

New World Outlook

MISSION MAGAZINE OF THE UNITED METHODIST CHURCH • JANUARY/FEBRUARY, 1997

MISSION EAST AND WEST

TAKING THE INITIATIVE ON LAND MINES

NEW WORLD OUTLOOK

Publisher
Randolph Nugent

Editor
Alma Graham

Associate Editor
Christie R. House

Art Director
Roger C. Sadler

Administrative Assistant
Patricia Y. Bradley

Production Manager
Nancy Quigley

Layout/Design
Hal Sadler

Desktop Publishing
Elise C. Malsch

Circulation Fulfillment
Susan Siemer

Editorial Offices
Alma Graham
475 Riverside Drive, Room 1470
New York, N.Y. 10115
212/870-3765

E-mail NWO@gbgm-umc.org

Advertising/Promotion Director
Ruth Kurtz
475 Riverside Drive, Room 1470
New York, N.Y. 10115
212/870-3784

Published bimonthly by the General Board of Global Ministries of The United Methodist Church (ISSN-0043-8812)

Second class postage paid at New York, NY and additional mailing offices. Copyright © 1997 by the General Board of Global Ministries of The United Methodist Church. No part of *New World Outlook* may be reproduced in any form without written permission from the Editors.

Printed in U.S.A.

New World Outlook editorials and unsigned articles reflect the views of the editors and signed articles the views of authors only.

Unsolicited manuscripts will be acknowledged only if used. Otherwise, the editors cannot be responsible for returning them.

Report change of address to: Magazine Circulation, Service Center, 7820 Reading Road, Caller No. 1800, Cincinnati, Ohio 45222-1800. Also send old address, enclosing if possible address label. Allow at least 30 days notice.

POSTMASTER: Send address change directly to *New World Outlook*, Service Center, 7820 Reading Road, Caller No. 1800, Cincinnati, Ohio 45222-1800. Subscriptions in the United States and Possessions: One year \$12.00 (combination with *Response*, \$20.00). Single copies \$2.50. Two years \$20.00 (combination with *Response*, \$36.00). All foreign countries: One year \$17.00 (combination \$25.00).

Cover: Gail Coulson. Hong Kong's towering high-rise buildings are viewed from a slum area—a village of makeshift houses rising out of the hillside and subject to frequent flooding, mud, and landslides. The labor of those who live here fuels the Hong Kong economy.

Photo/Art Credits: page 44.

EDITOR'S COLUMN: POSTMODERN MISSION

The past 100 years have been nothing if not *modern* times. Since the late 1800s, we've acquired automobiles, airplanes, and assembly lines; radios and refrigerators; paved roads, skyscrapers, and suburban sprawl; movies, TV, computers, and cellular phones—everything from medical miracles to moon landings. How can this atomic age, this space age, this age of electronic media be anything but *ultramodern*? And, if the modern is opposite to the ancient, traditional, or old-fashioned, how can we possibly be faced with a *postmodern* world?

In this issue of *New World Outlook*, Ray DeHainaut and Darrell Fasching take on that question. They show that the modernity our century has prized has a definite downside. Look at our cover for a view of the concrete-and-steel structures that have destroyed or dwarfed the natural environment—and for a reminder of the great disparities between rich and poor in modern times. For modernity means not only antibiotics, organ transplants, and E-Mail; it also means the elevation of science and secularism over art and religion, of consumerism over compassion, of rugged individualism over community, and of militarism and empire-building over peace and justice.

Consider the antipersonnel land mine, a modern weapon that kills and maims 500 people a week, worldwide—most of them civilians. The modern world has 100 million deployed land mines—each costing \$3 to \$30 to make and \$300 to \$1000 to remove. Or, consider the famine in North Korea, caused by devastating floods but elevated to crisis proportions by political divisions. Then contrast the economic prosperity of modern Hong Kong—a financial, industrial, trade, and communications center—with the wretched living conditions of those whose labor makes the economy work. You'll find a wealth of information in these pages on what DeHainaut calls "the exploitative and dehumanizing aspects of modernity."

But there is good news, too, about postmodern mission. There's the Covenant to Care that links United Methodists in the northeastern United States with Methodists in northeast Brazil—the poorest region in that vast country. There are health-care workers of the Brazilian Methodist Church who travel in the heat through mud holes to help malnourished children in remote settlements taste their dreams. There is the vital Christian witness to the community carried out by the Theresa Hoover United Methodist Church in Little Rock, Arkansas—with its Bible study, youth activity center, Shalom ministry, and Black Community Developers program. There are the 50 years of faithful prayer that lie behind the new Baltic Mission Center in Tallinn, Estonia. And there is the sheer determination of the staff at the Wesley-Rankin Community Center in Dallas, Texas, who—faced with *modern* budget cutbacks—vow to "stretch thinner and thinner, until we eat stone soup." Sarah Wilke, the center's director, observes that "the safety net has more holes in it, and the church is the last net....If we believe in Jesus Christ, we have to try to help these people."

Caring about the poor and the natural environment, recognizing Christ in the stranger, struggling for economic justice and world peace, and building not denominational empires but communities of faith—these are signs and portents of a *postmodern* consciousness. "The postmodern world," says Darrell Fasching, "needs churches that are willing to lose themselves in mission." United Methodists make up such a church. And, at the General Board of Global Ministries, losing ourselves in mission is our goal. You'll find the story of that commitment, now and always, in the pages of *New World Outlook*.

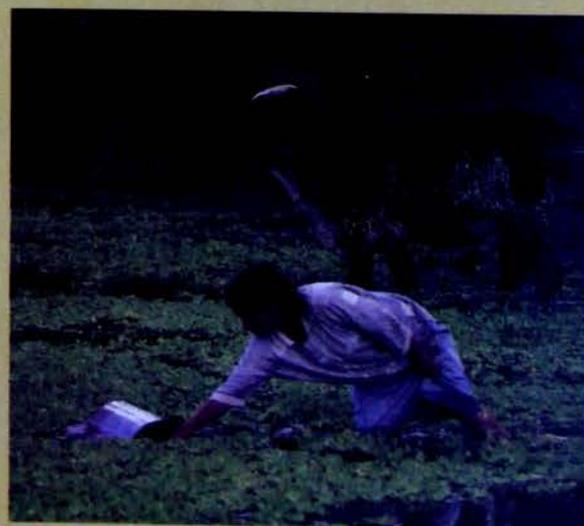
—Alma Graham

New World Outlook

New Series Vol. LVII No. 3
NEW WORLD OUTLOOK
Whole Series Vol. LXXXVII No. 1
JANUARY-FEBRUARY 1997

MISSION EAST AND WEST

- 4 Hong Kong: One Country, Two Systems**
by Gail V. Coulson
- 8 A Silent Murder: The Food Crisis in North Korea**
by Sarah Strawn
- 16 A Covenant To Care...About Brazil**
by Shirley Byers, with Madeleine Robinson and Alice Trost
- 28 A Church Reaches Out in Little Rock**
by Elliott Wright
- 32 Until We Eat Stone Soup: The Wesley-Rankin Community Center in Dallas**
by Susan Reisser
- 36 Mission Stories**
Call to Mission Ministry *by Ward Smith*
Dreams—and Hope *by Wilson Boots*
- 38 The Baltic Mission Center: 50 Years of Prayer**
by Patrick Friday



SPECIAL REPORTS

- 12 The Postmodern World: A New Context for Mission**
by Raymond K. DeHainaut
- 22 Taking the Initiative on Land Mines**
by Dan E. Solomon
- 23 Land Mines: Fallout of War**
by Office on Global Education, CWSW

DEPARTMENTS

- 2 Editor's Column: Postmodern Mission**
- 20 Cole's Column: Words Can Express It**
- 21 Letters From Our Readers**
- 27 Mission Education**
- 35 Mission Memo**
- 41 Index 1996**

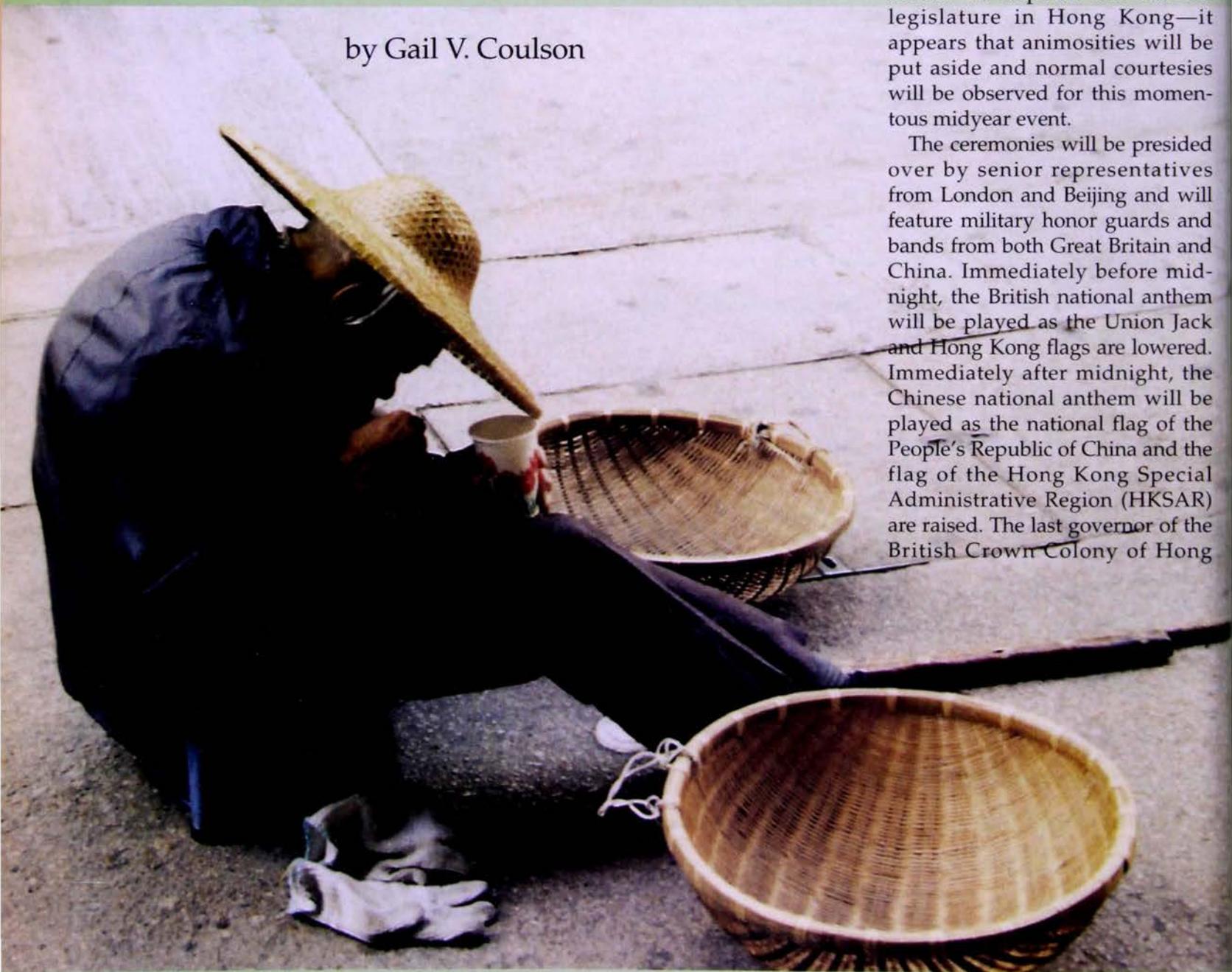
HONG KONG:

ONE COUNTRY, TWO SYSTEMS

by Gail V. Coulson

Joint ceremonies to mark the end of an era will take place in Hong Kong on June 30 and July 1, 1997. The ceremonies will signal the expiration of the 99-year lease of Hong Kong to Great Britain and the return of sovereignty to China. After a long dispute, British and Chinese foreign ministers reached an agreement on September 26, 1996, regarding the transfer of power. Although deep divisions remain—especially over China's setting up of a "provisional legislature" to replace the elected legislature in Hong Kong—it appears that animosities will be put aside and normal courtesies will be observed for this momentous midyear event.

The ceremonies will be presided over by senior representatives from London and Beijing and will feature military honor guards and bands from both Great Britain and China. Immediately before midnight, the British national anthem will be played as the Union Jack and Hong Kong flags are lowered. Immediately after midnight, the Chinese national anthem will be played as the national flag of the People's Republic of China and the flag of the Hong Kong Special Administrative Region (HKSAR) are raised. The last governor of the British Crown Colony of Hong



Kong will be replaced by an official called the chief executive, the top post in the new SAR. Under a Chinese policy of "one country, two systems," the SAR of Hong Kong has been promised a high degree of autonomy except in foreign affairs and defense.

For the past 150 years, a governor appointed by the British monarch has presided over the territory of Hong Kong. Those who raised the British flag at Possession Point on January 26, 1841, looked out over an enormous harbor and an unspoiled land. Now Possession Street, which used to be closer to the water, provides a prospect of concrete buildings.

Economic Growth and Struggle

Hong Kong's strong position today as a financial, industrial, trade, and communications center has not come without sacrifice. In 1966, 45 percent of Hong Kong's families lived below the poverty line, earning less than \$60 per month. Youth at that time struggled for survival because of drought, economic hardship, and political turmoil.

The abrupt end in the 1960s of the intermediary trade that passed through Hong Kong for transshipment launched a miracle of "instant industrialization" in Hong Kong. By 1961, 42 percent of the economically active population was employed in the manufacturing sector—a proportion that rose in the following decades. In 1967, about 40 percent of the population was below the age of 15. Hundreds of thousands of these youths were forced to leave school to join the industrious, frugal, and struggling work force that fueled economic growth throughout the 1970s. A simultaneous influx of workers from China at that time meant that young people did not



Opposite, p. 4: A homeless man at a Mass Transit Railway exit, Hong Kong. Above: Students at Taipo Methodist Primary School, The Methodist Church, Hong Kong.

have job security. They worked long hours for low wages.

Immigration Exceeds Emigration

Hong Kong residents—especially members of the middle class—have been leaving the territory in the tens of thousands over the last decade. Since Hong Kong has long succeeded in controlling the natural growth of its population, one would expect to see an overall decrease in numbers as a result. The average family in Hong Kong has fewer than two children, and the colony's death rate exceeds its birth rate.

Yet, as Hong Kong edges closer to being restored to China's sovereignty, its population is growing, not diminishing. It is immigration to Hong Kong from China—not emigration from Hong Kong to other places—that is pushing Hong Kong's population trends. Economic issues are proving more influential than political concerns. Thus, with Hong Kong's enhanced status as a financial center, foreign workers—lured by the employment opportunities—have been pouring in. In 1995, arrivals far exceeded departures. New immigrants, particularly from mainland China, are the major source of population growth.

The Basic Law of the SAR, a "mini-constitution" that is to remain in effect from 1990 to 2040,

provides that the spouses and children of Hong Kong permanent residents are entitled to come to the SAR after the transfer of sovereignty. In neighboring Guangdong Province alone, authorities estimate, there are hundreds of thousands of eligible spouses. Increased immigration will put considerable strain on already overcrowded housing conditions.

Stopgap Homes Threatened

The one English-speaking congregation of The Methodist Church, Hong Kong, joined with an Asian outreach project to visit and assist elderly people who live in Hong Kong's bed-space apartments. Traditional bed-space lodgers have usually been disadvantaged single men and women. A home for them consists of a bunk in a small flat containing 10 or more bunks per room. Wire netting that forms cages around the beds provides their only security and privacy. Some add planks of wood to increase privacy. A caged bunk measuring 3 by 6 by 3 feet costs about \$75 a month.

Given the growing migration from the mainland, bed-space lodgers are being pushed out. Competition for bed spaces now comes from young immigrant families as well as from affluent commuters with homes in outlying areas who want overnight sleeping



Above: The Rev. Peter Wong (right) with Tso Liashan after her baptism in Kwun Tong Methodist Church.

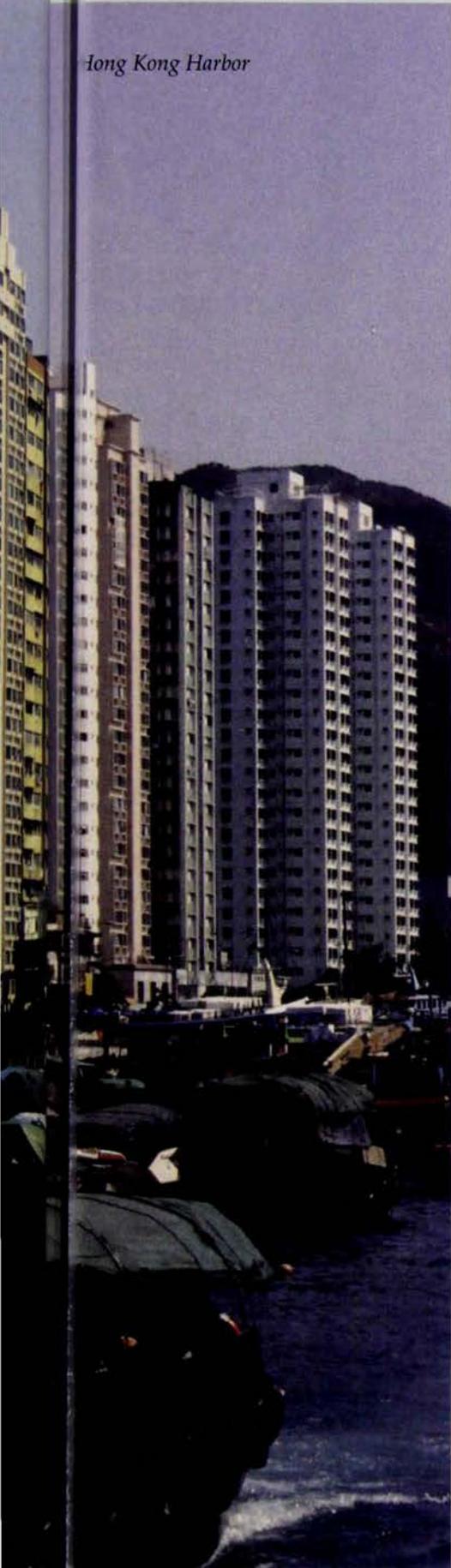
space in the city during the work week. Since the daily immigration quota has increased, more mainland wives and children are being reunited with Hong Kong husbands, many of whom live in cages. The men often rent more cage space for their families. They cannot apply for public housing until more than half the family members have lived in Hong Kong for seven years.

The Buildings

"The buildings!" is the most often heard exclamation from visitors to Hong Kong. High-rise apartments are a notable aspect of Hong Kong's urbanized lifestyle. Many offer striking views of Hong Kong's harbor and the South China Sea. There is often a preference for a self-contained combination of residential and commercial buildings, with a wide range of shops incorporated into the plans. Half of Hong Kong's 6.3 million people live in public housing. Initially built as a response to a huge influx of refugees from the mainland in the 1960s, public housing has come to set the standard for Hong Kong's high-rise accommodations.



Hong Kong Harbor



The Housing Society is an independent, nonprofit organization established in 1948. It provides housing for specific low-income groups in Hong Kong. One example is the public housing estate in Kwun Tong where the Rev. Peter Wong, a Methodist minister, works. The society also administers a middle-class housing plan on behalf of the government.

The Healing Church

The Methodist Church, Hong Kong believes that this period of uncertainty and expectation is a time to heal wounds. The church sees more immigrants from China, more abandoned elderly people, increasing child abuse, confused youth unclear about their identity, and divided families that are wrenched apart as some members want to stay in Hong Kong while others want to leave. Middle-aged women in particular are losing their jobs because of the removal of factories to China, where labor is cheaper and pollution controls more lenient. From the time they were very young, these women were prepared only for the factory routine. They know nothing about service industries or other commercial enterprises.

The church needs a balanced theological outlook and an integral view of mission in order for clergy, lay leaders, and congregations to better minister to people at all stages of their lives, especially when their community is in transition. The care of the young—who have to prepare for responsibility, leadership, and productive work in the community—is a prime responsibility of each individual member of society. To fulfill this responsibility, The Methodist Church, Hong Kong, serves 14,000 students in the territory by operating six secondary schools, seven primary schools, and nine kindergartens.

The people in Hong Kong appreciate the prayers and spiritual support of fellow Christians as they await the coming government transition. They pray that the new Basic Law will truly foster the idea of “one country, two systems” and that freedom of religion will be protected, as has been promised.

Along with other churches and Christian organizations, The Methodist Church, Hong Kong, is at work as never before. At this crossroads of history, in its response to the call for mission renewal, the church strives to stand with the majority who are remaining in the territory while also ministering to returnees and new arrivals from abroad and from China.

The Rev. Lo Lung-Kwong, head of the Theology Division of Chung Chi College, has said: “This decade of rapid change is a challenging one of parish mission related to evangelism. We must not just receive new members but make people disciples of Christ. The church cannot just enjoy sweet fellowship but must be serious about its call and mission. In this, we sacrifice ourselves to bear his cross, to touch the people among us, to love and touch the city.” □

Gail V. Coulson is a United Methodist missionary who serves as China Liaison in the United Methodist China Program Liaison Office in Hong Kong.



Three Vietnamese toddlers in Hong Kong who live in a refugee camp.



A Silent Murder: The Food Crisis in North Korea

by Sarah Strawn

"If you go out into the countryside, you see skinny people only," said Robert Hauser, former country director of the United Nations' World Food Programme in North Korea. "Food supplies throughout the country are extremely low," Hauser reports; and many signs of malnutrition, such as "pot bellies, stick-like arms, visible ribs, and skin rashes" can be seen among North Korea's children.

This malnutrition is the result of a serious food shortage in North Korea, which occupies the northern part of the Korean Peninsula east of China and west of Japan. The shortage was precipitated by devastating floods during the summers of 1995 and 1996. Six of North Korea's nine provinces were severely affected: North and South Hwanghae, Kangwon, North and South P'yongan, and Chagang. These provinces—most of which

lie along the peninsula's northwestern plain—make up more than half of North Korea's land area. They are this mountainous country's main agricultural region.

Korea, which had been occupied by Japan from 1910 to 1945, was divided into North and South Korea—roughly along the 38th parallel—in the years immediately following the end of World War II. According to agreements between the Allies and the Soviet Union, the Soviet Union supervised the carrying out of the Japanese surrender in the areas north of the 38th parallel, while the United States supervised the areas south of the parallel [38 degrees north latitude].

The period following the Japanese surrender was a politically complex and dynamic time, especially because the Korean people had already organized themselves into the Left and the Right.

In the summer of 1948, elections took place in both the areas north and south of the 38th parallel. Subsequently, the Democratic People's Republic of Korea was established in the north and the Republic of Korea in the south. Efforts to reunify the peninsula into one country seemed to fail, even after the withdrawal of Soviet and US troops. Shortly thereafter, in June 1950, the Korean War broke out. Though a peace treaty was never signed, the fighting ended in 1953 with the signing of an armistice.

