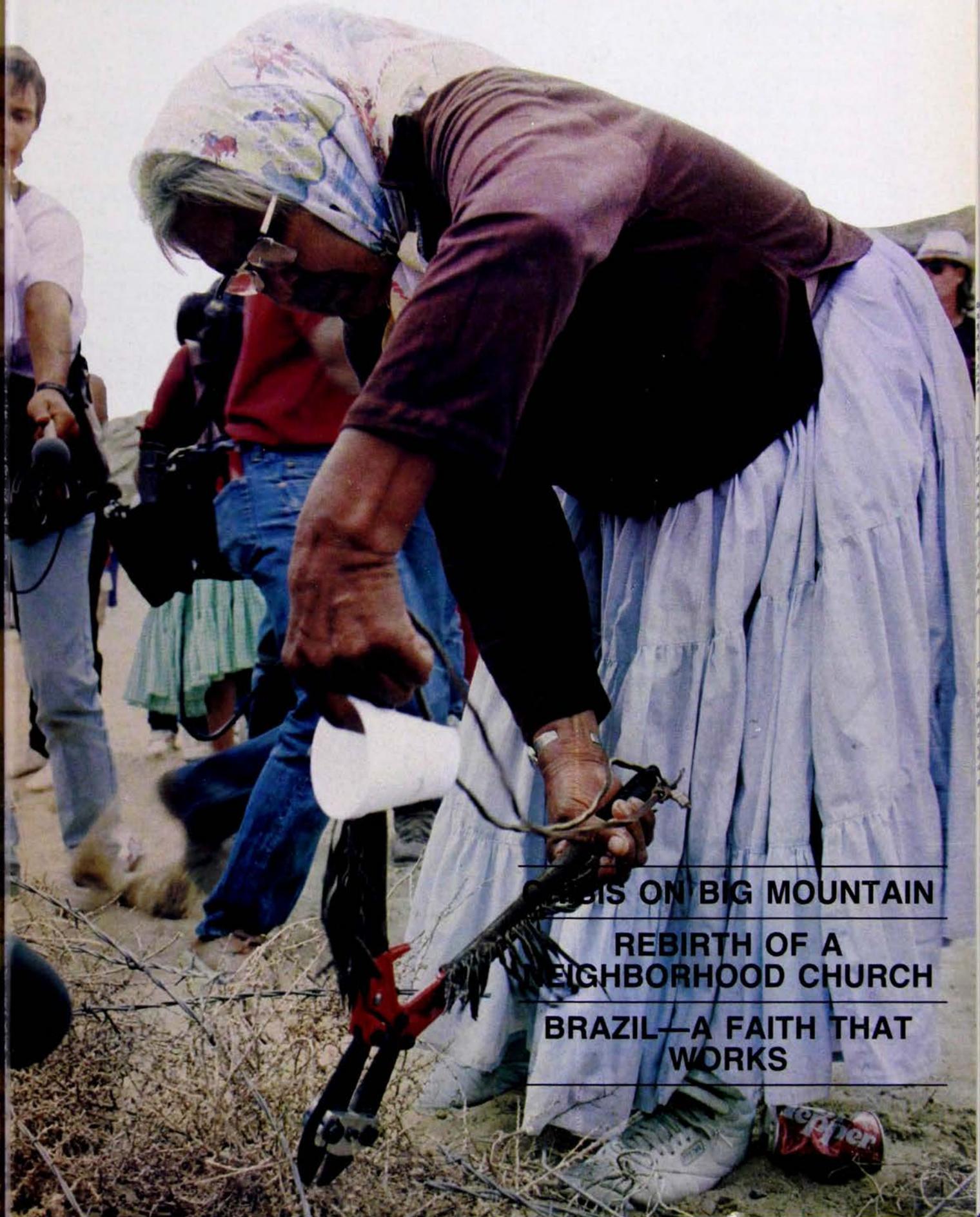


New World Outlook

THE MISSION MAGAZINE OF THE UNITED METHODIST CHURCH

FEBRUARY 1987



PEAS ON BIG MOUNTAIN

**REBIRTH OF A
NEIGHBORHOOD CHURCH**

**BRAZIL—A FAITH THAT
WORKS**

PHOTOGRAPH BY [unreadable]

Mission Memo

February 1987

Africa University. A 100-year-old mission station at Old Mutare (formerly Old Umtali) in Zimbabwe has been recommended as the site for the first United Methodist-sponsored university in Africa. The site selection committee also examined six other locations in Liberia, Mozambique, Zaire and Zimbabwe. The committee was made up of African church leaders and members of the UM University Senate and was chaired by James Laney, president of Emory University. The proposed university is a project of the General Board of Higher Education and Ministry, which must approve the site. A funding proposal for \$20 million will be submitted to the 1988 UMC General Conference. Based in Zimbabwe, the university would attract students from other African countries. It is anticipated that it would initially include five schools: theological, agricultural and rural development, technical-vocational, a college of social sciences and humanities, and a teachers' college. Eventually, a medical school and a college of science and technology would be added. The Old Mutare center now includes a 60-bed hospital, a college preparatory school with 800 students, and an agricultural program. The 2,669-acre location includes 600 acres set aside for the proposed university. It is located near the third largest city in Zimbabwe and has good accessibility by rail, bus and air. Support for the project will be sought from the General Board of Global Ministries and other UM agencies and institutions.

Refugee Resettlement Policy. Leaders of 13 denominations and the National Council of Churches have sent a letter to U.S. Secretary of State George Shultz asking reconsideration of a policy that will hamper their efforts to resettle refugees in this country. The new policy would limit resettlement to within 100 miles of a voluntary agency's local offices; the State Department has approved local offices that cover less than half the U.S. Norma Kehrberg, top staff executive of the United Methodist Committee on Relief Program Department, GBGM, claims that the policy favors the agency model of resettlement as against the congregational model. Churches throughout the U.S. want to resettle refugees, she said, and will assume responsibility for making sure that social services are made available. UM signers of the letter included Bishop Roy C. Clark, chairperson of UMCOR; the Rev. Randolph Nugent, general secretary of GBGM, and Ms. Kehrberg.

World Methodist Peace Award. Federal District Judge Woodrow Seals of Houston, Texas, and Bert Bissell, a former local government official of Great Britain have been chosen to receive the World Methodist Peace Award for 1987. They were named by officers of the WMC at their January meeting in Vienna, Austria. Judge Seals is noted as an advocate for many causes; Mr. Bissell was named for his "devotion to the life of reconciliation."

UMC Giving and Membership. More than \$99 million was given by UMs in the U.S. and Puerto Rico in 1986 to support national and international programs, according to figures released by the denomination's General Council on Finance and Administration. The figure was 5.6 percent less than the almost \$105 million given in 1985 but that figure included several million dollars for hunger appeals that were not repeated. Most of the funds were up: World Service, \$35.4 million (up 5.7%); World Missions Advance Specials, \$11,044,722 (up 14.2%); National Missions Advance Specials, \$3,748,545 (up 13.97%); UMCOR Advance Specials, \$10,202,721 (down 51.92%, reflecting the 1985 hunger appeals); Missional Priority, \$2,659,194 (up .42%). The \$99 million figure does not include money given for local and regional programs, church operations and clergy and other staff salaries; that would increase the grand total over \$2.5 billion...The GCFA also released UMC membership figures for 1985, showing a loss of 74,806 members. Denominational membership now stands at 9,154,364; this does not include ministerial members, preparatory members and about 400,000 members of Central Conferences. Highest percentage losses were in Louisville, Central Illinois, Detroit, Iowa and East Ohio annual conferences; highest percentage gains were in Red Bird Missionary, Puerto Rico and Oklahoma Indian Missionary conferences. The highest numerical gains were in North Georgia and Florida annual conferences.

Philippine Demonstration. Several UMs were among bystanders caught in the Jan. 22 confrontation between demonstrating farmers and security in which 19 demonstrators were killed and over 50 wounded. They were among 28 members of a study tour organized by Agricultural Missions, Inc., a program of the National Council of Churches. Pat Callbeck Harper, a vice-president of the Women's Division; World Division staff member Ruth Harris, and Rubilee Addison, Clemson, S.C., witnessed the

violence. "It was a time of real terror," said Ms. Harper. "I had never been that close to death." Other UMs on the study tour, which returned to the U.S. earlier than planned because of the unstable situation, were the Rev. Willis Goodwin, Sumter, S.C.; Carolyn Dehler, Elgin, Ill., and Barbara Weaver, a Women's Division staff member of New York. The confrontation took place before the Feb. 2 vote on a new constitution.

Good News Board. The board of directors of Good News issued a statement of "no confidence" in the leadership of GBGM during their meeting in Wilmore, Ky., Jan. 21-23 and called "for a change in that leadership." According to the statement from the leaders of the evangelical group, the statement came after 15 years of "efforts to effect positive change." Bishop James Mase Ault of Pittsburgh, president of the UM Board, called the resolution "the latest in a long series of attacks." He called it an attack "on the whole church because the 187 (GBGM) directors are elected and represent the Annual and Central Conferences of the UMC" and "an attack on the personal integrity of the directors because it is they who set the policy, approve the program and budgets and name the personnel."

Asian Americans. "Bridging the gap" between Asian caucuses with their diverse languages, cultures and religious backgrounds was a priority assignment at the National Convocation of Asian American United Methodists in Inglewood, Cal., Jan. 16-19. A new group, recognized at the meeting, was the Indochinese caucus, made up of Vietnamese, Cambodian and Hmongs living in the U.S. The Convocation also endorsed the candidacy of the Rev. Hae-Jong Kim of New Jersey for the episcopacy in 1988; made a plea to retain the Korean Creed in the new hymnal; pledged to support reconciliation in the Philippines; and redress for Japanese Americans wronged in World War II.

Deaths. Seavy A. Carroll, 68, a retired World Division missionary who served for 12 years in Zimbabwe, died on Dec. 24...Frank Davies, 89, a retired World Division missionary who served for 12 years in Chile and Peru, died on Dec. 18...Roberta Riggelman Garrett, a church journalist who worked on the staff of Together magazine and as an information officer for the World Council of Churches before living the last 18 years in Fiji with her husband, the Rev. John Garrett, died of cancer Jan. 24 in Sydney, Australia...The Rev. Benjamin H.H. Hang, 42, an assistant general secretary of the UM General Board of Pensions, died of cancer Dec. 24...June E. Klaus, 81, a retired Women's Division missionary who served for 23 years in India and Indonesia, died on Dec. 25...Gordon Rupp, 76, a renowned British Methodist scholar and writer, died December 23...The Rev. Horace W. Williams, 91, who worked in missionary education and curriculum development with national boards of The Methodist Church for 38 years, died Jan. 28...Fannie M. Woods, 73, a retired World Division missionary who served for 20 years in Costa Rica, died on August 6, 1986.

UMCOR. Approval of plans for an Immigration Amnesty Program was a highlight of the Jan. 22-24 meeting in San Diego, Cal., of the United Methodist Committee on Relief. A three-pronged program was proposed involving churches in providing accurate information about the new Immigration Reform and Control Act to the public, counseling communities of undocumented workers and employers about criteria and procedures for obtaining legalization; and referring eligible refugees to local agencies that can help process applications. Bishops and conference council directors in areas of highest refugee concentrations will be asked to appoint a conference refugee coordinator who can enlist and train volunteers. The new legalization program begins on May 5 and runs only for 12 months.

South Africa Divestment. Five organizations have issued new guidelines for dealing with U.S. companies such as IBM, General Motors, and Coca Cola that have ended direct investment in South Africa but continue to do business there. The five organizations, all active in the divestment campaign, are the American Committee on Africa, the American Friends Service Committee, the Interfaith Center on Corporate Responsibility, TransAfrica, and the Washington Office on Africa. The new guidelines cover such areas as franchising, licensing and management arrangements, the ownership or control of more than 5% of common stock by a South Africa entity, and the prohibition of new investments, loans and credits or the renewal of existing financial arrangements...Officials of the UM Board of Pensions were among those attending a meeting in Philadelphia Jan. 7 called by the Rev. Leon Sullivan, developer of the Sullivan Principles for corporations doing business in South Africa. The meeting was to discuss how to help blacks in that nation after U.S. businesses pull out. Representatives of GM, IBM, Coca Cola, General Electric and Pennsylvania State University also took part.

Nuclear Demonstrators. Two UM district superintendents from New York were among 438 demonstrators who were arrested Feb. 5 as they entered the Nevada Proving Grounds, a nuclear test site. The demonstration was protesting the first U.S. nuclear test of the year. The UM clergy were the Rev. Randy Day, superintendent of the Metropolitan New York District, and the Rev. Charles Straut, superintendent of the Long Island West District. Among others participating were astronomer Carl Sagan and actors Kris Kristofferson, Martin Sheen and Robert Blake. The protest was addressed by U.S. Representatives Patricia Schroeder (D.-Col.) and Thomas J. Downey (D.-N.Y.), a UM. Mr. Straut said that the two agreed with the UM Bishops Nuclear Pastoral.

Personalia. The Rev. Carmen M. Gaud, Kennett Square, Pa., and the Rev. Janice L. Frederick, Orangeburg, S.C., have been named editors on the staff of the Curriculum Resources Committee...Jan H. Kok, 44, of the Netherlands, has been named director of the World Council of Churches' Communication Department. He has been deputy director and publications manager...Adam Kuczma, superintendent of the Methodist Church in Poland, is the new president of the Polish Ecumenical Council...UM Bishop Ernest Newman of Nashville helped lead tributes to his late brother, Isaiah DeQuincey Newman, a UM minister who was the first black state senator in South Carolina since Reconstruction. A church he founded was renamed for him and his portrait was hung in the state capitol building...The general secretary of the All Africa Conference of Churches, Maxime Rafransoa, was placed on compulsory leave and then dismissed over charges of "financial and administrative mismanagement, nepotism, unnecessary ecumenical tourism, and issues bordering on personal morality" after an extraordinary session of the AACC in January...The Rev. Mark Rutland, an ordained minister in the North Georgia Annual Conference, and George Beverly Shea, widely known musician with the Billy Graham Evangelistic Association, have received the "Philip Award" given annually by the National Association of UM Evangelists.

India Church Union. The third round of church union talks between representatives of the (United) Church of North India and the Methodist Church in India were held in Bombay Jan. 8-10. They were described as "frank and cordial" and it was agreed that establishing an "intercommunion relationship as early as possible" was agreed upon as a priority "interim goal."

Singapore. The Singapore Church Directory for 1986-87 lists Methodism as the largest Protestant denomination there.

Church Headquarters. Two major Protestant denominations may be located in Missouri if recommendations from special committees are adopted by church assemblies in June. A special committee of the newly-reunited Presbyterian Church (U.S.A.) has recommended Kansas City as the site of denominational headquarters, replacing current major offices in Atlanta, New York and Philadelphia. The United Church of Christ headquarters committee has selected St. Louis as the proposed location for major offices of the denomination, although a number of general boards may not be covered by that suggestion. Both denominations will hold their legislative meetings in June. The costs of such a move is usually considered a major factor in opposition to such moves. The United Methodist Church as a denomination has no headquarters; major offices are located in Nashville, New York, Dayton, Evanston and Washington, D.C.

Global Gathering. Over 3500 participants are now expected for the Mission Convocation, "Celebrating God's Mission", to be held in Louisville, Ky., March 12-15. Nobel Peace Prize winner, Archbishop Desmond Tutu, is now scheduled to address the opening session. Other speakers and Bible study leaders include British Methodist minister Colin Morris, head of religious broadcasting for the BBC; Bishop Paul Duffey; Bishop Roy Sano; Philip Potter, former general secretary of the World Council of Churches; and a variety of panel members and workshop leaders from the U.S. and around the world. The Berea College Country Dancers and Black Ensemble will perform at a plenary and appear in the Global Village exhibition. The GBGM's new theological statement will be introduced by Bishop James M. Ault, the Rev. Rex Bevins, and Ms. Betty Gordon. The Gathering will conclude with a commissioning service for new missionaries, led by the Rev. Linda Lee Pickens-Jones.



RACISM AGAIN? NO, STILL

All of a sudden, racism is big news in the U.S. again. From New York City to rural Georgia, ugly incidents have hit the headlines. The second observance of Martin Luther King's birthday as a national holiday saw at least one governor attempt to cancel the holiday's official recognition in his state. There are less-publicized incidents, involving many ethnic groups, occurring on a regular basis. (See "In My Opinion" by Hidetoshi Tanaka on P. 36 for one such list.) Racism, in short, is alive and well some twenty years after the civil rights movement.

In a way, this can come as no surprise to Christians. Racism is sin. It is in fact a blatant example of the primary sin, idolatry. It is an attempt to substitute worship of a group, in this case a category called race, for worship of God.

The social issue, although related, is a different one. The United States, we must constantly remind ourselves, is not a Christian nation; its values and methods are more limited and more precise. As Christians, we repent for our sins. As citizens, we obey the law. Robert Drinan, the Jesuit priest and former congressman, has recently pointed out in his column in *The National Catholic Reporter* that from 1619 (when the first boatload of slaves arrived) until 1954 (the U.S. Supreme Court school decision), the United States was officially racist. It is only in the last thirty-three years that we are trying as a nation to reverse what we allowed for 335 years.

It would be very surprising under these circumstances if segregation and its after effects had been eliminated, yet that is what many people claim. Although the charge

is officially and vehemently denied, the Reagan administration is foremost among the groups thought indifferent to racism.

