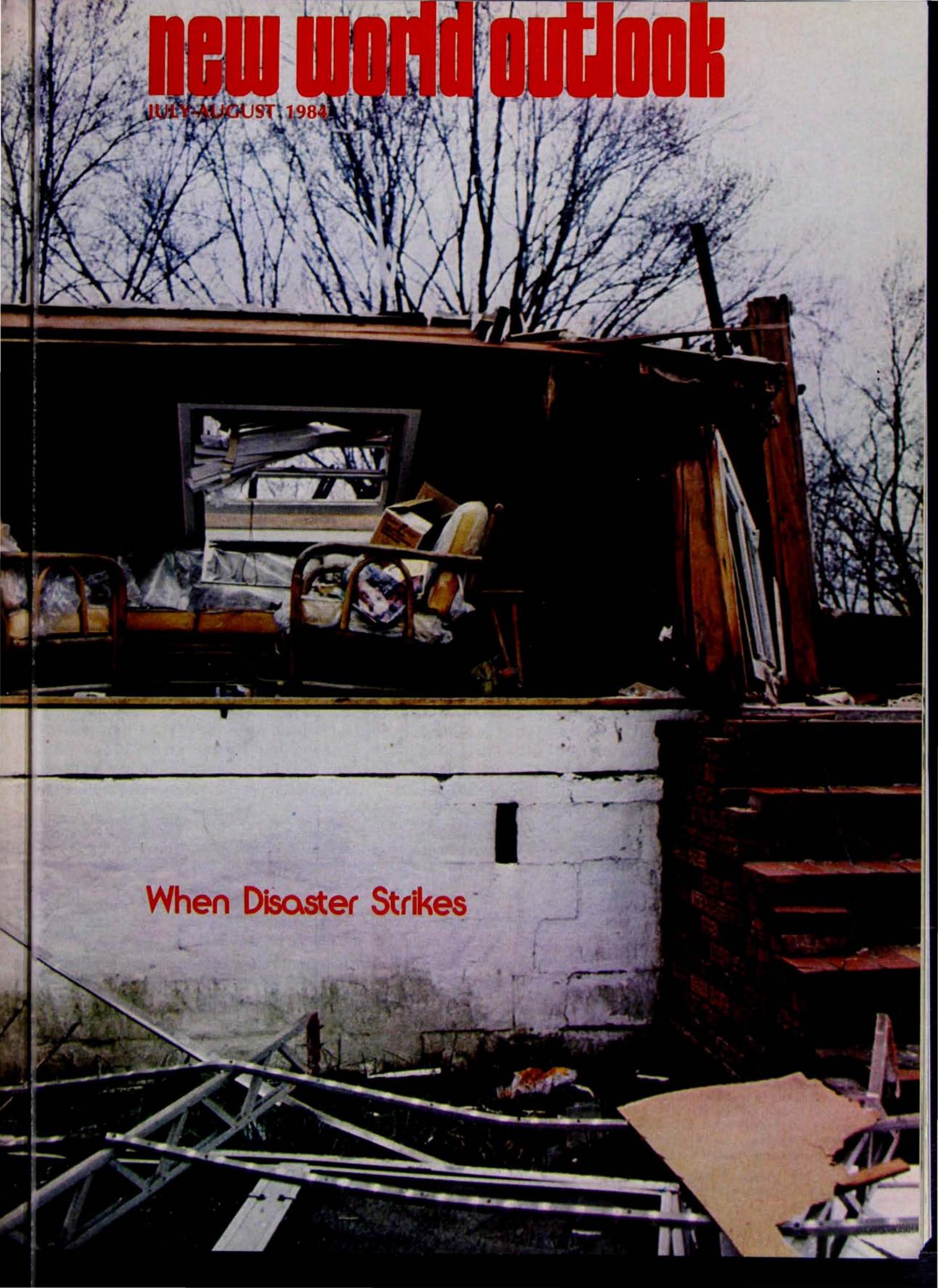


new world outlook

JULY-AUGUST 1984



When Disaster Strikes

new world outlook

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COVER: Rising flood waters caused a gas leak and explosion in this house in Wayne, NJ. The occupant narrowly escaped death when she was blown into the yard and rescued by a neighbor passing in a boat.

Kathleen Cameron Photograph



MISSION MEMO

News and Analysis of Developments in Christian Mission

July-August, 1984

Presbyterians. In a wholly unexpected upset, the Rev. James E. Andrews, 55, a Texan who for 10 years had held the top staff post of stated clerk for the former Southern Presbyterians, was elected first permanent stated clerk of the one-year-old 3.2 million-member Presbyterian Church (U.S.A.) at the General Assembly in Phoenix, Arizona. He defeated the expected winner, William P. Thompson, 65, a layman who had the same position in the Northern church since 1966 and with Andrews was co-stated clerk for a year. In a preliminary surprise, the General Assembly's official nominating committee rejected the choice of a select search committee, the Rev. Patricia McClurg, who had headed the Southern church's mission program. Instead, the nominating committee put forward the names of the two co-stated clerks. Two other nominees were in the race, the Rev. Robert Lamar, 56, a pastor from Albany, New York, who was one of the architects of the church union, and the Rev. Flynn V. Long, 55, an associated stated clerk. Thompson, who led for two ballots before losing on the fourth ballot, 368-305, is a Kansas lawyer who has been regarded as one of the most astute and powerful figures in mainline U.S. Protestantism, is a former president of the National Council of Churches, and a major figure over many years in the deliberations of the World Council of Churches. Mr. Andrews' victory appeared to reflect a groundswell of sentiment in the denomination for a less powerful and authoritarian, more "collegial", stated clerk who would share power and consult with other officials. Andrews has also been active in ecumenical circles, especially the Consultation on Church Union....For the one year term of Moderator of the General Assembly, Mrs. Harriet Nelson, a laywoman from Napa, California, was chosen over two ministers. She is the fifth woman to become Moderator; each of the two former denominations had had two women moderators. She was commissioned by the Rev. J. Randolph Taylor, outgoing moderator, to "see everything, overlook a great deal, and change a little."

The Pope and the WCC. Pope John Paul II paid a nearly-three-hour visit to the headquarters of the World Council of Churches in Geneva, Switzerland, on June 12. During a 90-minute worship service, both John Paul and WCC General Secretary Philip Potter spoke, noting areas of agreement and disagreement such as social issues and the role of the papacy. Following the meeting, Potter and Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, issued a joint statement in which they renewed their "commitment to work for the unity of all Christians." This is the second visit by a pope to WCC headquarters; Paul VI came in 1969. John Paul's visit had scheduled earlier, but was postponed after the attempt on his life.

Illegal Work? Philip Conger, a former short-term missionary for the UMC whose parents are former missionaries in Peru and Bolivia, was indicted by a federal grand jury in Tucson, Arizona, on charges of transporting four illegal aliens. The refugees he was transporting were a 24-year-old woman catechist for the Roman Catholic Church in El Salvador, her sisters, ages 11 and 13, and a 25-year-old former student leader at the University of El Salvador. If convicted, Mr. Conger, 26, could be sentenced to five years in prison and fined up to \$8,000. He is project director of the Tucson Ecumenical Council's task force on Central America. He and his four passengers were stopped in his car March 7, east of Nogales, Ariz., by the U.S. Border Patrol. He says his defense will probably "raise the issue that these people are political refugees." Under the 1980 Refugee Act of Congress it is not illegal to transport to a sanctuary refugees who have reason to fear persecution if returned to their own country....Meanwhile, in Brownsville, Texas, a Roman Catholic church lay worker, Stacey Lynn Merkt, 29, went on trial in early May on a three-count indictment for transportation of illegal aliens. She and a Roman Catholic nun, Dianne Muhlenkamp, 36, were arrested in February by the Border Patrol on a backroads highway in south Texas. Sister Dianne requested a pretrial diversion that will keep her from facing the same charges as Miss Merkt. Bishop John Fitzpatrick of the Catholic Diocese of Brownsville has supported the sanctuary movement saying: "Religious workers had the right to get Jewish people out of Germany instead of letting them get incinerated. I think it is the same thing here. They're not being gassed, but we're sending them (Salvadoran aliens) to possible death and torture." There are reports the El Salvador government deals harshly with citizens who are returned after having fled the country.

Religion in Moscow. According to the London-based Reuters news agency, the Soviet Communist Party daily "Pravda" has expressed "serious concern about religious influence among some sectors of the population and called for more vigorous efforts to stamp it out."

Religious News Service. In a staff shakeup at Religious News Service, Judith L. Weidman, director of marketing and a former staff member of the UMC's General Board of Higher Education and Ministry, takes over as editor and director from Gerald A. Renner, who held that position since 1976. Also leaving are Jerry Fitzgerald, RNS news editor; Tammy Tanaka, a staff writer; and Maury Bozarth, librarian and clerk. In making the announcement, Spurgeon M. Dunnam III, chairman of the board, announced that since the United Methodist Reporter assumed sponsorship of RNS last fall, the parent organization had sustained a deficit of \$100,000. "We are concerned but not fatalistic about the future of RNS," according to Mr. Dunnam.

Southern Baptists. The Southern Baptist Convention, meeting in Kansas City, Mo., in June went on record as opposing the ordination of women. The resolution said that "the Scriptures attest to the delegated order of authority," including "man the head of women" and teach "that women are not in public worship to assume a role of authority over men lest confusion reign in the local church." The resolution is not binding on local congregations, which have the power to ordain, and it does not affect the status of about 250 Baptist women already ordained. The resolution was seen as another indication of the control of recent conventions by ultraconservatives.

North Carolina. On June 1 the Tobacco study committee of the North Carolina Council of Churches released a 16-page report called "Moral Dimensions of Tobacco" which they say is intended simply to provoke discussion but which others fear is an anti-smoking manifesto (see Smoking: A Special Report in this issue). The Council of Churches is an umbrella group of 16 Christian denominations in the state representing 1.3 million people, including United Methodists. Tobacco accounts for almost 55 percent of the state's crop income and 150,000 jobs. The study paper grew out of a local United Methodist project on world hunger and was directed by the Rev. Rufus H. Stark. According to the paper, North Carolinians are faced with the dilemma created by "mounting medical evidence (that) links the use of tobacco with numerous health problems" and the "long established tobacco economy." On health, the paper asks: "Is it morally consistent for a person of integrity to emphasize detrimental effects of beverage alcohol and be silent on the problem related to tobacco?" The report, however, avoids condemnatory language; a tobacco farmer who served on the committee spoke of the report's "reasonableness". But a spokesman for the N.C. Farm Bureau said, "I live in a community where the basic economy comes off of tobacco. Bringing it up in church would be a no-no."

Sakharov Appeal. The international affairs director of the World Council of Churches sent a message to the head of the external relations section of the Russian Orthodox Church saying he hoped the Soviet authorities would allow Andrei Sakharov and his wife, Yelena Bonner, "to visit abroad for medical treatment." Both Sakharov and Bonner have heart trouble.

Awards. At this year's annual meeting of the Associated Church Press New World Outlook received an Award of Merit for in-depth coverage of a current issue in magazines of over 10,000 circulation. The issue for which NWO received the award was June, 1983, "The World's Uprooted". Three other UM publications, The Circuit Rider, engage/social action, and the United Methodist Reporter also won awards for, respectively, an editorial parody of the Reader's Digest attack on the WCC, an issue on Hispanic Americans, and a news story on a young UM layman who was a victim of AIDS disease....The association, which is the oldest association of religious periodicals in the U.S. and Canada, also presented Edwin H. Maynard, assistant general secretary for administration of UM Communications and a former president of the ACP, with a Citation of Honor.

Deaths. Joy Rugh, a missionary in India and Botswana for more than 41 years, died May 1 in Sevierville, Tennessee. She was 68....Frank M. Toothaker, a missionary in China for 9 years, died April 16 in Plymouth Village, California. He was 92....Lulu Tubbs Roberts, a former Women's Division missionary in the Mutumbara District of Rhodesia, now Zimbabwe, for 38 years, died at Penney Farms, Florida on May 20. She was the widow of George Roberts and was known for her outreach through Bible study programs. She was 93....Isaac L. Shaver, a missionary in Japan for more than 40 years, died in Richfield, North Carolina on May 25. He was 90....The Rev. Paul F. Warner, a missionary in Japan for almost 22 years, died in Linthicum, Maryland on May 1. He was 95....Renee B. Thonger, a missionary in Belgium for 40 years, died on April 19 in Belgium. She was 94. Her husband, William G. Thonger, who died in 1973, was president of the Methodist Church of Belgium and they had both been active in all the important events of the Church since its founding in 1921....Peter Day, a former ecumenical officer of the Episcopal Church, died May 5 in Milwaukee. He was 69.

The Advance. In 1983 more than 18,000 congregations contributed over \$21 million to world-wide missions through the "second mile" giving program called The Advance. A recently released 45-page report notes that 1983 was a record year for overseas missions through the World Division, with \$9.6 million contributed, but the \$3.1 million for domestic missions was only the third best year, down from the record \$3.4 in 1982. The Africa Church Growth and Development special program and the World Hunger special program showed significant increases, while income to UMCOR of \$8.34 million was down slightly from the previous year's \$8.36 million. While seven world hunger special projects reached their goals for the year, 33 received no support at all. Of the 1,532 Advance Special Project Askings for 1983-84, 596 projects did not receive any support, and 418 of those were also approved Advance Askings in 1981-82. Only 62 were fully funded. A random selection of those which received no support, and their askings: Youth Work Camp in Liberia (\$6000), Literacy Program Bicycles in Nigeria (\$3750), Scholarships in North Shaba, Zaire (\$16,000), Literacy Program, southern Zaire (\$20,000), Pastoral support, Bolivia (\$20,000), Campo Limpo Grounds, Brazil (\$50,000), Meerut Dispensary Clinic, Agra, India (\$20,000), Chai Wan Industrial Program, Hong Kong (\$4,000). Fifteen programs in Korea, which is the subject of one of this year's mission studies, received no support. Twenty seven programs in Zaire and 19 programs in Sierra Leone, which were both part of last year's study, received no support. The North Central Jurisdiction led the Church in contributions to the Advance, with 70 percent of its churches contributing an average \$3.36 per member, while the Western Jurisdiction was second with 67 percent contributing \$2.59 per member.

Contract. The first contract has been reached between the General Board of Global Ministries and the non-executive staff represented by District 65, United Automobile Workers Union. The vote was 106 for, 59 against and 85 not voting. A contract offered by the board in late December was overwhelmingly rejected by employees in late January; the difference between the two contracts was explained by a union spokesman as "inaccuracies in the earlier language" which needed "clarity". The contract provides seven percent increases on January 1 of 1984, 1985 and 1986 plus a 12 percent increase in minimum and maximum rates for each grade level. However, the union attempt to obtain a union shop failed. The 80 employees who had written management they did not want to become District 65 members or to have the union represent them are still covered by the contract, according to the union.

Holy Hauls. Every year in England between 4,000 and 5,000 insurance claims are made by churches to cover thefts and malicious damage. With 16,000 parish buildings, this is a rate of one in four. The Church of England losses through theft and vandalism are conservatively estimated at \$1 million a year. Professional gangs as well as compulsive small-time operators regard the country's holy places as among their most profitable targets. Clergy are being warned that no buildings can be regarded as safe and common sense precautions should be taken. There is a ready international market for artwork stolen from churches, antique bishops' chairs, and even parts of old organs. Rows of pews have been ripped out of some country chapels and sold on the continent....In another news item from Britain, which is perhaps not unrelated, a Harris Research Center poll published in late May suggests that fewer than one in two Britons believe there is a God and only about a sixth attend church regularly.

EDITORIALS

THE CHANCES FOR PEACE IN CENTRAL AMERICA

Recent developments in Central America raise again the question of the prospects of peace in that troubled region. The election of José Napoleón Duarte as president of El Salvador and his professed desire for reform of the military and negotiations with the rebels, the visit of Secretary of State George Shultz to Nicaragua and the tantalizing possibility of talks between the U.S. government and the Sandinista regime, the ouster of the Honduran army strongman and increasing questions there about the U.S. military presence—all of these things coupled with the U.S. Congress's increasing reluctance to support the CIA-backed Contras seeking to overthrow the Nicaraguan government could indicate new opportunities.

Much as we welcome any developments which lower the level of violence in Central America, we are afraid that it is far too early to be optimistic. Not only are the problems of the region old, deeply entrenched and difficult of solution but current Administration policy actively prevents any real attention being paid to their solution.

In this connection, we might pay attention to the recent words of Jorge Arturo Reina, head of the Democratic Revolutionary Liberal Movement, a splinter of the ruling Liberal Party in Honduras: "We are deeply concerned that the Reagan Administration policy for Central America is wrong. Instead of moderating the Sandinista revolution in Nicaragua, it is radicalizing it. Instead of bringing peace to El Salvador, it is prolonging the war. Instead of strengthening political democracy in Honduras, it is weakening it."

Even in terms of U.S. interests in the region, current policy prevents any kind of honest examination. Despite what many opponents of Reagan policy, particularly those on the left, might wish, Central America is too close and U.S. involvement is too prevalent for us to simply walk away. What is needed is a tough, critical examination of what our legitimate interests really are and, more importantly, what they are not.

