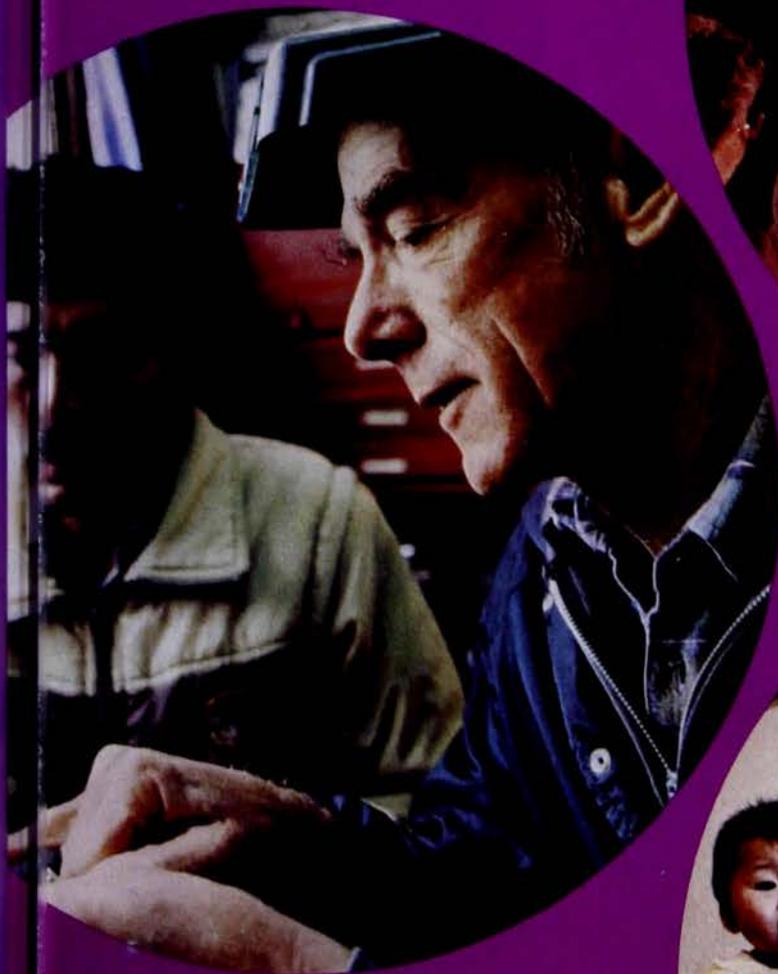


New World Outlook

THE MISSION MAGAZINE OF THE UNITED METHODIST CHURCH

MARCH 1987



**Special Issue on
MISSIONARIES**

New World Outlook

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Mission Memo

March, 1987

Infiltration and Break-Ins. The National Council of Churches and six national-level religious bodies have asked for permission to appear as "friends of the court" and filed briefs supporting the American Lutheran Church, the Presbyterian Church (U.S.A.) and four Arizona churches in appealing the lower-court dismissal of a suit charging government infiltration of church services and Bible study groups. The suit grew out of secret tapings of church meetings by government informers seeking information on churches giving sanctuary to Central American refugees. In a ruling Oct. 14, federal district judge Charles L. Hardy ruled that churches as corporate bodies were unable to sue under the First Amendment and that the Immigration and Naturalization Service and the U.S. Department of Justice had "sovereign immunity" against being sued. The appeal is scheduled to be heard in San Francisco, probably beginning in July.... In a separate development, a United Methodist pastor was one of eight persons who testified Feb. 19 before the U.S. House of Representatives judiciary subcommittee on civil and constitutional rights about some 50 mysterious break-ins at churches and offices of groups opposing Reagan Administration policy in Central America. At least five UM properties have been involved. A former FBI informant has charged that the Bureau took part in some break-ins in Dallas of a group, CISPEs, opposing U.S. policy in El Salvador; it denies the allegations.

Women Priests. The General Synod of the Church of England voted 317-145 on Feb. 26 to approve the drafting of legislation that would admit women to the priesthood. The Synod approved a report of the Church's bishops, signed by the Archbishop of Canterbury, Robert Runcie.

Archbishop Runcie is the titular head of the world's 70 million Anglicans, including three million U.S. Episcopalians. Nine of the Anglican Communion's 27 provinces, including the U.S. church, ordain women; there are currently about 750 women priests, 600 in the U.S. It is probable that the Church of England would admit women to the priesthood in the 1990s and provide for an interim period in which bishops and parishes could refuse them.

Zimbabwe. Some officials of the ruling party in Zimbabwe have criticized UM Bishop Abel Muzorewa, a former prime minister, since his return to the country. Nelson Mawema, a member of the Central Committee of ZANU-PF, gave a speech Feb. 14 at Mrewa Mission warning against "those church leaders who think they can use the church to meet political ends." Earlier, the bishop had been greeted by protestors bearing placards. UMC press spokesman Webster Mutomba called the charges "nonsense" and said that the bishop had shown no interest in political action since his return; he expressed fears that the attacks may forecast government action against Muzorewa.

Councils of Bishops. More than 150 bishops representing four Methodist denominations and a combined membership of more than 14 million will meet in Arlington, Va., March 21-27. Present for the consultation will be leaders of the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal and the United Methodist Churches. The first three denominations are predominantly black, the fourth predominantly white in membership. The groups will each hold their own sessions but will get together for an opening service of Holy Communion, to prepare a "Statement to the Churches and the Nation", to hear a report from a Commission on Pan Methodist Cooperation, and to discuss the future of similar consultations....At the Council of Bishops of the UMC, March 23-27, an initiative to help local congregations find new vitality will be presented by the Committee on Episcopal Initiatives, headed by Bishops C. Dale White of New York and Calvin D. McConnell of Portland, Ore., and will feature a five-year program. Bishop James M. Ault of Pittsburgh will be succeeded as council president by Bishop Earl G. Hunt, Jr., of Lakeland, Fla. A new president-designate and a secretary-designate to succeed Bishop Paul A. Duffey of Louisville will be elected.

World Mission and Evangelism. The next World Conference on Mission and Evangelism will be held at Trinity University, San Antonio, Texas, in June, 1989, according to a decision by the executive committee of the World Council of Churches' Commission on World Mission and Evangelism. The meeting, the fourth since the International Missionary Council became part of the WCC, is expected to attract about 600 people. Theme of the meeting is "Your Will Be Done--Mission in Christ's Way." Other sites considered were in China, Tanzania, Sierra Leone, Brazil and Cyprus. The last conference was in Australia.

Japan. Emperor Hirohito of Japan is now 86 years old and contingency plans for a two-year "Imperial Season" of official mourning and ceremony are planned to follow "X-Day", a media term for the date of his death. Some of these Shinto rites raise serious questions for Christians in Japan who do not believe in deifying the emperor. The postwar constitution of Japan guarantees the separation of religion from political affairs, but there is no way to separate the secular and religious aspects of the emperor system. Most under question, according to the Rev. Masahiro Tomura, a Tokyo pastor who is head of a committee for the Kyodan (United Church of Christ in Japan), is a New Rice Banquet in which the new emperor reenacts a meal with the Sun Goddess and receives the right to rule. In November, 1986, the Kyodan General Assembly issued a statement calling for non-compliance in these rites but social pressure to join in will be intense.

Finance and Field Service. Reporting the most successful year in its history, the Office of Finance and Field Service of the National Division, GBGM, said its 22 field staff helped 252 local churches and three annual conferences raise \$63.9 million in church development campaigns in 1986. This is a gain of 19 percent or \$10.1 million more than 1985. The United Methodist Development Fund saw its assets rise 31 percent to \$55 million and made loan commitments of \$9.8 million to local congregations, an increase of nearly 50 percent over 1985 commitments. The National Division also made loans totaling \$5.5 million and grants of more than one million through its Office of Loan Administration. Together, the Division processed \$16 million in loan and grant applications during the year. The Division's architecture office designed 10 new churches, helped construct five new facilities and gave consulting services to more than 100 congregations.

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Deaths. Florinda Bessa, 106, who taught 75 years in mission schools in Angola, died Feb. 10 in Luanda. Of mixed parentage, she was brought to the mission at age five by her father, a Portuguese sea captain, and was raised by missionaries. She was the first student in the school opened by Bishop William Taylor in 1885. She was honored at Methodist centennial celebrations in Angola in 1985...The Rev. Paul V. Church, 75, retired general secretary of the UMC General Council on Ministries, died Feb. 4...The Rev. David J. duPlessis, 81, a noted Pentecostal and ecumenist who attended every Assembly of the World Council of Churches since 1954 and who was organizing secretary of the World Pentecostal Fellowship in 1947, died Feb. 2 in Pasadena, Cal....The Rev. Eugene A. Erny, 87, a missionary of the Oriental Missionary Society in China and India and president of OMS International 1949-69, died Feb. 11 in Greenwood, Ind....Father William Lynch, S.J., 78, a well-known author and editor whose works include Christ and Apollo, died Jan. 9 in New York...Mathilde R. Moses, 89, a retired Women's Division missionary who served in India for 35 years, died on Feb. 2...Waldo S. Reinhoehl, 81, a retired World Division missionary who served in India for 36 years, died on Jan. 24...The Rev. Gudina Tumsa, who was general secretary of the Ethiopian Evangelical Lutheran Church Mekane Yesus until his disappearance in 1979, was probably killed while detained by the Ethiopian government, according to the former Ethiopian ambassador to Sweden who has declined to return to his country.

Scarritt-Duke. Formal talks have begun to close down Scarritt Graduate School's Nashville campus next summer and recreate the institution as a unit of UM-related Duke University in Durham, N.C., known as Scarritt Center for Christian Education and Church Music. The fate of the Nashville campus has not yet been settled.

Judicial Council. The April 22-25 meeting of the UMC's highest judicial body has been moved from Scottsdale, Ariz., to Nashville, Tenn., to protest the decision by Arizona Governor Evan Meacham to cancel the state's observance of Martin Luther King Day. "The governor's arguments (of economic grounds) are specious", said President Tom Matheny of the nine-member Judicial Council. "We are concerned with the marked rise of incidents of racism in this country in these days."

International Affairs Panel. The global implications of the "Contragate" arms scandal and its effects on Christian mission were discussed by the UMC International Affairs Panel, made up of directors and staff of the General Boards of Church and Society and Global Ministries at its Feb. 9-10 meeting in New York. Bill Davis, a Jesuit on the staff of the Washington-based Christic Institute, gave details of a civil suit that the Institute has filed against 29 men charged with violating the U.S. Neutrality Act, engaging in gun running, assassinations and drug smuggling. Defendants include retired generals John K. Singlaub and Richard Secord and former CIA deputy director Ted Shackley. The suit is intended to expose details of the illegal war against Nicaragua for the past six years and other illegal activities over the past 20 years. Federal Judge Lawrence King of Miami's Southern District refused to dismiss the suit on Jan. 10 and depositions will now be taken.

Templeton Prize. The Templeton Prize for 1987 "for those who through original and pioneering ways advance the knowledge and love of God" has been awarded to Stanley L. Jaki, a Hungarian-born Benedictine monk who is a world authority on physics. The \$330,000 prize, among the world's largest, will be presented to Jaki by Prince Philip at Windsor Castle in England in May.

Korean Creed. The Hymnal Revision Committee which had planned to drop the Korean Creed from the proposed new hymnal is reconsidering its decision after a flood of protests from Korean American UMs and a request from the Asian American caucus. The creed was written in 1930 when the Korean Methodist Church was organized; the late Bishop Herbert Welch, one of its authors, translated it into English. The committee had proposed dropping the creed because it did not meet the formal definition of a creed and because of its male-centered language about humans. A new translation will be made by Dal Joon Won, a UM curriculum editor.

"Catch the Spirit". The UM weekly cable television program, "Catch the Spirit", will be removed from the CBN cable network this summer to reduce costs and will be reinstated in the fall if funds become available. CBN, which reaches 32 million households, now airs the program each Saturday at 8:30 A.M. (EST). The program will continue on the Black Entertainment Network (10 million households), the Catholic Telecommunications Network of America (500,000 households), the American Christian Television and Alternate View Networks (5 million each). Roger Burgess, general secretary of United Methodist Communications which produces the series, said that "anticipated income from second-mile World Service Gifts to cover network costs has not yet been realized." Most of the production costs are covered by the denomination-wide Television/Telecommunications Fund approved by the 1984 General Conference.

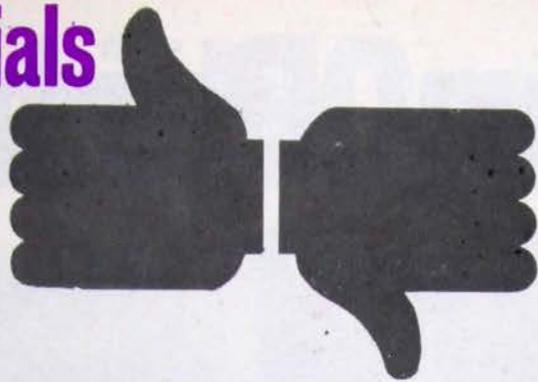
India. India's president Zail Singh has called for a "self-imposed moratorium" by Christian missionaries on efforts to convert Hindus. He said that "there is enough to do in terms of service to the country's poor and destitute. That is where God lives."

World Methodist Council. A statement on AIDS was issued by officers of the World Methodist Council during their meeting in Vienna in January. Methodists around the world were called upon to show compassion to persons with the disease and "to affirm the love of God for all people regardless of condition of life." Calling for support of responsible secular programs designed to spread knowledge of the facts" about AIDS, the WMC officials also called for the clear enunciation of "traditional teachings of the church about responsible attitudes to human sexuality, in particular the validity and relevance of the view that sexual intercourse is legitimate only within the bond of marriage." The officials also met with Austrian President Kurt Waldheim and urged him to use his influence in behalf of peace. Bishop Lawi Imathiu of Kenya, chair of the WMC executive committee, presided at the meeting.

Sweden. A new survey by the Swedish Institute of Religious and Sociological Studies reports that two-thirds of Swedes say they never read the Bible; one in twelve read it regularly. About half regard the Bible as an important book.

Central America. Ash Wednesday, March 4, marked the beginning of a Lenten Witness for Peace and Justice in Central America, called for by a coalition of U.S. mainline religious bodies. A worship service will be held on the steps of the nation's Capitol at noon each Wednesday during the six-week period. The effort will include prayers for peace as well as meetings with legislators to seek an end of U.S. funding for Contra forces fighting the government of Nicaragua. Bishop Ernest T. Dixon of San Antonio took part in the opening Ash Wednesday service. Bishops James M. Ault of Pittsburgh and William B. Grove of Charleston, W. Va., asked UM participation in the effort.

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REPENTANCE, CELEBRATION AND MISSION

This special issue on missionaries is timed to coincide with the General Board of Global Ministries Mission Convocation, being held in Louisville, Ky., March 12-15, whose theme is "Celebrating God's Mission." Lent may seem an odd season to hold such a massive celebration and to highlight mission. In the Christian year, Lent is commonly thought of as a time of repentance and the missionary imperative is more usually connected either with Epiphany and the manifestation to the Gentiles or Pentecost and the descent of the Holy Spirit. In fact, the timing of this Convocation probably had more to do with the exigencies of the church calendar than with the seasons of the Christian year. Nonetheless, the time is apt and can give us a useful reminder of the order of salvation.