Part of that perception comes from the growing economic gap between whites and blacks. The increasing disparity between rich and poor in the U.S. is a broader problem but race is a major part of that problem. We are not talking here simply in terms of black and white. The economic plight of the rapidly growing group of Hispanic immigrants is a major factor and so is that of many Asians.

All of this means that we must move forward or we will inevitably slip backward. This is true in the organized church as well. One could look at the growth of ethnic minority representatives on national boards and agencies and in top executive jobs in the United Methodist Church, for example, and congratulate ourselves without realizing how recent and how thin this representation is and how easily all of this could wither away.

People in the peace movement have a slogan, "Peace is like bread. It must be made daily." Unfortunately, that is also true of a color blind society. If we forget that lesson, we will have ugly incidents which tear at the fabric of our common life to remind us.

CHOKING ON DEBT

If the United States owed developing Third World countries as much money as they owe to our commercial banks and official (government) lenders, there is little doubt that we would be crying just as loudly for relief and understanding. We would probably admit, rather reluctantly, our mistakes and gross deeds of mismanagement, as they have done, and

claim, as they have also done, that much of our suffering and indebtedness has been dumped on us unfairly, that our horrendous plight is not of our making alone.

But the tables are not turned. Even with a U.S. budget deficit that threatens to explode through the roof, we don't have to worry about riots over the high price of rice, bread or cooking oil. Only government subsidies have enabled much of the world's poor to afford these and other basic food items. When subsidies have been withdrawn in order to reduce expenditures to satisfy conditions laid down by international lenders, the sad result has often been social unrest.

The Third World is strangling on debt. It is a time bomb that continues to tick away—and the fuse, the length of which no one knows, continues to grow shorter. However, what we need now is not another description of the problem. What the world needs are workable ideas for its solution.

Ideas, both serious and not so serious, have been proposed over the last decade or so. Some proposals call on Third World countries to collectively refuse to pay their debt, close to \$900 billion. Several countries, currently spending as much as 57 percent of their foreign exchange to service their debt, have themselves considered paying no more than six to ten percent of their export earnings for such purposes. Tanzania's former president, Julius Nyerere, has called on African countries, which have a collective indebtedness of about \$125 billion, to give serious consideration to a moratorium on further debt servicing for the indefinite future. And Cuba's Fidel Castro has urged Latin American countries, which owe about 40 percent of the Third World's debt, to flatly repudiate their debt.

Unfortunately, we do not have the solution to this growing crisis. We hope, however, that more Americans will give the Third World debt crisis the attention it deserves. And as we do this, we need to remember that much of what we enjoy today has been made possible by the raw materials and the sweat of the poor of countries that are choking on debt.

CRISIS ON BIG MOUNTAIN

A traditionalist Hopi and Navajo view of relocation

By John Hart

Just a few days after many Americans joyously celebrated the one hundredth anniversary of the Statue of Liberty, the deadline arrived for the forced relocation of thousands of traditional Dine' (Navajo) and Hopi people from their homes in northern Arizona. While President Reagan smilingly honored the statue symbolic of America's service as sanctuary for the politically oppressed and economically dispossessed, traditional native Americans on Big Mountain tearfully awaited deportation—or angrily planned resistance to the military operation with which they were threatened.

There is much irony here: America was being celebrated as a place of refuge for those not from these shores, while the descendants of the original inhabitants of this land were facing the possibility of being uprooted and scattered.

The military operation hinted at by government officials (Senator Barry Goldwater had declared to PBS in December 1985 that "I've put the National Guard on notice and they are ready") did not occur on July 6. But the long-term confrontation continues over relocation. Several bills proposed to Congress suggesting alternatives to relocation or an official extension of the relocation deadline are stalled at various stages of consideration. The Bureau of Indian Affairs (BIA) continues relocation efforts by interviewing families and trying to build rangeland fencing. Meanwhile, Dine' and Hopi elders remain determined to resist a forced displacement that they claim would be reminiscent of the U.S. "strategic hamlet" operation during the Vietnam War and, beyond that, of the overt genocidal practices of the U.S. government

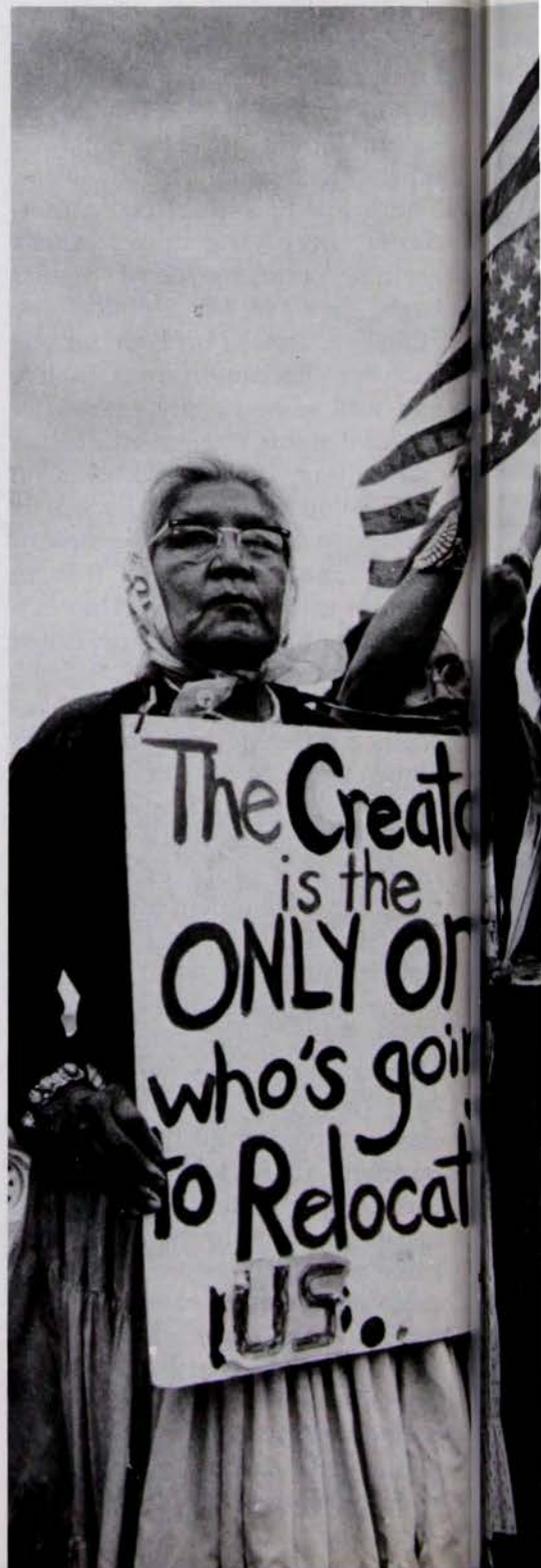
toward native peoples in earlier eras.

Today's confrontation in Arizona results from the 1974 political manipulation by a coalition of non-traditional Hopi bureaucrats and business leaders, representatives of energy corporations, and members of the U.S. Congress who created a legislative mandate—Public Law 93-531—by whose terms some 10,000 Dine' (Navajo) people were to be forced to relocate from sheep pastures on which they have grazed their flocks for generations. It is no coincidence that their grazing lands are perched atop an energy-rich region of Arizona known as Black Mesa, whose vast coal reserves already are being stripmined by Peabody Coal.

Although rallies against the forced relocation have been held throughout the United States and Europe, the vast majority of Americans remain unaware of the federal plan—despite some media focus and a 1985 film, "Broken Rainbow," which explored the issues involved and won the 1985 Oscar for Best Documentary.

Public Law 93-531

The Navajo-Hopi Land Settlement Act (PL 93-531) and its amendments call for the equal partition of a region known as the Joint Use Area (JUA) into distinct tribal areas under the jurisdiction of the respective Hopi and Navajo tribal councils. Land in the JUA currently is shared and used for livestock operations by traditional Hopi and Dine' peoples, who will be forced to relocate to lands and communities under the control of the Hopi and Navajo governments (and hence, the U.S.) or to nearby white communities where racial prejudice is prevalent in overt or subtle



A controversial government relocation scheme spells trouble for Hopi and Navajo people who seek to keep their ancestral lands—and their unique way of life



ways.

The Act also freezes both new construction and improvement of existing structures in the JUA, thereby accelerating the deterioration of homes, ceremonial buildings and livestock shelters. It mandates stock reduction (primarily in flocks of sheep or "sheep units"), ostensibly to prevent overgrazing, which diminishes the self-sufficiency of the people. It provides for the construction of a new, 300-mile metal fence to separate the two peoples and their flocks (and both from prospective mining areas). It establishes equal (Hopi and Navajo) benefit from mineral resource development. It allows for monetary compensation to relocatees that they might begin a new life elsewhere. And it decrees erection of fence barriers across lands now shared in common by Dine' people, dividing those lands into separate sections in direct conflict with, and usurpation of, communal holding and grazing traditions.

Once the people are relocated, their traditional dwellings (called "hogans" by the Dine') are to be destroyed so that no one will be able to return to live and work on their ancestral lands.

The probable result of the relocation, according to sociological and behavioral experts, is the impoverishment of the people who have lost their land base and source of livelihood and their consequent increasing dependence on government assistance programs. Many relieve their subsequent psychological distress through alcohol or premature death, the latter, at

times, by their own hands. Although the forced relocation was scheduled to be completed by July, 1986, to date only a relative handful of Dine' people have accepted voluntary relocation (responding to dollar bonuses offered by the federal government).

Historical Precedents and Debatable Boundaries

In 1864, Colonel Kit Carson engaged in a mission to "search and destroy" the homes, livestock, and centuries-old peach orchards of the Navajo people (whose native name, the Dine', means "the people"). Carson rounded up and carried off some 8,500 Dine' to relocation areas away from lands they had inhabited for centuries. This forced move is called the "Long Walk" by the Dine' and historians, and lingers today as a bitter memory of uprooting and death.

The Long Walk failed in that the relocation area in New Mexico proved to be uninhabitable. In 1868, General William Tecumseh Sherman signed a treaty with the Dine' that restored to them much of their old homeland in a 3.5 million-acre reservation that included parts of Arizona and New Mexico.

On December 16, 1882, President Chester A. Arthur issued an executive order that affected the region's other major native people. He created a 2.5 million-acre reservation for "the use and occupancy of the Moqui Hopi and such other Indians as the Secretary of the Interior may see fit to settle thereon." The Hopi were living (as they are today) in centuries-old pueblo villages. These communities are situated on three mesas rising from the Arizona desert floor, known as

This demonstration in Dinnebito, Arizona, marked the July 7 deadline for relocation.

"In our traditional tongue there is no word for relocation."

First Mesa, Second Mesa and Third Mesa.

President Arthur's decree meant nothing to the traditional Hopi living on the mesas: they considered themselves an autonomous nation, having their own culture.

Third Mesa traditionally has been the locus of Hopi religious—and, therefore, political—authority. It contains the oldest continuously inhabited town in what is now the United States: Oraibi, where some wood house beams have been dated back to 1150 A.D.

The Hopi, whose name means "the Peaceful People," have sustained themselves in this desert region with agriculture and religious ceremonies since long before the arrival of the Spanish in the

sixteenth century. Traditional Hopis still regard themselves as an independent people: the Pueblo Revolt in 1680 overthrew Spanish domination, and since then, they are the only native people in the United States who have never ceded land to, or signed a treaty with, the U.S. government. Moreover, their autonomy is supposed to be guaranteed by the 1848 Treaty of Guadalupe-Hidalgo signed by Mexico and the U. S., in which Mexico ceded territory to the U.S. that included Hopi and Dine' lands.

The Hopi, then, did not concern themselves with legislation by those whom they considered members of foreign governments. They stayed on the mesas, with few

exceptions. Neighboring Dine' people migrated to the Hopi reservation as they were displaced from their lands by white settlers and as their own population grew. In 1891, responding to the new situation, the federal government established a more limited 519,000-acre use area for the Hopi within the 2.5 million-acre reservation.

A half-century later, the U.S. government began reversing itself again, expanding Hopi lands despite the facts of a relatively stable Hopi population and an increasing Dine' population. In 1943, because of competing Hopi and Dine' claims to limited grazing areas, the government gave the Hopi use of District 6, with 650,013 acres. In 1962, a three-judge federal court



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(Opposite page) Navajo residents listen to a report of proposed legislation that would stop forced relocation. (Right) A Navajo relocatee in her hogan.

determined that the remainder of the 1882 reservation—1.8 million acres—was owned jointly by the Dine' and the Hopi, due to the long term occupancy of the former and the political rights of the latter. This portion of the reservation was to be known as the Joint Use Area (JUA). In 1974, PL 93-531 followed, the result of intense legal and political maneuvers by Abbott Sekaquaptewa, Chairman of the Hopi Tribal Council; other Hopi entrepreneurs and bureaucrats; and the Hopi Tribal Council lawyer, John Boyden, a former Mormon bishop who was also an attorney for Peabody Coal (negotiating with the Hopi for coal leases). One effect of the partition decreed by the Act would be that some 10,000 Dine' would have to be relocated—forcibly, if necessary—from 911,000 acres of Dine'-used land that would be transferred to the Hopi. The transferred land would apparently be used for expansion of the cattle operations of a very few Hopi (including the Sekaquaptewa family) and for mineral exploitation. (During the Congressional hearings, U.S. Senator James Abourezk of South Dakota declared that Congress would be "replacing human beings with livestock, and I do not think that is fair.") Dine' leaders refer to the relocation as the Second Long Walk, and some see the federal bureaucrats as "Kit Carson in a three-piece suit."

Confrontation at Big Mountain

Native resistance to PL 93-531 and forced relocation has been centered in Big Mountain, which is centrally located in the partitioned Joint Use Area. Accessible only by a sometimes disappearing dirt road, it is the home of traditional Dine' who lead their flocks of sheep from



grazing area to grazing area and live simply in wooden hogans they build themselves. Because PL 93-531 assigned Big Mountain to the Hopi, these Dine' sheep herders have been ordered to relocate.

The Big Mountain conflict is not just over land. It is also about livelihood, culture, autonomy and religious beliefs and practices. Dine' who would be forced to relocate have already been required to submit to a stock (sheep, for the most part) reduction amounting, in some cases, to 90 percent of existing flocks of sheep. These Dine' would have to live in crowded reservation communities or hostile white communities. They would be submitting to two governments they do not recognize—the U.S. government and the U.S.-imposed Tribal Council (which has no similarity to their traditional form of self-government, based on respected elders' leadership and religious guidance). And they would be displaced from familiar and reserved sacred places.

Religious Roots and Resistance

When questioned about her resistance to relocation, Pauline White-

singer, a Dine' elder who speaks little English, noted through a translator that "In our traditional tongue there is no word for relocation. To move away means to disappear and never be seen again." Other Dine' have stated that "the word for 'move away' means 'to die'."

These cultural statements reveal the strong attachment traditional peoples feel for place: for the land on which they were born, where they grew up, work, and hope to die. This is the land in which they expect to be buried (and where their umbilical cords have been buried at birth) to become part of Mother Earth and her natural cycles, and around which they expect their spirits to dwell.

Another Big Mountain elder, Ashiki Betsie, spoke of her religious resistance: "We are told that we have to move, but we will not go. This mountain is a home to all living things, and a religious shrine to the People (Dine'). Big Mountain is a sacred place." On Big Mountain, medicinal herbs are gathered, and traditional Dine' religious ceremonies are held.

Pauline Whitesinger affirmed these spiritual ties to the land:

"I have no place to go. The only way that I will leave is if I die, if they kill me or if I die there naturally. My spirit will remain there on my land. I know that the land was given to us by the Creator.

"There is no place like mine. I was born on that land, and it is where my umbilical cord is buried. It is where my roots are."

The Dine' traditionalists are supported by Hopi traditionalists. Among the latter is Thomas Banyacya, who lives in Kykotsmovi on Third Mesa. For Thomas, much more is at stake than relocation: acceptance of U.S. government-imposed displacement impugns the sovereignty of the Hopi and the Dine'. Thomas believes that "the two peoples can work out their differences together." He also believes that the real reason for the relocation is that the U.S. government wants to clear the way for lucrative mineral exploitation by the energy corporations. He noted that in the past, on occasion, "People went out one day and discovered that strip mining was beginning on Hopi land because of a secret lease signed by the Hopi Tribal Council without the knowledge of the Hopi people." He fears that a similar agreement might be signed after relocation, and says that PL 93-531's partition map has strips of land left empty for people or livestock, indicating probable stripmining areas—and he is concerned about his people's future.

Hopi Tribal Council Chairman Ivan Sidney, who supports relocation, offers a contrasting view. Sidney testified before the House Committee on Interior and Insular Affairs in 1986 that there have been "decades of suffering by Hopi Indians. They have been forced by

Navajo action and government inaction to give up nearly all their sacred land . . . We believe that the Navajo have only one goal in mind—taking all of the Hopi lands which would cause the ensuing demise of the Hopi people." Yet, Sidney also told the *New York Times* in 1985 that "mineral development for the future is probably part of the plan" (of relocation).

The Uncertain Future

A dozen years have elapsed since the passage of PL 93-531. The scheduled date has passed for its provisions to be completed. The unanswered question at this time is to what extent is the U.S. government willing to resort to violence in an attempt to relocate the almost ten thousand Dine' still living on Big Mountain and other designated relocation sections of the Joint Use Area.