Unfortunately, there are no real

signs that the Reagan Administration or the Democrats are even able, let alone willing, to undertake this kind of analysis. Until they do, the war of slogans will continue and the problems of Central America will continue to fester and get worse.

IS THERE LIFE AFTER GENERAL CONFERENCE?

The 1984 General Conference has come and gone. These quadrennial legislative sessions/jamborees have a certain resemblance to hurricanes. While they are taking place, those in their path can only hold on for dear life. Afterwards, the survivors look around to see how the landscape has been altered. What follows are the strictly personal and random thoughts of the editor, whose only claim to comment is that he has now been through many General Conferences.

First, the mood was good. Despite advance predictions of terrible vengeance to be wreaked on national agencies, most notably the General Board of Global Ministries, the delegates refused to act in any punitive way. Indeed, they endorsed GBGM as the mission-sending agency of the denomination while instructing the Board to pay careful attention to the concerns of evangelization and Wesleyan theology which backers of the new Mission Society claim motivate them. This seems wise. By placing the emphasis on spiritual rather than organizational concerns, this debate can continue on a proper course. We hope that it can be helped along by the projected study on the mission of the church, proposed by a number of seminary professors. This study clearly deals with the whole church, rather than any single agency, and if properly done can set a context in which we all can work.

This setting of a context is much needed. The debate on homosexuality shows the perils of a lack of context. Homosexuality has dominated General Conferences since 1972. This fact not only indicates deep division on the subject but a profound inability to deal with the issue. By 1984, the speeches on both sides of the issue had a certain rote quality. The final vote, barring

"self-avowed, practicing homosexuals" from the ministry, only confirmed that the split still exists and it touches many issues. Is the issue finally resolved? Probably not. Now might be the time to ponder the wise words of John B. Cobb in "an appeal for the church to study carefully and sensitively the whole range of issues related to sexuality before relating to blind moralism" and to realize that "the church is not now ready to legislate on sex. It is ready to think."

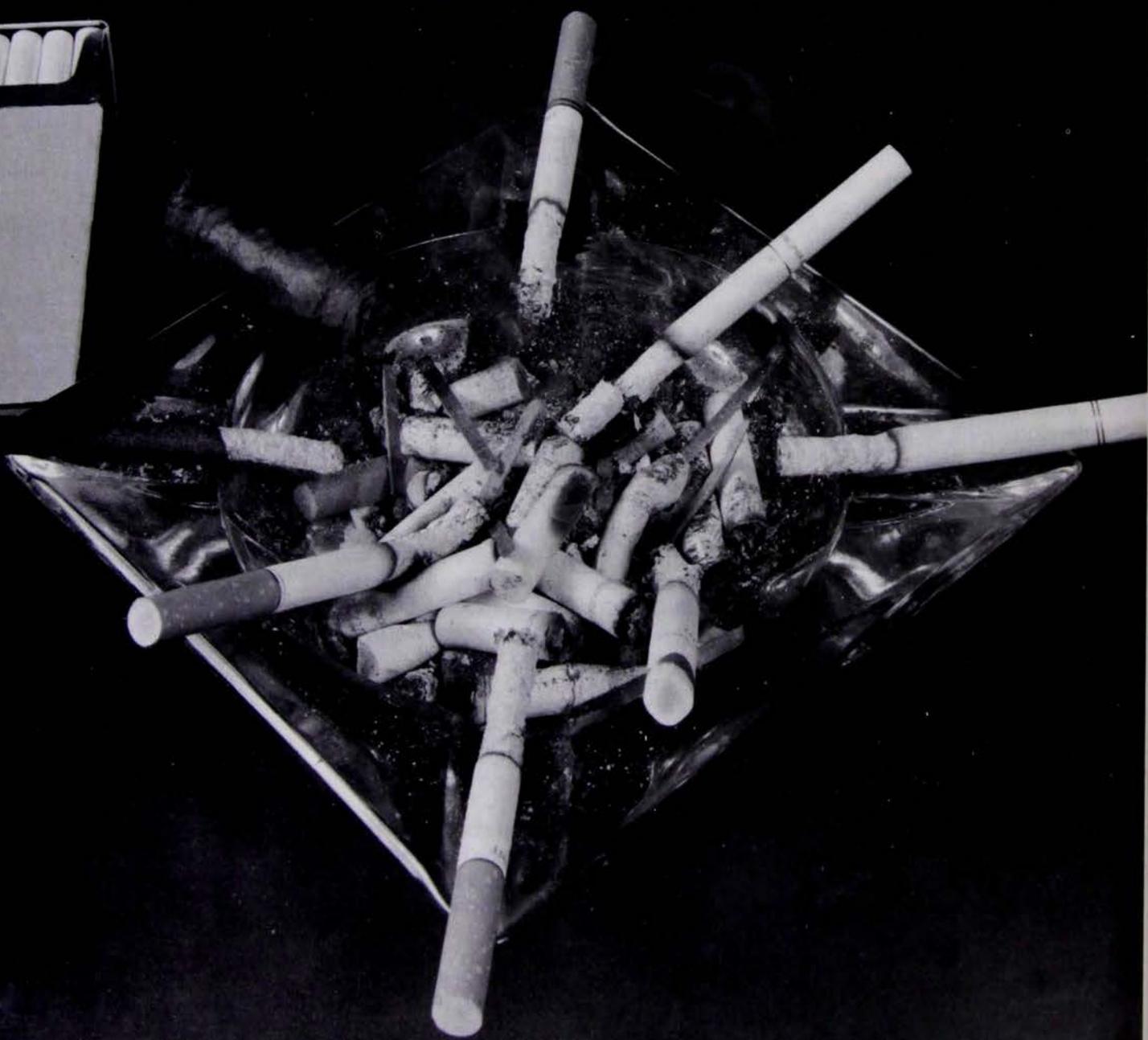
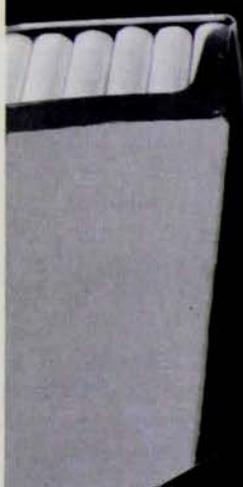
Another feature of this General Conference was the attempt by the Council of Bishops to reassert its authority. Ever since the establishment of the General Council on Ministries, the Bishops have felt somewhat displaced. Recent attempts at inclusiveness and collegiality have also downplayed their role. Finally, in the episcopal address of Bishop William R. Cannon and in the special episcopal study committee report on the National and World Councils of Churches, they made their bid to reassert their authority. By and large, the attempt was well received. The Episcopal Address demonstrated once again that authentic personality will overcome many disagreements on substance. What remains to be seen is what the Bishops will do now. Whether they will rise to the role they wish is largely up to them.

Certainly, the chief accomplishment of this General Conference was its endorsement of the pluralistic future of the denomination, symbolized by the continuation of the Ethnic Minority Local Church as the missional priority. Perhaps the ethnic churches would have gotten as much money out of the rejected "Church Alive" proposal, but that was not the point. This action means that the United Methodist Church has pledged itself to keep pluralism and inclusiveness as its central program concern and that is good news indeed.

In short, without announcing the coming of the kingdom, this General Conference offers ground for hope. The spiritual regeneration so often prayed for may not yet be at hand but the announcements of the denomination's demise seem a little premature.

(AJM)

SMOKING: A SPECIAL REPORT



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CONTROVERSY IN NORTH CAROLINA

Health and jobs are factors as churches, farmers
and the tobacco industry collide over complex issue

Nelson A. Navarro

Tobacco is to North Carolina as coffee is to Colombia or oil to Saudi Arabia.

It goes without saying that all issues and controversies involving the Gold Leaf are bound to be heard in cities like Winston-Salem, Raleigh, and Durham—places redolent with tobacco lore and collectively constituting the undisputed heartland of a worldwide industry that in the United States alone amounts to a giant \$23 billion-a-year business.

But for so long, North Carolina appeared to be serenely oblivious of the gathering storm unleashed by the landmark 1964 Surgeon General's report linking smoking to lung cancer. The Old North State simply turned a deaf ear to the steady flow of scientific findings and health statistics attributing more than 300,000 annual American deaths to smoking-related causes.

Not any more. For better or worse, the smoking controversy has come home to roost in the one American state where tobacco is the leading agricultural crop and cigarette manufacturing the second largest industry—a state where tobacco remains king, although it is today blessed with a much more diversified economy, having been a major beneficiary of the Sun Belt's economic and industrial boom of the 1970s.

"We are confronting a moral dilemma," says the Rev. Rufus Stark, a United Methodist minister who has been spearheading public discussions of the tobacco controversy in North Carolina over the last ten months. "If a substance causes harm, what does that imply for the producers? On the other hand, if they have been involved in production for so long, what does it mean for them to be suddenly thrown out of their livelihood?"

Until the North Carolina Council of Churches organized its tobacco study committee in 1983, says the minister, who heads the Raleigh-based committee, the very limited mention of the controversy around the state had been confined to strident criticism from mostly out-of-state anti-smoking advocates and very defensive industry

**“ We can't live
in North Carolina
and not be
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about our
integrity. ”**

statements attributing the controversy to "zealots" who should instead be fighting supposedly more dangerous social vices as alcoholism, pornography, and gambling.

Facing the Issue

The dilemma is a painful one for most of the state's six million people, which perhaps explains why they had virtually ignored the smoking issue for the past 20 years. More than 150,000 of them are directly employed by the industry, with perhaps a few million more indirectly dependent on tobacco's continuing prosperity. Whole cities like Raleigh, the state capital, Durham, and Winston-Salem, the leading cigarette manufacturing centers, literally owe their beginnings and

economic prosperity to tobacco. Before 1964, many North Carolinians point out, tobacco, far from being considered the nation's leading public health hazard, was more associated with social ritual and glamor. Indeed, industry spokespersons to this day argue that scientific findings do not identify smoking as the *precise* cause of lung cancer deaths.

For United Methodists and 15 other churches associated with the North Carolina Council of Churches, Stark says, holding public hearings on the tobacco industry like the one the NCCC conducted last December means no less than confronting a largely benevolent industry that has not only helped build many churches but also continues to support a wide range of philanthropic, religious, educational and social service activities in the nation's 10th most populous state. Perhaps no other example illustrates the intimate ties between the industry and the churches than Durham's Duke Memorial United Methodist Church, one of the state's most beautiful and richly endowed churches, which honors Washington Duke, a founding father of the tobacco industry in whose factory the church traces its beginnings in 1886 as a Sunday school for workers. The Duke family's many contributions to North Carolina includes establishment of Duke University, a privately supported church-related (United Methodist) university that is now considered one of the nation's leading institutions of higher learning.

"We approach this problem with a great appreciation of our heritage," says Rufus Stark, the son and grandson of tobacco farmers. "We're concerned as friends, not as enemies of the industry. But we can't live in North

Carolina and not be concerned about tobacco. We Christians can't be selective about our integrity."

Some industry representatives, he notes, have reacted strongly against the committee, calling the public hearings an unfair attempt to pass moral judgement on an industry that has been historically the basis of North Carolina's economic prosperity.

"We disagree that there is a moral dilemma concerning tobacco," says Reggie Lester, managing director of the Tobacco Growers Information Committee, a coalition of farmers and tobacco-related businesses, who spoke at the December NCCC public hearings along with other industry representatives, health advocates, agricultural experts and community leaders. "As an adult custom, use of tobacco is a matter of personal choice for an individual's lifestyle."

Industry at Crossroads

Insofar as the NCCC committee is concerned, Mr. Stark says, the tobacco problem presents a host of complex issues, of which the health factor is the most visible but by no means the only important consideration. As a modernizing industry confronted by increasing production and labor costs, the industry has responded over the years by mechanizing and consolidating operations in bigger farms, thus pushing many small farmers and seasonal workers off the land. Fortunately, the widespread displacement of tobacco workers was paralleled in the 1970s by the economic boom in the Sun Belt states which favored North Carolina as the region's most industrialized state after Florida.

Nevertheless, the remaining small farms—down from 40,500 in 1972 to 29,000 in 1979—are hardly free from the threat of high production costs and consolidation into bigger tracts by corporate interests. With the tobacco conglomerates turning more and more to lower-priced foreign tobacco and the 40-year-old guaranteed price support system under the 1933 Agricultural Adjustment Act imperiled by serious congressional opposition, the so-called "small people"—small farmers, seasonal workers, and cigarette factory workers—stand to be the



real victims of the unfolding national war on smoking.

On both major points—the health issue and the fate of small farmers—the committee realizes that for North Carolina there are no simple or immediate answers at hand. Extreme measures like a complete national smoking ban or total abandonment of tobacco subsidies and price supports are not likely to be adopted—not in the immediate future, anyway—nor could they be put into effect without inflicting chaos on the industry, including mass lay-offs and abandonment of farms.

Accordingly, the NCCC committee is focusing its attention on the more practical aspects of the problem—to basic questions like: Why not convert tobacco land to other crops? What should be done to save the small farms that are now devoted to tobacco?

Members of the committee say they are ultimately concerned about the

future of small farms in their increasingly industrial state. They fear that the continuing assaults on tobacco and cigarette smoking will only hasten the abandonment of small farms and the further shift of the rural workforce to notoriously non-unionized textile and manufacturing factories that have been sprouting in small towns and along rural highways for the past 10 years. Such massive displacements of the workforce have been accompanied by rising levels of unemployment, broken families, alcoholism, and crime that have made many North Carolinians opposed to the idea of losing what still remains of their once-genteel agricultural way of life.

Perils of Conversion

But converting the state's 360,000 acres of prime tobacco land will not be an easy task under any circumstances. Over the years, most small farmers have learned to grow fruits and vegeta-

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“The tobacco controversy is ultimately a moral and ethical question of truly global proportions.”

bles and to raise livestock to supplement their tobacco income. Agricultural researchers at the North Carolina State University have been busy experimenting with various agricultural crops and livestock to assist farmers who wish to shift operations from tobacco.

“When you come down to it,” says Dwight Williams, Jr., a thirty-ish Methodist farmer from Clinton, “we farmers try to grow a lot of crops but it’s tobacco that pays the bills.”

Conversion to such crops as soybeans, corn, wheat or other grain, he says, requires large acreage units that are simply not there for most farmers. Although a number of seasonal fruits like strawberries, apples, and peaches, or vegetables like cucumbers and cabbage may bring in acceptable profits, the fact is that the prices of these crops vary widely from year to year. “There is no guaranteed market in other agricultural crops,” he notes.



Mechanization has eliminated many workers from the fields but harvesting tobacco still involves patient manual labor (top left); Bronze monument to Washington Duke, tobacco pioneer and benefactor of Duke University, stands before Durham’s imposing Duke Memorial UMC (above).

“
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200 years.
”

Only tobacco, Williams emphasizes, has brought a consistently high return over the years, which in 1980 was \$1,200 profit per acre, compared to just \$72 for soybeans, or \$63 for corn.

Many observers note the high profit yield of tobacco is mainly due to the intricate workings of the 1933 law that limits tobacco production through the assignment of quotas as well as to government price supports that keep domestic tobacco prices high even in the face of competition from lower-priced foreign tobacco. In recent years, tobacco from Brazil has cost a mere half of comparable grades of U.S. tobacco. Continuing price supports in the face of ever-sharper foreign competition has resulted in massive stockpiling of domestic tobacco, which in 1980 stood at about 592 million pounds worth \$835 million. How long the government can maintain the price support with congressional and other critics increasingly alarmed about the high costs to the taxpayers of protecting the already unpopular industry is, of course, open to question.

A New Realism

Squeezed from within by high production costs and threatened from

without by prospective cutoff of government subsidies, what lies ahead for North Carolina's vanishing breed of small tobacco farmers?

"A certain kind of realism has to be faced," says Rufus Stark. "You can't keep supporting farms that keep losing money. All that we're really concerned about is to protect the interests of people who are caught in the middle of radical change."

Conceding that many more farms may have to be abandoned or merged into larger units before the current tremors rocking the tobacco industry finally work themselves out, he says that certain patterns of transition have evolved in the past few years. In more and more rural communities, he adds, former farmers and even some members of farming families are already holding factory jobs to make ends meet.

Statistics show that North Carolina has one of the highest enlistment rates in the army and the other armed services, with such major military facilities as Fort Bragg absorbing the state's unemployed rural population. Also, the growth of high technology and research companies in the so-called Research Triangle formed by Raleigh, Durham, and Chapel Hill has accelerated the urbanization of the workforce. Furthermore, new indus-



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tries, such as the expanding \$3 billion tourist trade, have opened yet more employment opportunities.

But the choice usually comes down to the mills, the bus north to New York, or the army.

Global Problem

Despite North Carolina's understandable preoccupation with the state of its economy and the future of its small farmers, Stark insists that the tobacco controversy is ultimately a moral and ethical question of truly global proportions.

"The point is not only to stop producing a dangerous substance in North Carolina," he says, "but to make sure that the problem is not passed on to other peoples, in this case to the Third World."