The Christian year begins with anticipation and wonder during Advent and Christmas and Epiphany, then recapitulates the sadness and grief of Lent and the Passion before arriving at the glory of Easter. Perhaps a more useful sequence here for us mortals is that of the eucharist, which begins with the confession of sin before moving on to forgiveness and communion. Without getting into the territory of the new Theology of Mission Statement, that progression is also thoroughly Wesleyan. The only pre-condition for those who wished to join the early Methodist Societies was "a desire to flee from the wrath to come, to be saved from their sins." In that desire, the work of grace could begin more easily.

But it was the responsibility of the believer to assist that work by

using the "means of grace", both through such private spiritual methods as fasting, private prayer and reading the scriptures and by such social methods as "doing all the temporal good he can; and to endeavour after doing spiritual good." This combination has been called the "essence" of Methodist spirituality, which leads to the celebration of God's mission.

The old catchphrases such as "no cross, no crown" and "the road to Easter leads through the crucifixion" were slogans intended to remind us of this progression. They are always necessary reminders; guards against an ever-present tendency to Christian triumphalism. But they must never cause us to lose sight of the hope and the glory to which the journey leads and of our obligation to proclaim that good news. That is what the missionary movement is all about; that is what we celebrate even in the grief of Lent.

ON BEING IN MISSION

We sometimes hear that United Methodists, and persons of other denominations as well, get so preoccupied with intellectualizing about what mission means theologically that not enough is said about what mission is in terminology that can be understood by the average person in the pew, young and old alike.

However, it is crucial that United Methodists have a clear understanding of mission. The meaning of mission needs to be studied constantly. It needs probing and redefining theologically in a global context. In The United Methodist Church there are differing understandings of what mission is, who should be in mission, and why one should be in mission. Some people

view mission today as it was perceived in the 19th century when we sent missionaries to the "uncivilized" countries of Africa, Asia and South America to preach the Good News of God's love to people who were thought to be "heathens." Others see mission only as feeding the hungry and liberating the oppressed.

But whatever mission is or is not, one gains a theological and general understanding of mission by being in mission. In The United Methodist Church, a person is in mission for as long as they are members of the denomination. For most folks, that membership, and their being in mission, exist virtually from the cradle to the grave.

Every local church supports mission financially. When members place their nickles, dimes, quarters and dollars in the offering plate on Sunday mornings, they're supporting missionaries in nearly 100 countries around the world, even in the United States where they are at work in rural and urban areas where some people are as poor, homeless and hungry as any in the so-called Third World. They help to fund a truck stop ministry in New Jersey, an inner-city cooperative ministry in Des Moines, Ia., or a work team on a reservation in Oklahoma.

From the Mississippi Delta to the back country of Zaire, mission volunteers have built shelter for the homeless and constructed parsonages and village schools. In city after city, churches have been reborn because their members discovered that by reaching out, by doing something for suffering persons wherever they exist, in their own neighborhoods as well as abroad, they were revitalizing themselves.

The best way to learn about mission is by being involved in mission. Learning by doing. This is especially true for our youth and United Methodist laity in general who need to be reawakened to the importance of mission as a way of exercising Christian discipleship.

Regardless of one's understanding or lack of understanding of mission, there is no substitute for being involved.

Missionary Partnership

By Randolph Nugent

At the fall meeting of the General Board of Global Ministries, I raised a vision and challenge of recruiting 280 new missionaries for 1987. It is a necessary, timely and strategically vital goal for Christian witness, worthy of the mobilization of the energies and resources of both the General Board of Global Ministries and the connectional structure of The United Methodist Church. But more important and to the point, it is a call which issues forth from the wellsprings of our biblical faith and the Wesleyan heritage.

As the new GBGM Mission Theology Statement propounds, the call for new missionaries echoes and continues God's own "recruitment strategy" from the dawn of creation. It is nothing less than the recruitment of human partners in God's ongoing mission of redemption, attested to by the witness of Scripture and rooted in covenant and promise, concrete choice and incarnate identification, divine commission and empowerment. In short, it is a missionary partnership with God and with each other.

According to the biblical witness, human partnership in God's mission to and for the world is God's choice, God's initiative and God's doing. The creator God adopts a covenant relationship with all flesh and all creation. After the cleansing waters of the flood had subsided, God made a covenant to be present in and for the world and the whole human family to the end of time. As the background paper to our Mission Theology Statement says, "the sign of the covenant between God and the



world was the symbol of the rainbow, a mission reminder etched in the heavens: 'This is the sign of the covenant which I have established between me and all flesh that is upon the earth.'" (Genesis 9:17) Thus, the creator God, whose Spirit moved over the darkness of the void to speak light and life into being, made a partnership promise to the same flesh, which God had fashioned in the divine image.

God's initiative in establishing a partnership with humankind was expressed in the specific choice and concrete promise made to a particular people, the descendants of Sarah and Abraham: "Go from your country . . . to the land that I will show you. And I will make of you a great nation, and I will bless

you, and make your name great, so that you will be a blessing . . . and by you all the families of the earth shall bless themselves.'" (Genesis 12:1-3b) The people of Israel were set apart by and for God, to be God's people among all God's children in the human family: "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you . . . You shall be my people, and I will be your God." (Genesis 17:7; Ezekiel 36:28b)

God Took the Initiative

According to the biblical witness, God took the initiative in establishing a covenant relationship

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Partnership with God and Each Other



International volunteer, Ellen Fitzpatrick, teaches improved gardening techniques to youth in Papua New Guinea.

with human beings, assumed the risk and accepted the self-limiting conditions of partnership with humanity. The God who brought light to darkness and order to chaos at the dawn of creation chose human partners to be a light to all nations and peoples (Isaiah 42:6). Through the obedient witness of God's partners—the people of Israel—the eyes of all peoples and nations would be opened to recognize the holiness of the God of all creation; the God in covenant with all human flesh who moves in partnership with humanity to save, redeem and restore the created order (Ezekiel 39:27).

Thus in the Old Testament wit-

ness, God's covenant initiative and choice in establishing a partnership with humanity is seen in the recruitment, calling and vocation of the people of Israel.

In the life, ministry, death and resurrection of Jesus Christ, God established a new covenant with all humanity by assuming the conditions and expanding the horizons of human partnership with God. In Jesus Christ, the God of creation became incarnate in human flesh. In Jesus Christ, God's self-limiting, risk-taking identification with all flesh was revealed in specific human form. In Jesus Christ, a unique fusion of the divine and human partnership was revealed. The apostle Paul bears witness that Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant . . . And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Philippians 2:6-8). In the partnership fusion in Jesus Christ, God was reconciling the world in a new covenant relationship. The glad story of salvation is nothing less than the re-creation of human life in Christ Jesus, making it possible for all creation to share the redemption of new life in Christ.

The New Covenant and the Great Commission

Under the new covenant, God's partnership with humanity centers upon God's revelation in Jesus Christ. In the resurrection of Jesus Christ, God acted anew in a new act of creation, bringing into being

the possibility of new life in Christ for all people. God entered, transformed and re-created human life in Jesus Christ. From henceforth God's partnership with humanity is Christocentric, rooted in God's revelation in Jesus Christ and expanded to include all humanity in the new life of the Risen Christ.

Both the focal point of the new covenant and the expanded, universal application of human partnership with God are expressed in what has become known as the Great Commission. The Risen Christ tells his disciples, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the close of the age." Under the new covenant, the God is covenant with all flesh is present in partnership with humanity in the Risen Christ. Human partnership with God is participating in and seeking to extend, share and bear witness to new life in Christ. Partnership, in other words, is nothing less than participation with God in the restoration, re-creation and redemption of the world.

The Wesleyan Tradition

It is precisely at the point of human partnership with God that our Wesleyan tradition, with its emphases on Christian perfection and sanctification, enriches our understanding. In Wesley's view, the saved, justified and sanctified individual becomes a participating

Partnership is joining God in the ongoing work of redeeming, restoring and transforming creation.

partner in God's renewal and transformation of creation. The spread of scriptural holiness must result in the renewal of human life and the transformation of the social order. The love of God in Christ is received into the hearts of individual believers, but it does not reside there in isolation. Rather the love of God in Christ is poured, through the hearts of sanctified believers, into the world.

"In truth," wrote John Wesley, "whosoever loveth his brethren not in word only, but as Christ loved him, cannot but be zealous of good works. He feels in his soul a burning, restless desire of spending and being spent for them . . . The Gospel of Christ knows of no religion, but social; no holiness, but social holiness. *Faith working by love*, is the length and breadth and depth and height of Christian perfection." On another occasion, Wesley addressed himself to those Christians who felt it necessary to be sanctified in holy isolation, so to speak, by "separating themselves from sinners." Such behavior, Wesley insisted, was a repudiation of the calling to be the "salt of the earth." "It is your very nature," said Wesley, "to season whatever is round about you . . . This is the great reason the providence of God has so mingled you together with other men, that whatever grace you have received of God may through you be communicated to others."

In an essay commenting on these words of Wesley, Theodore Runyon has written, "Sanctification—or Christian perfection—is not in the final analysis to be defined



Mission in the U.S. includes working with refugees such as the Hmongs (from Southeast Asia) in Minnesota.

negatively, as the absence of sin, but positively, as the active presence of love expressed not only in word but in deed: from God to humanity, from humanity to God; from God through human beings, to their fellow human beings . . . Sanctification is the enlisting of the individual in God's own work—the redemption of his creation." "This is Wesley's model of synergism," notes Professor Runyon, "human partnership with the divine."

Partnership Is God's Doing

Thus, those who see the concept of human partnership with God as presumptuously devoid of humility are parting company also with the understanding of sanctification in the Wesleyan tradition. It is God's initiative and choice in the recruitment of human partners, God's self-limiting and risk-taking acceptance of the terms of partnership, which negates any temptation to view "equality with God a thing to be grasped." Mission, and partnership with God in mission, is God's doing, and has been so since

the dawn of creation. And it is the sanctifying grace of God in Christ which energizes and sustains human partnership.

The self-limiting, covenant initiative and choice of God combines with dependence upon the sanctifying grace of God to prevent the notion of partnership from becoming a temptation to elevation beyond human limits. But sanctification also eradicates a limited view of human partnership with God. Mission partnership with God is all inclusive and universal, embracing the whole human family. Partnership, which flows from the sanctifying grace of God in Christ cannot be viewed as a limiting, restricted blessing of the structural and operational status quo in mission. Partnership rooted in the Wesleyan understanding of sanctification is neither restricted nor defined by the United Methodist connectional system or established relationships with autonomous, independent churches. Rather, partnership is a relationship with all those who join God in the ongoing work of redeeming, restoring and transform-

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Love "the Medicine of Life"

In a letter to the Vicar of Battersea, John Wesley described "religion itself" in terms which expressed the fullest possible understanding of the universal scope of human partnership with God. Wesley wrote, "A religion worthy of the God that gave it. And this we conceive to be no other than love; the love of God and of all mankind; the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy; and the love every soul which God hath made, every man on earth, as our own soul.

"This love we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of men . . . This religion we long to see established in the world, a religion of love, and joy, and peace, having its seat in the inmost soul, but ever showing itself by its fruits, continually springing forth, not only in all innocence (for love worketh no ill to his neighbour), but likewise in every kind of beneficence, spreading virtue and happiness all around it."

A partnership with God, sanctified for the transformation of life and the redemption of creation, which reaches out in active love to "every soul that God hath made," cannot be limited by structure, denominational affiliation, or even confession of faith. Rather it is a partnership as universal and all

inclusive as God's own covenant with *all* flesh. It is a partnership open and responsive to persons of other faiths and to all patterns and placements of missionary activity throughout the world.

It is nothing less than a partnership recruited by God in Christ for the redemption of the world.

Although the sanctifying grace of God is available to all believers, and partnership with God is the function and privilege of all, there is also a special place for missionaries recruited, dedicated and sent forth as heralds of the good news of salvation from God. The recruitment and sending forth of missionaries for a particular vocation of witness is a faithful extension of God's partnership choice in selecting the people of Israel to be a light to all nations, in anointing Jesus to proclaim the good news of God's reign (Luke 4:16ff.) and in bestowing the Risen Christ with the authority to send mission partners to the ends of the earth to make disciples (Matthew 28:18-20). The same pattern of mission partners recruited and sent to enlarge the partnership is affirmed in our Wesleyan tradition. John Wesley saw "Scriptural Christianity" as beginning with the individual, then spreading from individual to individual, and finally growing to embrace the world.

Such is the momentum of missionary activity and the pattern of mission partnership. □

The Rev. Dr. Randolph Nugent is general secretary of the General Board of Global Ministries.

Profiles in Mission



For Judy Matheny, a church and community worker based in Hayesville, North Carolina, the most rewarding aspect of her work is "helping other people be in ministry." Judy's assignment, as a researcher involved in a national study on cooperative-parish ministries, has done just that.

As a national mission worker, she is an associate for research and resources at Hinton Rural Life Center in Hayesville. She is also editor of one of the center's publications, the *Hinton Herald*.

One of the surprising findings that has emerged from her study is that "a lot of the cooperative-parish ministries receive all of their funding locally." Many people assume such funding often comes from New York, she said. Judy's research also showed that sixty percent of cooperative-parish ministries are located in countries where the number of people living below the poverty level is above the national average.

"This has implications for the mission of our denomination," she says.

Missions in

Jim Owen



Go to those who need you and to those who need you most." This directive from John Wesley is what informs the work of the National Division of the General Board of Global Ministries.

And by all accounts, the needs are growing. Unseen and unheard by most of the nation perhaps, but the numbers of Americans in need are growing. Hunger, poverty and homelessness in our cities is rife; chronic unemployment and underemployment and plant closings have created a new set of persons at risk throughout much of America's industrial heartland; and continuing public assistance cutbacks have worsened the plight of our traditionally most vulnerable people, the young, the sick and elder-

"Go to those who need you and to those who need you most."

John Wesley

ly. The church seeks to respond.

From Alabama to Alaska, committed United Methodists are joining the church's ministry to our neighbors in need by serving as national mission workers in education, agriculture, community development, medical work, church growth and many other ways:

—One national mission worker helped set up a computer learning center where single-parent young women, between 16 and 21 years of age, learn occupations that will allow them to become wage-earning heads of households;

—Another worker, who believes the answers to poverty lie in Jesus' redemptive love, helped open a shelter for battered women and abused children. It was such a needed breakthrough that it be-

America

National missionaries serve the young, the sick and elderly. They enable the church to respond to the plight of some of the nation's most vulnerable people.

came a model for another shelter opened by the United Way;

—Some national mission workers manage the livestock, timber, greenhouse and orchard enterprises at a church-run settlement, as well as assist residents in improving agricultural production and family income;

—And countless other Methodists are at work in food pantries, overnight shelters for homeless persons and many other ministries that provide direct relief to those who didn't land in America's "safety net."

An Intensified Home Mission Effort

The Board's National Program Division, which administers the denomination's network of homeland missionaries in broadly diverse settings, has set a target of bolstering its national missionary force by 100 in the next two years. Once recruited and deployed, these new mission personnel will be engaged in such areas as ethnic-minority congregational development, church and community ministry, and short-term US-2 assignments nationwide.

"New mission personnel will be assigned strategically to complement the national church's priorities," according to Betty Letzig, Coordinator for Mission Personnel and Interpretation Support Services. "We are convinced that our national missionaries can be instruments for more effective ministry in communities across the country, as well as interpreters and implementors of our mission and ministry," Letzig added.