Ivan Sidney told the House that "The Hopi Tribe is expressly against the employment of violence or the threat of violence"—but also declared that he does not want to alter the present legislation or extend the deadline. For Sidney, "The Hopi Nation is inalterably opposed to reopening the question." (It should be noted that for many traditional Hopis Sidney represents the Hopi *Tribal Council*, not the Hopi *Nation*). There remains in doubt the question of whether or not at one and the same time the question cannot be reopened and the use of violence can be averted.

As analysis of the current situation, beyond the surface rhetoric, federal politics, and the propaganda distributed by the factions involved reveals that in reality the conflict at Big Mountain and in the JUA is not a conflict between the Hopi and the Dine' peoples. It is

primarily a jockeying for financial benefit among the business-oriented segments of the Hopi and Navajo nations, each of whom seeks to manipulate—and is being manipulated by—the energy giants and their advocate, the federal government. The conflict is also, internally, among the Hopi people. This is a struggle between some Hopis,—many of them Mormons, whose religious values include the acceptance of "economic progress,"—and who are the majority of the Hopi Tribal Council and many traditional Hopis who try to practice their ancient religion and culture, who do not participate in a tribal government which they consider invalid and an affront to their national sovereignty.

Meanwhile, the energy corporations are waiting patiently in the wings for the anticipated relocation, in hopes of converting a people's life-sustaining land to a profitable energy resource.

Whether people or profits, sovereignty or assimilation, are to prevail in Indian Arizona remains to be seen. And while the children of immigrant Americans continue to celebrate their liberty and security in America well after July 4, the Dine'—The People—and the Hopi—The Peaceful People—soberly ponder their future and steadfastly strive to preserve their spiritual values and their traditional way of life. □

John Hart, who has stayed in the Big Mountain area and interviewed traditional Dine' and Hopi elders, is Associate Professor of Theology at Carroll College in Helena, Montana. A popular lecturer, he is the author of numerous articles and a book: The Spirit of the Earth—A Theology of the Land (Paulist Press, 1984).

THE SECOND TIME AROUND

Mozambique's New Welcome for Methodists

*Mozambique reverses a decade-long
break with Methodists and prepares
a warm welcome for a badly needed
UM medical mission team*

Text: Robert Walker/Photos: Soon Bergmann

A brilliant sun gazed over clear blue skies that irresistibly beautiful day we spent deep in the heart of Mozambique's guerrilla-infested Inhambane province. Something auspicious was taking place at the governmental palace: the signing of a trust agreement, on August 6, for the resumption of church-operated health and medical care services in a wide rural area still plagued by the heaviest fighting in the ongoing *bandido* or rightwing war against the People's Republic of Mozambique.

The agreement between the Mozambican government and the Igreja Metodista Unida (United Methodist Church) of Mozambique calls for the church to operate, free of charge to the population, the Chicucue rural hospital in Maxixe District and the Cambine health center in Morrumbene District, both located in Inhambane province. Also envisioned by the agreement are future cooperative health ministries in other provinces of the largely agricultural former Portuguese colony on the east coast of Africa.

Along with the scheduled arrival of four U.S. United Methodist missionaries in Mozambique in early 1987, the newly restored Inhambane operations mark the reversal of the 1975 takeover of

church-run health facilities by the country's socialist government. Until the government gave signals of a change of policy two years ago, no new UMC missionaries have been sent to the East African nation since it attained independence 11 years ago.

In addition to the four missionaries who are now undergoing training in England and language studies in Portugal, it should be noted that the church in Mozambique is issuing an immediate call for two doctors and two nurses to serve as missionaries under the new program; furthermore, the General Board of Global Ministries has also allocated \$100,000 and UMCOR is providing \$50,000 as an initial grant for such urgent expenses as building repairs, ward equipment, plumbing and electrical refurbishing, x-ray repairs, drugs and vaccines, wells for outlying villages and a mobile unit to serve in the countryside.

Serving as signatories to the agreement that memorable day last August were Caetano Pereira, director of health for Inhambane province, and the Rev. Joao Somane Machado, a pastor in the Mozambican capital of Maputo who represented Bishop Almeida Penicela, the head of the Mozambican church. Present to witness

and celebrate the occasion were government and church leaders from Maputo and Inhambane. Also on hand to offer symbolic endorsement were three of us representing the General Board of Global Ministries: Jung Soon Bergmann, a National Division director on journalistic assignment from the Mission Education and Cultivation Department, the Rev. Dr. Isaac H. Bivens, then assistant general secretary of the World Division, and I, a World Division director.

A separate ceremony followed to toast both church and state in gratitude for what had been achieved, and to affirm the anticipated success of the venture. The Honorable Pascoal Zandamela, governor of Inhambane Province, addressed the occasion. Prior to the June, 1975, culmination of the revolution, the governor had been studying for the Roman Catholic priesthood, and he and Somane Machado had been seminary classmates. Now, as the governor noted, they have been reunited in this historic step to bind church and governmental efforts to serve the people.

Speaking in Portuguese and with Chadreque Mujongue, field treasurer for the Mozambican church, providing excellent translation for us three Americans, the governor said that state and church share a primary goal to serve the people's needs for medical and health care. He spoke appreciatively of the nation's United Methodist Church, backed now by the larger church through the GBGM, for accepting the government's invitation to cooperate in these two programs that will serve a population of some three million, roughly one-third of the nation's 10 million

"The church is alive and well and, above all, growing in Mozambique."

Father and children outside church in Maputo.

population. The governor hoped that other church bodies, invited to cooperate with the government, will follow the UMC example.

Under the agreement, specific areas of responsibility for the church include the recruitment and training of medical personnel, aid in rehabilitation of the buildings and equipment, provision of medicines and other kinds of technical assistance. Personnel recruited from outside the nation will be under missionary support, while the government will arrange financing for nationals employed in the two programs. The government will grant necessary visas for foreign personnel, waive duty on all medicines, equipment and supplies and, as well as it can, protect lives and property in the two health facilities.

On-The-Spot Visits

The day before the agreement was signed, a combined group of local and national church and state leaders, along with the three of us from GBGM, toured both Chicucque and Cambine medical programs. The journey was by ferry from Inhambane across the bay, and then by two government Landrovers to each community. A few months ago, road travel would have been too dangerous; that we could go by motor vehicle indicates the improving security. At one point, the provincial director of health remarked that we were in a section that had experienced the heaviest fighting. It was good, he said, to see the people returning and freely moving about. A further indication of improvement is that we met only 11 patients in Chicucque hospital because of war-related injuries; a GBGM visit in 1985 found over 30 victims hospitalized



for war wounds.

In each medical center, we met directors, staff and patients, and were shown both the problems and possibilities. The need is large, indicated by such things as: an average of 130 live births each month at Chicucque hospital; the broken x-ray machine; non-functioning gas ranges, the forced removal of the hospital kitchen to an outdoor lean-to, with stoves fueled by wood carted from 40 kilometers away; broken laundry equipment requiring washing by hand in cold water; a pharmacy with some nine-tenths of its shelves empty; laboratories with little more than a microscope; an ancient dental chair with a tin bucket for spitting; an archaic birthing bed; bed frames in Cambine for which patients must supply mattresses and bedding; absence of shelter for families waiting for loved ones to be well and

released, or for pregnant women waiting for labor to begin; leaks in the ceiling leaving mildewed areas (Cambine); a condemned structure in Cambine, severely limiting available space; the absence of medical doctors in both programs, but a "technical surgeon" for Chicucque; uncertain electrical power; the list can go on ad infinitum.

But, there are many possibilities: the number of buildings available for the 150-200 bed hospital and training program in Chicucque is impressive and serviceable; the dedication of the hospital and clinic staff, now employed by the government; the grounds at Cambine affording space for reconstruction and enlargement of the clinic; a nursing school and desire for expanded training programs to provide medical care not only in the two locations but also in outlying villages; the commitment of both the government and the United

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Methodist Church in Mozambique to this joint venture.

The 1984 General Conference adopted a resolution provided through GBGM's Department of Health and Welfare Ministries (pp. 358ff, Book of Resolutions). Among other things, the document requires our church to engage in "the wholistic ministry of healing: spiritual, mental and emotional, and physical." Too often, according to the document, "medical care in much of the world has evolved . . . as disease care rather than health care. Disease prevention, public health programs, and health education appropriate to every age level and social setting are needed globally."

Let it therefore be known that the UMC in Mozambique is addressing this larger concern for health care, not only in resuming work through Chicuque hospital and Cambine clinic, but also in its worship life and a special program of nutrition in which a larger variety of edible plants are grown experimentally, and men and women from outlying areas are trained in a six-week program to carry the possibilities for better nutrition back to their villages.

It was our privilege to worship with members of Chamanculo UMC in Maputo, on Sunday, August 3. It was a fascinating privilege, because this was their annual "thank offering" day. Garden produce, baked goods, craft items, livestock and cash were brought for the benefit of the church. Over 1,000 people were crammed in and outside the 20-year-old temporary and inadequate metal-sided building, with the thank offering resulting in (U.S. equivalent) \$32,000. We rejoiced with the congregation as it learned it is a recipient of funds



(Above) The Rev. Joao Somane Machado (left), Bishop Penicela's assistant, and Governor Jose Pascoal Zandamela of Inhambane Province (right), after signing the agreement. (Below) Staff and patients at Chicuque Hospital in the waiting area outside the consulting room.



from the Africa Church Growth and Development Committee to construct a new \$360,000 church building on a better-located street in Maputo.

The service began at 9:30 a.m., with most people there having arrived at least half an hour before to rehearse the singing of hymns; we left at 1 p.m., without having yet heard the sermon! The special presentations of the thank offering took precedence over everything else, and even though a large number had to stand throughout

the entire time, we saw few people departing before the official end of the service—which, we learned later, was about 1:30 p.m. In the congregation that morning, were 90 new members received into the thriving 40,000-member church since January 1986.

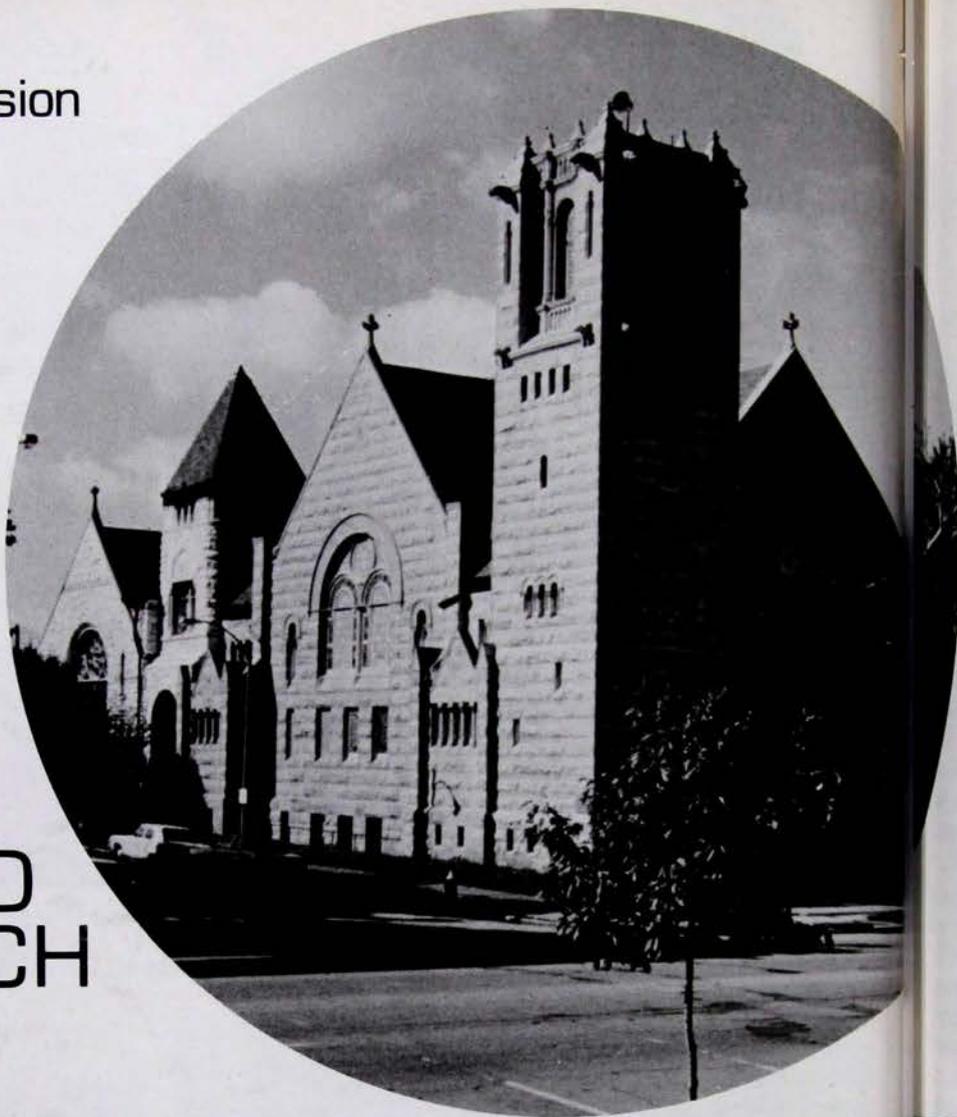
Indeed, the Church is alive and well and, above all, growing in Mozambique. □

The Rev. Dr. Robert L. Walker is Pastor of Chehalis UMC, Chehalis, Wash., and a GBGM director.

Congregations in Mission

By Dulci McCoy

THE REBIRTH OF A NEIGHBORHOOD CHURCH



The people of Lafayette Park United Methodist Church in south St. Louis are big on butterflies these days; to them the brightly colored winged creatures are symbolic of the church's emergence from the shadow of urban blight into the sunlight of kingdom building.

As recently as ten years ago, the imposing stone and brick building stood like a closed fortress at the corner of Lafayette Square, even though the neighborhood was well on its way to becoming a model of urban regeneration. "Many in the neighborhood thought the church was closed," recalls Edna DeGonia. The worshippers, down from a peak membership of more than 1300 to at best 70 in the pews on Sunday, came and went by a side entrance on an off-street parking lot. At 84, Miss DeGonia is one of the oldest members and has been a member for the longest time. She joined Lafayette Park in 1923 when her family moved to St. Louis.

The congregation traces its beginnings to meetings held in 1839

in the home of Elizabeth Carter, who lived at Broadway and Chouteau avenues to the south of the thriving riverfront town. By 1843, when the group was fully organized under the name of Wesley Chapel Society, there were four other Methodist churches in St. Louis. The Wesley Chapel group continued to meet in Mrs. Carter's home.

Eventually, a first building on Paul Street was followed by another at Chouteau Avenue and Eighth Street. In 1873, the old chapel was razed and a new brick structure, seating 350 was built, and the name was changed to the Chouteau Avenue Methodist Episcopal Church.

By 1883, the city was spreading westward, and a new site was chosen as the "proper location for a new church" at the southwest corner of Lafayette Park where elegant town houses were being built around the four-block park square. The Chouteau Avenue church was sold and the proceeds

were consolidated with some financing from Centenary Church. The former's 85 members joined with the latter's 51 members and 174 members from other churches to form a 305-member starting congregation for Lafayette Park Methodist Episcopal Church. Dedication services were held on Easter Sunday in 1888.

The cornerstone of the present sanctuary was laid in 1900 and the dedication held in 1902. In the late 1940s the church was remodeled, including the installation of bowling lanes. The membership continued a steady growth reaching a peak of 1373 in 1953, according to reports to the St. Louis Annual Conference.

Reba Gordon recalls joining Lafayette Park church in 1948; it was the choice of her retired Methodist minister father and she found it thriving and welcoming. "It very quickly became 'our church' and we were given responsibilities. Even when we moved further south we continued to come and

Lafayette Park, a once-declining church, fights back and triumphs over urban blight

(Right) The Rev.
Diana L. Loomis, pastor
of the church,
in the pulpit.
The butterfly symbol
is on the banner at
right. (Opposite page)
Exterior of the church.



stay active. To this day there are some who come a long way in from the suburbs to worship here."

Flight to the Suburbs

In the 1960s, the flight to the suburbs which had begun after World War II accelerated to the panic stage. Once choice town houses became poorly maintained rooming houses. Abandoned buildings deteriorated and were torn down. A new interstate highway sliced the parish in half. The final blow came when Jefferson Avenue was widened and all the little neighborhood stores were demolished and never replaced, according to Miss DeGonia.

With so many abandoned buildings and weed-choked vacant lots, fear of street crime took its toll on church membership. "It never became a slum church," Miss DeGonia stoutly maintains. "We always had a core of faithful members who never gave up on Lafayette Park Church."

Urban renewal began in the

Lafayette Square area very tentatively in the early 1970s. Bill and Mary Dean Keyes were among the first of the "urban pioneers" to buy and restore one of the tall old Victorian houses near Lafayette Park. "Everything was a struggle and a challenge in those days," Bill recalls. "I guess I'm a child of the 60s with a need to go against the establishment. We were looking for an alternative to suburban living. People told us we couldn't live in the city, it wasn't safe, so we set out to live in the city and make it safe."

The Lafayette Square Restoration Committee is the organization that monitors the restoration and the rehabilitation of historic housing stock. Exteriors must meet period standards regardless of what remodeling is done inside. New construction within the historic district must maintain external conformity. The committee holds its monthly meeting in the Lafayette church.