Noting a stiff rise in cigarette consumption in most countries in Asia, Latin America, and Africa, and continued shift of planting and manufacturing activities by the tobacco conglomerates to these countries, he says that the problem will have to be addressed on a more worldwide basis than the present campaign that has been largely limited to the United States and other developed countries in Europe.

As a preliminary step to addressing the tobacco problem from a global perspective, he hopes that an NCCC committee study paper that will be

distributed to various church and community groups will help crystalize the real issues behind the controversy and encourage a broader section of the North Carolina population in helping formulate solutions and alternatives that will be fair to all parties concerned.

"What we are addressing ourselves to is the moral responsibility of the entrepreneur," Stark says. "What is the point of shifting the problem to another country? Does the entrepreneur have to wait for the government to tell him what to do? Does the entrepreneur have to be told by others that what he is doing is harmful to people? Can he not determine that for himself and be responsible about upholding the higher interests of people?"

It all comes down to Christian ethics, he says, by way of explaining once and for all why North Carolinians might have to turn against the Golden Leaf that has been so good to them for almost 200 years.

"We have to practice what we preach," Stark concludes. "We have to be honest, even if it hurts our personal interests. That's hard but that's the way it should be. Christians have to make a stand." ■

Nelson A. Navarro is a staff writer for the Mission Resources Section, Mission Education and Cultivation Program Department, GBGM.



Campus scene at Duke University, the state's claim to national prominence in higher education (opposite left); Methodist farmer Dwight Williams, Jr. inspects newly sprung tobacco plants at his farm in Clinton (top left); The Rev. Rufus Stark heads the NCCC's tobacco study committee (above).

SHOULD GOVERNMENT SUPPORT THE TOBACCO INDUSTRY?

United Methodist policy urges orderly transition to growing more beneficial crops.

Beverly Roberson Jackson

The American love affair with tobacco is perilous and woven deeply into the social fabric. The plant that decades ago seemed a blessing to farmers, industrial development and the national treasury today has created a complex dilemma for the nation.

Although the tobacco leaf has been smoked for centuries on this continent and others, the current style and frequency of the habit were not established until the beginning of the 20th century. Cigarette-smoking showed an unprecedented statistical rise from shortly after World War I until the 1960s. It has become a major U.S. health problem.

Almost simultaneously with the establishment of a pattern of use, the primary health problem associated with smoking was discovered almost by accident.

In 1920, Dr. Moses Barron, while performing an autopsy, found what was then a very rare disease, lung cancer. He mentioned his findings to others and learned that another case had been found two months earlier. Soon, he discovered that lung cancer was on the rise. In 1921, he reported on the frequency of occurrence of the once-rare disease to the Minnesota State Medical Society. No correlation between cigarette smoking and lung cancer was discussed, however, until 1927, when Dr. F. E. Tylecoate reported such a correlation in the *Lancet*, a British medical journal. Countless studies followed, showing the same correlation; nevertheless, the number of smokers continued to rise.

In 1954, the American Cancer Society's Hammond-Horn Study presented some of the clearest, most scientifically reliable information available up to that time on the relationship between lung cancer and cigarette smoking. That report precipitated what the tobacco industry called the "health scare". The "health

scare" of the 1950s has become the anti-smoking movement of the past two decades, as a result of the Surgeon General's report on smoking and health published in 1963.

Why does the government continue to subsidize, through agricultural price supports, an industry that jeopardizes the health of the population?

Industry and Government Respond

From the time of the earliest reports relating cigarettes to cancer, the cigarette industry claimed that cigarette smoking was healthful. In 1932, a Lucky Strike advertisement asked, *Do You Inhale? What's There to Be Afraid Of?* The object was to suggest that because Lucky Strike tobacco was toasted, all impurities were destroyed. Later, in an ad directed at women, the same company urged: *Reach for a Lucky Instead of a Sweet*. Another company boasted: *Not a Cough in a Carload of Old Golds*.

Not until the 1940s did the Federal Trade Commission get involved with the health claims of these companies. It objected, for example, to such advertising claims as these:

Camel—digestive aid, never irritates the throat, relieves fatigue.

Pall Mall—filters the smoke to get rid of irritants.

Old Gold—less tar and nicotine.

In 1960, a temporary truce was called when the cigarette companies promised the Federal Trade Commission that they would not claim to have the least tars, best filter or filter traps. It was a short-lived compromise.

Another industry strategy was the creation, in 1953, of the Tobacco Industry Research Committee. This committee spent a great deal of time and energy trying to refute the research of the American Cancer Society, the American Lung Association and the Advisory Committee to the U.S. Sur-



geon General. Those tasks are now conducted by the Tobacco Institute. One of that organization's contributions to the discussion of the effect of cigarette smoking on the individual is the claim that environmental factors also have an impact on the incidence of disease.

Any reduction in the cigarette consumption rate is costly for the industry. R. J. Reynolds, for example, would lose an estimated \$92 million over the course of a year if each smoker consumed one less cigarette per day. (*Smoke Signals*, January, 1980). Thus a major congressional campaign is in full force annually around the issues of

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Prospective buyers look over piles of flu-cured tobacco at a North Carolina auction.

Their solution is to end the complex system of price supports and production controls and to return to a free-enterprise system. This policy, according to economists with similar theories, would return American tobacco, which has been priced out of the market, to export trade as well as to discontinue the "absentee landlord feudal" system.

United Tobacco Growers Association is a young organization of about 300 farmers. Much of its work has been done on behalf of legislation sponsored by Representative Thomas E. Petri (R., WI), to end the federal tobacco program. Similar legislation was sponsored in the Senate by Senator Howard M. Metzenbaum (D., OH). The chief legislative supporters of the federal tobacco program are Representative Charlie Rose (D., N.C.) and Senator Jesse Helms (R., N.C.).

Another important piece of legislation is the Comprehensive Smoking Prevention Education Act (H.R. 1824 and S. 772), introduced by Representative Henry Waxman (D., Calif.) and Senator Orrin Hatch (R., Utah), which proposes replacement of the current warning on cigarettes with the following stronger statement:

WARNING: Cigarette Smoking

- causes LUNG CANCER and EMPHYSEMA
- Is a major cause of HEART DISEASE
- is addictive and may result in DEATH

WARNING:

- Cigarette Smoking by Pregnant Women may result in:
- MISCARRIAGE, PREMATURE BIRTHS or
- BIRTH WEIGHT DEFICIENCIES

The Waxman-Hatch bill also provides for the continuation of an office in the Department of Health and Human Services (HHS) to coordinate and oversee federal educational and research efforts concerning the health

hazards of smoking, and would require cigarette companies not only to disclose what chemical additives are contained in their cigarettes, but require cigarette packages and advertisements to specify as well the levels of carbon monoxide, tar and nicotine produced by the cigarette.

United Methodist Policy

In 1980, the General Conference of The United Methodist Church created a specific policy relative to tobacco use in the United States. The four major parts of the policy provide a well-reasoned response to the tobacco dilemma.

One recommendation calls for additional research to discover the specific agents in tobacco which damage health, and suggests development of educational methods to discourage smoking and to organize services to assist those who wish to stop smoking.

Because we support family farmers in their struggle for existence, and we would not like to see them hurt financially, another recommendation urges an "orderly transition" to growing more beneficial crops and calls upon the Department of Agriculture and other government agencies to plan and assist the orderly economic transition of the tobacco industry—into other, more benign lines of production.

Movement in this direction has already occurred within some companies.

Two other recommendations urge (1) that tobacco smoking in United Methodist churches and in other public facilities be discouraged in support of the right of nonsmokers to clean air, and (2) the prohibition of commercial advertising of tobacco products in order to reduce enticement toward use of a proven health hazard.

The tobacco dilemma is serious and complex. Removing the use of tobacco from the social fabric of this nation and others will be a difficult but necessary and humane task. ■

Beverly Roberson Jackson is director of the Department of Human Welfare, General Board of Church and Society, Washington, D.C.

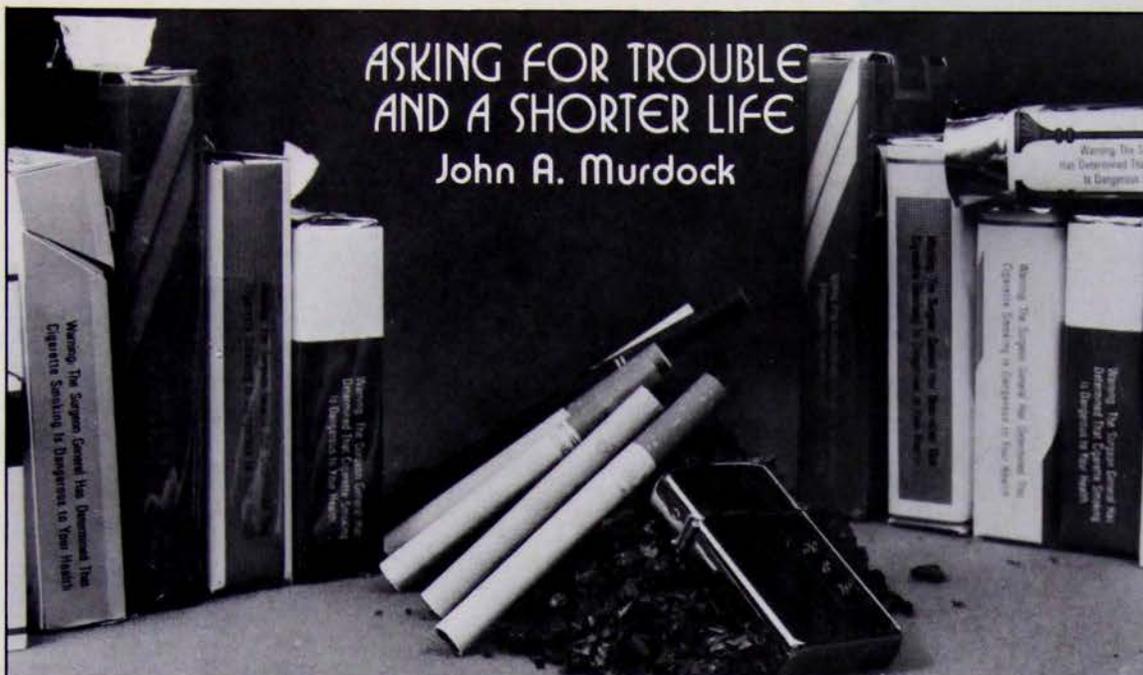
tobacco price supports, package labeling and preventive education.

It is not likely that the price supports will end this year. Retaining price supports is a complex process, and the tobacco industry has already won the first round. There is a great deal of opposition to the program from health advocates, free-market economists and members of Congress, as well as some small tobacco farmers.

Howard D. Moye, Jr., a tobacco farmer, is leader of a group called the United Tobacco Growers Association. This group, through Moye, contends that the federal tobacco program is driving small farmers out of business.

ASKING FOR TROUBLE AND A SHORTER LIFE

John A. Murdock



How important is it for us to protect our health to the best of our ability? Besides the usual desire for good health, Christians have the further scriptural assertion that our bodies are the temples of the Holy Spirit.

One of the greatest dangers to health in the twentieth century is cigarette smoking. Some estimates say that ten per cent of health care costs in the United States come from the results of cigarette smoking.

Cancer Among Women: We are familiar with the increased incidence of lung cancer among people who smoke. Every year 85,000 of us die from lung cancer, and 80 per cent of those cases are related to smoking. For many years, women suffered less from lung cancer than men did, but with the increasing use of cigarettes by women, the cancer rates of the sexes are becoming similar. Lung cancer rates among women has doubled in ten years.

There are many other health problems that generally are attributed to smoking. For instance, death rates from cancers of the tongue, lip and upper respiratory system are about six times as high for smokers as for those who do not smoke. Deaths from bladder cancer are two to three times higher among smokers; smokers are more susceptible to cancer of the pancreas; and recent studies have found a link between smoking and increased risk of stomach cancer and cancers of the reproductive organs in women.

Risk Heart Disease: Smoking also damages the circulatory system. The death rate of smokers from heart

disease is at least double that of nonsmokers. Cigarette smoking contributes greatly to the risk of heart attacks and strokes, with smokers having 70 per cent more heart attacks and significantly more strokes than people who do not smoke.

Smoking also damages the lungs to the extent that the smoker's risk of death from emphysema and chronic bronchitis is up to 15 times higher than that of a nonsmoker.

To smoke is to ask for trouble and a shorter life. Of American men aged 25, twice as many heavy smokers (two packs a day) may expect to die by age 65 as nonsmokers.

Now there is growing evidence that when we smoke we damage not only our own health but also the health of people around us. Spouses and children of smokers seem to have much higher risks of the diseases related to smoking.

For several decades now, there has been a concerted campaign in the United States to help people to quit smoking. The government requires that warnings be printed on cigarette packages and advertisements, and medical researchers regularly provide us with new information about the dangers of smoking.

Despite those efforts, 53 million Americans still smoke, and many of them are below age 21. However, the good news is that 30 million Americans have quit smoking. ■

John A. Murdock is Associate General Secretary, Health and Welfare Ministries Program Department, GBGM.

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"I Have Seen Human Need"

A Missions Inquiry

Vernon E. Lawrence

The truck radio softly played Mexican music appropriate for a border town as I squirmed uncomfortably in the front seat of the grain truck and tried to get a few minutes sleep. Sleep failed to come as I recounted the events of one week in the summer of '83.

I had been contacted by a minister friend and asked if my church would transport a load of clothing to a place called Friendship Square in El Paso, Texas. Though I knew absolutely nothing about Friendship Square, this was an opportunity to accomplish at least three things. It would help my minister friend and his ministry. It would provide clothing for a program in El Paso. After the "60 Minutes" report and the *Readers Digest* article about some of the work of the major denominations and the National Council of Churches, this would give me an opportunity to see one area of missions involvement for myself.

One of the men in the church volunteered a truck. Contributions from members of the Church paid the expenses. Now after a twelve-hour drive, I had arrived in El Paso at about 4:00 a.m. and was waiting until I could contact someone at Friendship Square for directions about where to deliver the load of clothing.

When contact was finally made, I was more than mildly surprised and pleased. Located in the Second Ward of South El Paso, Friendship Square occupies an entire square city block and is comprised of the Houchen Community Center, Newark Methodist Hospital, Newark Methodist Clinic, Houchen Day Care Center, Houchen Thrift Shop, Houchen Teen Life Program and the Houchen Youth Referral Service. I met the Executive Director of Friendship Square, Gretchen Srigley, and my journey through their ministry of caring began.

The actual ministry began in 1893 with a staff of one, working with Mexican girls. In 1912, with a staff of

four, the Houchen Settlement House was built through efforts and gifts of Mrs. Rose Gregory Houchen of Michigan. Through the years, the ministry has grown and expanded until at the present time a ministry to people from the beginning to the end of life is available.

The Newark Methodist Hospital recorded 1,490 births in 1968. In 1981, the number of births had grown to 1,635. In 1983, that number had grown to 1,840. Two more were in the

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labor room the day we were there.

In 1975, a new day care facility was built with a capacity for serving 108 children, and it looked like they were all there on the day I visited.

I saw the results of the sewing program that is conducted with both senior adults and young girls.

Time limitations made it impossible for me to see all the programs in detail. The one thing that made a definite impression on me is the love and concern that is demonstrated in a very practical way.

But that was not the end of my encounter with the missions concern of The United Methodist Church. I had been told about a missions effort across the border in a suburb of Juarez, Mexico. A registered nurse, a US2 from Kentucky who was serving at the Newark Methodist Hospital, very gra-

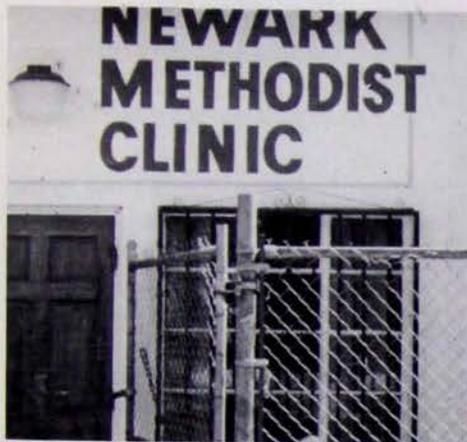
ciously volunteered to take me to the mission station across the border.

The twenty-minute trip was unique. The roads were virtually non-existent. I have been to Europe and the Middle East, and yet the poverty we encountered was most disconcerting. There were many adobe huts and several "cardboard" shacks.

We found the small church that had been built. There were a few rooms for Sunday school or educational classes. The fellowship hall served as a multi-purpose room. Because of the lack of medical facilities in this area, there was a doctor who came to the community one day each month. Local residents started gathering in the fellowship hall by daylight on the days the doctor was to be present. With a real concern about the health conditions and available treatment, a clinic was being built across the street. It was hoped that there would be a registered nurse present five days each week with a medical doctor present one day each week. We returned about three months later and found the clinic completed and a medical doctor present each morning five days each week. Because of the political situation in Mexico, this could be accomplished only with the approval and cooperation of the Mexican government.

But the social and physical aspects were only part of the story. I was quite surprised to find that there were Bible study and prayer meetings going on at various locations in the area six evenings each week. That was a little sobering.