A young girl learns to sew at Red Bird Mission School, Kentucky.

The impetus for creating at least 100 new missionary placements is a recognition of what Letzig called "the critical need" in the United States to deal with the problems of oppressed peoples. She cited ongoing federal, state and local public assistance cutbacks and continuing economic woes among many segments of America's working class population as the source of much of that need.

A fundamental focus of this new home missions emphasis will be on empowering racial and ethnic minorities to live and serve more fully in the life of the church and wider society, said Letzig. "We are going to deliberately concentrate on recruiting and assigning home missionaries to serve in roles that will support the empowerment of our ethnic minority constituencies," she said. This goal, she noted, reflects much of the National Division's overall missional priorities for the 1980s.

50 More US-2 Missionaries

Participants in the Board's US-2 missionary program are young men and women, aged 20-30, who commit themselves to two years service in a wide variety of mission settings. The program is seeking to recruit 25 additional US-2s for its 1987 class, and 25 more for its 1988 group, according to Lee Coppennoll, who coordinates the program for the National Division.

The division looks for young people who have a sense of adventure and who are serious about the nature of the church's mission, said Coppennoll. Also important is a commitment toward changing systems that mire people in poverty. "This is a strongly based program for creative, committed young adults," she observed. "They are, in a sense, on the cutting edge of our church's mission outreach."

US-2s work in mission settings as varied as the whole church: campus ministry, hunger relief, community organizing, urban ministries, institutional ministries, rural parishes, etc. Some US-2s are placed at familiar United Methodist outposts, such as Redbird Mission in rural Kentucky, or McCurdy School in New Mexico. Others serve in temporary, ad hoc situations, or in ministries that are specifically linked to National Division programs. "We try to establish a history with a US-2 placement agency if we can," said Coppennoll.

All US-2s receive \$200 a month from the National Division (in addition to health insurance), plus room and board paid by their



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Wesley Comm the feet of an el Louisville, Ky

Profile



sponsor.

The US-2 program is seeking to keep pace with the National Division's emphasis on empowering racial and ethnic minorities within the denomination. "We are encouraging greater participation of ethnic minority young adults in the program," says Coppernoll, who is herself a former intern in the National Division.

The US-2 program has a long and distinguished history within the United Methodist Church. Created during the late 1940s, it quickly became a success in fostering home missions for the denomination, and later served as a model for the Peace Corps established during the Kennedy Administration in the early 1960s.

Church and Community Workers

The goal of church and community workers is to provide community ministry in areas of serious need, such as with Native Americans and in Appalachia, says Elaine Barnes, executive secretary for church and community workers for the National Division. Her program will be recruiting new full-time missionaries who will serve 6-8 year placements in over 50 projects nationwide.

"The church and community workers concentrate on meeting

Wesley Community House worker washes the feet of an elderly woman living alone in Louisville, Ky.

community outreach needs: senior citizens, hunger, public education, disaster response, neighborhood work, you name it, and they're likely to be engaged in it," noted Barnes.

New missionaries in this category are often "recruited" after a voluntary stint in a nearby mission spot, she said. United Methodists often contact the National Division after such an experience and say "this is what I'd like to commit my life to." Work in this ministry is often an extension of past vocational experience, and becomes a kind of vocational commitment within the church and society.

All church and community workers in the field are paid an annual salary of \$12,500, \$3,500 of which is contributed by the National Division.

Congregational Development

"The United Methodist Church's future growth will not be found among white, Anglo Americans," says the Rev. Thomas Gallen, assistant general secretary for the National Division's congregational development unit. The denomination is putting much of its energies into encouraging the growth of ethnic minority churches, because this is where the primary U.S. population growth is occurring.

Gallen's staff is busy laying the groundwork for the recruitment, training and eventual placement of

new national mission workers whose task it will be to assist ethnic minority congregations get off the ground. The new home missionaries in congregational development will be divided roughly among clergy who specialize in that area, bi-vocational mission workers and some full-time commissioned home missionaries.

"The complexion of our church, and of our nation, is changing dramatically," said Gallen. "We are called to respond to these changing demographic patterns, and called to minister to a rapidly growing ethnic minority population in our nation."

The first step in this process is the identification of specific areas where new ethnic minority congregations are needed. Hispanic and Asian-American groups head the list of ethnic minorities who are being underserved presently by the UMC as well as other mainstream Protestant communions, said Gallen.

"This is really going to be a partnership between the Bishops and the National Division," he added. "The Bishops have been asking for help on this issue, and we're going to provide it. In some ways, this issue really involves the future survival, the future health of the denomination." □

James R. Owen is a free-lance writer, based in New York.

Profiles in Mission



Cheryl Edley is a US-2 mission volunteer serving in campus ministry at Winston-Salem State University in North Carolina. A native of Lynchburg, Virginia, Cheryl took up her post at the school in July 1986, assigned to help develop a Wesley Foundation there.

A former United Methodist Crusade Scholar, who received her M.A. in counseling from James Madison University in Harrisonburg, Virginia, Cheryl devotes much of her time to counseling undergraduates at predominantly black Winston-Salem State. Many

of the students can use counseling, she says, and they often "drop by just to talk."

"I have grown a lot spiritually since I came here," she notes, and she is grateful for the opportunity to share in the development of the Wesley Foundation on campus. Her commitment as a US-2 mission volunteer is for two years. And after that? She is considering doctoral work in counseling, or perhaps other mission work within the United Methodist Church. Cheryl worships at St. Pauls UMC in Winston-Salem.

TOWARD A NEW MISSIONARY AGE

The development of missions has reached the beginning of another era of opportunity. Without doubt, the fields of mission have expanded.

By Peggy Billings

Twenty six years ago, the World Division gave a report entitled "Our Mission Today," summarizing one quadrennium's work and projecting plans for the upcoming one. Recently, I had the chance to read once again a copy of this interesting report and it reminded me of certain important trends visible in 1960 that continue today with, I believe, as much intensity.

First, it called attention to the increasing strength of the churches in other lands as they were just beginning to change from being receiving to becoming sending churches as well. The report had a strong emphasis on leadership development to promote this trend and an awareness of the changing role of the western missionary as local leadership grew.

Secondly, there was a growing sense of the impact of national and international events on missionary work. The relative isolation of the churches was no longer possible, if indeed it had ever been so.

Thirdly, there was a realization that the major world religions, which western Christians in the decade of the 1940s had forecast as dying, had experienced a resurgence in the 1950s, particularly in Asia and Africa.

A fourth trend was the escalating momentum of the new ecumenical movement. For the first time ever, African Christian leaders met at Ibadan, Nigeria, in early 1958 to map out strategy for the future. Just more than a year later, Asian Protestant denominations joined together in the inaugural assembly of the East Asia Christian Conference (now Christian Conference of

Asia or CCA) in Kuala Lumpur, Malaysia.

However, the outlook in those halcyon days was not entirely bright. In Latin America, pre-Vatican II Roman Catholicism was against small Protestant bodies like The Methodist Church in those areas. In fact, in one instance, our missionaries had been summarily ordered to leave a country which a Catholic order considered its exclusive domain.

New Era of Opportunity

Today, even more than in 1960, we in the General Board of Global Ministries are living at a time of forward momentum and high energy as we grapple with various issues of mission that have been fundamentally changed in the aftermath of World War II. Before that tragic war, the U.S. church conceived of itself solely as the sending church, and the communities it served overseas as receiving

churches. Over the past few decades, the concept of "partnership in mission" or equality between churches has come to define the relations between our church and the churches overseas.

We are now at the beginning of another era of opportunity as the churches of the so-called "Third World" give shape and direction to the future, exploring with us models of mission appropriate to each situation and for the development of mission in new places.

Our efforts to address the challenges of this new era made 1986 one of the busiest years ever in a very busy quadrennium. Last year, in addition to our regular ongoing work, we concluded six major consultations on missions and mission personnel in such diverse regional centers as India, Mexico, Kenya, Denmark, Zaire and Japan. We are in the process of analyzing the observations, conclusions and ideas generated in these consultations to help us in planning for the mission work of the World Division for the next five to ten years.

Based on the immediate findings from these consultations, we know that more, rather than fewer, missionary personnel—especially those with technical skills—are needed and wanted overseas. In all cases, these must be persons of deep Christian belief and practice. In the international spirit of the times, these missionaries need not come from the United States alone. Indeed, the United States has come to be regarded as a mission field in itself—a country needing and wanting missionaries from other countries as well.



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(L) Daniel, Heidi and Janet Heiner, Nicaragua, (R) Howard and Peggy Heiner, Nicaragua

More Missionaries Are Needed

After decades of being told that missionaries were no longer needed in many countries around the world, we are today being told that the fields of mission have expanded and more missionaries are needed than ever before.

As the report of the Consultation on Africa put it: "It is impossible to make any significant impression on the needs in Africa without a major initiative in support and personnel from overseas boards and agencies."

This means that the World Division must secure from our denomination new resources in personnel if we are to be good partners in this new era of opportunity.

Over the next year or two, it is reasonable to see the possibility of an additional 100 missionary placements over the World Division's 600-member missionary community that is currently serving in some 60 countries around the world. Over the same period,

about 80 of these active missionaries are scheduled to retire and we are committed to replacing them, thus ensuring that we will be ending the current quadrennium with an increased missionary community of about 700 members by 1988.

In boosting the number of missionary personnel, we are very conscious of the expectations expressed during the consultations that we also have to support nationals who would like to be in mission in their own countries. This is along the same line as the World Division's long-time emphasis on the internationalization of the missionary community and its commitment to racial inclusiveness among missionaries coming from the United States. We feel that these expectations are right on target and exactly where the churches want us to be both now and in the future.

Apart from the view that missionaries are still needed around

Profiles in Mission

DON AND MINIONETI COBB, Tonga

The South Pacific island nation of Tonga is, in many ways, also home for Don and Minioneti Cobb and their two children. Since Minioneti is a native Tongan, Don, who is principal of Hango Agricultural College in 'Eua Island, is an adopted son of the country.

Born in New Orleans and reared in Oklahoma, Don has degrees in

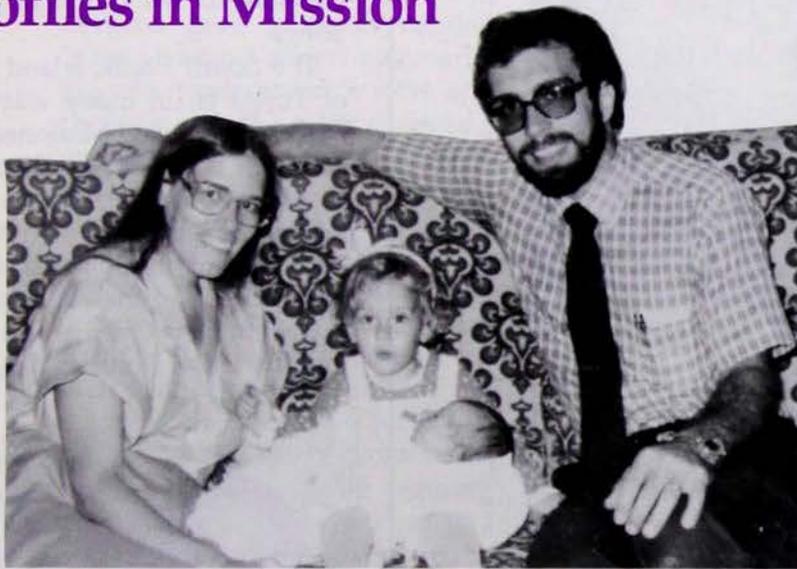


divinity and agriculture, including an upcoming Ph.D. from Arizona State University. Although principally a homemaker, Minioneti works as Don's assistant at the college, as she has done during the couple's previous assignments in Liberia and in Sarawak, Malaysia.

At Hango, Don's duties include management of the college farm, Kenani, which is devoted mostly to raising Herefords, Shorthorns and other crossbreed cattle. The farm provides training programs in dairy, piggery, poultry, mixed cropping, gardening and farm machinery. Both the college and the farm are run by the Free Wesleyan Church of Tonga.

TOWARD A NEW MISSIONARY AGE

Profiles in Mission



STEPHEN AND GAIL QUIGG, Nigeria

"Bishara" means "Good News" in the local Hausa dialect. No word could have been more appropriate for the aviation ministry of Steve and Gail Quigg, both graduates of Kentucky's Asbury College, whose Cessna 206 plane carries the name across the seemingly limitless skies of Nigeria, Africa's sleeping giant. For the past seven years, the couple has been transporting countless pastors and churchworkers across thousands of miles of virtually impassable forests and bushland in behalf of the Muri Annual Conference of the United Methodist Church of Nigeria.

Steve, who is also an electrical engineer, is the pilot/mechanic; Gail, a former physical education teacher, handles radio communications, flight scheduling and financial matters.

Work starts even before the crack of dawn at the hanger in the small

village of Bambur, where the Quiggs reside with their two young children, both born in Nigeria. By 6:30 a.m., Steve would have been up for about two hours and off on the first of as many as 15 flights a day; Gail would be on the radio, checking on passenger lists and cargo destinations. Often, there are flight detours to pick up persons needing emergency medical help, as well as church officials who must be flown to some location or another on short notice.

Because transportation facilities are very limited in the country, the Quiggs also have to juggle schedules and stretch resources to accommodate government officials and community people who invariably need to get from one place to another fast. The hard day's work isn't over after the last flight; plane maintenance and extra paperwork keep the Quiggs working well into the night. And, of course, they also have housekeeping to do.

the world, the consultations also brought out the following important points:

- Missionaries from "every place" are needed in "every place" and that includes the United States; we must be intentional in inviting and placing overseas personnel here in the U.S.;

- Missionaries require adaptable skills, primarily technical skills; and there are needs in particular places in evangelism and church development, including theological education;

- Missionaries must be well-trained and oriented, not only by the sending but also by the receiving church as well;

- Missionaries' principal allegiance needs to be with the receiving church, although supporting church relationships must also be carefully nurtured;

- Missionaries need to live in the local economy and gear their fund-raising skills to the benefit of the receiving church;

- Missionaries will receive part or some kinds of support from receiving churches, but economic conditions in most regions mitigate against major support being taken over locally in the foreseeable future;

- Missionaries, short-term as well as career, need language and cross-cultural skills and experiences; and

- Missionaries are valued as highly for the quality of their Christian life and their commitment to the people as they are for their technical skills; receiving churches want people to share their lives and to "walk along"

Committed to racial inclusiveness among missionaries coming from the U.S. and to support nationals in mission in their own countries.



beside them in an open, equal partnership.

Short-Term Volunteers

Closely related to the sending and receiving of missionaries is the growing importance of the role of short-term volunteers. For many years now, many individuals and work teams have been sent by a number of annual conferences primarily to undertake specific projects in some countries in the Caribbean, Central America and a number of countries in West Africa. These volunteers normally go out during the vacation and winter months to work on such projects as the construction of church buildings, the operation of medical and community health facilities, as well

as agriculture and nutrition projects. They generally raise their own funds, pay for their transportation, work and live with members of churches overseas, and then come home with a wealth of experiences to share with their fellow church members here in the United States.

The World Division has committed itself to full participation with this notable program, which is now being coordinated by the Short-Term Volunteer in Mission Office of the Mission Personnel Resources Program Department. We hope that we will be able to bring more United Methodists into the program and that we can also get them involved in other countries not currently being served by our



(Top) Delegates to the Southern Asia Consultation held in New Delhi, India. (Above) The Rev. Albert To Burua talks with James Winkler, mission intern, in Papua New Guinea.