It wasn't until 1977 when the

renewal effort was really rolling that the Keyes took an interest in the church, which they had felt was not interested in the neighborhood. Tom Raber, a new pastor, had begun working with the congregation to remove barricades, literally and figuratively, helping Lafayette Park Church once again to serve its neighborhood. Symbolic of the intent to reach out to the community was the restoration of the front doors of the sanctuary. The parsonage, ten miles from the church, was sold and the pastor began restoring a house on the square as his home. Here was a new challenge, and Bill and Mary Dean Keyes transferred their zeal and energies to revitalizing the church, though they were not Methodists originally.

Community Programs

Community-oriented programs—a midweek youth club, a cooperative pre-school, scouting programs—were begun and the church opened its doors to outside

**"The turnaround for the church
has not by any means
been a sudden miracle."**

groups with compatible interests, such as Alcoholics Anonymous and the Lafayette Square Restoration Committee. The music program was revived—hand bells and band instruments were unearthed and acquired, and adult and children's choirs were developed.

About five years ago Cindy and Paul Gross first attended services at the church, having tried a number of Lutheran churches. They had recently moved to St. Louis and into the nearby Compton Heights neighborhood. "The people here seemed genuinely interested in us and we really felt at home," Paul says. It wasn't long until the band was organized "strictly for enjoyment and fellowship" and he was hooked. A prerequisite for band membership, it is said, is "not having touched an instrument in 20 years." Mr. Raber

had a Salvation Army background and came equipped with appropriate music. Now the band, or some group from it, plays for worship service on an average of once a month. Cindy Gross got caught up in the music program and directed a handbell choir. "The music program attracts non-members and gets them involved with the church," they note. The Grosses have both been active with the youth club which is also effectively involving non-members in the total life of the church.

Some four years ago Judy and Bob Myers were attracted to Lafayette Park by the sense of community they felt and by the friendliness of the congregation. "It is an urban inner city church with the supportiveness of a small town congregation," Judy says. She remembers well how the members

rallied round when Bob was seriously injured just after they had joined the church. Today she serves as lay leader after having chaired the administrative board for two years. Bob just finished serving as finance chairperson, and they both appreciate the acceptance they have found. "The church is trying to reestablish itself and realizes that new blood can help supply the energy to do it," Judy says.

Not a Sudden Miracle

The turnaround which began about ten years ago for the redeveloping church has not by any means been a sudden miracle; it has only come about through hard work and sometimes hard choices. Many of the newer members came from non-Methodist backgrounds and resented the apportionment

As part of World Communion Sunday, people place flags on a world map to indicate places where Christians they know or are concerned about live.



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Among activities taking part at the church are (right, above) karate lessons for older children and (right, below) a band.



"tax" that was expected of them. Many members thought a church that had such maintenance problems couldn't be expected to take on any further load. "Sometimes it came to choosing between paying apportionments or saving the building," Miss DeGonia recalls. The congregation was further thrown off balance by two pastoral changes within three years.

"The congregation has had to regain its equilibrium," in the words of Judy Myers, "and it is now operating with a new sense of energy. If we are to survive as a church we need to work with the larger church. United Methodist traditions are being presented in a positive way." In order to better their record, church groups are urged to "adopt an apportionment" and take responsibility for paying that apportionment. One Sunday school class promoted "pennies for apportionments" and then counted and rolled the "take" each Sunday. The results are becoming apparent. In 1985 the church paid 75 percent of its apportionments, an increase of 16 percent over 1984, and the need for salary support is long past.

Since the building's centennial will be celebrated in 1988, many dreams are being pursued—reroofing, tuckpointing, and restoration of the sanctuary being at the top of the list. Original pulpit furniture and the original organ are being carefully preserved. Woodwork is being stripped and refinished, stained glass windows repaired, and reproductions of the original stenciled art work may be returned to the sanctuary walls in time for Easter Sunday 1988.

A Diverse Parish

Through all the struggles of the

turnaround period, the resumption of connectional church responsibilities and the battle to preserve the premises, Lafayette Park has never lost sight of its goal to better serve its community. And what is its community? Lafayette Square, of course, with its mix of ardent restorationists and "Young Upwardly Mobile Professionals" attracted by the prestige of the newly-fashionable location; Compton Heights, a turn-of-the-century development, also an historic district, that managed to retain its stability through the white-flight era; Lafayette Town, a redevelopment area built on land clearance acreage; Souard, an even older community than Lafayette that is still in the throes of restoration and renovation; Fox Park, a modest blue-collar community, and Benton Park, a somewhat artsy neighborhood, which have

stubbornly maintained their characters. It is a "parish" as diverse as its parishioners. New housing is booming, including \$140,000 condominiums, some bordering "the projects," public low-cost housing. Gentrification has its detractors who claim dislocation of low income home owners is unfair when they can no longer afford to remain in the neighborhood.

The current pastor, the Rev. Diana L. Loomis, with less than a year's tenure, views her flock as a group of people who want to do things differently. Most deliberately chose to remain or return to the city when it was not popular or even considered safe, and all are something of rebels at heart. A dedicated young woman, she too believes that a pastor living in the community has a strong value, so she lives in a nearby apartment and participates on the restoration

committee. Lafayette Park is looked upon as "the neighborhood church" and continues to draw from many faiths. Black families are now coming and some are assuming leadership roles. Young families are in evidence in worship when the weekly children's sermon attracts 12-14 "under fives" to the chancel. Reba Gordon remembers when the sermons were started—two preschoolers came up and one of them was the pastor's child.

Exemplifying the synthesis of the diversity of the members are Jan and Joe Gordon (Reba's son). Both were born and baptized in this church, were members of a very active youth group, and in time were married here. Thus they are "old guard." Yet in age, they are younger than most of the urban pioneers and are intent on making Lafayette Park "a community, not a commuter church," typical of the "new guard." Residents of Compton Heights now, they have remained active "because it was our church!"

Jan has been president of United Methodist Women and has attended schools of missions. Joe has hopes of getting a United Methodist Men's group reactivated. Both have found that the youth club with its required parental involvement has been a major factor in attracting new blood into the church. "We still need more outreach to the community," Jan says, "like blood drives and health screening." "We need to be focusing more on neighborhood needs," says Joe, "and we should do more to get wider church meetings held here so that other United Methodists can see what we are doing." This is the kind of re-energizing that is helping Lafayette Park with its comeback.



Edna DeGonia prepares communion elements to be presented by brothers Andrew and Calvin Warner.

"We need to be out there ringing doorbells and inviting people in the new condominiums to come to our Sunday school and church," says Edna DeGonia, who after retiring from 48 years with Christian Board of Publications, centers her life around Lafayette Park. Ex-teacher Reba Gordon sees the need for intergenerational programs to serve the mix of ages and economic levels, and she feels that they should be ecumenical in scope. More involvement with neighborhood activities and support for civic endeavors is the suggestion of Paul Gross, "We do have a strong commitment to Metro Ministry and Kingdom House as the urban outreach we are not equipped to do ourselves." "We are a melting pot of faiths," says Bill Keyes, "and should remain a community of faith for the area."

What Does the Butterfly Mean? What does the butterfly symbol mean? "It ties in with the regrowth of the city, with its metamorphosis—we are a regenerated city church," says Paul Gross. "It was first adopted to symbolize the rebirth of Lafayette Park Church,"

recalls Reba Gordon. "It represents the changes of the church in the last ten years, from a dead cocoon to a beautiful and liberated church body," is the way Judy Myers sees it. "To me its just a symbol," says Edna DeGonia, "but it got us working together toward a beautiful goal." "It's new life from the old," says Bill Keyes. Jan Gordon remembers the words of the pastor who initiated the symbol, "Go and serve the Lord; you are free."

Diana Loomis sums it up: "Lafayette Park serves as a reminder that we can experience the resurrection—the gift of God's love to us—every day. Even in the heart of the city, new growth can happen, fears can be set aside, doors opened and friendly hands extended. Our folks have worked hard to be God's hands and feet in this community and I believe we are succeeding and will continue to succeed. We haven't been without hard times, struggles, hurts and failures, nor have we ever been without hope." □

Dulci McCoy is conference editor of the Missouri East edition of *The United Methodist Reporter*.

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Bishop Federico J. Pagura

ARGENTINA'S VOICE OF HOPE

A human rights fighter is at the helm of a proud church revitalized by Argentina's return to democracy.

By Raymond K. DeHainaut



Bishop Pagura, after his reelection as bishop.

Toward the end of the year 1832, a Methodist resident in Buenos Aires delivered a letter to the Missionary Society of the Methodist Episcopal Church requesting the Society to send a missionary to a small group of believers already established in that city. John Dempster arrived in Argentina in the month of December to serve as the first Methodist minister in South America. In the beginning, the government of Buenos Aires granted this new church permission to hold Protestant services, but only in English for foreign residents. Later, in 1867, Governor Juan Manuel de Rosas allowed the Rev. J. F. Thompson to initiate services in Spanish.

Recently, Bishop Federico Pagura sent a pastoral letter to the ministers and laity of the seven regions of The Argentine Evangelical Methodist Church (IEMA) inviting them to celebrate (beginning in December, 1987) this one-hundred-and-fiftieth anniversary of the church's work in their country with special services giving thanks that "the Lord has done great things for us." (Ps. 126:3).

Great things have been happening in Argentina in recent years as well. Bishop Pagura, who played a key role in the struggle against the former military junta's abuse of human rights in Argentina, is now able to lead a revitalized church that is beginning to show encouraging signs of growth in the new climate created by this country's return to democracy.

The Argentine Evangelical Methodist Church

The former Argentine Annual Conference and the Provisional Annual Conference of Patagonia were merged into IEMA in 1969

consecutive terms for a maximum of twelve years.

Few people were surprised when Federico Pagura was re-elected to his third four-year term by almost 90% of the votes on the first ballot during the General Assembly of IEMA which met in October, 1985. The presence of so many youthful delegates at this assembly was heartening as almost two entire generations of youth became inactive in the church during the ten years of repressive military governments. Another impressive feature of this assembly was the election of three women among the seven superintendents chosen. This is an indication of the important role that women are playing in the life of Argentine Methodism. The Rev. Patricia Richardson, a missionary, was among the three women elected superintendent. The other two were the Rev. Nelly Ritchie and the Rev. Raquel Caceres.

when Argentine Methodism was reorganized and gained its autonomy from The United Methodist Church. Today, the Church has more than 100 congregations and some 9,000 members.

The Argentina Evangelical Methodist Church has a General Assembly which meets every two years instead of an annual conference. This assembly is composed of 98 representatives from the seven regions (instead of districts) that constitute the church. The bishop, regional superintendents and other officials are elected at every other meeting of the Assembly. Bishops are now elected for four years and may be reelected for two

Bishop Pagura is well known throughout Latin America, the United States and Europe as a courageous defender of human rights, a leader in the ecumenical movement, a peace advocate and a hymnist. He is a leader in many important national and international organizations. Presently he is President of the Latin American Council of Churches composed of over 100 denominations representing practically all of the countries in Latin America. He is also President of the Latin American College of Methodist Bishops. He is a member of the Commission on World Mission and Evangelism of the World Council of Churches, and hosted a major meeting of the WCC in Buenos Aires in 1985. Bishop Pagura is President of the Argentine Consultative Council of

Churches and is Co-President, with Roman Catholic Bishop Jorge Novak, of the Ecumenical Movement for Human Rights.

Service in Central America

This will be Bishop Pagura's third and final term in Argentina, but he has been elected bishop four times if we count the four years that he was invited to serve as bishop of Costa Rica and Panama from 1969 to 1973. There he is remembered for having given excellent leadership to these Central American Methodist churches when they were also in the process of declaring their autonomy.

Federico and Rita Pagura returned to Argentina from their episcopal responsibilities in Costa Rica and Panama in 1973. One son, Ruben, fell in love with Costa Rica and decided to take up residency there while Carlos and Anita returned with their parents. The Paguras longed to get back into the pastoral ministry and accepted an appointment to the Central Methodist Church of Mendoza. Chile is right across the border from Mendoza and this was the year of the coup against President Salvador Allende in that country.

Human Rights Advocates

The Paguras have remarked that it was Providence that sent them to Mendoza as they felt a special call to organize a relief program for refugees who were fleeing across the Chilean border into Argentina. Pagura worked hand in hand with the United Nations High Commissioner for Refugees and also became a founder and President of the Ecumenical Commission for Social Action, which was aiding refugees in their resettlement. In 1975 the military repression in-

"We are also involved in the struggle for the unity of the Latin American people and the unity of all Christians."



Serving as host at a meeting of the Central Committee of the World Council of Churches in Argentina.

creased, more and more people began to disappear, and the lives of human rights advocates, like the Paguras, were being threatened.

One night, around 3 a.m., as Mrs. Pagura, her daughter and her mother were sleeping in the parsonage next to the church, they were suddenly awakened by a terrible explosion that sent pieces of glass flying throughout the front part of their home. Someone had placed a bomb in the doorway of the church. Luckily no one was injured. A few weeks later, Mauri-

cio Lopez, a well-known Protestant ecumenical leader and President of the University of Mendoza, became one of the "disappeared." Rumors were circulating that the Paguras' names was also on the terrorists' hit list. So, for several weeks, they felt it was necessary to park their car away from the parsonage and spend the nights in the homes of friends.

Bishop Pagura is a man of great spiritual depth and exceptional talents. He is a "man of the Book" who continually quotes the Bible, and he also expresses his spirituality by writing hymns and poems. A large number of the most beloved hymns in the Argentine Methodist hymnal *Cantico Nuevo* and in the new loose-leaf songbook, *Cancionero Abierto*, come from his pen. He is also a very good pianist and enjoys playing tangos and other folk songs for his friends. One of his most famous hymns is set to the catchy rhythm of a tango and is entitled "Tenemos Esperanza" ("We Have Hope").

Background and Upbringing

Much of Bishop Pagura's deep spirituality and musical ability come from his strong evangelical upbringing and particularly from his legendary grandfather, Don Natalio. Don Natalio, who was an emigrant from Italy, became sacristan and organist in the little village of Arroyo Seco, near Rosario, before Federico was born. Don Natalio bought a Bible from a colporteur and was converted to a fiery evangelical faith while reading the Gospels. He and his family left the Roman Catholic Church and started a congregation of their own without any knowledge that there had been a Protestant Reformation. This little congregation, led

He is a "man of the Book" who continually quotes the Bible and writes hymns and poems.



Leading Bible Study at the 1986 annual meeting of the General Board of Global Ministries.

by Don Natalio, placed special emphasis on intercessory prayer and faith healing, and was finally incorporated into the Methodist Episcopal Church in 1905 by a traveling missionary named Guillermo Tallon.

Federico Pagura was born on February 9, 1923, into a family already active in the Methodist Church, due to the pioneering work of Don Natalio. His father was of Italian origin, but his mother was Spanish. Young Federico graduated from the National Nor-

mal School for Teachers in Rosario and then went on to receive a licentiate degree in theology from the Evangelical Theology Faculty in Buenos Aires. He later did post-graduate work at Union Theological Seminary in New York (1948-1949) and at Claremont School of Theology in 1968.

Bishop Pagura's wife, Rita, does not hesitate to admit that she has been a major influence in his style of ministry. She attributes his broad ecumenical spirit to the fact that when they met she was an active member of the Waldensian Church and that he learned from her that Jesus Christ can speak through many traditions. She is also his constant companion as she works in his office arranging his many appointments, schedules, etc. When asked how she felt about Federico's being elected for another four years of constant meetings in Argentina and abroad, she said, "Now it is not so bad because our three grandchildren are close by and they will keep me busy while he is on the road. Also, the office work keeps me occupied and involved with him. and I can accompany him on some of his trips."

Methodism's Present Role

When Bishop Pagura was asked to describe the present role of Methodism in Argentina, he replied, "Now that we are just beginning to get a taste of a new democracy after a long period of repressive military dictatorships, our people are beginning to hope, but there is still a great deal of disorientation and pain over the recent past and many insecurities still haunt our people in the present. Our church is faced with a great opportunity and responsibility to communicate a

message of consolation, courage and hope to many persons who are confronting a future full of uncertainties and difficulties."

In addition to its continuing focus on human rights, the Argentine church has a special interest in the country's small but needy indigenous population. Methodists carry out health, education, community development and pastoral programs among the Toba and Mapuche tribes in the north-eastern and southern regions of the country.

At this time in history, Bishop Pagura is by no means content to rest on the laurels gained by his church during its 150-year history or even by its witness for justice and human rights under his leadership. He is a man deeply concerned about all of the difficult problems being confronted throughout Latin America. He is a man oriented toward the future.

"Our church is also deeply engaged in other important struggles of our times," says the bishop, "such as the fight against the arms race and the movement in favor of world peace. We have some descendants of Africans living in Buenos Aires and we have joined them in their fight against apartheid and other forms of racism, including the kind that is affecting the indigenous populations of Latin America. We are also involved in the battle against poverty in Latin America, in the fight for a social and economic order that is more just, and in the struggle for the unity of the Latin American people and the unity of all Christians." □

Raymond K. DeHainaut is a U.M. missionary, serving in Rosario, Argentina.