On the return trip, we stopped by a facility under construction that was to be a nursing home—the only one of its kind in the immediate area. They would build until the money was exhausted, then wait until more money was available before continuing the construction. I was deeply moved as I stood beside my car, looking down across the valley. I saw a



(Clockwise, from top left) "Where Life Begins" is the apt slogan over the front door of Newark Methodist Clinic in South El Paso; Some patients wait to see a doctor at a new Methodist clinic outside Juarez, Mexico; An expectant mother undergoes fetal monitor tests at Newark Methodist Hospital; Ms. Gretchen Srigley is executive director of Friendship Square, a cluster of church-related clinics, hospitals and community centers.

mound of sand on top of which was built a "cardboard" shack. In back of the shack was the Rio Grande and El Paso, Texas, with its large, modern buildings clearly visible. Across that river was almost anything a person could need or want, yet where I was standing just a short distance from that area of plenty, was almost complete poverty. I was and I am thankful for the land in which I live, and yet it almost seems obscene that a line can make such a difference in the quality of life.

I returned to my church in Oklahoma with that experience burned into my memory. I cannot forget hearing Gretchen Srigley saying that they have three fetal monitors at the Newark Methodist Hospital but desperately need three more because of the heavy load they are experiencing. They have the fourth fetal monitor now but still need two more. They cost about \$10,000 each. They also need two recovery beds that cost about \$1,000

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each. Maybe I can help some.

There is a real financial need if those requests for help are to be met.

It just may be possible that some pastor, missions chairperson or administrative board will respond to a need presented to them. After all, does not God still say to us today as He once said to the Disciples through Jesus, "As the Father has sent me, so send I you"?

I have heard a lot of debate about missions in the United Methodist Church. I am not a United Methodist by birth but by choice, and part of that choice centered around an approach to the gospel that provided the framework for involvement in a real world where people are hurting. I do not wish to become embroiled in any debates about missions or any board or agency. I have heard a lot of contradictions and perhaps I am not able to grasp the dynamics of those contradictions and duplicities for I, too, am human and have my own contradic-

tions. Yet in the midst of the confusion and in searching, I have seen the church in mission, touching lives at the point of deepest human need. I have seen human need and I have seen human need being met. Dare I say I believe I saw His hand touching a needy one in the hand that reached out in care? Perhaps I am most surprised to find that in His touching that needy one, I have been touched for none is more needy than I.

I have found no magic answers to cure the ills of the entire world. I have found just one area of need. I understand that the General Board of Global Ministries has received requests for fifty missionaries to serve as pastors, teachers, nurses, etc.

I wonder who will go in answer to the call. ■

Vernon E. Lawrence is pastor of the United Methodist Church in Carnegie, Oklahoma.

Dinner time is always a sitdown affair at the Houchen Child Care Center (above).



When Disaster Strikes

United Methodist churches plug into a nationwide network to aid victims of tornados, hurricanes and other catastrophies.

Helen Kromer

Spring 1984 was yet another season of disasters, as floods, earthquakes, and tornados struck the country. A twister picked up a truck in Water Valley, Mississippi, and threw it over a building. Hundreds of miles east, another picked up a car belonging to a United Methodist pastor and sent him tumbling to critical injury in Fort Hill, South Carolina. A flood sheared a gas line in a Wayne, New Jersey home; the leaking pipe ignited and blew a woman into her river-filled front yard. A tornado demolished a home in Clio, North Carolina, killing two United Methodist Church members, and a pastor watched the roof of his church sail into a nearby field.

Every single freak of wind and water represents months and sometimes years of grief and trouble for the persons and institutions suffering from the consequences.

"Some years are quiet years," says Mr. Paul Morton, coordinator of the domestic disaster relief program of the United Methodist Committee on Relief "but this year appears to be one of the non-quiet ones. We're into massive disasters as well as multiple small ones. In the recent rash of tornados,

some came skipping across states, dipping down to create havoc. One funnel cloud had five fingers—it picked off a barn here, a store there. Most of these destructions were too small to be declared 'disasters' for federal funds; but to the persons involved, they were totally disastrous."

Even as April began, there were 45 tornados in the Southeast, forming the front line of a system that struck from Georgia to Maine. "Hail bigger than baseballs" fell in Newberry, South Carolina, while along the Jersey coast and into New England, snow, sleet, and torrential rains fell.

The Wayne, New Jersey flood started in Monticello, New York, 100 miles north with the Passaic River gathering momentum. Pushing south through Newburgh, Suffern, and Tuxedo, it overflowed its banks and rampaged into Essex, Bergen, and Morse counties and the Wayne-Paterson area. Thirty-eight homes were totally destroyed; 429 suffered major damage along with ten trailers. Over 5,000 homes and 400 apartments suffered minor damage. President Reagan pledged federal disaster relief for the

stricken areas, and by late April, 3,700 people had applied for assistance.

The U.S. Government is only one of many agencies that move in to help when disasters strike. The Red Cross, Civil Defense, state and city governments, religious and voluntary agencies are also on hand. But there is one disaster relief network that doesn't have to move in at all: it is already there. In every county but ten, across the entire United States, there are United Methodist churches: some 38,000 of them in all. A natural compassionate network that covers the country, no other church is spread so widely or is so immediately available to those who suffer. Local United Methodist churches have always responded to "person disasters" of individuals and families; disaster response is an extension of that posture. Though they often bear the responsibility of caring for local people themselves.

Local churches are plugged into the larger supportive country-wide network which brings their needs to the attention of their annual conferences, which alert the United Methodist Committee On Relief (UMCOR)

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which can help with money, materials and supplies, and through the National Program Division of the General Board of Global Ministries (GBOGM), with personnel. Because the structures already exist, the process is fast, efficient and cost effective.

"Hopefully the annual conference is prepared when the news comes," says Mr. Morton. "Our aim always is to give pre-disaster training. Unfortunately the subject is not always on the conference agenda and doesn't appear until the area is sensitized by a disaster."

Pre-disaster training makes clear what churches can and cannot do. For example, they should not try to be the American Red Cross or the Salvation Army, or city and state government agencies. There are many jobs church people were doing five years ago that they no longer need to do because other agencies have been mandated to accomplish certain things.

The government, of course, is mandated to dispatch the National Guard to help find victims, clear up debris, and prevent looting. If victims have lost employment, the government gives food stamps. It also provides grants for new housing.

The American Red Cross is mandated to provide bed space, and tableware for all disaster victims. It issues a \$300 certificate for new clothing for each victim. It will pay for food orders at the grocery (if the family is still able to live in a part of their home), for 30 days of rent, for emergency repairs, for utilities. It provides money to purchase emergency furniture, appliances and tools, and money for disaster caused injuries, illnesses, and blood transfusions.

A church like the Seventh Day Adventists sends in clothing, including underwear, shoes and a full set of garments, all clean, sized and wrapped in plastic. UMCOR, through Church World Service's New Windsor, Maryland warehouse, can also requisition clothing already cleaned, sized and ready to hang out. In the recent Carolina disasters, the Hanes Company sent in a trailerload of new underwear and socks "and you almost never get that," says Mr. Morton. "What you get is tons of clothing,

ouergarments which may never get used."

North Carolina had received by April 11, 1.4 million pounds of clothing which was stacked in 130 armories—all unsorted, piled in bags. The Red Cross appealed to United Methodist churches for help and an army of United Methodists took 14 of the 130 locations and stacked, straightened and sized the old clothes, which made them useable.

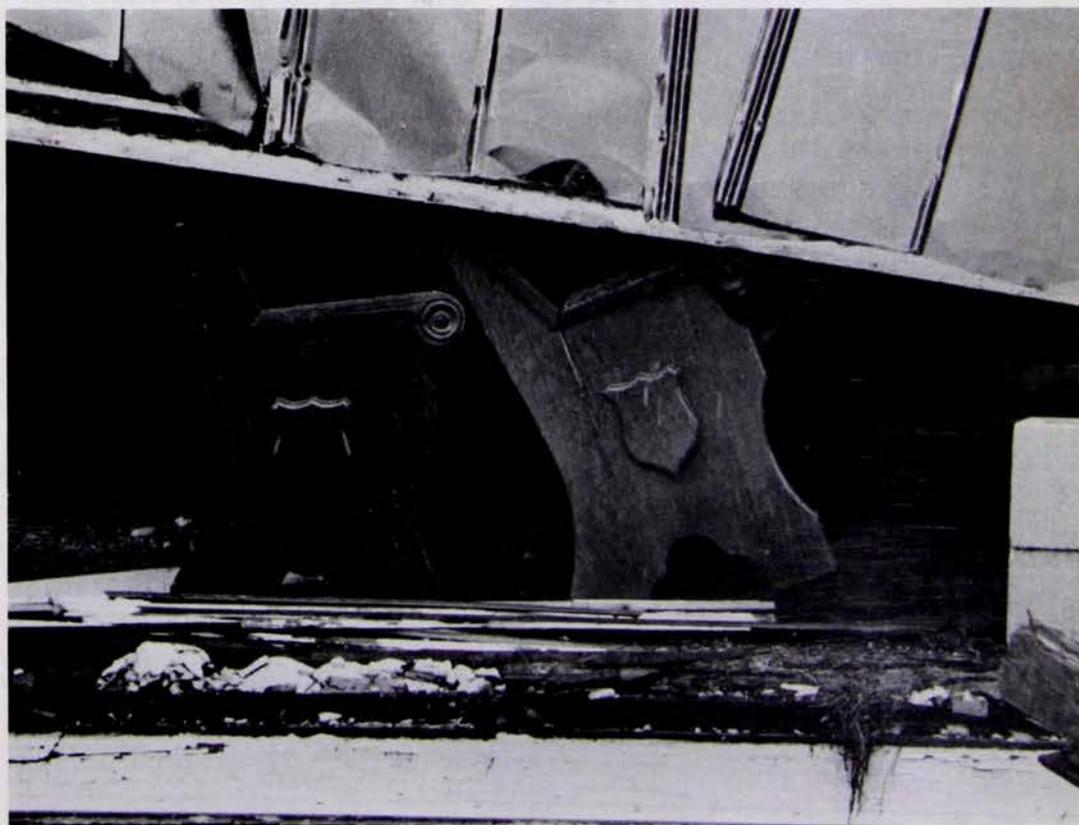
"But clothing should no longer be sent," say Mr. Morton, "nor old electric toasters and mixers. One church brought in dozens of mattresses in one disaster, but since the Red Cross is required to supply them, it simply sent those who needed them for pick-up at the church! Nothing should be sent until it is requested, other than money to UMCOR, which can help victims to gear up as they need to."

But if the church should not be doing these things, what is its specific and unique role?

The church can be there for the people—to listen to them, to care about them, to minister to their needs—spiritual, mental, emotional, as well as physical. It sets up an appropriate long-term ministry.

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This year appears to be one of the non-quiet ones. We're into massive disasters as well as multiple small ones.
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Wooden pews groan under the debris of a tornado-struck North Carolina church.



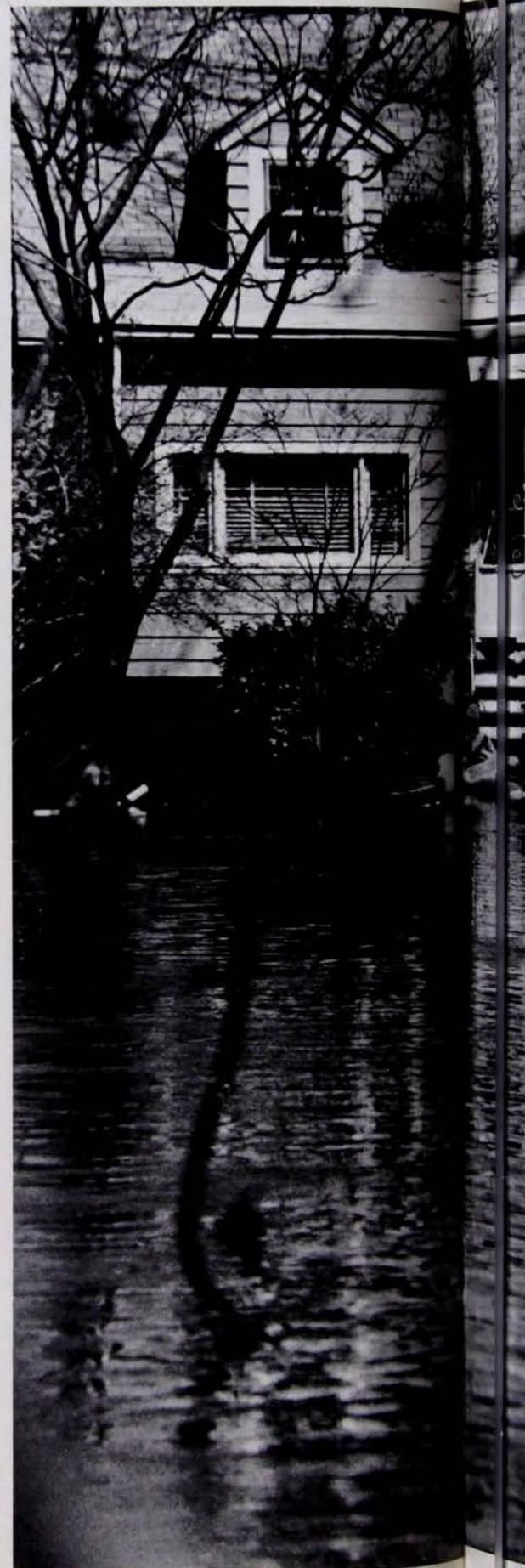
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When all the first
helpers have gone, it
becomes clear that the
local church, which was
there before and during
the disaster, will be
there afterward as well.
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Once-angry flood waters from the Passaic River begin to recede around a suburban Wayne, N.J. home (center right); Yard of a water-damaged New Jersey home is strewn with wet clothes and furniture left out to dry (below).

Wayne, New Jersey, offers a good example of the disaster response process. As the flood developed, Wayne United Methodist Church immediately offered its building for use by rescuers. If a church has not been destroyed by the disaster, it is a natural plant for civil defense operations, or Red Cross headquarters. In New Jersey, all Red Cross centers were churches. The church can immediately offer volunteers to serve coffee and sandwiches.

In this “rescue stage” as civil defense and rescue units go to work and hospitals put emergency plans into operation, there is enormous confusion. The church can help the government and the Red Cross to squelch rumors. The clergy need to cover the hospitals. They can also begin to look for their own church members, even as they minister to everyone in need.

If victims begin to come to the centers of operation along with the workers, volunteers should be recruited who are knowledgeable in grief counseling. There is a tremendous amount of fear and hysterical urgency at this time. Family members may be separated; some may have been killed. Possessions are lost: all the things that define the lives of persons





are swept away, all the precious mementoes—photos taken over the years, a shelf of books collected through a lifetime, the flag from the coffin of a son killed in Vietnam, a box of funny anniversary gifts, a prized trophy.

After the initial shock of the disaster, churches can help with the "relief stage." They can see that people go where they need to go to get what they can. They can provide the transportation and know-how to make that happen.

Churches can make sure that the Red Cross, the government, other agencies are doing their jobs. (These agencies can vary in strength from area to area as churches do).

They can help the people who are most vulnerable, such as single parent families, welfare people, retired couples on fixed incomes, the poor who are usually most tragically affected in a disaster. They can put together all possible sources of funds where there is no adequate insurance or income. Using church money to help supplement Red Cross funds, a grant from the state, dollars from individuals and using volunteers from the Christian community, homes can be completely rebuilt. Following the Wichita Falls disaster, churches ecumenically rebuilt well over a hundred homes.

United Methodists can help when no other agency is mandated to, or able to do, a certain job.

In the Missouri floods, for example, where electricity was still available, the Missouri-East Conference bought, with UMCOR funds, 1,000 electric heaters so that family members would have at least one warm spot. When one room had dried out, families moved the heaters with them room by room as they worked at restoration.

In Mobile, Alabama, when the hurricane cut out the electricity for a number of days, the Alabama-West Florida Conference, with UMCOR funds, bought or rented generators or delivered ice to help maintain freezers—full of food, thus averting what would have represented severe financial and food loss.

As United Methodists work through this kind of relief operation, the congregation moves together, coming



Volunteers gather around the Rev. George Fischer, a coordinator of the Wayne, N.J. clean-up campaign.

most fully into its own, even as the various denominations in the area begin to get together ecumenically. In this most difficult time the "recovery stage" begins.

When all the first helpers have gone home, it becomes clear that the local church, which was there before and during the disaster, will be there afterward as well. The church has no laws and regulations like the Red Cross or government to circumscribe its ministry; it can remain to be in the midst of the gradual depression that sets in. Often churches during the recovery period will hire some full-time persons to become a clearing house, to coordinate work interdenominationally, to prevent duplication of effort and waste and to maximize funds.



DOMESTIC DISASTER APPEAL

Indian Springs UMC near Goldsboro, NC was almost demolished and may not be repairable. So far this year more than 500 tornadoes have devastated communities in eight states. Record floods are expected elsewhere. In response a Special Appeal has been approved for domestic disaster relief. \$750,000 is being sought. For more information, a leaflet and a poster on the UMCOR Domestic Disaster Special Appeal, contact: Service Center
7820 Reading Road
Cincinnati, OH 45237

(See advertisement p. 40)



New World Outlook/General Board of Global Ministries

Photo by John C. Goodwin

Bruce Van Dyne, a volunteer from Wayne UMC, helps fix up a damaged wall (opposite page); Battered refrigerator gets a thorough check and cleaning job from homeowner Doris Pomponio (right); A North Carolina youth takes home a cartload of groceries from a church relief center (below).