We cannot turn our backs
on our ecumenical partners;
rather, we must find new clarity
in our common mission calling.

volunteers. Last fall, the World Division worked with Clelia and Gardner Hendrix, a volunteer couple from South Carolina, to locate and identify volunteer project opportunities for us in Africa. Their report will become the basis for expanded work in that area.

Ecumenical and Interfaith Dimensions

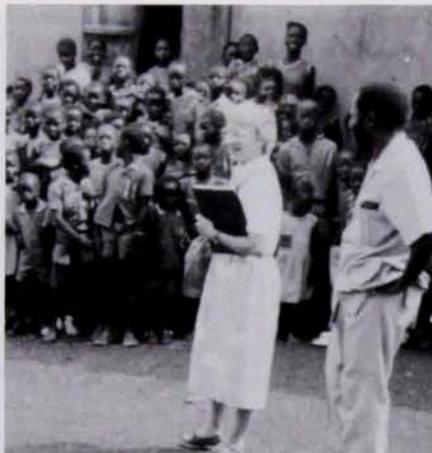
The opportunities open to us in the area of ecumenical cooperation can only make our predecessors gasp in disbelief. Significantly, we are actively working with the very Catholic mission groups that in the 1950s ordered our missionaries out of a Latin American country.

In China, a post-denominational Protestant Christian body, which includes many former Methodists, has grown tremendously in the past 35 years, from 700,000 members in the early 1950s to over 3 million adherents in 1986.

Yet, we must also note that in the wake of a resurgence of religious fundamentalism that has swept from Iran to the United States, concern for denominational security has somehow weakened ecumenical strength.

Accordingly, the World Division is committed to the task of upholding our ecumenical relationships. We cannot turn our backs on our ecumenical partners; rather, we must find new clarity in our common mission calling.

To underscore this commitment, we have maintained the process of ecumenical sharing through visits to and from the World Council of Churches headquarters in Geneva, from meetings of the Pacific Con-



Clelia Hendrix, of S. Carolina visits Liberia to identify volunteer work team projects.

ference of Churches, as well as a unique ecumenical experience in Nanjing, China, last May. Protestant/Catholic leaders from 22 countries gathered in China to discuss a new international agenda for ecumenical sharing.

Beyond ecumenical affairs, the consultations, especially in Asia and Africa, also indicated the need for us to be more deeply engaged with other world religions. This will require new seriousness in our study of mission history as well as religion and culture.

The noted Methodist ecumenist and Asian theologian, D.T. Niles, once said: "Christianity is like a potted plant. It is *in* Asia, but not *of* Asia."

Last spring, many decades after that statement was made, the Asia/Pacific Consultation reiterated its basic message: "We must discover ways of breaking the pot and planting the flower so that Christianity may be rooted in culture as well as being different from culture."

Evangelism

Theologically, we know that Christianity was never solely a western religion. Today, it is not one in demographic terms either. The majority of Christians now live outside the West. This is a clear call for us to support strengthened theological education and evangelism training programs.

Our stance toward other world religions and para-church groups has been to engage in evangelism through dialogue and community service. In the light of the tremendous need, and in light of the growing number of para-church and cult groups, the present training programs for lay and clergy should be improved and strengthened. The World Division's program in Church Growth and Development in the unit on Functional Ministries is a key component in our contribution towards this need.

Fortunately, many people in many churches around the world have reacted negatively to a narrow definition of evangelism. Articulating a fully inclusive definition which all our people can accept is an important task for the church to undertake.

Nowhere is this mission more compelling than in facing those places where the will of God intersects the will of the world. Poverty, hunger, disease, war and strife are rampant in the world.

Sharing a Mystery

Each of the six consultations made this point clear. As Christians, we believe that God in Christ offers to the world the Evangel which



Eunice Ndlovu, Media Center Coordinator at Soweto Methodist Church and Community Center, South Africa.

brings new hope and meaning to life—life instead of death. As the Latin American Consultation put it: "We recognize that we are surrounded by a reality which is characterized by ongoing violence against life."

Indeed, we are called to ministries of love and compassion, of witness, of social action and human service wherever those forces of death claim to be supreme. "We have come too far to go back now" has always been a clarion call of the black community in the United States in its struggle for freedom. It is an important reminder to all of us.

As our churches have become African, Asian, Caribbean, Latin,

and Pacific, something has happened which makes it possible for us to see more clearly what took place in the exchange between the "transmitter" and the "receiver" in the sharing of the Gospel. The nature of the Word which claims our lives translates with an immediacy and a power which is beyond transmitter or receiver. What we share is a Mystery; it cannot be owned because it has already given itself away. □

Peggy Billings is deputy general secretary of the World Division of the GBGM. This article is adapted from her report to the Division at the annual meeting, October, 1986.

Profiles in Mission



CHERYL JANE WALTER, Ireland

Cheryl Jane Walter (CJ to her friends) found many opportunities to engage in peacemaking in her previous assignment as a pastor in Jamaica, the West Indies. In a land fraught with unemployment, malnutrition and estrangement from institutional structures, she and her husband, David A. Range, worked hard as co-pastors to preach and counsel many Jamaicans to be at peace with God and their neighbors. "Being a peacemaker is what we are called to be," CJ says of their joint ministry.

After Jamaica, both CJ and David feel they are ready to tackle more peacemaking work, beginning this year in the Republic of Ireland, just next door to turbulent Northern Ireland. Their immediate responsibilities as co-pastors in four churches in County Donegal involve directing youth work, hospital visitation and circuit ministry.

CJ grew up in Florida and went to college at Maryland's Western Maryland College, from which she received a B.A. in Economics. She graduated from Drew Theological School in 1983 with a Master of Divinity degree and was ordained Elder in the Baltimore Annual Conference in 1985.

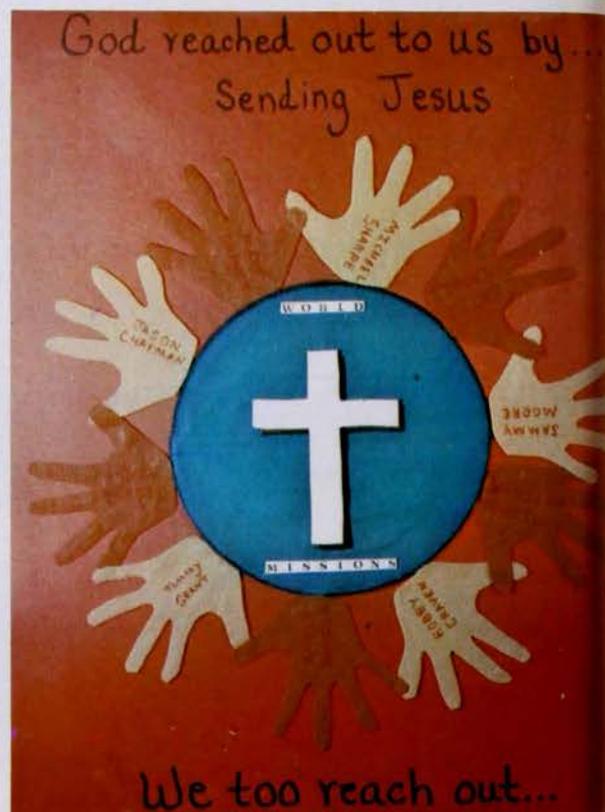
The couple met in college and they have been partners in ministry and in marriage ever since. They named their son Micah after the prophet of peace in the Old Testament.

Poster/Banner Contest Winners

From Massachusetts to Florida, from California to New York, United Methodists responded enthusiastically to a contest inviting them to exhibit their talents in illustrating God's Mission by poster or banner. Eighty-seven entries from 25 states and 33 United Methodist conferences were judged at the General Board of Global Ministries office in New York City in late January. The variety of talent displayed by the contestants' entries was impressive and reflected a wide range of creative imagery by children (up to 12); youths (12-18); and adults (over 18).

Prizes of \$100 were awarded to the six winners in the three age groups in each of the two categories, poster and banner. Because of the large number of outstanding entries, two additional categories were created, Honorable Mention and Special Citation. All of the winners, and those posters and banners receiving Honorable Mention, are pictured here and on the following pages. The winning posters and banners, as well as the Honorable Mentions and Special Citations, and additional selections will form a colorful display at the mission convocation "A Global Gathering" to be held in Louisville, Kentucky, March 12-15. All participants will receive a certificate of participation.

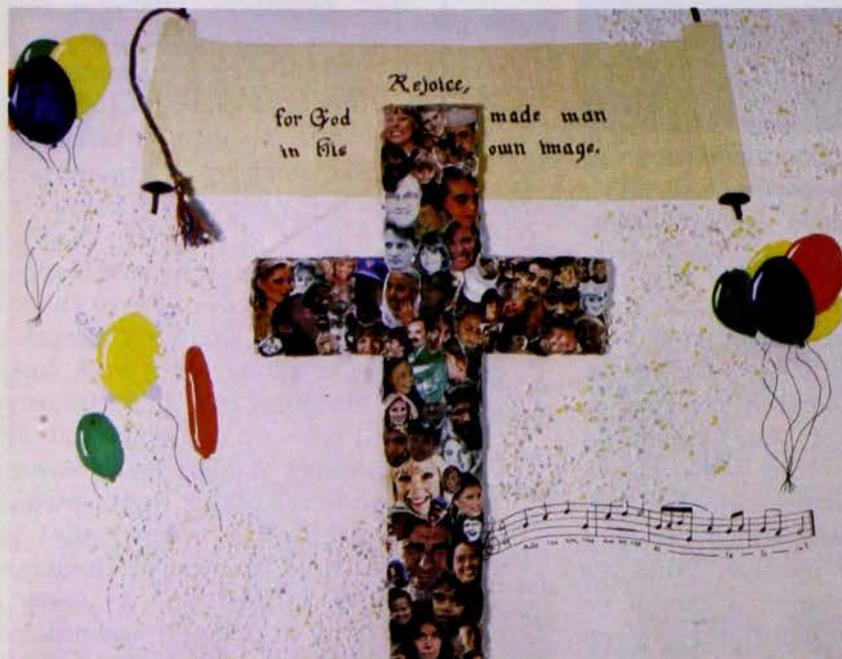
POSTER/CHILDREN



1st Prize

"Reaching Out To Others"
Pat Blocker
Hixon, TN
Burk's United Methodist Church
Group: 1st & 2nd Sunday school Class

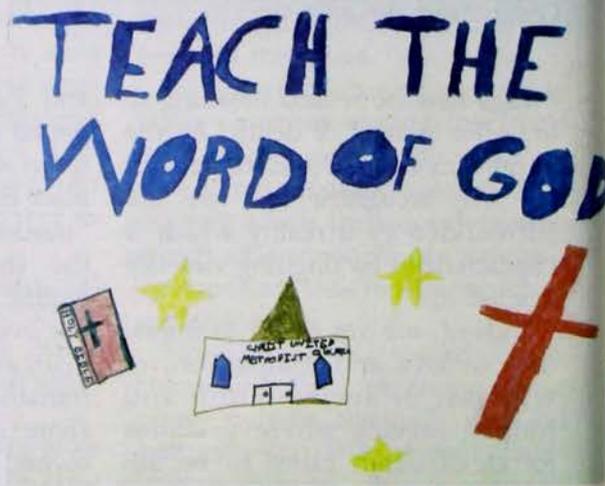
POSTER/YOUTH



1st Prize

"Rejoice, for God made man in his own image"

Junior High Sunday school
Carteret St. United Methodist Church
South Carolina

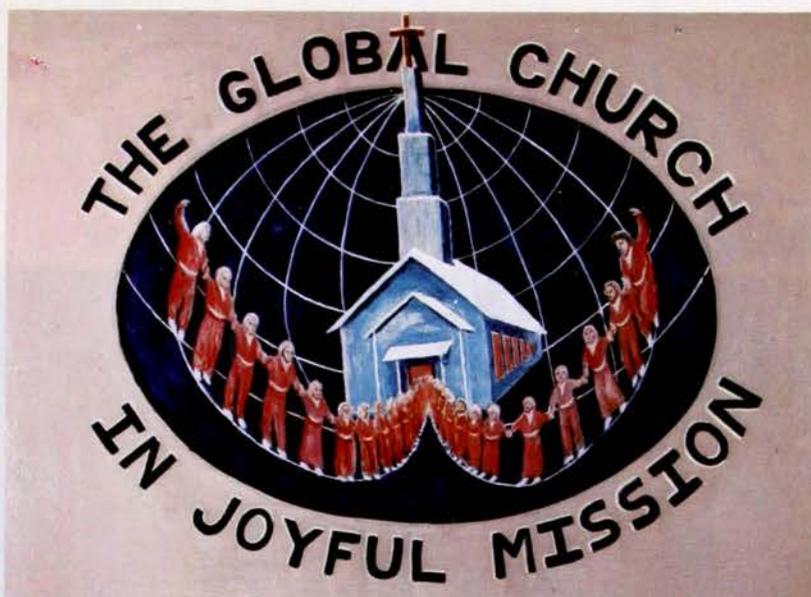


Honorable Mention

"Teach the Word of God"

Patrick Hammett
Independence, MO
Christ United Methodist Church
4th grade

POSTER/ADULT

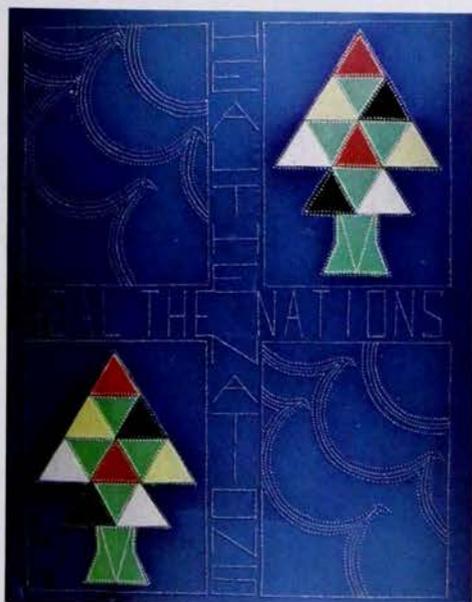


1st Prize

"The Global Church in Joyful Miss

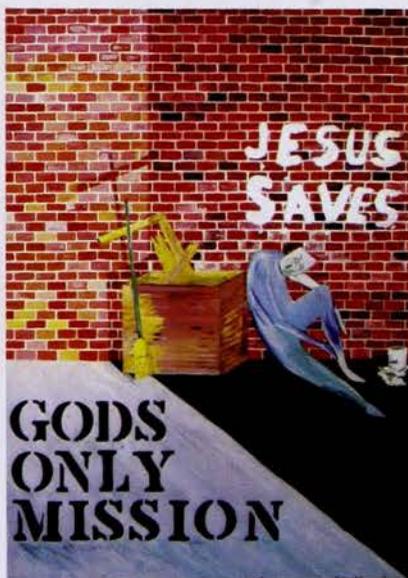
W.M. Murchison
Austin, TX
First United Methodist Church

Honorable Mention



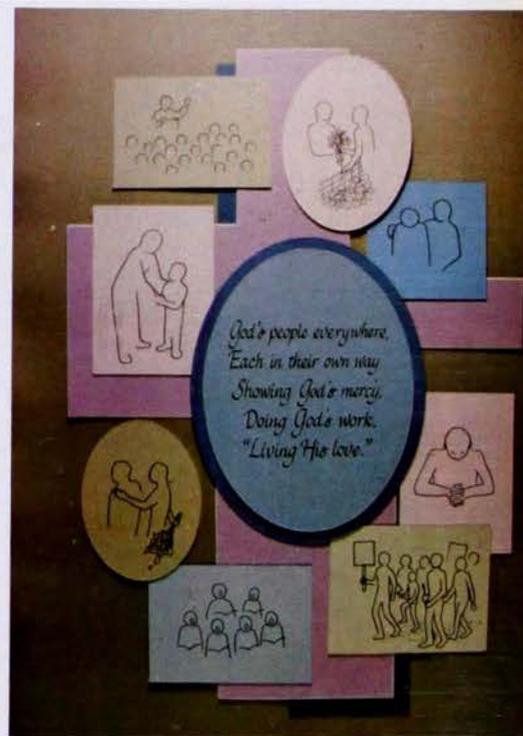
"Heal the Nations"

Mrs. J.B. Deal
Yorktown, TX
First United Methodist Church



"God's Only Mission"

Barbara Clark
Cocoa, FL
Pr. St. John United Methodist Church



"Living His Love"

Gail Phipps
Swanton, OH 43558
Swanton Trinity United Methodist Church



"That All Might Know"

Betty B. Hammons
Abilene, TX
Aldersgate United Methodist Church

Special Citation

"Our Future"

Bobbi Wilson
Austin, TX
Grace United Methodist Church

"A Light to All Nations"

Toy Gayler
Kingman, Indiana
Kingman United Methodist Church



SHARE SHERE

WIDE

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LIFE



BANNER/ADULT

1st Prize

"God's Mission—Ours to Share"

Jacqueline L. Eckhoff
Holden, MO
First United Methodist Church

After the announcement of the contest last fall, requests for information poured in from United Methodist Women groups, Sunday Schools, UMYF group leaders, and individual United Methodist members. Works submitted employed techniques as diverse as paint, collage, crochet, quilting and embroidery. Entrants included an 83-year old woman from Florida, former

missionaries in West Africa, and nursery-kindergarten church groups. Several of the Sunday schools sent along pictures of their classes with their submissions. One adult entry came from a small country church in Indiana built in 1844, with a membership of 150. The UMW group of this church enclosed a picture of their 123-year-old building.