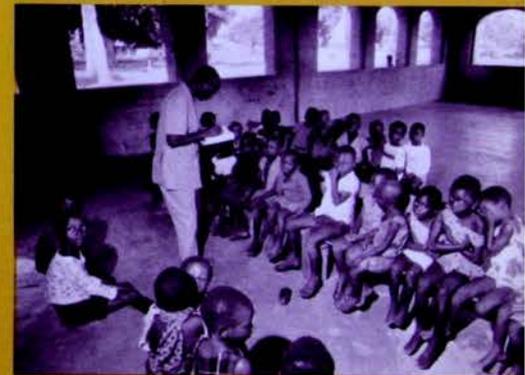
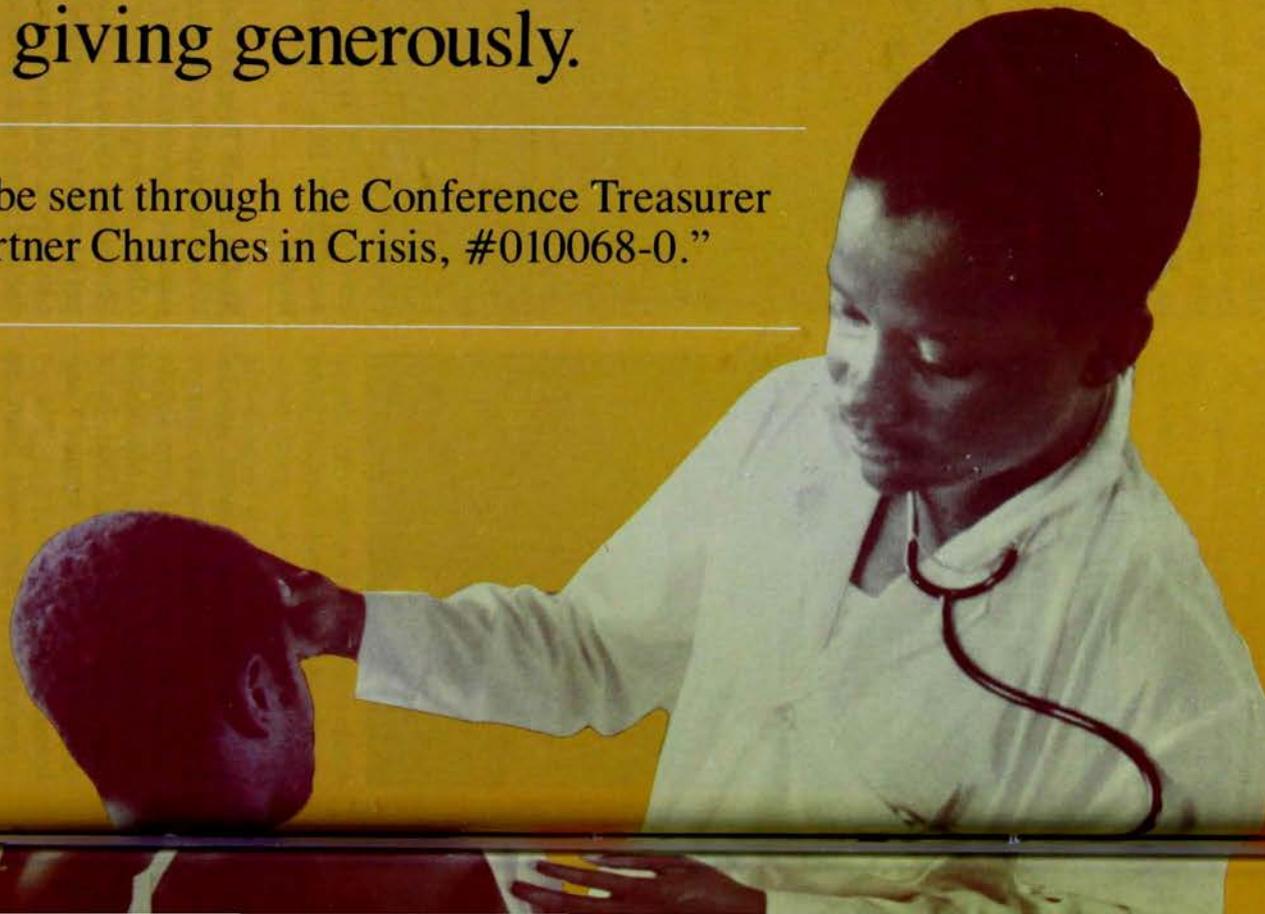
Bishops' Appeal

Partner Churches in Crisis

The Global Economic Crisis threatens the survival of
United Methodist mission and ministry in countries
around the world.

**Make a difference! Respond
to Christians in desperate
need by giving generously.**

Gifts should be sent through the Conference Treasurer
marked: "Partner Churches in Crisis, #010068-0."





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FIELD HANDS AND THE FUTURE

In 1871 Henry George wrote "over our ill-kept, shadeless, dusty roads, where a house is an unwanted landmark, and which run frequently for miles through the same man's land, plod the tramps, with blankets on back, the laborers of the California farms, looking for work in its season or toiling back to the city when the ploughing is ended or wheat crop is gathered."

For more than a hundred years laborers have been tramping rural roads planting, cultivating and harvesting the food of America.

Perhaps as many as eight hundred thousand of them pick our tomatoes, melons, cucumbers and strawberries, apples and oranges; they dig up our potatoes, our carrots, and onions; and, in dark, dark sheds of horse manure they tend our mushrooms. Despite their great contribution to the nation's overall growth, agricultural laborers are still the poorest of the land. Economically and politically they are the most underrepresented working people in the United States. Their average annual wages are usually well below the poverty level, despite the demanding and dangerous nature of their work and its economic importance to commercial agriculture. They live and work in economically depressed rural areas out of sight and mind of the culture they help to support. Exploitation and abuses of all types are common occurrences in the lives of their families.

From "Tramp" to Migrant Laborer

In 1871 the hired farm laborer was usually a white man—a "tramp." Today he, or she, is probably a black person from Florida or Haiti or Jamaica or an Hispanic from Texas, Mexico or Puerto Rico. A

For over a hundred years farm laborers have been an exploited sub-class. Now, they are challenging a democracy they help to support.

By George E. Ogle



majority of these workers are American citizens or people who have legal permits to work in the U.S. Recently, however, large numbers of illegal entrants into the country have swelled the numbers of those looking for work. They plod the roads of the eastern seaboard, the Midwest and especially California. All are in search of a job on America's farms.

On the East Coast it was thought at one time that, with mechanization and other changes in agriculture, the migrant stream of laborers would dry up. Such, however, has not been the case. A study done in 1982 estimates that there may still be as many as 1.5 million hired workers and their families who tend crops up and down the Eastern Seaboard. The average worker is young, with a sixth-grade education or less. Often the worker will bind him/herself to a crew boss who then contracts with the farmer for the needed labor. The crew boss system, unfortunately, often leaves the workers at the mercy of the bosses. Since 1981 there have been ten cases in North Carolina alone where workers have been "enslaved" by their crew bosses. On the East Coast the workers are seldom protected by a union or any other worker organization.

FLOC and the Midwest

In Ohio and Michigan things are different. The workers have been organized. For more than a decade the Farm Labor Organizing Committee (FLOC) has waged a persistent campaign demanding three-way collective bargaining between FLOC, grower, and the Campbell Soup Company. A boycott against Campbell products finally paid off, and in February of 1985 three-way

contracts were signed. Now FLOC is seeking to extend its gains by securing two other contracts: one with the Heinz Company and growers who produce for it; another with the Vlastic Pickle Company and Ohio growers who sell their cucumbers to it.

The success of FLOC has injected a new element into the farm worker scene. Though farm workers in the Midwest will continue to be low-income people, they now have a channel for negotiation in regard to wages, hours, insecticides, supervision and even housing. The model they have developed is bound to influence migrant worker situations in other areas of the nation.

California and the West Coast

California and the West Coast present yet another picture of farm workers. California agriculture grosses about \$14 billion per year, making it by far the largest agricultural state in the union. Some 600,000 people, mostly of Mexican descent, are employed each year. It is estimated that about 200,000 of those are migrants. Working conditions and wages vary, but generally speaking they are of a higher standard than those in the Midwest or the East. Nevertheless, there are still too many cases where workers live under miserable conditions, and there are repeated reports that in some places workers are unofficially paid as little as \$2.00 an hour.

Poverty adjacent to extremes of wealth is one of California's chief characteristics. Recently the Office of Technical Assistance of the federal government released a report in which it says that in those areas with the most developed industrial agriculture, the highest concentra-

tions of wealth and the deepest patterns of poverty coexist.

Another unique characteristic of California is the fact that the United Farm Workers (UFW) of Cesar Chavez is there. The UFW has done something no other union of farm workers has ever done: it has survived for twenty years and it has been instrumental in improving the wages and general livelihood of farm workers—migrant and permanent—throughout the state. Workers now have a voice in California politics. In 1975 they were the decisive force in getting an Agricultural Labor Relations Act (ALRA) passed through the state legislature. The Act's intention was to protect workers' rights and facilitate collective bargaining in the industry.

A Drastic Change

Eleven years later, however, the situation has changed drastically. The state's government is now controlled by those who are hostile to Chavez and the UFW. The ALRA and the Board it established to protect the workers have become moribund and collective bargaining has dramatically diminished in the last five years. Growers have, at the same time, initiated energetic anti-union campaigns. Contracts are not signed; union membership declines; and undocumented and nonunion workers get prior consideration for employment.

The situation for organized farm labor has become desperate in California. So many of the improvements were the result of a strong UFW. What does the future portend if the UFW is gone, or its influence of no consequence?

In Southern California and Arizona, the issue of undocumented

What does the future portend if the United Farmworkers is gone, or its influence of no consequence?



United Farm Workers' President Cesar Chavez giving the victory salute.

workers has become a matter of urgent concern. They provide a large surplus of cheap labor in competition with American workers and legal Mexican workers. The employers use the undocumented to force wages down and to discourage attempts of American workers to organize. If labor dares strike a field, undocumented workers are always available to take their jobs. The union must be able to organize the undocumented too if it is to survive. That poses a big question: are undocumented workers protected under a state law? In Arizona, that very question is being fought out in the courts. Fifty percent of Arizona's farm labor consists of illegal entrants from Mexico. Growers contend that Arizona's Agricultural Labor Relations Act applies to American citizens only. The union and civil rights workers claim that whoever is hired should be treated on an equal basis—even in their rights to organize and bargain collectively.

The importance of this case is easy to see. If the union wins, it will give impetus for organizing campaigns. If the growers win, the union and union standards are likely to be submerged in a tide of low pay, unorganized and undocumented workers from Mexico and Central America.

A Permanent Subclass?

For over a hundred years the subclass of farm laborers has persisted in this country. Most of the time it has remained docile and out of sight, enduring its suffering with little public complaint. Now, however, with the emergency of FLOC, the tenacity of the UFW and the embryonic beginnings of organization in Arizona, Florida, and New Jersey, the subclass is begin-

ning to demand attention. It confronts society with some very fundamental challenges.

Does the U.S. really want to maintain its field hands as a permanent impoverished subclass? There are indications that this is the intention. For more than fifteen years, for example, there has been a demand that the government promulgate a field sanitation code that would require toilet and drinking water facilities in the fields. Millions of dollars have been spent on hearings and the Secretaries of Labor have given it lip service, but to date there is no code. Such inaction seems to indicate an intention to keep the workers where they are.

To avoid such class structures, however, means that there must be a vehicle through which the workers can participate in their work place, the economy, and politics of the land. The UFW in California has pioneered the causes of farm workers at all of these levels and thus become something of a model for those who are serious about incorporating field hands into American democracy. The hostility

of California's agribusiness against the UFW, however, is an indication of how difficult a task it is for farm workers to gain an entrance into the mainstream of U.S. society.

The United Methodist Church

The United Methodist Church has, over many decades and in many places, been engaged in ministries of education, health care, housing, and family services for farm workers. In 1986 it joined with other denominations to form the National Farm Workers' Ministry (NFWM) in order to directly support Cesar Chavez and the emerging UFW. In 1976 the General Conference passed a special resolution affirming the right of workers to organize and bargain collectively. The resolution also applauded the NFWM for its support of the workers' movement toward self-determination.

In 1985 both the General Board of Church and Society and the Board of Global Ministries cooperated with the NFWM in endorsing a boycott of Campbell Soup products and working for the three-way collective bargaining that has been achieved. Now, the two Boards are faced with the question of how to help the field workers of California to maintain their union that is under such strong attack.

Justice requires that the church support the efforts of the poor to build their own organizations and express their voice in their work place and society. Such efforts, however, are bound to come into conflict with the powers of society which want no change. □

The Rev. George E. Ogle is director, Department of Social and Economic Justice, General Board of Church and Society.

An innovative program provides skills and hope for America's "hard core" unemployed

HELPING JOBLESS YOUTHS HELP THEMSELVES

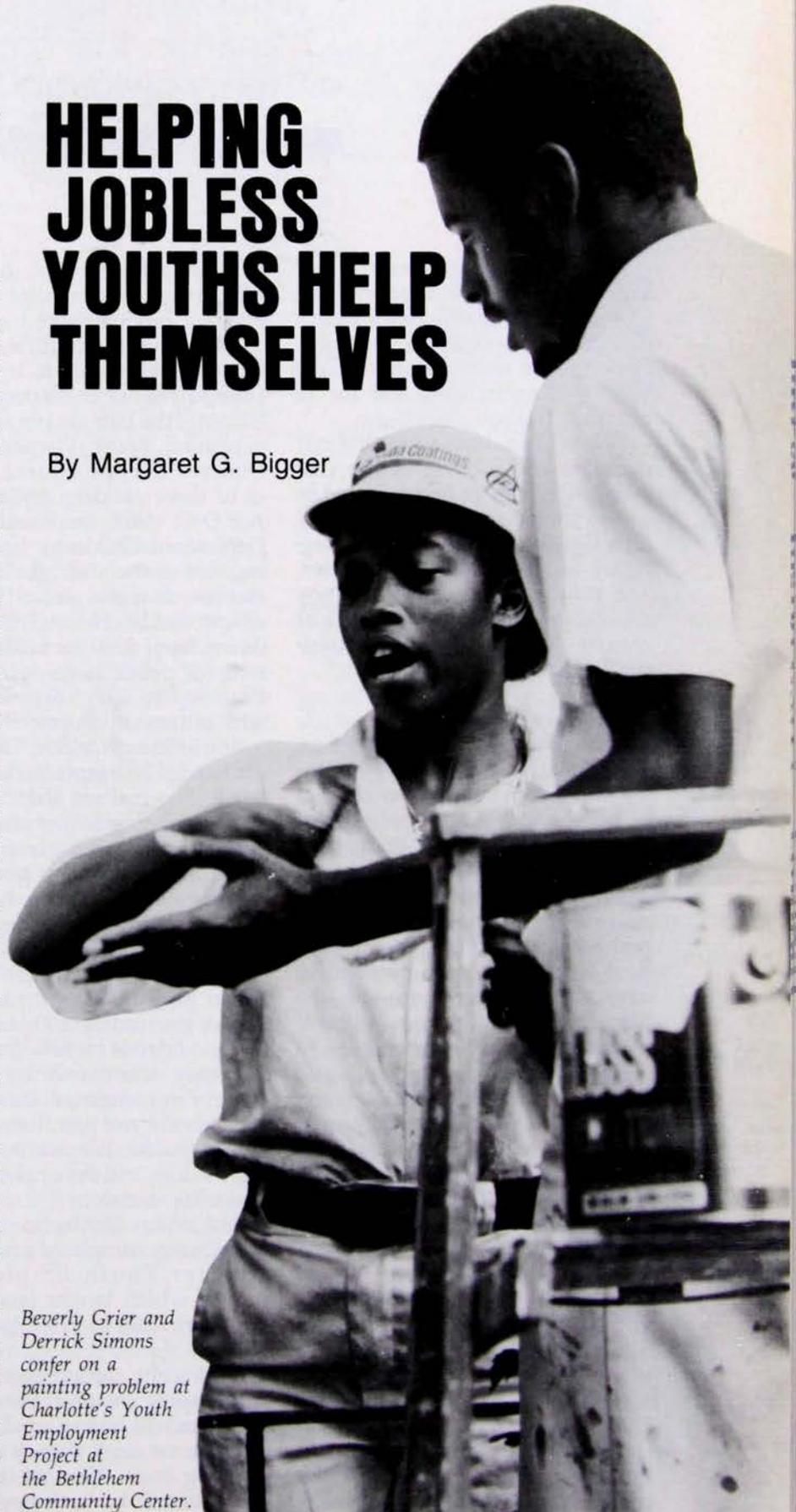
By Margaret G. Bigger

"If I learn and get a certificate for it, I might start my own business," Derrick Simons said optimistically, while painting the eaves of an inner-city house. The handsome student paused, whitened brush in hand, mid-air. "This is a very grand program. There should be more like it."

There are more like the Youth Employment Project at Charlotte, North Carolina's Bethlehem Center. United Methodist community centers in Tacoma, Houston, Kansas City, Phoenix, St. Joseph and Wilmington (Delaware) are participating in pilot projects of the General Board of Global Ministries. Planned by the Institutional and Voluntary Ministries Program Management Unit, the National Division's Youth Employment Project is funded by the National Division and a special grant from the Women's Division, the Ford Foundation and local sources. These seven innovative job training programs for disadvantaged youth are each unique.

While the program in Charlotte teaches painting and wallpapering, the one in Tacoma concentrates on clerking, the one in Houston on air conditioning/refrigeration repair. Employment opportunities in the local markets and available personnel and facilities were assessed in all seven cities so the appropriate courses could be set up. But what sets these projects apart from most government training programs is the emphasis on the individuals enrolled.

Studies have shown that most public and private job training programs for the "hard core" unemployed have had excessively high drop-out rates before and after the trainee gets on the job. The community centers, however,



Beverly Grier and Derrick Simons confer on a painting problem at Charlotte's Youth Employment Project at the Bethlehem Community Center.

