good reason! It provides a church home for persons who can never be reached by larger churches because of location and for those who feel lost in a crowd of people. This book should be "must" reading for denominational and judicatory leaders, district superintendents, seminary students, and pastors with deep concerns about small membership churches. In fact, I think it would be most helpful to any person who has concerns about the role of lay leadership in the church, whatever the church size. It is truly a success story of a small church which needs to be heard by the church at large today.

Sally Curtis AsKew

Sally AsKew is a United Methodist minister who lives in Comer, Georgia, and is a board member of GBGM.

#### GOD'S PRESENCE AMONG THE AGING: A BOOK OF MEDITATIONS

by James E. McEldowney  
The Retirement Corporation of America.  
160 pp. \$5.50

The aging (arbitrarily those over 65) constitute a constantly increasing percentage of the American population. It is not strange, therefore, that numerous books and articles are appearing aimed to appeal to those of us in this rapidly expanding age group. Many of these deal with the everyday practical matters of retirement such as finances, housing, medical care, etc. Others deal with the less mundane, more spiritual but not less important side of life.

Among the books in this category this one is the most helpful I have discovered. It is a series of 55 two- and three-page essays of God's moving into the lives of all kinds of people. Couched in everyday language, each meditation lifts up a single point illustrating it by vivid accounts of experiences the author has had or has learned about. All of them are extremely readable and presented in a conversational style.

In my "retirement" I am minister to a small congregation nearly all of whom are elderly. I passed this book among them, and it won universal praise as an inspiration and as a guide to turn their hearts and minds to God. One lonely shut-in widow

spoke of how much "Everyone Needs Comfort" helped her. A couple wed 55 years found "True Happiness" a blessing. "It's like hearing an inspirational sermon just when I need it," said another. "The author must be a person of great faith," said still another. It's the kind of book that should be at bedside in hotel rooms along with the Bible which it helps one to understand. Each meditation has one or two suggested passages of Scripture related to the subject. This is not a book which one sits down and reads through. Rather it is one which one keeps on the table to read from daily. It will inevitably lift the spirits and inspire those who use it.

The author, Dr. James E. McEldowney, is himself in the age group to which he is addressing his meditations. After three decades as a missionary in India where he was a pastor, a teacher, and a communication specialist, he served a rural church in this country and then "retired" to become chaplain at the Shores Retirement Community in Bradenton, Florida. So he writes out of a long and varied experience with persons of various ages. The meditations reveal a person who has himself been near to God all his life.

The book is beautifully bound in sunshine yellow and is available at the very modest price of \$5.50 plus postage from McEldowney Meditations, 7307 19th Avenue N. W., Bradenton, Florida, 33529. I heartily recommend it to persons of all ages but most especially to those of my genera-

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William C. Walzer  
Dr. William C. Walzer is a retired United Methodist minister and former editor of Friendship Press.

### MEDIASPEAK: HOW TELEVISION MAKES UP YOUR MIND

by Donna Woolfolk Cross  
Coward-McCann, 254 pp. \$13.95

On television the mediocre and the great appear side by side. Singing commercials are heard more than great music. Pressed by television, the other media adopt this same approach. Starving children and cigarette models face each other in living color. The coexistence of the cheap, the vulgar, the violent, and the sacred, give the impression of almost complete valuelessness. The danger in this is that the listener or viewer himself grows indifferent. As broadcasting does not discriminate be-

tween opinions, the listener-viewer also becomes undiscriminating.

If television can be said to have any values at all, argues Donna Woolfolk Cross, it is those of the sales, big business, manufacturers, and showmen and women who control it—essentially materialistic values. And, like those who control it, she explains, television shuns everything which does not fit with these values.

For example, "television news promotes the status quo by directing our attention toward a daily series of diverting but unrelated events and away from deeper social problems that might lead us to question or challenge the current system of doing things," charges Cross. The distraction from real information has reached its peak with the "happy news" format, the underlying message of which, explains Cross, "is that despite appearances, all is still wunderbar in America." Stories are framed like miniature playlets with beginnings, middles and conclusions, fostering the notion that there are simple solutions to any and all problems.

Cross, who has written several books on

language, teaches English in a college in New York State. She defines "mediaspeak" simply as the "language of television." Not just a way of communicating, mediaspeak is a "way of perceiving reality."