Entries from children were mostly in the poster category, while adult entries predominated in the banner category. Poster submissions appeared in many mediums: watercolor, oil, poster paint, acrylic, pen and ink, chalk and collage, and were largely individual efforts, in contrast to the banner entries which were often done as group efforts.

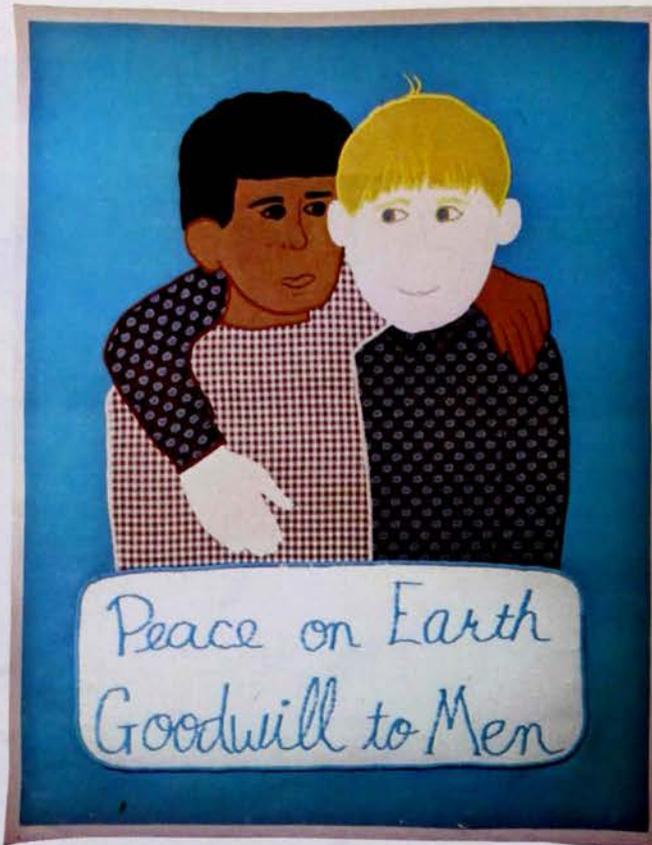
BANNER/ADULT

Honorable Mention



"Catch It"

Betty Jo Chaisson
Leland, NC
Zion United Methodist Church



"Peace on Earth Goodwill to Men"

Pam Hankins/Betty McNeill
Fossil, OR
Fossil United Methodist Church



"Celebrating God's Mission"

Richmond United Methodist Church
Bangor, PA

Special Citation

"We Bring the People to God's Light"

Mrs. Grace Adams Shirley
Lutz, Florida
First United Methodist Church

"Shepherding Because We Care"

Janet Anderson
Armstrong, IA
United Methodist Church

"A Hands On Experience"

Betsy Jack
Beverly, KY
Beverly United Methodist Church

"In Mission Together"

Elizabeth Lurie
Leominster, MA
Leominster United Methodist Church
Group: Council on Ministries

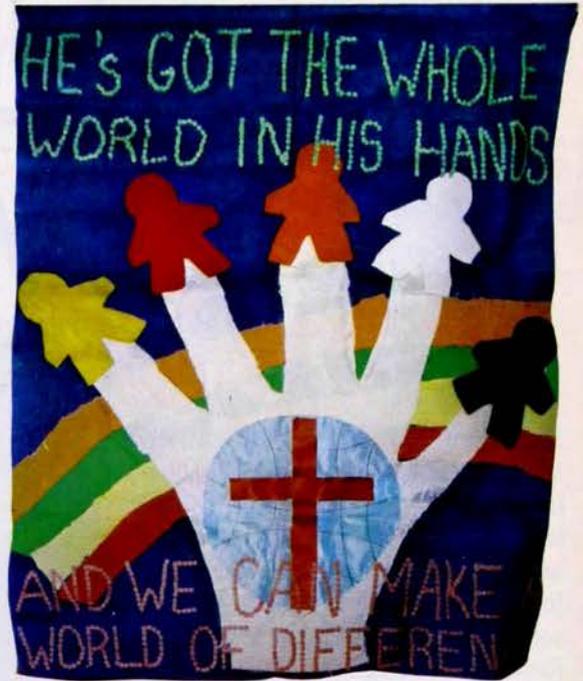
BANNER/CHILDREN



1st Prize

"God is the Anchor of the World's Children"

5th & 6th Grade Sunday School Class
Milan, IL
Preemption United Methodist Church

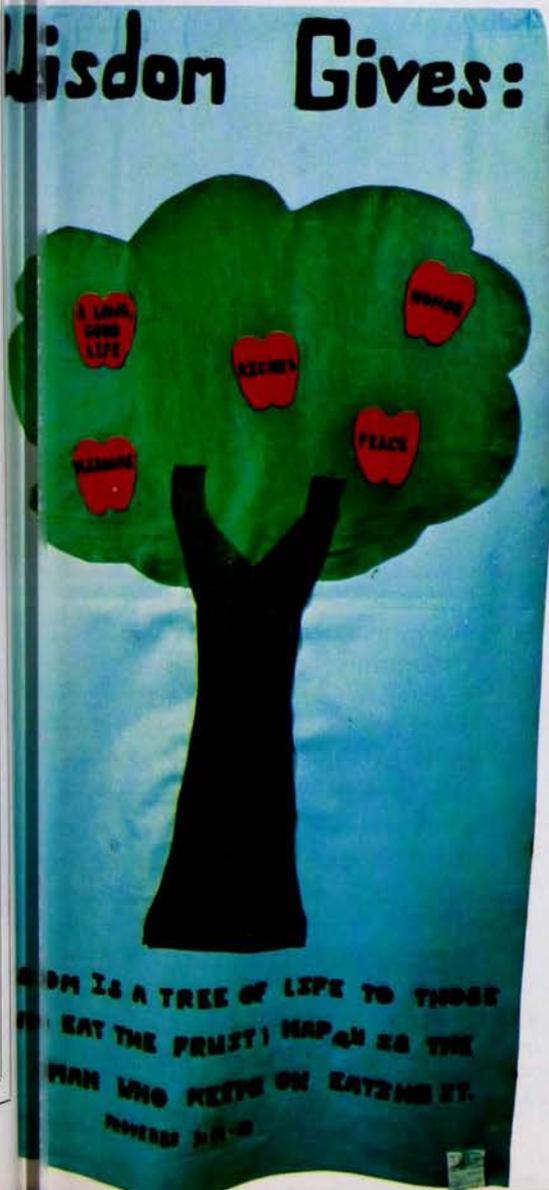


Honorable Mention

"He's Got the Whole World in His Hands"

3rd & 5th Grade Sunday school Class
Ft. Lauderdale, FL
First United Methodist Church

BANNER/ YOUTH



1st Prize

"Proverbs 3:16-18"

United Methodist Youth Fellowship
Mt. Jewett, PA
United Methodist Church



Ruth Kurtz, above right, handled the reception and cataloging of entries, assisted by Doris Rivera.

WANTED: United Methodist Missionaries

There are currently 572 United Methodist missionaries representing a variety of technical and language skills, leadership abilities and life experiences. According to Josephine Harris, associate general secretary of the Mission Personnel Resources Program Department, General Board of Global Ministries, nearly all are from the United States and they range in age from early 20s to mid-60s. At least 80 of those missionaries will retire over the next two years. Dr. Randolph Nugent, general secretary of the GBGM has announced that a total of 287 new missionaries and 1000 volunteers are being sought, and will be placed over the next two years.

The breakdown of persons needed is as follows:

- 50 US-2s. These are young adults under 30 years of age, who choose to use their skills and education in a mission setting for two years. They serve throughout the United States, Puerto Rico and the Virgin Islands in community centers, schools, urban ministries, rural cooperatives, residences for troubled adolescents, and shelters for abused women and children.

- 25 Church and Community Workers. Church and community workers provide professional leadership in rural, urban and specialized areas, where such leadership is basically unavailable and unaffordable. They must be able to work cooperatively and be committed to a team approach to ministry. They help to nurture and enlarge congregations, and they address human rights, hunger, criminal justice and issues that may



(Top) Volunteer displays clothing made at Methodist-supported Appalachia crafts shop. (Above) John and Minerva Current

act as barriers to individual and community self determination.

- 30 Mission Interns. Mission Interns are sought for summer 1987 to begin an internship program that lasts from one to three years. They will be placed in Africa, Asia, the Caribbean, Europe, Latin America and the Pacific and they will be involved in work study programs abroad and in the United States.

- 15 persons are needed for strategic new mission situations that will be developed.

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“Even more crucial is that people have a deep understanding and commitment to the Christian experience.”

By Sharon Y. Lopez

ployed overseas for full-term assignments.

●1000 volunteers are sought, who can make a commitment for less than a year and who can pay their own expenses. They will represent a wide range of skills and abilities.

Many mission interns, crusade scholars, short-term volunteers in mission and US-2s go on to become missionaries.

This new focus on mission personnel recruitment results from feedback from churches, which show an increased need for people with specific skills for positions in the U.S. and around the world. Economic factors have placed increased pressure on community centers, church food banks, and education systems. Many groups such as families with no homes, farmers, and many women are in crisis. Churches are calling for more people to be in mission.

Communities around the world are reaching out to United Methodists for nurses, midwives, physicians and surgeons, teachers, theology professors, pilots and people with agricultural skills. Also, requests for missionaries in the fields of administration, finance, aviation, technical education, social work, child care and community ministry have been made.

Ms. Harris and the staff for the Mission Personnel Resource Department believe that by developing a strong network of people in United Methodist churches who can assist in recruitment, they will soon be able to fill the need. The Board is seeking full participation to find those people who would serve best in mission positions. An

effort to link with other units of the Board, conference secretaries, UMC colleges and seminaries, and the annual conference committees on Christian vocations as well as Crusade Scholars are expected to turn up the most qualified people.

New computer systems in the office are shortening the application process considerably. New personnel are working to add the human touch of empathy, care and concern to the process.

Although professional skills and competency are important qualifications for persons in mission, what's even more crucial is that people have a deep understanding and commitment to the Christian experience and that this commitment be exemplified in their lives. A person must display tolerance for and understanding of racial, ethnic and intercultural differences. Flexibility and interpersonal skills, which allow one to relate well with others, are also important. Good health is a must.

United Methodist missionaries are constantly being tested personally and professionally. Often their living situations are difficult. If they are overseas, drastic changes in a country's government can create tension, ambivalence and sometimes danger. Variable climates and geographic conditions can cause health problems. Differences in language, culture and

mores often mean that interpersonal relationships are different from familiar ones at home.

Sometimes United Methodist missionaries are faced with longstanding antagonism and resentment if they are seen to represent American government policies.

But the rewards of being a missionary are many. Minerva Current was an administrative assistant and guest house manager while her husband, John, worked for three years as a field treasurer in Jos, Nigeria. "I wouldn't trade the experience for the world," she says. "I hadn't planned for this when I got married, but I am very grateful for the experience."

"The most exciting part of being a missionary was adjusting to a different culture and accepting people for who they are," says Ms. Current.

"Being a missionary requires lots of patience. In everything you do, you must be as calm and relaxed as possible. But it is amazing to see how happy and excited people are about life who have so much less than we have. But they do have a strong belief that things will get better."

Though United Methodists are in mission in all parts of the U.S. and in all the far corners of the world, their work is a unified force for good as they devote their lives to helping others. □

Sharon Y. Lopez is a free-lance writer, based in New York.

How to Become a Missionary

In today's complex world, it takes time and patience to become a missionary. There are at least ten steps one must complete, and, according to mission executives, the process takes at least a year. The Mission Personnel Resources Program Department of the Board is here to assist and to work with those desiring mission service. Both the Board and the missionary work together to do God's work.

Here are some guidelines for applying:

Persons aspiring to missionary service should make a preliminary inquiry by writing the Mission Personnel Resources Program Department of the General Board of Global Ministries of The United Methodist Church. The Mission Personnel Office will acknowledge the inquiry, and send appropriate materials. Applicants should respond immediately by returning the completed preliminary application form, reference sheet and skills sheet. Each person, even those applying as couples, must complete the forms.

The Board's Mission Vocation Events serve to introduce applicants to the various mission programs of the Board. If possible, persons interested in mission service should request a schedule and plan to attend one of these periodically scheduled events.

Eligible applicants will then receive a full application for the appropriate program. When that application is returned and reviewed for a mission assignment, the Board will arrange for an interview, a physical examination,

and for any other needs that must be met.

Once these requirements have been met successfully, the staff of Mission Personnel Resources will pursue and negotiate assignments with the Board's World and National Divisions, ecumenical, and other church-related agencies.

Eventually, all persons approved for mission service are required to participate in appropriate orientation and training, which includes Bible study, human relations and group skills, United Methodist history, polity, beliefs and social principles, conscious-

ness raising related to issues of racism, cross cultural learning, linguistics, information related to the work of the General Board of Global Ministries, and additional individual training if necessary.

About a year after the applicant has filed his or her first forms, arrangements are made for departure either to an assignment overseas or to one in any of the fifty states, Puerto Rico or the U.S. Virgin Islands.