"What sets these programs
apart is the emphasis
on the individuals enrolled."

will not only provide counseling but comprehensive support services such as child care, basic health services, transportation, emergency assistance and recreational activities during training and for 18 months after job placement.

"We're interested in testing our concepts and looking at the cost ratio, so that it can be replicated in other community centers," said Lula Garrett, assistant general secretary for Institutional Ministries. The results of these pilot projects are to be shared with other church-related and secular institutions which work with youth.

Painting in Charlotte

Derrick Simons and the other six young people at Charlotte's Bethlehem Center have taken courses on how to assess and make use of their employable skills; budgeting; attended workshops taught by guest speakers, and received one-on-one counseling. They have all had medical exams, and one student's child has been enrolled in day care. The five men and two women between the ages of 19 and 24 had two weeks of orientation in early May before starting a classroom segment where they learned the terminology and techniques of painting. By October, they were working 32 hours a week under the supervision of their instructor. On Fridays, they are rewarded with field trips.

Their first actual experience was to paint their own building, a grubby concrete block annex of Bethlehem Center. Formerly a grimy white, it is now grey with meticulously painted blue trim. They did such a good job that Center Director, Doug Boyd, asked them to paint some halls at the center. Homeowners in that gener-

al vicinity have hired them, too. The revenue from such contracts goes for buying more supplies.

All receive minimum wage while working, although it is called a stipend. "While these people are in training, the bills are not stopped," explained Frank Garner, Project Director. But one student, a mother of three children, who was on A.F.D.C. (Aid to Families with Dependent Children), had to quit because of the stipend. "Her food stamps dropped from \$151 per month to \$10. Her A.F.D.C. went down from \$250 to \$125 and her rent (in public housing) went up from \$33 to \$99," Garner related with sadness in his voice. "She was losing \$150 by working." He shook his head. "She came back September 8. She realized that, although she was losing in the short term, she would be gaining over the long term." Garner, one of twelve children of a sharecropper, has struggled to earn several degrees on scholarships. He explains one reason for his commitment to the seven participants he supervises: "I owe gratitude to 100 people who did good deeds for me. I'm starting to repay those folk by helping these. I'm concerned about whole individuals, not just their employable aspects. We want them to have values and the opportunity to make life decisions."

Bethlehem Center in Charlotte has already completed one cycle of another Youth Employment project which taught landscaping and work skills to 15 students, ages 14 to 18.

During the second cycle of their landscaping training, the younger students will be assigned to some of the same work sites as the older painting crew. "So that the younger ones will have an opportunity

to compare and contrast their attitudes and behavior with more mature workers," said Garner.

The property of elderly individuals and those with handicapping conditions within the community will be used as demonstration sites. "It will showcase the abilities of students from both programs while performing a public service," Garner explained with a smile.

Lives are already taking new directions in each of the Youth Employment demonstration projects nationwide.

Clerk Training in Tacoma

Pok Man is a medical secretary and does translation for patients, a job she may never have dreamed she could do just a year or so ago. Pok is a graduate of one of the first three cycles of "clerk" training by the Tacoma Community House in Tacoma, Washington. She is one of 6,000 Southeast Asian refugees of Tacoma. In this city of 160,000, there are also 15,000 Koreans.

So far, 31 students of Indochinese, Korean and Ethiopian descent, ages 18 to 24, have learned sales, office or warehouse clerking, according to Bruce McDowell of the Community House staff. They are taught office skills such as typing, basic bookkeeping, how to stock office supplies, and how to operate a cash register. Those whose conversational English is good are working in retail outlets. Others who grew up in Cambodia during the Pol Pot regime had no schooling from '75 to '78 and have the most difficulty with English. They are more likely to work in warehouses or wholesale outlets.

Air Conditioning in Houston

Arturo Sanchez, a married Hispanic with one child, was rejected for



Frank Garner is program director in Charlotte (left); Instructor Cynthia Grier with some of her painting students (above).

Wesley Community Center's air conditioning/refrigeration project in Houston because of low reading and math scores. His zeal to participate influenced the staff to offer him four weeks of remedial classes before being enrolled. "Now he's one of our outstanding students," said Ruth Palmer, the Director of Wesley Community Center.

Arturo and the other 15 students take General Education Diploma (GED) and basic skills classes in addition to vocational training through Houston Community College. Wesley Community Center provides bus tokens, lunch money and counseling as well as weight-lifting and boxing classes to help build muscles for the physical activity required in the air conditioning field.

"We've had some problems with families. The parents think they should be making money. We want them to see the long road instead of just the short haul. It's going to make a dramatic difference in their future earning capacity," Palmer said. "This is a good approach that deserves the full support of the United Methodist Church."

Catching On in Kansas City

In Kansas City, project coordinator Jim Meyer is elated because a particular student has finally "caught on" to work expectations: being present, prompt, following instructions. "It finally 'clicked' this week," Meyer said, happily. "He came in, asked for a raise—and got his first performance review." A chuckle accented one of the points he made to the student: "Work is not a democracy."

The eight youth (four boys, four girls; all black) are getting practical experience in management, ac-

counting/billing, sales and deliveries of products. They work two hours after school at the Della C. Lamb Neighborhood House, learning how to run a small business, a wholesale food co-op. The co-op sells staples to day-care centers in the inner city. They are considering the possibility of selling office supplies to 100 area United Methodist churches—items such as copy paper, pens and pencils, liquid correction ink and typewriting supplies.

"Our goals are to take 16 kids succeeding in school, with a B average, and help them succeed for a better future," said Meyer. "Then they can have a more viable job, not just flipping hamburgers in a fast food place. Almost all of our kids aspire to go on to higher education. We'll help them get resources and make the transition to college. They do have a motivation to succeed. Yesterday, they were practicing Spanish."

Monthly parents' meetings, transportation and counseling are their support services. The second cycle with eight students begins in January.

Carpentry in Phoenix

Ten unemployed people (all but one Hispanic) arrive at the Wesley Community Center in Phoenix at 7 a.m. to learn carpentry from journeyman Roger Krams. After a lunch break with extra time to shoot some baskets in the gym,

they settle down to GED classes taught by Joe Diaz, who comes in from the Phoenix Union High School District. Diaz is especially pleased that his students are meeting at each other's houses to study together.

"Most are determined to make a go of this," commented Laurel Ambrose, assistant director of the center. "The money is well spent. Our community center is dedicated to hands-on service for the community and the individual."

She explained that Krams has construction contacts and will get a commitment from contractors to take his "graduates" on probation, once the course has been completed. The program, coordinated by Heriberto Perez, lasts 20 weeks.

According to Neighborhood House Director Wayne Brown of Wilmington, Delaware, their program will begin by the end of November. Friendly Center in Toledo, Ohio, could not find the local funding required to participate.

Lula Garrett terms the pilot projects "very successful" so far. She noted, however, that a basic component of the Youth Employment Program is that they will "monitor and stay in touch with the students for 18 months after the program." Institutional Ministries will be in a better position then to rate success. □

Margaret Bigger is a free-lance writer, based in Charlotte.

1986 marked the 80th anniversary of the People's Central Institute in Rio de Janeiro and the beginning of Methodist involvement in Brazil.

Methodists, although numbering only about 100,000 throughout the country, are deeply involved in aiding the people of this poverty-stricken land.

Brazil is home to approximately 32 million malnourished children, according to statistics compiled at the People's Central Institute. Each month thousands of people flood into Rio de Janeiro, one of the largest cities in Brazil with a population of about nine million, hoping for work and the chance for a better life. But rarely do they find anything better waiting for them. And soon most wind up in the favelas, the worst ghettos of Rio.

Marion Way, a United Methodist missionary, says, "A lot of these people had dreams when they came here. However, it is hard to hold onto one's dreams in this kind of reality."

The Institute is located downtown, in Rio's first favela, called Morro da Providencia, which began at the turn of the century. Although it was founded by Methodists, people from all religious backgrounds are welcome to utilize its programs.

"The criterion is not religious, but rather if a person has the need to utilize our services," Way said. The religious services held at the Institute are non-denominational and attendance is not required in order to use the other facilities, he added.

The Institute is run largely by donations from United Methodists in Brazil and the United States. Smaller donations from the Brazilian government, German Methodists and international charities



A FAITH THAT WORKS

More than a "band aid" approach is involved in a thriving 80-year program that seeks real changes in the desperate slums of Brazil

By Skye Morrison

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(Opposite page) Missionary Marion Way with children at recess time; (right) classroom time at the People's Institute.



supplement the agency's income, Way said.

When the Institute first opened its doors in 1907 it served 20 children. Today 250 children are involved in the educational programs, while the waiting list of hopeful mothers continues to grow.

The Institute offers many programs for the needy and is constantly expanding and re-evaluating its services. Way said, "There's a need for the Band-Aid approach in some cases because we're talking about survival. But it has to go hand-in-hand with other programs. Our programs have mainly been in the educational line, working with the children and helping the mothers get jobs and providing day-care centers. We are also working for just laws and a higher minimum wage."

The Institute began the first kindergarten in Brazil in 1907. A regular school program is offered to children through the fifth grade. This school has one large advantage over the free public school system in Brazil. The government can only afford to send children to school for three-and-a-half hours a day because of a lack of funds to hire sufficient numbers of teachers and to build enough schools. But the Institute's school offers a full day's program with after school help offered for the older children who go to the public schools.

One of the first day-care centers for children of poor working mothers began at the Institute in 1911. In the day-care center, the children are fed three meals a day, given a shower and a clean place to nap in the afternoon, and provided with clean clothes. Medical attention is often the first priority, as so many of the children come in sickly or

infested with lice, worms, or skin infections.

The Institute began Rio's first public-health center in 1907. It was turned over to the government in 1925, and now the government has 25 free clinics throughout the city.

With a \$25,000 gift from the United Methodist women in the United States, the Institute is about to open its newest program—a women's center. The money was provided as part of the 1986 theme of "Women and Work."

The center will provide women with legal assistance, emergency housing, day-care facilities, and intensive three-month job training programs in such highly salable skills as sewing and cooking.

One of the innovative ideas in this program is to teach women to specialize in frozen foods. This would enable women to work for five different families, spending one day a week at each house to cook and freeze food needed for a week. A woman with such a skill could ask a price far above the minimum wage, according to Way.

"We have to help women develop a talent so that they can demand more than the minimum wage, and the person hiring them will be willing to pay more for the skill. People will pay minimum wage when there are masses of unskilled

people desperate for any kind of work at any wage. That's been one of the big problems," Way said.

The minimum wage in Brazil is about \$40 a month in U.S. currency. Way said that a couple with two children would need to earn about three-and-a-half times the minimum wage, or \$140, to meet their basic needs.

Way tries to resurrect dreams and hope. It is his life's work. His is not a dream of heaven, where all the poor will live happily ever after—a concept which the Christian churches have traditionally been so fond of promoting in Latin America. Way holds onto a dream of work and education, of people living with access to land and water and enough food to eat.

Way promotes this dream with concrete programs to raise the consciousness of people whose lives have been lived under degrading circumstances and by helping them to believe that they have the right to dignity and respect.

There are no sewage systems in the favelas. Natural ditches which run through the narrow dirt streets of the makeshift towns carry the sewage down the hills into the streets below. Children play alongside these ditches. When the harsh tropical rains come the sew-



Marion Way on a walkway through a favela.

age floods the shacks and sometimes children drown in the filth. In addition, the huge mudslides which are generated, easily collapse the flimsy cardboard and wood shacks.

The favelas are a place of death. The average life-span is 45 years, and over 50 percent of the population is under 18. Violence, alcohol- and drug-related problems, wife and child abuse, unemployment, malnutrition and a lack of water are some of the problems the community faces. In addition, many of the favelas are made up of migrants from different areas of Brazil, so that there is a rootlessness and a lack of cultural cohesion in the community.

Brazil is traditionally a Catholic country, although other Christian groups such as the Methodists, Lutherans and Pentecostals also have strong followings. There are many spiritualist groups as well. Churches represent all of these groups inside the favelas. However, the Methodists and Catholics, with their liberation philosophy, have come into these communities and offered the people something different.

Marion Way is someone who has made a difference in Rio de Janeiro. In 1984 he was given the Ralph Greenberg Award by the American Society, an organization which chooses an American citizen each year for outstanding service to Brazil.

"I'm not doing this work as an American, but a lot of people see me that way. At least it shows that every American is not like Reagan," Way said.

Way, 55, has spent the past 24 years in Brazil. He received his Bachelor's degree in education at Charleston College in South Carolina and his Master's in social work at Scarritt in Tennessee. His deep involvement in the black civil rights movement in the years from 1948 to 1951 led him to Angola on a special three-year program sponsored by The United Methodist Church. He returned to the United States to do his graduate work and subsequently married Anita Betts, daughter of American missionaries in Brazil. At the time of their meeting, she was working on her Master's degree in religious education and music.

The Ways moved to Angola

where they devoted the next ten years to working in education and social services for the poor. The Portuguese government accused them of encouraging the Africans to work for their independence and expelled them in 1961.

At the request of the Methodist Church in Brazil, Way was sent to Rio de Janeiro to do social work at the People's Central Institute in 1962.

Until recently Way worked almost exclusively as a social worker and fund-raiser at the Institute. However, in the past two years, at the request of his bishop, he coordinates various Methodist projects in Rio de Janeiro. He moves among ten different favelas, helping people in these communities to set up small branches of the People's Central Institute in their own areas. The focus is on education, day-care centers, job training and community orientation.

"I like working with people more than doing fund-raising. Fund-raising is important but I like to be involved in the human side. It's been a real joy to see how these groups have grown and become interested," Way said.

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"The favelas are a place of death. Over fifty percent of the population is under 18."



(Above) A child with a stray baby chick; (right) two brothers peer out of the doorway of their home.

The depth of poverty and the vast numbers of people crowded onto the small plots of land, which make up the favelas, seem to be an overwhelming place for a person to try to effect change.

"However," Way said, "I'm like those mules who used to grind sugar cane in the old days. They went around and around in a circle, slowly turning the wheel that ground the cane, and in order to keep them from getting dizzy, blinders were put on them. That's how I often feel. I wear blinders so that I don't become overwhelmed by the vastness of the problems. I keep my attention focused in a straight line, riveted on the individuals I am able to help rather than the multitudes I can never reach.

"Also, I spend most of my time working with children, and with children there's always hope for something better." □

Skye Morrison is a free-lance writer based in Brazil.



IN MY OPINION

The resurgence of anti-Asian sentiment in the United States is rapidly increasing. It takes various forms including physical violence.



Hidetoshi Tanaka

Those incidents have been reported in both ethnic community vernacular press and in the mainstream media. The memory of the bludgeoning murder of 27-year-old Vincent Chin in Detroit, which took place in 1982, is still fresh in the minds of many Asians. What makes so many Asians concerned is that many of these incidents are racially motivated.

— Several Japanese American youth were attacked in Monterey Park by a group of whites and were told to "go back to China."

— In Davis, California, 17-year-old Thong Hy Huynk was stabbed to death in 1983 by a white student. The incident was the culmination of weeks of white harassment of Vietnamese students.

— Violent confrontations and physical assaults occurred in Moss Landing in Monterey County, California, as Vietnamese fishermen were attacked by whites on August 19, 1983.

— Construction of the Hsi Lai Buddhist Temple and Monastery in Hacienda Heights was protested by the community. There were comments such as, "they look funny," "they eat dogs."

— Residents of Garden Grove petitioned their City Council to reject business license applications submitted by Asians, and a Council member introduced a motion to prohibit foreign-language business signs in public.

— Dr. Patricia Lin at California State University at Long Beach testified that over 50 percent of Asian students at that institution have described themselves as personal victims of racism, particularly on campus. The lack of adequate

Asian-language bi-lingual educators and programs were also seen to have an adverse effect on Asian students.

— Public display of anti-Asian bigotry, such as bumper stickers which read, "I'd rather eat worms than drive a Jap bike" (motorcycle).

These are but a few examples of reported incidents. In Sacramento County, California in 1983, thirty-five of eighty crimes against Indo-Chinese were determined by the Sheriff's Department to be racially motivated.

Trends of incidents during 1981-1984 were mostly in California. However, in 1985, there was a marked increase in other areas of the country. According to the report of the Ecumenical Working Group, which met in Chicago last October:

— There were 26 incidents in Boston, involving physical violence: beatings and killings. Boston is currently an especially tense and depressing area for Asians.

— Flushing, New York police beat a Korean taxi driver.

— In Salt Lake City, arson and fire bombings occurred. (Utah is the fourth largest state for Indo-Chinese refugees).

— Detroit incidents affecting a Chinese-Vietnamese family included death threats, verbal assaults, and arrest for defending themselves against whites.

Violence against Asians is not new in the history of Asians in the United States. We are again witnessing the resurgence of a problem that has been present since the mid-nineteenth century. The latest resurgence is related to, according to the report of a hearing by the Los Angeles County Commission on Human Relations: 1) the economic recession; 2) trade relations with Japan; 3) population concentration, particularly on the West Coast; 4) anti-immigrant attitudes; 5) cultural ignorance and intolerance; 6) ethnic competition (some of the anti-Asian agitation has come from Blacks and Hispanics); 7) redress and reparation; and 8) the media.

The economic recession certainly has the most serious effect on the

problem. In times of economic well-being, tolerance of racial diversity might prevail, but in times of economic turmoil, racial intolerance increases. Asian Americans are facing that dilemma now.