Since that time, North Korea has managed to sustain itself by developing its *juche* (self-reliance) ideology and by relying on trade with its allies in the Communist bloc. In recent years, the collapse of the Soviet Union and the shifting of political allies and relations have left North Korea greatly isolated

politically, economically, and militarily. Since 1989, North Korea's economy has steadily declined. This, in turn, has directly affected the country's ability to feed its more than 23 million people.

The Current Situation

In July and August 1995, heavy rains produced catastrophic flooding in North Korea's agricultural lands, destroying most of the 1995 harvest. These rains left half a million people homeless and caused damages totaling \$15 billion, according to the Korean Central News Agency. Besides ruining the harvest, the rains destroyed homes, public buildings, bridges, dams, highways, and railways.

"Select flood-affected populations in North Korea...will not survive until the next harvest at their current level of consumption," reported Sue Lautze last June. Lautze is an independent contractor who works for the Agency for International Development in its US Office of Foreign Disaster Assistance (OFDA). She also predicted that the dire situations in some communities would continue beyond the 1996 harvest season.

With severe flooding again in July 1996 in the same areas that were affected in 1995, the food shortage has become even more serious and urgent. The North Korean government had hoped that the 1996 fall harvest would be bountiful enough to replenish short food supplies. Instead, the harvest is estimated to be 15 to 50 percent lower than average, mostly because of damaged or destroyed irrigation systems and infrastructure. In addition, about 20 percent of the already-reduced harvest was lost in the July floods. Those floods killed at least 116 people, left 3 million people in 117 towns homeless, and produced a total damage of \$1.7 billion.

For North Koreans, a typical meal consists of rice (the main staple), soup, and side dishes made from various vegetables and beans. With the crops severely damaged by the floods, food rations have become smaller and smaller. Because of these reduced rations—especially the shortage of rice—people have started using wild foods, such as grass, roots, and leaves, as the main staple for meals. A CNN news report of August 6, 1996, stated that "many people are wandering through fields and mountains in search of food." And the Agence France Presse reported on September 13, 1996, that the "malnourished population [is] scrambling for roots and leaves to survive until harvest distribution in November."

Infants, young children, and older people are suffering the

most from such an unhealthy and unbalanced diet. Geoff Dennis, a Beijing-based representative of the International Committee of the Red Cross, reported that "infants in the worst-hit areas are getting less than half of what is needed, leading to long-term growth and health problems" for them. Anthony Hewett, a representative of UNICEF whose mission visited North Korea for 10 days in late August, reported that children are suffering stunted growth because of the widespread malnutrition. As a result, 5- or 6-year-old children are easily mistaken for 3- or 4-year-olds. To safeguard the health of the young, many elderly people are willingly giving up their meager food allotments to the children.

According to US Representative Tony P. Hall—a Democrat from Ohio who visited North Korea for



Opposite, p. 8: The contents of the UMCOR container. Above: This river washed out a major bridge, disrupting transportation and wiping out crops.



A farmhouse in the North Korean countryside.

four days in late August—North Korean people “are surviving on a near-famine diet.” The authorities in North Korea had reduced the daily food ration from 12.3 ounces to 8.8 ounces per person, Hall said. More recently, on September 13, 1996, the Agence France Presse quoted Robert Hauser as reporting that “at least half of North Korea’s 23 million people were surviving on 200 grammes (7.1 ounces) of food a day, which is only 40 percent of the UN’s minimum refugee maintenance level.”

After a weeklong visit to North Korea in late July, Yamamori Tetsunao—president of Food for the Hungry International (FHI)—did not mince words. “A silent murder is in progress,” the FHI president proclaimed.

International Response

On July 29, 1996, the UN’s World Food Programme—which had been assisting the North Korean people since the previous fall—appealed to the international community to contribute to its expanded operating goal of \$25.9 million. At the time, the governments of

South Korea, the United States, and Japan had pledged a total of \$15 million for emergency relief supplies (South Korea, \$3 million; Japan and the United States, \$6 million each). As of August 9, 1996, almost \$16 million of the UN’s \$25.9 million goal had been pledged from the international community, and the governments of China, Syria, Cuba, and Indonesia had promised bilateral assistance to North Korea.

In addition to food assistance, Yamamori of FHI emphasized the desperate need for medical supplies in North Korea. He is contemplating ways to aid health-care workers and facilities. For example, the president of P’yongyang Medical College Hospital has asked that foreign medical professionals come to North Korea for 2 to 4 weeks to train the P’yongyang medical staff. In response, Yamamori is considering sending a team of medical experts from Norway.

United Methodist Response

The United Methodist Committee on Relief (UMCOR)—a unit of the General Board of Global Ministries (GBGM)—is responding to the needs of the North Korean people by working through “North Korea Emergency.” This is a special relief project of the Advance for Christ and His Church. It focuses on the purchase of basic food items and their delivery to the affected areas and people of North Korea.

In the spring of 1996, UMCOR received a license from the US Department of Commerce to ship \$100,000 worth of humanitarian relief supplies to North Korea. In



UMCOR trucks ship rice through North Korea.



The UMCOR emergency shipment was received by representatives of the Korea Christian Federation.

early July, the Rev. S. Michael Hahm of the GBGM and the Rev. Paul Kim—formerly of the Korea Church Coalition for Peace, Justice, and Reunification—traveled to North Korea to help distribute these goods. The supplies included 172 metric tons of rice and 8 metric tons of powdered milk, along with blankets and 500 pairs of work boots.

In late September 1996, UMCOR was granted another license from the US Department of Commerce. It allows UMCOR to ship to North Korea bulk rice (purchased by the ton) and relief boxes containing such supplies as rice (in smaller quantities), canned meats, powdered milk, shortening, and hand gardening tools. UMCOR estimates that one relief box will sustain a five-member family for one

week. Combined with the rice in a food box, the bulk rice will provide each family with a one-month grain supply. By appealing to local churches, UMCOR hopes to be able to send a total of 100,000 relief boxes to the people of North Korea. Boxes are being collected at the UMCOR Depot in Baldwin, Louisiana.

How Can You Help?

You can help feed the people of North Korea through UMCOR—either by contributing funds to the Advance project (please write “North Korea Emergency, Advance #226435-0” on your check) or by assembling and sending a relief box (along with \$20 per box for shipping). The funds collected through the Advance will be used to purchase bulk rice. For more

information, you may call 1-800-814-8765 (English language) or 1-800-636-0905 (Korean language).

“Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?’...And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’” (Matthew 25:37, 40) □

Sarah J. Strawn, a missionary daughter from Korea, holds an M.A. in East Asian Languages and Cultures from Columbia University. She is a staff member of the Mission Contexts and Relationships program area of the General Board of Global Ministries.

Ray DeHainaut



Darrell Fasching



The Postmodern World:

by Raymond K. DeHainaut

A New Context for Mission

The word *postmodern* has captured my attention lately. I have begun to see it cropping up everywhere in references to "postmodern art," "postmodern literature," "postmodern cinema," "postmodern architecture," and even "postmodern cooking." I've discovered home pages and chat rooms on the Internet dedicated to discussions of postmodern theory. My determination to learn more about the postmodernist's point of view greatly increased when a friend told me that Dr. Darrell J. Fasching, who chairs the religion department at the University of South Florida, might be considered a postmodernist. In his new book, *The Coming of the Millennium: Good News for the Whole Human Race*,¹ he argues that we need to revamp much of our present mission theology and practice if it is to meet the needs of the new age that is upon us.

After reading his book, I met with him and discussed the subject over lunch.

RD: From what I have read so far, I understand that postmodernism is trying to

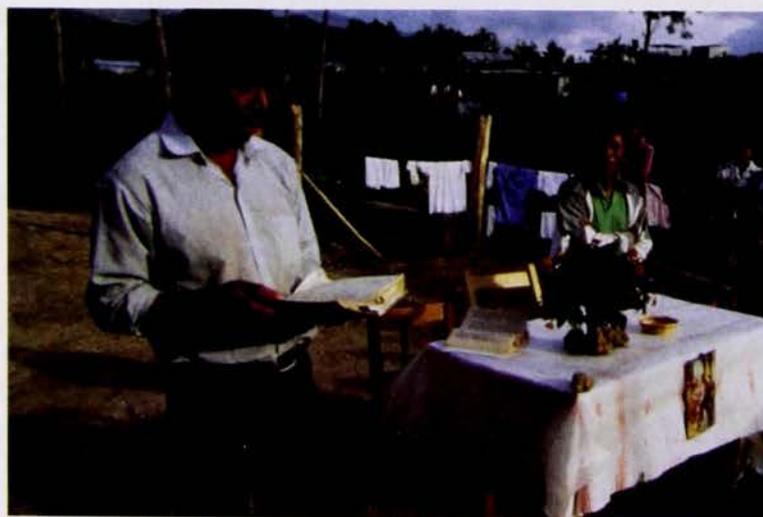
teach us to think in ways in which we are not accustomed to thinking. Is it true that postmodernism takes a dim view of many of the achievements of the modern era?

DF: What achievements? This phrase provokes a postmodernist's reaction right at the beginning of our conversation. The postmodernist critique—whether you find it expressed in the art of Andy Warhol, the novels of John Updike, or the writings of French philosopher Jacques Derrida—raises doubts about many of the so-called blessings of this "modern" age. Some postmodernists, I admit, are very cynical. But the hopeful ones dream of a new millennium that

will be able to free itself from the negative aspects of modernity.

RD: As I grew up, I never heard anyone talk about the negative aspects of modernity. Anything with the modern label was automatically considered to be good—modern cars, modern highways, modern medicine, modern communications, for example.

DF: The "constructive" variety of postmodernism, as opposed to the cynical varieties, does admit that certain modern things have benefited humankind. Yet, generally speaking, postmodernism raises questions about the spiritual and social decay resulting from the dominance of certain modern systems and structures. Postmodern critics are not unlike the counter-culture critics of the 1960s and early 1970s. I am in agreement with what David Griffin says about postmodernism in his book *Varieties of Postmodern Theology*. "The rapid spread of the term *postmodern* in recent years," Griffin writes, "witnesses to a growing dissatisfaction with modernity



A reading of Scripture in a Christian community in Guatemala.



The air in Rhondonia in the Amazon Basin of Brazil is constantly cloudy with smoke from the burning forest. **Above:** Rain forest that still stands. **Below:** The charred remains of forest that has been cleared for farming.

and to an increasing sense that the modern age not only had a beginning but can have an end as well. Whereas *modern* was used until recently as a word of praise and as a synonym for *contemporary*, a growing sense is now evidenced that we can and should leave modernity behind—in fact, that we must if we are to avoid destroying ourselves and most of the life on our planet.”

RD: As a peace advocate concerned about social justice, I am aware of the harm done to humans by modern warfare, militarism, neocolonialism, and racism. I am

also concerned about the frenzied consumption of our natural resources.

DF: You might also add these to your list: secularism, consumerism, classism, and sexism. Most postmodernists look at these harmful aspects of modernity as being primarily products of Western culture, though other forms of classism, racism, and sexism also exist in non-Western cultures. The message of cultural superiority that is constantly being carried to other parts of the world by some missionaries and other representatives of the West is also

rejected from this point of view. Postmodernists who confess the Christian faith want to separate themselves from church groups that understand mission in terms of evangelism by conquest. I would rather speak of evangelism as spreading the Good News of God’s hospitality for the whole human race. According to the Torah, to welcome the stranger is to welcome God (Genesis 18:1-2). And, according to the New Testament, to welcome the stranger is to welcome the Messiah, or Christ (Matthew 25:35). Mission evangelism is not





The remains of the modern world in Antigua after Hurricane Marilyn: a food processor, a box of raisins, and a electric beater survived while the walls came down.

so much *bringing Christ to the stranger* as it is *meeting Christ in the stranger*, as if he or she *were Christ*. And, when we do this, we too become Christ to the stranger.

RD: Now you are talking about an aspect of postmodernism that interests me particularly, as I have served as a missionary in other countries.

DF: I do not deny that many great things happened during that period that Kenneth Scott Latourette has labeled "the great century of missionary expansion." But we also have to admit that many missionaries during that time opened the way for the colonial exploitation of other cultures. Postmodernism can't change the past, but it is questioning a "foreign mission" concept that has been dominant in most of our churches up to this point in history.

It calls for new missiological thinking that fits our postmodern condition. In the postmodern world, our mission can no longer be only "over there somewhere." Postmodernism leads us to conclude that Western culture itself must now become the primary focus of mission. Bishop Leslie Newbigin first blew the whistle on the faults of our mission focus back in the mid-1980s, but we are only now beginning to listen to him. The focus of our mission efforts must shift to the West, which opens the way for a "domestic contextual missiology." According to Newbigin, we must still be involved in a cross-cultural missionary situation, but now the culture in mind is our own.

RD: In other words, the church's normal relation to every culture should be that of a mission

encounter, and our own culture, being no exception, is now our major responsibility.

DF: Right! In the past we made a false distinction by labeling our work of church expansion in our own country as *evangelism*; *mission* was what we were doing in foreign countries. But now, right here at home, our culture of modernity that has infected the entire world is an unprecedented mission frontier.

RD: Newbigin is right; there is no doubt that many people today resist the Gospel because modernity has taught us that only scientists and other specialists have access to real knowledge and truth. This contradicts our Protestant tradition, which made Bibles available to all of us, confiding in our ability to discover and share biblical truth.

DF: Postmodernists do not hold the view that the search for truth

Our mission is not to make the stranger just like us but to discover Christ in the stranger.



A Roman Catholic mass in Nicaragua.

should be left to "credentialed experts." They reject the idea that specialists have any advantage when it comes to interpreting biblical texts. They feel that, as the texts were written from a faith perspective, they must be interpreted by those who share the same faith. The best biblical interpretation is done by "interpretative communities," not unlike the "base communities" in Latin America. These communities are composed of peasants who often display more wisdom than the biblical experts.

RD: I agree that we need to change our mission focus, but what are some of the specific challenges we will encounter in this Western-culture mission field?

DF: The basic intellectual perspective of the West was conditioned by the emphasis of the Enlightenment on the scientific method. Science replaced religion as the most certain knowledge we have of the world, and religion was relegated to the private sphere of personal opinion. But postmodernists argue that science itself is a creation of the human imagination; scientific knowledge is just as subjective and relative as religious knowledge or other forms of discourse. This means that scientific knowledge has no greater claim to public life than does religion. Consequently, during the past two decades, we have witnessed a tremendous resurgence of religion in politics around the globe. This resurgence is richly pluralistic—involving Jews, Christians, Muslims, Hindus, and others.

RD: In our country, Christian liberals and conservatives are

both now working politically to shape the public order. On a world scale, Christians of many stripes are expressing their concern over the exploitation of the poorer countries by the richer ones. They know that we will never have peace as long as the West continues to absorb 83 percent of our global income. What kind of mission strategies can we develop for being in mission in this postmodern world?

DF: I like strategies for mission outlined by the domestic missiologist Craig Van Gelder in a recent article.² He suggests that we should begin by addressing our world's fragmentation and brokenness and by concentrating our energies on building communities of faith rather than building denominational empires. For me, that means building communities oriented to hospitality to the stranger. Our mission is not to make the stranger just like us but to discover Christ in the stranger. These would be mission communities that would consciously strive to overcome the individualization of our lives in the postmodern world. We cannot assume that our present churches are engaged in a common mission.

RD: But how will these mission churches engage the exploitative and dehumanizing aspects of modernity?

DF: They will begin by seriously studying and raising questions about the damage done to our world by modernity and its divisive and dehumanizing ideologies. Some women's organizations have already been pioneering in this

and serve as good models. We should not hesitate to become more political and forcefully address issues such as the destruction of our environment, militarism, world peace, economic justice, ethnocentrism, neocolonialism, and sexism. Martin Luther King and Ghandi also serve as good models. I feel we must become a diaspora church—not to dominate the earth and establish a new Christendom but to be the "salt" of the earth. It takes only a little salt to transform a meal and bring out the real flavor of the food. Our churches will have to work at being salt. The dominant form of church during the modern period has pursued "successful" programs and denominational expansion. The postmodern world needs churches that are willing to lose themselves in mission. □

Raymond K. DeHainaut is a retired United Methodist missionary now working as adjunct professor of government and international studies at the University of South Florida. Darrell J. Fasching is Chair of the Department of Religious Studies at the University of South Florida.

1. *Valley Forge: Trinity Press International, 1996.*
2. *Craig Van Gelder, "Defining the Center—Finding the Boundaries: The Challenge of Re-Visioning the Church in North America for the Twenty-First Century," in The Church Between Gospel and Culture: The Emerging Mission in North America. George R. Hunsberger and Craig Van Gelder, eds. Grand Rapids: Eerdmans, 1996.*



A COVENANT TO CARE

by Shirley Byers, with Madeleine Robinson and Alice Trost



Above: The Methodist Church in Surubim, northeastern Brazil. Top: A T-shirt design of the Brazilian Methodist Church says: "I am a Methodist missionary."

In Surubim, a village in northeastern Brazil, three women refused to let a congregation die. During lean years, when no pastoral leadership was available, they prayed for the day when God would provide a pastor. In the meantime, they maintained their small church building, always ready.

Recently, the Methodist Church of Brazil assigned a lay evangelist to the church in Surubim. Since then, the membership has grown from three to more than 20. The Surubim church is part of the Northeast Missionary Region of the Methodist Church of Brazil. This region—the poorest in Brazil—is known as REMNE, an acronym for *Região Missionária do Nordeste*, its name in Portuguese.

People from another northeast region on another continent came

to Surubim in August 1996 after the World Methodist Conference in Rio de Janeiro. They were representatives of the Troy Annual Conference, which is part of the Northeastern Jurisdiction of The United Methodist Church in the United States. The church at Surubim was a striking reminder to the team from Troy of God's faithfulness in keeping promises.

On their 1996 trip, the visitors from Troy saw Brazil's long seacoast; its scenic lakes, mountains, and rivers; and its living, growing ministries. There were the Brazilian youths who rode the bus with the Troy team for four hours to provide service music for a storefront ministry. There were Methodists in mission in a city where 90 percent of the workforce was unemployed. There were fields...acres...miles of

sugarcane—and former farm and field workers to tell how the sugar industry had left a bitter taste in their mouths. There were new congregations without buildings, established congregations longing to expand, women's community health-care ministries, children playing with pigs in the street. Everywhere, there was witness to a vital, vibrant faith. Brazilians were reaching out in the name of Jesus to tell about God's love.

When the Troy team got to Surubim, they found a revitalized congregation in a redesigned building. Congregation members shared their plans for a church addition that would house a Sunday school room, a community health facility, and a community daycare center and nursery.

The church at Surubim has become a living witness to the truth of Jesus' promise in Matthew 18:19-20: "If two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

Many earlier contacts and connections that preceded the visit to Surubim had inspired the Troy Conference to join with REMNE in a Covenant to Care. This covenant was signed by the Troy Annual Conference in 1996 and will be ratified by REMNE at its meeting early in 1997.

Beginnings: 1985-1987

The Covenant to Care has taken more than a decade to develop. It was in August 1985 that the first eight-member team from the Troy Conference traveled to Brazil as



Members of the Methodist church in Salvador, Brazil.

part of a mission tour. The trip was planned by two former missionaries to Brazil—Kenneth and Marjorie Traxler—and by Alice Trost, a field representative for financial development for the General Board of Global Ministries (GBGM). It was planned for people in the Northeastern Jurisdiction who had a strong interest in the mission and ministries of the Methodist Church in Brazil. Among the conference secretaries, council directors, and others on that first tour was Susan Murch Morrison, a former SA-3 (a short-term missionary who served three years in South America in Brazil). Morrison is now bishop of the Albany Area in New York.

As the 1985 US group toured Rio de Janeiro and Recife, Bishop Paulo Ayres Mattos of Brazil was their mentor and guide. Bishop Mattos was then leader of the Rio episcopal area. He also had charge of the new Northeast Missionary Region, which included Recife.

That trip to Recife captured the imaginations of the Troy travelers.

They saw ways that they could help fulfill the dreams of the Christian leaders in the missionary region. Bishop Mattos told them of the region's need for a conference center where both men and women could be trained as lay evangelists to work in local congregations. That was the beginning of a 12-year saga—"a long, strong relationship," as Bishop Mattos puts it.

In 1986, Bishop Mattos' assignment to REMNE became full-time. In the meantime, upon returning home from their first visit, the Troy travelers began to build support for their Brazil connection through prayers and fundraising. The first Troy contributions enabled the Brazilian Church to purchase property in Recife for the new conference center. While the Troy Conference stayed in contact with Bishop Mattos, the GBGM assigned missionaries to the region, as requested by the Brazilian Church. Then, as time passed, the two northeastern regions—one in North America and the other in South America—began dreaming

together about new possibilities for ministry. They thought of work teams, congregational contacts and visitations, exchanges—with Brazilian youths as exchange students—and Troy Conference itineration for missionaries to Brazil. They could also schedule guest presentations at annual conferences, and Troy could hold retreats with Brazilians at Troy Conference camps.

In February 1987, Shirley Byers left home during a snowstorm to fly to summertime in Brazil (northeast Brazil is near the equator). She went to set up work projects for mission volunteers and to arrange a second mission tour. With Steve Cain, a United Methodist missionary, Byers visited a congregation that was forming in a settlement called Piedade. There, church members met for Sunday afternoon worship in a rough, three-sided lean-to. Musicians, a lay evangelist, and members of the nearby Prazeres Methodist Church walked to the Piedade settlement carrying a large boom box from which a loudspeaker broadcast Christian music.

The music attracted young and old alike. Soon, the lean-to and the grounds around began to fill with regular worshipers and with others who were simply curious. Music, preaching, and prayer followed—an eloquent witness that reached the newcomers in the crowd. They began to sing and worship, too. A spiritual church was in the making in Piedade. As for a physical church building, Byers realized that Volunteers in Mission from Troy Conference could help construct it.

Relationship: 1988-1989

In 1988, visits between Troy and REMNE became a two-way venture. Bishop C. Dale White invited Bishop Mattos to attend the Troy Annual Conference that year as the conference lecturer and preacher. That way, all Annual Conference attendees could meet the bishop personally and hear from him

about the work their conference was helping to accomplish.

In January 1989, 16 Volunteers in Mission (VIM) from the Troy Conference flew to northeastern Brazil to help several growing congregations build churches. First, the entire VIM team went to Piedade and worked with Brazilian men and women to build a small church. Then, after a few days, the team divided into three groups. One group of seven kept working in Piedade. Another group of six flew to Fortaleza to another project. And the third group of three traveled by bus to Natal to meet with members of local congregations to assess future needs. All three groups learned more about evangelization in the region and experienced the joy and enthusiasm generated by newly formed congregations.

In June 1989, at their Annual Conference in their home region of upstate New York and Vermont, Troy Conference delegates voted to

develop a covenant relationship with REMNE. Madeleine Robinson, who had been a member of the January VIM team, chaired the Troy Conference committee that was responsible for developing further relationships with northeast Brazil. Besides praying for congregations, the committee suggested that conference members collect layettes, crayons, and sturdy toys for the children before the next team traveled to Brazil. The committee also provided Advance

Special numbers so that funding for the Brazil projects could be channeled through the Advance for Christ and His Church, which is the designated second-mile



Above: Sugarcane fields go on for miles and miles in northeastern Brazil. Below: The 23rd Psalm in Portuguese, Brazil's official language.

giving program of the GBGM. Both Troy and REMNE recognize the vital role of the GBGM in fulfilling the missionary covenant.

Progress: the 1990s

When the 1991 Troy Conference team went to REMNE, Bishop Mattos wanted team members to experience the energy of the Gospel at work in new and growing congregations. So, besides lively and joyous worship, the Troy team witnessed mission and evangelistic outreach by parishioners. For example, they saw a daycare and educational center where United Methodist Women's Week of Prayer and Self-Denial contributions were at work. The center was reaching out to older retired women living in the surrounding neighborhood. These women became loving "grandmothers" to the children: reading to them, playing and eating with them, and resting when the children rested.

In 1994, a work team returned to Natal to assist the church there in building needed structures. Half the team built an addition onto the church for classrooms, a clinic, and offices. The other half worked in nearby Parnamirim to build a clinic, classrooms, and kitchen spaces in a facility for children. Team member Arda Crane and her Albany District United Methodist Women have an ongoing project with the Parnamirim daycare center.

They send fabric and patterns to Brazil for use by the Mother's Club of Monte Castelo.

Every work team from the United States is integrated with a Brazilian work team and supervised by a Brazilian site manager. This makes every project an opportunity for building respect and relationships as well as physical structures. The Troy Conference VIMs forge lasting friendships with their Brazilian counterparts and their interpreters. They return to their churches enriched and inspired in the Spirit, having received far more than they gave in time, money, and energy.

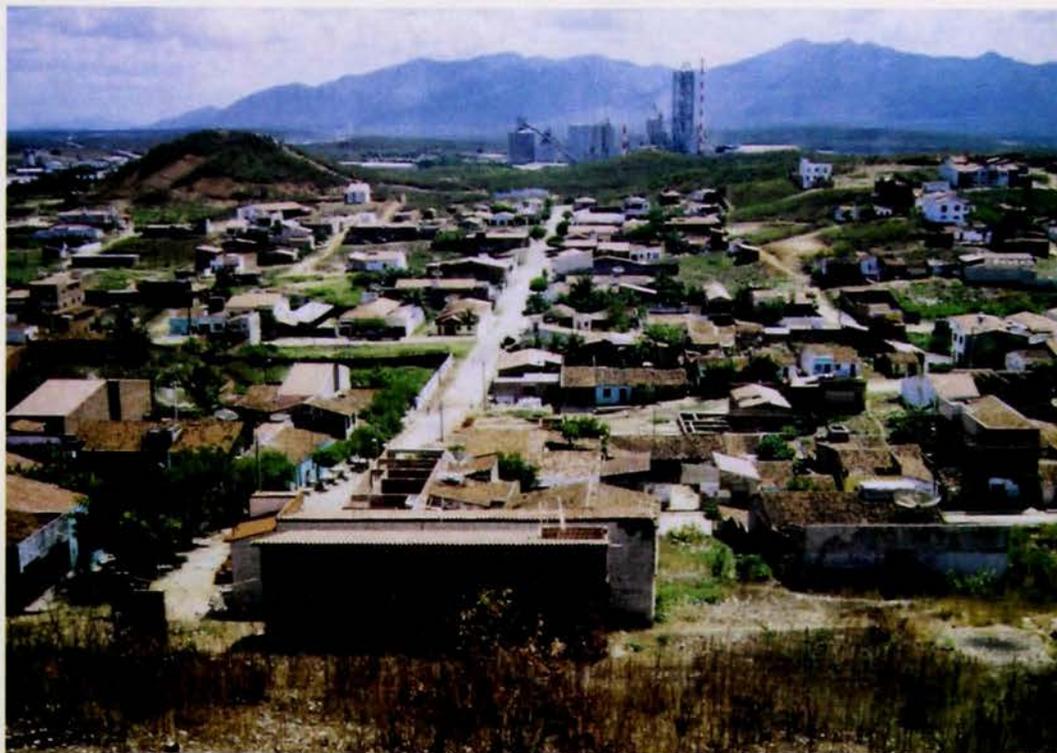
Implementing the Covenant

The stated mission of The United Methodist Church is to make disciples for Jesus Christ. The Methodist Church of Brazil recognizes itself as a missionary people in service to the community. In the act of making a covenant, the two partners agree that "our connexional ('connected') fellowship is based on and rooted in our common faith in the Triune God. We recognize ourselves linked to each other through Scriptures, Tradition, Experience, and Reason, as partners in the Methodist *connexional* affirmation that 'the world is our parish.' This common affirmation leads us to work together in God's mission."



The Troy Conference representatives who traveled to REMNE in August 1996 visited many cities and church communities in the region. Church leaders graciously introduced them to their people and ministries, sharing hopes, dreams, and opportunities. In Limoeiro, the visitors met and talked with Edna Ferrira Santos, Dalreinira Correia, and other local women who had received special training in community-based health care in Jamkhed, India. They had participated as part of a program jointly sponsored by the GBGM and by the Council of Evangelical Methodist Churches in Latin America and the Caribbean (CIEMAL).

REMNE's lay and clergy leaders traveled for hours by bus—from Salvador to Fortaleza to Recife,



Above: A view of Sebral. Below: The Methodist church in Fortaleza.



with many stops between. They talked first with Bishop Mattos and then with the Troy team about priorities in implementing the covenant. Bishop Mattos reminded them that all the ministries they had just seen were new or renewed. All these ministries had been designated by the church leaders as priorities. Because of this, young, energetic pastors from other regions of the Brazilian Methodist Church have committed themselves to be missionaries in

the northeast. These pastors are getting to know the people and acquiring a better understanding of the economic forces that perpetuate poverty. They are learning why social work is a necessary component of spiritual and evangelical outreach.

The key word in the implementation of the Troy and REMNE covenant is *partnership*. Neither partner will act without consulting and cooperating with the other in areas of mutual relationship. The

partnership will continue to develop through concrete actions, enabling a mutual flow of people and of interests, prayer, and commitments.

Larry Curtis, District Superintendent of the Green Mountain District of Troy Conference, addressed the participants in a Sunday evening meditation in Fortaleza. He reminded them that prayer is basic to the whole covenant—prayer for individuals and for the ministries they carry out or sustain. As Troy and REMNE, separately and together, seek to be faithful to Jesus Christ, they will work together to serve Christ's church—trusting in God and facing the future with mutual commitment. □

Shirley Byers is chair of the Committee to Implement the Covenant to Care. Madeleine Robinson chairs the Troy Conference Board of Global Ministries. Alice Trost is Northeastern Field Representative for the Advance, General Board of Global Ministries.

Words Can Express It

by Charles Cole

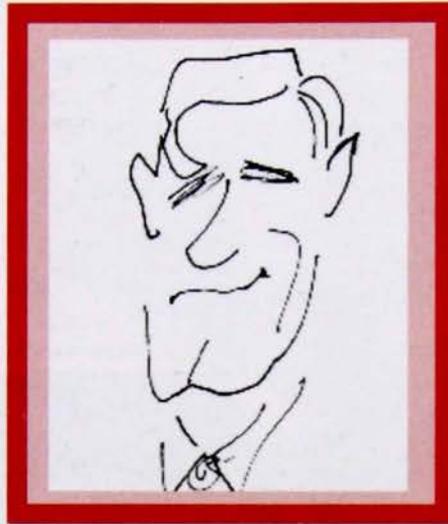
Recently a writer suggested that we need to develop new virtues. The one he suggested took a book to describe, so its prospects are not happy. Virtues, like sermons, are usually briefly stated and easily understood.

Our world is full of short and pithy sayings—many of which have become clichés. Clichés constantly bombard us from the media and even from our friends. Not only are we getting sick and tired of hearing the same old bromides day in and day out—with déjà vu all over again—but too many clichés have proved to be wrong.

For example, a favorite cliché of today is: "Everything that goes around comes around." Last winter the flu was going around. Even so, I didn't catch it, thank goodness, nor did a lot of people who had the flu shot. Also, quite a few criminals—not to mention politicians—go unpunished.

A cliché, which is a trite or overused expression, is often based on a stereotype. It is the nature of a stereotype to gloss over differences, to compress things so that distinctive traits are erased. Successful clichés succeed because they are right for most circumstances. But even clichés have a life span. Many have passed their point of usefulness and need to be retired.

An indication of this fatigue factor is the number of clichés that are truer when reversed: •You *can* tell a book by its cover (especially popular romances). •What goes up does *not* always come down (not only Enoch—Genesis 5:24—but some of our spacecraft). •You *can* take the country out of a boy. (Does Al Gore seem like a



farmer?) •A leopard *can* change its spots. (According to scientists, leopards once had no spots at all.) •You *can* teach an old dog new tricks. (Read the biography of George Burns.) •You *can* compare apples and oranges. (Apples grow in cooler climates and have a different flavor from oranges.)

Our job is only half complete, however, unless we can come up with some new clichés. There is no more fertile haven for users of clichés than the church. And don't suppose that the preachers are the only ones to blame. All church members need clichés, because the essence of our being church members is the way we relate to each other. For example, we go through the day telling people to "have a nice day" or asking them "how are you?" when we really don't care. These conventions don't bother me because I understand them as the little strokes we give each other in passing when we don't have time to become seriously engaged.

I do think new clichés might have the effect of making us think, however. They might put us on notice that we'd better not keep relying

on the old, worn-out platitudes of our youth. After all, "the times they are a-changing"—but that's one of those old truisms we need to get rid of. The times really *aren't* changing very much, and that's just the problem.

Onward to some new clichés. A few are especially appropriate for United Methodists: •Methodists are going on to perfection just as soon as they finish reorganizing. •We in the Methodist tradition believe in the universality of God's grace but trust the Almighty not to be excessively indulgent toward those other Methodists with whom we disagree. •The only people who think Methodists are united are those who have never joined them in a discussion of homosexuality.

And here are some suggestions for new clichés for the world we live in: •If something works consistently, there must be something wrong with it. •It's not whether you win or lose but how you lay the blame. •The only sure things are death and taxes, but an increasingly early date for Christmas runs a close third. •The mills of God grind slowly but are fast as lightning when compared with getting a computer to work the way it's supposed to. •The bottom line is figured after taking out the remuneration for the top line. •Birds of a feather flock together only when nothing is on TV. •You can view a glass as half empty or half full but the important thing is what's in it. •Why *don't* the heathen rage? (Psalms 2: 1 KJV)

If none of these appeal to you, then let a smile be your umbrella, and may the road rise up to meet you as you remember that, beyond the clouds, the sun is shining. □

LETTERS FROM OUR READERS

January-February 1996 Issue

It was with special interest that I read the section on the Methodist Church in Puerto Rico. The picture of the First Methodist Church in Ponce looked very familiar, so I went to my genealogy on the Wilson family and found an identical picture taken about 1910. My great-uncle Edward E. Wilson and his wife, Mary Webb Wilson, were transferred to Ponce, Puerto Rico, in 1903 after 8 years service in Chile. No Methodist met them when they arrived, but they made their first converts on the docks.

The work grew and a church was established, first meeting in rented halls with preaching in both English and Spanish. Then two church buildings were built, including the one pictured. My paternal grandmother and her six brothers sent money for the large stained-glass window and dedicated it to their parents. From this church came one missionary and six ordained ministers.

Jean M. Stoner
Mt. Vernon, Iowa

May-June 1996 China-Issue

We are writing to thank you for publishing the wonderful tribute to our dear friend and mentor, Dr. M. O. Williams, Jr. We are among the 2500 missionaries whom Mell Williams recruited, trained, supported, and cared for in countless loving ways. When we see in our mind's eye the image of an able, professional, dedicated, and highly knowledgeable mission-board executive, Mell Williams has no peer. Would that we and others could better follow in his footsteps on the path of witnessing to the overwhelming grace and love of Jesus for all persons everywhere.

Sonia and Dwight Strawn
Seoul, Korea

More than a year ago we exchanged letters over my feeling that the EUB tradition was being neglected. You were gracious in your response and you indicated your desire to see that it was given adequate coverage. When I read the [China] issue, I was greatly assured in this in two aspects especially. The vivid picture of "Christian History in China" had a good inclusion of Evangelical and United Brethren involvement. And I was especially pleased with the McIntosh article's acknowledgment of the United Brethren commitment to ecumenism and the paragraph about the Church of Christ in China. Since earlier I wrote critically, it is important that I now express appreciation.

Calvin H. Reber, Jr.
Chambersburg, PA

Thank you and your staff for that superb May-June 1996 study issue on China and Hong Kong. It is one of the best issues of *New World Outlook* that I have read in years—well-done in every way: photography, layout, content, inspiration, and lively, interesting, intelligent, and balanced writing covering the past, present, and future. I cannot help but wonder, however, why Taiwan was ignored. Nevertheless, you are to be congratulated.

John W. Krummel, Tokyo, Japan

I have just completed teaching/facilitating two sets of studies on *The Enduring Church: China and Hong Kong* in the Texas Conference and two in the Southwest Texas Conference. The May-June issue of *New World Outlook* was unusually helpful in this study. I appreciated the inclusion of pronunciation aids for Chinese names. The centerfold was used in a number of ways. I keep renewing my subscription for obvious reasons!

Anne B. Ader, Austin, TX

July-August 1996 Issue

I just wanted to drop a note to say how much I enjoy "Cole's Column" in *New World Outlook*. When an issue arrives without the column, it is kind of disappointing. Thanks for the insights.

Rick Jost, Dakotas Conference VIM

Your July-August issue is especially significant and engaging. I love the cover picture of the little Guatemalan girl. Paul Jeffrey is just so special. We would like someone to do an article on *him*—a photo of Paul, his wife, his church. We would like some biographical information about this award-winning photographer. Is he a "reverend" or just a journalist? We look forward to subsequent issues.

Erika Richey, Durham, NC

[The Rev. Paul Jeffrey, 42, is an ordained United Methodist minister, a missionary, and an award-winning photojournalist. His picture appeared in our Jan.-Feb. 1994 issue, and you'll find his wife, missionary Lyda Pierce, pictured in July-Aug. 1996. Their children are Abi and Lucas. They are now assigned to Honduras. See p. 35 for news of Paul's latest awards.]

Your July-August issue was outstanding. Paul Jeffrey reminds us again that gross injustice still exists in the social systems of some Latin American countries. Thank you also for Marty Collier's article on practicing solidarity, for Kenneth Mulder's honest portrayal of the conflict in Sri Lanka, and for the inspiring history of the Red Bird Mission. Enclosed is a donation to support United Methodist ministry in Russia—at St. Petersburg, Ekaterinburg, or wherever money is most needed.

Edward E. Simons, Highspire, PA

TAKING THE INITIATIVE ON LAND MINES



by Dan E. Solomon

The following four pages, 23-26, contain a reprint of "Landmines: Fallout of War"—a study/action guide produced by the Office on Global Education of Church World Service. We offer it in its entirety, reprinting it by permission.

The Office on Global Education (OGE) is a program of Church World Service and Witness, National Council of Churches. OGE acts as advocate for and enabler of education for global peace and justice in the US Church and the wider community. For more information and/or a free catalogue of OGE materials, write to OGE, 2115 N. Charles Street, Baltimore, MD 21218-5755.

I believe that Christians have a responsibility to influence the political sphere of our lives with integrity. Whatever else, political processes and decisions need to be "correct." Who better to offer the substance by which decisions are made than the people of biblical faith?

When we live, decide, and converse based on the ways of Jesus, we offer real substance for making humane and compassionate public policy. When we reflect the integrity and accountability represented in Jesus' living and teaching, we inject urgently needed ingredients and characteristics into the public sphere.

For instance, I believe the Christian community must unite to end the use of land mines. Land mines are maiming and destroying innocent victims. Land mines "planted" in times of armed conflict often lie hidden for years, only to spew their lethal eruption onto children at play or farmers at work in their fields.

The United Nations estimates that it would take 1000 mine-clearing personnel more than 30 years to discover and disarm the 6 million mines planted in Bosnia and Croatia. Land mines have been called the perfect soldiers. They require no food, no water, and no sleep—and they always "get their man." However, increasingly, the victims of land mines are children and women.

In Angola, the farmer's difficult daily choice is this: Do I till the fields to raise my food and thereby risk my life to a land mine, or do I play it safe and go hungry? There

are 9 million land mines in Angola. There are also 9 million people in Angola—many of them maimed or soon to be so.

In such situations, many of the productive fields are left uncultivated. Some have bold signs warning of land mines. Unable to till their fields, many farmers migrate to overcrowded cities to seek work. The cities cope with food shortages for the very reason that brings the farmers there—the agricultural land is filled with mines!

A single mine costs around \$3 to plant. However, the cost of "harvesting" it before it hurts and maims is often in excess of \$300. Beyond that, the cost to innocent lives cannot be counted.

General Norman Schwarzkopf—commander of Operation Desert Storm—and 12 other retired generals have called for a "permanent and total international ban on the production, stockpiling, sale, and use" of land mines. These generals further state: "We view such a ban as not only humane but also militarily responsible."

Using the processes of politics for the protection of human life is a faithful pursuit for people who want to embody and express the teaching and witness of Jesus. We must take the initiative to let our people in Congress know our thinking on this issue—as well as countless others. □

Bishop Dan E. Solomon is the episcopal leader of the Louisiana Area of The United Methodist Church in the United States. He is also the new President of the General Board of Global Ministries for 1996-2000.

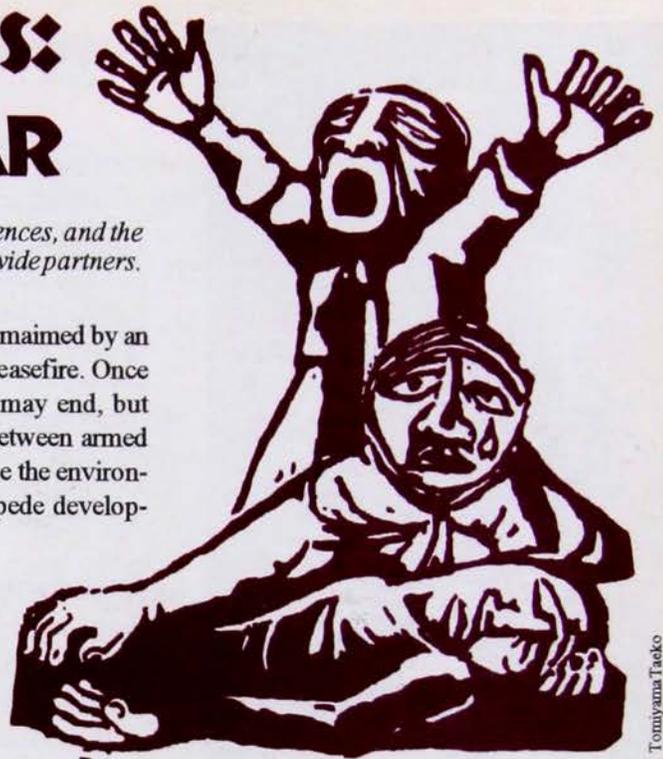
❖ LANDMINES: FALLOUT OF WAR

A brief study/action guide on landmines, their destructive consequences, and the response of North American churches and their worldwide partners.

Every twenty minutes, someone, somewhere in the world is killed or maimed by an antipersonnel landmine. Landmines honor no peace agreement or ceasefire. Once "sown" they remain active for days, months or years. Conflicts may end, but landmines remain. When mines explode, they do not distinguish between armed combatants and innocent civilians. Mines disrupt agriculture, damage the environment, inhibit the return of displaced persons and refugees, and impede development and relief efforts.

MINES ARE THE GREATEST VIOLATORS OF INTERNATIONAL HUMANITARIAN LAW. THEY PRACTICE BLIND TERRORISM.

International Committee of the Red Cross (ICRC)



Tomiyama Taeko

❖ THE HUMAN TOLL

- ♦ Landmines maim or kill an estimated five hundred people per week worldwide. *U.S. State Department*
- ♦ After military conflicts end, all landmine casualties are civilian. *International Campaign to Ban Landmines (ICBL)*
- ♦ There are 250,000 amputees injured by landmines worldwide. *UN Secretary General*
- ♦ In Cambodia, one in 236 persons is an amputee injured by landmines; in Angola—one in 470 persons. *ICRC*

- ♦ Half of mine victims die within minutes of the blast. *ICRC*
- ♦ It is no surprise that the first American casualty in Bosnia was from a landmine. They have been strewn there by the millions. This is nothing new. Fourteen percent of our casualties in Vietnam—almost 7,400 Americans—were from landmines. Twenty percent of American casualties in the Persian Gulf War were from mines, and over a quarter of our casualties in Somalia. *Senator Patrick Leahy*

❖ CLEARING THE WAY



Marcus Halevi

ANTIPERSONNEL LANDMINE:

Any munition placed under, on or near the ground or other surface area, designed to be exploded by the presence, proximity or contact of a person, and that will incapacitate, injure or kill one or more persons.

CAMBODIA IS BEING DEMINED AN ARM AND A LEG AT A TIME.

UNICEF

- ♦ In Cambodia, Church World Service and Lutheran World Relief work with the Mines Advisory Group (MAG) to train local people in mine clearance and mapping. With an estimated eight million landmines—one for every Cambodian—demining is required before people return to their villages to plant and harvest crops. Mine clearing is dangerous, laborious and expensive. It takes days to clear just a small area. "Landmines are perhaps the single greatest hindrance to development in Cambodia," says Linda Hartke, Church World Service's Cambodia country director.
- ♦ An expert with a hand-held probe can clear roughly two square yards an hour. At that rate, it would take one thousand mine clearers thirty-three years to disarm the minefields of the Balkans. *UN Mine Action Center*
- ♦ In 1993, the international community allocated seventy million dollars to clear approximately one hundred thousand landmines. During the same period, two million more were laid, leaving a "demining deficit" of some 1.9 million landmines. *UN Secretary General*

❖ WHO ARE MOST AT RISK?

♦ **CHILDREN:** By nature, children are less likely to be alert to the dangers of landmines as they go to school, or work or play outdoors.

I was examining the site of a mine incident in northern Iraq/Kurdistan, where a six-year-old boy had died. The boy had strayed into a minefield while playing, but it was not clear at all how he could possibly have stood on a mine accidentally; the mines, all-surface laid pressure devices, were clearly visible, and it was unlikely that the boy, from a village in a heavily-mined area, would not have recognized them as mines. The area was grassland meadow, and it was only when I crouched to inspect the accident site that I suddenly realized why the boy had died. Although the grass was no more than six inches high, from my new position I could see no mines: I could only see grass. My eye level was roughly that of a boy of six. The victim died because he was too small.

Rae McGrath, Director, Mines Advisory Group

♦ **RETURNING REFUGEES:** The presence of landmines frequently delays the return of refugees to their homes and can threaten returnee's reintegration by making land unusable for resettlement, cultivation or other economic activity.

The presence of landmines throughout Mozambique presents a formidable danger to refugees and internally-displaced persons returning to their homes. Yet, the actual number of casualties remains underreported because of lack of emergency medical facilities and modern communications. Women and children need special awareness training since their daily tasks put them at considerably higher risk.

Report of the CWS Immigration and Refugee Program's Delegation to Mozambique

♦ **PEOPLE GOING ABOUT THEIR DAILY TASKS:** Collecting firewood, fetching water, grazing animals, planting or harvesting crops, all become high-risk and potentially fatal activities in areas littered with landmines.

Nhia Yeurng awoke to the sound of an explosion. Next he heard his grandson, who had gone out to graze cattle, crying for help. Yeurng ran towards the spot where the explosion had occurred, only two hundred meters from his house. His grandson, Yeurng Cheurn, was sprawled out on the road, his left leg riddled with fragments from an antipersonnel mine. Yeurng knelt to pick up the child who was writhing with pain. As he stood up and was trying to regain his balance, his right foot stepped on another mine, causing serious injuries to them both. Yeurng lives in the district of Rattanak Mondul in Cambodia, a landmine-infested area near the Thai border.

ICRC

❖ QUESTIONS AND ANSWERS:

WHO PRODUCES LANDMINES?

About one hundred companies in at least fifty-five nations including the USA. Leading producer nations: China, Russia, Egypt, Pakistan and India. *Human Rights Watch/Arms Project and Physicians for Human Rights*

WHERE HAVE LANDMINES BEEN USED?

In more than sixty countries by governments and rebel movements.

U.S. Department of State

HOW MANY LANDMINES ARE THERE?

Eighty to one hundred million landmines are deployed; one hundred million more landmines are stockpiled and ready to use.

U.S. Department of State

WHERE ARE PEOPLE MOST AFFECTED BY LANDMINES?

Afghanistan (ten million), Angola (nine to fifteen million), Mozambique, Eritrea, Cambodia, Ethiopia, Iraq, Somalia, Sudan and the former Yugoslavia. Africa is the most heavily-mined continent with an estimated twenty million mines in eighteen countries.

ICBL

HOW MUCH DO LANDMINES COST?

From \$3 to \$30 each

ICBL

HOW COSTLY IS IT TO REMOVE MINES?

It costs \$300-\$1,000 to remove one landmine.

UN Secretary General

HOW MANY LANDMINES ARE BEING PRODUCED?

Estimates range from ten to twenty million per year.

ICBL

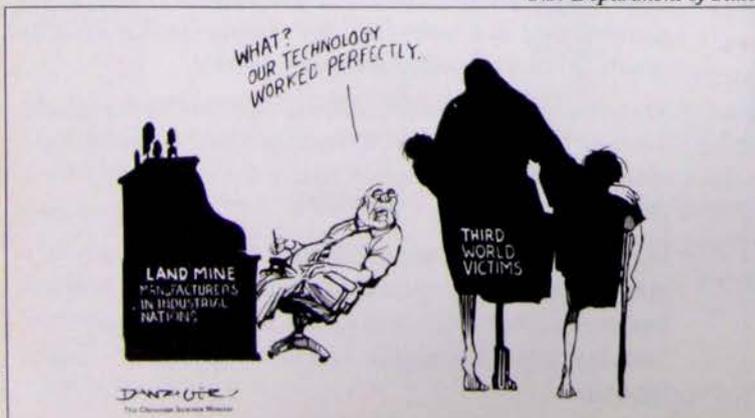
HOW MANY DIFFERENT TYPES OF LANDMINES ARE THERE?

More than 360

*Human Rights Watch/
Arms Project and Physicians for Human Rights*



Angola/E. Bouvet/ICRC



Danzinger © The Christian Science Monitor



❖ "TO LIVE IS TO HOPE" Khmer proverb

"The National Council of Churches declares solidarity with the people in mine-affected countries, who are living with the daily suffering caused by landmines, and with our partners and all others in their efforts to promote awareness of the danger of landmines and to urge their governments to work toward a ban on the production, importation and use of landmines."

excerpt from Resolution to Endorse the Call for a Complete Ban on Antipersonnel Landmines, adopted by the General Board, November 17, 1995

❖ THE INTERNATIONAL CAMPAIGN TO BAN LANDMINES (ICBL)

The ICBL is a global network of more than four hundred religious, humanitarian, development, medical, arms control and environmental organizations which work locally, regionally and internationally to raise public awareness about the landmines crisis and advocate with governments for a complete ban on landmines. Church World Service and the National Council of Churches of Christ/USA, as well as many U.S. churches, actively participate through the U.S. Campaign (see address next page).

THE INTERNATIONAL CAMPAIGN CALLS FOR: An international ban on the use, production, stockpiling, and sale, transfer or export of antipersonnel mines; contributions to the demining trust fund, administered by the United Nations, and other programs to promote and finance landmines awareness, clearance, and eradication programs worldwide and to finance victim assistance; and countries responsible for the production and dissemination of antipersonnel mines to contribute to the international fund.

SOME PROGRESS: In December 1994 the UN General Assembly adopted a resolution (49/75D) calling for the "eventual elimination" of landmines. More than **thirty countries** now call for an immediate ban on antipersonnel landmines. The U.S. Congress passed, and the President signed into law, a one-year moratorium on the use of landmines, except along internationally recognized borders and demilitarized zones. The President has also ordered the destruction of 4 million "dumb" landmines (i.e., they don't self destruct) by 1999 except for training purposes and to defend the Demilitarized Zone in Korea.

CHALLENGES REMAIN: Several nations, including the USA, resist a total ban in international treaty negotiations, advocating use of "smart" mines that explode automatically after a certain period of time. However, "smarter" mines are still indiscriminate endangering civilians and complicating regulation and verification. Unfortunately the 1996 UN Review Conference on the protocol governing land mines effectively legalized the use of "smart weapons".

**International TO
CAMPAIGN BAN
LANDMINES**

❖ **WE TEACH AND LEARN TOGETHER** Four former soldiers of opposing factions in Cambodia's long civil war met at The Centre of the Dove. Each had lost limbs to landmines. At this Jesuit-run center, they make wheelchairs. Together they talked about the cruelty of landmines, and wrote an open letter asking others to join their petition for a ban on landmines. To date, more than 1.5 million signatures are on record around the world.

We are amputees. Before we were soldiers, members of different armies that laid landmines and blew the legs and arms and eyes off one another. Now we teach and learn together in The Centre of the Dove. We beg the world to stop making mines. We beg the world to stop laying mines. We beg for funds for clearing mines so that we can rebuild our families, our villages and our country again.

Hem Phang, Kleang Vann, Channa Reth, Chreuk

The four amputees are "ambassadors" campaigning for the ban—meeting the Pope, Prime Minister John Major, U.S. Secretary of State Warren Christopher, the King of Spain and more. We may join their efforts through ICBL.



JanePriz

❖ **SHELLS INTO BELLS** The people of Cambodia are turning the crippling threat of landmines into a resource by collecting defused mines, spent shell casings, and other scrap metal. Sold to village foundries, this refuse of war is melted and recast into bells to adorn cows, oxen and water buffalo central to the peacetime economy.

excerpt from *For the Healing of the Nations*, CWS

❖ LEARNING WITH THIS FACT SHEET

Before distributing the fact sheet to a group, ask:

- ♦ What images or associations come to mind when you hear the words "landmines"?

After reading the fact sheet:

- ♦ What one or two facts or quotes particularly strike you? Why?
- ♦ What does our faith perspective tell us about how we should respond to landmines and their victims?

❖ ACTING ON WHAT YOU LEARN

1. **Pray for victims of landmines.** Reflect on scripture: Isaiah 1:15-17, Jeremiah 31:7-9, Micah 4:3-5 and John 4:16-21.
2. **Network with groups working on landmine issues:**
 - ♦ *U.S. Campaign to Ban Landmines*, c/o Vietnam Veterans of America Foundation, 2001 S Street, NW, Suite 740, Washington, DC 20009, tel. 202-483-9222, fax 202-483-9312, e-mail: mary@vi.org
 - ♦ *Lutheran World Relief*, 390 Park Avenue South, New York, NY 10016, tel. 1-800-LWR-LWR2; *Mennonite Central Committee*, P.O. Box 500, Akron, PA 17501, tel. 717-859-3889, fax 717-859-3875, ask about the Laos Safe Villages Campaign and the "Bombie" Removal Project. For information about international reconciliation work to reduce conflicts that lead to landmine use, contact MCC's International Peace Office.
3. **Write members of Congress.** Encourage them to support U.S. leadership for an immediate ban on the production, stockpiling, trade, and use of landmines.
4. **Urge landmine component manufacturers in your area to halt production.** For help: *Human Rights Watch-Arms Project*, 1522 K Street, NW, Washington, DC 20005, tel. 202-371-6592, fax 202-371-0124, e-mail: hrwdc@hrw.org
5. **Ask your local newspaper** to do an article or editorial on landmines, using this fact sheet as a starting point.
6. **Contact Church World Service**, P.O. Box 968, Elkhart, IN 46515, tel. 219-264-3102; fax 219-262-0966 for:
 - current printed information
 - information on a CROP WALK against hunger in your community
 - free catalog of films and videos
 - ♦ CWS program updates at 1-800-456-1310
 - ♦ to contribute to CWS efforts in peacemaking and development: 1-800-762-0968
 - ♦ CWS carries several videos on landmines and peacemaking. You may order by e-mail: cws_film_library.parti@ecunet.org

❖ TO LEARN MORE

Clearing the Fields: Solutions to the Global Landmines Crisis, edited by Kevin Cahill, New York: Basic Books and the Council on Foreign Relations, 1995.

"One Leg, One Life at a Time," Donovan Webster, *The New York Times Magazine*, January 23, 1994, pp. 26-34.

"A Global Bid to Ban Mines," John Mintz, *The Washington Post*, 2/4/96.

"Landmines Advocacy," *Development Education Forum*, The Lutheran World Federation, December 1995, pp. 43-48.

The Technology of Killing: A Military and Political History of Antipersonnel Weapons, by Eric Prokosch, ZED Books, 1995.

War of the Mines: Cambodia, Landmines and the Impoverishment of a Nation, by Paul Davies, Pluto Press, 1994.

What Is Your Church Doing About Landmines?, by Rebecca Larson, The Lutheran World Federation and World Council of Churches, February 1996.

♦ Access up-to-date information with your computer!

<http://www.oneworld.org/unicef/landmines1.html>

<http://www.icrc.ch/ircnews/41f2.htm>

<http://www.mennonitecc.ca/mcc/programs/peace/land-mines.html>

❖ SOURCES

- ♦ *Antipersonnel Landmines: A Scourge on Children*, UNICEF, 1994.
- ♦ *Convention on Prohibitions or Restrictions on the Use of Certain Conventional Weapons Which May Be Deemed to Be Excessively Injurious or to Have Indiscriminate Effects, Protocol II on Prohibitions or Restrictions on the Use of Mines, Booby-Traps and Other Devices* (2 December 1983) and Integrated Draft Text of Amendments to Protocol II (24 January 1995).
- ♦ *Hidden Killers: The Global Landmine Crisis* (1994) and *Hidden Killers: The Global Problem with Uncleared Landmines* (1993), U.S. Department of State, Bureau of Political-Military Affairs, Office of International Security and Peacekeeping Operations.
- ♦ *Landmines: A Deadly Legacy*, Human Rights Watch/Arms Project and Physicians for Human Rights, 1993.
- ♦ *Landmines: Demining News from the United Nations*, Volume 1.1, January 1996.
- ♦ *Landmines: Legacy of Conflict, A Manual for Development Workers*, by Rae McGrath, London: Mine Advisory Group and Oxfam UK, 1994.
- ♦ *Landmines Must be Stopped*, International Committee of the Red Cross, 1995.
- ♦ "Report of the Secretary General: Assistance in Mine Clearance" (A/49/357) and "Addendum" (A/49/357/Add.1), United Nations, September 6, 1994.
- ♦ "Report: Visit of the Ecumenical Delegation to Zimbabwe, Mozambique, South Africa," Church World Service Immigration and Refugee Program, December 21, 1995.
- ♦ *Statement by Senator Patrick Leahy*, American Red Cross Press Conference, January 4, 1996.

In Cambodia every step is fraught with danger



"Suddenly I heard a bang and was thrown to the ground."

Christian Conference of Asia



Produced by, available from the Office on Global Education/CWSW, 2115 N. Charles St., Baltimore, MD 21218-5755. Phone 410-727-6106; FAX: 410-727-6108. All graphics used with permission. Write for information on other Global Education resources. Church World Service (CWS) is a ministry of the Church World Service and Witness Unit of the National Council of the Churches of Christ in the USA.

Other titles in this fact sheet series: Africa: Endangered/Enduring; Children for Sale; Tourism: Paradise in Peril; Anti-Immigrant Backlash; Development: Seeking Abundant Life for All.

We acknowledge with gratitude the input and support of a variety of colleagues: Church of the Brethren; ELCA Division for Global Mission, and Church and Society; Lutheran World Relief; Mennonite Central Committee; Presbyterian Hunger Program; United Church Board for World Ministries; United Methodist Church (World and Women's Division); Week of Compassion of the Christian Church (Disciples of Christ); CWS Southern Asia and Middle East Offices, and the Immigration & Refugee Program; World Council of Churches; YMCA of the USA; and the thousands of CROP WALKERS across the USA whose efforts support the work of CWS.

Fact Sheet written by Susan Peacock. Tomiyama Taeko graphic reprinted with permission WCC.

Fact Sheet Design: Eunice Cudzewicz, Medical Mission Sisters, 8400 Pine Road, Philadelphia, PA 19111

Mission Education

Suggestions for Mission Leaders

by Faye Wilson

Mission Sunday

One way to make mission education an integral part of the life of a local church is to dedicate a Sunday to mission. Schedule it for a time when most congregation members will be present and no other observance is taking place.

Mission Sunday should be coordinated by the Ministry Work Area on Mission (see the booklet *Making a Difference in Mission*, which is part of the *Guidelines for Local Church Leadership* series, available at Cokesbury stores). It should also involve as many groups in the church as possible. A particular focus should be chosen: missionaries, Volunteers in Mission, community centers, or the like. However, Mission Sunday should be a blend of celebration and commitment—a time to celebrate what has happened in the life of the congregation and to commit to new goals in mission education and service.

One or more of the following elements can be woven together to create an innovative, interesting, and inspiring Mission Sunday.

Speaker - Invite one or more speakers who can both articulate the biblical foundation for mission and share their personal involvement in mission. Few things are more powerful than testimony, such as: "I was there. I had the opportunity to serve. I witnessed the power of God at work."

Various media (a telephone connection, a teleconference) make it possible to communicate with a speaker who cannot be physically present.

Offering - Provide an opportunity for the congregation to give. You may want to present several options. A financial offering may be collected for the general mission budget, a designated project, a covenant relationship with a United Methodist missionary, or a global partnership with an international colleague. Or you might have an offering of letters—either sent to a project or advocating for a community need. There might also be an offering of goods—food to support a local food pantry or toiletries for a homeless or domestic-violence shelter.

Literature - Hand out carefully chosen brochures and leaflets to undergird the topics being presented on Mission Sunday. If the speaker is from a particular project, such as a community center, have descriptive fliers available. If you're introducing a new concept, such as a covenant relationship, have materials that explain it.

Make use, too, of letters from missionaries. Copies of mission letters are available by request. Indicate your region of interest (by state or country) or your topic of interest (such as medicine, agriculture, or education). You may order a sampling of mission letters from:

Global Mission Partners, 159 Ralph McGill Blvd, NE, Room 404, Atlanta, GA 30308-3353.

Displays - Develop colorful, eye-catching bulletin boards or free-standing displays about mission in the local church. Displays may be topical, with photos and written depictions of mission work in which the church is already involved. Displays are especially useful for generating interest in Mission Sunday before the actual observance. They can show a "look-what's-coming" feature as a way of helping focus attention and build excitement.

Music - Choose hymns that articulate the biblical mandate for mission. "O Zion Haste" and "We've a Story to Tell to the Nations" are good choices. Also, consider hymns that are part of the worship life of a region that you may be focusing on. For example, if you're supporting a missionary in Zimbabwe, you might choose a song such as "Jesus, We Are Here," which was written by Patrick Matsikinyiri of Africa University. This song, along with other hymns of Methodism, is included in the songbook, *Global Praise I* (#2572-\$6.95), which may be ordered from the Service Center: 1-800-305-9857. Global Praise music may be used by the choir and in the Sunday school assembly to crown your Mission Sunday observance with song from all over God's creation. □

The man with the greying beard and bright smile is "Paw Paw" to many youngsters on the western edge of Little Rock's center city. He is "Rev" to the adult population, Bill to his friends, and the Rev. William Robinson on formal occasions.

Whatever he is called, this United Methodist preacher is God's instrument in a vital congregation-based ministry geared to its community. Christian witness at the Theresa Hoover United Methodist Church harkens back to those spirit-filled days when Methodism reached the dispossessed as well as middle-class professionals.

Christian outreach at Hoover UMC means worship, housing development, drug rehabilitation, Bible study, parenting, fellowship, computer labs, youth counseling, and service to anyone needing the love of Jesus Christ.

A Network of Ministries

"We are looking out for the welfare of the whole community," Bill Robinson says at the start of a typical work day in mid-summer. Keeping up with him as he goes about this task can be a fast-paced mission in itself. In addition to his pastoral responsibilities, "Rev" is the founder of Black Community Developers (BCD) of Little Rock, which is linked to the Hoover congregation, the annual conference, and the General Board of Global Ministries (GBGM). He has also organized the Mid-Town Communities of

A CHURCH REACHES OUT IN LITTLE ROCK

by Elliott Wright



Shalom Corporation, which is linked to the national Shalom ministries of The United Methodist Church.

Robinson may start the day with a stop at the city jail in response to a call received at 5 A.M. The caller might have been a relative of someone in the drug rehabilitation program who heard that "Rev" seems to have time for everyone.

Or he may stop by the facility for single parents operated on the grounds of a former children's home. In that process, he would check out the several houses—both family and group homes—rehabilitated and owned by church-related corporations.

On a typical day, "Rev" will attend one or more congregational, connectional church, or civic meetings. He is in constant demand to explain and represent the aspirations of the people of his community. His day lasts deep into the night, and night is not always restful.

Keeping the ministries going requires enormous amounts of planning, prayer, and work—

efforts not always appreciated in all quarters. William Robinson has had his share of run-ins with "city fathers," bankers, and even church officials as he seeks justice and opportunity for the people of the Hoover area. He can—and does at times—speak with a prophetic ring that disturbs the status quo.

According to 1990 census figures, the Hoover community has 23,400 residents, or 15.5 percent of the

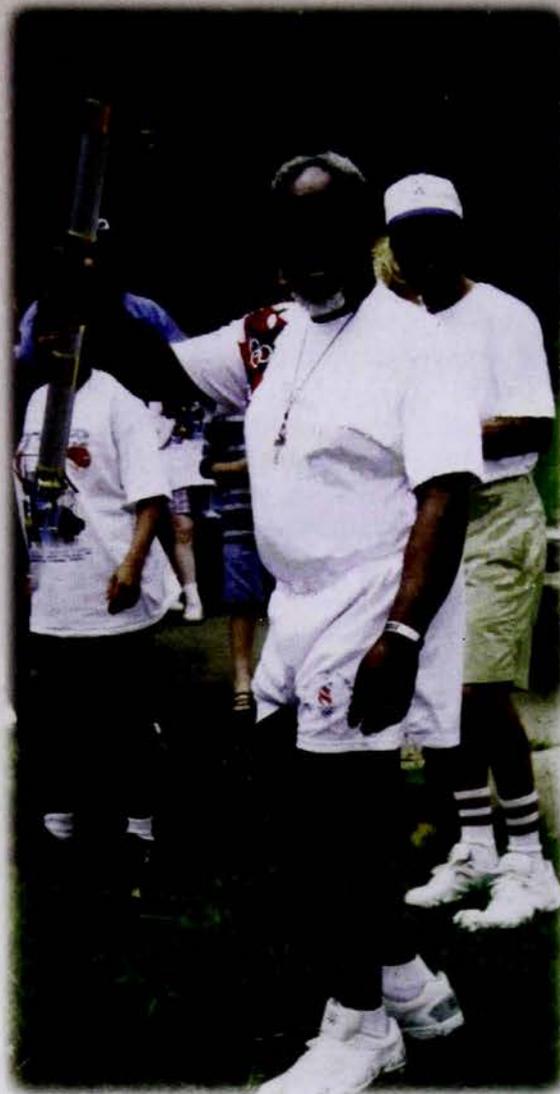
population of Little Rock. Of the community residents, 92 percent are African American. The median age is 30. Of the 16,000 people over 18 years of age, 37 percent have not finished high school. The median income reported for the 8000 households in the community in 1990 was \$16,319, and 30 percent of the people were reported as below the poverty line.

Congregation as the Base

The congregation members—the people gathered and committed—stand at the center of the ministry of Hoover Church. The church facility once belonged to a White congregation whose members moved or died, abandoning the building. Then, 16 years ago, in 1981, Robinson accepted the challenge of starting a new church there to serve the immediate area. The new church was named in honor of Theresa Hoover, an Arkansas native who was then head of the Women's Division of the GBGM. At Hoover UMC, Robinson has built a stable, predominantly Black congregation, which includes many birthright United Methodists.

Today, Hoover UMC has 225 members and an average weekly worship attendance of 200 to 240. "Our worship has changed over time," the pastor explains. "I guess you could say it is more upbeat, as more younger people come in." But the worship retains a decidedly United Methodist flavor, mixing contemporary liturgical elements with the traditions of Methodist pietism. Hoover UMC is also a United Methodist congregation that pays *all* of its apportionments.

Hoover UMC is a good example of a local church where community ministry serves the goals of congregational growth and spiritual development. An annual dinner for the drug rehabilitation program



Opposite, p. 28: Boys of the daycare center enjoy the playground of the Theresa Hoover UMC in Little Rock. Above: The Rev. William Robinson holding the olympic torch.

draws more than 125 participants and family members. "How many of these people will be in church on Sunday?" a visitor asks. "All of them," a staff member replies. There is no apparent tension at Hoover Church between the older members and the newer—sometimes transient—flock. Thursday night Bible study is a well-attended community event. "We know where to look for the message of healing and health," Robinson says.

Community Developers

The Black Community Developers Program (BCD) is the umbrella for much of the outreach and service. While closely linked to the congregation, it has a separate not-for-profit incorporation that qualifies it for government and foundation grants that might not ordinarily be available to a church. BCD of Little Rock is one of the largest operations in a network of community developers initiated by The United Methodist Church in 1968. The local work represents collaboration among congregations, annual conferences, and also the general church. Small annual grants

come from a percentage of the Human Relations Day Offering.

BCD of Little Rock has an annual budget of \$1.25 million from church, government, and foundation sources. Still, there is never enough money, and Robinson and his staff are always on the lookout for new or replacement funds. A grant sometimes is just enough to get a project started—not to sustain it.

The 21 staff members reflect the same strength of commitment seen in Bill Robinson. Several have

come to Little Rock from other United Methodist community ministries. Others have come through the Mission Intern program and other short-term mission-service programs of the denomination. Some grew up in the community. Staff members support one another and are drawn into the close-knit Robinson family.

The pastor or other staff members make daily visits to the group home where 18 women with children are being prepared for self-sufficiency. The residents receive medical care, instruction in social and job skills, and cultural exposure. The spiritual aspects of life are also addressed. Some of the

women become active in Theresa Hoover United Methodist Church

Substance Abuse Program

Getting people off drug dependency and into productive lives is a 12-step plus program at BCD of Little Rock. One added ingredient is the possibility to remain in residential treatment for much longer than the usual 28 to 30 days. (The program administers no medication.) Bill Robinson attributes the high success rate to the flexibility of on-site care. In mid-1996, 34 men lived in a building (actually an old sanctuary) adjoining Hoover Church; 28 women were in two nearby houses and 11 outpatients, in two additional houses.

Another plus for the program is its spiritual component. The spiritual content is not vague. It is Christian, linked to the concept of Christianity as a community of caring, faithful people.

A young man, formerly in US military service, sits down on the steps beside a visitor. "Well, what do you think of 'Rev'?"

"He's really something," the outsider says. "Everybody around here really seems to look up to him."

"Yeah," the young man says. "We do, but this whole place is special. Everybody around here cares. I got messed up on drugs after I left the Air Force. Couldn't see my way. I got into the program here, and soon I'll be back in school. A lot of it around here is 'Rev' but a lot of it is just the church thing—God and people caring."

The annual banquet of the drug program is a combination 12-step testimonial and revival meeting, started off with a spread of tasty Southern food. Anniversaries of years, months, and weeks off drugs or alcohol are celebrated. Tributes are made by participants—especially to Bill Robinson and to Eddie

French, the director of the program, who came to Little Rock from a similar ministry at Glide Memorial United Methodist Church in San Francisco.

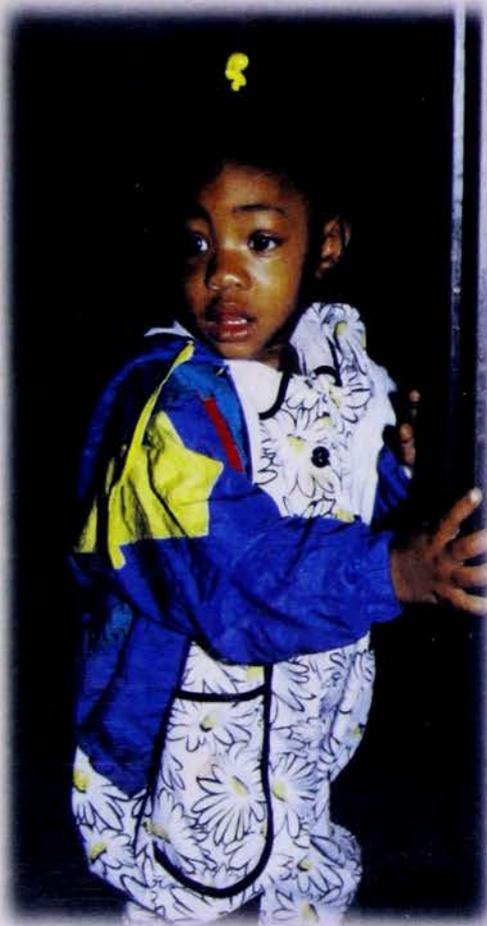
As the 1996 banquet is winding down, a young couple comes into the room and sits briefly. Then the woman in the pair asks for the microphone. "I had to come here tonight," she begins. "You see, for years I had no mother. My mother was in another world—of drugs and alcohol. She was not there for me. But because of you, she has been clean now for a year. Thank you for giving my mother back to me."

Hoover Church and BCD of Little Rock constitute a designated "Saving Station." As such, they are part of The United Methodist Church's ongoing program to help congregations and communities combat substance abuse. Bill Robinson and his congregation lose no opportunity to link local ministries to those of the United Methodist connection—which Hoover Church considers a major asset.

Youth Activity Center

Drug-abuse prevention is one priority of the youth activity center. This center is housed on the second floor of the church educational building, which also serves as BCD headquarters. Teenage pregnancy and parenting, homelessness, academic achievement, job training, and civic participation are also on the agenda. *Our Club* is a county-funded after-school program for study and hands-on experience with computers.

The youth activity center makes a special outreach to gang members, including young women. "One challenge is to help young people in a violent society learn to deal with loss other than by retaliation," Robinson explains.



"This whole place is special. Everybody around here cares."



Above and opposite, p. 30: Paw Paw's Day Care Center.

Counseling and help for young AIDS victims are ongoing needs.

A Teen Peer Court, sponsored in collaboration with a state agency, meets at the center on Saturday mornings. First-time legal offenders are "tried" and sentences are handed down by other youth—under the careful eye of attorneys trained in domestic and juvenile law. The goal of the process is simply restitution; but sometimes, observers say, the teen-imposed sentences are tougher than the ones offenders might get from real judges.

Shalom Ministry

BCD initially got into housing rehabilitation as a result of the substance-abuse effort. Not only was residential space required for the program itself but many "graduates" needed affordable housing. In 1990, the Hoover area had 9600 housing units, of which 8000 were occupied—58 percent by owners and 42 percent by renters. This meant units were available. In fact, some housing was abandoned.

Working with federal, state, and local housing agencies, BCD

acquired and refurbished half a dozen houses as group homes. BCD is now actively engaged in acquiring abandoned property and vacant lots for an aggressive housing ministry through the Mid-Town Communities of Shalom Corporation.

"We need to teach youth in a violent society to deal with loss other than by retaliation."

Communities of Shalom, which emerged in response to the 1992 urban unrest in Los Angeles, puts a dual emphasis on congregational and community development. It encourages Shalom-site developers to work in collaboration with others to maximize the resources of a target area. Community priorities include economic development, health services, and the reduction of racial tensions.

Those who minister at local Shalom sites select their community priorities. The first push in Little Rock is for housing improvement

in the Hoover area. Some of the new or renewed housing will service participants in the substance-abuse program. Other units will be offered to low-to-moderate-income people. The plan envisions single-family units for first-time homebuyers along with low-income rental facilities.

One venture involves redeveloping six buildings—some moved to the site—into 11 rental units called "The Methodist Village."

Hoover Church and BCD of Little Rock have come a long way since Bill Robinson stood looking at what was an abandoned church building 16 years ago. But there is no time to rest on past accomplishments. The old sanctuary, now used for housing, needs new gutters. A rebuilt public-housing complex is going to need services directed to youth. People are waiting in line to see "Rev."

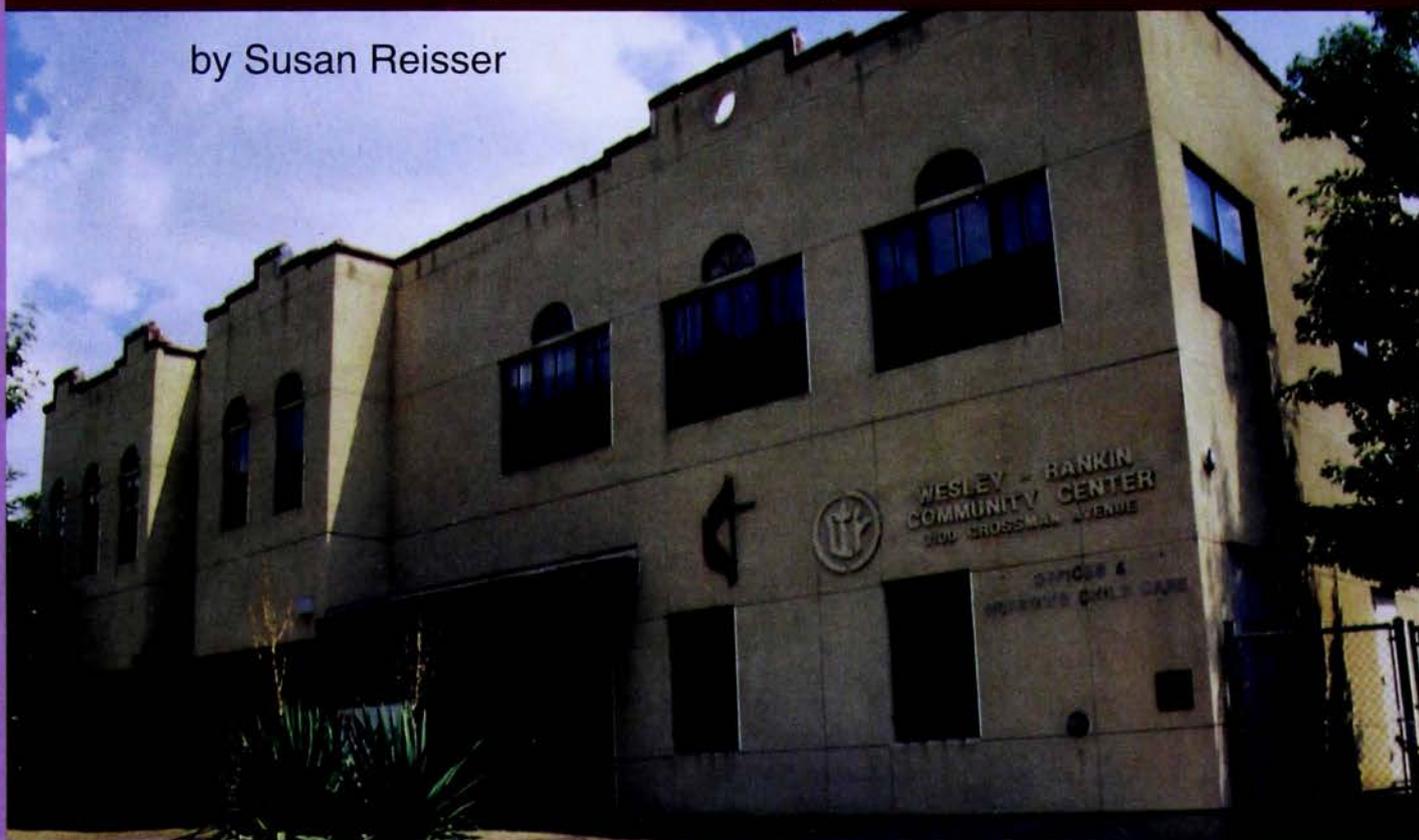
The work of God never slacks up—even when a congregation has its ears attuned to the community and its eyes fastened on Jesus Christ. □

Elliott Wright is a writer who works as a consultant on religion and community economic development.

UNTIL WE EAT STONE SOUP

The Wesley-Rankin Community Center in Dallas

by Susan Reisser



Sarah Wilke bounds up the stairs and grabs her ever-present cup of coffee. Then the 34-year-old director dashes into the second-floor classroom of the Wesley-Rankin Community Center in Dallas, Texas. Here she will finalize preparations for a soon-to-arrive class whose members are learning parenting skills as each studies for a General Equivalency Diploma (GED).

Sarah started drinking coffee at age four, when she began attending United Methodist Women's meetings with her mother. Her

father, United Methodist Bishop Richard B. Wilke, retired in 1996 as bishop of the Arkansas Area. A stream of missionaries lodged with the Wilke family when Sarah was growing up. By her freshman year in college, she felt the pull of her faith and her humanitarian convictions and knew that she wanted "to do mission." For the last 10 years, that mission has been the Wesley-Rankin Community Center.

Wesley-Rankin serves a predominantly Hispanic community of the working poor. Most residents are employed in construction and as

seasonal labor. "Much of our community went through the amnesty process in the 1980s," says Sarah. "So we have a vast number of legal residents here from Central America and Mexico." [A new US immigration law, effective in 1987, provided amnesty for illegal aliens who had resided continuously in the United States since before 1982. They could apply to become permanent residents after 18 months and to become citizens in another 5 years. —Ed.] The Wesley-Rankin community includes a large Guatemalan and Salvadoran population.



Clockwise from left: A celebration at Wesley-Rankin Center. Sarah Wilke, at left, holds Erik while his mother, Nancy, a GED student, looks on at right. Education director Kathy Stutesman (standing) guides GED student Angela at the computer.

From Roughnecks to Outreach

On any given day, 300 people use Wesley-Rankin's services. A visitor can look in on the 60 children participating in the Head Start classes, observe the 6- to 12-year-olds in an after-school tutoring program, or stop by the senior citizens' group as they play games, share fellowship, and enjoy a hot meal. The center offers classes in English as a Second Language, computer literacy, résumé writing, and sewing. Other services include crisis intervention, food and clothing pantries, and toy drives to benefit local residents.

Tucked into a neighborhood once frequented by the gangsters Bonnie and Clyde, the center sits in a geographically isolated section of west Dallas. By itself, west Dallas is the size of a relatively large city. "This whole community originally grew up around a rock quarry," says Sarah. "The quarry work brought in rowdy roughneck sorts of men. Prostitution, drugs, and alcohol followed them. Later, the families came to the community."

The center has come a long way since its 1902 inception, when Mrs. L.H. Potts called together the women of six local Methodist churches. They saw the need for a church and for family services in a neighborhood that had a ratio of 30 saloons to every 40 houses. Their mission—Settlement House—evolved into the Wesley-Rankin Community Center.

Along the way, the mission acquired a rich history. It helped to win Mexican children the right to attend school. It also holds the local Dallas charter for Goodwill Industries.

In 1986, when Wesley-Rankin was looking for a new director, Sarah Wilke had just completed an assignment in Costa Rica with the Peace Corps. Though she was very young for the executive position, Sarah was fluent in Spanish, and she had already acquired administrative skills. When she was hired as the director, crucial choices confronted the center. It was too small to meet the area's needs and was in urgent need of repair and

renovation. "It had to grow or close up shop," she says.

Sarah felt strongly that the community needed the center. So she mounted a \$650,000 capital campaign. The funds replaced two 50-year-old frame buildings with a two-story building styled like a Spanish mission. The structure houses offices, activity rooms, classrooms, and daycare space. The funds also renovated the old gymnasium.

Neighbors Helping Neighbors

The center offers classes and activities for people of all ages. The *Bridge to College* program assists young people with college preparation, application, and scholarship funds. To qualify for the program, students must be involved in Wesley-Rankin activities and must exhibit a strong sense of community involvement.

H.A.N.D. (Helping a Neighbor in Dallas) is a work-team program that attracts numerous volunteers. Last summer, the program hosted 250 youths from 20 different

churches and from at least eight states. Participants stay on site, sleeping in the gym. The 1996 volunteer work groups repaired and painted 25 neighborhood homes and taught afternoon Bible school.

Strong grassroots support on a regular basis comes from 80 different United Methodist churches in the North Texas Conference. They provide volunteers, donations of goods, and financial contributions to the center's operating budget. The board of directors is 90 percent United Methodist, and the volunteer base is 80 to 90 percent United Methodist. The center operates on a \$425,000 annual budget. Nine full-time staffers implement the programs.

"Our goal is to be a United Methodist mission," says Sarah. "It is not our goal to be a social-service agency, even though we do provide a lot of social services. There is no other Methodist presence in all of this west Dallas community," she points out. For that reason, the center also hosts a small United Methodist congregation, *Nueva Esperanza* ("New Hope").

Structured for Success

For Sarah, the GED and teen-parenting program is the center's proudest accomplishment. Piloted in 1994, this program is a direct implementation of the mission's motto, "Preparing People for the Twenty-First Century." Computers line two walls of the bright, pleasant room where the classes meet. About 20 students participate per semester, and the program is open to men as well as women.

Sarah explains how her team designed the program to succeed. Something as simple as a lack of transportation can defeat a young parent. "So we provide transportation, a noon meal, and nursery care," Sarah says. A memorial gift



The Wesley-Rankin Bible School Group on tour.

funds the GED program expenses. The center requests a \$25 donation per student for materials but does not ask the students to pay for anything if they are unable. In addition, the students learn life skills, parenting, safety in the home, first aid, nutrition, computer literacy, and conflict resolution.

When it looked as though one of the students might deliver her baby in the classroom, teacher Kathy Stutesman prepared for action. "The first thing I thought to do was clear the tables and then boil water," she says. Kathy directs all the education programs at the center, including the computer classes. She never knows what challenges the day might bring.

The young mother didn't deliver her baby in class. Instead, Kathy took her to the hospital, where they found the woman suffered from dehydration. The next day, each student brought a bottle of water and insisted that the young mother drink. Kathy cites this as only one

example of the support and friendship that flourishes in her class.

A Living Presence

Sarah tells of the obstacles these young people encounter. "Reality slaps them around every day," she says, "and to see them blossom before our eyes is thrilling. The verbal abuse aimed at welfare moms is unfair; these moms are really trying." Wesley-Rankin provides a nurturing haven. "Our goal is to provide first a place of support, a kind word, a hug," says Sarah, "and then affirm our clients' God-given gifts." Under the staff's loving care, last semester 5 out of 12

students passed the GED on their first try, and every student passed sections of the test.

County budget cutbacks are straining the already-stressed center's financial resources, but Sarah says her devoted staff members will not forsake their mission. "We will stretch thinner and thinner, until we eat stone soup," she vows. "The safety net has more holes in it, and the church is the last net. We have real people with real problems. Everything about our faith demands that we address these problems. If we believe in Jesus Christ, we have to try to help these people. We are here as a living, breathing presence of The United Methodist Church and of Jesus Christ in a community that would not otherwise be reached." □

Susan Reissner is a Dallas-based freelance writer who writes for various publications in the Dallas area.

Mission Memo

GBGM Wins 40 UMAC Awards

Staff members and other contributors to the General Board of Global Ministries' print and electronic publications won 40 awards at the annual meeting of the United Methodist Association of Communicators (UMAC) in Washington, DC, on November 22. Of these awards, 21 recognized work published in *New World Outlook*. For the fourth year, missionary-photo-journalist Paul Jeffrey won both the Donald B. Moyer Award of Excellence for Photography and the Don Doten Award of Excellence for Writing. Both top awards recognized "To Walk Where They Walk," a *New World Outlook* article about the GBGM's initiative to protect threatened church workers in Guatemala. Jeffrey's "Notes From Hurricane Season in the Caribbean" was also recognized in the writing award.

Eight of twelve Certificates of Merit in Writing went to *New World Outlook* articles. Christie R. House won the competition's sole award in editorials for her "Advent of the Impossible." Besides Paul Jeffrey's wins for feature and series, five other feature writers were recognized: Robert A. Harsh, runner-up for the Doten Award ("Common Ground"), Nancy A. Carter ("Welcoming Angels"), Raymond K. DeHainaut ("Cross-Cultural Spirituality for Volunteers in Mission"), Kenneth Mulder ("Searching for Truth in Sri Lanka"), and James A. Campbell ("The Chukotka Native Christian Ministry"). The NWO team (Alma Graham, Christie R. House, Roger Sadler, Hal Sadler) won magazine merit awards for layout and design and for use of illustrative materials and racked up four wins for special section or supplement ("China and Hong Kong," with Diane Allen; "Mission Initiatives"; "Mission in Alaska"; and "The Methodist Church of Puerto Rico," with Beverly Bartlett, Nilda Ferrari, and Russell Scott). In addition, NWO garnered two artwork awards ("Welcoming Angels"—Elizabeth Howard, Elise Malsch; "Christian History in China"—Hal Sadler, Alma Graham) and two advertising awards (Roger Sadler's "UMCOR Ad Campaign" and his "Global Gathering III—Whose Child Is This?" poster).

Other GBGM winning entries included *Response's* awards for special section or supplement: "Fourth UN Conference on Women" (Dana E. Jones, Yvette Moore) and "Living in a Multicultural Society" (Dana E. Jones); photography: Paul Jeffrey's cover "Flower Harvest"; artwork: the "Christmas in Russia" cover; and writing and photography: "Being Me Is Great." Other winners were Elise Malsch's layout and design of "Executive Staff of the Women's Division" and

"Helping Congregations Build for Ministry"; Edward A. Moultrie's "En Todo, Caridad"; and Hal Sadler's "Children's Prayer Calendar." In electronic media, winners were Jeneane Jones' "Heart to Heart" and "For the People of Rwanda and Burundi: A Harvest of Hope"; Edward Bikales' "John Wesley Segment of *Mission Magazine*"; and Russell Scott's work on "Whom Shall I Send?" In the new Internet category, Nancy A. Carter, Charles Carnahan, Susan Hagan, and Tom Madron won design awards for the "GBGM Home Page" and for "CAM: Computerized AIDS Ministries." Congratulations to all!

GBGM Aid to Rwandan Refugees

Dr. Randolph Nugent, General Secretary of the General Board of Global Ministries, pledged that the agency he heads "will fulfill its commitment to provide the humanitarian aid necessary to ease the suffering of the [Rwandan] refugees still in Zaire and those who are returning to their native land. We have been providing services in the area for more than two years," he added, "and our UMCOR disaster relief volunteers will be on the ground with aid as soon as we can get them in...It is most important that we do what must be done to save lives of people who are in immediate danger of death by disease or starvation." Emergency medical teams and relief supplies will be top priorities for the GBGM when relief workers can safely reenter the area. Help may be provided through the Bishops' Appeal for Africa (Advance #101275-4).

DEATHS **La Donna Bogardus**, retired deaconess with 45 years of US service, died August 14, 1996...**Martha Pflueger**, who served as a deaconess with the Women's Division for 48 years, died October 7, 1996, at the age of 98...**Eugene L. Stockwell**, retired missionary to Latin America and ecumenical leader, died October 8, 1996, at the age of 73. The Rev. Dr. Stockwell served with his wife Margaret as a missionary in Uruguay in the 1950s and was an executive with the Methodist Board of Missions in the 1960s. Subsequently, he headed the Division of Overseas Ministries of the National Council of Churches and directed the Commission on World Mission and Evangelism of the World Council of Churches...**John Masaaki Nakajima**, a Japanese church leader, died October 15, 1996. The Rev. Nakajima served first as general secretary and then as moderator of the National Christian Council in Japan and was general secretary of the United Church of Christ in Japan (the Kyodan) from 1978 to 1991. □

MISSION STORIES

Call to Mission Ministry

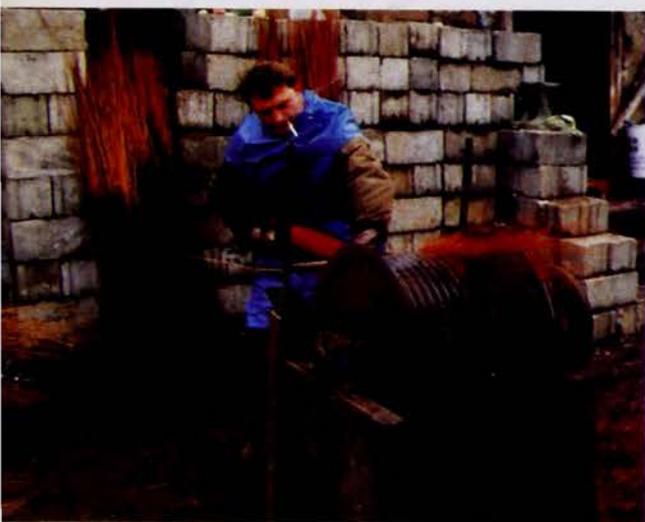
a letter to churches by Ward Smith

"I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go." (Joshua 1:9)

Greetings in the name of our Lord and Savior Jesus Christ!

I hope this letter finds you well. The Lord continues to lead me into missions and I wanted to update you on where I've been and what the Lord has prepared.

Going to Salkehatchie Summer Service in the St. Matthews-Elloree area of South Carolina changed my life. As a 14-year-old, I was shocked and angered by the reality that folks were living in housing with torn and sooty plastic for walls—shelters with no interior plumbing and not even an outhouse. I'm not sure what called me to return each summer—the homeowners, other volunteers, or the abundant presence of God. But I did return for many summers until I began to seek a longer-term mission experience.



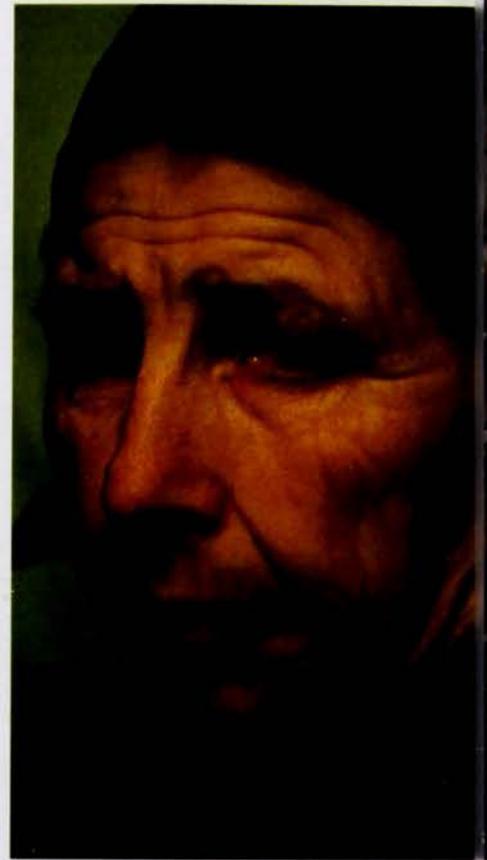
A Bosnian refugee.

With Teen Missions International in the summer of 1986, I went with a team to the Netherlands to help convert a warehouse into a dorm for a Christian school. What a great summer! I hoped to go back overseas after I graduated from Francis Marion University in Florence, South Carolina, in December 1988. No overseas program worked out, but the US-2 Program did.

The US-2 Program is sponsored by the General Board of Global Ministries (GBGM). It requires two years of service in the United States. That service may involve working with battered women, abused children, college students, urban recreation centers, or mission agencies needing assistance. I went to Henderson Settlement in Frakes, Kentucky—part of the Red Bird Missionary Conference—as the work-camp director. I planned and managed work-camp projects and supervised work campers. It was a struggle at first, but soon love and cooperation helped friendships develop and flourish.

I left Frakes after my two-year term ended and came home to West Columbia, South Carolina. I expected a call to mission, maybe overseas this time. Instead, I was surprised when someone in my church offered me a job at an inner-city pharmacy. Two days later, I took the pharmacy job in the collection department. There, I accepted payments for phone, water, and electric bills; handled Western Union money transfers; and sold tickets to games and shows. Even though I liked the work, I did begin to wonder why I was there and what the Lord had in mind for me.

A week or so after Hurricane Andrew hit South Florida, I got a



Bosnian refugees (above and left, below) struggle to make a new life in a time of tentative peace.

call from a US-2 friend, Lynette Fields, concerning the disaster recovery effort by The United Methodist Church through the United Methodist Committee on Relief (UMCOR), a unit of the GBGM. On October 22, 1992, I arrived at "The Zone" as the construction coordinator. I never imagined then that I would be there for three years as a United Methodist missionary, helping folks rebuild their lives and homes.

Over 8000 volunteers worked on nearly 200 homes in many of the hardest-hit areas. I learned much about disaster response, about working with volunteers, and about trusting God for all my needs. I left South Florida on December 22, 1995—tired but peaceful—knowing that The United Methodist Church had fulfilled its covenant to rebuild.

For two months, I had the opportunity to see friends and family and to rest, relax, and prepare.

Now UMCOR has asked me to go to Bosnia for six months to work with the volunteer teams there and with the United Nations monitoring program that keeps tabs on building materials as they travel from warehouses to homeowners. The United Methodist Church already has 90 staff members in Bosnia—most of them nationals—running three youth houses and working with farmers and with refugee women and children. What a blessed opportunity to go, learn, understand, and share.

Please pray for me and for the church in this undertaking. There are no Protestant churches in Bosnia. I will miss being part of a church fellowship. But, like Joshua, I am confident in the fact that God is with me wherever I go.

God bless you!

Ward Smith is a former US-2 missionary. He wrote this letter before embarking on a 1996 mission to Bosnia for UMCOR.

Dreams—and Hope

by Wilson Boots

Place: Impoverished rural area an hour's drive from Limoeira, a small town in Brazil's interior several hours west of Recife.

Time: Afternoon of Thursday, June 27, 1996.

Scene: Three community-health promoters of the Brazilian Methodist Church are working with a comprehensive community-health-care project sponsored by CIEMAL (the Council of Evangelical Methodist Churches of Latin America). A United Methodist missionary working with CIEMAL

in health care accompanies them. All four women have just arrived on a very hot afternoon, having had to push their jeep out of mud holes during their trip.

Some 20 women and children and one man gather around the health-care workers in a rustic dwelling. The children are so malnourished that some girls and boys 11 and 12 years old appear to be no more than 5 or 6 years of age.

The CIEMAL workers ask the people of the rural area: "What are your dreams? How would you like to change your lives and your living conditions, if you could?" There is silence—no response. The poverty, the malnutrition, the hopelessness of their lives mute the voices of adults and children alike.

The main food for these families is plain corn flour prepared with water from puddles along the road. The same water is drunk by animals and humans. Sanitation and hygiene are almost unknown here—as is any kind of health care. The poverty is overwhelming.

Again the church's health promoters gently probe: "What changes

could happen in your village to make your life better? What would engender hope? Can you dream of new possibilities?"

At last, slowly, with difficulty, a few adults and children begin to dream. "Find good water," one says. "Dig a well together," says another, "and fight against disease with safe, clean water."

Then a little boy raises his hand. "I have a dream," he says. "I would like to touch and taste a grape. Maybe sometime we could have grapes."

One of the CIEMAL workers goes to the jeep and finds a bunch of grapes she has brought for the journey. She offers the grapes to the little boy and his friends. As they savor with joy and delight this gift of God's creation, the worker says to the boy: "Keep dreaming, young man. Keep on dreaming!" □

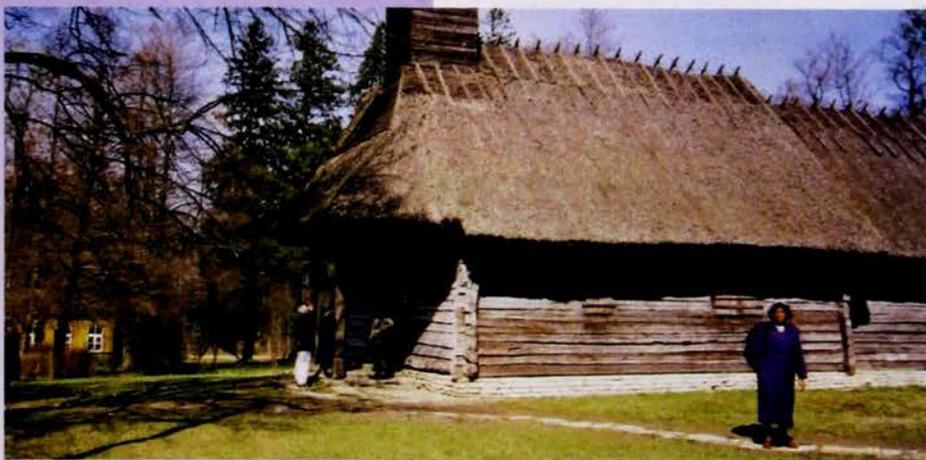
Wilson Boots is a United Methodist missionary working in Latin America with CIEMAL and with the Encounter With Christ in Latin America and the Caribbean.



In Limoeira, drinking water for the small community is drawn from this source—the same source the cow in the background uses.

The Baltic Mission Center: 50 Years of Prayer

by Patrick Friday



An open-air museum in Tallinn, Estonia.

In Tallinn, Estonia, the largest United Methodist congregation in Europe—and one of the largest in the former Soviet Union—has fervently prayed for more than 50 years for a sanctuary of its own.

The Tallinn congregation's original 1500-seat church was reduced to smoldering ashes after a Soviet bombing raid during World War II. The 1000-member congregation

then squeezed in with a second Methodist church also located in Estonia's capital city. But the Soviet authorities, who occupied Estonia from 1944 to 1991, confiscated the second sanctuary for use as an army post. This seizure left the two congregations desperate for a church home.

These Methodist survivors of Communism in Estonia refused to

let the Wesleyan flame die. Even when many of their leaders were martyred, they defiantly continued to hold services in different locations throughout Tallinn. In 1950, they began renting a Seventh-day Adventist sanctuary for worship. But these faithful servants of Christ have always had a dream that, one day, God would provide a church home for them again. The construction of the Baltic Mission Center stands as a symbol of God's answer to their 50 years of prayer.

Located on the Baltic Sea at the crossroads of East and West, Estonia is ideally suited as home to this regional United Methodist complex. The Baltic Mission Center is clearly visible from any vantage point within Tallinn. Poised between the cobblestone streets of the medieval past and the official residence of Estonia's new president, it already impacts the community as a glowing beacon of hope through faith. The spire welcomes travelers from around the world. The building's boat-shaped facade boldly reflects Christ's promise to teach his followers to fish for people (Mark 1:17). And the multipurpose outreach center itself not only provides a sanctuary for 800 but also contains seminary classrooms, a soup-kitchen facility, dormitory rooms, a library, and a publishing house within its modern design.

The rapid construction of the Baltic Mission Center—which was begun during the summer of 1994—has caught the eye of the local people and the media. Living in a predominantly Lutheran country, most Estonians were not fully aware of the Wesleyan holistic witness in their midst. But already the Baltic Mission Center has become a symbol of pride for Estonians as well as a tangible example of the global presence of The United Methodist Church.

The General Board of Global Ministries (GBGM) has just completed a year-long campaign to enhance the general church's awareness of the Baltic Mission Center. Dr. Randolph Nugent, GBGM General Secretary, and the Rev. Robert Harman, a GBGM Deputy General Secretary, have been active participants in developing the center and spreading the word about the need for its completion. A special fundraising campaign—carried out through the Advance for Christ and His Church, a channel for designated second-mile giving—has already led to conference-wide offerings and special church gifts for construction totaling over \$200,000.

The largest gift received for building the Baltic Mission Center was the \$1 million presented by Kwanglim Methodist Church of Seoul, Korea, in September 1993. Since that time, generous support has poured in from conferences, churches, and individuals around the world. For example, two lay families in Atlanta, Georgia, were led through prayer to give over a quarter of a million dollars toward the project. The Mississippi Conference has given more than \$150,000 in the last two years, and conference-member support continues to grow. Bishop Marshall Meadors of the Mississippi Area explains: "United Methodist people in Mississippi are grateful for the opportunity to extend the love of Christ to all the nationalities in the Baltic region through the Baltic Mission Center. This mother church of Methodism in Estonia kept the light of truth and hope burning during the darkest and most difficult times of this century. Now all of us can do our part to help keep the light shining." The powerful combination of prayer and support from Methodists everywhere has proved once again

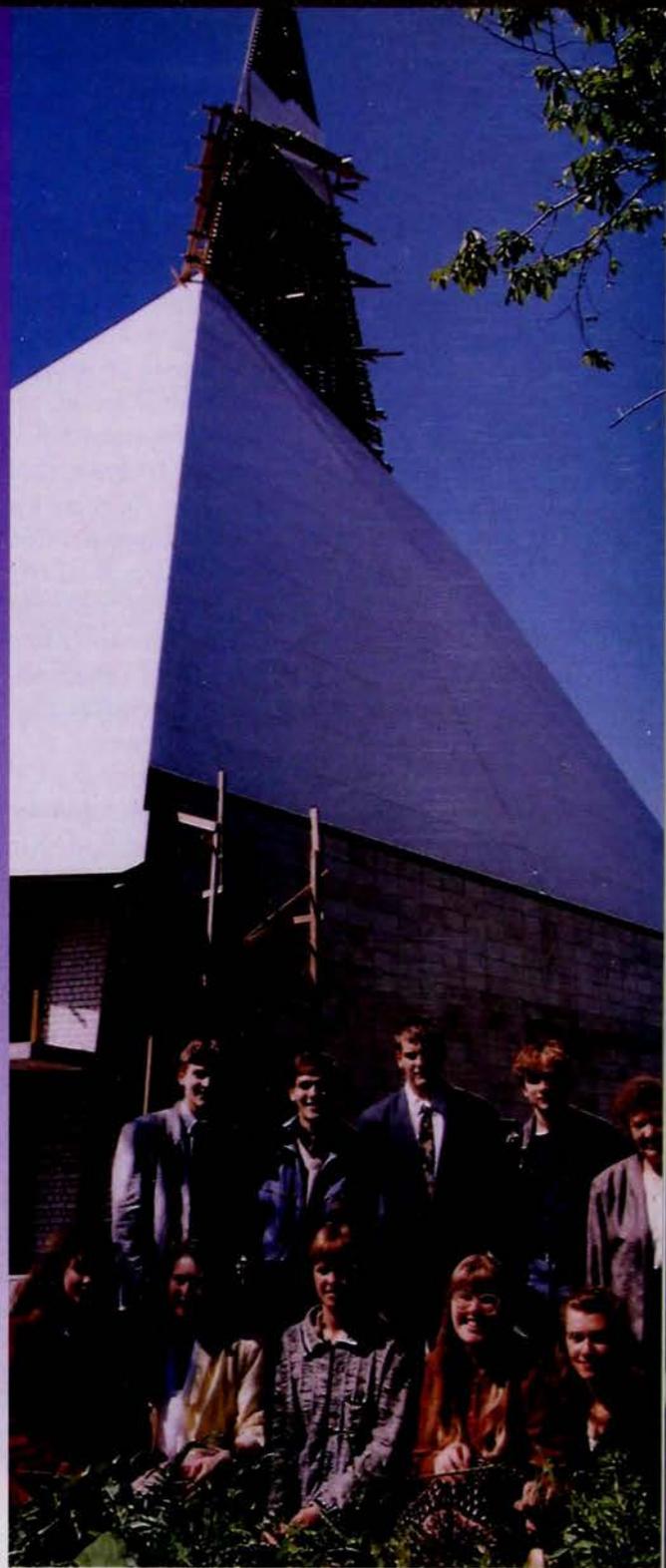
that God's people can move mountains to spread the Gospel.

As soon as the glass windows are installed to complete the exterior, the Baltic Mission Center will begin its internal transformation to a full-time ministry. United Methodist Volunteer-in-Mission groups and special mission teams are being invited to assist in the assembly of the interior. The continued participation and support of United Methodists from around the world is vital if the Baltic Mission Center is to realize its God-given potential.

Theological Seminary

The Baltic United Methodist Theological Seminary will be an integral part of the outreach ministries of the Baltic Mission Center. Dormitory rooms, an inviting fellowship hall, dining facilities, a library, lecture rooms, and study cubicles will enhance the development of an already growing educational program. Now in its third year, the seminary has been functioning out of two small rooms in old-town Tallinn. Notwithstanding the cramped conditions, this year's enrollment increased by eight students for a total of 60 seminarians. Many have chosen the one-year Certificate in Christian Ministry, while others are pursuing the four-year Diploma in Theology.

Seven seminary instructors teach five academic disciplines: biblical studies, practical theology, church history, theological interpretation, and languages. Simultaneous-translation equipment and academic translators make it possible to have instruction in three languages: Estonian, Russian, and English. The student body is composed of Russians, Estonians, and Latvians and soon will include Lithuanians. The students are predominantly United Methodist, but some Baptists, Pentecostals, and



Seminary students pose outside the new Baltic Mission Center as it nears completion. They are also part of the Prison Ministries team.

Catholics contribute to the rich diversity of the seminary.

Prison Ministry

Russian United Methodists within the Estonian Provisional Annual Conference are leaders in the effort to bring the Gospel to prisoners. The Rev. Georg Lanberg, director

of Russian ministries, was the first to lead Christian groups into Estonian prisons. Lanberg, whose wife is Russian, began his work even before the breakup of the Soviet Union. As a loyal facilitator in the Tallinn congregation since 1957, he felt called to translate Estonian services into Russian for visitors. This work of his expanded into an ongoing outreach to the Russian community. His ministry between the cultures continues to provide a bridge of reconciliation connecting Christians of different ethnic backgrounds.

As a survivor of relentless KGB harassment because of his ministry, Lanberg has transformed his resolve of faith into a powerful program for reaching out to the downtrodden in the prisons. His innovative prison program began in the late 1980s. It has already led to the winning of more than 100 prisoners for Christ. Prison evangelism teams are composed of men and women, both young and old, who sing and share their witness. Undaunted by the dangerous prison conditions, team members mingle with the prisoners openly, as rifle-toting guards look down from above. Often, after prison converts are set free, they attend regular church services to share their appreciation for those who helped them change their lives.

Russians represent 25 percent of the total United Methodist membership in Estonia. The prison program has served as a catalyst for the growth of this vital Russian ministry. Office space and workrooms will be provided within the Baltic Mission Center to enhance this vital program of the church.

The Emmaus Movement

In March 1996, two teams of men and women—both Estonian- and Russian-speaking—arrived in the United States to participate in their

first Emmaus Walk. (See Luke 13. *An Emmaus Walk is a spiritual retreat; an Emmaus Community, people who have been on such a retreat, who have reunions for renewal.* —Ed.)

The groups were hosted by Emmaus Communities in Peoria, Illinois, and north Georgia. The Rev. Kenneth Kulp of Marietta First Methodist Church in Atlanta, who led one US team, responded: "I have never been a part of such an outpouring of community and unity as when God blended our encounter of different cultures into one body for service." The successful weekend events led to plans for an Emmaus Walk in Estonia, the



The open-air museum in Tallinn overlooks the Baltic Sea.

first such event in the former Soviet Union.

In July, a team of 32 participants from the Peoria and Marietta United Methodist churches went to Estonia to act as facilitators for the 58 pilgrims attending the first Estonian Walk to Emmaus. Four Latvians, three Lutherans, two Pentecostals, and one Baptist were also included among the United Methodists participating in the weekend. The walk led to the establishment of an active Estonian Emmaus Community with 81 members. Reunion gatherings are held once a month. The next Walk to Emmaus is scheduled for the

summer of 1997. The Baltic Mission Center will provide office space for the development of this exciting ministry as it expands into other areas within the Baltic region.

As ministries continue to develop in the fertile soil of the former Soviet Union, the Baltic Mission Center will be a major participant in nourishing the seeds planted by mission outreach from abroad. The center's increased involvement in mission enhances its main task of providing urgently needed space for the 60 students in the United Methodist seminary. It also finally equips the largest United Methodist congregation in Europe

with a church home after its 50 years of faithfulness. □

If you would like to participate in the building of the Baltic Mission Center, you may send a contribution through your conference treasurer for The Baltic Mission Center: Advance #010923-5AN.

Patrick Friday, a student at Candler School of Theology, has been the US project director for the Baltic Mission Center in Tallinn, Estonia.

INDEX TO NEW WORLD OUTLOOK 1996

New Series Vol. LVI No. 3—Vol. LVII No. 2; Whole Series Vol. LXXXVI No. 1-6

Major subjects of articles are listed in boldface with items related to major subjects indented; titles of articles are in italics and authors in roman.

Abrams, Marvin B	Mar-Apr. 4	<i>Challenges for the Church in China</i> ; Cole, Lois	May-June 8
Adkins, Leon & Bonnie Totten	Nov-Dec. 20, 24	<i>Changing View of China, A</i> ; McNary, Merrilyn	May-June 16
Africa			
<i>Advocacy for Africa</i> ; White, C. Dale	Mar-Apr. 30	Children	
<i>Angola: Memories and Hopes of Rebuilding</i> ; Kreps, Burl	Sept-Oct. 10	<i>Come—Stand for Children</i> ; House, Christie R.	Sept-Oct. 30
<i>Attempted Burundi Coup</i>	Sept-Oct. 43	<i>Global Gathering III: Whose Child Is This? (Poster)</i>	Sept-Oct. 24
<i>Behind the Scenes at General Conference</i> ; Graham, Alma	Sept-Oct. 4	<i>Methodist Church of Puerto Rico, The</i> ; Bartlett, Beverly, ed.	Jan-Feb. 21
<i>Children's Village in Zaire</i>	Mar-Apr. 43	<i>Mission Institutions Brighten the Future</i> ; Schug, Patricia A.	Mar-Apr. 34
<i>Escape From Liberia</i> ; Peterson, John William	Sept-Oct. 18	<i>New World Outlook Banner Contest: Let the Children Come</i>	July-Aug. 24
<i>Mozambique: Standing on the Promises</i> ; House, Christie R.	Sept-Oct. 14	<i>UMCOR's Reconciling Ministry in Bosnia</i> ; Unger, Robert & Marianne	Jan-Feb. 4
<i>With Burning Hearts: Mission in Mozambique</i> ; Adkins, Leon & Bonnie Totten	Nov-Dec. 20	<i>UMCOR's Youth House—A Home for Hope in Bosnia</i> ; Unger, Marianne	Mar-Apr. 20
Agne, Joseph E.	Mar-Apr. 17	China	
AIDS			
<i>Welcoming Angels Through Computerized AIDS Ministries</i> ; Carter, Nancy A.	July-Aug. 38	<i>Amity: For and With the People of China</i> ; Carroll, Ewing W., Jr.	May-June 27
Allen, Diane J.	May-June 2, 30	<i>Challenges for the Church in China</i> ; Cole, Lois	May-June 8
<i>Amity: For and With the People of China</i> ; Carroll, Ewing W., Jr.	May-June 27	<i>Changing View of China, A</i> ; McNary, Merrilyn	May-June 16
<i>Angola: Memories and Hopes of Rebuilding</i> ; Kreps, Burl	Sept-Oct. 10	<i>China: Resistant to Change—Ever Changing</i> ; Bush, Richard	May-June 4
<i>Army of Volunteers—Texas Style, An</i> ; House, Christie R.	Nov-Dec. 8	<i>Christian History in China (Map & Timeline)</i>	May-June 24
Asedillo, Rebecca C.	July-Aug. 26	<i>Making Up for Lost Time: Theological Training in China</i> ; Woo, Jean	May-June 12
Asia			
<i>Famine Relief for North Korea</i>	Mar-Apr. 43	<i>Missionary Roots and Present Realities in Putian</i> ; Cole, Lois	May-June 19
<i>Miracles in the Holy Land</i> ; Hannum, Margaret, et al.	Nov-Dec. 28	<i>More United Methodist History in China</i> ; Allen, Diane	May-June 2
<i>O Little Town of Bethlehem</i> ; Gehweiler, Bonnie	Nov-Dec. 33	<i>Notes From a Travel-Study Tour of China</i> ; Thomas, Susan	Sept-Oct. 38
<i>Searching for Truth in Sri Lanka</i> ; Mulder, Kenneth	July-Aug. 12	<i>Summer of Sharing, A</i> ; Allen, Diane J.	May-June 30
<i>Ties That Bind, The: Common Themes in Diversity (Philippines)</i> ; Asedillo, Rebecca C. & Douglas P. Cunningham	July-Aug. 26	<i>Tribute to Mell Williams, A</i> ; Yount, Paul	May-June 22
See also CHINA, HONG KONG		<i>Women Share Faith and Laughter in China</i> ; Coudal, Mary Beth	Jan-Feb. 4
<i>Banner Contest for Global Gathering III</i>	July-Aug. 24	See also HONG KONG	
Bartlett, Beverly, ed.	Jan-Feb. 21	<i>Christian History in China (Map & Timeline)</i>	May-June 24
<i>Behind the Scenes at General Conference</i> ; Graham, Alma	Sept-Oct. 4	<i>Church, The—A Bridge Across Conflicting Cultures</i> ; Story, Bettie Wilson	Mar-Apr. 38
<i>Bethlehem 2000</i> ; Jones, Shirley	Nov-Dec. 32	Church Growth and Development	
<i>Bishops' Appeal for Hurricanes: UMCOR Emergency Response</i> ; Jeffrey, Paul (photos)	Mar-Apr. 24	<i>Challenges for the Church in China</i> ; Cole, Lois	May-June 8
Boots, Wilson T.	July-Aug. 20	<i>Church, The—A Bridge Across Conflicting Cultures</i> ; Story, Bettie Wilson	Mar-Apr. 38
Bosnia			
<i>Sharing God's Love in Bosnia</i> ; Bowden, Boyce A.	Nov-Dec. 16	<i>Congregation in Lithuania</i>	Mar-Apr. 43
<i>UMCOR's Reconciling Ministry in Bosnia</i> ; Unger, Robert & Marianne	Jan-Feb. 4	<i>Encounter With Christ in Latin America and the Caribbean</i> ; Boots, Wilson T.	July-Aug. 20
<i>UMCOR's Youth House—A Home for Hope in Bosnia</i> ; Unger, Marianne	Mar-Apr. 20	<i>Finding God in a Russian Prison</i> ; Weide, Terry	July-Aug. 42
Bowden, Boyce A.	Nov-Dec. 16	<i>Holy Boldness Hits Memphis Urban Ministry</i> ; Snyder, Dean J.	Mar-Apr. 10
<i>Building Relationships With the Church in Panama</i> ; Lord, Richard	Nov-Dec. 26	<i>Making Up for Lost Time: Theological Training in China</i> ; Woo, Jean	May-June 12
Bush, Richard	May-June 4	<i>Methodist Church of Puerto Rico, The</i> ; Bartlett, Beverly, ed.	Jan-Feb. 21
Caribbean			
<i>Bishops' Appeal for Hurricanes: UMCOR Emergency Response</i> ; Jeffrey, Paul (photos)	Mar-Apr. 24	<i>Missionary Roots and Present Realities in Putian</i> ; Cole, Lois	May-June 19
<i>Encounter With Christ in Latin America and the Caribbean</i> ; Boots, Wilson T.	July-Aug. 20	<i>Mozambique: Standing on the Promises</i> ; House, Christie R.	Sept-Oct. 14
<i>Haitian Challenge to The United Methodist Church, The</i> ; Rollan, Jean	Jan-Feb. 38	<i>National Plan for Hispanic Ministries, The</i>	Mar-Apr. 8
<i>Jamaican Spring: Two Cultures Meeting</i> ; Lord, Richard	Nov-Dec. 12	<i>Native American Comprehensive Plan, The</i> ; Abrams, Marvin B.	Mar-Apr. 4
<i>Methodist Church of Puerto Rico, The</i> ; Bartlett, Beverly, ed.	Jan-Feb. 21	<i>Welcoming Angels Through Computerized AIDS Ministries</i> ; Carter, Nancy A.	July-Aug. 38
<i>Notes From Hurricane Season in the Caribbean</i> ; Jeffrey, Paul	Mar-Apr. 26	<i>Church's Response to Hate-Group Violence, The</i> ; Agne, Joseph E.	Mar-Apr. 17
<i>Singing the Gospel in Haiti</i> ; Wood, Robert E.	Jan-Feb. 35	Cole, Charles	Mar-Apr. 42; July-Aug. 29; Sept-Oct. 42; Nov-Dec. 34
Carroll, Ewing W., Jr.	May-June 27	Cole, Lois	May-June 8, 19
Carter, Nancy A.	July-Aug. 38	Coleman, John W., Jr.	Jan-Feb. 16
Central America			
<i>Building Relationships With the Church in Panama</i> ; Lord, Richard	Nov-Dec. 26	Collier, Marty	July-Aug. 8, 44
<i>Interviews With Volunteers in Their Fifties and Sixties</i> ; Paul, Suzanne	Nov-Dec. 36	<i>Come—Stand for Children</i> ; House, Christie R.	Sept-Oct. 30
<i>Mission as Accompaniment and Solidarity (Nicaragua)</i> ; Collier, Marty	July-Aug. 8	<i>Common Ground</i> ; Harsh, Robert A.	May-June 40
<i>To Walk Where They Walk: Guarding Guatemalan Christians</i> ; Jeffrey, Paul	July-Aug. 4	Coudal, Mary Beth	Jan-Feb. 8
		<i>Cross-Cultural Mission Discovery in the North Central USA</i> ; Rhodes, Linda S.	Nov-Dec. 4
		<i>"Culture Wars" on Television, The</i> ; Goodhue, Thomas W.	Jan-Feb. 30
		Cunningham, Douglas P.	July-Aug. 26
		<i>Daring To Do Discipleship</i> ; Cole, Charles	Nov-Dec. 34
		<i>Drama About a Minister Who Is Deaf, A</i>	Sept-Oct. 23
		Ecumenism	
		<i>Challenges for the Church in China</i> ; Cole, Lois	May-June 8
		<i>China: Resistant to Change—Ever Changing</i> ; Bush, Richard	May-June 4
		<i>Christian History in China (Map & Timeline)</i>	May-June 24
		<i>Church's Response to Hate-Group Violence, The</i> ; Agne, Joseph E.	Mar-Apr. 17
		<i>Holy Boldness Hits Memphis Urban Ministry</i> ; Snyder, Dean J.	Mar-Apr. 10
		<i>Hong Kong: Voices From the Church</i> ; McIntosh, Kenneth B.	May-June 34
		<i>Summer of Sharing, A</i> ; Allen, Diane J.	May-June 30

<i>World Student Christian Federation, The: An Ecumenical Training Ground</i> ; Guest, Kenneth J.	Jan.-Feb. 12	<i>Hong Kong: Voices From the Church</i> ; McIntosh, Kenneth B.	May-June 34
<i>World Methodist Conference, The</i> ; House, Christie R.	July-Aug. 16	<i>Social Service Ministries in Hong Kong</i> ; McIntosh, Iweeta B.	Nov.-Dec. 42
Education		<i>Honoring Arthur Moore (1922-1996)</i> ; Graham, Alma	Sept.-Oct. 22
<i>Challenges for the Church in China</i> ; Cole, Lois	May-June 8	House, Christie R.	July-Aug. 16, 34; Sept.-Oct. 14, 30; Nov.-Dec. 8
<i>Changing View of China, A</i> ; McNary, Merrilyn	May-June 16	Hurricanes	
<i>Christian History in China (Map & Timeline)</i>	May-June 24	<i>Bishops' Appeal for Hurricanes: 1995; UMCOR Emergency Response</i> ;	
<i>Making Up for Lost Time: Theological Training in China</i> ; Woo, Jean	May-June 12	Jeffrey, Paul (photos)	Mar.-Apr. 24
<i>Sager-Brown Center for Enabling Ministries, The</i> ; House, Christie R.	July-Aug. 34	<i>Notes From Hurricane Season in the Caribbean</i> ; Jeffrey, Paul	Mar.-Apr. 26
<i>Singing the Gospel in Haiti</i> ; Wood, Robert E.	Jan.-Feb. 35	<i>Sager-Brown Center for Enabling Ministries, The</i> ; House, Christie R.	July-Aug. 34
<i>Summer of Sharing, A</i> ; Allen, Diane J.	May-June 30	Jamaica	
<i>UMCOR's Youth House—A Home for Hope in Bosnia</i> ;		<i>Common Ground</i> ; Harsh, Robert A.	May-June 40
Unger, Marianne	Mar.-Apr. 20	<i>Jamaican Spring: Two Cultures Meeting</i> ; Lord, Richard	Nov.-Dec. 12
<i>Encounter With Christ in Latin America and the Caribbean</i> ; Boots,		Jeffrey, Paul	Mar.-Apr. 24, 26; July-Aug. 4; Sept.-Oct. 26
Wilson T.	July-Aug. 20	Jones, Shirley	Nov.-Dec. 32
<i>Escape From Liberia</i> ; Peterson, John William	Sept.-Oct. 18	Korean Ministries	
Europe		<i>Behind the Scenes at General Conference</i> ; Graham, Alma	Sept.-Oct. 4
<i>Church, The—A Bridge Across Conflicting Cultures</i> ; Story,		<i>Famine Relief for North Korea</i>	Mar.-Apr. 43
Bettie Wilson	Mar.-Apr. 38	Kreps, Burl	Sept.-Oct. 10
<i>Congregation in Lithuania</i>	Mar.-Apr. 43	Latin America	
<i>Give Me Your Hand: Mission in Hungary</i> ; Adkins,		<i>Encounter With Christ in Latin America and the Caribbean</i> ;	
Leon & Bonnie Totten	Nov.-Dec. 24	Boots, Wilson T.	July-Aug. 20
See also BOSNIA		<i>Working for Peace in Southern Mexico</i> ; Jeffrey, Paul	Sept.-Oct. 26
Evangelical Church		<i>World Methodist Conference, The</i> ; House, Christie R.	July-Aug. 16
<i>Christian History in China (Map & Timeline)</i> ;	May-June 24	See also CARIBBEAN, CENTRAL AMERICA	
<i>Hong Kong: Voices From the Church</i> ; McIntosh, Kenneth B.	May-June 34	Leadership Development	
<i>Red Bird Celebrates 75 Years of Ministry</i> ; Wood, Robert F.	July-Aug. 30	<i>Angola: Memories and Hopes of Rebuilding</i> ; Kreps, Burl	Sept.-Oct. 10
Evangelism		<i>Church's Response to Hate-Group Violence, The</i> ; Agne, Joseph E.	Mar.-Apr. 17
<i>Daring To Do Discipleship</i> ; Cole, Charles	Nov.-Dec. 34	<i>Haitian Challenge to The United Methodist Church, The</i> ; Rollan, Jean	Jan.-Feb. 38
See also CHURCH GROWTH AND DEVELOPMENT; MISSION VOLUNTEERS		<i>Holy Boldness Hits Memphis Urban Ministry</i> ; Snyder, Dean J.	Mar.-Apr. 10
<i>Family Values</i> ; Graham, Alma	Sept.-Oct. 2	<i>Leadership That Rises Must Converge</i> ; Cole, Charles	Mar.-Apr. 42
Gehweiler, Bonnie	Nov.-Dec. 33	<i>National Plan for Hispanic Ministries, The</i>	Mar.-Apr. 8
General Conference 1996		<i>Native American Comprehensive Plan, The</i> ; Abrams, Marvin B.	Mar.-Apr. 4
<i>Behind the Scenes at General Conference</i> ; Graham, Alma	Sept.-Oct. 4	<i>Notes From a Travel-Study Tour of China</i> ; Thomas, Susan	Sept.-Oct. 38
<i>Give Me Your Hand: Mission in Hungary</i> ; Adkins,		<i>World Student Christian Federation, The</i> ; Guest, Kenneth J.	Jan.-Feb. 12
Leon & Bonnie Totten	Nov.-Dec. 24	Liberia	
<i>Global Gathering III: Whose Child Is This? (Poster)</i>	Sept.-Oct. 24	<i>Behind the Scenes at General Conference</i> ; Graham, Alma	Sept.-Oct. 4
Goodhue, Thomas W.	Jan.-Feb. 30	<i>Escape From Liberia</i> ; Peterson, John William	Sept.-Oct. 18
Goodwin, John C.	Sept.-Oct. 34	<i>Family Values</i> ; Graham, Alma	Sept.-Oct. 2
Graham, Alma	Jan.-Feb. 2; Mar.-Apr. 2; May-June 2;	Lord, Richard	Nov.-Dec. 12, 26
July-Aug. 2; Sept.-Oct. 2, 4, 22; Nov.-Dec. 2		<i>Making Up for Lost Time: Theological Training in China</i> ; Woo, Jean	May-June 12
Guatemala		Map and Timeline	
<i>Interviews With Volunteers in Their Fifties and Sixties</i> ; Paul, Suzanne	Nov.-Dec. 36	<i>Christian History in China</i>	May-June 24
<i>To Walk Where They Walk: Guarding Guatemalan Christians</i> ;		Martin, Donna Lee	May-June 43
Jeffrey, Paul	July-Aug. 4	McIntosh, Iweeta B.	Nov.-Dec. 42
Guest, Kenneth J.	Jan.-Feb. 12	McIntosh, Kenneth B.	May-June 34
Haiti		McNary, Merrilyn	May-June 16
<i>Haitian Challenge to The United Methodist Church, The</i> ; Rollan, Jean	Jan.-Feb. 38	Methodism	
<i>Interviews With Volunteers in Their Fifties and Sixties</i> ; Paul, Suzanne	Nov.-Dec. 36	<i>Angola: Memories and Hopes of Rebuilding</i> ; Kreps, Burl	Sept.-Oct. 10
<i>Singing the Gospel in Haiti</i> ; Wood, Robert E.	Jan.-Feb. 35	<i>China: Resistant to Change—Ever Changing</i> ; Bush, Richard	May-June 4
Hannum, Margaret	Nov.-Dec. 28	<i>Christian History in China (Map & Timeline)</i>	May-June 24
Hannum, Robert	Nov.-Dec. 30	<i>Haitian Challenge to The United Methodist Church, The</i> ; Rollan, Jean	Jan.-Feb. 38
Harsh, Robert A.	May-June 40	<i>Hong Kong: Voices From the Church</i> ; McIntosh, Kenneth B.	May-June 34
Health Ministries		<i>Methodist Church of Puerto Rico, The</i> ; Bartlett, Beverly, ed.	Jan.-Feb. 21
<i>Amity: For and With the People of China</i> ; Carroll, Ewing W., Jr.	May-June 27	<i>Missionary Roots and Present Realities in Putian</i> ; Cole, Lois	May-June 19
<i>Building Relationships With the Church in Panama</i> ; Lord, Richard	Nov.-Dec. 26	<i>More United Methodist History in China</i> ; Allen, Diane J.	May-June 2
<i>Encounter With Christ in Latin America and the Caribbean</i> ;		<i>Native American Comprehensive Plan, The</i> ; Abrams, Marvin B.	Mar.-Apr. 4
Boots, Wilson T.	July-Aug. 20	<i>Red Bird Celebrates 75 Years of Ministry</i> ; Wood, Robert F.	July-Aug. 30
<i>Methodist Church of Puerto Rico, The</i> ; Bartlett, Beverly, ed.	Jan.-Feb. 21	<i>Singing the Gospel in Haiti</i> ; Wood, Robert E.	Jan.-Feb. 35
<i>Mozambique: Standing on the Promises</i> ; House, Christie R.	Sept.-Oct. 14	<i>What It Means To Be a United Methodist Christian</i> ; Weide, Terry,	July-Aug. 43
<i>Welcoming Angels Through Computerized AIDS Ministries</i> ;		<i>World Methodist Conference, The</i> ; House, Christie R.	July-Aug. 16
Carter, Nancy A.	July-Aug. 38	<i>Methodist Church of Puerto Rico, The</i> ; Bartlett, Beverly, ed.	Jan.-Feb. 21
Heins, Dayton	Nov.-Dec. 38	Mexico	
Herlinger, Christopher	Mar.-Apr. 14	<i>Working for Peace in Southern Mexico</i> ; Jeffrey, Paul	Sept.-Oct. 26
Hispanic Ministries		<i>Ministering in a Different Cultural World</i> ; Martin, Donna Lee	May-June 43
<i>Behind the Scenes at General Conference</i> ; Graham, Alma	Sept.-Oct. 4	<i>Miracle in Beit Jala</i> ; Hannum, Robert	Nov.-Dec. 30
<i>National Plan for Hispanic Ministries, The</i>	Mar.-Apr. 8	<i>Miracles in the Holy Land</i> ; Hannum, Margaret	Nov.-Dec. 28
<i>Holy Boldness Hits Memphis Urban Ministry</i> ; Snyder, Dean J.	Mar.-Apr. 10	Missionaries	
Hong Kong		<i>Angola: Memories and Hopes of Rebuilding</i> ; Kreps, Burl	Sept.-Oct. 10
<i>China: Resistant to Change—Ever Changing</i> ; Bush, Richard	May-June 4	<i>Challenges for the Church in China</i> ; Cole, Lois	May-June 8
		<i>China: Resistant to Change—Ever Changing</i> ; Bush, Richard	May-June 4
		<i>Christian History in China (Map & Timeline)</i>	May-June 24

Encounter With Christ in Latin America and the Caribbean; Boots, Wilson T.	July-Aug. 20
Escape From Liberia; Peterson, John William	Sept.-Oct. 18
Missionary Roots and Present Realities in Putian; Cole, Lois	May-June 19
Mission as Accompaniment and Solidarity; Collier, Marty	July-Aug. 8
More United Methodist History in China; Allen, Diane J.	May-June 2
Mozambique: Standing on the Promises; House, Christie R.	Sept.-Oct. 14
Red Bird Celebrates 75 Years of Ministry; Wood, Robert E.	July-Aug. 30
Searching for Truth in Sri Lanka; Mulder, Kenneth	July-Aug. 12
Summer Interns...on an Adventure in Mission; Coleman, John W., Jr.	Jan.-Feb. 16
Summer of Sharing, A; Allen, Diane J.	May-June 30
To Walk Where They Walk: Guarding Guatemalan Christians; Jeffrey, Paul	July-Aug. 4
Tribute to Mell Williams, A; Yount, Paul	May-June 22
United Methodist Missionary Association	Sept.-Oct. 43
See also MISSION VOLUNTEERS	
Missionary Roots and Present Realities in Putian; Cole, Lois	May-June 19
Mission as Accompaniment and Solidarity; Collier, Marty	July-Aug. 8
Mission Education; Wilson, Faye	Mar.-Apr. 44; July-Aug. 33; Nov.-Dec. 35
Mission Initiatives	
Advocacy for Africa; White, C. Dale	Mar.-Apr. 30
Behind the Scenes at General Conference; Graham, Alma	Sept.-Oct. 4
Bishops' Appeal for Hurricanes: 1995; Jeffrey, Paul (photos)	Mar.-Apr. 24
Church's Response to Hate-Group Violence, The; Agne, Joseph E.	Mar.-Apr. 14
Encounter With Christ in Latin America and the Caribbean; Boots, Wilson T.	July-Aug. 20
Holy Boldness Hits Memphis Urban Ministry; Snyder, Dean J.	Mar.-Apr. 10
National Plan for Hispanic Ministries, The	Mar.-Apr. 8
Native American Comprehensive Plan, The; Abrams, Marvin B.	Mar.-Apr. 4
Notes From Hurricane Season in the Caribbean; Jeffrey, Paul	Mar.-Apr. 26
Treating Substance Abuse and Related Violence; Herlinger, Christopher	Mar.-Apr. 14
UMCOR's Reconciling Ministry in Bosnia; Unger, Robert & Marianne	Jan.-Feb. 4
UMCOR's Youth House—A Home for Hope in Bosnia; Unger, Marianne	Mar.-Apr. 20
Mission Institutions	
Mission Institutions Brighten the Future; Schug, Patricia A.	Mar.-Apr. 34
Mozambique: Standing on the Promises; House, Christie R.	Sept.-Oct. 14
Red Bird Celebrates 75 Years of Ministry; Wood, Robert E.	July-Aug. 30
Sager-Brown Center for Enabling Ministries, The; House, Christie R.	July-Aug. 34
Mission Memo	Jan.-Feb. 34; Mar.-Apr. 43; May-June 26; July-Aug. 19; Sept.-Oct. 43; Nov.-Dec. 23
Mission Stories	
Drama About a Minister Who Is Deaf, A	Sept.-Oct. 23
Finding God in a Russian Prison; Weide, Terry	July-Aug. 42
Interviews With Volunteers in Their Fifties and Sixties; Paul, Suzanne	Nov.-Dec. 36
What It Means To Be a United Methodist Christian; Weide, Terry	July-Aug. 43
Mission Volunteers	
Army of Volunteers—Texas Style, An; House, Christie R.	Nov.-Dec. 8
Behind the Scenes at General Conference; Graham, Alma	Sept.-Oct. 4
Building Relationships With the Church in Panama; Lord, Richard	Nov.-Dec. 26
Cross-Cultural Mission Discovery in the North Central USA; Rhodes, Linda S.	Nov.-Dec. 4
Give Me Your Hand: Mission in Hungary; Adkins, Leon & Bonnie Totten	Nov.-Dec. 24
Interviews With Volunteers in Their Fifties and Sixties; Paul, Suzanne	Nov.-Dec. 36
Jamaican Spring: Two Cultures Meeting; Lord, Richard	Nov.-Dec. 12
Miracles in the Holy Land; Hannum, Margaret, et al.	Nov.-Dec. 28
NOMADS on a Mission for God; Heins, Dayton	Nov.-Dec. 38
O Little Town of Bethlehem; Gehweiler, Bonnie	Nov.-Dec. 33
Sharing God's Love in Bosnia; Bowden, Boyce A.	Nov.-Dec. 16
Short-Term Mission Service; Graham, Alma	Nov.-Dec. 2
Singing the Gospel in Haiti; Wood, Robert E.	Jan.-Feb. 35
Social Service Ministries in Hong Kong; McIntosh, Iweeta B.	Nov.-Dec. 42
Volunteering for Mission; Wilson, Faye	Mar.-Apr. 44
With Burning Hearts: Mission in Mozambique; Adkins, Leon & Bonnie Totten	Nov.-Dec. 20
Moore, Arthur J., Jr. See SEPT.-OCT. 2, 22	
Mozambique	
Advocacy for Africa; White, C. Dale	Mar.-Apr. 30
American Teenager in Mozambique, An; Dudgeon, Katie	Sept.-Oct. 17
Mozambique: Standing on the Promises; House, Christie R.	Sept.-Oct. 14
Mulder, Kenneth	July-Aug. 12
Multiculturalism	
Church, The—A Bridge Across Conflicting Cultures; Story, Bettie Wilson	Mar.-Apr. 38
Common Ground; Harsh, Robert A.	May-June 40

Cross-Cultural Mission Discovery in the North Central USA; Rhodes, Linda S.	Nov.-Dec. 4
Drama About a Minister Who Is Deaf, A	Sept.-Oct. 23
Jamaican Spring: Two Cultures Meeting; Lord, Richard	Nov.-Dec. 12
Ministering in a Different Cultural World; Martin, Donna Lee	May-June 43
Mission Institutions Brighten the Future; Schug, Patricia A.	Mar.-Apr. 34
Photojournalist Celebrates Diversity, A; Goodwin, John C.	Sept.-Oct. 34
Summer Interns...on an Adventure in Mission; Coleman, John W., Jr.	Jan.-Feb. 16
Ties That Bind, The: Common Themes in Diversity; Asedillo, Rebecca C. & Douglas P. Cunningham	July-Aug. 26
UMCOR's Youth House—A Home for Hope in Bosnia; Unger, Marianne	Mar.-Apr. 20
National Mission SEE UNITED STATES	
National Plan for Hispanic Ministries, The	Mar.-Apr. 8
Native Americans	
Behind the Scenes at General Conference; Graham, Alma	Sept.-Oct. 4
Ministering in a Different Cultural World; Martin, Donna Lee	May-June 43
Native American Comprehensive Plan, The; Abrams, Marvin B.	Mar.-Apr. 4
OIMC Call for Reconciliation	Mar.-Apr. 43
New World Outlook	
Honoring Arthur Moore (1922-1996); Graham, Alma	Sept.-Oct. 22
New World Outlook Readers' Survey Results;	Sept.-Oct. 44
Top Award for NEW WORLD OUTLOOK	Jan.-Feb. 34
Top Protestant Magazine	May-June 26
NGOs	
Amity: For and With the People of China; Carroll, Ewing W., Jr.	May-June 27
Women Share Faith and Laughter in China; Coudal, Mary Beth	Jan.-Feb. 8
NOMADS on a Mission for God; Heins, Dayton	Nov.-Dec. 38
Notes From a Travel-Study Tour of China; Thomas, Susan	Sept.-Oct. 38
Notes From Hurricane Season in the Caribbean; Jeffrey, Paul	Mar.-Apr. 26
O Little Town of Bethlehem; Gehweiler, Bonnie	Nov.-Dec. 33
Paul, Suzanne	Nov.-Dec. 36
Peterson, John William	Sept.-Oct. 18
Philippines	
Cross-Cultural Mission Discovery in the North Central USA; Rhodes, Linda S.	Nov.-Dec. 4
Ties That Bind, The: Common Themes in Diversity; Asedillo, Rebecca C. & Douglas P. Cunningham	July-Aug. 26
Photo Essays	
Give Me Your Hand; Mission in Hungary; Adkins, Leon & Bonnie Totten	Nov.-Dec. 24
Notes From a Travel-Study Tour of China; Thomas, Susan	Sept.-Oct. 38
Photojournalist Celebrates Diversity, A; Goodwin, John C.	Sept.-Oct. 34
Summer of Sharing, A; Allen, Diane J.	May-June 30
Politics—Something Christians Do; Cole, Charles	Sept.-Oct. 42
Posters	
Banner Contest for Global Gathering III	July-Aug. 24
Bishops' Appeal for Hurricanes; UMCOR Emergency Response; Jeffrey, Paul (photos)	Mar.-Apr. 24
Christian History in China (Map & Timeline)	May-June 24
Global Gathering III: Whose Child Is This?	Sept.-Oct. 24
Puerto Rico	
Cross-Cultural Mission Discovery in the North Central USA; Rhodes, Linda S.	Nov.-Dec. 4
Methodist Church of Puerto Rico, The; Bartlett, Beverly, ed.	Jan.-Feb. 21
Racial/Ethnic Reconciliation	
Church, The: A Bridge Across Conflicting Cultures; Story, Bettie Wilson	Mar.-Apr. 38
Church's Response to Hate-Group Violence, The; Agne, Joseph E.	Mar.-Apr. 17
Holy Boldness Hits Memphis Urban Ministry; Snyder, Dean J.	Mar.-Apr. 10
Mission Institutions Brighten the Future; Schug, Patricia A.	Mar.-Apr. 34
Photojournalist Celebrates Diversity, A; Goodwin, John C.	Sept.-Oct. 34
Ties That Bind, The: Common Themes in Diversity; Asedillo, Rebecca C. & Douglas P. Cunningham	July-Aug. 26
UMCOR's Reconciling Ministry in Bosnia; Unger, Robert & Marianne	Jan.-Feb. 4
Red Bird Missionary Conference	
Red Bird Celebrates 75 Years of Ministry; Wood, Robert E.	July-Aug. 30
Singing the Gospel in Haiti; Wood, Robert E.	Jan.-Feb. 35
Refugees	
Bethlehem 2000; Jones, Shirley	Nov.-Dec. 32
Miracles in the Holy Land; Hannum, Margaret	Nov.-Dec. 28
Sharing God's Love in Bosnia; Bowden, Boyce A.	Nov.-Dec. 16
UMCOR's Reconciling Ministry in Bosnia; Unger, Robert & Marianne	Jan.-Feb. 4
Rhodes, Linda S.	Nov.-Dec. 4

Rollan, Jean	Jan.-Feb. 38	<i>Welcoming Angels Through Computerized AIDS Ministries;</i> Carter, Nancy A.	July-Aug. 38
Rural Ministry			
<i>Behind the Scenes at General Conference;</i> Graham, Alma	Sept.-Oct. 4		
<i>Church's Response to Hate-Group Violence, The;</i> Agne, Joseph E.	Mar.-Apr. 17		
<i>Red Bird Celebrates 75 Years of Ministry;</i> Wood, Robert E.	July-Aug. 30		
Russia			
<i>Church, The—A Bridge Across Conflicting Cultures;</i> Story, Bettie Wilson	Mar.-Apr. 38		
<i>Finding God in a Russian Prison;</i> Weide, Terry	July-Aug. 42		
<i>What It Means To Be a United Methodist Christian;</i> Weide, Terry	July-Aug. 43		
<i>Sager-Brown Center for Enabling Ministries, The;</i> House, Christie R.	July-Aug. 34		
Schug, Patricia A.	Mar.-Apr. 34		
<i>Searching for Truth in Sri Lanka;</i> Mulder, Kenneth	July-Aug. 32		
Shalom, Communities of			
<i>Behind the Scenes at General Conference;</i> Graham, Alma	Sept.-Oct. 4		
<i>Holy Boldness Hits Memphis Urban Ministry;</i> Snyder, Dean J.	Mar.-Apr. 10		
<i>Sharing God's Love in Bosnia;</i> Bowden, Boyce A.	Nov.-Dec. 16		
<i>Short-Term Mission Service;</i> Graham, Alma	Nov.-Dec. 2		
<i>Singing the Gospel in Haiti;</i> Wood, Robert E.	Jan.-Feb. 35		
Snyder, Dean J.	Mar.-Apr. 10		
<i>Social Service Ministries in Hong Kong;</i> McIntosh, Iweeta B.	Nov.-Dec. 42		
Story, Bettie Wilson	Mar.-Apr. 38		
Substance Abuse			
<i>Behind the Scenes at General Conference;</i> Graham, Alma	Sept.-Oct. 4		
<i>Treating Substance Abuse and Related Violence;</i> Herlinger, Christopher	Mar.-Apr. 14		
<i>Summer Interns...on an Adventure in Mission;</i> Coleman, John W., Jr.	Jan.-Feb. 16		
<i>Summer of Sharing, A;</i> Allen, Diane J.	May-June 30		
Thomas, Susan	Sept.-Oct. 38		
<i>Ties That Bind, The: Common Themes in Diversity;</i> Asedillo, Rebecca C. & Douglas P. Cunningham	July-Aug. 26		
Timeline See MAP AND TIMELINE			
<i>To Walk Where They Walk: Guarding Guatemalan Christians;</i> Jeffrey, Paul	July-Aug. 4		
<i>Treating Substance Abuse and Related Violence;</i> Herlinger, Christopher	Mar.-Apr. 14		
<i>Tribute to Mell Williams, A;</i> Yount, Paul	May-June 22		
UMCOR			
<i>Bishops' Appeal for Hurricanes; UMCOR Emergency Response;</i> Jeffrey, Paul (photos)	Mar.-Apr. 24		
<i>Notes From Hurricane Season in the Caribbean;</i> Jeffrey, Paul	Mar.-Apr. 26		
<i>Sager-Brown Center for Enabling Ministries, The;</i> House, Christie R.	July-Aug. 3		
<i>Sharing God's Love in Bosnia;</i> Bowden, Boyce A.	Nov.-Dec. 16		
UMCOR's Reconciling Ministry in Bosnia; Unger, Robert & Marianne	Jan.-Feb. 4		
UMCOR's Youth House—A Home for Hope in Bosnia; Unger, Marianne	Mar.-Apr. 20		
Unger, Marianne	Jan.-Feb. 4; Mar.-Apr. 20		
Unger, Robert	Jan.-Feb. 4		
United Brethren in Christ			
<i>China: Resistant to Change—Ever Changing;</i> Bush, Richard	May-June 4		
<i>Christian History in China (Map & Timeline)</i>	May-June 24		
<i>Fiftieth EUB Anniversary</i>	Sept.-Oct. 43		
<i>Hong Kong: Voices From the Church;</i> McIntosh, Kenneth B.	May-June 34		
<i>More United Methodist History in China;</i> Allen, Diane J.	May-June 2		
United Nations			
<i>Women Share Faith and Laughter in China;</i> Coudal, Mary Beth	Jan.-Feb. 8		
United States			
<i>Army of Volunteers—Texas Style, An;</i> House, Christie R.	Nov.-Dec. 8		
<i>Come—Stand for Children;</i> House, Christie R.	Sept.-Oct. 30		
<i>Common Ground;</i> Harsh, Robert A.	May-June 40		
<i>Cross-Cultural Mission Discovery in the North Central USA;</i> Rhodes, Linda S.	Nov.-Dec. 4		
<i>Haitian Challenge to The United Methodist Church, The;</i> Rollan, Jean	Jan.-Feb. 38		
<i>Holy Boldness Hits Memphis Urban Ministry;</i> Snyder, Dean J.	Mar.-Apr. 10		
<i>It Comes From the People (Book Review);</i> Collier, Marty	July-Aug. 44		
<i>Ministering in a Different Cultural World;</i> Martin, Donna Lee	May-June 43		
<i>Mission Institutions Brighten the Future;</i> Schug, Patricia A.	Mar.-Apr. 34		
<i>National Plan for Hispanic Ministries, The</i>	Mar.-Apr. 8		
<i>Native American Comprehensive Plan, The;</i> Abrams, Marvin B.	Mar.-Apr. 4		
<i>NOMADS on a Mission for God;</i> Heins, Dayton	Nov.-Dec. 38		
<i>Red Bird Celebrates 75 Years of Ministry;</i> Wood, Robert E.	July-Aug. 30		
<i>Sager-Brown Center for Enabling Ministries, The;</i> House, Christie R.	July-Aug. 34		
<i>Summer Interns...on an Adventure in Mission;</i> Coleman, John W., Jr.	Jan.-Feb. 16		
<i>Ties That Bind, The: Common Themes in Diversity;</i> Asedillo, Rebecca C. & Douglas P. Cunningham	July-Aug. 26		
<i>Treating Substance Abuse and Related Violence;</i> Herlinger, Christopher	Mar.-Apr. 14		
Urban Ministry			
<i>Behind the Scenes at General Conference;</i> Graham, Alma	Sept.-Oct. 4		
<i>Holy Boldness Hits Memphis Urban Ministry;</i> Snyder, Dean J.	Mar.-Apr. 10		
Violence			
<i>Church's Response to Hate-Group Violence, The;</i> Agne, Joseph E.	Mar.-Apr. 17		
<i>"Culture Wars" on Television, The;</i> Goodhue, Thomas W.	Jan.-Feb. 30		
<i>Mission Institutions Brighten the Future;</i> Schug, Patricia A.	Mar.-Apr. 34		
<i>Treating Substance Abuse and Related Violence;</i> Herlinger, Christopher	Mar.-Apr. 14		
Volunteers in Mission See MISSION VOLUNTEERS			
Weide, Terry	July-Aug. 42		
<i>Welcoming Angels Through Computerized AIDS Ministries;</i> Carter, Nancy A.			
	July-Aug. 38		
<i>When You Disagree With Your Church;</i> Cole, Charles	July-Aug. 29		
White, C. Dale	Mar.-Apr. 30		
Williams, Melville O. See MAY-JUNE 22			
Wilson, Faye	Mar.-Apr. 44; July-Aug. 33; Nov.-Dec. 35		
<i>With Burning Hearts: Mission in Mozambique;</i> Adkins, Leon & Bonnie Totten	Nov.-Dec. 20		
Women			
<i>It Comes From the People (Book Review);</i> Collier, Marty	July-Aug. 44		
<i>Mission as Accompaniment and Solidarity;</i> Collier, Marty	July-Aug. 8		
<i>Mission Institutions Brighten the Future;</i> Schug, Patricia A.	Mar.-Apr. 34		
<i>Red Bird Celebrates 75 Years of Ministry;</i> Wood, Robert E.	July-Aug. 30		
<i>Sager-Brown Center for Enabling Ministries, The;</i> House, Christie R.	July-Aug. 34		
<i>Women Share Faith and Laughter in China;</i> Coudal, Mary Beth	Jan.-Feb. 8		
Woo, Jean	May-June 12		
Wood, Robert E.	Jan.-Feb. 35; July-Aug. 30		
<i>Working for Peace in Southern Mexico;</i> Jeffrey, Paul	Sept.-Oct. 26		
<i>World Methodist Conference, The: Preview;</i> House, Christie R.	July-Aug. 16		
<i>World Student Christian Federation, The: An Ecumenical Training Ground;</i> Guest, Kenneth J.	Jan.-Feb. 12		
Yount, Paul	May-June 22		
Youth/Young Adults			
<i>American Teenager in Mozambique, An;</i> Dudgeon, Katie	Sept.-Oct. 17		
<i>Army of Volunteers—Texas Style, An;</i> House, Christie R.	Nov.-Dec. 8		
<i>Common Ground;</i> Harsh, Robert A.	May-June 40		
<i>Cross-Cultural Mission Discovery in the North Central USA;</i> Rhodes, Linda S.	Nov.-Dec. 4		
<i>Singing the Gospel in Haiti;</i> Wood, Robert E.	Jan.-Feb. 35		
<i>Summer Interns...on an Adventure in Mission;</i> Coleman, John W., Jr.	Jan.-Feb. 16		
<i>Summer of Sharing, A;</i> Allen, Diane J.	May-June 30		
UMCOR's Youth House—A Home for Hope in Bosnia; Unger, Marianne	Mar.-Apr. 20		
<i>World Student Christian Federation, The: An Ecumenical Training Ground;</i> Guest, Kenneth J.	Jan.-Feb. 12		
Zaire			
<i>Advocacy for Africa;</i> White, C. Dale	Mar.-Apr. 30		
<i>Children's Village in Zaire</i>	Mar.-Apr. 43		
<i>GBGM Evacuates Mission Workers From Zaire</i>	Nov.-Dec. 23		
<i>Zaire Central Conference</i>	Sept.-Oct. 43		
Zimbabwe			
<i>Cross-Cultural Mission Discovery in the North Central USA;</i> Rhodes, Linda S.	Nov.-Dec. 4		

Photo/Art Credits: Cover—Gail Coulson • 4-7—Gail Coulson • 8-11—Courtesy UMCOR • 12—(top) Courtesy the authors; (bottom) Paul Jeffrey • 13—Christie R. House • 14-15—Paul Jeffrey • 16-19—Courtesy Troy Conference Covenant Committee • 22—Alma Graham • 28-29—Courtesy Theresa Hoover United Methodist Church • 30-31—Jane Dennis • 32—Susan Reisser • 33-34—Courtesy Susan Reisser and Wesley-Rankin Center • 36—Richard Lord • 37—Paul Jeffrey • 38—Ernestine Mumford • 39—Patrick Friday • 40—Ernestine Mumford.

Fourth Fosdick Convocation on Preaching and Worship



at
The Riverside Church
in New York City

April 1-4, 1997

Questions to be explored by the Convocation include:

- * How do you find your own voice in preaching and worship?
- * Who are the silenced voices in the church and Christian communities today?
- * What does justice mean in the contemporary world?
- * What visions will move us into a new millennium?

Preachers Barbara Lundblad, Jeremiah A. Wright, Jr.
Chung Hyun-Kyung and James A. Forbes, Jr.

Speakers Ada Maria Isasi-Diaz, Sallie McFague and
James M. Washington

Workshops Mornings and afternoons, led by innovative
ministers, layleaders, scholars and artists

Bible Study Renita Weems

Registration fee is \$100 by March 1st, \$125 afterwards.
Lodging and meals are the participant's responsibility.

For more information, contact:
The Riverside Church, Fosdick Convocation, Room 243
490 Riverside Drive, NY, NY 10027
Tel 212/870-6803 Fax 212/870-6805

J_Butler.parti@ecunet.org <http://www.uts.columbia.edu/~fosdick>

THE RIVERSIDE CHURCH IN NEW YORK CITY

**MAKE A
CARING
CONNECTION**



**ORDER YOUR 1997
Institutional
Ministries
Calendar
NOW!**

Only \$6, or 2 for \$10, plus postage and handling.*

Vivid, multicultural photos and profiles of 13 national mission institutions supported by United Methodists, where partners in mission help people in need each day.

Order the 1997 Institutional Ministries Calendar (#2519) from: Service Center, General Board of Global Ministries, 7820 Reading Road, Caller #1800, Cincinnati, Ohio 45222-1800. Or call 1-800-305-9857.

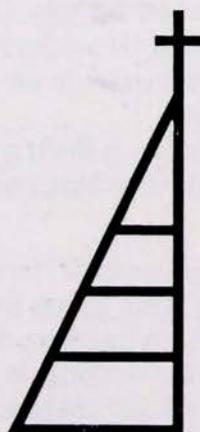
*For postage and handling, add: \$3.50 to orders of up to \$25; \$4.50 to orders of \$25.01-\$60; \$5.50 to orders of \$60.01-\$100; 5% to orders over \$100. Ohio residents add 6% tax. An additional \$1.50 is charged to all orders billed for payment. If remittance is enclosed, mail order with check payable to: Service Center, PO Box 691328, Cincinnati, OH 45269-1328



**I'M HELPING
TO BUILD A
CHURCH
RIGHT NOW!**

The investment I chose pays me interest and builds churches. Would you like to help too?

United Methodist Development Fund accepts investments from United Methodist individuals or organizations, sends them an interest check twice a year, then lends that money to United Methodist churches for new construction and/or renovation.



Notes may be purchased for as little as \$100.00. The Fund's sole purpose is to promote the mission of The United Methodist Church by providing first mortgage loans to churches. This is not an offer of sale. All offerings are made only by the Offering Circular.

INTEREST RATES*

<u>IRA</u>	<u>Flexible</u>	<u>1 Year Term</u>	<u>4 Year Term</u>
6.75%	3.50%	5.00%	6.00%

*Rates effective 11/1/95. Call for current rates.

Call or write for the Offering Circular:

*The United Methodist Development Fund
Room 320, 475 Riverside Drive, New York, NY 10115*

(212) 870-3856 or 1-800-862-8633.

If you're a church, for mortgage information, call: (212) 870-3865

Jonathan Kozol is coming to Global Gathering III...Are you?

Also coming are—Bible Study Leaders:

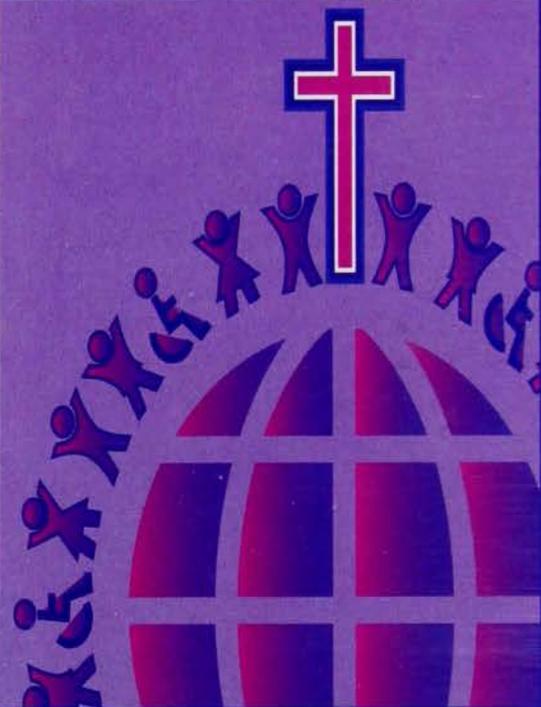
- Dr. May Mikhail, Pres., Near East Theological Seminary, Beirut, Lebanon
- Rev. Christopher Duraisingh, Church of South India
- Dr. Nellie Ritchie, Instituto Superior Evangelico de Estudios Teologicos, Buenos Aires, Argentina

Worship Leaders:

- Rev. Minerva Carcaño, Perkins School of Theology
- Bishop Ken Carder, Nashville Episcopal Area
- Rev. Emmanuel Cleaver, Mayor, Kansas City
- Rev. Gao Ying, Beijing, China

For more information, write to: *Global Gathering III*
General Board of Global Ministries
The United Methodist Church
475 Riverside Drive, Rm. 1340
New York, NY 10115-1340
Tel: 212-870-3770, Fax: 212-870-3932
Web page: http://gbgm-umc.org/Global_Gathering

Come to Kansas City, Missouri, on April 10-13, 1997



WRITE ON! The new 1997 Children's Prayer Calendar

.....



Children will become a part of the church's mission when they use their colorful pocket calendars. The Children's pocket Prayer Calendar lets children learn of the variety of ways and places in which our church shows the love of God.

- Children choose a mission pal from the calendar.
- