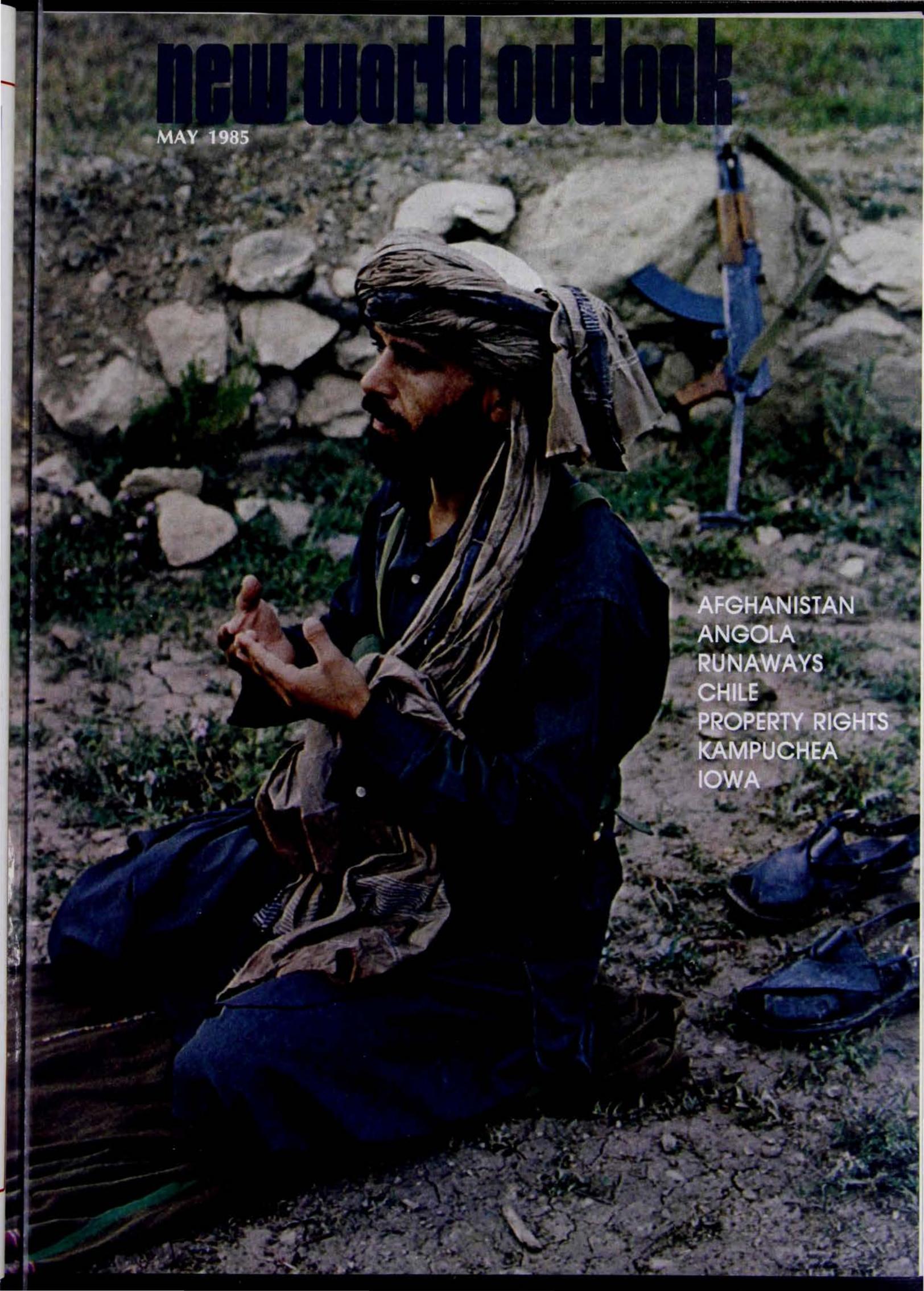


new world outlook

MAY 1985

A photograph of a man with a beard and a turban, kneeling on the ground in a rocky, outdoor setting. He is wearing a dark blue long-sleeved shirt and dark pants. His hands are clasped in front of him in a prayerful gesture. In the background, a rifle is leaning against a stone wall. The ground is dry and rocky with some sparse green vegetation.

AFGHANISTAN
ANGOLA
RUNAWAYS
CHILE
PROPERTY RIGHTS
KAMPUCHEA
IOWA

new world outlook

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FEATURES



- 8 **Property Rights—Next Frontier for the Missional Priority?**
Robert J. Harmon
- 12 **Churches Confront a New Wave of Repression in Chile**
Tracy Early
- 16 **For Runaways a Promise**
M. Garlinda Burton
- 18 **Angola Methodists Celebrate a Hundred Years**
Ralph E. Dodge
- 22 **Episcopal Profile: Emilio J. M. de Carvalho**
Ralph E. Dodge
- 24 **Afghanistan, Inside and Out**
Photographs by Kenneth Silverman
- 29 **In Mexico, It's Club Met**
Nelson A. Navarro
- 32 **Kampuchea Today—A Visit with Kong Sam Ol**
Franklin P. Smith
- 34 **An Iowa Ingathering Means Sharing**
Deborah Simon



COLUMN

- 37 **Viewpoint**
Creighton Lacy

DEPARTMENTS

- 3 **Mission Memo**
- 7 **Editorials**
- 38 **Books**
- 42 **Letters**
- 44 **Q and A About Missions**
Donald E. Struchen



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COVER: Mujahdin Guerrilla Commander Praying to Mecca, Paktia Province, Afghanistan
Kenneth Silverman Photograph



MISSION MEMO

News and Analysis of Developments in Christian Mission

May 1985

Economic Pressure. At its spring executive meeting in New York, April 15-19, the General Board of Global Ministries adopted a string of hard-hitting resolutions on South Africa, Nicaragua, the farm crisis and California table grapes. Backing up a vow to use economic pressure to achieve their social goals, the board's 178 directors (policy makers) agreed to ask selected U.S. corporations to make a public statement to the South African government demanding the dismantling of apartheid. If South Africa refuses, the board wants the companies to begin a withdrawal of funds. However, if corporations balk at making such a statement by September 25, then the board has agreed to dispose of its interest in these corporations. The resolution also calls for a churchwide plan of action on current and future investments in companies doing business in South Africa, supports the Anti-Apartheid Act of 1985 sponsored by Rep. William Gray (D-Pa.) and Sen. Edward Kennedy (D-Mass.), and calls for stopping the purchase, sale and promotion of the Krugerrand gold coin, long regarded by many as a symbol of South Africa's apartheid system.

The Nicaragua resolution called on BGM directors and staff to notify their Congresspersons immediately of their opposition to U.S. aid to the "contras" fighting to overthrow the Nicaragua government and to support efforts to demilitarize the Central American region.... The resolution on the rural farm crisis called on church-related agencies to deposit funds in rural banks that will reinvest in communities experiencing economic depression.... It was only after three Hispanic BGM board members reported the living and working conditions of Hispanic farmworkers in California had not improved that the board agreed to boycott non-union harvested table grapes from California until at least 60 percent of the grapes are harvested by workers protected by a United Farm Workers contract. Three directors opposed the motion, two abstained.

Sanctuary Movement. The United Methodist Church's chief social action agency has given formal support to a planned federal court action in behalf of the sanctuary movement for Central American refugees in the United States. At their late March meeting in Washington D.C., the Board of Church and Society's 94 clergy and lay directors voted to join other religious and social concern groups led by the Center for Constitutional Rights in seeking injunctions to bar federal prosecution of persons affiliated with the sanctuary movement and to prevent the arrest and deportation of Salvadoran and Guatemalan refugees presently residing in the country. A parallel court action seeks a declaratory judgment stating that persons fleeing Guatemala and El Salvador for human rights reasons are entitled to temporary refuge in the United States. Earlier, some 200 ministers, priest and rabbis, including at least seven United Methodist bishops, signed a petition addressed to the U.S. House of Representatives' Judiciary subcommittee on civil and constitutional rights asking for an investigation of federal infiltration of the

sanctuary movement and of the subsequent arrests and deportations that have taken place in the last few months. At a press conference, a number of church leaders gave accounts of federal harassment of the sanctuary movement that they said were not only illegal but which also clearly violated religious freedom. "You've heard of the infiltration of the work in Arizona," said UM Bishop Joseph H. Yeakel of the Washington Area. "Government agents did infiltrate a church meeting, wearing body microphones. They attended prayer groups and Bible studies." At its spring executive meeting the General Board of Global Ministries passed a resolution on sanctuary after an impassioned speech by Peggy Hutchison, Tucson, Arizona, a board member among 16 persons indicted for assisting undocumented refugees.

Africa Hunger. Since last November, United Methodists have contributed more than \$12 million to help reverse the tragic hunger and socio-economic problems in Africa. Officials of the United Methodist Committee on Relief (UMCOR) said that the fund will be used both for immediate crisis relief as well as for long-range farming and development programs in Ethiopia and other countries in Africa and the Third World. Under the agency's Africa Rural Transformation Program, 70 percent of the fund will be spent on longer-term development such as land care, water resource development, agricultural production, nutrition education and primary health care. The remaining 30 percent will be used for famine relief. "If we want to stop hunger," said Ms. Pearline Johnson, an UMCOR board director from Liberia, "we must train persons to help themselves and their people. The situation in Africa didn't just happen overnight. Missionaries worked there, giving people food and spiritual teachings but did not teach them to grow their own food."

Methodist Centennials. Angolan, Korean and Singaporean Methodists recently marked the 100th anniversaries of Methodism in their respective countries with appropriate rounds of pageantry, drama and general rejoicing. During the March 14-18 celebrations in Luanda, the 85,000-member United Methodist Church of Angola staged a whole day tribute to women, a historical drama attended by 7,000 persons and a Sunday morning festival that drew a huge crowd of 14,000 persons. "It was a jubilant and exhilarating celebration," said the Rev. Isaac Bivens, head of the World Division's Africa Team who headed a U.S. delegation to Angola. "By comparison it made our Bicentennial last year look rather pitiful." Halfway around the world, the autonomous Korean Methodist Church had every reason to toast itself for attaining its goal of one million members at the time of its 100th birthday last April 5. In its centennial statement, the church expressed its "longing for unification of the nation in any form possible through peaceful means in the earliest possible time." More than 3,000 persons gathered in the Incheon Gymnasium in Incheon for a worship-service-rally lecture. A delegation of church officials from the United States included Bishop Roy I. Sano, president of the World Division, Ms. Peggy Billings, associate general secretary of the World Division, and Ms. Patricia Patterson of the division's Asia/Pacific Team. One anniversary sidelight was the brief detention of Ms. Billings for two and a half hours upon her arrival at Seoul's Kimpo airport. She later paid a courtesy visit to Korean opposition leader Kim Dae Jung, who returned to Korea last Feb. 8 after a two-year exile in the United States. Singapore Methodists, on the other hand, treated themselves to a two-week celebration that featured such activities as a thanksgiving service and dinner for 2,000 persons and a scholars' consultation with delegates from 10 Asian countries. Newly installed Bishop Ho Chee Sin, 49, who succeeded retiring Bishop Kao Jih Chung last December, presided at the service. Begun as an outpost of the South India Annual Conference, the 17,117-member Methodist Church in Singapore today runs 33 churches in three conferences and

operates 10 schools with 14,371 students, a third of whom are Christians. The Rev. Jiro Mizuno, World Division associate general secretary for Asia/Pacific, was among the guests at the Feb. 23-March 9 gathering, which was described as the largest gathering of Asian Methodists since a 1963 consultation in neighboring Malaysia.

Broadcast Media. A top communications expert of the National Council of Churches recently urged church members to engage in direct social and political action to "fight against the misuse of communication to dehumanize people." In his keynote speech before the UM General Commission on Communication in Nashville, the Rev. William F. Fore of the NCC's Communication Commission warned that public accountability of the broadcast media in the United States was "waning" in the aftermath of deregulation at the same time that communications on a worldwide basis is being used as a "mechanism for disinformation, misinformation, thought control, propaganda, cultural domination, consolidation and maintenance of power and resistance to change." He said the serious threats to freedom of communication now exist in both the developed and the developing world, with the control of the media falling into fewer and fewer hands. Apart from direct social action, Dr. Fore urged the churches 1) to produce their own committed radio and television programs, 2) to retain relationships with the communication industry but to maintain a "critical distance" while serving as partners with creative people in mass media, 3) to ensure open and honest communication systems within the church, and 4) to educate the public concerning the effects of mass media.

Million Dollar Gift. Yale Divinity School has just received a \$1 million gift from John Edward and Ruth Lantz of Atlanta. The Lantzes, who met on a blind date while students at Yale a half century ago, are endowing a professorial chair in Christian communications "to foster more effective communication of the Christian gospel." Officials at Yale said the professor funded by the Lantz gift will help ministers relate their message on television and to write religious articles for newspapers and general circulation magazines. A 1938 graduate of the school, the Rev. Lantz is a retired United Methodist minister.

Tax Reform. Proposed federal tax reforms are going to adversely affect charitable giving to church-related schools, colleges and other institutions, according to the UM Board of Higher Education and Ministry. Division officials, meeting in San Antonio, Texas, last March, urged "strong support" for existing tax rules on deduction for philanthropic giving to counter what they described as a "changing mood" in the country toward higher education. "The mood of this country is to withdraw significantly from funding higher education," said the Rev. F. Thomas Trotter, the board's chief executive. He said that attacks on charitable giving and social programs reduced by the federal budget cuts have very negative consequences for ethnic minority persons, for whom the United Methodist Church has made a commitment for empowerment.

Pension Fund. The UM General Board of Pensions has provided an additional \$45 million this year to annual conferences, pastors and lay employees covered by its pension plan. This is the seventh consecutive year that the board has voted to distribute pension benefits above the base 6.5 percent annual interest to its conference and individual accounts. The 1985 bonus brings up the annual interest payment to 10 percent. Last year, the board's \$1.7 billion investments brought an increase in net assets of \$151 million.

World Peace Conference. Some 400 delegates from all over the world will converge in London in July 1986 for a worldwide peace conference sponsored by the World Methodist Council. Among the delegates to the week-long gathering initiated by the council's Social and International Affairs and Evangelism committees will be a delegation from the People's Republic of China, which will be sponsored by the UM General Board of Global Ministries to ensure a broader base of representation. Four delegates from Eastern Europe, including two Russians, have already registered for the conference. Speakers will include Sir Alan Walker of Australia and Lord Donald Soper who will preach at a Sunday afternoon witness for peace at the site of the Aldersgate Memorial. Sessions will be held at Wesley's Chapel on City Road and at the nearby City University. Registrations and inquiries will be handled through the UM General Council on Ministries office in Dayton, Ohio.

Building Loans. Fourteen UM churches across the country have been granted loans totalling \$2.12 million to finance construction of church buildings and major improvements of existing facilities. Two Korean churches--the New York Korean UMC of Hempstead, New York, and the St. John's Korean UMC of Lexington, Massachusetts--were among the recipients of the low-interest loans from the United Methodist Development Fund (UMDF). Founded in 1969 for the sole purpose of making first mortgage loans to UMC churches, UMDF presently has a total of 320 outstanding loans.

Pornography. A national United Methodist conference on pornography, violence and Christian values will be held in Wilmore, Kentucky, in late August this year. Co-sponsors include the denomination's Good News caucus, the National Federation for Decency, United Methodist Communications and Asbury College, which will be hosting the August 23-24 event.

Missionary Injured. Lorraine Enright, United Methodist missionary in Zaire, was seriously injured and an African was killed when the plane in which they were riding made a forced landing at Luena, North Shaba Province, Zaire, recently. According to the World Program Division of the General Board of Global Ministries, Kenneth Enright, Mrs. Enright's husband, was piloting the twin-engine plane when one engine went out. Mrs. Enright's collarbone was broken in two places and she suffered a fractured pelvis, which will disable her for about two months. Mr. Enright received only minor cuts. The man killed, whose last name was Mbuya, worked for the Enright's son, John. An unidentified African pastor, also a passenger, escaped unhurt.

Deaths. Four retired missionaries have died in recent weeks. Mrs. Lela G. Bowman, 87, died March 17. She had served 15 years in Sierra Leone. The Rev. Halsey E. Dewey, died March 9. Mr. Dewey, 90, had served in India for 43 years. Fred J. Kellar, who had served in Northern Africa for 26 years, died March 4 at the age of 96. Dr. Charles P.M. Sheffey, a missionary in South Zaire for nearly 19 years, died March 8. He was 90....Dr. Buford A. Dickinson, president of the Methodist Theological School in Ohio, died of cancer at Riverside Methodist Hospital in Columbus on March 22....The Rev. Perry H. Saito, a former member of BGM, died February 5 in Nina, Wisconsin.

EDITORIALS

APARTHEID UNDER SIEGE

Since Angola and Mozambique achieved independence in 1975, followed by Zimbabwe (formerly Rhodesia) in 1979, world attention has focused increasingly on South Africa, the last bastion of legalized racism on the African continent.

In an effort to stem international criticism and to assuage the political aspirations of the disfranchised black majority, South Africa has made a few cosmetic adjustments to its harsh laws governing the apartheid system (e.g. allowing some restaurants to serve all races, relaxing some employment restrictions for blacks, etc.). Most recently, the South African Government announced that it would abolish laws forbidding marriage and sex across racial lines.

The recommendation will do little more than most of the other changes made; it does nothing substantive to address the absence of political and basic human rights for blacks. A more effective measure would be for the government to abolish a much more insidious law which is closer to the heart of the system of apartheid. It is the law that requires blacks to carry what they call the *dom pas* (stupid passbook), officially known as a "reference book."

This reference book in some respects resembles a passport. It contains a miniature life history of the owner, who must have it on his or her person at all times. The book must be stamped by the appropriate (white) officials giving approval for the person to travel, take up residence in any area, seek and obtain employment, or even to prove one's legal existence. To be caught without the pass or the right stamp can bring imprisonment, fines and/or banishment from the area of residence or employment.

The Sharpeville massacre and the demonstrations elsewhere on March 21, 1960, arose out of protests against the pass laws. On that bloody day the police killed 69 nonviolent protesters (many shot in the back) and wounded 257 others, most of them seriously. It was this event 25 years ago that convinced many black leaders that an

armed struggle provided their only hope for freedom. It was this same event that some 4,000 blacks were commemorating near the southeast coastal town of Uitenhage only this past March 21 when police again opened fire, killing at least 19 people.