The first General Assembly (1985) of Asian American United Methodist Churches passed a resolution:

1. Declaring its opposition to racially motivated violence in any form and calling all United Methodists to speak out against this evil;
2. Requesting the General Board of Church and Society, Commission on Religion and Race, working in cooperation, to bring the issue of racially motivated violence against Asians in America to the attention of the entire United Methodist Church.

3. Urging annual conferences to take initiative in finding ways to address racial violence against Asians in their respective regions. This should include both

addressing the root causes and supporting the victims of such violence.

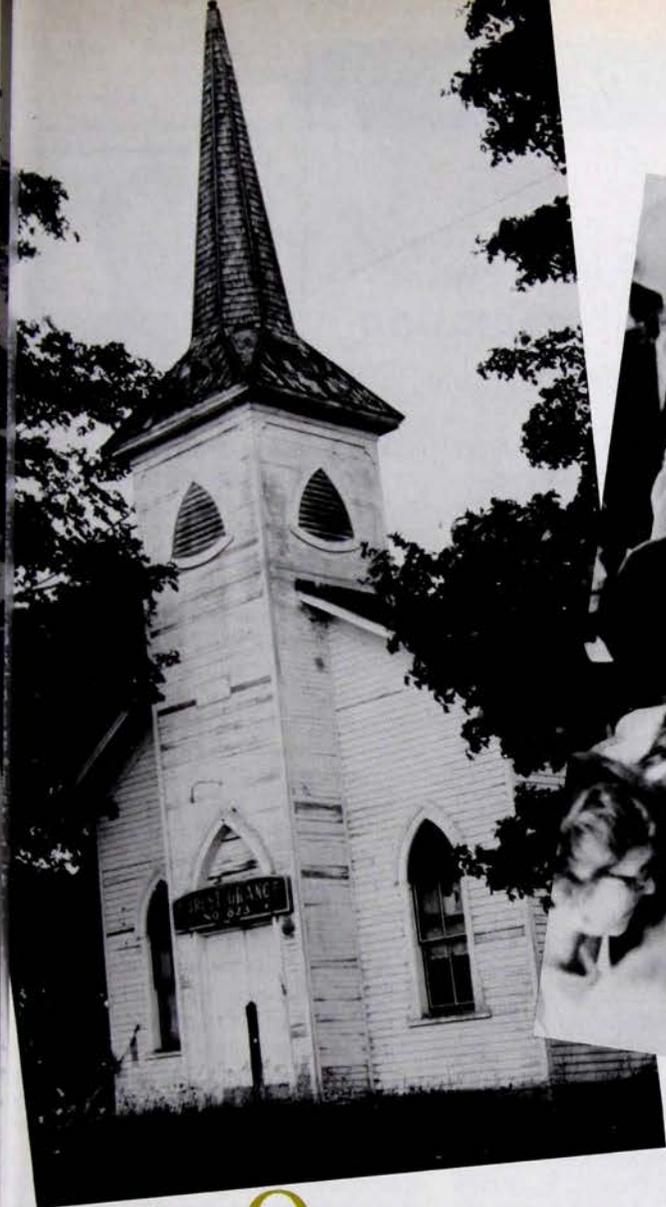
4. Urging all governing bodies to work cooperatively with, and support the efforts of, various local, regional, and national community, governmental, and ecumenical groups to monitor, analyze, and resolve the issue of racially motivated violence.

5. Requesting the General Board of Church and Society, and the Commission on Religion and Race, cooperatively, to provide a mechanism for congregations and annual conferences to feed back and share their experiences and models in addressing this issue.

All United Methodist Churches will be presented this issue in the near future in order to confront this problem, opening up another dimension of their ministry.

The Rev. Hidetoshi Tanaka is Associate General Secretary, General Commission on Religion and Race.

Violence against Asians is not new in the history of Asians in the United States.



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HEALTH WATCH

This New Older Generation

By Charles E. Cole



When President Ronald Reagan leaves office in 1988 he will be seventy-seven years old—the oldest president ever to serve in office. Yet he is not unusual among his generation. More and more older adults are working and fulfilling critical duties in their communities until their seventies or even eighties.

The growing numbers of older adults and their increasingly good mental and physical health are developments not well understood by everyone. Many pastors and other church leaders continue to think that if a congregation has more older adults than youth or middle-aged adults, it has no future. Older adults are perceived as a problem and burden by those who look at the cost of Social Security and the difficulties of caring for those who are old and ill. Stereotypes continue to be fostered in advertising and the media, images that prey on the fears of people about losing their health in old age.

For starters let us consider certain facts. The world is getting older. A special committee of the U.S. Senate estimated in a report issued recently that the number of those in the world past age 60 will increase from 375 million in 1980 to 1.1 billion in the year 2025. Within this context, the U.S. population is also aging. In 1984, about 20 percent of the U.S. population was 55 years old and the older population grew twice as fast as the rest of the population in the last two decades.

United Methodists reflect many of the attributes of a cross-section of the population. But in this case, our church membership finds older adults over-represented in its midst. About 43 percent of the church membership is 55 or older.

Besides these facts let us look at some of the usual stereotypes of the aging. Only about 5 percent of older adults live in institutions. The rest live in their own homes or with relatives. Although most workers retire by age 65, many prefer to continue working. And among those who do so, there is less absenteeism, fewer on-the-job accidents, and more job satisfaction. And although many older adults have more chronic ailments than younger people, only about 10 percent of those past 65 are confined in any substantive way.

We could go on to talk about loss of

memory, loss of sexuality, and rigidity of style. The National Council on the Aging rebuts the familiar stereotypes about the aging in these areas of life. The council says that "the image of all older people as sick, fragile, disabled and sexless is the most inaccurate of stereotypes."

In fact, older adults exhibit a variety of life-styles and abilities to adapt. The "go-go's" are the active people who may continue to work, who serve as community leaders, and who have good health and high levels of energy. The "slow-go's" have healthy and satisfying lives but have tempered their activities to their condition. And the "no-go's" represent the sector that needs much care in old age.

It seems we need to readjust our thinking to some new realities.

Suppose, then, we jettison the stereotypes but accept the fact that the world, the country, and the church are getting older. What effect might this have on us?

One positive effect might be a lift in our spirits. Young people seem more depressed by the prospect of growing old than the old themselves. Old age holds many possibilities for us. Although our bodies may decline as we grow older, our spirits may experience creative change. Some of the greatest contributions of individuals have come in their old age. Eleanor Roosevelt did not become an influential and powerful national figure until she was in her fifties. Georgia O'Keeffe, the painter, continued to work almost until her death last year at age 99. Winston Churchill was 66 when World War II began, and after he had inspired the British in "their finest hour," he was 71. Benjamin Franklin was already 70 years old when the American Revolution began. By then he had participated in the Continental Congress and was to serve as ambassador to France and take part in the Constitutional Convention when he was in his 80s.

If spiritual values are dear, old age can be a garden of delights.

If we readjust our thinking about older adults, we can also begin to see them as a resource for ministry. Many community organizations are led by older adults because these leaders have experience, know how to accomplish things realistically, and have devel-

oped social and political skills.

One ecumenical ministry in California has effectively linked young people and older adults constructively. The San Fernando Interfaith Valley Council, which receives United Methodist support, has a "Senior to Senior" program in which high school seniors develop relations with older adults on community service projects. The result is a delightful blend of youthful and older adult energy and imagination.

Paul B. Maves, who has contributed to our understanding of aging in his writing and teaching, has said that a model congregation will have older adults participating in governing bodies in numbers proportionate to their age group. He also said these older adults should take part in programs other than those that focus on older adults. Maves is one who forces us to ask, "What can older adults *not* do?"

Right now an Older Adult Task Force of the United Methodist Church is considering ways older adults can be included more broadly in the life of the church. The task force is trying to find out what local churches are already doing, and it will present its recommendations to the 1988 General Conference. The task force has said that older adult ministries are "by, with and for" older adults—meaning that older adults can and should assume responsibility for older adult ministries as they work alongside those of other generations.

All of this sounds wonderful. Are there no dangers?

Yes, and one of them is passivity or even hostility on the part of young people and the middle-aged as the older adult population grows. The number of workers paying into the Social Security system is growing smaller, and the number of those receiving payments out of the system is growing larger. At the same time, according to the Senate Special Committee, "rising health care costs have overtaken federal spending for retirement income as the source of greatest increases in federal spending on the elderly." The danger is that others will come to resent the amount being spent on older adults, even though it is understandable that health costs should be high in this age bracket: 80 percent of all deaths in the U.S. occur after age 60.

A related danger is that older adults will be seen as another special interest group asking for services. If this attitude were to grow—despite the fact many older adults continue to contribute to society—it could lead to a reduction of resources spent on older adults and their increasing isolation and poverty.

We also need to recognize some special problems within the older adult population. For example, there are more older women, since women live

longer than men, and they may have greater difficulty than men in maintaining their independence in old age. The Senate Committee reported, "Most elderly men are married and live in a family setting, while most older women are widows."

Older adults also have less cash income than others, and they are more likely to be poor. We need to be careful that we do not contribute to older adult poverty in changes in programs, especially at the federal level.

Since ethnic groups also experience certain distinctive health problems, an older adult who belongs to an ethnic minority may be exposed to greater dangers than others. For instance, an older black woman may have less income, less health care, and less

support generally than others. The work that black and other ethnic minority churches do in supporting older adults in their midst needs to be recognized and strengthened.

W. Paul Jones, professor of theology at the Saint Paul School of Theology (Methodist) in Kansas City, Mo., has written that we err in viewing the old as "behind the times." Instead, he wrote, the old are actually on the frontier. They have lived longer than the rest of us and therefore are better qualified to tell us about life and the future—that future we have through faith in Jesus Christ. We could say, then, that we need to follow older adults as pioneers and perfecters of the faith.

Books

PLURALISM: CHALLENGE TO WORLD RELIGIONS

By Harold Coward

Orbis Books, Maryknoll, New York, 1985, 131 pp., \$8.98.

This book does not attempt to build its thesis on the idea that religion is a quest for an ultimate reality, but on the practical observation that historical progression has led us to the concept of "world community." The book also attempts to present a thesis of religious pluralism based on the crossing of cultural boundaries and changing of the world's religious axes. The book aims to "help . . . various traditions better understand each other's religions and learn the true dimensions of spiritual life in a pluralistic world."

The author starts his discussions of major religions with a historical/theological description and exposition of Judaism and how it can be "opened" for pluralistic exchange with other faiths. He then reviews Christianity with the same thought in mind, substantiating it by his assertion (observation) that despite its missionary endeavors, Christianity must recognize that other religions (it attempted to missionize) are "far from disappearing." In fact, these religions are "alive and well." The author follows Whitson's assumption that the task of theology is the opening of one's religion to another's. By doing so, the author suggests the rejection of a Christology that identifies God solely with Christ, and suggests instead a Christology that emphasizes God (only). How well this will sit in Christendom, the author does not suggest. This is particularly important in the light of a conservative, evangelical thrust in Christianity. The author's goal, however, is a universalization of God.

The third section of the book deals with Islam. The author, after discussing some historical foundations to Islam's rise and encounter with other faiths around it (marked by acceptance), touched on the problem of Islam's confrontative outlook with the West. This seems to be the book's weakest chapter, since it attempts to dialogue an openness in Islam's position through religious interpreters' viewpoints, and not solely from a Quranic viewpoint. This is simply because all factions of Islam hold the Quran to be God's dictated and direct (exact) revelation, not dependent upon an interpreter or interpreters' views.

Hinduism probably presents the author with the least challenge since its basic assumption is (and always has been) that the one divine reality manifests itself in many forms. Hence, all religions can be viewed as simply different revelations of that divine reality.

Implicit in the book is the view that multiplicity of views leads to plurality. However, the author leaves us with our own suspect impressions of what he means by plurality. Does he mean increase of ideas or the removal of religious obstacles? And for what reason? It is assumed that pluralism is positive. It is also assumed that religious pluralism is related to, or generative of, the spiritual dimensions of man. Particularly when one deals with Islam (even Judaism and Christianity), a religious sentiment is never psychologically necessarily dependent upon a religious dialogue, even though religious information is. This is in light of the author's own understanding that Islam (and Eastern religions) do not so much depend upon information in their religious practice, but on "misinformation." This can be seen so clearly as an example by the author's watering down of a Jewish religious sentiment to



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facilitate "religious" information: "Just as God has entered into a special covenant relationship with the Jews, there is no reason why God could not enter into other relationships with other people." The religious thought may certain a "perceived" openness, but is the religious sentiment open—or does it even necessarily follow? In fact, one can validly argue today that a Jewish, Islamic, and Christian religious sentiment has become less open today precisely because of the impact of religious pluralism's ideology. Religious pluralism may result in economic exchange and modernity, but it is not certain it has produced openness in religious tolerance.

"Looking into" may produce tolerance. But does it produce acceptance, or adoption of others' religious denominators? The author assumes the position that it does. He relies in his argument upon the exercise of reason and freedom, which is required in the religious experience of pluralism. But then, is dialogue a religious experience at all? This can be seen as the difference between a seminary and a religious studies department, while both are under the authority of one university. Religious experiences are not due to, or even because of, the study of religion, but are traces left on man's reason—a belief—an impact. This is a primary differentiation, and the author does not deal with it. One is left with the impression that dialogue is the aim, not the experience. One cannot reduce religions to experiences or dialogues. This seems to be an underlying concept behind the author's thesis, when he uses Judaism as an example, to be an outcome ("arose out of") of a pluralistic context of an ancient Near East. The error is precisely in that Judaism sees itself not as a product(s), but as an Exodus—arose against (not out of)—Middle and Near Eastern oppression. Only humans may "produce" outcomes against their own progressive experiences.

The author finds more of an appeal for openness through theocratic approaches which focus upon God rather than Christ. This way he shuts himself from both Catholic and Orthodox Christianity because of his reduction of the Centrality of Christ, appealing to what could be considered only a Jewish notion of God. His appeal in this approach is to the Tillichian model of Christ's crucifixion of his particularity for the sake of his universality. The author avoids Christocentric views (of Christianity) by simply stating that in dialogues, theologians "have been laboring to avoid the unacceptable implications," but he never suggests how to dialogue these implications. For the sake of "dialogue," he harbors upon rejecting the Christocentricity of Christ in order to facilitate his position. The author's script of Islam is also superficial. This is possibly because of his

interest for dialogue rather than a realization of possibility for dialogue.

The author fails to take into consideration that the purpose for what appears to be a religious commonality in religious thoughts and stories serve not so much to understand only, but for affirmation of a believer's position of where other religions err for "one's own" to "correct." This always results in psychological "fixation." How we remove fixated religious "factors" is not discussed by the author, nor even apparently conceived, when it should be, in fact, the principal aim in a dialogue. This could have been done in the book through possibly a charting of similarities (and diversities) of each of the religions' beliefs that are discussed, with suggested particular theological bases for dialogue.

Dr. George N. Malek is Associate Pastor of the New World United Methodist Church, Garland, TX.

TWO YEARS IN THE MELTING POT

By Liu Zongren. San Francisco, CA: China Books and Periodicals, Inc., 205 pp., \$14.95, paperback. \$8.95

In seventeen short delightful chapters Liu Zongren, a journalist on the staff of the Beijing-based magazine, *China Reconstructs*, describes his twenty-one months and thirteen days in the United States. He had come to learn about America and Americans "to improve my professional skills."

In these pages of Mr. Liu's personal journal, the reader is brought into the thoughts of a Chinese visiting scholar, who came to this country for the first time. Through his life and experiences in suburban and urban Chicago (with frequent forays into various parts of the country), Americans are given a valuable mirror in which to see themselves and their society.

The story begins with the excited and apprehensive Liu Zongren, his wife, Fengyun, and son Ze, leaving their Beijing apartment for the city's international airport to travel to America. In the opening pages Liu describes vividly this painful departure with subdued emotion. "Fengyun looked sad and my heart ached. I wanted to take her in my arms and tell her how much I would miss her, but that is not the Chinese custom."

Throughout this volume the author shares his many moments of aloneness and loneliness in "separateness" and "exile," leading a "wanderer's life" in a strange land with its peculiar customs. The movie "ET" became one of his favorites because, like himself, its main character "wanted to go home." So poignant was his feeling of isolation that the intrusion of an ugly mouse in his bedroom one day became for him a welcome event. On another occasion he was driven by unbearable loneliness

to walk the shores of Lake Michigan. "I shouted out the name of my wife, then cried, the tears streaming down my face. And this did not shame me."

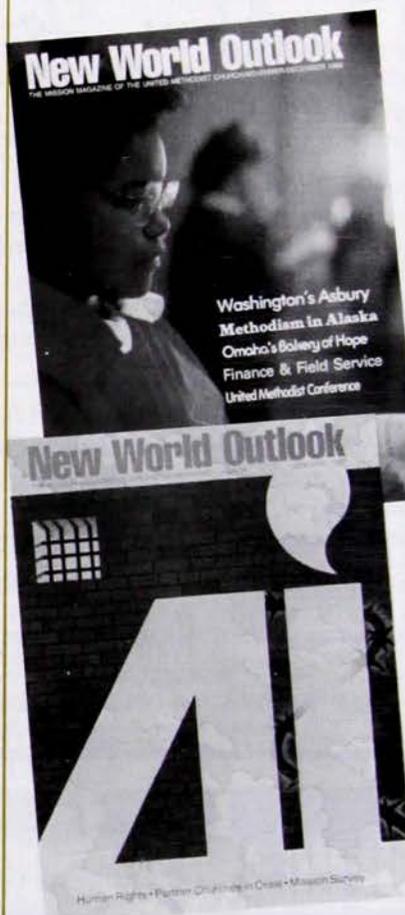
Although prominent in the book, homesickness is not its main theme. The journal can be seen as a personal pilgrimage of a Chinese person who sees his own "cultural heritage" as being very different from that of America's and hence, his struggle to relate to the American culture. In a Chicago radio talk show, the author once told his listeners about freedom in China. "The Chinese cultural background is entirely different from that of Americans. We have very strong traditions: some are good and some are not so good. We have to find our own way of life in China. It just wouldn't work to plunk down the American type of freedom in the middle of China." After much intentional contact with people in this country the author writes, "Americans really understand little about Chinese society and tradition, and they readily pass judgment on China according to their own history and culture, and their prejudice against communism."