Finally, arrangements are made for formal Commissioning or Recognition. □

—SHARON LOPEZ

Profiles in Mission



Linda Muterspaugh is a national mission worker who has been serving at McCurdy School in Espanola, New Mexico since 1962. She has been the school's principal since 1981, and also taught English in the school previously.

Her service at McCurdy School has been a rich one. The hard work and long hours she puts in all seem worth it when "I see that spark of understanding in a child's face, and when I can see that Christ is

risen in our lives," Linda observes. The church's mission at McCurdy School is all about "working toward a wholeness," she adds.

Active in the Santa Cruz United Methodist Church, she is chair of the parish's Council on Ministries and she sings in the choir.

A West Virginia native, Linda earned her B.A. and M.A. degrees from Indiana Central University, and her Ed.S. from the University of New Mexico.

Profiles in Mission

GEORGE AND JUNE MEGILL, Brazil

The Megills are old hands in Brazil. In the last 24 years, Don has served as a children's home superintendent, a dean and teacher at a seminary college, a program host for a weekly radio program, and a district superintendent of the Brazilian Methodist Church. June has taught Sunday school, played piano at church service, and taught handicraft lessons to raise funds for their church building and parsonage. She also cares for their three children.

Since 1979, Don has been the pastor of the Cordeiro Missionary Project, an 80-member church the couple founded to serve as a center for the planting of new churches in areas near the bustling city of Rio de Janeiro. Presently, they are concentrating on three surround-

ing communities where they hope to start churches.

A native of Kansas, Don was raised in Oklahoma, where he finished college with a B.A. degree from the University of Tulsa. He received his doctor of ministry degree in 1979 after graduate work at Duke Divinity School and Union Theological Seminary in Rich-

mond, Va. He pastored several churches in North Carolina before entering missionary service in 1962.

June was a case worker for the state of North Carolina prior to becoming a missionary. A native of Virginia, she received a B.A. in Religion and Social Work from the University of Tulsa, Oklahoma.



New missionaries are commissioned for service.



The Future of Missions in Africa

There is no doubt that we have entered a new age in the life of the church. One of the effects of the translatability of Christianity into a variety of languages and cultures has been to create national churches and to forge deeper connections at the level of cultural self-understanding. The churches in the Third World today are strong or weak in proportion to the depth of their vernacular roots, roots that mission has carefully nurtured through the attention to Scriptural translation. I am not, of course, pretending that these churches are secure or that everywhere the vernacular task has been accomplished. There are too many Westernisms in the church to make that uniformly easy. What I do contend, however, is that Christian confidence is nearly everywhere a function of the vernacular principle, hinging as it does on the matter of cultural self-understanding. This translatability has brought about the creation of national churches within the context of Western missionary agency. This has enabled national churches to continue to lay a claim to Western Christian interest, calling for a new form of agency and partnership in the changed circumstances of today.

In the nature of the case, the Western church cannot now turn its back on Third World Christians, although for a variety of reasons, including the strong urge to withdraw the apron strings of dependency, a good case can be made for leaving Third World Christians to work out their own salvation in fear and trembling. Yet even that

The Western church cannot now turn its back on Third World Christians

by Lamin Sanneh



Indigenous music is a part of church services all over Africa.

line of approach assumes an indigenous destiny for the church, wishing to make it more realizable in the short rather than long run. The question is whether, in the final analysis, any strong bond of spiritual kinship binds Christians together, or whether Christian maturity is conceivable only within the terms of cultural nationalism. I think the answer is self-evident. Navel gazing is a pretty unhealthy preoccupation even though to be unaware of what is under your nose is no less unwholesome.

Falling Back Into Isolationism?

In spite of this, the mainline Protestant churches in the West are by and large reluctant to be engaged in specific ways in the life of the Third World churches, arguing that the worthy goals of self-reliance and self-propagation would be set back by Western missionary meddling. I am not convinced of the logic of this position although as an historian of religion I am aware of, and even not unsympathetic to, the spirit of self-criticism and guilt from which it arises. As a Christian I love the church too much to allow it to fall back on isolationism as a remedy for the alleged wrongs of missionary highhandedness. If Christians wash their hands of each other's affairs, then a menacing gulf of indifference will open up between them and within them, with equally sinister implications for the absolutization of cultural norms, leading to the kind of particularism which undercuts our solidarity as children of God. The only responsible way forward is to accept the



Nancy Lightfoot assists in Bible translation into the Kru language of Liberia.

consequences of the history of our inter-relatedness and proceed on the basis of mutual need and interest. Our very cultural differences should help us to appreciate the richness of our common heritage, so that we may claim our roots not as trophies to be hoarded for self-glorification but as assets to be used in selfless service.

One of the realities of the changed circumstances of today is the sensitiveness of Third World Christians to Western control or influence, and the Western church as the moral and spiritual arbiter of Western values has been particularly vulnerable (though not necessarily answerable) to charges of neo-colonialism. I suggest that a profound misunderstanding has complicated our understanding of the church's role here. The process of Westernization has been so confused with that of Christianization that evidence of one is seen as a symbol of the other. In actual fact, the Western industrial complex has taken root in societies which have

remained for the most part non-Christian.

Essentially Western Christians have to make up their minds about the exact connection between culture and religion, a question which missions have implicitly worked out for Third World churches. Culture as a function of human creativity was assumed into the higher process by which God fashioned tribal populations into tribes of the New Israel. By the same token, these cultures, whatever their pre-eminence and achievements, were stripped of their self-sacralizing tendencies by being made aware that regarding Jew and Gentile "there is no respect of persons with God."

A Fresh Understanding of Mission

The present Western dilemma regarding new forms of church life and the demands of the worldwide fellowship of Christians can, I believe, be illuminated by a fresh understanding of the nature, function and consequences of mission.

Third World churches have a direct interest in the resolution of the West's dilemmas, for it extends to what forms of mission are appropriate in our world. Given the enormous concentration of wealth and economic resources in the West, it is imperative that in devising new forms of missionary commitment the voice of the Third World be heard.

Third World Christian leaders and scholars can facilitate this process by themselves becoming clearer about what it is that they perceive as wrong with mission. Much of our discussion in this area has subsisted on a diet of self-conscious rhetoric. I understand quite well the sense of wrong and injustice from which we all speak, and I know the depth of concern many of us have about the prospects for the church in contemporary Africa. We live in a time of unique challenge and opportunity, and our impatience with past misconceptions and present prevarication is well justified. But the challenge and

opportunity that face us now require that we exceed the religion of "revenge" and denunciation and urgently apply ourselves to the task of renewal and reconciliation among us and between us.

We cannot afford to be churlish about the missionary roots of Christian renewal in Africa. Christian mission was the force which thrust upon the contemporary scene the new societies with their sense of self-awareness, although individual missionaries may have opposed details of that self-understanding. We should give praise and honor to God that He raised in the Western church servants of His cause in Africa and elsewhere. The dry bones of many of these missionaries, rising from their unmarked graves, gave voices to our ancestors. As the dead live in the power of the Risen Christ, so may we die to our ancient grievances and rise to new life in Christ.

The Gospel Requires Pluralism

We also need to recognize that pluralism has a status in God's providence, and to rejoice when a thousand tongues proclaim the name of Jesus. We need to be released from the chains of cultural homogeneity as a precondition of Christian truth. The Gospel requires pluralism as the very extension of its life. Christians of today have an enormous stake in the pluralism of the missionary heritage, and we should spare no effort to see to it that that heritage is recognized.

Christian mission must come to grips with the nature and operation of the state in the Third World



Worshippers at Pineland Methodist Church in Cape Town, South Africa

if it is to serve meaningfully. Social renewal must be seen not as something which the system delivers but in fact as the empowerment of the people. From the Scriptures translated into the vernacular, Africans learnt that they were of inestimable value before God. Their self-understanding, their social knowledge, was fused with the

charge of kingdom power, and they arose to build the church of God in Africa with minimal resources. These same people must be trusted to shape their lives within the bounds of their earthly existence where they would replicate the pleasing design of freedom which was theirs in Zion City. If missionaries dared enough to en-

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Christians of today have an enormous stake in the pluralism of the missionary heritage.

trust the message to vernacular earthen vessels, then their present-day heirs could do no less than commit resources to those vessels for God's ongoing enterprise.

The Case For Serious Partnership

There are today estimated to be above 230 million Christians in Africa. Most of that growth is due almost entirely to forces that were active after the end of colonialism. During the entire period of colonial rule the number of Christians in Africa never exceeded 48 million, which was the number in 1964. The explosive increase in numbers since then suggests, if anything, that colonialism was probably an inhibiting factor, so that after its removal Christian prospects brightened correspondingly. This should alleviate the sense of guilt in the Western church about mission being an imperialist clone. It may, of course, still be the case that Western missionaries, although

they successfully activated the indigenous vernacular fuse, nevertheless conspired against its explosive consequences, being culturally unreconciled to the idea of Africans—or Asians—as leaders in the church. I myself know a lot of damaging evidence on this point. I would not personally deny that there is a case for justified guilt here. But I would urge such guilt not to be used as an excuse for erecting barriers of retreat and seclusion, for that would be out of all proportion to the mixed blessing that mission was.

The case for serious partnership between the West and Africa was never stronger in the history of the church. The numerical explosion of the size of Christian congregations is unprecedented, and has brought unparalleled difficulties to face the church. A partnership at this level must look at building structures and institutions to cope with the pressure. Christian pluralism, instead of energizing the church, has tended to paralyze it, with denominationalism sucking up the energies and resources that are better spent elsewhere. Partnership must build confidence in the local congregation and direct it toward a common witness and responsibility.

In many of our societies the responsibility of primary evangelization has not ceased, largely because of internal demographic factors and the deeply religious atmosphere of African societies. In the absence of commitment from the historic mainline churches, this situation has encouraged religious adventurism and worse. Without going back to the head-hunting

tactics of an earlier era, partnership on this level must address the question of church building among new converts.

Religious Vitality and Social Well Being

There is one level where partnership is critical—and ripe. Africans have a deep sense of social values, measuring religious vitality in terms of social well being. The standard polarity between social gospel and spiritual salvation is a false one in Africa. African Christians wish to become children of God and offspring of the ancestors at the same time, making of their spiritual status a matter of communal significance. The Gospel has played a major role in forging links of solidarity across generations and between people. In present conditions of political disarray and social malaise, the church has an unspeakably heavy burden to carry. Africans expect fellow Western Christians to help share this burden, particularly at the point where their own efforts cannot alone suffice for the express demands of God. This is a partnership of solidarity and service. □

Lamin Sanneh is associate professor, History of Religion, Center for the Study of World Religions, Harvard University. A native of Gambia, he has lectured at a number of universities in Africa and the United Kingdom. This article is adapted from an address he gave at the Africa Personnel Consultation held by the General Board of Global Ministries in Nairobi, Kenya, last July.

Korean Americans— Reaching Out to A Growing Community

By Shelley Moore

Like millions of other people of Asian descent, Koreans have been joining the U.S. population in record numbers in just a few short years. They are among the wave of "new immigrants" that have come to the United States in the past ten years, largely from countries of South America and the Caribbean as well as Asia. And like every immigrant before them, they come in search of the American dream of freedom and opportunity.

In 1970, the U.S. Census counted only 70,000 Korean-Americans, but within ten years their numbers grew five-fold to 357,000. Between 1980 and 1985, the Korean-American population grew by another 52 percent. Today, well over a half

million people of Korean descent live in the United States. The overwhelming majority of them live in southern California. Thousands more live in New York and Chicago. Smaller numbers are spread out in other parts of the country.

One of the most cherished customs many Koreans brought with them to America was membership in a Christian church. "If 50 Koreans settle within a 25-mile radius of each other, the first thing they do is to start a Bible study group or some other form of community religious activity," according to the Rev. Myong Gul Son, assistant general secretary with the General Board of Global Ministries' National Pro-

gram Division. An estimated ten percent of all Korean-American Christians are Methodists.

There are more than 200 congregations of Korean-American Methodists in the United States. Of these, approximately 40 Methodist congregations are independent of the denomination. The new immigrants established their churches not only to serve their spiritual needs but also to help them retain a sense of cultural identity and community within the larger context of American life. Many churches wanted to develop a relationship with the larger community of American Methodists, yet they did not want to lose their autonomy to the larger church organization.

Worshippers at the First Korean UMC, Chicago



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The rules of the UMC were too strict and too different from the ones they had brought with them from Korea

Some Difficulties in Getting Together

Mr. Son cites several reasons for the difficulties in bringing Korean-American churches and United Methodism together.

"First of all, there is a language barrier. Then, from the viewpoint of the Korean churches, the rules of the United Methodist Church were too strict and too different from the ones they had brought with them from Korea, especially concerning the appointment of ministers. They also felt that the apportionment required for affiliation with the United Methodists was too great and that the issues that concerned Korean-American Methodists were often ignored by the American church.

"The United Methodist Church was interested in the new Korean-American congregations, but they didn't know what to do with them at first. They were apprehensive. They didn't have the resources or the experience to help them, and they were afraid it might be costly to do so. So initially, they let the Korean-American Methodists try to survive on their own."

All that changed, however, when the 1984 General Conference mandated that the Board "consider appropriate missional structures to strengthen Korean-language ministries and new church development." The National Program Division's Mission Development Committee appointed a Task Force on Korean-American Mission Structure, which conducted a series of consultations on the matter.

Based on the Committee's final recommendations, the Board

formed a National Committee on Korean-American Ministries in 1985. Mr. Son serves as the coordinating staff person of this Committee, which is focusing its primary attentions on new church development, Korean-language ministries and first-generation Korean-speaking congregations.

Korean-American Military Wives

One of the Committee's concerns is the plight of Korean-born women, who married American servicemen in Korea and then transferred with their husbands to bases in the United States. There are an estimated 150,000 Korean-American women living on military bases in the south and on the west coast.

Their problems are unique. Because of their bi-racial marriages, they encounter prejudice both on and off the bases. Classism is present, too, even among the Korean women themselves. Those women who are married to white servicemen are considered "better" than those married to blacks or Hispanics. In the small communities where military bases are typically located, Koreans are culturally isolated. Since servicemen are commonly transferred to new bases every two years, their wives have little opportunity to establish "roots" anywhere.

Many of these women divorce and remarry two or three times—a practice that is extremely rare

Choir practice at First Korean UMC



Korean Missioners in America

among Koreans. Compared with other Korean-American women, the military wives tend to be unskilled, less educated, less proficient in English and therefore less able to find work and support themselves if they have to.

"In addition to pastoral services, Korean-American churches are now providing these women with counseling, legal assistance, education and job training opportunities," said Mr. Son. "The church is also the one place where they can feel 'equal.'"

Separate Houses of Worship?

Fewer than 20 percent of Korean-American churches have their own houses of worship. Most share facilities with English-speaking Methodist congregations. Korean services are usually held on Sunday afternoons after the morning services in English. "Some Korean churches prefer not to spend money on real estate when they don't have to," Mr. Son explained, "but there are others who would like to have their own buildings. Koreans feel that the church is the center and the identity of the Korean community. They have a strong sense of 'temple,' a belief that you should build the House of God before you build your own home."

The National Committee recently met in Los Angeles to refine their strategies for resource development, connecting with unaffiliated Korean-American churches, developing new ministries and bringing all those congregations into full participation with the life and mission of the United Method-

They have a strong belief that you should build the House of God before you build your own home

ist Church. In particular, the Committee will be working to ease the process by which ministers trained in Korean seminaries can transfer their credentials to the United Methodist Church and then across conferences and jurisdictions within the United States.