After disasters, divorce and suicide rates tend to go up, and the load on mental health clinics is enormous. The fear in children and adults continues unabated, sometimes for three or four years. A darkening sky will bring family members to the front door to stand in silence on the porches, assessing the force of the coming wind and rain.

For many months there is a total

blocking of the normal routine of life. Problems buried under that routine suddenly stand out in stark relief. Life seems hopeless and anger surfaces. Meanwhile the clean-up goes forward, incredibly tedious. What part of a structure can be repaired? What in the rubble is salvageable? What furniture is useable, what can be dried out, what must be junked? Not only every large surface must be washed down

and restored, but every electrical appliance, every light fixture has to be cleaned minutely and checked, every refrigerator motor cleaned, every furnace, every hot water tank. Life is often a "camping out" in one part of a house or in a center. To conceive of this kind of "camping out" coupled with visits to the hospital to see a hurt family member, or to live through all the attendant emotional ritual that goes with accepting the death of loved ones, can give one a small concept of the total bleakness that follows a disaster.

That bleakness exists whether the disaster strikes hundreds of people over a wide area, or 50 over a small area, or two families in a duplex fire. An apartment collapses, the water rises in a small trailer park, a train is wrecked, a subway shorted out, waters rise along 50 miles of river affecting two dozen families. Small disasters for a few people but big tragedy, even if the disaster is undeclared as "disaster."

And disasters are not neatly packaged. They are unruly, irascible. The severe tornadoes in North and South Carolina all stayed east of Interstate 95, touching down one place after another on a 300-mile route.

But all along that 300-mile route, the church exists and went to work. Only the Christian community could give the kind of help needed over such a large area and in so many situations. The Red Cross is restricted in an undeclared disaster; federal and state governments have restrictions on their resources. Only the church is free to help.

Unfortunately it doesn't always see its responsibility if the victims are not church members or if only one or two members have been affected. Sometimes the church feels that to interfere would be presumptuous. Or more often, church members simply do not think the disaster responsibility is theirs, even though it may have occurred within a few blocks of the church.

But the church response should be as automatic as it would be if the tragedy were in the personal lives of congregation members. The questions should be reflexive and the action

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also: What happened? Who are the victims? Where is American Red Cross headquarters? Do they need volunteers? Has anyone activated the United Methodist network? Do victims know there are help resources? Is there a need for food? For transportation? For temporary housing? Are other agencies at work? How can we coordinate efforts? How can we contact the area bishop? The UMCOR disaster coordinator?

The key people and the key agencies in every community should be identified ahead of time, and all of them contacted. There should be a knowledge of state and civil defense plans, structures in place for immediate response, identification of funds that could be used immediately, even if the funds are to be replaced at a later date.

This is why UMCOR places such emphasis on pre-disaster training, the appointment of a conference disaster coordinator and an annual conference committee of five or six members. UMCOR will pay expenses for one member from each annual conference to attend disaster response orientation sessions co-sponsored by CWS, the American Red Cross, and the Federal Emergency Management Agency. It also makes available two persons with experience and training to work with annual conference teams.

A disaster belongs to the local community, and though a great deal of help will come in from outside, it will be the local citizens who will eventually put it back together. Christians become the very heart of that body, because the church is the uniquely caring community inside the larger one.

There is so much real pain and grief in a disaster that only a community centered on the life of a suffering Lord, risen from the dead and alive forevermore could possibly have sufficient comprehension to deal with the problems. The problems belong to the local church and the annual conference. But UMCOR is ready to help—to give training, counseling, materials, personnel, funds, to serve as a witness to the compassion of the larger network of Christians throughout the country. ■

Helen Kromer is a frequent contributor to *New World Outlook*.



Detroit's Eastside Ministries

How a creative inner-city program, run on a shoestring budget, touches hundreds of lives.

Margaret H. Miller

"We sure appreciate this center—we wouldn't know what to do with ourselves," said one man. "It's the most beautiful place I've ever been in," added another. "I live in a home where they won't give us coffee. I come here."

And everyone smiled and nodded when a woman visitor summed up: "We all thank God we have a place like this to come to."

Eastside Ministries in Detroit's inner city runs a daily program for people with handicapping conditions—physical, mental, emotional. Supported by the Detroit Conference, the mission has operated for more than a decade in a dilapidated building on a shoestring budget.

Recently, ill winds have created additional problems for the project. A major break-in last October and a fire set by an arsonist a month later severely damaged the building. Not long after, the director, Richard Kwiatkowski, was hospitalized with his third heart attack.

Misfortune wrought havoc but also focused more attention on the project, both within the Detroit Conference and in the community at large. Eastside Ministries now has a large board of United Methodist church leaders working on plans for a new building and projecting expanded services to more area residents.

Eastside Ministries grew out of a pair of social forces that met in the late 1960s and early 1970s. One was the move by the state of Michigan to take persons with handicapping conditions out of institutions. The other was the shrinking of United Methodist membership in the inner-city areas.

The state started with the concept that smaller groups and "home-like" surroundings are better for handicapped individuals and economically

advantageous for the state. The concept has worked, albeit with some problems, in many well-run group homes. But to Eastside's neighborhood, it brought operators who turned rickety buildings into dismal housing for former institution residents. While people pay excessive amounts from meager incomes from the Veterans Administration, Social Security, Supplementary Security Income (SSI), they receive in turn sub-standard living conditions, inadequate food, and, in some documented cases, mistreatment and abuse.

Richard Kwiatkowski began to recognize the problems more than a decade ago when three United Methodist churches, including once-grand St. Mark's, became a cooperative parish, the Methodist Union. He was building supervisor for the shrinking congregation that worshipped in the St. Mark's sanctuary.

"I also had started working with senior citizens," he recalled. "Wayne Brookshear, the pastor then, suggested I get some more schooling, so I took classes in the University of Michigan gerontology program.

"But I also was becoming aware of these people. They would come in sometimes to bum cigarettes. They had no money, no place to go. There was a need for something to be done."

The need came into focus for Kwiatkowski one afternoon when he was talking to two women outside the church and a workman came from a project across the street to proposition one of the women.

"He told her to meet him after work and he'd give her cigarettes," said Kwiatkowski. "It was obvious sex was involved. I begged her not to do it. She said it was all right; she didn't have anything else to do."

So Kwiatkowski determined to find something else for her to do. He began afternoon programs in the church

building. "We started with 13 women," he remembers, "and by the time St. Mark's closed in 1972 we had 125 coming."

The Methodist Union provided money for a while to rent rooms for the program at the nearby YMCA. Herbert Houser, then secretary of the Methodist Union, thought of the old parsonage building on Hurlbut Street. It hadn't been used for years and was being rented. It was rundown like the rest of the neighborhood.

"Herb called me and said I could use the building," said Kwiatkowski. "It looked good. But first we had to get the tenants out, and one caused problems. He stole every fixture, and it cost \$500 to replace them."

At first only the ground floor was used, mainly as an informal meeting spot. Then the upstairs tenants were told they had to leave so there could be room for classes.

"And after that," said Kwiatkowski, "it snowballed. It just kept getting bigger and bigger. Now about 500 people come, some every day, some maybe once a month."

East Side Ministries is strictly a day center. It is open 8:30 a.m. to 4:30 p.m., Monday through Friday, except at the lunch hour.

The operation now runs on a \$28,500 annual appropriation from the Detroit Conference, \$5,000 from the Methodist Union, and more than \$20,000 each year in gifts from member parishes, individuals, and a few businesses. Out of this comes Kwiatkowski's salary, \$12,500 a year, \$3,500 for a part-time secretary, and Social Security, hospitalization, utilities and maintenance.

"That leaves nothing for programs," said Kwiatkowski ruefully.

But programs there are, run from scratch and with aid from a growing list of churches in the Detroit Conference.

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*In this old
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 people find a
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In the upstairs classrooms refurbished by members of the Milford UMC there are regular craft classes led by senior aides Elizabeth Jones and Olivia Bradley. There is a once-a-week cooking and shopping class, mostly for those who are in independent living situations or hoping to be.

“We read newspapers,” said Kwiatkowski, “and check coupons. “We ask everyone to check ads and make up menus to work out the least expensive way to eat for a week.”

Then there are grooming classes, especially important to those who have just been released from mental institutions and are still “distressed and distrustful.” Some need to be taught skills taken for granted by most people, such as shaving.

There are arts and remedial reading classes. And problem-solving through role-playing, in which Kwiatkowski relates with a chuckle, he frequently finds himself being portrayed as the guy who said, “I’ll be with you in just a minute.”

Area churches have also been giving parties for “Richard’s people” with good food and entertainment, or taking them to area parks during the

summer.

The important thing is to get the people out of the inner-city environment, if only for a little while,” Kwiatkowski said, and Eastside Ministries has a bus for transportation. But the old, patched-up vehicle is prone to breakdowns, and its vagaries have caused memorable problems.

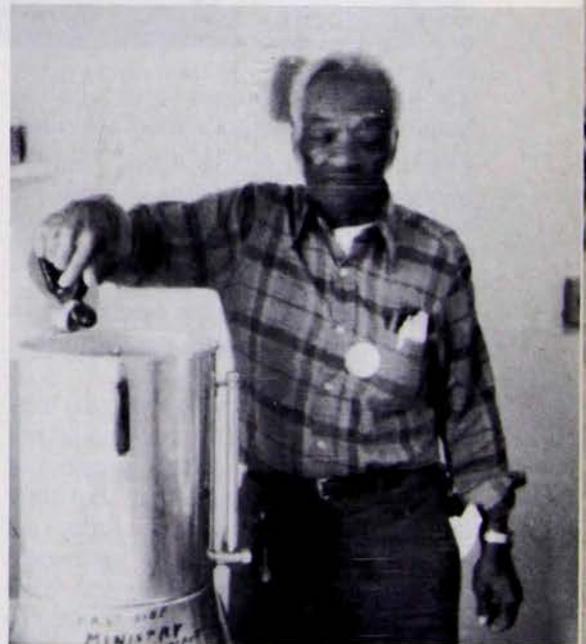
On one such occasion, during the last Christmas season, some members of the Newburg UMC congregation had a party prepared in their fellowship hall 30 miles from the ministries building. “We had huge quantities of food so for once we wouldn’t run out,” remembered missions area chairperson Judy Mayo. Then word came that there was no way Kwiatkowski’s bus could be made to run.

A little telephoning turned up a bus at the bargain rate of \$340. The money was collected and the party went on.

Help for East Side Ministries comes from many other sources.

Churches provide Saturday work parties to paint, repair fences, mend stairways, even replace a ceiling.

Melvin Schenk, treasurer for East Side Ministries, has a full-time job but also spends 30 to 40 hours a week



James Lanfair, an 81-year-old senior aide helps keep the mission going while Kwiatkowski recuperates from a heart attack.

At right, members of Newburg UMC lay tile floor as one of many improvements projects at East Side Ministries.

Below: Kwiatkowski (with glasses) visits with some of his East Side "friends."



clipping every coupon he can find to augment the project's food supplies. Area churches also bring in canned and packaged food, and clothing.

Kwiatkowski not only loves his people and works to help them—he also is very proud of them.

"In 13 years we have never had an act of violence. Lots of arguments but no blows, ever.

"In spite of all they go through, they regularly put a little money in a jar we have here. They can take money out of the jar, when they need it, but they always put it back and add a little. Last year we raised \$182.10 for world hunger. This year we have collected enough to adopt two children. We're adding to our 'family.'"

East Side Ministries also works with social agencies that seek to regulate the foster care homes where some of the people live.

Mary Murrell, adult foster care licensing consultant with the Michigan Department of Social Services, noted that Kwiatkowski "helps us in a lot of situations that are not really complaints, where a resident comes in to talk."

Ms. Murrell pointed out that Michigan is one of only nine states that license group homes, but that staff and budget cutbacks have made adequate inspection difficult.

Kwiatkowski put it more bluntly. "The workers are overburdened and people get away with flagrant violations. When I try to bring them before authorities, operators will say something like, 'Who are you going to believe, me or that nut?'"

East Side Ministries has made a deep impression on hundreds whose lives it has touched. In its own neighborhood, it has made a difference. Kwiatkowski told of a confrontation after the break-in with the man he thinks was responsible.

"He was threatening me," the director said, "and it was like someone flipped a switch. The neighbors all came out and surrounded him. They said, 'Don't lay a hand on this man—he has helped every one of us and never turned anyone away. That made me feel good.'"

It has also made a difference in the Detroit Conference. Those who have helped the mission feel it especially.

Margaret Sagan, of Dearborn First UMC, called Kwiatkowski "a marvelous man doing a Christ-like piece of work." From Larry Johnson, who had helped in all the work-Saturdays put on by Newburg UMC, came agreement. "It's super," he said, "that 30 miles from our door there is someone out in the wilderness meeting the needs of people. I've been a lot richer because of participating and knowing him."

And the Rev. William A. Ritter, senior minister at Nardin Park UMC and a member of the new board, noted that East Side Ministries is a "tremendous piece of work that now needs a network of basic support."

"Richard has been out there all alone, mainly given what he needs in answer to situations of desperation," he added.

But things are changing now, board chairman Hingelberg is certain, just because more and more Detroit Conference churches and people in the community at large are becoming aware of "Richard's people" and their needs.

"We had seven television appearances after the fire and the Christmas party," said Hingelberg.

"My goal is to bring East Side Ministries into the limelight. We are an Advance Special for the Detroit Conference, but we need to be known more because we must raise \$50,000 to \$75,000 to make required repairs on the old building and qualify for a foundation grant to build a new one.

"An architect has put together preliminary plans, and we're in the process of working with city authorities to get land."

And Kwiatkowski looks ahead to more and more involvement.

"I guess I used to pat myself on the back a bit for what I was doing," he mused. "I said I was working among the people I wanted to help. But I feel God talks to us all the time and we have to be tuned in. This time I think he's saying that much more needs to be done, and he'll help us find the way to do it." ■

Margaret A. Miller is a free-lance writer based in Sarasota, Florida

'Reagan's (Africa) policy
is essentially an accommodation
to the white minority government
by treating the struggle for
a non-racial society
and majority rule as irrelevant



NWO INTERVIEW

GEORGE HOUSER ON AFRICA

George Houser helped found the American Committee on Africa in 1953 and served as its executive director from 1955 until his retirement in 1981. He is a United Methodist minister and has retained his affiliation with the Rocky Mountain Annual Conference. Although his activities have taken him into what is sometimes called the secular world, he believes his work is carrying out his ministerial vows. He is now at work on a book to be published by Pilgrim Press, covering his 30 years of involvement with Africa's emergence from colonial domination. Mr. Houser was interviewed by Executive Editor George M. Daniels and Malik Stan Reaves, a writer/producer in the Mission Education and Cultivation Program Department of the General Board of Global Ministries.

For many years the American Committee on Africa has been recognized as one of the world's most effective organizations supporting independence for many countries in Africa. How did the American Committee on Africa come to be founded? Were you helped by the churches?

That relates in part to my own background. When I went to Chicago Theological Seminary in 1941, I was interested in the Gandhian non-violent protests against racial discrimination. I had already served a year and a day in prison for refusing to register for the draft in 1940. I helped found the Congress of Racial Equality in Chicago. We were getting our heads bashed and being arrested for challenging Jim Crow—the segregation laws. We organized the first freedom ride in 1947 by bus from Washington, D.C. to Virginia, North Carolina, Tennessee, and Kentucky and back, with sixteen arrests. Understandably, I was deeply interested in the non-violent, so-called Defiance Campaign being planned by the African National Congress in South Africa to protest apartheid in 1951. We formed Americans for South African Resistance to support them.

The groups' interest in Africa grew and we wanted to support African independence and freedom from colonial and white-minority rule. So we formed the American Committee on

Africa in 1953. I took my first trip to Africa the following year. I was barred from British East and Central Africa, probably because of my activities against discrimination in the U.S., but visited many other countries. I did manage to get into South Africa by a fluke and was arrested there while meeting with members of the African National Congress (ANC).

I was unsure about my plans when I returned home, but decided I wanted to work with the American Committee on Africa and see if we could make a go of it. We did not seek support from the government, corporations, or big foundations because we wanted to be independent of major pressures which we thought would inevitably follow. Therefore, we had to build up our mailing list of members and contributors. We got help from individuals in the churches, and eventually, in the late fifties and early sixties, began to get support from national church bodies, the Methodists and others.

What was Africa like in that period?

When I took my first trip there were only four independent countries. I found great contrasts among the colonies. Angola was kept under tight police control by Portugal. Any political opposition was very dangerous. There was little spent on social welfare or education for Africans. The Belgian Congo (now Zaire) had wealth from

copper and other minerals. There were better social conditions for Africans, but also tight colonial control. My arrest, simply for being with Africans opposed to the government's apartheid policy, gave me a taste of what South Africa was all about.