In the book Liu recorded some of the things he marvels at in American culture: the car culture of the U.S.A.; people jogging for an hour only to drive a short distance to work; the wastefulness of disposable items; the narcissism of American individualism; the number of lamps in any given room; the size of the American refrigerator and the amount of food inside; and the accessibility of telephones that Americans just take for granted.

For almost two years Mr. Liu engaged America and Americans, trying to understand another culture. In some profound sense his book is a testimony to the glory and agony of his quest. With humor and exactitude he describes a host of interesting experiences such as his not liking cheese; his feeling of being looked down upon by Americans who feel themselves superior; his being awkward in striking up conversations and having difficulty in being understood; his perceiving American hosts as keeping a distance from him by being polite; his discomfort at being hugged or hugging people. He describes his contact with a zealous Christian who engaged him on several occasions in Bible study, which he perceived as totally lacking "a political point of view." In similar fashion he notes the chauvinism of American power, racism and xenophobia and the "Empire of Henry Luce." A more unusual experience would be his sharing a sauna with his hostess, who was "half-naked."

Liu was interested in all Americans and different aspects of American life. Throughout the book the reader can see his growing sensitivity to the plight of poor black people, native Americans, migrant workers and Asian

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After a sustained period of contact with American people, Liu realized that he was changing when he spent time with fellow scholars from China. For one thing, he had decided that when he returned home, he would "give my son more freedom in deciding his own affairs." He felt that the Chinese people, after years of isolation, "have a lot to learn about the outside world." He came to realize that, like other people, Americans want to be treated not as millionaires but just as ordinary people. "We shared the same fundamental needs: family, friends, a familiar culture."

For one writing in a language which is not his own, Liu has succeeded in giving of himself in this beautifully written account of his *Two Years in the Melting Pot* that is as insightful as it is informative. We will have to agree with him that "When ordinary people come together and understand each other, they make a lot more sense than politicians. People need this kind of person-to-person contact, and it's possible that it might prevent wars."

For those who wish to understand the Chinese people and some of the 15,000 (1986) or more scholars and students from China in the United States, this book is a must.

The Rev. Franklin J. Woo is director of the China Program of the National Council of Churches of Christ in the U.S.A.

MODERN WORK AND HUMAN MEANING

By John C. Raines and Donna C. Day-Lower
The Westminster Press, Philadelphia, 1986, 150pp.

Traditional industrial America is disappearing. The new global economy and competition of third-world workers is producing a divided America with some having good work but more and more receiving low wages and few benefits.

The myth of opportunity for all to climb the economic ladder is dying. Downward mobility has the same human effect as unemployment.

These are the depressing facts *Modern Work and Human Meaning* confronts squarely.

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universal and individualistic, a matter of personal decision.

The authors acknowledge that vocation as a call to common good is an ideal. As to whether it is possible, they cite the way whole nations work together in wartime, and a new movement for primary health care in the Philippines.

But change in unjust structures is a must, they say. They quote the U.S. Catholic Bishops' Pastoral Letter: "We believe the time has come for . . . the creation of an order that guarantees the minimum conditions of human dignity in the economic sphere for every person." Raines and Day-Lower add that this requires *changed thinking* about who owns the economy.

Pope John Paul II's encyclical "On Human Work" said the Church has always taught the principle of the priority of labor over capital. In production, labor is always a primary efficient cause while capital—the whole collection of means of production—remains a mere instrument." Man, said the Pope, ought to be treated as "the subject of work and its true maker and creator." This "reversal of order" should be called "capitalism."

The authors like this because it sees justice in work as "productive justice," not simply a just distribution of the goods and services produced by the economy.

Admittedly this book paints a bleak picture of the current American scene. The authors did countless interviews with out-of-work miners and their wives in Johnstown, Pa., and portray their grief vividly. Also good is the book's focus on how shifting internationalized capital forces first- and third-world workers to compete, thus reducing the power of all workers.

But the volume also suggests steps needed at global, national and local levels to make for justice.

Advice is offered third-world countries on how to slow down but not stop the growth in their "lopsided export-oriented economic development. This slowdown will benefit *all* workers," the authors maintain. They urge less transfer of jobs from first to third world.

Nationally the prescription is a full-employment budget combined with wage and price controls. Locally the answer is comparable worth and cooperatives.

Those dismayed by the realization that we are becoming a divided nation of those who have and those who have a lot less in a world dominated by transnational corporations will be cheered by the book's conclusion that this is not inevitable, that we can respond to "the divine invitation to be co-laborers in the ongoing work of creation."

Frances S. Smith

Frances S. Smith is New York news director for United Methodist News Service.



**NEXT
MONTH**

SPECIAL ISSUE ON MISSIONARIES

The entire March issue will be devoted to the life and work of our missionaries. It will also explain why the General Board of Global Ministries is recruiting 287 new missionaries and 1,000 volunteers within the next two years. Following are some of the articles that will appear in this coming issue:

MISSIONARY PARTNERSHIP WITH GOD AND ONE ANOTHER

by Randolph Nugent

In this article the general secretary of the General Board of Global Ministries explains the vital need for new missionaries, and why their recruitment is a goal worthy of the mobilization of the energies and resources of both the Board and the connective structure of The United Methodist Church.

TOWARD A NEW MISSIONARY AGE

by Peggy Billings

The head of the World Division, GBGM highlights some national and international trends affecting missionary work from growing equality and local leadership of overseas churches to an awareness that the U.S., too, needs and wants missionaries from other countries.

WANTED: UNITED METHODIST MISSIONARIES

by Sharon Y. Lopez

This article outlines categories of personnel being sought for both national and overseas mission work, and the process of becoming a missionary.

THE FUTURE OF MISSIONS IN AFRICA

by Lamin Sanneh

A Gambian theologian analyzes the bonds that unite Christians the world over and maintains that in spite of past missionary "highhandedness" and "meddling", isolationism is no true remedy.

KOREAN AMERICANS

by Shelley Moore

There are more than 200 congregations of Korean-American Methodists in the U.S. These new immigrants establish their churches to serve spiritual needs and to help them retain a sense of cultural identity and community within the larger context of American life.

General Board of Church and Society Spring Meeting: location to be determined; March 19-22

Council of Bishops: Washington, DC; March 22-29

General Board of Publication Semi-Annual Meeting: Kansas City, MO; March 31-Apr. 1

April

United Methodist Development Fund Board of Directors meeting; New York; Apr. 2-3

Consultation on Church Union Executive Board meeting; New Orleans, LA; Apr. 5-7

General Council on Ministries/Advance Committee; Dayton, OH; Apr. 5-10

General Council on Ministries full Council meeting; Dayton, OH; Apr. 6-10

General Board of Higher Education and Ministries annual meeting; Nashville, TN; Apr. 22-23

May

National Council of Churches Executive Committee; Kansas City, MO; May 12

General Council on Finance and Administration; Chicago, IL; May 12-14

National Council of Churches Governing Board; Kansas City, MO; May 13-15

June

United Methodist Development Fund Board of Directors; New York; June 25-26

July

United Methodist Development Fund Board of Directors; St. Louis, MO; July 10-11

Good News Annual Convocation: "Offer Them Christ"; Taylor University, Upland, IN; July 13-16

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A CHRIST-CENTERED PARTNERSHIP

Missionaries pioneer in mission in Brazil. They are in partnership with national Christians like the dedicated Brazilian layman pictured here at left. In poverty-stricken Recife, Northeast Brazil, this layman had purchased land to build a house for himself but gave it instead for the building of a church.

Missionary pastor Stephen Cain, at right, serves several churches and works hand-in-hand with committed nationals to establish new churches as bases for evangelism. This work is a priority of the Methodist Church in Brazil. Since July 1986 Steve has been involved in lay training. He does pastoral work, as well, due to the shortage of Brazilian pastors. The leadership program he directs will equip lay people such as the man who gave his land to be more effective pastors of local congregations. Eve Cain, Steve's wife, is a teacher who participates in community center development.

The continuing ministry of evangelism and the establishment of churches in the developing areas of Brazil need your support. Steve and Eve Cain are representative members of the total missionary community that requires support of \$6,000,000 through 1987. More missionaries are needed. To find out how you can support the missionaries we now have and help send others, get in touch with your Conference Secretary of Global Ministries or write to Ed Moultrie, Room 1314, General Board of Global Ministries, 475 Riverside Drive, New York, NY 10115.

General Board of Global Ministries



Special Issue on Missionaries

The March issue of New World Outlook will be devoted to the life and work of United Methodist missionaries.

It will also highlight the General Board of Global Ministries' special campaign to recruit nearly 300 new missionaries for assignments in the United States and overseas.

Don't miss it! Ask your pastor or Work Area chairperson on Missions about it today.



Creighton Lacy

Samuel Johnson, 18th-century "critical and conversationalist," has written: "Every man naturally persuades himself that he can keep his resolutions, nor is he convinced of his imbecility but by length of time and frequency of experiment." Significantly, the pronouncement occurs in his *Prayers and Meditations*. Perhaps it is appropriate in the second month of the calendar, rather than in January, to meditate upon the truth of Dr. Johnson's observation—and upon our own imbecility.

Oh, most of us are aware of our frailties. Asked about their New Year resolutions, one class of seminarians admitted almost unanimously that they did not make any: either because they knew such promises would not be kept, or because they believed that any good intentions worthy of remembrance should be reaffirmed throughout the year. So much for the self-delusions of an older generation.

On a crisp and clear New Year's Eve night in Tokyo, we joined the throngs at a neighborhood Buddhist temple. In front of a genial statute a few candles flickered, a few sticks of incense glowed. At midnight, two gray-robed monks swung a heavy log, suspended by chains, against the huge bronze bell: to ask forgiveness for bygone sins or to beseech blessings for the months ahead? . . . Ninety-eight . . . ninety-nine . . . one hundred . . . one hundred and one . . . (or was it 108, a sacred Buddhist number? some of us have more to confess than others!).

Twelve hours later we had trekked by bus and subway and elevated train to the Meiji Shrine, the St. Peter's or Westminster Abbey of Japanese Shinto. (Shinto, *shen-dao* in Chinese, means literally the Way or the Path—or the Word—of Gods; hence Shinto-ism as frequently used is redundant.) Here the surroundings were totally different from the night before. Thousands of people streamed through the massive *torii* (gateways) and down the broad avenues in brilliant sunshine. Women who ordinarily commuted to offices or factories in skirts and blouses had

unpacked their finest silk brocaded kimonos for this once-a-year celebration; even many men had donned traditional garb for the occasion.

Crowds milled around the central halls, but just as thickly around the food shops and the "arrow peddlers" and the "wishing trees." Most "worshippers" carried short bamboo arrows with gleaming white quills tipped by a folded paper "fortune." Presumably the predictions were favorable, welcome. The next step was to tie these bits of paper onto a twig, in the hope that friendly spirits or a gentle breeze would carry their messages to an unseen world where hope—and New Year's resolutions—live eternally, beyond the reach of typhoon rains or diligent street-sweepers.

That year in Japan offered many opportunities to observe the rich variety of religious customs and festivals—some Buddhist, some Shinto, some an unabashed mixture of the two. One day a sect of "mountain priests" (and priestesses) had come down to hold their annual fire-walking ceremony. In colorful green and purple robes and blowing on enormous conch shells, the "clergy" circled the field while fire-makers gathered a brush pile of evergreen branches and set it ablaze. When the flames had died down, but the embers still glowed and smoked suspiciously, the parade of purification began. Some, priests and laity alike, chose to pick their way gingerly, hoping to avoid the hottest coals—although workmen constantly raked them back and forth. Others opted for scurrying quickly to avoid resting their full weight on a live cinder.

Such gaudy rituals raised questions for this American Christian. Were these cultural traditions to be honored and preserved, or religious rites—and rights—to be protected in a secular society? Were Buddhists and Christians justified in uniting to condemn governmental ceremonies at the Yasukuni Shrine, where cannon still guard the departed souls and the ancestral tablets of those who died in military service? How are such "quaint" customs to be reconciled with Japan's material and technological expansion, with her modernization, urbanization, industrialization—and secularization?

I was teaching that year at Japan International Christian University, one of the few colleges I know where all full-time, tenured faculty must be Christian. The claim was made that about one-quarter of the entering students were Christian, about three-quarters of the graduating classes. That is a striking evangelistic record. In seeking to learn more about Japanese religious beliefs, I asked one student if

she followed the custom of throwing dried beans around her home on New Year's Day. Yes, she admitted, adding hastily that she did it out of deference to her grandmother, who still believed in such things. But when I pushed further to inquire whether she herself thought that some calamity might befall the household if she neglected the ritual, this thoroughly modern co-ed could not bring herself to an unqualified denial.

Amid the colorful, patriotic observances of Shinto, my thoughts kept coming back to New Year's Eve in the Buddhist temple, serene and simple and sincere. And what about this foreign Christian, who didn't go to any church on that particular New Year's Day, choosing instead to immerse himself in an alien culture? What would a New Year bring, so far from home? Or 1987?

If the 108 strokes of the gong tolled the sins of the year gone by, for what was I truly penitent? For many thoughtless, unkind words? For a stranded motorist literally "passed by on the other side?" For the extravagant meal when I knew full well how many of God's children were starving? For all those letters never written to stubborn, recalcitrant congressmen—or for those written in unrighteous indignation? For putting my own pleasures and preferences first, second, and third?

If the deep, echoing tones count the number of blessings I have received, count them one by a-hundred-and-one. The patient, forgiving love of family and friends . . . a lively, exciting, genuinely learning classroom debate . . . a sudden sense of well-being, perhaps even of well-doing, and gratitude. . . .

But perhaps those resonant notes are slow and measured enough to give time for New Year resolutions and petitions: . . . Peace, not so much in arms agreements as in moments of safety for the children of Lebanon or Soweto or Nicaragua or Ireland . . . less time wasted, more spent with loved ones . . . another opportunity to introduce a group of travelers to the marvels and miracles of changing China . . . health and health care . . . new lessons, new insights, new faith from Christians in the Third World . . . the restoration of justice and honor in the foreign policy of my beloved country . . . one-hundred-and-eight, two-hundred-and-nine, three-hundred-and-ten . . . four hundred. . . .

In another of his meditations, fittingly entitled "Against Inquisitive and Perplexing Thoughts," Samuel Johnson talks about the world, "this world, where much is to be done and little to be known."

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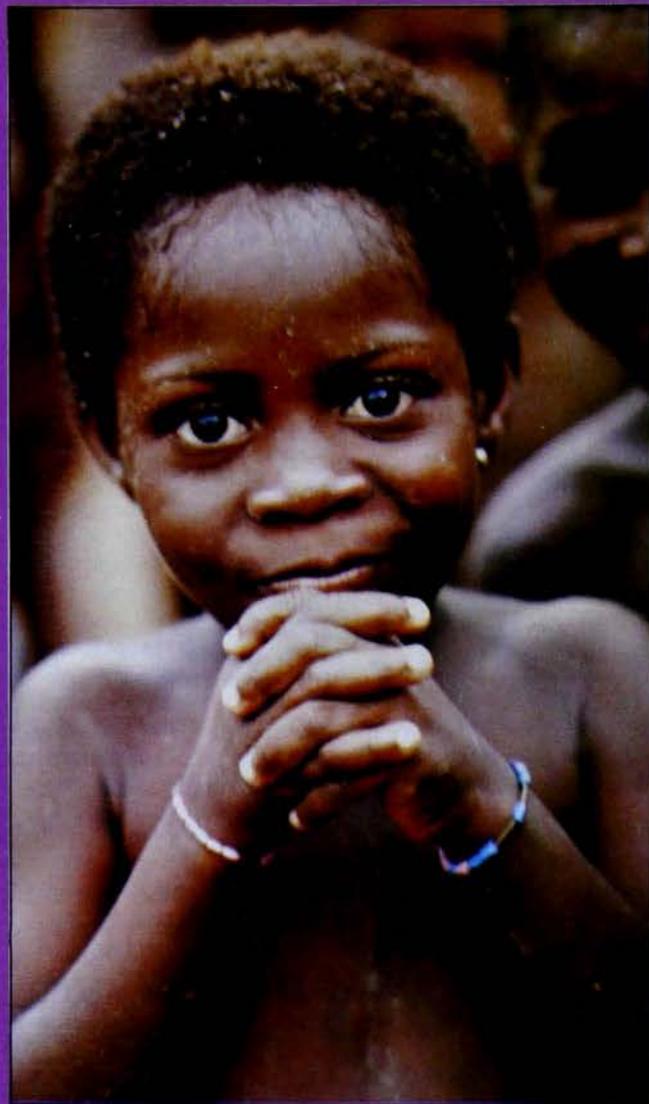
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