Revolution is stirring in South Africa today. More than 300 people have been killed in the unrest in black townships since September last year.

But anti-apartheid protests are not only taking place in South Africa. Demonstrations have spread to at least 20 American cities; so far, some 2,000 persons have been arrested. Among these were United Methodist bishops, district superintendents, clergy and laity who marched in front of the South African Embassy in Washington, D.C. They wanted "to remind the government of South Africa that we will always be here to urge the freedom of our brothers and sisters who languish under the injustices of apartheid."

Clearly apartheid is under siege, both within South Africa and from without. It is also clear that abolishing laws on mixed-race sex will do nothing to reform South Africa's racist system. Nor will anything other than the total dismantling of apartheid be acceptable to that country's nonwhite majority.

WAITING FOR PENTECOST

Pentecost, which is observed this year on May 26, is popularly referred to as the "birthday of the church." This refers to the empowerment of the disciples by the Holy Spirit as described in the second chapter of the Book of Acts. Because of the description of the disciples as being together "in one place" and because they speak in many languages, proponents of Christian unity have emphasized Pentecost as a symbol of unity.

And, boy, do we need one now. We seem to be in a particularly disunited state even for Christians whose professed love for one another has been matched only by their mutual animosity and internecine fights throughout the last two thousand years. Consider the current scene. The Vatican is not

only fighting a two-front disciplinary war with liberation theologians and uppity nuns but is taking a pot shot at the late theologian Karl Rahner for suggesting that Christian unity could be based on the Bible rather than Catholic teaching. So much for the Second Vatican Council.

It ill behooves Protestants to point out Catholic quarrels, while "liberals" and "conservatives" are casting aspersions on each others' motives and commitment over such issues as Nicaragua, sanctuary and President Reagan. Indeed, there are whole organizations such as the Institute for Religion and Democracy which exist largely to badmouth the leadership of denominations. It is a regrettable fact (but nevertheless a fact) that the terms "ecumenical" and "evangelical" have come to stand for opposing camps in many parts of the world.

One is reminded of a prayer in The Book of Common Prayer of The Episcopal Church in the service for Good Friday. It is the prayer "for all who have not received the Gospel of Christ" and includes the list we might expect of those who have never heard the word of salvation, who have lost their faith, those hardened by sin or indifference, the contemptuous and scornful, and those who are enemies of the cross of Christ and persecutors of his disciples. But with a marvellous twist, it ends with a prayer "for those who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience."

That, of course, is the rub. All of us "who in the name of Christ have persecuted others" (or, at least, despised them a little) are sure that we do so *for* the truth and *in* faith and obedience. Perhaps we should read the story of Pentecost with its triumphant sense of the power of the Holy Spirit together with a memory of what Paul said in Galatians about the fruits of the Spirit—love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control. That shower of spiritual gifts is indeed the Pentecost we all long for; the true birthday of the church.

PROPERTY RIGHTS

Next Frontier for the Missional Priority?

Robert J. Harmon

We must appreciate the Holy Trinity of American Protestantism," advised a colleague of mine years ago, "to understand the worship and work of the church," God the Creator—author of life and giver of providence—is adored in "Private Property"; God the Redeemer—whose saving work sets us free from sin—is worshiped in "Hard Work"; God the Holy Spirit—who empowers the Christian community in its charitable acts of love and mission—is legitimated in "Majority Opinion".

The value system of American society penetrates and obfuscates the work of the church. Take the matter of private property, for instance. The United States is one of the few countries of the world in which the right to private ownership of property is protected by law. The American dream includes owning a piece of property for your very own. "Net worth", especially the value of church property, is one of the primary measures of strength for a local church.

The United Methodist Church has attempted something significant in church ownership policies to challenge the prevailing norm. The *Book of Discipline* requires a trust clause favoring the denomination in every real estate deed held by a local church. The local church holds its property in trust for the denomination.

Church property is not private, but corporate. It is to serve the basic purpose of worship and nurture of the local congregation, but must also reflect the larger program interests of the denomination as expressed in the *Discipline* and by an annual conference.

Program Priority and Property

Of late, the United Methodist Church has sought to respond to growing immigrant and resident racial ethnic populations through a missional priority on Strengthening the Ethnic Minority Local Church. Most congregations address this priority through their apportionment budget process. An increasing number of urban and suburban congregations are facing the issue more directly—through sharing their church building with a newly forming congregation.

Until recently, building sharing generally occurred in urban communities undergoing major racial (and economic) transition. Aging churches in city neighborhoods which had served several generations of a homogenous cultural group were overwhelmed by the impact of expanding racial ethnic groups. When language was not a factor, a transitional ministry occurred within one congregation. Programs aimed at the new groups were promoted and members were

soon added to the rolls. An assistant minister of the ancestry of the new group was added to the staff. As the new population group became predominant they eventually inherited ownership of the church building.

Much of today's population increase can be attributed to immigration. In the case of Hispanics, undocumented immigrants may account for as much of the increase as documented persons. They remain protected in the barrios of large cities and border towns. With the lifting of immigration quotas, more newcomers are arriving from Asian and Pacific Island countries. Many are here to follow economic and business interests. They are soon dispersed widely across metropolitan neighborhoods.

To ease their accommodation to the new world and engender ethnic cultural esteem, they choose to maintain fellowship and worship in congregational groupings of their ancestries and languages. They are recruited by an organizing pastor who undertakes the assignment at his/her own initiative. They maintain a denominational identity, usually one they are familiar with in their homeland. But they are cautious when it comes to affiliating with a denomination or relating to one of its local churches. When seeking out meeting places in churches of denominations which enthusiastically



supported the mission in their homelands, they often find that gestures of friendship and welcome are couched in coldly calculated rental agreements.

Unlike North American Protestants, many of the immigrant congregations don't aspire to private property ownership. They are content with sharing worship and program space with another congregation. They are not mesmerized by "prime time" 11:00 a.m. worship services. They can adjust to afternoon scheduling. What they can't appreciate is why congregations of the same denominational heritage can't have common equity in local church property. The notion of lessor/lessee does not fit their understanding of Christian community. It challenges the spirit—if not the letter—of the *Book of Discipline* provision for property ownership.

Works Righteousness— Domain over the Domiciled

Enter the second element of the "Holy Trinity"—hard work. A higher righteousness is attributed to the "landed elite" of United Methodism. "We worked for what we have." And work they did. Organizing a congregation, meeting in homes, site purchase (frequently provided by the annual conference), raising pledges, building design and construction,

mortgage loans, paybacks, repairs, maintenance, utilities, etc. Membership recruitment has been done with a compulsive desire to share the costs (financial) of being the church as well as the call to discipleship. People

“

**Why can't congregations
of the same
denominational heritage
have common equity
in local church property?**

”

generally feel that they have a special right to what they have worked so hard to achieve.

Like immigrant groups of an earlier era, recent arrivals to this country have bought into the concept of "hard work." The laboring members among them take low-paying jobs, usually more than one, in order to make ends meet. Rather than face continuing discrimination in the job market and within the professions, some go into debt to relatives to start their own businesses. Long hours are kept and social hours are infrequent. Some

church meetings must be scheduled late in the evenings. Many are held in homes.

"Hard work" as the corollary to successful church development is mutually appreciated. But the sense of eminent domain falling arbitrarily to one congregation defies the principles of stewardship. The fruits of creation are to be enjoyed by all. The key to a just economics is an equitable mechanism for sharing. In church economics as well as in the secular realm, such has yet to be created.

Fairness and Equity

Fairness and equity are always at issue in lessor/lessee relationships. But where does one go to find uniform standards for determining the "fair market lease value" of church space? There is no classification of church property values or uses to guide churches in determining "rents". A strict constructionist approach to rental agreements in a non-profit organization would limit rental income to true expenses incurred from the additional building use. On the contrary, some new congregations get charged whatever the "market" will bear. A growing ethnic minority congregation may be treated like any other tenant. If they can pay what Weight Watchers pay, the building is theirs. Discrepancies in rents are an obvious point when

“
**We are about the
 business of starting a
 whole new history
 in our church
 development.**
 ”



(Above) Samoan worship service at Parker UMC, Oahu, Hawaii;
 (Below) bulletin board at Parker shows variety of services.

renting congregations compare their lease agreements.

Some congregations want to share their buildings with other churches, but the economics of the situation will not permit. The space available in their buildings was designed for the halcyon days of Protestant ministry in the cities. Memberships were plentiful as was the energy supply. Their large vacant rooms are unsuited to small but growing congregations. Without major capital improvements host congregations can't consider rental or shared use options.

In city or suburb, churches with available space and an interested user apply the inherited cultural instinct of capitalizing on the opportunity. Unfortunately, few churches can look upon the mission potential in nurturing a new community of faith. The economics of a small membership church focus upon survival. Annual income is not equal to expenses (including denominational apportionments or the cost of a full-time ministry). Besides, the presence of a growing immigrant church in the church building of a stable or declining established congregation is threatening. Securing an additional source of funds is preeminent.

Encountering Majority Opinion

More significant than the financial costs are the human costs involved in shared facilities. Countless hours can be spent in negotiating hours of use, responsibilities for building security, maintenance items, etc. In the absence of simultaneous translation, communication barriers become

emotional barriers to further trust and cooperation.

The occasions for negotiations increase as the new congregation grows. An item like a request to place a signboard announcing the presence of the new congregation can take on importance of a major foreign policy decision. "What will the neighbors think when a sign board with foreign characters is posted on our church?"

In most issues of conflict, majority opinion, i.e., prevailing cultural majority opinion, rules. The numerical majority might well favor the immigrant congregations since membership growth is a key factor in its early development. Ironically, the host congregation, which may not have confirmed or received by transfer any members in recent memory, considers it their duty to tutor the newcomers in all manner of cultural etiquette. Like overbearing parents, they advise appropriate behaviors for visiting as guests in a strange home. Few immigrant church leaders buy this rationale, and most are offended by the pedantic (and usually racist) overtones to such admonishments.

Sharing the Mission, then the Property

Property sharing is here to stay. The dynamic of population growth presently experienced in this country will not dissipate in the near future. In most urban areas, good stewardship of United Methodist-owned property requires better utilization of idle church facilities before new construction can be justified. The mission and ministry of The United Methodist Church must be focused upon the special needs of immigrant and racial ethnic population groups.

It is imperative that the mission be affirmed. We seek to build new communities of faith. While naming ethnic minority ministries a Missional Priority, the church has yet to take true ownership of this mission opportunity. The reluctance may be explained away as xenophobia, resistance to change or inability to cope with differences. But the projected annual influx of 450,000 new immigrants (counting only those that arrive with legal documentation) cannot be ignored by a denomination with a shrinking membership base. Neither

SUNDAY SCHEDULE	
8:30 AM	JAPANESE
8:45 AM	CHURCH SCHOOL
10:00 AM	ENGLISH WORSHIP
11:00 AM	JAPANESE
12:15 PM	SAMOAN
3:30 PM	YOUTH MEETING



Worship at Fountain Valley UMC, California

must our Biblical faith be denied. We are compelled to "love the sojourner....for you were sojourners in the land of Egypt." (Deut 10:19)

The need of the sojourners (in the Biblical tradition) is to dwell securely in the land to which God led them. In this great land of private property, security is not to be found in a rental agreement. All rental contracts are drafted to protect the rights of the lessor. Security is found in having property equity.

Some Alternatives

If The United Methodist Church is serious about strengthening new congregations of immigrant and racial ethnic groups, it would require co-ownership of property shared by two or more UMC chartered congregations. Simple amendments to the *Book of Discipline* would enable this to happen. The new congregation(s) should be written into the property deed. The trustees should be comprised of representatives of each congregation. Then, negotiations over use of space and equipment, costs of maintenance and improvements, etc., will be carried out with integrity and in

a true sense of mutuality.

Another alternative is open to a connectional church. In order to assure the missional use of church property in changing communities, annual conferences could encourage struggling local churches to voluntarily turn over their property burdens (and rights) to a conference agency. At present, this alternative is the final step in the process of dissolving a local church. Why not free a local church of its property burden so it can focus its energy on growing, not just surviving? In return, the conference must assure the local church the right of access to efficient and economical program space (in its former building or at another location). Then, with the help of experts in fields of real estate investment and management, the conference is given an opportunity to convert property liabilities into program assets.

In this scheme, some properties may be transferred permanently to the conference for ultimate sale and the liquid assets reinvested in new or in rehabilitating more useable facilities. Other properties (or portions thereof) may be released temporarily as the

subject of a management contract. The conference agency would take responsibility for developing and administering long term leased uses (with right of option to purchase if lessee is a racial ethnic church). But in all cases the conference—operating with a stronger financial base and needed technical assistance—maintains the leverage or initiative needed to accommodate the property needs of growing ethnic units while easing the ownership burden of local units.

Such property management by the conference assumes a more direct ownership of the Missional Priority than we have witnessed to date. When the building boom of the '50s and '60s was upon us, few affected conferences were without church extension societies to handle property transactions. Church property matters in the '80s are much more complex and serious. Too much of the burden of growing new ethnic congregations has been left at the door of local churches. Sponsoring (or host congregations) are usually chosen by default and most often are poorly equipped to handle the challenge.

In the final analysis, our commitment is to more than providing program space, being hospitable or nurturing a few more churches. We are engaged in building social institutions for increasingly significant groups of people in our society. In these early years of our Third Century as United Methodists, we are about the business of starting a whole new history in our church development.

Strengthening ethnic minority local churches is a process of institutionalizing them. All institutions are property based in some fashion. Property is an asset that produces influence and leverage in local communities and beyond. That's why it is so utterly significant that our commitment to this priority focus now upon property ownership and management. The United Methodist concept of corporate property must be exercised in new and creative ways. ■

Robert J. Harman is District Superintendent of the Chicago Northern District, Northern Illinois Conference. He was formerly Director of Planning, General Board of Global Ministries.



CHURCHES CONFRONT A NEW WAVE OF OPPRESSION IN CHILE

Tracy Early

A new wave of repression in Chile has aroused a new ecumenical response among the churches there.

This is the report of the Rev. Wilson Boots after a recent visit. Mr. Boots, superintendent of Long Island West District in the New York Annual Conference of the UMC, spent December 27–31, 1984 in Chile as a representative of the U.S. National Council of Churches (NCC).

In the recent months of tension in Chile, NCC leaders have made special efforts to maintain close ties between U.S. churches and those in Chile. Mr. Boots's qualifications for assisting in this effort include missionary service in South America—in Bolivia from 1953 to 1956 and in Argentina from 1961 to 1962 under the World Division of the General Board of Global Ministries. As a GBGM Board member, he chaired the Latin America/Caribbean committee for the 1973–1976 quadrennium, and he has continued to follow Latin America developments with special interest.

Mr. Boots had previously visited Chile in 1967 and 1974. On the latter occasion he was sent by the New York Annual Conference to help arrange for the departure of Ulises Torres, a

Chilean Methodist pastor then in trouble with the government and now on the staff of the Southern New England Annual Conference.

The 1974 visit came shortly after the overthrow and death of Marxist President Salvador Allende Gossens in September of 1973, and the subsequent imposition of a military dictatorship headed by Major General Augusto Pinochet Ugarte.

Repression More Sophisticated

Comparing the situation a decade later, Mr. Boots said government repression had returned, as severe as before but more sophisticated. Torture has been refined so that victims are now driven to their limits but not to their death in the manner of the 1973–1974 period, he said.

The 1984 wave of repressive actions followed an interval in which the human rights situation in Chile had improved to some degree. In 1978, after condemnation of the Chilean regime by the United States, Gen. Pinochet held a referendum that registered a high degree of popular support for his rule, though opposition groups said the reported results were fraudulent. The state of siege was subse-

quently lifted, and an amnesty declared for political prisoners and exiles. A new constitution was approved in 1980, and the following March 11, Gen. Pinochet became president for a term scheduled to last eight years.

However, tensions later sharpened again as a deteriorating economy led to popular protest, and that to government retaliation. Human rights violations became more frequent. William Wipfler, human rights secretary for the NCC, says statistics on torture incidents, political prisoners and similar indices registered sharp increases in 1984.

On November 6, 1984, President Pinochet declared a three-month state of siege, imposing censorship and rounding up hundreds of political opponents for imprisonment or internal exile. Some people suspect the date, election day in the United States, was chosen to avoid any embarrassment to President Ronald Reagan during his campaign for reelection. The Reagan Administration had indicated its sympathy for the Pinochet government by opening the way for renewed military assistance in 1982. When the state of siege was extended

for another three months in February, Administration officials put out the word that the U.S. would register a protest by abstaining when the Inter-American Development Bank voted on a pending \$130 million loan for Chile. But, on a visit to Chile, State Department official Langhorne Motley went out of his way to praise Chilean progress as being "in good hands."

Catholics and Protestants Working Together

Mr. Boots found Chilean Protestants and Catholics working together in resistance to the new state of siege. Recalling Protestant-Catholic hostilities in the Latin America of past years, he was surprised to find the sense of unity in the present crisis.

In Santiago, the nation's capital and home of about a third of the national population, the Catholic Archdiocese has been a principal force for human rights through the work of its Vicariate for Solidarity. Mr. Boots said the Protestant churches of Chile feel the Vicariate also represents them, and a Chilean Methodist woman serves on the legal staff. It has also received support given through the World Council of Churches.

Until November 7, 1984, the Vicariate was headed by Ignacio Gutierrez, a Spanish Jesuit. But the government then announced that because of comments he made in Rome about human rights abuses in Chile, he could not return.

On November 13, the government said the Catholic bishops could not hold a planned forum on "The Path to Democracy." The next day, Archbishop Juan Francisco Fresno of Santiago issued a pastoral letter to be read in all churches of the Archdiocese—his only way of reaching the public after government censorship cut off his access to the public news media. "I fear that the state of siege could mean a serious reverse for understanding and for peace in the country," the arch-



(Right, above) Confrontation at a 1983 demonstration against the Pinochet regime; (right, below) a Roman Catholic priest in a small Indian village near the Bolivian border.

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”

bishop said. He also called for a day of fasting and prayer for peace and justice.