This phenomenon, Cross says, gives unprecedented power to "media managers," whom she further calls "Mind managers."

Cross examines how Americans have been tricked and beguiled by mediaspeak into accepting governmental, corporate and political propaganda as the simple truth. Television, Cross argues, literally robs its viewers of curiosity and analytical skills, of the desire to think. One of the most disturbing effects of television appears to be the creation, in some people, of passivity.

By taking the citizen away from public affairs—town meetings, citizen councils, neighborhood groups, church and discussion groups—how many vital functions of our nation have been dried up by television? How does television's "freedom" to compete in this way square with its responsibility to contribute to, and not counteract, democratic processes and strengths?

Political scientists and psychologists like Carl Jung have warned us that it is the dictator state which keeps citizens passive, reassured, and politically inactivated. How long can democracy survive similar treatment, even if it is imposed by economic rather than political controllers?

Mediaspeak is, at its best, a public service appeal and a call to action.

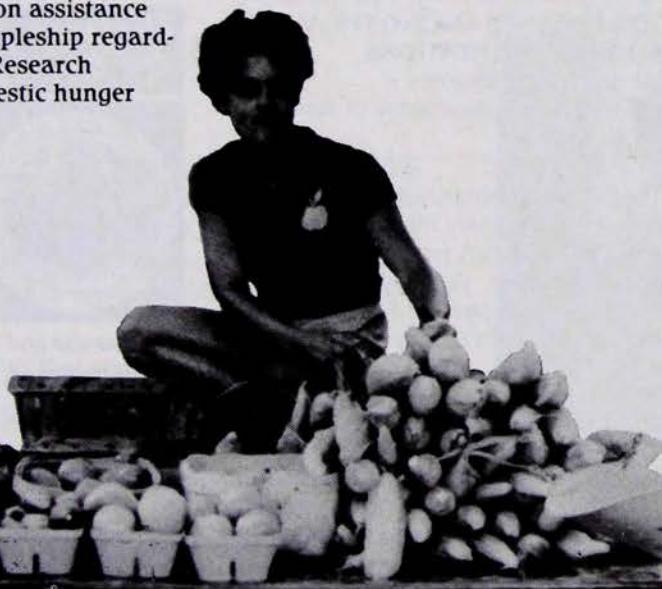
Ernest B. Boynton, Jr.

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

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## MISSION OPPORTUNITIES

THE GENERAL Board of Global Ministries of The United Methodist Church, an Equal Opportunity and Affirmative Action Employer, is committed to appointing active Christians as partners-in-mission (missionaries) overseas and as church and community workers in the U.S., Puerto Rico, and the J.S. Virgin Islands. Following is a partial listing of opportunities currently available:

### Overseas

**SURGEON NEEDED AT WEMBO NYAMA.** Surgeon will be responsible for surgery at the Wembo Nyama Hospital but will also serve some dispensaries, teach at nursing school, train medical personnel, and advise the chief medical officer of the hospital and its administrator. Wembo Nyama Hospital has 120 beds, serves a population of one million through a network of 50 dispensaries and public health and nutrition programs, and a school of nurses. It is located in the center of a tropical forest part of Zaire. Access for much of the year is limited to transportation by small plane.

**QUALIFICATIONS:** preferably with specialization in gynecology and obstetrics or eye surgery. Read, write and speak French; willingness to learn Otetela.

**VOCATION ED specialist,** India, to train high school grads as fitters, machinists, tool-and-die makers, rural agro-mechanics. Term: 3 years.

**PROGRAM ASSOCIATES** for China Program liaison functions in U.S., Hong Kong, and perhaps China. Asian Americans preferred.

**PASTORAL COUPLES (3)** for Brazil. Please note, however, that effort to secure visas for mission personnel in Brazil is an extremely long and often unsuccessful one. We continue to include these openings in hopes that situation will change.

**PASTORAL COUPLES** needed for Caribbean region. Specific assignments will be made through the Methodist Church in the Caribbean and the Americas.

**PHYSICIAN**, for Haiti. There is great need for a physician especially in the area outside of

Port-au-Prince. The Jeremie Circuit has a social program with several dimensions but at this point does not include medical services. They wish to further serve the community by adding this ministry.