Since it takes two partners to build a happy relationship, the Committee also plans to work with the leadership of the United Methodist Church, educating and motivating them to understand and respond to the needs and the unique cultural patterns of Korean-American communities and congregations.

By the year 2000, the Korean-American population is expected to grow to 1.3 million. Rev. Dae Hee Park, president of the National Association of Korean-American United Methodist Churches, predicts that 500 new churches and 100,000 new members can be generated within the next ten years, now that the United Methodist Church is committed to lending its full support to this growing community of followers. □

Shelley Moore is a free-lance writer, based in New York.

Junction City, Kansas, is home to nearly 3,000 Korean Americans, mostly wives and children of servicemen stationed at Fort Riley. Like thousands of other Koreans, the Rev. Jae Jeoung Shim migrated to the United States in search of opportunity. However, he did not come here in the hope of opening a business or educating his children; he was looking strictly for spiritual opportunity.

Mr. Shim found his spiritual opportunity in Junction City, Kansas, where he was sent by the United Methodist and Korean Methodist Churches to serve a Korean-American population of 3,000 people. He was the first of three Korean "missioners" recruited directly from their homeland to establish ministries for isolated groups of Korean-Americans without pastors.

Several years ago, the Board of Global Ministries realized that there were communities of Korean Methodists settling in various parts of the United States without informing either the United Methodist Church or the Korean Methodist Church of their existence. These communities were in need of ministerial leadership. Together, the two church bodies organized the Korean Missioners Program to recruit pastors from Korea to develop new congregations among immigrant groups in the United States.

As the first Korean Missioner, Mr. Shim completed a symbolic cycle that began 100 years ago when the first Methodist missionary migrated from America to Korea to spread the faith.

Today, there are three mission-

ers at work in three radically different parts of the country: Albuquerque, New Mexico, and Anchorage, Alaska, in addition to Junction City, Kansas. Communities of Korean-Americans in need of pastors were identified in those areas by the annual conferences. According to procedure, the annual conferences submitted requests for missionaries to the Board of Global Ministries. The Board then contacted the Korean Methodist Church's Board of Missions, Evangelism and Social Responsibility, which carefully recruited, screened and selected the "right" missionaries to take on assignments in the United States.

Altogether, there are several hundred Korean Methodist pastors in the United States. Only three, however, were specifically sent by the church organizations to build new congregations.

Mr. Shim arrived in Kansas from Korea in October of 1984 with his wife and three children. Within a few weeks, he established a congregation made up primarily of Korean-American military families. The missionary discovered a variety of religious backgrounds within those mixed families. His challenge was to bring those backgrounds together into one church. Today, the church has more than 70 members.

Mr. Shim's Korean United Methodist congregation shares a sanctuary with the Church of Our Savior United Methodist Church. English-speaking services are held on Sunday mornings; Korean language services are conducted afterwards.



The Rev. Jae Jeoung Shim



The Rev. Young Chi Chung



The Rev. Geo-Chong Park

Soon after Mr. Shim started working in Junction City, the Rev. Young Chi Chung arrived in Albuquerque, New Mexico to minister to a different type of congregation. Most of Mr. Chung's Korean-American parishioners are academic and professional. Many of them are affiliated with the Univer-

sity of New Mexico. Most of them are very "Americanized." The Koreans of Albuquerque already had a Methodist congregation before Mr. Chung's arrival. All they needed was a good pastor to lead them. The church now has approximately 80 members.

As in Junction City, Anchorage's Korean-American population was made up mostly of families of American servicemen. A number of other Korean immigrants were there as well. There was no organized congregation among that population, so the Rev. Geo-Chong Park conducted an extensive communications effort—via telephone, newsletters and newspaper articles—to recruit church-goers. Now there are 60 members of the church.

The missionaries and their families had some initial difficulties adjusting to a new country, a new church and a "new" type of Korean. Fortunately, most of those difficulties were overcome, thanks in part to the support of the local district and the local conference.

After five years in the United States, the missionaries are expected to return to Korea. The transition may not be easy for some of their children, who are becoming highly assimilated to American cultural styles and values. But the Korean Missioner Program is not intended to be a one-way service. Once they return home, the missionaries will be asked to share their observations of ministerial life among Korean-Americans. It is hoped that their reports will be favorable. □

New Directions in Ministry

Sheila Bruton

Food, shelter and clothing are the basic necessities of life. To withhold these necessities from people who are suffering, Jesus warns in Matthew 25, is reason for "eternal punishment." But those who show compassion for "the least of these" who suffer will inherit eternal life (25:46).

The department of the General Board of Global Ministries charged with this urgent mission is the United Methodist Committee on Relief (UMCOR). Formed in 1940 to provide relief and resettlement opportunities for people displaced by World War II, UMCOR has expanded its ministries of compassion to more than 80 countries through a network of national and international churches and organizations.

Relief, rehabilitation, refugee ministries and root causes of hunger are the four areas of need in which UMCOR is at work. This broad spectrum of human involvement reaches persons dying of hunger in some parts of Africa; those whose lives and homes were devastated by earthquakes in Mexico and El Salvador or by typhoon Peggy in China; and flood victims in Oklahoma and other parts of the United States.

The Bishops' Appeal for Hunger in Africa (1984-85) has made possible exciting new directions in ministry. UMCOR, responsible for the administration of the Bishops' Appeal funds, has launched innovative approaches in mission to get the maximum benefit from the money so generously given for the people of Africa.

In addition to immediate and ongoing relief for drought and famine victims, the funds are enabling new World Division missionaries, with technical skills, to serve in countries where their expertise can be put to immediate use. Everett and Mary Shearer, the first to be assigned in this way, are working in Sierra Leone, helping The United Methodist Church to construct a water system in a rural

area. The water project is one component of a larger food production program to improve the nutrition and quality of life of people in this struggling nation.

Timothy and Carol Crawford will work with The United Methodist Church in Mozambique after six months of language study in Portugal. War and drought have had devastating effects on this southern African country. Timothy is an agricultural scientist and Carol is a vocational home economist. They will both apply their skills in the programs of the United Methodist Center for Rural and Industrial Development (CEMUDRI) near Maputo.

A new concept in mission for UMCOR is the Developmental Consultants Program, implemented in cooperation with the World Division. Consultants who are skilled technical development specialists will design, implement and monitor developmental programs and also train local people to manage the programs. The consultants will work directly with the church or churches in the region, on a 30-month contractual basis, to identify and develop specific programs and projects that meet the needs in the area. Harold Stanton, a recently retired agricultural engineer, active in local mission projects in his home conference, is the first person recruited for this mission task.

UMCOR long has been actively involved in coordinating volunteers eager to donate their time to missions. Primarily this has involved medical and construction teams working in the Caribbean. Recently, however, UMCOR has been taking a more direct role in program development in Africa through the placement of skilled volunteers.

Wallace and Eunice Kinyon, former missionaries in Zimbabwe and Zambia, now retired, recently volunteered to return to Zimbabwe for three months. Their valuable experience in agricultural extension

programs was put to work again assisting The United Methodist Church in Zimbabwe to develop its agricultural program.

However, they are not the only ones. Richard Reeves, a retired consulting water engineering specialist, active in the Central Illinois Conference, also volunteered his time and expertise. Mr. Reeves had previous experience in Sierra Leone and Liberia, and spent three weeks in Africa, just before Thanksgiving, to follow up on a number of water and sanitation projects in those two countries and in Ghana and Kenya.

The Disaster Response mission program of UMCOR continues to provide a vital ministry on behalf of The United Methodist Church. Two church and community workers, Virginia Miller and Kathy Clark Correal, are assigned to work on helping churches respond to domestic disasters. They train annual conference pre-disaster workshops and prepare networks of local church people to respond to emergency situations. They help the church to care for persons who are suffering spiritually, emotionally and physically.

Other church and community workers give up to three weeks per year for disaster response work, as the need arises. Toward the end of 1986, two of these mission persons, Julie Janzen and Laura Blackard, worked simultaneously in Oklahoma as floods wreaked havoc there.

The missionary tradition continues—and expands—in exciting avenues of service. From new, first-time overseas assignments like that of the Crawfords, through the renewed active participation of the Kinyons and the ongoing, vital response to disasters of Miller and Correal, UMCOR is reaching out creatively to fulfill its purpose of "assisting churches in direct ministry to persons in need." □

Sheila Bruton is Literature Editor, General Board of Global Ministries

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IN MY OPINION

I first visited New York City in 1914, when I was almost 19. Much later I lived there for 23 years, before moving in 1968 to Ithaca, New York. But I still

visit that dirty, glorious, maddening, exhilarating place every little while. Not long ago I made such a visit.

Since I had been a staff member of our Board of Missions (now Global

Ministries) for nearly 20 years before retiring in 1964, I called at the "Vatican on the Hudson" at 475 Riverside Drive. There are still quite a few familiar faces in that building, and I had a warm welcome.

But one day I took the subway down to 50th Street and then walked to a number of places where I had business. I was reminded of the old saying that New Yorkers have flat feet from walking so much; and with the subway at one dollar and taxis—if you can find one!—beyond my pocket-book, I walked on down to 20th Street to my old stamping ground around the former Methodist Building at 150 Fifth Avenue. That old Methodist piece of architecture has a kind of halo over its roof for me, for it was from there that I departed on my first missionary journey to Africa, in 1916. Later on, as a staff officer of the World Division, I worked in the building nearly 15 years before we moved to 475 Riverside Drive.

But it was the associations evoked by the building, not the structure itself, that are hallowed in my mind. There were giants and near-giants in those days. Frank Mason North, John M. Springer, Ralph E. Diffendorfer, George Sutherland, Charles Iglehart, Murray Titus, Frank Cartwright, T.T. Brumbaugh, Raymond Archer, Thomas S. Donohugh, A.E. Wasson, Arthur J. Moore, E. Stanley

Jones are but a few of the distinguished names that occur to me among the men.

Nor do I forget the women: Lucille Colony, Mrs. Otis Moore, Louise Robinson, Betty Lee, Sallie Lou McKinnon, Henrietta Gibson (later Ledden), Mrs. J.W. Bragg, Mrs. J. Fount Tillman and other notables: a goodly company.

We Methodists sold that building, and commercial developers refurbished it, making it again an attractive place.

But as I walked also along the streets surrounding it, looking often in vain for establishments I had known, I found a very few people with whom I had formerly dealt. One of them was my barber for about 22 years, a pleasant Italian named Tony. Whenever I used to go in I would ask, "How are you?" and he would invariably respond, "No complain." He recognized me warmly, a graying gentleman like his visitor.

But the old days, the old ways, the old associations are no more.

The old missionary enterprise as I knew it has changed drastically. But that doesn't mean that the missionary enterprise has died—not by a long shot. It has taken on new forms. The challenge was urgent, in the early decades of this century, for young men and women to give their lives in full-time overseas missionary service. The challenge is still urgent, but in different ways. The younger church is—as it should be—in the hands of national leaders.

The mission of the church has come to be seen more clearly as the challenge to meet human need wherever it exists, to proclaim the Gospel to all, and to listen to what Christians, and non-Christians, in other parts of the world have to say to us.

There are several things, however, that need to be remembered about the overseas mission, which is now better called the colleague church:

1. The Church now has at least a toehold in every country of the world, but in many places it is only a toehold; in many more, though it is stronger, it nevertheless represents a tiny minority of the popula-

tion. Therefore it needs to be continually remembered in our prayers, with our support and our offers to help in any way we can. This of course includes recruiting American and European missionaries as they are invited by the colleague church.

2. Many church leaders from overseas have insights which our American folk, especially those of us whose skins are white, need to hear. So we must welcome missionaries from other lands to the church in America, to get their point of view.

3. Christian Americans who go abroad, whether as tourists or teachers or workers connected with business enterprises, must remember to carry their religion with them, and exemplify the discipleship of Christ. Of course this has always been true, but it is even more important now that people overseas know more about us than they used to. American Christians living in other lands ought particularly to be adherents of the local church.

4. Finally, one of the most important things we here can do is to re-examine our own attitudes, remembering that God "made of one blood all nations . . ." (Acts 17:26) These folk in other lands, who may on the surface seem so different from us, are actually far more like us than they are different.

No, you can't go back. But you can go forward, seizing every new opportunity to show forth the love of Christ. Dr. John R. Mott used to say that God never closed a door without opening two others. □

The author is a retired missionary and former member of the executive staff of the General Board of Global Ministries. He interrupted his college education in 1916 to go to Zaire (then the Belgian Congo) as secretary to the Rev. John M. Springer (who later became bishop). In 1919, as secretary to Bishop E. S. Johnson, he accompanied him on a journey across West Africa, walking nearly 800 miles. He retired in 1964 and now resides in Ithaca, New York.



Roy S. Smyres

The missionary enterprise has changed drastically

A New Breed of Missionaries

By Charles E. Cole



Medical missionaries are now health missionaries. The changes that have brought about this revised title are evident in comments by several United Methodist missionaries, who have worked overseas.

Dr. Pauline Chambers has been a missionary physician in Kapanga, Zaire, since 1971. Before that she taught in the nursing school there since 1967. She supervises care of pediatric and tubercular patients and initiated a public health program in 1969.

"Health includes nutritional education and public health—preventing disease," Dr. Chambers said. "The people in Zaire are learning how to prepare food for babies. Since they nurse babies for two years, the babies don't need protein for six to eight months. But then the mothers give them mostly cassava mush and the children become malnourished.

"We have shown people how to mix one-third roasted peanuts and two-thirds cassava flour pounded together and made into gruel to give more nourishment. They also eat dried beans, which they strain through a sifter, and now they know to use the liquid in which meat has been cooked. They need protein and iron—there is a lot of anemia, due to a lack of these two essential elements in the diet of children.

"We see many infectious diseases—measles, whooping cough, polio, diarrhea from drinking contaminated water, tetanus from wound infections, and respiratory infections. We are a long way from vaccinating everyone. In order to vaccinate, we have to go out to the villages. We also weigh babies and talk to parents about how to feed them better. We show pictures on how to avoid intestinal parasites; how to prepare drinking water and the need for prenatal care. It is really prenatal and postnatal as well as qualified help for the delivery. Sometimes we find the head of the fetus in the wrong position for a good delivery and we turn it around.

"The main need for help from the West is just more of every thing. We need funds to buy medicines and materials and pay for the transport. We need more personnel, especially for those who can stay for extended periods of time.

"About two-thirds of the health problems in Zaire are a result of economics. The official per capita income statistic is \$140 per year. But this is probably an inflated estimate."

"For example, even children's sandals cost about \$2-3 a pair. If our people had enough money to buy shoes, they would have no hookworm infestation. As it is, about one-third of the children I see have active hookworm infection, often producing severe weakness and low resistance to infections of all kinds."

Missionaries witness to this constant: God gives us life and health and everything.

Another missionary, Dr. Esther Mabry, also emphasized the relation of health to economics. Dr. Mabry has been director of community health and development for the South India Regional Conference of the Methodist Church in India for the last six years. She has also served on the staff of the Church of South India Hospital in Bangalore, where she was responsible for the public health program. She has developed community health programs in various parts of India in cooperation with the Christian Medical Association of India.

"Traditionally the church has been involved in hospital work," Dr. Mabry said, "but what has been changing is rural community health work. Maintaining hospitals is expensive. These hospitals must be self-supporting and so they must levy high fees. The government has health facilities in the cities but the vast population has been marginalized.

"One of the biggest needs is to avoid common diseases. Diarrhea, for instance, is due to unsanitary conditions and we can help people to avoid it by building latrines, telling them of the need to wash their hands, and drink clean water. There is also malnutrition, and malnourished children are more prone to catch infections.

But poverty lies at the bottom of many health problems. "Poverty is part of a vicious cycle. We have tried to increase the income of women. We usually work with people who are landless. They tend to have more money during harvest. So we ask them to collect their pennies at that time. We match it by doubling their savings the first year, equaling it the second year, and giving them one-third of the amount the third year. They borrow against this amount so that they collect the interest. In this way 6,000 rupees become 12,000 rupees.

"The people buy grains cooperatively and give loans among themselves to buy a goat or a cow. These animals also increase through breeding. They have small vegetable and food shops as well. In this way they make money to buy seeds and fertilizer and to send children to school. In the organization we talk about gaining self-confidence."

The desperation with which the poor seek medical help is evident in yet a third country, Haiti, where Josephine S. Gaston has served as director of the Community Health Workers' Training at Darbonne. A registered nurse, she has also been an instructor in the program.

Ms. Gaston said that in mountainous Haiti people sometimes walk up to nine hours in order to get to the hospital. Although their illnesses are often minor, by the time they get help these illnesses can be life-threatening, lending credence to the often-expressed belief in Haiti that one goes to the hospital to die.

Ms. Gaston and others have worked to train village health workers who disperse medication for malaria, worms, and diarrhea. These workers may also give shots for diseases like tuberculosis when the medicine has originally been prescribed by a doctor.

In the villages, she said, "women's health is the key." At first most students were men, but later, "women came for education. And women do the marketing, they decide what the family will eat, when the baby will go to the hospital."

Dr. Mabry has a word about her witness to the Gospel as a health missionary. "I cannot say I have converted anyone directly by what I am doing," she said, "but I have touched a lot of lives, including those of Moslems and Hindus. Often they ask me why, as a foreigner, I am doing this. I say, 'Because I love you and God loves you.' God does the converting and not humans."

Despite the change from medical to health as mission, these and other missionaries are witnessing to this constant: God gives us life and health and everything. □

The Rev. Charles E. Cole is a staff member of the Health and Welfare Ministries Program Department, GBGM.

Books

THE POLITICS OF COMPASSION

Jack Nelson-Pallmeyer

Orbis Books, 1986. 132 pp., \$8.95

"The fundamental assumption that serves as a foundation for this entire book is that affluent Christians must let their faith and their politics, their economic and patriotic convictions, be challenged and transformed by the poor." With that foundation, Jack Nelson-Pallmeyer builds a number of themes which call the people in North America to turn their "world on its head." These various themes are developed through reflections on stories, experiences, and understandings of those who are poor and of those who work with the poor in Central America. The themes are based also on transformations the author has experienced as a result of reflection, study, and of living in Nicaragua.

The author explains his politics of compassion in a time in which he perceives human compassion is near death or has already died. In this call, he illustrates what needs to be done to regain that sense of healing, hope, and justice. This theme is pursued further in a chapter which seeks to "liberate theology from its complicity with injustice and reestablish it as potent force for personal and social compassion and for change." As background, Nelson-Pallmeyer speaks of colonial theology which he shows to be anathema to God's teachings because God is really an advocate for the poor. The author then presents biblical justifications for Christians to be involved in economic and political matters because a liberating theology works "for the historical healings between rich and poor on which economic and spiritual health depend."

From this general call to compassion, Nelson-Pallmeyer then examines three global issues and what a liberating theology tells us to do in order to achieve justice, heal wounds, and offer hope to those suffering inequities. He does this by looking at world hunger, the arms race, and Central America. In examining each of these three major concerns, the author illustrates how political oppression and military commitments exacerbate hunger problems. In the process, he also shows how international and corporate policies contribute further to the on-going problems.

The author provides a chapter on possible actions, which Christians in the more wealthy parts of the world might take, in order to offer hope, healing, and justice.

This book does provide a great deal of useful information about hunger, arms, and Central American issues—their interrelatedness, their implications for Christians seeking to exercise compassion. However, no matter how sound the information, some readers might be offended by some of the sweeping statements made by the author which, in many settings, would serve to antagonize rather than draw together. For instance, the author states that the "primary purpose of U.S. foreign policy is to insure that the international economy, and the policies of individual nations within it, serve U.S. corporate interests." Another example of a potentially offen-

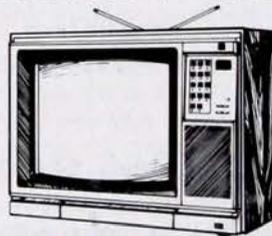
sive statement is that . . . "it does seem that the values of Christianity converge much more closely with those of socialism." However, if presented by a good leader, a study of this book could provide much material for discussion by Christians in this country as they seek to be agents of healing, hope, and justice.

ANNE TURNER FRAKER

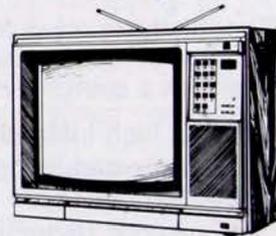
Ms. Anne T. Fraker is the chairperson of the South Indiana Committee on World Hunger. She is also the program coordinator for the Project on Religion and the Life of the Nation.

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CALENDAR

March

General Board of Global Ministries Spring Meeting: Galt House, Louisville, KY; March 6-13

Mission Convocation: "Celebrating God's Mission: A Global Gathering;" Galt House, Louisville, KY; March 12-15. Learn current and future directions and trends for the coming mission age.

Post-Convocation Tours of National Division Mission Projects: Louisville, KY area. Contact: Kim Jefferson, National Program Division, 475 Riverside Drive, New York, NY 10115, (212)870-3832

Church and Community Workers National Meeting: Louisville, KY; March 9-13

National Network, Town and Country Ministries Annual Meeting: Louisville, KY; March 10-11

General Commission on Christian Unity and Interreligious Concerns Spring Meeting: Galt House, Louisville, KY; March 12-17

National Advisory Committee on Church and Community Ministry: Louisville, KY; March 15-17

National Urban Network Leaders Meeting: Louisville, KY; March 16-18

General Board of Pensions Meeting: Galveston, TX; March 17-19

Church World Service Committee Meeting: National Council of Churches; Hollywood, CA; March 18-19. Focus on CWS' work with refugees.

Black Methodists for Church Renewal Annual Meeting: 20th Anniversary; Park Plaza Hotel, Boston, MA; March 18-21. Focus on what the United Methodist Church can do to help Black families help themselves.

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

To have your mission event or meeting listed in the *NEW WORLD OUTLOOK* Calendar, send details to: Calendar Editor, *NEW WORLD OUTLOOK*, Room 1349, 475 Riverside Drive, New York, New York 10115. Material must be received four months prior to the date(s) of the event(s).

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QA

ABOUT MISSIONS



Donald Struchen

QUESTION: Is it true the General Board of Global Ministries does not accept as missionaries those who are conservative in their theology, or have gone to Asbury or non-liberal schools?

ANSWER: This is not true even though the accusation is frequently made. In any given group of missionaries commissioned and sent by the General Board, the theological schools represented vary greatly and the personal theological views and beliefs may run the gamut from very liberal to very conservative. If you look at the list of five requirements for mission service through this official sending agency of our church, you will note that the first item is a consideration of the person's "Christian experience as exemplified in their lives," and a careful examination of the prospective missionary's faith and beliefs is made by the committee.

It is possible that so-called "conservative" persons have been turned down for mission service as have so-called "liberal" persons. There are a number of other reasons applicants have been refused, such as health, possible inability to adapt to living in other cultures under stressful situations, lack of experience and skill at a particular job, etc. The reason for refusing to accept some person may be very personal, and therefore, will not be admitted to by the person or revealed by the examining committee.

Fitting the right person to the proper position is a delicate and difficult responsibility and should be done with much prayer and thought. For this reason one's theology, as important as it is, is only a part of the total consideration of acceptance in mission service.

QUESTION: We have someone from our church who has gone into mission service with a "faith mission." What should we do as a congregation?

ANSWER: Keep them in our prayers. Give them your love. Learn about what they are doing and show interest in their work. God does work

through all kinds of groups and agencies to accomplish His purposes. As United Methodists we encourage local United Methodist churches to support United Methodist missionaries; supporting our own persons in mission is the best, most direct, and most efficient way we have to continue our work, at home and overseas.

Just a comment about your term "faith mission." It seems to me it is a wrong distinction to refer to some as "faith missionaries" with the implication that those who are sent by our church are other than that. This seems to imply that so-called "faith missionaries" are more devoted or dedicated because they go "on faith." Our missionaries also go on the faith that their salaries, expenses and costs will be cared for by the committed congregations that send in the funds with regularity.

QUESTION: How do we support our missionaries?

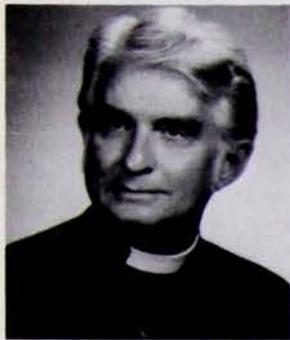
ANSWER: All missionaries of The United Methodist Church are supported by three sources of funds. Every congregation that pays its World Service asking is helping to keep our missionaries at work. Every United Methodist Women's unit that pays its Pledge To Mission is helping with the support of all our missionaries.

In addition, those churches that develop a Covenant Relationship by giving Advance Special gifts toward the support of a missionary, help that missionary to remain at his/her task. These are the three sources of funds that keep our missionaries in service.

QUESTION: What is meant by a "Covenant Relationship"?

ANSWER: Any United Methodist church that will pledge to give \$3.00 per member per year toward the support of a specific missionary can become a "Covenant Church." Larger churches may wish to give at least \$1,000 per year. When this is done, the missionary's travel cost to the church, when on home assignment, will be paid by the General Board. The congregation and the missionary can develop a personal relationship in this way. It is a great way for a congregation to become more interested in missions and feel they are very much involved in helping it to happen. To become a "Covenant Church," write to Mr. Edward Moultrie, Room 1314, 475 Riverside Drive, New York, NY 10115 and ask for the names of missionaries related to your Conference who are still in need of support.

THE AUTHOR is Secretary for Conference Relations of the General Board of Global Ministries. Readers are invited to pose questions about missions. If you address letters to: Donald E. Struchen, Room 1405, 475 Riverside Drive, New York, N. Y. 10115, we'll attempt to answer them in future issues of *NEW WORLD OUTLOOK*.



James Mase Ault

The New Testament is a record of *Calling* and *Sending*, calling persons to repent and believe the Gospel, to be baptized into the fellowship of the Church where in the company of other Christians they celebrate their life together with Word and Sacrament. And, those who are called are also sent into the world to incarnate the love they have experienced in the caring community called Church.

One biblical source for the sending of missionaries is the closing section of Matthew's Gospel. It is one of the post-resurrection appearances, a meeting of the eleven disciples with the risen Christ on a mountain in Galilee. In that meeting eleven ordinary men were transformed into extraordinary missionaries. The encounter ends with the sending forth of the eleven, a sending set in the context of "all the world" and marked by four simple imperatives and a promise. Four verbs of action, Go!, Make!, Baptize!, Teach! are undergirded by a promise, "I am with you always" which literally means "all the days" down to the end of the human story.

Those eleven men moved from that mountain in Galilee to Jerusalem and Judea and to Samaria setting in motion a movement that by concentric circles encompassed parts of Europe, Asia and North Africa in what might be called the First Wave of Christian Mission.

In due time that first wave came to England and in particular to a renewal movement in the Church of England called "Methodist". At a conference of Methodist preachers in Bristol in 1771 John Wesley

addressed the assembly with this plea: "Our brethren in America call aloud for help! Who among you are willing to go over and help them?"

Francis Asbury offered himself and was sent as a missionary to the colonies.

During the nineteenth century movement of the circuit riders westward the expansion and rapid growth of the church at the grassroots level generated a commitment to the Gospel that enabled the people called Methodists to become a national church. This movement burst the boundaries of the nation and inspired the modern missionary movement to Asia, Africa, Latin America and the islands of the seas in what might be described as the Second Wave of Christian Mission when Europeans and Americans began taking the Gospel around the world.

Wherever I have traveled in the world to become better informed of the mission of the church, I have learned the same lessons over and over again. Missionaries have been sent to share the Good News of redemption and newness of life for individuals and institutions. As a result, there are chapels and churches; schools and colleges; clinics and hospitals; agricultural stations and training centers. Altogether they trumpet a single message: "The whole Gospel for the whole person throughout the whole world!" I return home humbled by the faithfulness of missionaries and indigenous Christians with a renewed sense of pride in the mission and in the missionary.

One sure test of the effectiveness of the missionary enterprise is the present state of the churches in those regions of the world to which missionaries were sent. Everywhere we discover churches maturing toward that image held out for all in Christ Jesus. Some are still an organic part of The United Methodist Church and known as Central Conferences in Europe and Africa and Asia. Some have become autonomous churches such as the Korean Methodist Church

which at the time of its Centennial in 1985 was becoming a sending church, especially to the United States. Some have become affiliated autonomous churches such as the Methodist Church of India. And, some have bound themselves together into a council that bridges a geographical region of the earth, such as the Council of Evangelical Methodist Churches in Latin America (CIEMAL).

Beyond these relationships there is a pressing need for The United Methodist Church to be ready and able to move into new arenas of mission. General Board of Global Ministries is alert to some of these new possibilities that may open in the years to come.

The number of opportunities to witness and to serve increases daily. Affiliated autonomous churches are seeking new relationships with The United Methodist Church, one that recognizes their spiritual maturity and ecclesiastical autonomy. Authority is given in the *Discipline* for the Council of Bishops to initiate consultations with these churches, and to include in these consultations the General Board of Global Ministries. By so doing the foundation will be laid for what might be called the Third Wave of Christian Mission, one that is authentically mutual from its inception to its implementation. In this new configuration the GBGM would be the agent of The United Methodist Church in a continuing dialogue looking to the establishment of a mission with special concern for personnel and finance.

Calling and Sending. The sending God sent the Son. The sending Son sends His Church to the end of time and to the ends of the earth. And there is a Promise—the promise is the Presence of the risen Christ with His Church all the days down to the end of the human story, to the close of the age.

Bishop James Mase Ault (Pittsburgh Area) is president of the Council of Bishops and president of the General Board of Global Ministries.

ANNOUNCING

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The year 1987 is a time of new mission momentum and high energy. It is the beginning of an era of mission opportunity. That is the word from churches of the "Third World" as they explore new opportunities for mission.

More missionaries are needed. All must be persons of deep Christian belief and practice. The Board seeks almost 300 new mission workers for service in the United States and other countries.

Here in the United States church and community mission workers are needed in rural areas and cities to teach, administer, work with congregations, counsel, advocate for and work with those in human need.

The General Board of Global

Ministries is also seeking missionaries for deployment outside the United States over the next two years. Partner churches emphasize the need for persons with technical skills. Medical work, education, church development, evangelism and theological education positions are among the priority requests.

In the international spirit of the times these missionaries will come from the U.S. and other countries.

Are you called to ministries of love, of witness, of social action and service? Then write to Mission Personnel Resources Program Department, General Board of Global Ministries, 475 Riverside Drive, Room 1470, New York, New York 10115 (1-800-328-0802)

General Board of Global Ministries