Mr. Boots said Archbishop Fresno had surprised Chileans with his outspoken defense of human rights. His predecessor, Cardinal Raul Silva Henriquez, was an intellectual who had built a record as a critic of the Pinochet regime. Archbishop Fresno was more a man of the grass roots and was thought to be more accommodating in his attitudes. But his experience apparently has put him into a posture of opposition, too. Mr. Boots said the archbishop was away while he was there, and the new head of the Vicariate, an elderly Chilean priest, Santiago Tapia, was in the hospital. Mr. Boots talked with other priests working in the Vicariate and gained the impression that the Catholic Church of Chile is united in support of the stand taken by Archbishop Fresno.

Another incident exacerbating church-state relations occurred the day Mr. Boots arrived, December 27, when the government expelled Denis O'Mara, a Catholic missionary priest of the Columban order from the U.S. who had been working in a slum area since 1978. The expulsion presumably came because he sent Christmas cards wishing recipients "a New Year without torturers."

It was considered especially offensive to the archbishop that his personal representative was not allowed to see the priest off at the airport. A service protesting the expulsion was held

December 30 at Santiago's Basilica of Lourdes, and Mr. Boots was among the 4,000 people attending. He said communion was distributed at twenty stations identified by the names of people killed in the repressive actions of recent years. For him, the continuing power of the Christian faith was seen in the commemoration of modern martyrs in the basilica below the stained glass windows depicting martyrs of the early church.

In La Victoria, a poor suburb of Santiago, where many people remain devoted to the memory of President Allende because of his efforts to improve their conditions, Mr. Boots visited a house where one of the recent killings occurred. Andre Jarlan, a French priest, was shot dead there September 4, 1984, by government soldiers while he was studying the Psalms. The priest's Bible had been left open at the place he was reading, now marked with his blood.

That was the barrio, Mr. Boots said, where women had carried out the *protesta de las ollas* (protest of the pots), nonviolently expressing their resistance to the Pinochet regime by beating on kitchen pots. The area suffers from extreme poverty, and a clinic operated jointly by Pentecostals and Catholic witnesses to the new spirit of ecumenism in Chile.

Mr. Boots said many of the young people in La Victoria have lost hope and, standing around on the streets with no jobs or prospects of jobs, sardonically call themselves "administrators of the corner." Some people are given "make work" jobs at minimal pay, which lets the government announce employment statistics that sound better than they really are, he said. Many of the area residents survive by bringing scraps thrown out from the markets or bought with their limited income and cooking for everyone in large *ollas communes* (common pots).

Methodists in Chile

According to Wilson Boots, Methodists have been among the victims of government repression. Four Methodist pastors were held in jail for twelve hours on November 10 and interrogated, along with some Swiss workers and seventeen leaders of the Mapuche



Indians. Helmut Gnatt, the Methodist district superintendent in Santiago, was attacked, Mr. Boots reported, and Flor Rodriguez, the only woman serving as a Chilean Methodist pastor, has had her house ransacked, and twice had someone attempt to get into her automobile with her while she was stopped at a corner.

Mr. Boots was accompanied on the trip by his wife, Nora Boots, a Bolivian who is World Division assistant general secretary for Latin America and the Caribbean. She stayed on in Chile to attend the General Conference of the Methodist Church in early January, and another executive in her section, Joseph Perez, also went to Chile for that event.

On their return, they reported that Chilean Methodists, a small body of 7,000 people in a nation of twelve million, are taking a strong stand in support of human rights. They said that in contrast to the situation immediately after the fall of President Allende, when many middle-class people approved the removal of a Marxist government and when Protestants generally remained quiet, Methodists and other Protestants are now speaking out courageously.

"The Methodist Church in Chile is a very evangelistic church," reported Ms. Boots. "Yet, it has a strong commitment to social justice."

In 1984, the church adopted a statement declaring, "We are deeply concerned about the high index of unemployment which has been reached in our country and the grave consequences which accompany it. We advocate for an economic system

(Opposite page) General Pinochet at a military day parade;
(top) troops parade in Santiago during the military day parade;
(below) a soup kitchen in the La Victoria section of Santiago.

which will guarantee the right to work and which offers active and creative participation by all inhabitants in the production and use of the riches of our land."

The General Conference was held at Iquique, a town near the northern border of Chile's 2600-mile Pacific coastline, as part of the centennial celebration of a school there. Conference actions included reelection of Bishop Isaias Gutierrez for a second term.

While the meeting was in session, some women and children from Santiago arrived in Iquique on their way to visit their men held at a camp even further north at Pisagua. They had run out of money, so the General Conference took an offering to help them complete the trip. The Methodists also sent representatives to accompany them, and Mr. Perez and missionary Robert Lee were among those who went to the camp.

Mr. Perez said they found the men were apparently treated well, but what had originally been a temporary camp now had the appearance of an installation intended for permanent use.

Ms. Boots and Mr. Perez said people rounded up and sent to jail or prison camps were known as the *retenidos* (retained), but another category called the *relegados* (relegated) has also come into existence, describing those exiled to small, remote villages. The *relegados* are sent to places where they have no way of supporting themselves, and local people are warned to have nothing to do with them. But this isolation gradually breaks down and people begin showing a natural compassion, they said.

Recalling her own visit to La Victoria, Ms. Boots found it striking that when she met with community leaders, almost all of them were women, the men still there after government roundups often having given way to alcoholism, drug addiction or simple fear for their jobs. But she found it significant for the future of Chile that the women have rallied, organized themselves and moved forward to give their communities strong leadership. ■

Tracy Early is a free-lance writer and a frequent contributor.



for runaways a promise

M. Garlinda Burton

Craig (not his name. All names have been changed to protect the childrens' identities), 13, ran away from home the first time more than a year ago, after his mother committed suicide. After that, he left home regularly, sometimes for weeks. He and his father just couldn't seem to get along and Craig had been "knocked around" too many times. The police and the authorities always caught him, chided him, detained him temporarily, but inevitably sent him back home.

The last time he ran, he made it to the Promise House, and he and his family finally are getting help.

Nestled in a once fashionable street south of the Trinity River in Dallas, Texas, is a lumbering blue dwelling called the "Promise House". A haven for runaway children, it was started as a project of the YMCA and Lovers Lane United Methodist Church. The House currently has about fifteen teenage residents. There are seven full-time counselors providing 24-hour supervision. The rules for the kids are simple: no drugs or alcohol, no fighting and you buy your own cigarettes. The rules for the counselors are equally direct: help the children to set their own goals and give them what they lack most—love.

The shelter began as an idea among ten members of Lovers Lane Church. Upon learning that nearly 4,000 children were reported as runaways in the Dallas area in 1983, the members found the house in the Oak Cliff community. Church members donated furniture and volunteered time to repair the house. Ellen Crofford, assistant to the church's outreach director, said the early days were not easy ones.

"At first, we weren't welcome in Oak Cliff. The neighbors didn't know what to expect. But the staff at the house has worked well and things have gone smoothly. And I think people in Oak Cliff are coming around."



Statistics on Runaways "Alarming"

Cynthia Cromidas, director of Promise House, is a dark-haired, athletic-looking woman, a social worker who is both good-humored and smiling and a tough administrator. She views the statistics on runaways in the Dallas area as "alarming".

"On any given night in Dallas there are maybe 300 kids on the street—most of them runaways," Ms. Cromidas said. Nearly 4,000 runaways are reported each year in this city. We do what we can."

Promise House staff members are employees of the YMCA. The operations budget comes from state and federal funds, given through Lovers Lane Church. The counselors do not invade the children's privacy or seek to send them back into an unsafe or unhealthy environment but they do inform the proper authorities in an effort to find safe places for runaways to light. The staff participates in national runaway hotlines.

The staff is also involved in preventive care. There is a counselor who works with troubled families before

children leave. A full-time staff person follows up with the families after children return home.

Individual Counselors

Each resident at Promise House is assigned an individual counselor. The counselors, who are employees of the YMCA, come from a variety of backgrounds and areas of expertise. Cheryl Williams, a social worker, is especially concerned about family problems which become severe enough to push children out of their homes.

She remembers Craig's family. They "were torn apart every time he tried to go back," Ms. Williams said. "We tried to provide counseling after each incident but it was not helpful. Even though Craig experienced individual growth with us, the basic family structure had not changed.

"So our goals for him and his own goals changed. He tried to prepare himself for placement in a boys home. He wanted to learn how to make friends and how to manage his own anger," she said.

Craig now resides at a boys camp in

East Texas. Recently, on a visit home, he called Ms. Williams at the shelter and told her that things are better between him and his father. "He said he finally realized that both he and his father blamed each other for his mother's death. They're working through it—slowly, perhaps, but they are trying."

Another resident, Tina, 14, was fed up with her parents, Ms. Williams recalled. Tina's parents were divorced and she was being shifted from home to home, but didn't feel wanted anywhere. She was in trouble with the juvenile authorities for running away until she came to Promise House. There, she was forced to face her feelings and "set realistic goals for herself," said Ms. Williams. "She decided to stay with her aunt who wanted her until she could resolve feelings that her parents had betrayed her."

"She was one of those textbook cases I had in college. Tina held onto the dream that her parents would some day get back together and that prevented her from relating to either one of them realistically."

Tina finally decided to give it a try with her aunt. There were some problems at first with discipline, Ms. Williams said. "But she decided she could build a new family relationship with her aunt. She was ready then to leave Promise House."

On this day, elderly persons hover over the children, clasping their hands, scolding softly about neglected chores, sharing notes and puzzles with their young charges. These foster grandparents spend about twenty hours per week interacting with the children.

Children come to Promise House mostly through referrals from the Dallas social service agencies, juvenile detention centers, and child welfare agencies. Others find their way here because friends and family recommend it. Local churches refer many children. Some come from the more than thirty emergency shelters in the Dallas-Fort Worth Area.

Average Stay is Two Weeks

The average tenure for kids at the Promise House is two weeks. Although the rules are in place, and there

is a definite structure for the residents, their stay there is entirely voluntary. However, it is not just a place to hang out. The kids are allowed to stay only if they participate in a grading system. They start at level "A" and can advance to "D" by doing household chores, participating in group activities and showing signs of improvement in behavior, and working with their counselors to set and achieve personal goals.

"The kids come here with a variety of problems. Some are first-timers. Others are old hands on the 'shelter circuit,'" said Ms. Williams.

Their stories and problems are varied. Some may be attributed to the inevitable complexities of childhood; other troubles are rooted in torn families. Still other problems of youth are startling commentaries on societal ills and the times, said Ms. Williams. In the past few months, she has seen teenagers on the run from probation officers, sexually and physically abusive parents and even pimps. "And they're just a mild part of the total picture of what's happening to kids in this area and all over."

Many Kids Who Never Find Shelter

"My opinion is that a lot of kids who are into the heavy stuff—drugs, sex, violent crimes—have learned how not to get caught by the authorities. In any case, there are many kids who never find shelter where they can deal with their problems and get help. They're either on the streets or worse."

But for the few who do find their way to the big blue house with cut-glass windows in the sleepy neighborhood in Dallas, there is some hope.

Tony, a lithe 16-year-old, proudly shows off his room. His few clothes are hung neatly in the closet and there is a magazine cut-out picture of his idol, Michael Jackson, on the dresser. "We do our own laundry, and that's OK. We take turns cooking and cleaning up. The van takes us to the doctor if we're sick. This place is like home—maybe better—for a while." ■

M. Garlinda Burton is Nashville news director for United Methodist Communications.

“
Help the children
to set their own
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”



(Opposite page) Director Cynthia Cromidas talks to one of the residents; (top) Promise House; (above) two of the residents catch up on their reading.

Angola Methodists Celebrate a Hundred Years

Ralph E. Dodge

Methodism began in Angola on March 18, 1885. On that day Bishop William Taylor, a man of vision and action, arrived in the capital city with a party of twenty-nine carefully selected adult missionaries and their fifteen children, the youngest only six years old. The missionaries were not sent by any church mission board but were the responsibility of the "William Taylor Self-Supporting Mission." Funds for the passage of so large a group had been raised through gifts to the "William Taylor Building and Transit Fund." The members of this group had been hand picked for their expertise and once on the mission field they would maintain themselves from the use and sale of their many skills. When a foothold had been established on the Atlantic Coast it was expected that they, and others who were to follow, would penetrate into the interior and evangelize all of central Africa. It was a glorious dream. But the bishop and his party were newcomers to Africa.

William Taylor began his ministry in his native Virginia but soon felt the call to the more open spaces of California. Appointed as a missionary to that state he travelled west as a soul seeker. His ability as an evangelist was immediately recognized as he travelled the newly annexed territory establishing Methodist churches. After an evangelistic ministry of seven years he yearned for wider fields. But before venturing overseas he devoted his considerable skills to holding evangelistic campaigns in the east. Soon, however, he began his travels farther afield, preaching as he went: England, South America, Australia, and Asia. Arriving in India he was invited by Bishop Thoburn to organize the evangelistic work in the Bombay area. Three years later found him with the Dwight L. Moody Evangelistic Crusade in London. Then the call came to visit South America where he was

responsible for starting several churches in the west coast countries. Returning to India he was elected a delegate to the 1884 General Conference of the Methodist Episcopal Church. That conference recognized his energy and evangelistic ability and although he had officially retired as a missionary, they elected him a bishop and assigned him to the African continent which was then coming into focus as a virgin field for evangelism.

A Chance to Test Pauline Methods

Years before his election to the episcopacy the new bishop, now sixty-three-years old, had advocated the Pauline method of church expansion. Now he had such an open-ended assignment that he could test his ideas. He immediately began recruiting specialists for this initial assignment. From his recruits he chose two, William Summers, a young medical doctor, and Heli Chamberlain, a recognized linguist, to proceed to Africa immediately and prepare for the arrival of the larger group. Bishop Taylor himself needed to go first to Liberia to survey the established mission work there which had been started by Cox in 1833. He would join the larger group in Cape Palmas and continue to Luanda with them. Thus it worked out that when the large group arrived with Bishop Taylor at its head they found that accommodations had been arranged for them in Luanda.

The bishop and his missionaries were well received by the Portuguese governor who was somewhat surprised at the composition of the group with so many women and children. At that time most government officials left their families safely in Europe during their assignment in Africa. The entire group remained in Luanda for some time getting acclimated to the March heat and learning as much as they could from Chamberlain and Summers who already had explored some-

what the interior which the other members of the group would soon penetrate. But before leaving Luanda about the middle of May, 1885, the group became founding members of the First Methodist Church of Angola. Then, leaving their families in the city, the men ventured along the Quanza River and established centers at Dondo, Pungo Andongo, Nhangue-a-Pepe, and Malange before sending for their families to join them. Living conditions were rugged on those initial mission stations and within two years Dr. Mary Davenport and one of the Withey girls had died and were buried in Dondo. The two other Withey girls, Lottie May and Florence Steele, then aged fifteen and thirteen respectively, died a day apart in December, 1892. Of the four children of the Rev. Amos and Irene Withey, there now remained only the boy, Herbert, who was to become the leading linguist of the church in Angola. He translated all of the New Testament and much of the Old Testament into the local Kimbundu language before his untimely death in 1937.

Much could be written about the early days of the Taylor Self-Supporting Mission in Angola. Suffice it here to say that the abundance of anopheles mosquitos, the lack of medicine, and primitive living conditions resulted in many deaths among that pioneer group. However new recruits replaced those who fell or the few that abandoned the work. But the missionaries found it difficult to support themselves. The Rev. Amos E. Withey wrote in the conference minutes of 1895, "Our means of livelihood are commerce, mechanics, and agriculture. We do not have salaries."

The Missionary Society Takes Responsibility

Relief came in the election of Bishop Joseph Crane Hartzell in 1896. The



(Left) Bishop William Taylor in 1896; (below) Herbert Withey with a group of Angolans; (center) the beginning of a girl's school.



new bishop persuaded the Missionary Society of the Methodist Episcopal Church to become responsible for the work begun in Angola. But under even the best of sponsorships the church in Angola was never allowed to forget that it was begun on a self-support basis. At first it was considered a part of the Liberia Annual Conference. Later it became a part of the Congo Missionary Conference; following that a part of the West Central Africa Missionary Conference. Only in 1940 did it become a Missionary Conference in its own right and in 1948 it became the Annual Conference of Angola, an integral part of the Elizabethville Area. In 1964 it became an episcopal area and in 1972 the first native son, Bishop Emilio de Carvalho, was elevated to the episcopacy and assigned to Angola.

Almost from the beginning the missionary program in Angola was broadly based with four distinct thrusts: education, evangelism, industrial work and health care. The educational thrust from Luanda provided the early educational background for many of the current leaders of inde-

pendent Angola. Antonio Agostinho Neto, son of a Methodist pastor, became president in 1975, when after fourteen years of intensive struggle the Portuguese accepted the idea of independent national political leadership. Bishop de Carvalho received his primary education in the Luanda mission school. Many of the other political and civil leaders received part of their initial schooling in the Methodist educational program.

The evangelistic, agricultural, and medical work eventually became centered in the Malange-Quessua area in the interior. Revival meetings under the guidance of missionary John Wengatz and evangelist Joaquim Bernardo attracted large crowds and resulted in many conversions. Dr. Alexander H. Kemp gave a lifetime of service developing the medical program with nurses' training at the Quessua hospital. The agricultural program came to its height in modern times under the practical guidance of Lloyd O. Schaad.

At the time of its fiftieth anniversary in 1935 the Angola Missionary Conference had thirty full members with

some 85 lay local pastors. At that time it counted some eight thousand members and had some eighteen hundred children enrolled in its primary schools. During the next thirty years the church continued to grow slowly in all areas of the conference. The rate of growth slackened due to the opposition encountered from the Portuguese government during the period of the Roman Catholic-dominated Salazar regime. Protestant missionaries were only tolerated, but, due to the Treaty of Berlin which provided for freedom of religious proclamation, they were allowed to work. In spite of covert government opposition and restrictions, the church continued to grow.

The Struggle for Independence

It was during the fourteen years of the national struggle for independence that the church suffered the loss of many national leaders and the imprisonment and expulsion of most United Methodist missionaries. Many United Methodist pastors, their families, and other community leaders were brutally killed by the Portuguese. Other pastors fled into the dense tropical jungles with their congregations and literally thousands of unarmed civilians fled to the Congo to avoid the slaughter of the NATO-supported Portuguese military machine. The loss of life was great among all civilians but the educated Africans became the special target of Portuguese brutality.

Since the change in episcopal leadership in 1972 and independence in 1975 the church has grown rapidly. In 1960 the capital city of Luanda claimed just one United Methodist Church with many classes organized according to the Wesleyan tradition. Since independence, many of these classes have become congregations so that today there are eighteen United Methodist churches with a total of 157 classes.