**TEACHERS OF ENGLISH** as foreign language are needed at Taiwan Theological School, Wesley Girls High School, Taiwan, and Tainan Theological School.

**SECONDARY TEACHERS**, Zimbabwe, especially in English, math, general science, biology, chemistry, physics, teachers' training.

**TEACHING NURSE**, Kamina, Zaire, for 3-year course for registered nurses, serving hospital and 16 rural health centers.

**MISSIONARY ASSOCIATES**, Japan/Korea, to teach in Christian schools, intermediate to university level. Terms: 2-3 years.

**CONSULTANT** on special ministries, Korea, with Korean Methodist Conference on the development and support of special ministries. Work with handicapped, urban/factory workers. Term: 4 years, renewable.

**FIELD TREASURER**, Zaire, to work with 3 Annual Conferences. B.A. accounting and business administration preferred.

### Domestic

**CHURCH AND COMMUNITY WORKERS** are needed to promote self-development of people in a wide variety of communities ranging from the mountains of Appalachia and rural Mississippi to isolated areas of the West and Midwest. Workers will participate in organization and coordination of local church and community efforts dealing with issues as unemployment, housing, transportation, illiteracy, child-care, recreation and health and nutrition. A Church and Community Worker is needed in each of the following areas:

**ARKANSAS:** Three Rivers Parish Ministries. A cooperative ministry composed of nine churches in rural/town and country setting is characterized by lack of adequate employment, lack of transportation, inadequate care facilities and programs for older adults, etc.

Person will assist in planning, implementation of parish programs, work toward establishment of day care facilities, parenting education, communication/visitation care system for shut-ins, transportation network for elderly, etc.

**APPALACHIA:** Person to work through The United Methodist Church and ecumenically to enable the Church in the Appalachian Region to understand and respond better to hunger, justice and economic issues in order to meet human and social needs more effectively. Person will work with existing projects and assist in developing new projects in Appalachia where unemployment is over 20 percent; where one-third of the people live below poverty level; and where half of the adult population has less than a high school education.

**KENTUCKY:** Person needed coordinate project designed to reach residents of two housing projects in two neighborhoods of Ashland, KY. Ministry includes day camps, 5-day-a-week pre-school program and year-round activities with children two days a week. There is tutoring program for grades 1-8 focusing mainly on remedial reading and math, and a physical fitness program for women that provides childcare for participants.

**MISSISSIPPI:** Winston County United Methodist Ministry is a cooperative ministry involving 15 United Methodist churches, designed to strengthen these churches and to enable them to reach out to the community.

**MISSOURI:** Lakes District United Methodist Ministry is an ecumenical ministry supported by seven denominations which serves an eight-county area. It includes a Singles Ministry, Mother to Mother Ministry, Meals on Wheels, and other ministries with older adults and hunger related ministries. Leadership training and consciousness raising are also important parts of this ministry.

**OKLAHOMA:** Cookson Hills Center. A center designed to minister to the needs of a predominately Native American population in a rural setting. Person will work with established programs such as emergency assistance, clothing ministry, food bank, garden project, etc.

**OREGON:** Beatty United Methodist Ministry is a ministry to a predominately Native American population living in an economically depressed, isolated rural area which is characterized by no public transportation, a high incidence of alcoholism, no recreational facilities, a high rate of unemployment, etc. The preference is for a Native American for this position.

## COMMUNITY CENTERS

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**ADMINISTRATIVE ASSISTANT** and Bookkeeper (two different positions) needed immediately, Wesley Community House, Louisville, KY.

## YOUTH SERVING MINISTRIES

**CHILDCARE WORKERS** needed, Ethel Hapst Home, Inc., Cedartown, GA.

**CHILDCARE WORKERS**, maintenance workers, public relations/developer and Social Worker needed immediately, Vashti Center, Thomasville, GA.

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For applications or further information about mission opportunities and other openings listed above, please write: Mission Personnel Resources Program Department, General Board of Global Ministries of The United Methodist Church, 475 Riverside Drive, Room 1470, New York, NY 10115.