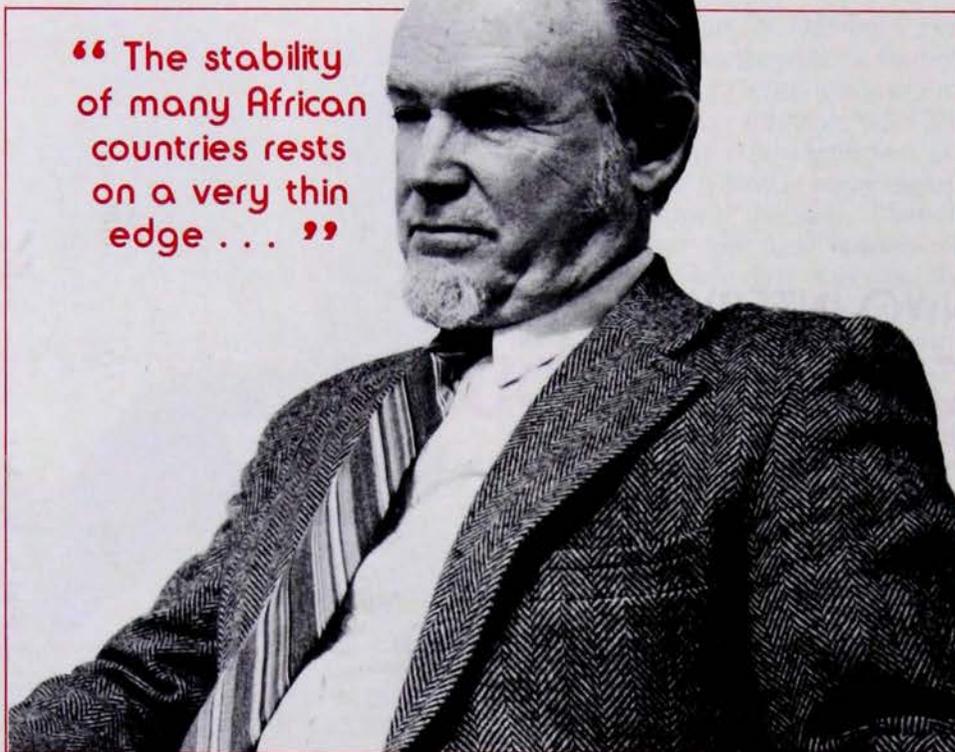
In British East Africa, white settlers resisted African political activity for independence. In Britain's West African colonies, Africans were taking a growing political role. I met Kwame Nkrumah in the Gold Coast, which became independent Ghana. In 1954, his Convention Peoples Party was in its heyday. He was a sparkling personality and the focal point for nationalists all over the continent.

How would you describe U.S. policy on Africa in that period and how it developed?

In the Eisenhower period the U.S. had no real policy. It followed the lead of its European allies, the colonial powers in Africa. There was no separate bureau for Africa in the State Department until 1958. The United Nations was dominated by the West and action on colonial issues and South Africa was usually blocked. The American Committee on Africa supported the independence struggles in Algeria, Kenya, and other countries, but there were only a few people in Congress who shared our concerns. One was Senator John Kennedy, who spoke out against backing French policy on Algeria.

But change came. Ghana became independent in 1957 and Guinea in 1958. In 1960, seventeen African countries gained independence. The Congo crisis, which began in 1960, was the first indication of cold war rivalry in Africa. There were plans by the U.S. government to assassinate Patrice Lumumba, the Congo's first prime minister, that were revealed in Senate hearings only a few years ago.

By the time Kennedy became president, the new African countries had a voice at the U.N. This began to change the tenor of debates and decisions there. People in the Kennedy administration were ready to speak out against colonialism and apartheid. But they wouldn't go too far. They



“ The stability of many African countries rests on a very thin edge . . . ”

wouldn't put strong pressure on Portugal and South Africa.

Many countries in Africa are now facing serious problems, economic and political. Is there a sense of disillusionment, that expectations that came with independence haven't been fulfilled?

The stability of many African countries rests on a very thin edge because their economies are weak. The drought which has affected Africa, particularly southern Africa, has had a disastrous impact. Many countries have been hit hard by increases in the commodities they export. Zambia, for example, depends on copper exports and the price has fallen drastically. Mozambique and Angola have suffered greatly from attacks by dissident groups backed by South Africa in destabilization efforts towards its neighbors.

In the case of Tanzania, which has been criticized for failures of its socialist programs, we are talking about a country with very limited natural resources, basically an agricultural country. The drought has had calamitous effects. In 1972, Tanzania

spent twenty percent of its foreign exchange on oil. Now it is spending sixty percent, even with consumption reduced by fifteen percent. Several years ago, Tanzania was attacked by Uganda under Idi Amin. Tanzania fought back with Ugandan support and helped depose Amin. This war was a great economic drain on Tanzania.

It's true that there was a romanticism about the liberation struggles, a feeling that all the problems could be solved with independence. In Zimbabwe, there was a long war for liberation. Then, the settlement in 1980 and the amazing election victory of Robert Mugabe, with his unexpected message of reconciliation. I was there for the elections and saw it happen.

Now there are tensions between the government and dissidents, some of whom were former guerrillas and allies in the war. Rough treatment has been meted out to those suspected of being dissidents. Racism among many of the whites remains. Some are leaving, causing a shortage of skilled technicians.

But this is not a cause for disillusionment. I think you have to take a long view of some of Africa's prob-

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lems. You can have economical failures, corruption or struggles for power. These are not unique to Africa, they're part of life.

Some African leaders have been in power for long periods and a number of countries have one party systems. How do you view these situations?

The problem of changing leadership can be difficult for developing countries as a whole. Often economic and political stability hang by a thin thread. You can make an analogy with a football team at a small college: they may be good, but lack the depth in reserves of a big university team. The lack of education and training under colonial rule has an effect from the top down. After independence education is usually a number one budget priority. In Zimbabwe at the time of independence in 1980, there were eight hundred thousand children in school. In three years it had gone up to 2.5 million.

The leader of a liberation struggle can become a living legend, the George Washington of his country. But in time that aura can wear off—some, like Nkrumah, have been ousted in coups. Some hang on to power and rub out the opposition ruthlessly. Others, like Julius Nyerere of Tanzania or Kenneth Kaunda of Zambia, stay on with popular support.

The fact that you have a one-party system does not necessarily mean there is not some real democracy. There can be tussles within the party over policy. There can be tough election contests. In Tanzania and Mozambique, there were people in high positions who lost in recent local elections and had to leave the government.

The American Committee on Africa has long concentrated on southern Africa. Tell us why?

The geographical location has been happenstance in a sense, because our main concern has been the liberation struggle, the right to freedom and independence. After the mid-sixties, we related mainly to the remaining areas of colonial and racist rule: the

“There were plans by the U.S. government to assassinate Patrice Lumumba . . .”

Portugese colonies, Rhodesia, Namibia, and South Africa. Now the problem has narrowed down to Namibia and South Africa. I have also been concerned with the conflict over independence for the Western Sahara and have traveled there twice with Polisario, the movement resisting Morocco's takeover of the country. But South Africa is the gravest problem.

A new diplomatic effort by the U.S. has raised hope that South Africa will end its occupation of Namibia and allow independence. But South Africa and the U.S. demand that Cuban forces must leave Angola for this to happen. Are there chances for a settlement?

The question of the Cubans in Angola is not really related to the Namibian problem. It was an issue concocted by the Reagan administration. Before Reagan came in, South Africa made no big issue of the Cubans.

The Cuban troops in Angola haven't essentially been stationed at the Namibian border. But South African forces have been attacking Angola, occupying part of the country and also supporting attacks by a dissident movement called UNITA there. Angola has said that if there is no more threat of South African attacks or backing for UNITA attacks, the Cubans would leave. The rest of Africa has supported this position.

Now there are new initiatives leading toward a withdrawal of South African troops from Angola. But a settlement can only come if South Africa permits the United Nations' procedure for independence to work. This calls for withdrawal of South African troops from Namibia and elections under U.N. supervision.

South Africa and Mozambique recently signed a non-aggression agree-

ment. Do you think this is a positive step toward resolving conflicts in the region?

I don't think the pact means that Mozambique's basic position on South Africa has changed. They are in no way endorsing apartheid. When I was in Mozambique last year I asked Foreign Minister Chissano about tensions with South Africa. He said the main problem lay with South Africa. Mozambique had not been supplying arms for ANC guerrillas and there were no ANC bases in Mozambique. But South Africa has been directly training and supplying the Movement for National Resistance dissidents attacking Mozambique.

The agreement gives Mozambique a breathing space it badly needs. In this sense, it is positive. Mozambique will have to see that ANC arms or guerrillas are not funneled through to South Africa. But their political support for the ANC will continue.

For the longer term, I think the fundamental differences between the two countries will remain. Apartheid will continue to be the main source of tension and conflict.

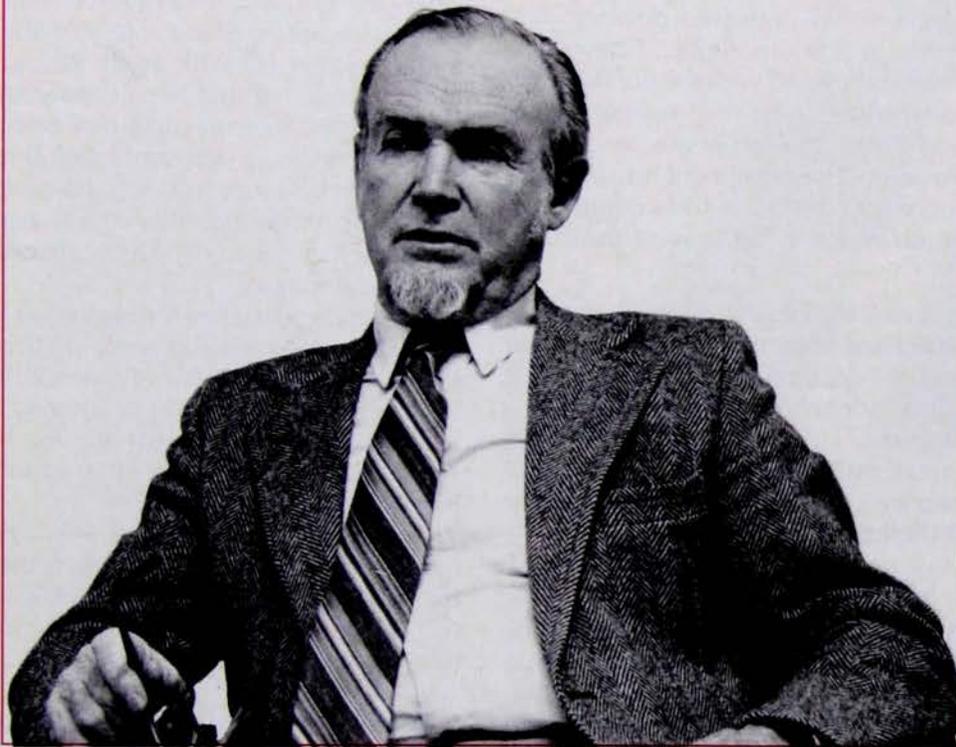
South Africa is planning to set up new parliaments for Coloreds (people of mixed race) and Indians. Do you think this represents real change away from apartheid?

This new policy is an attempt to by-pass the real problem. Seventy percent of the people in South Africa are black Africans. If they do not have the right of vote and participation in government, no advance toward democracy and a resolution to the conflict in South Africa can be made. The struggle against apartheid led by the African National Congress will not only continue, but grow in bitterness and violence.

How do you view the Reagan policies of "constructive engagement" with South Africa?

Reagan's policy is essentially an accommodation to the white minority government by treating the struggle for a non-racial society and majority rule

“When there is a world recession we feel it slightly in the U. S., but it has a devastating impact in Africa.”



as irrelevant.

When I talked to President Kaunda during my last trip, he mentioned his discussions in Washington with President Reagan and Secretary of State Schultz last year. The Reagan position is that South Africa is or could be an ally against international communism. Kaunda said that this friendly posture makes it much more likely that communism will become a significant factor there than if the U.S. refuses to cooperate with South Africa. Black opposition to the white minority regime will seek allies elsewhere.

Do you think that institutions should sell stock of U.S. companies operating in South Africa, and if these companies withdrew from South Africa would it have an impact?

I don't think the withdrawal of U.S. investment would bring down the

South African government. But it would signal a strong position against apartheid on the part of the U.S. This could have an effect on other countries involved there. I think it would set change in motion.

The American Committee on Africa initiated the first protests against investments in South Africa in the 1960's. Now we have a campaign to have pension funds and holdings of states, cities, churches, labor unions, universities, and other groups sell shares of companies involved in South Africa. The campaign has made significant headway. It has to put the South African government on notice that a lot of Americans are not happy with apartheid.

Some corporations say they are fighting apartheid by adopting the Sullivan principles. Why is there so much controversy over this?

Those backing the Sullivan principles say they will train more black South Africans for better jobs or that wages will be raised. But that does not deal with the fundamental problems. The Africans, a vast majority of the population, are denied the right to vote and to run for or hold office. There is complete segregation in residence and housing. The problems extend far beyond the workplace.

There is tremendous opposition to apartheid building up in South Africa, particularly through the underground activities of the ANC. I think one can expect much greater violence in rural and urban areas as the ANC grows in strength. Although well-meaning, the Sullivan principles don't deal with the basic cause of the conflict.

To conclude, can you tell us what you see as the major challenges for Africa and what gives hope for the future?

One has to take the long view. The African countries have overwhelming problems to deal with in educating their people, in training people for responsible positions at every level of society. The economic problems are tremendous. When there is a world recession we feel it slightly in the U.S., but it has a devastating impact in Africa. Achieving peace and stability are major challenges to development in Africa. It will take time.

I think there has to be a lot of experimentation. Mozambique is a good example. After less than ten years of independence, the government is now making significant changes. They are beginning to emphasize the role of the individual farmer as against just the state farms. They are emphasizing co-ops and family plots. They are starting resettlement areas for urban unemployed. They are experimenting with a whole new set of programs. If they work, they can serve as a model for the future.

The problems will not go away. But there is hope where there is experimentation with an incorporation of what works and a discarding of what fails. ■

Spouses in Search of Healing Care

Partners of persons with handicapping conditions ask: 'Have we forgotten them?'

Michael R. Stotts

He looks like a strong man. He's big, Hank Tanner is—big boned, with a large, bald and impressive forehead framed by distinguished-looking white hair around the sides and back; and he has a white-blond handle-bar moustache which has been well-trained to curl up at the corners.

For a man of 47, he looks strong enough to handle most anything, even his wife Audrey's 10-year battle with Steiner's Disease, a form of muscular dystrophy.

But when asked if the people of his United Methodist Church ever inquire how he's coping with her illness, as well as asking about his wife's health, Henry Tanner's deep voice becomes very soft and wistful: "I would have to say you're the first one... That's always the way... I don't feel bad about it—it is more natural for them to ask how my wife was, rather than me..."

In recent years, many church doors have been opened to people with disabling conditions. But have we forgotten their spouses? Have we visited the partners of the disabled, too, when we've gone to the homes of our shut-ins?

A lot of church folk from the same United Methodist congregation in Melrose, Mass., frequently visit George Hennigar's wife, Sally, 74, a victim of rheumatoid arthritis, which over a decade has swollen her joints, bowed her body and keeps her immobile much of the day, and in frequent pain.

The Hennigars do enjoy the visitors, especially their pastor, whom they have come to love. Sally Hennigar, with her Scottish brogue, appreciates having a chance to talk to members of the church Visitation Committee,

"especially if I know them."

But as they talk about the visitors, George keeps saying, "They come to visit her." When asked if anyone ever comes to visit him, he just laughs. It's a nervous laugh, with a trace of pain underneath—the pain of one who has taken his wife to many doctors over the last decade, even travelling as far as Arizona looking for medical help, only to wind up back at home, his wife still in pain and George staying close by to help her.

The spouses of folk who are disabled—spouses like Hank Tanner and George Hennigar—are quick to say "it's natural" for concern and care to be focused on the one who is physically disabled in the marriage. Underneath such words, however, is often a weariness born of a deep love for the

disabled one—a weariness which needs the healing care of the church.

At the same time, the spouses of the disabled have frequently become very strong individuals. In many cases, through their marriages and their struggles with their spouse's disability, the partners of disabled persons have found ways of coping with life that could serve as a valuable lesson in faith for other Christians.

My wife Peggy's handicapping condition is called intentional mioclonus. She's had it since our automobile

Hank and Audrey Tanner preparing to go shopping on a Saturday afternoon. Last November Mr. Tanner, an electrical engineer, learned that he now has one of the 40 types of muscular dystrophy.





Peggy Stott's wheelchair waits at the church door as she listens to her husband's sermon to a children's group.

accident 14 years ago. We hit a patch of glare ice while on our way to my parents' home from the airport, a couple of months before we were to be married. Our wedding was delayed while she spent six weeks in the hospital, and while the two of us adjusted to her neurological tremors and the wheelchair.

We've now been in the United Methodist ministry together for 12 years, and have felt so much love—both of us—from hundreds of local church and denominational friends. Yet I have to admit to feeling a little hurt and even jealous, at times, when I see ministerial colleagues, good friends, at some denominational gathering, and start to hold out my hand to greet them, only to have to take it back in embarrassment because they've al-

ready started to bend over to kiss my wife. I know they're really greeting us both, but they're bent over, talking down. And I'm six-foot five.

How can we, in the Church, minister to both halves of a "disabled couple?"

The most obvious strain on the spouse of one with a disabling condition is the need to adjust the traditional marital roles of the couple because of the disability. Frequently, the non-disabled partners must continue their own normal responsibilities of job or housekeeping, and add to it some of the chores their spouses might normally have performed, plus medical or other care for their husband or wife.

Hank Tanner says he's become the dishwasher at his house, and now he finds "I don't mind that much." Before

his wife was disabled he "never even washed a dish." His wife has been trying to convince him to hire someone to help with the cleaning, but he's been resisting. He doesn't say exactly why.

Barbara Rubin's husband, Manuel, has been blind, and lame enough to have to rely on a cane, since he contracted polio at age one-and-a-half. They've been happily married for many years, and in addition to having his own successful business with his brother, Manuel, now 76, is the dishwasher at his house, too. Once in a while, that has interesting consequences.

The other day, says Barbara, he was washing away and "knocked over a mug tree" that was out of its proper place on the counter, and which in

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The couple has learned to work together over the years, which means that Barbara, for her part, along with their daughter, Parnel, have learned to put things "where it's convenient" for Manuel; but sometimes they forget.

Sally Hennigar says of their household pattern, "We do get aggravated with each other. I'm used to doing things my way. I try to tell him to make it easy for him." Yet George has his own way of doing household chores, hence conflicts.

Frustrations over adjusting the traditional marital roles also go beyond questions of who does the dishes, earns the paycheck, or sweeps the floor. Sally, for example, admits with some sadness that after nearly 50 years of marriage to George, they now have to sleep in separate beds. She bruises at the slightest touch.

Has the experience with her disability, and making all the adjustments been hard for George? "Yes it is. But we have to live with it", he says.

A listening and sympathetic ear is appreciated by the spouse. Sometimes just letting out frustrations is all that's required. Yet, direct aid is much appreciated, too.

George Hennigar talks about members of their church's couples club and some of their extended family who live in the area who bring in baked goods regularly. George smiles as he talks about it. Sally always used to bake frequently. The church's cookies help

ease the loss.

Church members can help by offering to sit and care for someone seriously ill, just to give the spouse a breather. In one of our congregations, a woman whose husband suffered from Parkinson's disease was just as much confined to their home as her husband, because he needed constant care. But she had to get out, to run errands and just escape for a little while, so members of the congregation occasionally offered to just come to stay for an hour or an afternoon, to give her relief.

When Peggy and I were first married, some good friends, a new seminarian and his wife, actually lived in the same large apartment with us. While Peggy and I adjusted to her handicap, Jay and Harriett stoically performed most of our household chores. They stayed with us until Peggy's condition had improved sufficiently so that we could begin to make it on our own.

Hank Tanner remembers the day when Audrey "hurt herself and went to Saugus General Hospital...She had broken her leg in three places." Until that time, the couple had coped well with her muscular dystrophy. The injury, Henry says, "was like a leap in time"—a setback that left her much more frequently bedridden, and which seemed to make her muscular dystrophy even worse, to this day. Henry's voice is a little weary and sad as he talks about it.

My hands sometimes have tremors,

too, like Peggy's. Not literally, of course. But those of us who are married to persons with disabling conditions do feel their pain, in some very real ways.

The other day, I was working in my upstairs study, which is just far enough away from the downstairs bathroom that I didn't hear Peggy's cries for help. When her banging on the bathtub had finally gotten my attention, I ran downstairs to find her sprawled on top of the shower curtain in the bathtub, fully clothed and crying over and over, in a panicked voice, hoarse from screaming, "You didn't come! You didn't come!"

Quickly, I helped her out of the tub, where she had fallen while dressing herself, and I just held her, while her choked sobs slowly receded. She was trembling. And so was I.

For everyone married to someone with a chronic medical condition, there will always be uncertainty over what might happen in the future.

The church can help here, too.

Some time ago George Hennigar paid a visit to the local hospital which he has since come to know so well with his wife's illness. This time, however, the patient was his pastor—a friendly, outgoing man who was much admired by his Melrose parishioners and is still remembered fondly, though he is now serving another parish. George walked into the hospital that day to find an energetic, likeable man flat on his back and weakened by a serious medical condition. After



Kim and David Polland, members of the Saugus Center UMC, live in an apartment complex especially designed for the elderly and for people with handicapping conditions.

“
The most precious gifts the Church can give, to the spouse of one with a disabling condition, are the faith to cope with an uncertain future and with pain, and a sharing of the pain in some way.
”

The Rev. Michael Stotts in a quiet moment just before Sunday worship services.



greeting the cleric and comforting him as best he could, George had to ask, "Why do people have to suffer like this?" George still remembers the caring look in the pastor's eyes—a look of concern, but still very much mixed with faith and love, as he replied, "George, I don't know." George says, he, too, often wonders why, but that pastor's honesty, concern and love have stayed with him. Talking to George now, you get the feeling he knows he's not alone with his own pain.

The most precious gifts the Church can give, to the spouse of one with a disabling condition, are the faith to cope with an uncertain future and with pain, and a sharing of the pain in some way.

Being a Part of Life

When your wife is dying of multiple sclerosis, how do you cope? One man can be seen down at the local pool in his community, swimming back and forth, getting out the frustrations by swimming a mile every day. He also can be seen once a week at the regular rehearsals for the town band, sitting with the other musicians, blowing away the same frustrations and just enjoying the friendly contacts with

healthy human beings. His wife doesn't have long to live, but because of his long struggle to care for her, and at the same time cope with the pressures of job and household, he must escape from time to time to keep up his own strength, for both of them.

For those married to persons with disabling conditions, there is a natural need to escape, once in a while, from those pressures, and to be a part of the community still—to not lock oneself in. That would be a natural thing to do, because of a concern to be with your husband or wife in case they needed you. So there is sometimes guilt associated with the few outings that spouses of the disabled allow themselves.

Both George Hennigar and Hank Tanner used to love to travel or go camping. Not being able to travel is the first thing George mentions when he talks about adjustments made due to Sally's condition. Hank Tanner says, "We liked to go camping, but that's obviously eliminated... We have gone and stayed in trailers, but it's not the same."

The need to be a part of the community to have normal participation in life outside the home, or just to escape from pressures at home are a deeply felt need for the spouses of the

disabled, and we share our partners' anger at inaccessibility.

The Need to Be Heard

When Peggy was first in the hospital years ago, and my mind was spinning with thoughts of how our future would be changed by her new disability, my father and my pastor came into the hospital room together one day, and my dad offered to stay with Peggy and help feed her, while my pastor put his arm around my shoulders and gently led me out of the room. "How about a cup of coffee," he said. I don't remember any other words he said, but I've been thankful ever since for the hand on the shoulder and his knowing just what I needed in a difficult time of adjustment.

The church, however, also needs to listen to both spouses of the disabled and their partners because of their gifts. Coping with disability does give a new kind of strength and a very deep love tempered by pain and adversity and by learning to struggle together as one.

I think of George Hennigar's pride as he showed me the mittens his wife had knitted for the church bazaar with her swollen hands.

I remember listening to Manuel Rubin playing the piano at church, more beautifully than many a sighted person could. He was playing a duet—he at the piano and his wife, Barbara, at the organ.

And I can still hear the respect and the little bit of wonder in Henry Tanner's voice, when he says about their struggles together and about Audrey's good spirit in spite of her disability: "I guess out of it all I've learned to love her more."

My father once told me about a pair of mythological birds. Each of the birds had only one wing, plus one hook, in place of the missing wing. Alone, neither of them could fly. But by entwining their hooks, they could soar to the heavens. Couples who have faced disability together can often fly to the heavens. They know what love, working together, and being partners means.

If your church is listening, it will learn from those couples. About love and faith. And if your church has a spare hook or two, the couple will not mind the company at all. ■

The Rev. Michael Stotts is pastor of East Saugus UMC in Saugus, MA, and a doctoral candidate in religious journalism at Boston University.



Leontine T. C. Kelly

"You must be God-guided and people centered!"

The woman spoke with a voice as deep and as vibrant as the very soul of the African continent from which she came. Close to fifteen hundred United Methodist Women in quadrennial meeting listened to the power-filled words of Motlalepula Chabaku.

The tumultuous journey of her life in South Africa, the uncertainty of her future, the assurance of her faith-identity exploded through the magnetic dynamism of spirit. We were lifted firmly by the napes of our necks and forced to face reality. We *must* never be the same again!

The words we heard required movement, demanded response, and selfless re-prioritizing of time, talent, and gifts. Clear concepts of dedication, education, eradication could not be dodged. This sister uprooted us! She spoke truth, and articulated Gospel as an immovable force in motion.

The word of God comes so clearly to the hurting. How can we miss the presence and power among us and so available to us, I thought, as I "listened to the agony of God?" The meeting was last April. While the normal outburst of traditional affirmation should have been "Amen!," at every applaudable instance of The Rev. Chabaku's message, I wanted to shout "Run, Jessie, run!"

Mixed signals? The sound of the ordained African clergywoman and the steady beat of the chant which swept the country and the world at that time were one. There was no ocean, no distance, no cultural difference, no theological dichotomy, no decade between the preacher at the podium of an Alabama Civic Center and the

preacher participating in the American primaries. "Go, God, go! Speak through your children!"

The commonality of confidence the Gospel provides had so recently been reaffirmed for me as forty-one New World Missioners came for orientation to the General Board of Discipleship. They came from Kenya, India, England, The Bahamas, Australia, Argentina, Liberia, Zimbabwe, Sweden, Fiji, The Philippines, Tonga, Ireland, German Democratic Republic, Canada, Sierra Leone, South Africa, Barbados, Scotland, Korea, Hong Kong, Norway, Western Samoa, Jamaica, Singapore, and Poland! They came as evangelists to America to spread the good news of the Gospel of Jesus Christ as local church missioners.

'God speaks through channels that appear unlikely in human perspective. However, the authenticity of the word is the hope it communicates.'

"Under any other circumstances we would probably be at one another's throats," one of the missioners shared with me during our common meal. "Here we cut across all racial, political, and cultural barriers. Here we are bound by our faith in Jesus Christ." This understanding was a definitive part of the witness they shared with us as they walked the halls of our buildings and crossed the Scarritt College campus for food and lodging. Their struggle to understand one another was marked by the joy on their faces, the amazing comradeship and team they so quickly formed, and the marvelous singing. The British tune of "O For A Thousand Tongues to Sing" moved us to tears in both chapel and informal gatherings. The Gospel pierced 19th century colonialism to form a common bond. Eddie Fox and Shirley Clement of the evangelism staff facilitated the training event in such a

way that we were all involved. How grateful we were! We will never be the same. Nor, I am certain, will the congregations to whom they have ministered.

Go! Gospel go! Through new instruments in new ways! God speaks through channels that appear unlikely in human perspective. However, the authenticity of the word is the hope it communicates. Transition from hopelessness to hope takes place in the midst of despondency. What appears to be the end becomes, by faith, a new beginning.

While the present situation throughout the world remains grave, there are ambassadors of reconciliation who articulate in word and deed the Kingdom of God in our midst.

The words of the eighth century prophet Habakkuk and the Apostle Paul continue to remind us that the eternal God who sustains us will also use us.

"Though the fig tree do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation. God, the Lord, is my strength; God makes my feet like hinds feet, God makes me tread upon high places."

Habakkuk 3:17-19

"But we have this treasure in earthen vessels, to show that the transcendent power belongs to God, and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may be manifested in our bodies . . . So we do not lose heart.

"Therefore, if anyone is in Christ, he, or she, is a new creation; the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to God and gave us the ministry of reconciliation; . . . so we are ambassadors for Christ, God making appeal through us."

2 Corinthians 4:7-10, 16; 5:17-18, 20

"Say so," my sisters and brothers, "Say so!"

TORNADOES AND FLOODS TAKE THEIR TOLL . . .



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UNITED METHODIST COMMITTEE ON RELIEF



Books

THE ARMS RACE KILLS EVEN WITHOUT WAR

by Dorothee Soelle, translated by Gerhard A. Elston.
Fortress Press, 1983. 111 pp., \$6.95, paper.

OF WAR AND LOVE

by Dorothee Sölle, translated by Rita and Robert Kimber.
Orbis Books, 1983. 172 pp., \$7.95, paper.

Dorothee Soelle's pen is driven by an anguish that awakens and echoes my own. I wanted to pick up a good mystery, read a little Wordsworth, do a crossword puzzle, anything else. But her urgency was intense and compelling. These books are filled with pain and a passion for life.

Soelle, a theologian whose primary concerns in these books are the increasing preparations for nuclear holocaust and the oppression in Latin America, tells us precisely the purpose of her writings: In *Of War and Love*, she writes, "This book is intended as a call to resistance. . . ." Saying that we must do more than hum some apolitical Christmas carol, she admonishes us to be explicit about what it means to be a Christian: "By 'explicit' I mean that we have to become as militant, as nonviolent, and as illegal in our actions as Jesus and his friends were."

December 1979, the month NATO decided in favor of a major arms build-up, was the turning point in Soelle's personal time line of apocalyptic urgency. She is adamant that the bombs are already falling: "The bombs that we are producing for later—just in case—are falling now. They are falling on the hungry, on the downtrodden, on those who demonstrate for ecological energy sources and are clubbed down for their pains."

Her analysis of the militarism of both the German and the U.S. societies is seasoned by theological metaphors. For example, she criticizes the arms build-up as arising from the spirit of fear and quotes 2 Timothy 1:17, noting that God's gift is not fear but the spirit of power, love and self-control. Likewise, in her defense of limited unilateral disarmament, Soelle writes, "In Jesus Christ, God renounced violence. And of course he did this unilaterally, without waiting for us to lay down our weapons first. In Christ, God disarmed unilaterally. He took the first step."

Soelle's writings about Latin America

come alive through the stories of real people. Here is the story of the young teacher who worked in one of Argentina's *villa miserias* (slums) and was arrested and sentenced to eight years in prison on the grounds that her work was supported by terrorists. Here too is the story of the Presbyterian minister in Chile arrested and imprisoned after he distributed food to the hungry. On the morning he was released, his fellow prisoners wrote their names on his back with burnt-out matches. When he was not stripped and searched, he went directly to the Peace Committee. Most of the names of people who had been given up for lost, could still be read. "The time of silence is over." There are stories of the disappeared ones, the ones taken in the night and never heard from again; their families deprived of mourning, endure a torture of hope and uncertainty.

Soelle is impatient with those who serve a paper Christ and endorse the status quo. In "Auschwitz and No End In Sight," from *The Arms Race Kills Even Without War*, she writes, "In the United States these days, you can find a religious television culture, the so-called electronic church, which peddles a sentimental, individualistic, successful Jesus. This Jesus is not concerned with hunger, racism, or militarism. He concentrates on the salvation of your very personal soul. He is tailored to middle-class hopes. He has nothing to say to the poor, to single mothers, to young blacks who must choose between prison and the military. Out of his mouth you hear much about salvation and nothing about justice; his Jewishness has been taken away from him."

Soelle knows where she belongs. She describes a pageant, really a sort of Christian guerrilla theatre, staged in front of the White House on Good Friday. The church people and refugees who participated in the pageant named the stations of Christ's suffering and held up corresponding placards which illustrated life in El Salvador today. "He is taken prisoner," for example, was represented by a photograph of the police shoving peasants into a jeep. Later Soelle attended a concert of Baroque music in one of Washington's posh cathedrals. Contrasting the two services she concludes, "I belonged with that unrespected group that was not enjoying Good Friday esthetically but making the connections between it and present-day suffering."

But the question of exactly where one belongs is not lightly dismissed by Soelle, who finally concludes that we are all at the front lines. "A few years ago many of the most thoughtful people I know longed to be in the Third World because there the struggles were straightforward, the lines more clearly drawn, the hopes more immediate. . . . To many of us it seemed as if one could find Christ only at the side of the poor and not in a 'first world' context. I suspect that that has rather changed now. We do not live in El Salvador, but under the rule of NATO. . . . Our historical task is

the fight for peace and against militarism. That is how we may participate in the liberation struggles of the Third World."

Though Soelle advocates nonviolence, she is not categorical about it. In *Of War and Love* she explains, "It may be that I can turn the other cheek to my enemies, but I cannot ask my sister in Argentina, whose son has been kidnapped and tortured to death, to do so."

While the two books are similar to the extent that they can be reviewed as though they had interchangeable parts, there are some differences of note. *The Arms Race Kills Even Without War*, a collection of radio broadcasts, speeches and short articles translated from the original German, is graphically pleasing. The pieces are short enough to be used as study materials for group discussion, some short enough to be used as meditations. *Of War and Love* is a longer collection and feels more densely packed. It includes both long and short essays, documents, letters and numerous poems. While the writings are superb, the layout is truly annoying. Poems are placed as interruptions in the prose texts. Turning a page of prose one suddenly finds a poem stuck smack-dab in the middle. Are readers meant to stop mid-sentence to read the poem or continue on to finish the essay (or at least the sentence) and return to the poem? It seems an unnecessary annoyance and makes the book feel cluttered, messy.