The areas to the north, east and south of the traditional Methodist territories are being evangelized with some churches as much as five hundred miles away from the episcopal area headquarters. All salaries of pastors have risen nearly ten-fold since independence and the number of new recruits for the ministry has

(Below) Leaders at Quessua in 1979.



risen accordingly. At the last Annual Conference nine ministerial candidates were ordained deacons and sixteen promoted to elders. With the church membership now standing at over 75,000 the recent Central Conference authorized the formation of a second Annual Conference which has since been realized. Currently the church in Angola has no American missionaries but there is a European couple serving in the Quessua hospital.

The church that started on a self-supporting basis a hundred years ago has maintained its emphasis on utilizing, to a maximum, its local resources. Today Angola is the least dependent on outside support in finances and personnel of any of the United Methodist Conferences in Africa. With the current young, determined, and aggressive leadership it should continue to grow into the dynamic power for evangelism and righteousness envisioned by Bishop William Taylor a century ago. ■

Bishop Ralph E. Dodge, now retired, was a missionary in Angola.

(Right) Central Methodist Church, Luanda; (below, left) a church meeting; (below, right) Agostinho Neto, the first president of Angola, was the son of a Methodist minister.



Episcopal Profile:

Emilio J. M. de Carvalho

United Methodists are bound in faith and tradition with Methodist Christians around the world. A half-million of these – in Europe, the Philippines and parts of Africa – are members of central conferences that are structurally a part of United Methodism as are the 73 annual conferences of the U.S. and Puerto Rico. These central (overseas) conferences and areas are led by 14 United Methodist bishops, all indigenous persons elected by their own constituencies. They are members of the Council of Bishops, and four are directors of the General Board of Global Ministries. This is the second of a series of periodic articles profiling these overseas episcopal leaders.

Emilio de Carvalho, the second son of the Rev. Julio Joao Miguel and Eva Pedro de Andrade was born on August 32, 1933, in Quiongua, Angola. His father was serving as pastor-teacher in Quiongua, near where David Livingstone spent several months rewriting his Journal which had been lost at sea. When Emilio was a small boy his parents were transferred to Mazozo in the Icolo e Bengo region of Angola where I first met them in 1937. Emilio's early boyhood was spent in the relaxed atmosphere of a typical African rural village of that period. He was well cared for in the home as his mother was not only attentive to her family's spiritual needs but also cultivated her gardens in the lowlands adjacent to the Kwanza River. In spite of the abundance of Anopheles mosquitos during the rainy season in February and March, the children escaped serious injury from childhood diseases.

Schooling and Early Life

At the annual conference of 1943, the Rev. J. J. Miguel was transferred from Mazozo and appointed to the large downtown church in the capital city of Luanda. It was here that Emilio attended the mission primary school and later the provincial government high school. His participation in the youth program of the church prepared the way for his being chosen president of the Methodist Youth Fellowship of the annual conference. In his capacity as conference president he helped organize chapters in churches where none existed. He helped prepare and distribute a Manual for Youth and participated in youth institutes that went beyond the Methodist constituency. It soon became evident that Emilio had a gift for organization and a

drive toward accomplishing established goals. It also became increasingly clear that he would follow the church vocation to which he, as a youth, had been dedicated by his parents.

Recognizing his leadership potential, the United Methodist Church of Angola sent Emilio to Brazil for his theological training. From 1953 to 1958 he studied in the Methodist Theological Seminary in Sao Paulo and was graduated with honors from the Bachelor of Divinity program. While attending seminary he served as assistant pastor in one of the city's larger churches. From Brazil he came to the United States and did graduate work in Garrett Biblical Institute and Northwestern University from which he was graduated with a Master's Degree in 1960. While studying in Evanston de Carvalho was ordained a deacon in Wisconsin by Bishop Cecil Northcott at the request of his annual conference in Angola. Upon his return to Africa he was appointed pastor of the large central church in Luanda where his father had once served. It was while pastoring the racially-mixed congregation in Luanda that he was arrested by the Portuguese police and accused of nationalistic intrigue.

Prison and Torture

This was the time of the open revolt against the Portuguese colonial administration when many of the educated Africans were either brutally killed or imprisoned. In prison, Emilio almost suffered the fate of his massacred colleagues as he was tortured with beating after beating trying to get him to confess to crimes of insurrection. After some of the severe beatings about the head it was feared that he might be incapacitated for life. How-

ever, by God's grace he withstood the beatings and solitary confinement for nearly two years before being released. Bishop de Carvalho readily admits that he was fortunate to have survived the prison ordeal. After he had recuperated sufficiently, he was assigned as director of the Luanda Christian Center and in 1965 as a staff member of the ecumenically-oriented Emmanuel Theological Seminary in Dondi.

After teaching in the seminary for two years, Emilio was appointed principal. It was during this period that he was ordained an elder. For five years he directed the activities of the Emmanuel Theological Seminary at which many of the young Methodist and Congregational pastors received their training.

As the 1972 Central Conference was being planned, Emilio was approached about allowing his name to be presented as a candidate for the episcopacy. It was generally felt by the church that the time had come for an African to be elected to that position as all the other conferences in Africa already had national episcopal leadership. His response was typical, "If I'm chosen, I'll serve but I'm not seeking the position." Thus at the time of the Central Conference in Malawi he remained at his teaching post in Angola. When his name appeared on the first ballot many of the delegates from the other conferences inquired, "Who is this de Carvalho?" The Angola delegates were happy to inform their colleagues of his character, training and availability. He was elected on the second ballot. As expected, he was assigned to his home conference and in due course was consecrated by his personal friend, Bishop Escrivao Zunguze of Mozambique.

Rapid Growth of the Church

Since Bishop de Carvalho assumed leadership of the United Methodist Church in Angola, the membership has rapidly grown and the finances radically improved in spite of the continuous civil strife in the southern part of the country. The Angola Area has contributed more than any other episcopal area on the continent to the Africa Church Growth and Develop-

ment Fund. It actively supports local ecumenical projects and in 1983 gave \$15,000 to the Bible Society in Angola. The full local support of pastors has greatly improved and the retired pastors and other church workers are now receiving more adequate pensions.

Emilio de Carvalho was united in marriage to Marilina de Jesus Figueiredo on August 6, 1966. To that union was born two sons and one daughter. Mrs. Marilina de Carvalho is active in women's work throughout Africa and has recently been chosen vice-president of the Africa Church Growth and Development Committee.

Bishop de Carvalho is in great demand as a speaker in national and international church gatherings. He has preached to large church gatherings and delivered public lectures in Brazil, the German Democratic Republic, Cuba and in the United States. For two quadrennia he served United Methodism on the General Board of Global Ministries and currently serves on the Board of Higher Education and Ministry. He is president of the Ecumenical Association of Third World Theologians and also president of the Executive Committee of the Africa Central Conference. Within the World Council of Churches he serves on the Commission of the Churches on International Affairs. He is the author of a very comprehensive volume on Methodism in Angola entitled, "*Ouco Os Passo de Milhares*" (Listen to the Steps of Thousands), and several other smaller books in Portuguese. In addition to several African languages, Bishop de Carvalho writes and speaks fluently in French, English, Portuguese and Spanish.

Whether in a meeting of the Council of Bishops or in his own annual conferences, Bishop de Carvalho speaks with deep sincerity and forcefulness. It is quite immaterial with him whether others agree or not. He knows his own mind and speaks it freely, trusting that his experiences, research, and vision are a sound basis for judgment. Because of who he is and what he does, Bishop de Carvalho is a man to be deeply admired. He adds a strong link to that endless chain of splendor which validates the Mission of the Church.—Ralph E. Dodge. ■

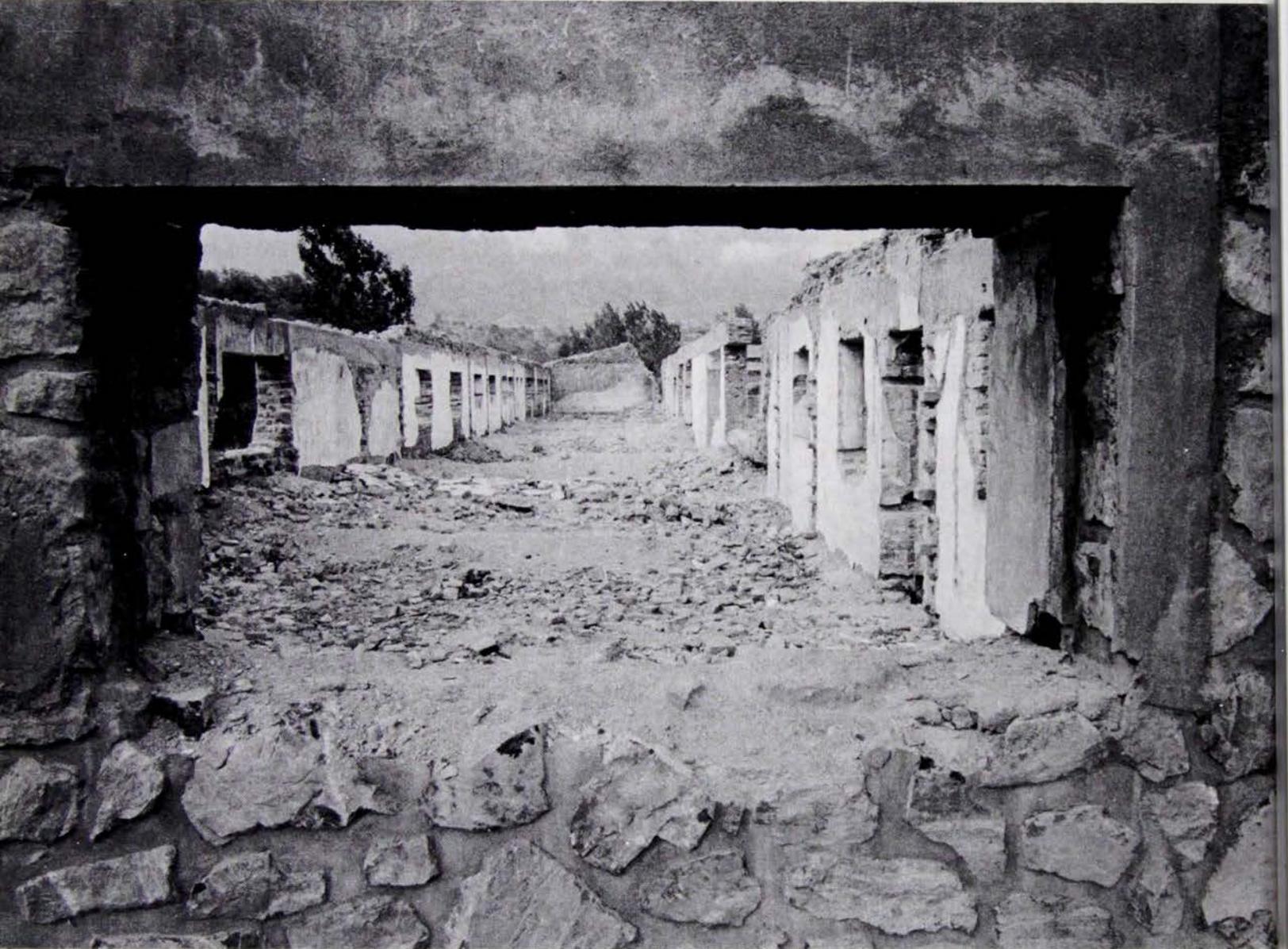


Emilio de Carvalho.

"It is quite immaterial with him whether others agree or not. He knows his own mind and speaks it freely..."

Afghanistan—inside and out

Photographs by Kenneth Silverman



It is now five years since the Soviet invasion of Afghanistan and no end to the struggle is yet in sight. Over a third of the population of the country have fled across the borders: of these, nearly three million are refugees in Pakistan and another 750,000 are in Iran. Several thousand others are scattered across Western Europe and other countries in the Near East and South Asia.

Virtually all of the Afghan refugees in Pakistan and Iran are tribal, agricultural people who hope one day to return to their homeland. (By contrast, most Afghan refugees admitted to the U.S. have been educated in the West and have urban backgrounds.) Many come from tribal groups which traditionally have existed on both sides of the border.

Monthly refugee arrivals in Pakistan currently average about 3,000 a month, reflecting the continuing high level of violence inside Afghanistan. While Pakistan does not afford permanent residence to the refugees, it does permit them to engage in agriculture, herding, and some other economic activities. Refugee agencies in Pakistan are turning to plans for long-range development instead of simple emergency relief.

Church World Service (including the United Methodist Committee on Relief) has been actively working to meet the needs of Afghan refugees since the earliest days of the crisis, working together with Catholic Relief Services through the Inter-Aid Committee. CWS has provided three staff members to the



Signs of the continuing war inside Afghanistan are these grim scenes in Paktia Province. (Opposite page) A school destroyed by Russian bombs; (left) an Afghan guerrilla looks at two 500-pound unexploded Russian bombs; (below) two Afghan guerrillas with the remains of a Russian MIG plane they shot down.



Inter-Aid Committee in addition to funds. One of the major responsibilities of the group is the provision of health care for some 150,000 refugees. The IAC funds the only elementary school for refugee girls and the only 11 secondary schools for refugees. Recently, the Committee has instituted a program for meeting immediate needs of arriving refugees because the registration process has been slowed down so that it takes up to 2 months to get registered and receive aid.

The long-range problems associated with the refugees are many and varied. As one example, the forests in the refugee area have been cut down for firewood and the ecology of the area has been damaged. For another example, the social structure

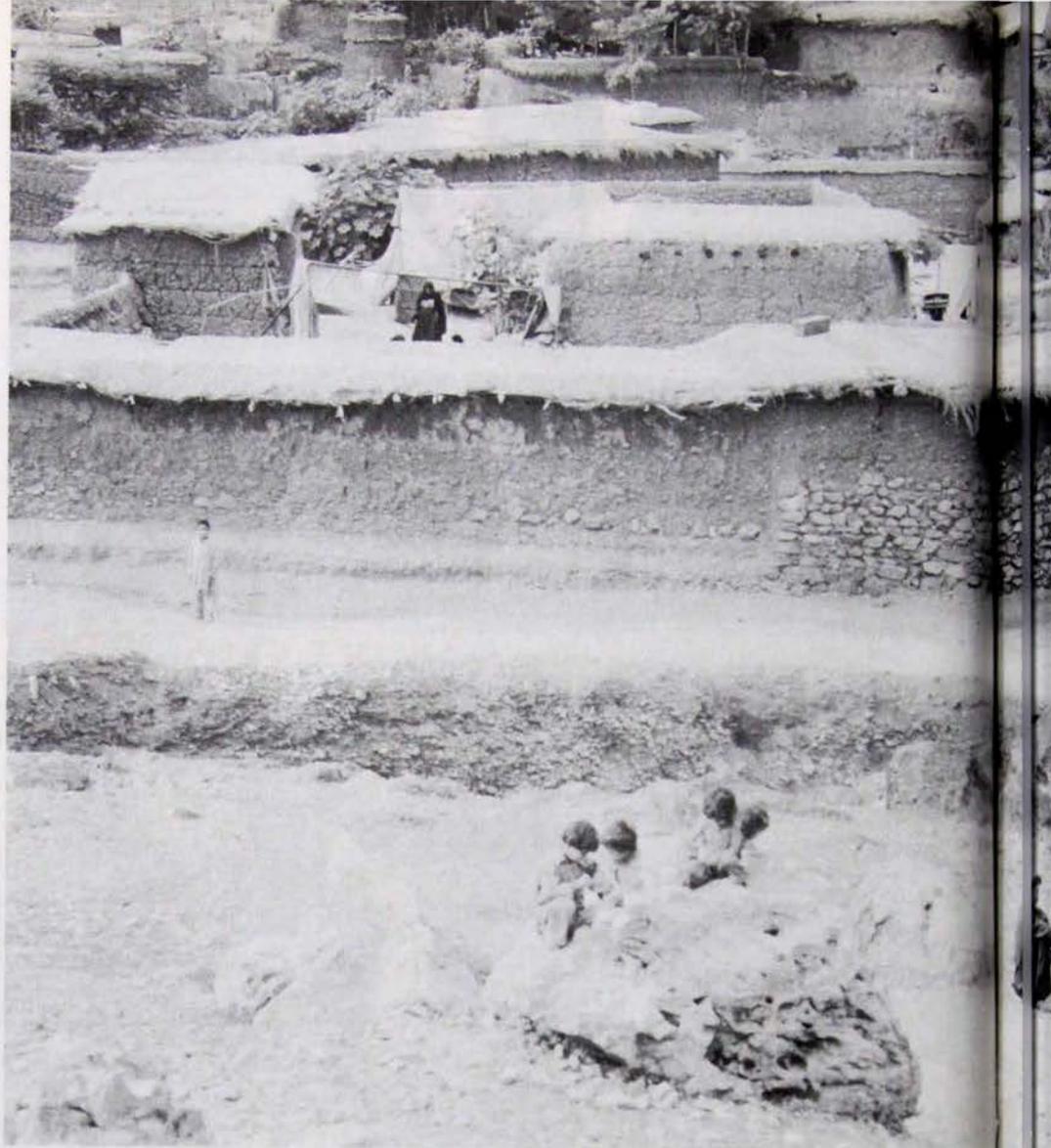
of rural Afghanistan has been turned upside down. Land owners now find themselves adrift and in a position of dependency; artisans, by contrast, find themselves able to earn a living.

Photographer Ken Silverman recently visited the refugee camps along the Pakistan border and also went inside Afghanistan to photograph the continuing violence there which drives people from their homes.

THE EDITORS.