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## PUBLICATIONS

**MISSION AND EVANGELISM: AN ECUMENICAL AFFIRMATION** is a study guide for congregations to encourage Christians to examine their calling as members of Christ's Church worldwide. In July, 1982 the Central Committee of the World Council of Churches approved the document, which summarizes some central points which have been learned in the thinking and doing of mission and evangelism in the member churches of the World Council of Churches. Making the book experiential are thirteen case studies from around the world. Order *Mission and Evangelism: An Ecumenical Affirmation* (stock #4295) from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. \$1.00

**A CHANCE TO CHANGE: WOMEN AND MEN IN THE CHURCH** by Betty Thompson. An account of the World Council of Churches Sheffield Conference in 1981 which examined the roles of women and men in the church. Participants discussed results of a four-year study launched at the 1975 WCC Assembly in Nairobi. In readable style the book gives the flavor of the conference, summarizes major addresses and cites principal roadblocks. Useful for study groups within the local congregations. Order *A Chance to Change: Women and Men in the Church* (Stock #4268) from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. \$4.95.

**WOMEN AND HEALTH: 'A Woman's Health is More than a Medical Issue'** is a development education resource prepared by the Health and Welfare Ministries Program Department of the General Board of Global Ministries. Focusing attention on political, economic, cultural and social factors which affect women's health, the workbook shows the close relationship between health and national development and identifies the areas where changes need

to take place in women's lives and the world at-large. Order *WOMEN AND HEALTH* (#4292) from Service Center, 7820 Reading Road, Cincinnati, OH 45237. \$3.50.

**BAPTISM, EUCHARIST AND MINISTRY.** World Council of Churches' Faith and Order agreements. Order from Ecumenical Book Service, c/o Friendship Press, 475 Riverside Drive, Room 772, New York, New York 10115. \$3.50.

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## NEXT MONTH

**METHODISM IN CUBA**—TWO MEMBERS OF GBGM'S BOARD OF DIRECTORS TALK ABOUT THE METHODIST CHURCH OF CUBA AND HOW CHRISTIANS IN A MARXIST COUNTRY MUST BE VIGILANT ABOUT THEIR FAITH—TWO REPORTS BY **TOM WHITEHEAD AND DIETRA GERALD**.

**NO HANDICAP TO MINISTRY**—WRITER/REPORTER **M. GARLINDA BURTON'S** REVEALING ACCOUNT OF WHAT HAPPENED WHEN MORE THAN THIRTY PERSONS FROM NINETEEN STATES JOURNEYED TO LAKE JUNALUSKA (NC) TO WORSHIP IN WHEELCHAIRS, WITH HEARING AIDS AND SIGN LANGUAGE, USING CRUTCHES AND CANES, LEADER DOGS AND BRAILLE HYMNALS.

**HOMEBOY**—THE MOVING STORY OF A FATHER WHO ONCE LIVED IN A METHODIST CHILDREN'S HOME AND NOW IS SEARCHING HIS MEMORY IN QUEST OF THE INFLUENCES THAT PROVIDED HIM THE GUIDELINES FOR GROWING UP THAT HE WANTS TO GIVE TO HIS SON—AN ARTICLE BY **JAMES E. BAKER**.

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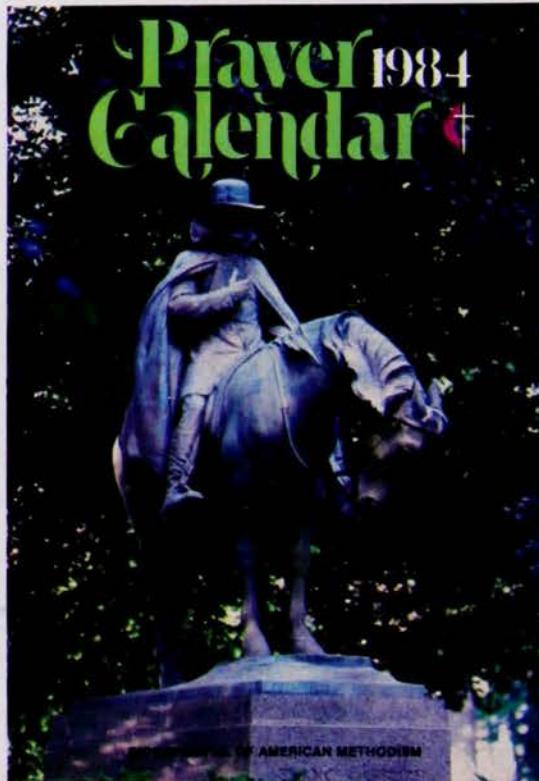
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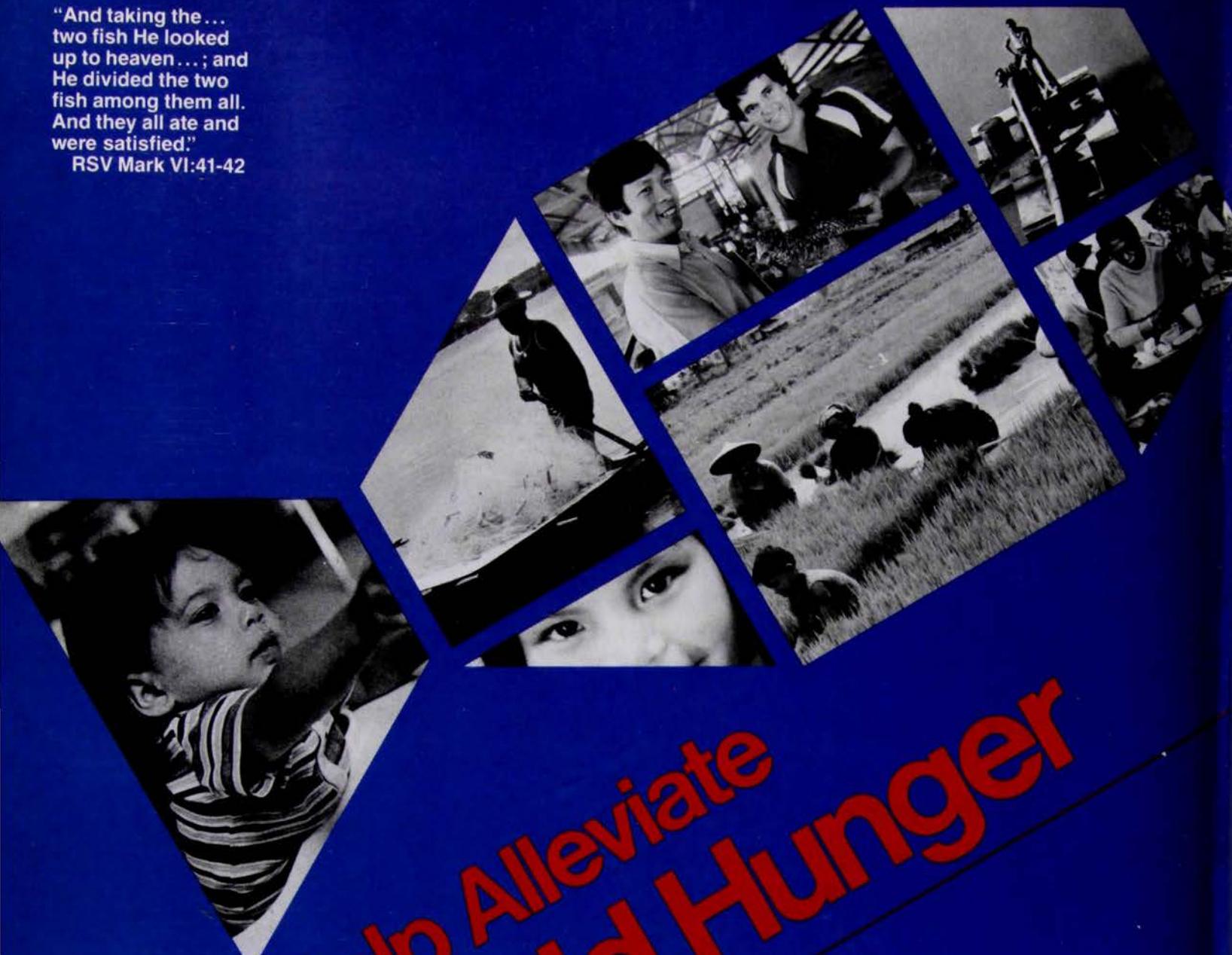
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RSV Mark VI:41-42



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