Soelle is fond of using the image of a man-eating ogre to describe the military-industrial complex. The ogre's main activity is growing fatter and fatter. "... he is growing fat/ on the possessions and taxes/ on the bodies and time and life/ on the spirit and soul and research/ of the poor who are his subjects. ... " I understand that this is a convenient metaphor and one that is easily grasped, however I believe that the use of such a metaphor is hurtful to too many people to justify its use. I write this as one who has suffered from the negative stereotyping of fat people. In truth, large bodies (yea, even "fat" ones) cross class lines. Ironically, in contemporary Western society rich is paired with thin while poor and rural people are often depicted as large-bodied. The association of fat with greed and evil is convenient but continues a stereotype that is not accurate and worse, is hurtful to people already discriminated against, especially to women, the first victims of the body-image war. I would urge Soelle to find another metaphor.

With the world balanced precariously on the brink, Dorothee Soelle, peace activist and feminist, is a theologian for our time. Her writings are indeed a call to action and to love. Soelle has taught philosophy, literature and theology in several German universities and presently lives half of each year in New York, where she is a professor at Union Theological Seminary.

—Pam McAllister

Pam McAllister is editor of *Reweaving*

the Web of Life: Feminism and Nonviolence (New Society Publishers, Philadelphia, 1982).

LEARN TO GROW OLD

by Paul Tournier.

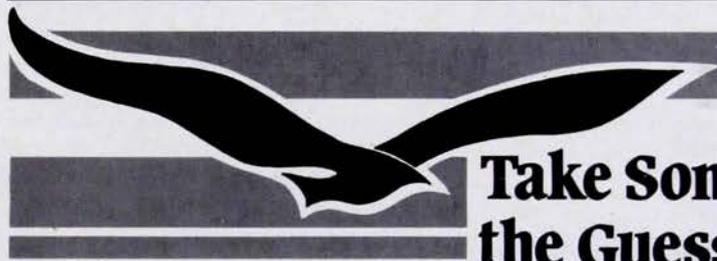
Harper & Row, 1983. 256 pp. \$6.68, paper.

Harper & Row has done a real service in reprinting *Learn to Grow Old* by Dr. Paul Tournier. The book is as timely now as it was when it first appeared in 1973 and has a contemporary urgency. Dr. Tournier is a "bridge-person," who has provided a

creative link between the areas of the Christian faith, psychiatry and medicine. He was invited to write this book while in retirement and brought, therefore, not only the benefits of his long and distinguished career of helpful service but good research into the whole question of retirement, aging and death.

Tournier quotes Montaigne "to retire successfully is no easy matter." He recommends that planning for retirement begin prior to the date, so that the "reconversion" process of adjusting from a society-directed schedule to a personal one can be a creative transition. He's really calling us to recognize the imperative of adjusting

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from boundless activity to more meditative reflection. People need to be ready to enrich the "inner store" when retirement gives them the time they need. Such richness can save the retired from boredom and give the period true meaning, namely that it is not a withdrawal but an advance toward personal fulfillment. Dr. Tournier carefully supports this with facts and figures but also illustrates this with personal vignettes that make reading a pleasure. I had the feeling of going on a journey with a good friend and the inspiration and challenge that a creative imaginative mind and life can give.

I was concerned, in part, that the autobiographical nature of the book and some of the information might speak to an advantaged few, rather than the majority; yet Dr. Tournier comes forcefully back to the social and moral implications of the nation's providing and caring for the aging.

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**"... an excellent study book.
It should be in the church
library, an aid to pastors
and those counselling and working
on the issue of 'the graying
of America.'"**

He quotes Menie Gregorie that a serious factor in our day is that the increase in the number of older persons is a "sort of racial problem." Tournier says that in the past it was possible to be hard on a few isolated individuals. But when they become a multitude, the very foundations of society are called in question. Michael Philibert says that "What makes growing old socially, economically and politically important is not the multiplication of the number of old people, but the fact that this multiplication is taking place in a society which looks upon the devaluation of the old as being a law of nature, instead of seeing that as a feature of its own culture." Dr. Tournier attempts to address this, calls attention to it and states that it is a societal, not just an individual, problem. His case is well-developed and well-written.

Learn to Grow Old is broken down into helpful chapters that speak with warmth and imagination to the conditions of the old. It has ideas on facing solitude and boredom, health and hospitalization and educating oneself to changing, yet growing in the process. Tournier gives instruction on the second career, not simply as a postponing of or a reprieve from change but as a type of creative challenge that can add meaning to the meditative side of life.

The book concludes with an excellent chapter on "Faith." It discusses the realistic confrontation of death, the role belief has in this confronting, the question of anxiety, and includes a very imaginative drawing together of understanding of the Christian position on life, death and resurrection.

Learn to Grow Old is an excellent study book. It should be in the church library, an aid to pastors and those counselling and working on the issue of "the graying of America." The strong faith stance that Dr. Tournier develops would make this a good lenten study. He weaves together skillfully the personal questions of aging, retirement and death, the existential realities, the social issues, and the Christian concern for suffering and resurrection. In reading the book, I had a new appreciation of the issues, some very practical help, and genuine hope. Dr. Tournier, in a captivating way, gives expression to what many have found, what ought to exist and what can be. Don't just read this. Let it guide a study group into new awareness.

—Avery Manchester

Avery Manchester is Program Secretary for Personnel Development and Services in the Mission Personnel Resources Program Department, General Board of Global Ministries.

MAKING LOVE GROW

by Lance Webb.

The Upper Rom, 1983. 173 pp., \$6.50.

By combining theology with psychology, United Methodist bishop (retired) Lance Webb has made an effort to demonstrate "Love that can make incompatibility a myth!" The first part of *Making Love Grow* is devoted to explaining the nature of true love which grows and gives life. It is different from the so-called love which is merely based on physical attraction. . . . There is nothing more beautiful, more desirable and more needed in our human experience than the ability to love. Part two deals with the "how" of understanding, accepting and living the true love with one's mate. The book contains some real life conflicts, resolutions, and practical recommendations.

In a very creatively meaningful way, eight steps are developed on the pattern of the Beatitudes of Jesus' Sermon on the Mount (Matthew 5). These are Webb's Beatitudes of a Happy Marriage:

Happy are those who know how little they know, for theirs is an openness to the truth in themselves and their mates that unlocks the door to the heavenly Kingdom of true love.

Happy are those who, recognizing their own faults, are mercifully willing to forgive the faults of each other.

Happy is the marriage where both partners pull the load together.

Happy are two mates who want and will one thing.

Happy are those who hunger for right relationships.

Happy are two partners in love who share deeply each other's hurts for they shall be healed.

Happy are the peacemakers who bring unity out of disunity and concord out of discord.

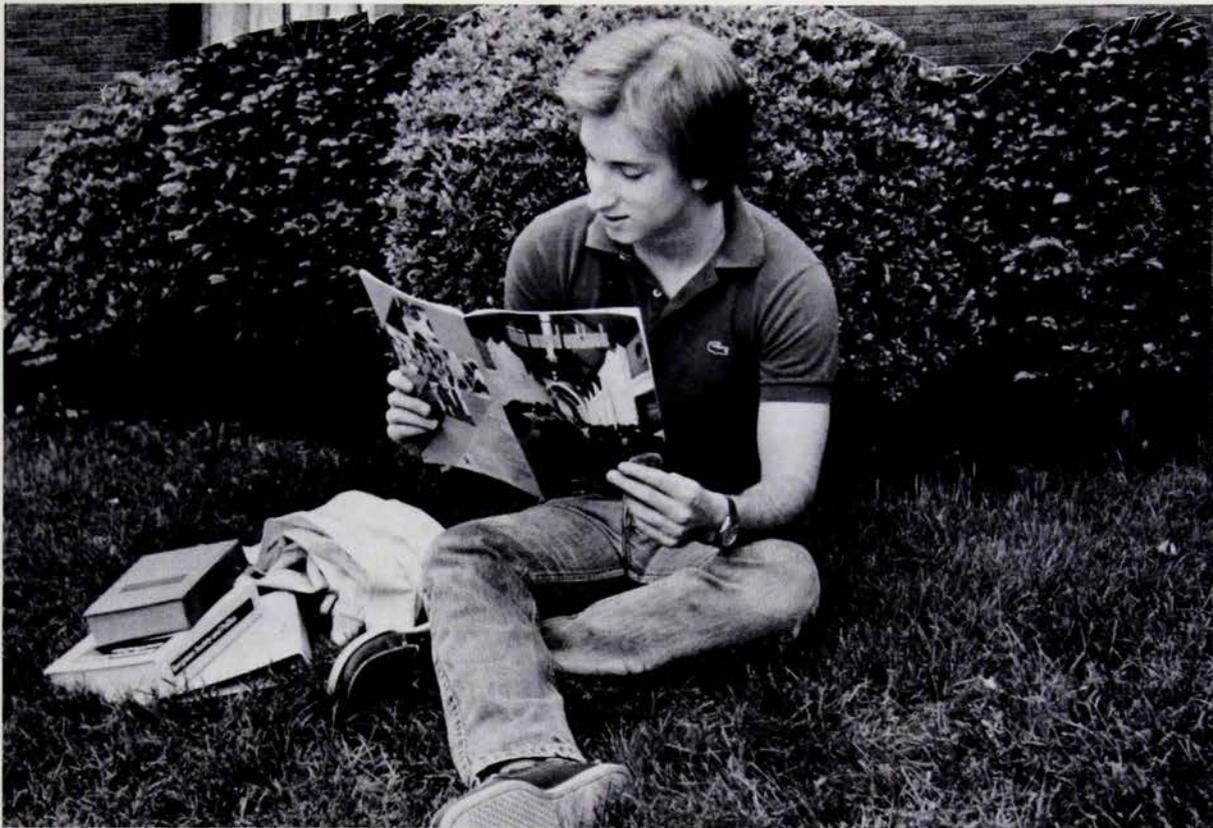
Happy are those who respond with love to the rejection and unkindness of their mates.

The author's thesis is firmly based on the Scriptures and their interpretation of today's human relationships. Happy attitudes are the consequences of time together, discipline, listening, patience, prayer, compassion, and above all, the grace of God.

In some instances, the ideas are the oft-repeated familiar ones. However, the book has a positive outlook and is very readable. The verses and words from the Bible are interpreted accurately by going into their Greek and Hebrew roots. With its wide variety of extra-biblical sources ranging from Shakespeare to *Alice in Wonderland*, there is an appeal for most people.

—Shantilata Yohan

Dr. Shantilata Yohan teaches psychology and mental health at DeKalb Community College in Decatur, Georgia.



NEW WORLD OUTLOOK ON CAMPUS

Young people by the thousands (perhaps your son or daughter) are returning to college, university and seminary. On their own, they are facing new experiences, making new friends, testing the values they've brought from home.

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service to others counts.

Our church's mission magazine, *New World Outlook*, provides a Christian perspective on world events month by month. *New World Outlook* reports in depth on the work of persons in mission on six continents. Young persons with vocational concerns will appreciate the regular news of United Methodist mission opportunities. *New World Outlook* can give young people a familiar tie with home and family and a link with our church's mission in more than 100 countries around the world.

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Q&A

About Missions

Help for Mission Chairpersons

Annual Conferences are over. In many churches a new church year is beginning. New officers have been elected and plans are underway for the Fall programming. A number of letters ask the following:

Question: I've been asked to serve as Mission Outreach Chairperson and I don't know anything about the job. Is there help available?

Answer: There is a free leaflet you can order called "Steps For the Leader of Missions In the Local Church," #5403. It gives you a brief description of this Work Area in the church and also lists additional resources you can secure. Order the leaflet from The Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

Question: Didn't we have a manual at one time that gave a more detailed explanation of the Work Area of Missions?

Answer: There is a manual that is being

revised at the present time now that a new quadrennium has begun. It is a part of the Resource System for the Administrative Council. New "Guidelines" for every work area are a part of this set of manuals for all our church leaders. The "Guidelines For Missions" has been updated and has many helps for the inexperienced mission leader. This 20-page manual will be ready around December 1 from Cokesbury or our Service Center. No price has been announced but it will cost about a dollar. Watch church publications for its availability.

Question: Are there any on-going helps for the mission leader in the church?

Answer: Yes, the pastor of the church should make sure the mission leader's name is sent in to receive a free subscription to the *Interpreter* magazine. This monthly program journal of the church has

general articles about missions which will help keep one informed. There is also a Missions column in the "Mutual Ministry Workshop" section of the magazine that suggests program ideas and possibilities for consideration. Local mission leaders also receive a "Mission News" insert in their copy of the publication. It is a monthly report from the General Board of Global Ministries.

Question: What is *T. V. Guidelines*? I hear people refer to it and don't understand what television has to do with missions.

Answer: This is a monthly packet of mission helps for local, district and conference mission leaders. The *T. V.* means Timely Variety. The contents are current materials and are a variety of helps and suggestions for mission leaders. The pages in this monthly mailing have the names of TV programs, but this is only to get your attention. The contents all have to do with missions, such as mission minute talks, samples of new leaflets, program ideas, human interest stories, mission suggestions for workers with children, and much more. The packet is sent nine times a year from September through May. The ten dollar subscription fee is only to cover the mailing cost. Those interested in receiving this packet should send their ten dollar check and request to receive *T. V. Guidelines* to the Service Center. Address given above.

Question: Can one receive past copies of the *T. V. Guidelines* mailing?

Answer: No, for only a limited amount of packets are printed each month. However, two books have been prepared containing many of the best ideas found in eleven years of *T. V. Guidelines* mailings. One is called "Great Ideas For Local Church Mission Leaders," #4204 and the other is "Great Ideas for Workers with Children About Mission," #4293. The first is one hundred pages of mission minute talks, promotion and publicity suggestions, Bulletin fillers, Bulletin Board samples, programs that churches have planned, and more ideas of this nature.

The second book has mission plans, programs and possibilities for use with children. There are stories, activities, fund raising ideas, hunger resources and other stimulating helps. Each of these books sells for three dollars, but are worth much more as they contain helps that can be used throughout the year. Order from The Service Center. Add 75¢ for postage and handling if ordering one, and 15% if ordering both books.

Donald E. Struchen

Donald E. Struchen is Coordinator of Mission Leaders, General Board of Global Ministries.

READERS ARE INVITED to pose questions about missions. Please address letters to: Q & A About Missions, *New World Outlook*, Room 1349, 475 Riverside Drive, New York, N.Y. 10115. We cannot acknowledge or return unused questions.

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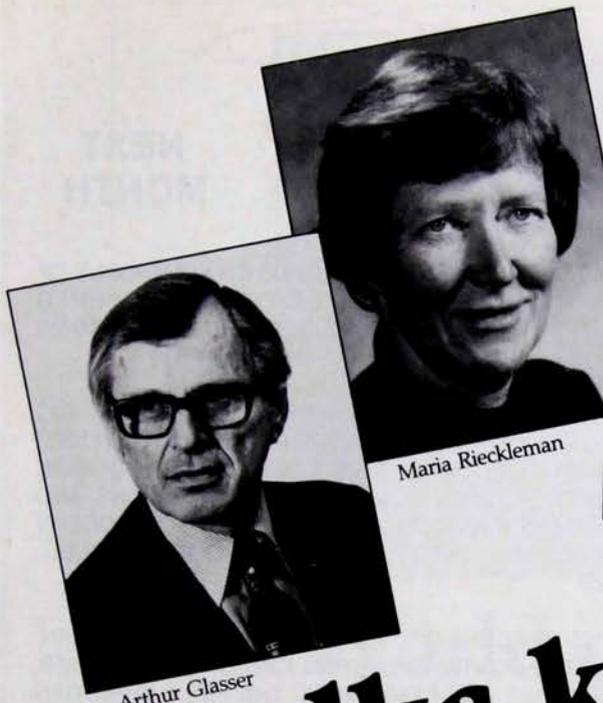
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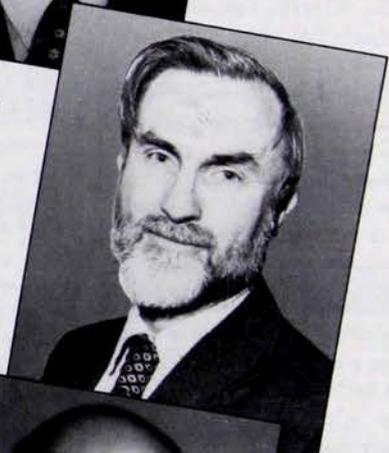
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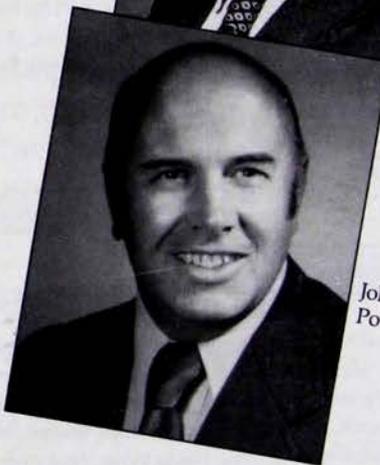
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