Afghanistan-

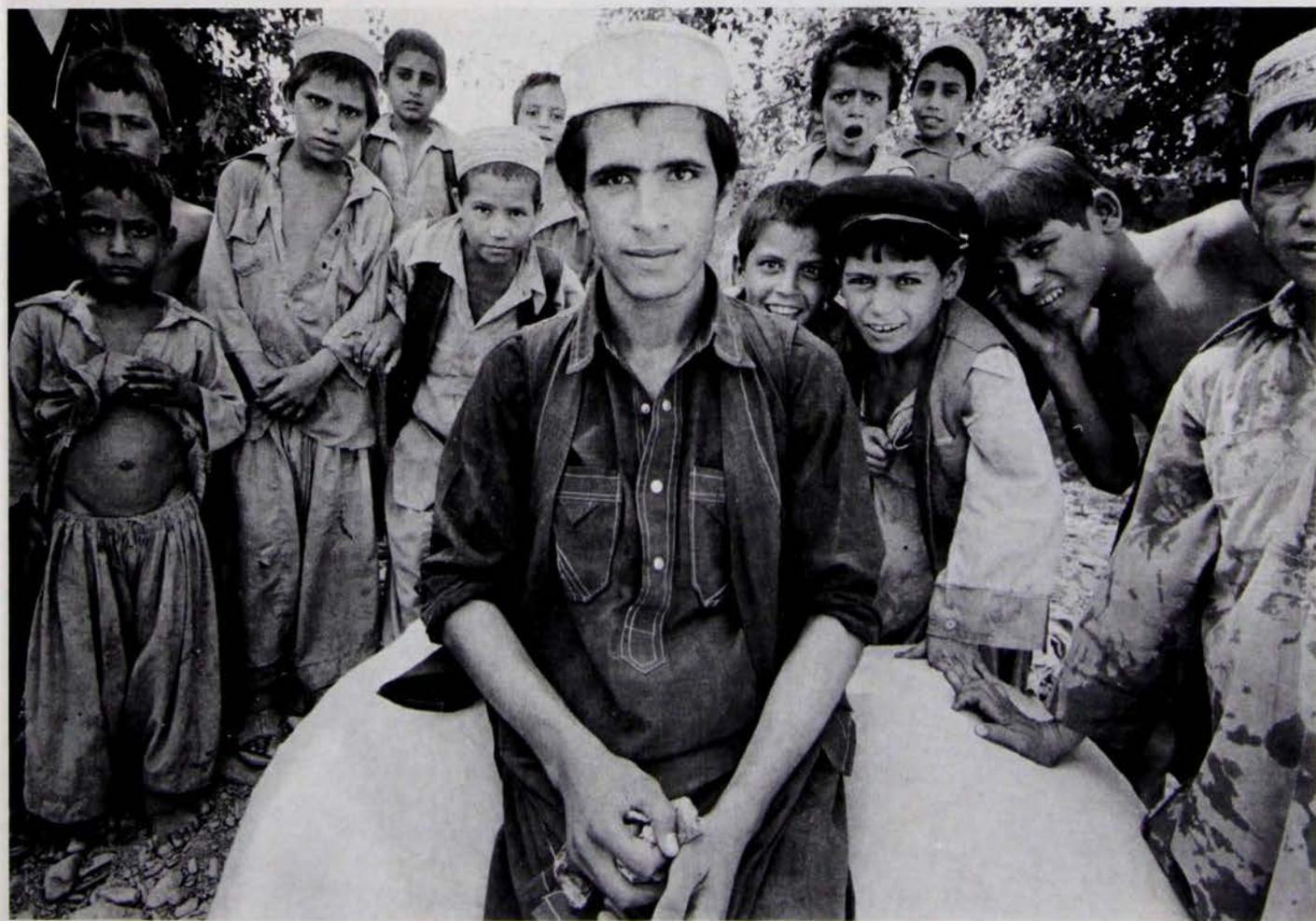
inside and out



Scenes such as this cemetery for "martyred" Afghan guerrillas inside Paktia Province (below) explain why refugee camps such as this in Pakistan (right) continue to grow.



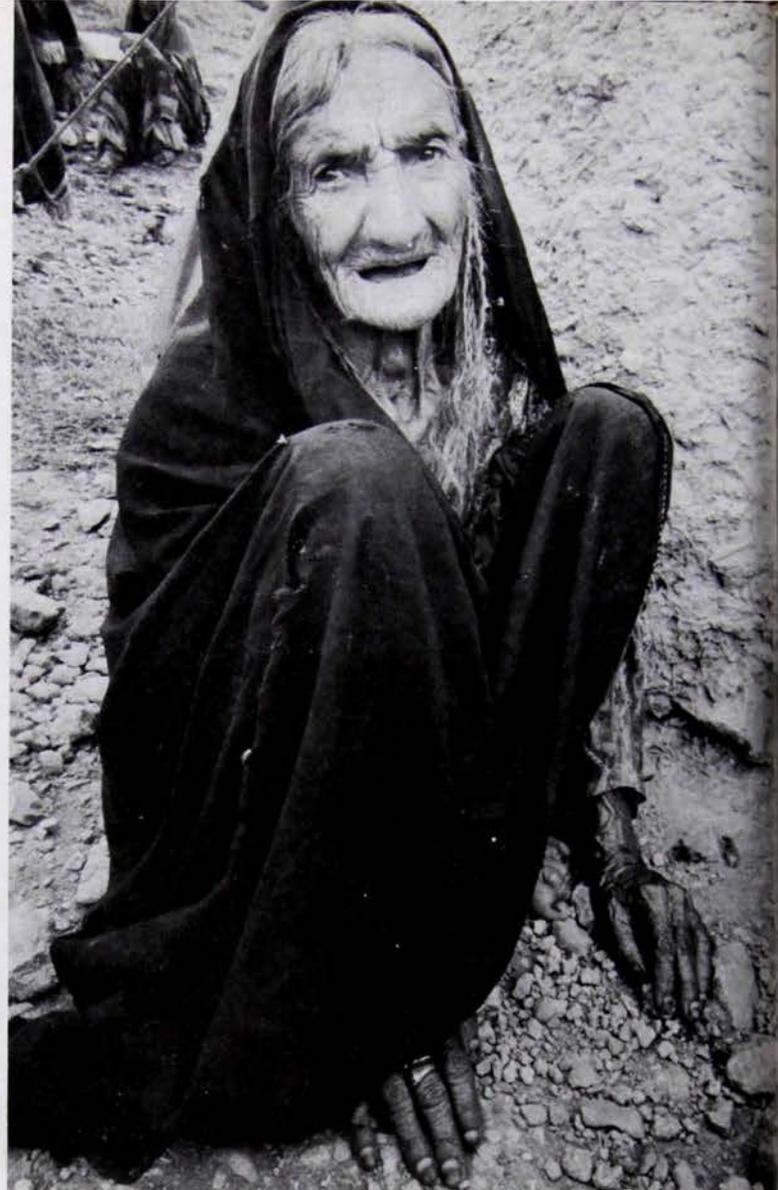
The Pakistan refugee camps such as this one at Hangu are becoming permanent settlements, with farmers tilling the land (top, right) and a new generation of children, such as these boys (opposite page, bottom) growing up there.



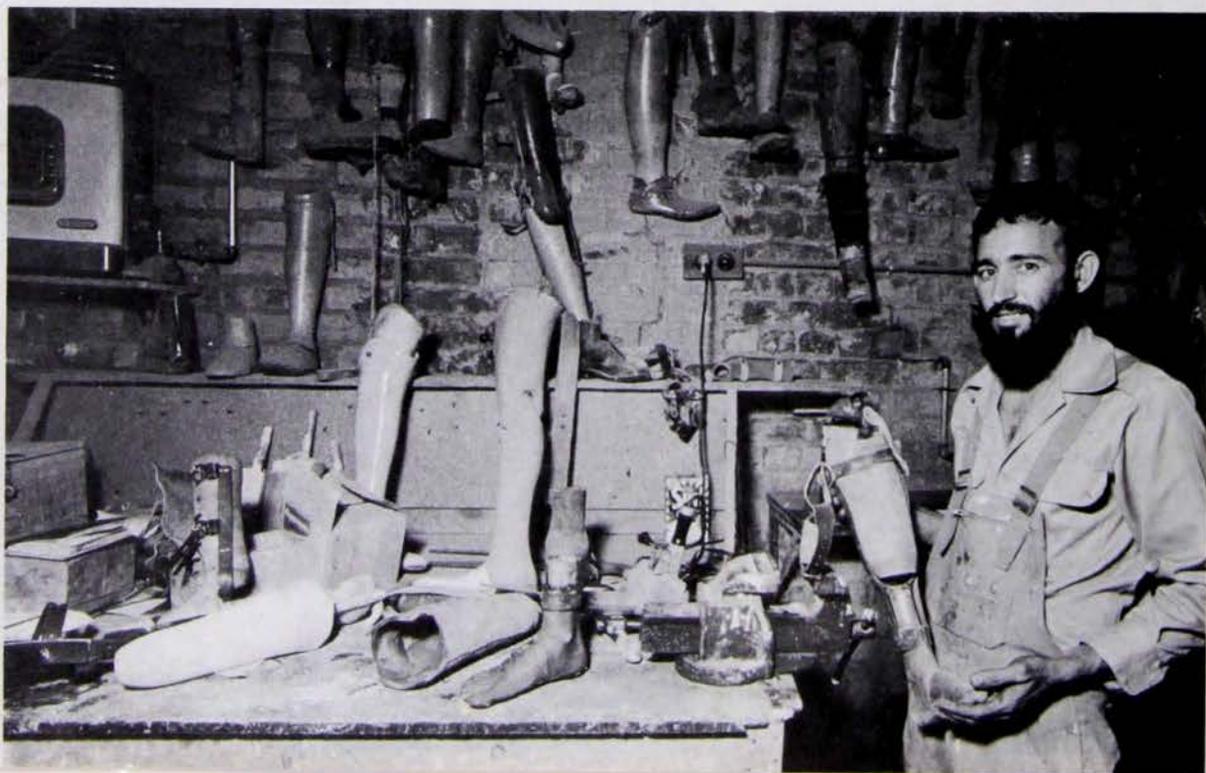
Afghanistan-

inside and out

These contrasting scenes of women in two refugee camps show a woman with children (below) in a camp for widows and orphans. She is hiding her face from passing males. This woman (right) waiting for medical attention is also in *purdah* but, because of her age, does not hide her face.



(Bottom) This prosthetic workshop in a refugee camp in Peshawar is run by the International Red Cross. It is a reminder of the casualties of the war.



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It sounds too good to be true: an urban oasis of swimming pools, playing fields and flowering trees no more than a subway ride from the very heart of Mexico City, the world's most populous and hopelessly congested city.

But for the past four years, this seemingly impossible Mexican dream has been the pleasant reality for many of the city's 32,000 Methodists and their friends.

Awaiting them, just 20 minutes away from the din and noise of the Zocalo or central square, is nothing less than their very own private refuge from the ever-present woes of city life. On weekends—or daily, if they wish—they have the option of running away to a haven of green grass and cool waters to indulge in such little joys as taking a dip in the pool, playing tennis, holding family picnics, camping under the stars, or simply meditating in a flower garden.

Tucked away behind whitewashed brick walls in a quiet side street of Azcapotzalco, a middle-class enclave of neat cooperative buildings and bungalows, Club Metodista's sprawling five-acre compound exudes the unmistakable languor of a provincial resort several hundred miles away from Latin America's megacity of 16 million people.

"We even have birds here," says Rafael Aguilar, the genial director of Club Metodista, pointing with unabashed pride to the pigeons and chirping birds hovering over the pines, palm trees and rose bushes just outside his office window. "This is a place where you can forget robberies and crime. You enter, park your car and just relax."

Opened in 1980, the club's existing facilities are limited to outdoor sports—three tennis courts, four basketball courts, a soccer field, a swimming pool and playground for children, and a meditation garden. More than half of the compound is open space dotted with a half-finished Olympic-size pool as well as markings for a modern four-story sports center and a parking lot for 100 cars. A small one-story building houses administrative offices and comfort rooms, leaving little or no space for lockers and indoor activities. During

In Mexico, It's Club Met

Nelson A. Navarro

Entrance to the five-acre compound of Club Metodista in Mexico City.



the rainy summer months, club members are virtually at the mercy of the fickle Mexican weather.

A Meeting Place for City Youths

"The important thing," says Mr. Aguilar, "is that we have a meeting place for city youths. Before this, we had no space for socials and sports. We couldn't provide a healthy alternative to drugs, vagrancy and alcohol, which have become very serious problems for the young people of Mexico City."

Making the Club Metodista truly unique, he adds, is that it is one of the

few private sports clubs within city limits, as well as the only one of its kind run by a church or church-related organization.

"We are an ecumenical sports club," he emphasizes. "Although the club was organized by Methodists, it is open to everybody."

In fact, he says, the club is not owned or operated by the 111-year-old Methodist Church of Mexico (IMM) but by a private civic association composed of IMM members, headed by Ernesto Silva, a businessman who owns a local tourist bus company. The club enjoys the enthusiastic support of



Bishop Alejandro Ruiz and other IMM officials. Under Mexican law, all church properties belong to the state and churches are strictly forbidden to own any property.

Despite its low profile and still-limited facilities, says its director, the club now attracts an average of about 100 daily visitors, mostly children from ages 7 to 18. Also open seven days for private gatherings, it has become the setting for outdoor birthday parties popular among Azcapotzalco residents as well as huge gatherings like a recent Baptist Church anniversary that involved 2,500 guests and featured several huge tents and a 20-foot cake.

When it was launched in 1980, Club Metodista called for a construction budget of \$3 million and was expected to be finished in no more than two years' time. But like many other ambitious undertakings at the height of the Mexican oil boom, the club suddenly found its construction activities halted by a severe economic crisis that gripped the nation beginning in 1981. Since then, it has had to make do with \$500,000 in completed projects and to face the agonizing reality of having to build facilities in piecemeal fashion, depending on the slow trickle of donations from church members, corporations and foundations.

Blessing in Disguise

The club's financial difficulties have turned out to be a blessing in disguise, says Mr. Aguilar. Not only have many IMM members pitched in to save the project, but the crisis pointed the way to direct and close relations with the residents of Azcapotzalco. As a result, more than 40 percent of club's 300 member families are now non-Methodists, most of them from the surrounding neighborhood.

"We are now reaching out to people we would not otherwise be able to reach," says the gray-haired director. "People come here and they become interested in our church and how it works. We found out that you can get people together through sports and not just through bible reading. Here, they come and play and eventually become interested in reading the bible."

Always in the minds of Mexican

Methodists, he says, is the unavoidable fact that they represent a tiny minority in a predominantly Catholic country.

Besides, he adds, there is the more practical matter of boosting club membership. Even with its bare-bones annual budget of \$12,000, Club Metodista can hardly operate without the estimated 100 non-Methodist member families who pay annual dues of \$30 each. And with Methodist membership not likely to increase significantly above current levels, what with church members widely dispersed across the city, the logical solution seems to point towards tapping more members from the surrounding neighborhood, which has an estimated population of 50,000 people.

Club Metodista's appeal to Azcapotzalco residents is based on leisure needs common to all urban residents, reinforced by popular concern about environmental pollution in Mexico. With real estate values soaring to unbelievable levels, green and open spaces have become all too rare and even more sought-after in the crowded metropolis. City residents wishing to flee from the noise and the pollution have little choice other than to head for public parks that are always bursting at the seams with people, or to take long drives to resorts and spas in the provinces.

Some ten years ago, when the idea for a sports club first came up, these concerns were uppermost in the minds of IMM members. Coincidentally, the newspapers were also engaged in crusades against youth hooliganism and other problems of wayward youths in the country's densely packed urban centers.

At that time, Mr. Aguilar recalls, the Methodist civic association had just been granted a piece of land in a newly opened housing district in exchange for property that had been incorporated in a highway project.

It did not take very long for some church members to make a connection between the much-expressed desire of city residents for green space, the idle tract of land just a subway ride away, and the city's escalating youth problem. They asked: why not establish a sports club?



(Top) A group preparing to camp out for the weekend; (center) Rafael Aguilar, director of Club Metodista; (bottom) a soccer game at the Club.



“
**We are now
 reaching out to
 people we would
 not otherwise
 be able to reach.**
 ”

A visiting choir sings to a church gathering at the Club.

Novelty a Main Selling Point

The idea clicked. It was like killing two birds with one stone: a club for relaxation and a place to keep young people off the streets. Others, however, felt squeamish about the IMM plunging into an activity that traditionally had nothing to do with churchgoing.

But, says Mr. Aguilar, the very novelty of the idea became its main selling point. And, to begin with, sports has always been a passion for Mexicans and all Latin Americans. Soccer is virtually king south of the Rio Grande. Since the 1968 Mexico Olympics, Mexico has been sports-crazy, with top runners and soccer players enjoying the celebrity status of movie stars and socialites.

Indeed, he muses, if the city's Methodists wanted to be in the center of things Mexican, its outreach must definitely include an active sports program. In fact, he points out, when the IMM celebrated its centenary in 1973, one of the anniversary highlights was a 400-mile Veracruz to Mexico City marathon in which church members retraced the steps of the first Methodists who came to organize in Mexico in 1873.

A third-generation Methodist, Mr. Aguilar is a retired engineer who was long active in Methodist Youth Fel-

lowship (MYF) activities and has devoted most of his last three decades to youth sports. As head of Club Metodista, he supervises a work crew of four employees and three temporary workers. He also serves as unofficial driver who spends practically half his day on his blue-and-white VW Kombi ferrying children and club supplies across the city.

Helping out as volunteers are YMCA instructors who come in the afternoons to teach swimming, soccer, tennis and other games. On weekends, the place is the scene of regular games, youth camping and large church gatherings.

What Lies Ahead?

What lies ahead for Club Metodista?

Near Mr. Aguilar's desk at the small one-story building that serves as the club's administration office, there are rolls of blueprint paper, each of them rumpled from constant use.

The blueprints are, of course, those made several years ago by architect Pedro Duenas, an IMM member, and they envision a full-scale sports center that is no less than every sports lover's dream. For instance, the main four-story building will house the latest gymnastic equipment, dance and exercise studios, and a health food restaurant. Just beside it would be the Olympic-size pool, now just a big

gaping hole in the ground slowly taking shape with the efforts of two laborers.

Pointing out that the full name of the club is Club Metodista Para El Deporte Y La Cultura (Methodist Sports and Cultural Club), he says that long-term plans call for the development of cultural programs such as a children's theater to give full justice to the club's aim of developing sound minds in healthy bodies among its members.

Always hovering over Mr. Aguilar's mind is the thought of raising \$2.5 million to finish the project. Mexican and foreign friends, including the General Board of Global Ministries (GBGM) of The United Methodist Church, are being tapped for support. Under the Advance Special program for 1985-86, GBGM is seeking to raise \$60,000 for Club Metodista of Mexico City.

But in the meantime, he says, the more immediate problem is to raise \$8,000 to finish the club's swimming pool.

"We'll do it one at a time," he confidently assures his visitor. "We are counting on people who love children and who believe in the work we're doing. One day it will all be finished." ■

Nelson A. Navarro, a writer for MECPD, recently visited Mexico.

Kampuchea Today

A Visit with Kong Sam Ol

Franklin P. Smith



Kong Sam Ol.

I looked at the man sitting across from me and asked myself what we could possibly have in common. I was in Phnom Penh, the capital of Cambodia (now called Kampuchea). The small ecumenical delegation sponsored by Church World Service of which I was a part was making an official call at the Ministry of Agriculture. Kong Sam Ol, a tall man with tired, sad eyes, is Minister of Agriculture. He was recuperating from hepatitis and had gotten out of bed to meet with us.

What was there about our lives, our experiences, that could possibly provide common ground for a point of contact and mutual sharing? We were from different worlds: I from a western democracy, the most powerful nation in the world; he from a little country in Indochina, one of the poorest nations on earth and Marxist. The large pictures of Marx and Lenin on the wall behind him attested to that.

Compared to him, my life had been one of unheard of ease and security. In the early 70s (1971-75) he had survived (though tens of thousands of his people had not) the devastating bombing of Cambodia by the U.S. Air Force, which reportedly dropped more bombs in Cambodia than on all of Europe during World War II.

Kong Sam Ol had also survived the even worse ordeal of the Pol Pot years (1975-79): the genocidal policies that

sought out all Khmer (Cambodian) intellectuals or those "guilty of association" with the West and either condemned them to death outright or assigned them to gulag-style forced labor camps, a form of prolonged death. One was classified as an intellectual if he or she wore glasses or was known to have been a teacher, doctor, or lawyer. Pol Pot evacuated Phnom Penh and the main towns and forced everyone, including hospital patients, to march en masse to the rural areas.

Struggling to Regain Self-Sufficiency

It was a large conference room in which we met. For this meeting I had been designated leader of our delegation and I was seated directly across from Kong Sam Ol. Others from the Ministry of Agriculture and the Ministry of Foreign Affairs sat near him taking notes. As always, tea was served.

As one would have expected from the minister of Agriculture, Kong spoke about the need to increase food production in his country. Before the war years, Cambodia had not only been self-sufficient in rice production but had also exported rice. Now it was struggling to regain self-sufficiency.

He spoke about the uphill battle. Before the war, he said, Cambodia had cultivated about 2.5 hectares (1

hectare equals 2.46 acres) of land. Under Pol Pot there had been fewer than one million hectares under cultivation. In 1984 the figure was 1.8 million hectares.

The government is encouraging the people to do more intensive cultivation, and more dry season planting is being done than before the war. Cultivation is done with draft animals—mainly oxen—and hoes.

Kong remarked that the Soviet Union has provided more than 1,000 tractors. We had seen some of these tractors—old models no longer used in the Soviet Union—rusting, unused because of lack of fuel, spare parts and mechanical expertise. (The United States provides no aid to Kampuchea because it classifies the country as an enemy nation.)

Sleeping With the Hoe Under the Pillow

In one village where we had been earlier in the week we had asked to see their hoes. Many were of poor quality metal and terribly worn. Kong Sam Ol said that there were fewer than one million hoes in Kampuchea. Church World Service is preparing to send a supply of hoes, forge hammers, ax heads, saws and files to 1750 *Samaki* (solidarity) groups. Each village is divided into a number of *Samaki* groups consisting of 8-14 families each.

When Kong spoke of the need for hoes, a sadder yet surprisingly animated look came on his face and he said, "Under Pol Pot we treated our hoes like Americans treat their luxury cars. We loved our hoe and kept it under our pillow at night."

I had seen the movie, "The Killing Fields," and had read Jack Anderson's novel, *The Cambodia File*. Soon after our arrival in Kampuchea, we had been taken to the Toul Sleng Museum of Genocide, where Pol Pot had tortured those followers of his whom he felt had turned against him, and to one of the mass grave sites where, as far as you could see, the earth was pockmarked with what appeared to be bomb craters but were actually the excavated grave sites of untold thousands of Khmer victims. Their bones, gleaming in the sunlight and stacked in rows on the shelves of what looked like a lumber shed, gave credence to the use of the terms "genocide" and "holocaust" to describe the Pol Pot years.

All of these images came to mind when Kong spoke of sleeping with his treasured hoe under his pillow. As I reflected on this, I began to realize how essential the hoe was during the Pol Pot years. Without it, one could not do the required amount of labor that allowed persons to continue living—even if just by a thread.

I realized that this gentle, soft-spoken man (and many other Kampuchean) had endured hardships that I knew nothing about. I had read about some of them, and the stark scenes of "The Killing Fields" will not soon disappear from my consciousness. But how could I really know what he and so many others had suffered?

"We Know More About Killing . . ."

Kong Sam Ol went on. He said that the Kampuchean people seek peace and justice. He said, and here his expression became even sadder, "We know more about killing—killing each other—than we know about peace." And then, in an even quieter voice, he added, "Same as in your country."

He said, "We are concerned about food for our people. God has given us sunshine to produce the crops. We don't want luxury cars and color TVs. We worry about food. I worry about



(Above) Working in the fields; Franklin Smith (left) talks with Church World Service worker Brent Rowell in Kampuchea.

our children growing up without sufficient nutrition, their brains not developing properly."

I thought about what Kong Sam Ol said. We had been in Kampuchea for a week and were leaving the next day. I had seen the impressive work that Church World Service is doing to assist the people in dealing with continuing emergencies—the destruction of thousands of acres of crops due to flooding, necessitating the building of dikes; the massive inoculation of oxen against hoof and mouth and other diseases; the importation of medicines for malaria, a serious problem in Kampuchea today. I had seen the people in the countryside struggling to produce food for themselves and their families. I had even tried my hand at threshing rice by beating a bundle of rice against a large board, which is the threshing process used there.

A Christian Worship Service

I had been to a service of Christian worship for members of the international aid community led by a World Vision nurse from Canada and a Filipina physical therapist with the American Friends Service Committee.

Cambodia historically has been a Buddhist country. The Christian Church, never more than a few thousand people, is not allowed to function in Kampuchea today.

I was grateful for what Church World Service is doing under difficult circumstances in Kampuchea—a Christian presence in a Marxist nation—and pleased that United Methodists through the United Methodist Committee on Relief Program Department of the General Board of Global Ministries (UMCOR) are playing a vital role in that program.

But of all the things that happened during my week in Kampuchea, what I'm sure I will remember longest are the words of the burdened Minister of Agriculture, Kong Sam Ol: "What we want for our people are food and peace and justice."

I decided that Kong Sam Ol and I, though we come from different worlds and have had vastly different experiences, have a lot in common. For, like him, what I want for my people and all people is food and peace and justice. ■

The Rev. Franklin P. Smith is executive secretary/program coordinator for UMCOR.

AN IOWA INGATHERING MEANS SHARING

Deborah Simon

Shane Pitkin of Charles City, Iowa, turned a \$2 investment into a growing enterprise last summer. First he planted tomatoes, but when the crop failed Shane turned to gourds. At the end of the growing season he had doubled his investment.

But the money didn't go into the 9-year-old entrepreneur's pocket. Shane, like thousands of other United Methodists in Iowa, invested his money in the fight against world hunger. His profits went into the offering plate at West St. Charles United Methodist Church to be sent to the conference's Thanksgiving Ingathering.

Ingathering has become a special opportunity for churches across Iowa and in other conferences which hold Ingatherings to count their blessings by sharing them with others.

"Working together our gifts are multiplied," keynote speaker Norma Kehrberg, Associate General Secretary of the United Methodist Committee on Relief, told the United Methodists who gathered for the Ingathering at Westmar College in northwest Iowa.

Mrs. Paul Stoel (left) and Mrs. Ed Miller (right) of Akron UMC examine some of the crafts on displays.



Like the Biblical loaves and fishes the gifts did indeed multiply to more than \$190,000 in cash and mission supplies given at simultaneous Ingatherings at Westmar and Iowa Wesleyan College in eastern Iowa.

But the multiplication went far beyond money—the Ingathering also magnified mission awareness throughout the Iowa conference. The Reverend Clair Kerns of the Hartley United Methodist Church pointed out Ingatherings brings the mission field home to the local church.

"The Ingathering helps the members of my congregation feel they have a stake in missions," Kerns said, adding it is a unique opportunity to do something concrete for missions beyond passing the offering plate.

Colleen Huseby of Osage United Methodist Church agreed. "We pray for mission fields but this brings it into our own backyard," she said.

"It makes us more aware of what is going on in the world around us to hear the mission speakers that have been there and seen it," Huseby said. "When you can get it firsthand like this, it's tremendous. You are a part of it when you're sitting here."

Huseby said the 360 members of the Osage Church sent three heifers, 315 pounds of used clothing and 69 health kits to the Ingathering this year.

During 1983 and 1984 the Osage Church met its mission challenge for the first time in its history and Huseby gives the credit to the mission zeal inspired by the Ingathering. "I think a lot of it comes back to the Ingathering," she said.

"A Real Overwhelming Feeling"

Barb Johnson of the 144-member Adaville United Methodist Church attended her first Thanksgiving Ingathering in 1983. "It was just a real overwhelming feeling," she said of the experience.

Barb donated a baby quilt to the 1983 Ingathering quilt auction. "That quilt brought me so much joy," she recalled. "There was the joy of making it, then the joy of seeing somebody

buy it. They got the joy of owning it. Then twenty people got joy from it because the \$100 bought twenty (Church World Service) blankets."

Now Barb said she "talks Ingathering year round" hoping to get fellow United Methodists involved. "I feel it's so local," she commented. "You don't have to go to Des Moines for this like a lot of conference things."

"Wholeness" is the word Barb chose to describe the spirit of the Ingathering as churches band together for missions. The team work has an ecumenical purpose that reaches beyond denominational bounds, added Barb, pointing to mission projects which benefit such as Heifer Project International, Self Help, Inc., and Goodwill Industries.

"You get a lot of church unity out of this," Barb said. "And awareness—even the children learn about missions."

The Ingathering does offer young people in the church an opportunity to get involved in missions. At West St. Charles United Methodist Church third grader Shane Pitkin and his Sunday school classmates took part in "Manna Mania"—along with other church members they were given \$2 which they used their talents to multiply into \$3,880 for Ingathering.

At Garner United Methodist Church 118 youth ranging from pre-school through high school set out to collect a mile of dimes and ended up with \$736.10. Garner UMYF member Linda Tessman, 16, said the project was particularly meaningful to her and other church youth, "because we could see what we were doing."

The Day Begins Early

The day of the Westmar Ingathering begins early as church members arrive in pickups and cars loaded with used clothing, mission kits, quilts and crafts. After registration, there is time to wander from display table to table picking up information and talking to mission workers.

The mission emphasis carries over to the program where United Method-

ists hear updates on work in the field from workers.

Music and a special keynote speaker heighten the mission spirit of the day. At Westmar, Ingathering speakers over the years have included Dr. Harry Haines, former UMCOR head, and United Methodist layman and GBGM member John Stumbo of Topeka, Kansas. Ingathering speakers at Iowa Wesleyan have included state representative Betty Jean Clark and the Reverend Nhamo Mumbiro of Zimbabwe, Africa.

The Iowa Ingathering began after Bill Applegate, a layman, attended the annual Ingathering held by the Missouri conference. Inspired by the wholehearted giving, Applegate returned home and enlisted other United Methodists. The result was the 1980 Iowa Ingathering held at Westmar College in Le Mars.

The first Ingathering included only three conference districts, but since that year the number of United Methodist churches participating in the Thanksgiving program has grown steadily. This year churches from all of Iowa's thirteen conference districts sent gifts.

June Goldman, who has been on the steering committee since the first year, called the Ingathering a "unifying bond" between churches across the state. "We don't do a lot of things across district lines," she said. "I think this is one activity in which all the districts can come together in a common effort.

"Not only can we do things across local church lines and district lines," June said, "no matter how young or how limited in income, every individual can do something. Ingathering is a wonderful opportunity for people to share what they are able."

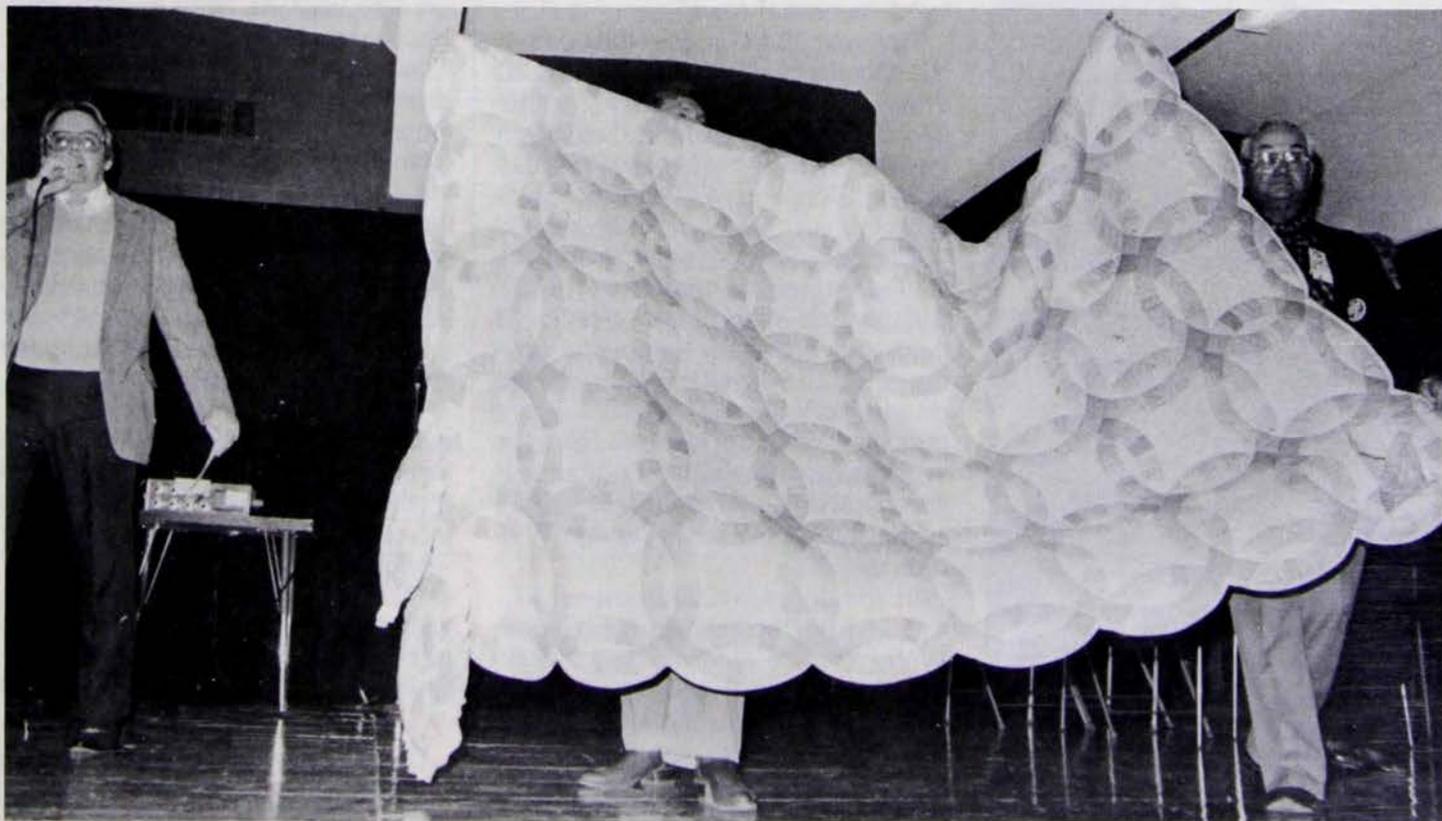
More and More Churches Involved

Ingathering steering committee member Bob Herbert of Lake Park has been involved with the program since it began. "It's kind of an exciting thing to see the way more and more churches are getting involved," he said, recalling 1980 when fewer than 100 churches took part.

By 1983 one Ingathering site could no longer contain the giving. The Iowa Wesleyan College site was added so church members in eastern Iowa could attend more easily. In 1985 yet

“
Ingathering is a
wonderful way
for people
to share what
they are able
”

Quilts, such as this one contributed by Adaville UMC, brought up to five hundred dollars.





Phyllis Allen of Akron (right) helped register the quilts, such as this one worked by United Methodist Women Theora DeWaay (left) and Dorothy Kaiser (center) of Archer UMC. (Center) Used clothing and UMCOR kits were loaded into this semi, loaned for day. (Bottom) UMCOR executive Norma Kehrberg was the featured speaker.



another Ingathering site will be added in south central Iowa.

This year 214 churches took part in the Western Iowa Ingathering at Westmar College in Le Mars. Another 276 churches took part at the eastern Iowa Ingathering held on the same day at Iowa Wesleyan College in Mount Pleasant.

Through the combined giving the United Methodist Committee on Relief and Church World Service received thousands of health, school and sewing kits, and layettes. The kits are distributed in the 62 countries where mission stations are located. From the Westmar Ingathering alone churches contributed 1,841 health kits; 1,213 school kits; 1,041 sewing kits and 395 layettes.

In addition, UMCOR received \$1,413.18 from the Ingatherings. Church World Service received \$42,067.86 for blankets to be distributed. The quilt auction at Westmar alone brought in \$6,005—enough to send blankets to 1,201 people through the Church World Service blanket appeal.



The Iowa Conference's Hunger Task Force received \$2,913.68 to be used around the world in the fight against hunger.

Ecumenical Mission Projects

Beside Methodist mission projects, the Ingathering sent money to several ecumenical mission projects.

The Self-Help program will receive \$5,206.95 to send tractors to countries such as Pakistan and Mexico. The program's newest goal is to set up manufacturing plants in impoverished countries where the tractors can be made. The result—more industrial jobs, as well as a boost in the farm economy.

Heifer Project International will also receive \$14,340.43 from the 1984 Ingatherings, as well as seven heifers, a cow, six gilts, a boar, ten chickens, several turkeys, fifteen rabbits and eight goats. (Some of the livestock was donated by a Presbyterian Ingathering held the same day as the United Methodist Church Ingatherings.)

Heifer Project sends the livestock to needy farmers in countries such as Uganda which received 126 heifers and seven bulls in September—ten of those animals were from Iowa. Other countries which have received livestock to upgrade herds include Bolivia, Turkey and Mexico.

In addition to other mission programs, Goodwill Industries received more than 20,000 pounds of used clothing gathered at the Westmar Ingathering. "We definitely need things like the Ingathering," said Jim Bookheart, director of operations at the Sioux City Goodwill. "It usually takes us a month to fill our (semi) trailer in Le Mars—from the Ingathering we got that much in one day."

UMCOR executive Norma Kehrberg summed up the meaning of the Ingathering saying it gives United Methodists "an avenue for action and increases the awareness of needs worldwide.

"It's not just a Saturday morning gathering," she concluded. "These people are brought together by Christ." ■

Deborah Simon is a reporter, feature writer and photographer for the *Le Mars Daily Sentinel* in Le Mars, Iowa.



Creighton Lacy

Are we sick of "the Third World" and all that that phrase represents in terms of crises and threats? If we are, it is partly because we fancy ourselves as the First World, although Mao Zedong lumped the United States with the Soviet Union (the Second World)

as super powers throwing their weight around with disregard for those who are crushed by our greed for economic and military power. ("When two elephants fight, the grass is trampled," says a Swahili proverb.)

A recent international conference devoted three days to some of the agonizing issues which confront the Third World—and the rest of the globe—as we constitute much of the problem and are also among the victims. The keynote speaker was Shridath Ramphal, Secretary General of the Commonwealth, who received an honorary doctorate of Humane Letters from Duke University. The incisive points and the direct quotations are his; this columnist takes responsibility for the selection and emphasis applied to a brilliant speech. The statistics—or many like them—are familiar to us all; the challenge "to see ourselves as others see us" was sobering indeed.

On the hunger crisis in Africa: "Food for all is a perfectly realizable

objective." Yet, Africa has suffered a loss of 15 percent in per capita income during the past ten years, a drop in per capita food resources despite the increase in agricultural technology. Unlike many Third World politicians who see development as a fraudulent promise and a failed program, Ramphal placed major importance on economic development and agricultural productivity. In the face of enormous population growth which may triple the inhabitants of Africa between 1960 and 2000, *potential* food yield could increase more rapidly than population, the speaker declared. But the task involves so many sacrifices, so many altered structures and infrastructures, so many revamped priorities, that the very "sovereignty of African states will be at stake."

On the arms race, involving "well over \$1.5 million of military spending every minute of every day," President Alphonso of Argentina has remarked, "We have lost the right to life." Although our interdependence on a global scale is clearly evident, governments refuse to acknowledge that logic in policies and practices. Ramphal cited nationalism as a "disturbing trend," obvious in the decline of United Nations institutions, in the rising clamor for protectionism, in the disagreements among major powers even on military matters. On President Reagan's optimistic State of the Union message: "The world looks very different from a casement window in the Oval Office or a food station in Chad....Can the United States be all right if the rest of the world is not?"

Shridath Ramphal spoke as a friend and admirer of this country, a world statesman who longs to see the United States fulfill its original dreams. He pointed with implicit approval to the resurgence of liberal market economies, even in such unlikely arenas as Eastern Europe or the People's Republic of China. Yet this trend toward freer enterprise confronts many dangers, not least from so-called capitalist nations who should be encouraging

such directions for the Third World. There is the danger of polarizing incomes between rich and poor, nations and individuals; the danger of restricting trade or curtailing production on behalf of uneconomic "home industries;" the danger of using international agencies like the World Bank and the International Monetary Fund to protect wealthy states by destabilizing developing nations.

Nor does Ramphal denounce—and admonish—only the super powers. No one is free of blame, he admitted, but industrialized nations possess far greater resources to initiate and sustain change. One painful "solution" which he proposes for the entire world, including the United States, is a reduction in industrial expansion in favor of food and other agricultural priorities. In our obsession with national defense in military terms at the expense of international economic justice and order, this country seems to have abandoned human needs and human rights, to sacrifice international cooperation to narrow bilateralism in trade, to reward friends and punish enemies instead of seeking the common good.

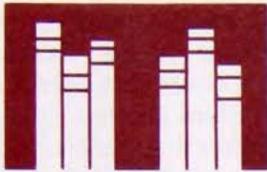
When all is said and done, "the world remains a field full of hope." When elephants battle, Ramphal continued, the grass is trampled in rich countries as well as in poor. But "there is a powerful factor at work," he affirmed, "people." In First and Second and Third Worlds—in New Zealand, in West Germany, in the United States, even "still somewhat muted in Eastern Europe"—voices are being raised to proclaim: "Enough is enough."

The speaker did not mention religion. Whatever his personal faith, he may well conclude from his position in international affairs that it is an insignificant factor. Perhaps it is up to us who believe to say with the distraught father, "Lord, I believe; help thou mine unbelief." Transform our verbal relief into personal practices and national priorities; redeem the unbelief which dominates our corporate ethics, our governmental policies, our blind reliance on military might and financial power.

Beyond religion, Ramphal closed with a dire message: "We must love one another or die." By nuclear war or mass starvation, by narrow self-interest or ecological indifference, we may choose to commit suicide. Or we can choose, practically and morally, to love one another. ■

A new international order must be based not merely on economic justice but on compassion, morality, human solidarity.

Books



REBELLION IN THE VEINS

By James Dunkerley.

Thetford Press, 1984. 385 pp., \$9.50

Bolivia, the landlocked Andean mountain/Amazonian lowland country in the central part of South America which covers an area as large as Spain and France combined, is widely noted for poverty and political turmoil. Many readers of *New World Outlook* will remember that Bolivia was a land of witness and decision for Methodist mission outreach more than a decade ago, and some will remember having sent telegrams and letters to Bolivian authorities several years ago that helped free from prison former Methodist bishop Mortimer Arias.

Rebellion in the Veins is an engagingly written interpretation of the political history of Bolivia from 1952-82. James Dunkerley is an English specialist in Latin American studies who evidences a detailed and comprehensive knowledge of Bolivian economic and political history. In tracing the development and interrelation of political movements and personalities during these 30 years, it is noteworthy that many of the same leaders such as President Hernan Siles Zuazo, former President Victor Paz Estenssoro, and union leader Juan Lechin who had key roles at the beginning are still at the center of political life.

Major attention is given to the mining industry and the workers whose political strength has been pivotal throughout these years, but the author gives relatively limited space and significance to the agrarian reform movement. Dunkerley's bias toward the Partido Obrero Revolucionario (POR) is rather marked and reflected in his interpretive analysis of directions for the future. Given the extensive documentation in this book to the contrary, the reader is puzzled by the author's "leap of faith" at the very end when he states, "But what is certain is that a massive political movement for socialism has acquired exceptionally strong roots and remains a vital possibility."

One of the many helpful areas of Dunkerley's impressive scholarship is his documentation of how United States political and economic interests have often frustrated and subverted Bolivian efforts to deal with critical issues, at times with the State Department and Pentagon simultaneously pursuing opposite policies, which have had tragic consequences for Bolivia. The struggle for human rights in Bolivia has been costly and discouraging, and the author acknowledges that religious groups often have stood alone in defending democratic rights.

The author marshals strong supportive evidence that the hunger strike of 1977-78, initiated by four women and supported by the churches, was the critical event in toppling the oppressive Banzer dictatorship. Regrettably, Dunkerley fails to note the important role that Protestants, as well as Roman Catholics, have exercised in the struggle for justice.

Rebellion in the Veins is a stimulating and most readable account of events that have significance far beyond the borders of Bolivia and the continent of South America.

WILSON T. BOOTS

Dr. Wilson T. Boots is a former missionary in Bolivia and director of the General Board of Global Ministries. He is presently serving on the governing board of the National Council of the Churches of Christ.

THE GOSPEL OF GENTILITY: AMERICAN WOMEN MISSIONARIES IN TURN OF THE CENTURY CHINA

By Jane Hunter.

Yale University Press, 1984. 318 pp. \$25.00.

The Gospel of Gentility is a well-written study of American women missionaries in China at the turn of the century. Much of the material is derived from the private papers of some forty women and the archives of the Congregational and Methodist Episcopal mission boards. Chapter One deals with the history of missions, Chapter Two with why women enlisted for foreign service. Chapters Three and Four contrast the experiences of single and married women and show how "both found unexpected authority in their status as Westerners in colonial China." Chapters Five and Six say that missionary women in their homes, in the foreign community, and in Chinese society "experienced imperial gratification which undermined their habits of feminine subordination." Chapter Seven judges "the impact of women missionaries on their female students and converts." The Afterword "speculates on the implications of the China mission experience for comparative American and Chinese women's history." Thirty-eight black and white illustrations portray the past as no words can. The notes on pages 273-303, followed by "Notes on Sources," make interesting reading and reveal the care historian Jane Hunter has used in producing this scholarly work.

I am unable to review this book objectively because I relate to the missionary movement in China, not as an U.S. historian in 1984 interested in the role of women and their struggle for liberation but as an educational missionary of the Methodist Episcopal Church, South, in China 1929-1951. Jane Hunter writes after careful examination of "printed words"; I from experience. May my "words" complement hers.

What bothers me about Jane Hunter's study is that she makes public the private lives of dearly beloved missionaries, sees them as exporters of American Culture—of setting out to Westernize China—when those missionaries, I am certain, had a far higher purpose. She goes further than to link the missionary movement with U.S. imperialistic interests; she states that "much as proponents of economic empire saw Asia as a potential solution for domestic problems of surplus goods, so certain women saw in mission a potential solution for a more personal problem . . . a tentative energy for which there was no acceptable market." It may be true that "conservative evangelistic missionaries found fulfillment overseas that more radical women found closer at home and in so doing broadened the possibilities for women's lives and afforded new testimony for their potential" (p. xvi), but neither quote defines the purpose of the missionaries I knew.

My first reaction was to burn my own letters, so that my experiences might not be misinterpreted because they were examined from a point of view not my own. For bearers of a superior culture, race would become an ever present factor in relationships with the Chinese; for bearers of the Love of God, it would be no barrier at all. Ms. Hunter does not understand this when she writes, "Racial pieties filled letters home, most of them denied the significance of racial categories" (p. 163). No! When Mona Cheney wrote, "I love the Chinese folks, as I love Americans, as individual people. Except for the language, one very soon forgets to be conscious of race distinctions at all," she was trying to share her joy of community with persons outside her own race with folks at home, who would have probably not understood. Jessie Ankeny was doing the same thing when she told her family of meeting an old Bible woman who reminded her of her aunt. And again, when she chanced to meet Caucasians in her remote station, it was not that they were Caucasians that mattered but the opportunity to speak English. That her letter might not be misunderstood, she added, "We are not superior to the yellow man" (p. 163).

Jane Hunter's preoccupation with culture and race blinds her to the fact that these two missionaries were making an affirmation, not a denial. Jessie Ankeny's children and grandchildren understood. Her third son, Carleton Lacy, in 1941, at the Uniting Conference of Methodism in China, refused to permit his name to be balloted for the office of bishop until two Chinese had been elected. Ms. Hunter has overlooked the fact that, for us missionaries, the reality of the "Fatherhood of God" and the "Brotherhood of Man" became a vital, daily experience; race was no barrier at all.

Her description of life in single-women's houses . . . everything shared, even bedrooms; no privacy; dominating personalities; etc. is completely foreign to my

experience. All such residences in which I visited, including my own, housed a supportive community. Each woman was encouraged to be herself. Bedrooms were never shared. We enjoyed both privacy and togetherness; freedom and good fellowship reigned.

I do not believe that Zoumay Tchang's experience in her Tientsin school in 1908 described by Jane Hunter was universally true. This poor girl studied everything in English, wore European clothes, even a hat, and learned to eat as foreigners do. Written records show that from the day McTyeire School, Shanghai, opened in March 1892, girls were encouraged to be Chinese, to find in the Gospel of Love a way of life, to prepare themselves to help build a new China. English and music were electives; Chinese was required.

Jane Hunter should be thanked for her carefully documented study, which forces her readers to question past motives, attitudes, and actions. In exposing missionaries as tools of Western expansionists, exporters of Western culture, backed by imperialistic governments, she has validated the claim of the Chinese masses, before and after 1949, that Christianity is a foreign religion related to Western exploitation. Hopefully, she had made it easier for 1984 U.S. citizens to understand why it is imperative that the Church in China remain separated from its Western roots.

What was the impact of the missionary message? Ms. Hunter finds no good evidence to answer this question because there is no Chinese archival material such as she found in mission archives. May I suggest that the answer is found in the living witness of Chinese Christians today as they worship and work in their post-denominational Three-Self Church and, at the same time, struggle side by side with their non-Christian neighbors to build a new China.

JEAN F. CRAIG

Jean F. Craig was a missionary in China from 1929-1951. She is an interpreter of The United Methodist China Program.

THE SMOKE RING

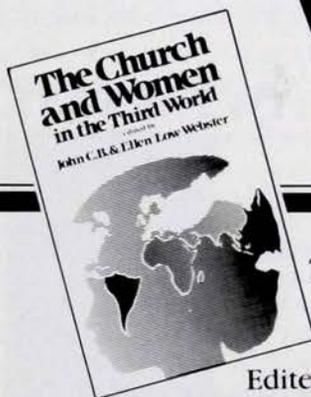
By Peter Taylor.

Pantheon Books, 1984. 329 pp., \$18.95.

If you have ever wondered why the actions taken against cigarette smoking have not been more effective and far-reaching in the two decades since medical authorities first formally indicted the practice as a major public health problem, Peter Taylor proposes some answers in his new book, *The Smoke Ring*. He presents his description of a massive conspiracy, the "smoke ring," to protect the tobacco industry from harm. The conspiracy includes the rich tobacco companies, governments, politicians and the communications media.

Mr. Taylor, an Englishman, outlines the

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◇◇◇ IS ◇◇◇

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effects of the "smoke ring" primarily in England and the U.S. He points out how important tobacco was to early America and therefore to England, also. The modern industry is dominated by six giant multinational companies in the U.S., England and South Africa. Taylor says that they enjoy profits of \$3 billion a year. Most of them have diversified into non-tobacco interests. Some Third World countries have government-owned tobacco companies. The companies have created organizations such as the Tobacco Institute in the United States to protect their interests.

Communications media become involved because of the \$2 billion that Mr. Taylor says the companies spend globally each year to promote tobacco use. With the power of such large sums of money, the

industry can bring great pressure on newspapers and other media. Mr. Taylor says that even such giants as The Sunday Times (London) have been discouraged from printing articles about the dangers of smoking. Advertising of tobacco has been banned in Scandinavian countries and partially banned in other areas. The tobacco companies see such restrictions as serious threats, so Taylor says that their representatives have fought efforts to ban advertising in Australia, the U.S. and other countries.

Politicians enter the picture because of the ever-present possibility of government action against smoking. Taylor says that in 1974, Dr. David Owen, British Minister of Health, became an embarrassment to the Conservative government because of his

energetic anti-smoking campaigns. He also shows how Joseph Califano, Secretary of Health, Education and Welfare and a vigorous opponent of smoking, presented problems for President Carter, who needed the votes of the tobacco states in the 1980 election. Mr. Califano was replaced as secretary in mid-1979.

He says the Reagan administration, eager to keep the support of the tobacco states, has tried to keep its surgeon general and secretary of health and human services from endangering that support with anti-tobacco programs. Finally, Taylor says that governments become involved in the "smoke ring" because of the enormous financial benefits of jobs and taxes that come from tobacco sales and consumption. He shows how some countries' only action toward tobacco is to promote its production and use.

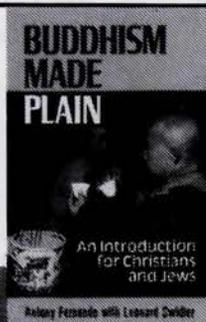
Other governments, such as in the U.S., condemn the health dangers of tobacco but subsidize its production. Taylor says that governments often consider money to be more important than health. He cites a study carried out by senior officials of the British government and published in The Guardian in 1980. The report said that if the current level of smoking was not reduced, one-and-a-half million Britons would die prematurely by the year 2000. They calculated that if smoking could be

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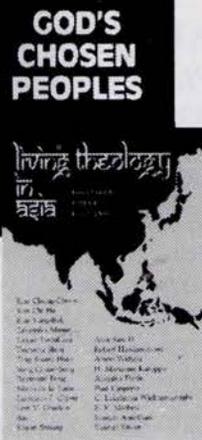
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reduced by 20 percent, a quarter of a million lives could be saved. But even though the government would save four million pounds in health care costs because of the reduced smoking, it would have to pay 12 million more pounds in social security payments to people who would survive. When lost taxes from tobacco sales and jobs were added, the loss of money to the British government would be 150 million pounds. When such choices between money and lives are made, Taylor says that governments too often tend to choose money.

The Smoke Ring is not an attack upon smoking but a treatise about a huge business enterprise and how that enterprise affects millions of people. The author says that he does not support a prohibition of tobacco products, but he does want more control of its advertisement in order that consumers can make choices based upon more information than they receive now.

It is likely that the reader who will enjoy the book most is one who does not smoke and who believes in the effects that conspiracies have upon history.

JOHN A. MURDOCK

John A. Murdock is the associate general secretary of the Health and Welfare Ministries Program Department with the General Board of Global Ministries.

EDUCATION FOR SPIRITUAL GROWTH

By Iris V. Cully.

Harper & Row, 1984. 208 pp., \$13.95.

When St. Augustine wrote "Thou hast made us for thyself; and our hearts are restless until they find their rest in thee," he did not have our twentieth-century world in mind. But, as Iris V. Cully reminds us in *Education for Spiritual Growth*, hearts today are restless in ways Augustine could never have imagined. We face the possibility of nuclear holocaust; we struggle with how to be active in our world while still maintaining time for the spiritual side of our being.

Spiritual growth does not just "happen." Cully writes, "The spiritual life must be cultivated. Cultivation is a process of nurture and education. Spirituality is never a product. It is a process evidenced in a lifestyle."

In her book, Cully gives a good introduction to the variety of traditions and individuals which have been influential in the spiritual development of Christianity, Judaism and the Eastern religions. She points out that each of us can grow spiritually through the example of another person, religious traditions, conscious efforts to develop the spiritual life and through the work of the Holy Spirit in our lives.

Cully, a religious educator, is at her best

in "Nurture in Spirituality," a chapter which details different stages of life development and how each stage can be encouraged to grow spiritually.

This chapter would be especially helpful to families, small groups such as United Methodist Women, and whole congregations as they seek to find ways to grow closer to God in these troubling times.

ANNE BROYLES

Anne Broyles, an elder in the Pacific and Southwest Conference, recently spent time at Pendle Hill, PA during her sabbatical. She produced the filmstrip Peru: Hope in the Midst of Struggle for the General Board of Global Ministries in 1982.

LEMON SWAMP AND OTHER PLACES: A CAROLINA MEMOIR

By Mamie Garvin Fields with Karen Fields. The Free Press, 1983. 250 pp. \$16.75.

Mamie Garvin Fields was born on August 13, 1888 in Charleston, South Carolina where she lives today. A descendent of slaves, Mrs. Fields graduated from Methodist-based Claflin College and later taught school in South Carolina. Well known throughout the region for her religious and civic activism, Mrs. Fields at age 95 has to her credit a list of citations too numerous to note.



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Black pride, commitment, and scholarship are attributes of Mrs. Fields passed on to her granddaughter Dr. Karen Fields, who teaches sociology at Brandeis University and has collaborated with her grandmother in the telling of this splendid memoir. Other than a brief introduction and summation, Ms. Fields stands back and allows her grandmother to do the story-telling—and story-telling she does! *Lemon Tree And Other Places* is the chronicle of a black American family's history in this country.

Mamie Garvin Fields' roots begin with an uncle, J. B. Middleton, who raised her mother as a daughter. Born in Africa and sold into slavery, Middleton became a valet to his master's sons who shared their lessons with him, even when they were sent off to Oxford. This slave later taught his sons, who taught their sisters and other slaves. "Some would steal away to teach and some would steal away to learn," Mamie Fields recalls being told as a child. At the end of the Civil War, two uncles were sent by the abolitionists for formal education and later became Methodist ministers. Throughout her life, the church has played a major role and is a continuing influence for Mamie Fields and her descendants.

Early Black Methodism. Mrs. Fields gives a poignant picture of what early black Methodism was like in the South. Of the struggle surrounding segregation, she

says: "When I told about the abolitionists coming down to train Negro pastors and establish churches, I didn't want to say that our family had to wait for them before we became Christians. We belonged even before slavery was over. Mother worshipped at St. James Methodist Church. . . . But she and her parents belonged to that church and didn't belong to it; all the black people were made to sit upstairs in the gallery. Just the same way Negroes had to sit upstairs in the movie houses when we got those in Charleston. We called the upstairs their 'buzzard's roosts'—well the churches had their 'buzzard's roosts' too. . . ."

She continues her story with how a Reverend Lewis came from the North with a group of freedmen and declared before the segregated church gathering that there were no galleries in heaven. He told the black congregants that he would build them a church where they could worship in dignity if they would follow him. Thus began Wesley Methodist. Shortly after the church was established, a school was added where adults and children were taught.

Mamie Garvin's own early education came from her uncle J. B. Middleton's granddaughter, Lala Izzy. The only and cherished daughter of one of Mamie Garvin's uncles, Lala Izzy taught school from a private facility built by her father in back of the family's home. Miss Izzy's

School, it was called. "Lala gave us things that you didn't get in public school—not from southerners or northerners," Mrs. Fields points out. "Every Friday we had Bible reading. . . . Lala started us off so one day we could be Bible teachers in our church schools. She gave us a very good basis in spelling, arithmetic, and especially in geography. . . . Lala made it easy for us to learn even the difficult foreign names by using songs and rhythm. The same in arithmetic. We learned the times table in songs and rhythm."

At Miss Izzy's school, Mamie Garvin first heard the stories of the slave J. B. Middleton. "Miss Izzy," Mamie Garvin recalls, "taught us how strong our ancestors back in slavery were and what fine people they were. I guess today people would say she was teaching us black history."

Friends of Africa. During Mamie Garvin's senior year at Claflin, Mrs. Moorer organized "The Friends of Africa." Through this organization, Mamie Fields first became interested in serving as a missionary in Africa. Upon graduating, she took the required training and was prepared to go but was dissuaded by her parents who did not favor the idea. Mrs. Fields would learn some years later when she met Mary McLeod Bethune that this woman had also desired to serve as a missionary in Africa. In Mrs. Bethune's case, the church, after sending her for missionary training, simply wrote (in response to her request) "that there was no place in Africa for the Negro missionary." Like Mrs. Bethune, Mamie Garvin settled for mission work at her door, dedicating her life to the education of blacks.

Mrs. Bethune is but one of the many prominent blacks to cross Mamie Fields' path. But Mamie Fields clearly sees greatness in persons of all stations. With the same demeanor in which she remembers the famous who've touched her life, she speaks of a "Mr. Fludd, Dick Singleton, Henry Burden, Plenty Jackson, and Charles Whaley"—men who came forward to help build a playground in James Island where she was teaching.

Telling of a bus trip where she took students to a state fair, she says, "We didn't just bus up to Columbia just any kind of way. The children went in uniforms, dark skirts and white blouses for the girls, white shirts and dark ties for the boys. The mothers' sewing group made those uniforms out of scraps I collected at a factory in town that was making things for the government."

There is so much in the telling of Mrs. Fields personal story that needs to be shared with young people of all backgrounds—but especially black youth. For here is a clear and honest recording of a proud heritage textbooks seldom reveal. Few young blacks know of the high standards and goals their ancestors set for themselves. Few understand how they honor them when they follow in this tradition.

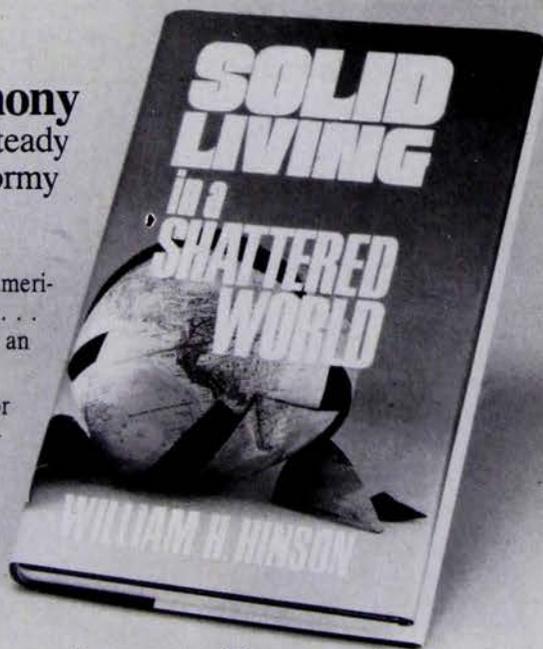
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A Masterpiece. As church schools seek out new and interesting study materials for students, I would highly recommend *Lemon Swamp*. Lesson plans can be drawn around reading this book for its historical as well as spiritual value. Women's groups could find much to discuss from *Lemon Swamp* as it speaks directly to the vital role Christian women have always played in building and holding communities together. Finally, I would suggest *Lemon Swamp* for any serious reader who has gone a while without finding a book that she or he genuinely doesn't want to end.

Again, honors to her granddaughter who first recognized the value of this story being published—and so wisely and graciously allowed her grandmother to tell the story as she did. The narrative flows so smoothly it's as though the reader is sitting in a room hearing it told aloud in a single setting. I'm sure, however, that it took careful editing and selection of material, as well as the special skills that comes with Karen Fields' particular profession to make *Lemon Swamp* the masterpiece it is.

BRENDA WILKINSON

Brenda Wilkinson, an administrative assistant in the Mission Education and Cultivation Program Department of the General Board of Global Ministries, is author of the *Ludell* trilogy published by Harper & Row.



Letters

An Appropriate Celebration

Let me congratulate you and the entire staff of *New World Outlook* on the 75 years of publishing you began in January. The unique place that your publication has had in the life and work of The United Methodist Church is an appropriate matter of celebration, and on behalf of all of the employees of The United Methodist Publishing House, we congratulate you and wish you well in the years ahead.

We in Nashville look forward to a continuing partnership as you extend your service in future years.

Again, congratulations on your 75th anniversary and best wishes.

Robert K. Feaster
President and Publisher
United Methodist Publishing House

An 'Uncommonly Good' Issue

Just a note to say I thought your January, 1985 special issue on women was *uncommonly good*.

Like any editor, you run the risk in any special issue, page, spread, etc., of fencing out the reader(s) not interested in that subject. But I predict and hope that this issue will receive the high readership which it deserves.

Thanks for once more reminding us what a role the various specialized journals of the church can serve.

John A Lovelace
Managing Editor
The United Methodist Reporter

A Thoughtful Challenge

The January, 1985 issue of *New World Outlook* is superb—and magnificent preparation and orientation for those going to the Nairobi meeting. I appreciate the positive information and all the questions still posed. I have ordered extra copies to share with my non-Methodist friends working in the areas of women's rights and concerns.

Again, thank you, for the resource. I am gratified for my roots (for 50 years) in a church that provide this kind of thoughtful challenge.

Irene S. Butterworth
Honolulu, Hawaii

CHURCHES HELPING TO BUILD CHURCHES

The United Methodist Church in East Moriches, New York, is one of 498 churches investing in the United Methodist Development Fund. The trustees, pictured here, consider that an investment in UMDF is good stewardship because the fund makes low-cost loans to build and renovate churches. This enables growing congregations to extend their outreach and put the Gospel to work in their communities.

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Something to Share

Thank you for the articles (November, 1984, NWO) on Deaf Ministries, and Healing and the handicapping condition. Holly Elliott has done much good in sharing her work. We thank her for her work and her writings. The pictures of The United Methodist Congress of the Deaf included with the articles added to the interest. This fine group has something to share, and Ms. Elliott has shared well.

Carolyn Knowles
Community UMC
Dayton, Ohio

Women in Mission

I was delighted, surprised and pleased when five copies of the January, 1985 issue of *New World Outlook* arrived on my desk. I could quickly see that it focused on the International Decade for Women and its impact on the world. Then I took a quick look at the table of contents and saw a superb collection of topics and well-chosen authors.

Reading this issue was exciting. You certainly pulled together a significant collection of materials for women to reflect

on. Women in all our denominations and communions will be challenged by this readable survey. Jean Stromberg's article about women in mission was especially helpful (with its reference to CWU) in focusing attention on a contemporary definition of mission. Thanks so much for putting this into print. CWU will be listing this as a resource. I do hope you have extra copies available for sale.

Doris Anne Younger
General Director
Church Women United
New York, N.Y.

Metro Ministry

Our thanks to you and your staff for the article on Metro Ministry in the November, 1984 issue of *New World Outlook*. We are grateful for the opportunity to have our story told throughout the connection.

We appreciate the interesting and informative way you tell the story of United Methodism's global outreach.

Harry H. Smith
Executive Director
Metro Ministry
St. Louis, MO



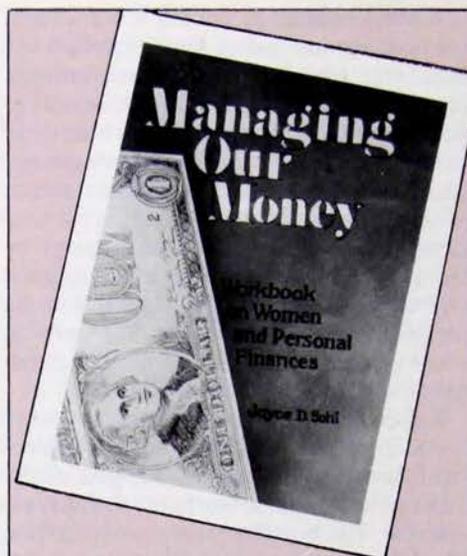
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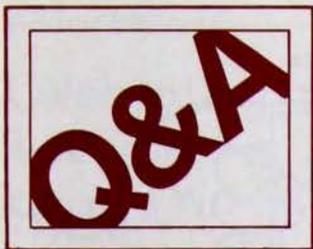
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About Missions

Ruth and Carlisle Phillips were missionaries in China for four years, in Hong Kong for a year and a half, and in Taiwan for 25 years. We are happy to have such authoritative voices respond to questions being asked about China today.

Missionaries of old who brought the Good News to China would be delighted to see the fervor and joy with which Christians are serving God in China now. But how would they feel about the principle of self-propagation that is proclaimed by the Chinese today? With thanksgiving and joy? Or with bewilderment?

Question: What does self-propagation mean?

Answer: It means that the Chinese will rely on their own resources to propagate—to spread—the Gospel in China. Most missionaries will rejoice and give thanks for this, but some will feel perplexed because the Chinese Christian leaders have said “no” to foreign missionaries and overseas Chinese missionaries who would like to go and help.

Question: Why do they say “no” to missionaries?

Answer: Because the future of Christianity in China could be at stake. During the past 36 years the Christians have succeeded in building a positive attitude towards Christianity within China. Christians have suffered and persevered throughout the development of their own country in these difficult years. The Christian church is now looked upon as a Chinese Church—not the instrument of Western missionaries. Therefore, it seems best for missionaries to stay away from China in order to allow the church a chance to grow and develop under the care of the Chinese Christian leaders.

Question: Who are the leaders responsible for spreading the Gospel in China?

Answer: Of course, spreading the Good News is the responsibility of every Christian. However, there are two church organizations who direct and coordinate the work of the local congregations: the Three-Self Patriotic Movement Committee and the China Christian Council. One of the main tasks of the Christian Council is the training of church workers and the printing of the Bible and other Christian literature.

Question: How are the church workers trained?

Answer: Church workers and pastors are trained in national and regional theological schools. There are now four seminaries. The Nanjing Union Theological Seminary was the first to re-open. There are about 180 students enrolled there. The other three seminaries are located in

Shenyang, Fuzhou, and Beijing. Besides basic orientation in the Bible and in theology, attention is given to foreign languages, music and art. To meet the needs of those who cannot attend the theological schools, a correspondence course is offered through which some 40,000 persons receive study-course materials each quarter.

Question: Is the Bible printed in China?

Answer: Yes, the printing of the Bible has been a top priority of the China Christian Council. In Nanjing alone there were 300,000 copies of the Bible printed in 1983. More than one million copies of the Bible were printed in 1984. Plans are under way for the printing of Bibles that include the Concordance, for those who are students and pastors.

Question: How is the Church developing in China today?

Answer: In China today the Church is not divided into the former traditional denominations. The China Christian Council has encouraged Christians to respect each other's traditions but to follow a united “post-denominational” pattern for worship and work and training.

Chinese speaking Western visitors to China who have taken time to observe and study the church and its activities say that the church in China has deep spiritual roots and is developing a strong evangelistic fervor that will continue to make an impact on China's society.

If you have further questions, please contact the United Methodist China Program, Room 1538; 475 Riverside Dr., New York, NY 10115.

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EXECUTIVE SECRETARY for Research Planning and Coordination, Women's Program Division, General Board of Global Ministries.

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NEXT MONTH

JUNE NEW WORLD OUTLOOK WILL BE A SPECIAL ISSUE ON THE MISSION STUDY THEME, "CARING FOR GOD'S EARTH." IT WILL INCLUDE A BIBLICAL AND THEOLOGICAL VIEW BY JOHN B. COBB, JR., OF THE CLAREMONT SCHOOL OF THEOLOGY, AND A WORLD OVERVIEW OF ECOLOGICAL TRENDS, BY LESTER BROWN, PRESIDENT OF THE WORLDWATCH INSTITUTE.

OTHER ARTICLES INCLUDE: A LOOK AT THE IMPORTANCE OF WATER, BY HEALTH AND WELFARE MINISTRIES PROGRAM DEPARTMENT EXECUTIVE JOHN A. MURDOCK; THE LAW OF THE SEA, BY WOMEN'S DIVISION STAFF MEMBER BARBARA A WEAVER; LAND USE IN APPALACHIA, BY MALIK S. REAVES; FARMING AND DEVELOPMENT IN AFRICA, BY WORLD DIVISION PERSON IN MISSION JOSEPH KEYS; AND FARMING IN THE BOLIVIAN JUNGLE, BY WENDY MCFARREN, EDITOR OF THE BOLIVIAN METHODIST EVANGELICAL CHURCH MAGAZINE;

ALSO: AN UPDATE ON LOVE CANAL BY UNITED METHODIST MINISTER JAMES BREWSTER, COORDINATOR OF THE ECUMENICAL TASK FORCE THERE; AND AN ARTICLE ON U.S. FARMING BY WOMEN'S DIVISION MEMBER (AND FARMER) NAOMI CHRISTENSEN.

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2 There are two (2) categories: black and white and color. Any eligible person may submit up to five entries in each category. Black & white entries must be prints no smaller than 5 x 5 inches and no larger than 11 x 14. They must be mounted or affixed to a cardboard (illustration board) or foamcore mount no smaller than 8 x 10 and no larger than 11 x 14. Entries from overseas do not have to be mounted but be sure they are well packaged for protective purposes. We cannot be responsible for entries that are damaged on arrival.

Color entries must be color transparencies (slides). Color prints or negatives are not eligible.

3 No art work or retouching is permitted; no composite pictures, multiple exposures, or multiple printing is eligible.

4 Entrant must be able to furnish original negative, if requested.

5 All entries should be accompanied by the contestant's name, address and telephone number; the name

and address of the contestant's home church (if any); the location where (and when) the photograph was taken; and information that explains how your photograph relates to the contest theme, "Celebrating Mission in Today's World." Each color slide and each black & white print must be clearly identified.

6 The contest opened February 1, 1985, and continues through May 31, 1985. Entries must be postmarked no later than midnight of the day prior to the final date, or delivered in person to NEW WORLD OUTLOOK by noon of May 31, 1985.

7 By entering this contest, the entrant agrees that NEW WORLD OUTLOOK may use any pictures submitted for its own or General Board of Global Ministries use. Full photo credit will be given.

8 Contest void wherever prohibited or restricted by law.

9 All taxes, if any, are the sole responsibility of the prize winners.

10. Judging will be by a panel experienced in the arts and techniques of photography. Winning entries will be announced in the December 1985 issue of NEW WORLD OUTLOOK.

11. A self-addressed and stamped envelope for return should accompany each entry.

12. Winners will be notified by mail. Winning entries will be returned following the announcement and possible publication in the December issue. Entries not selected will be returned after judging. Care will be used in handling, but NEW WORLD OUTLOOK cannot be responsible for transparencies or prints lost or damaged.

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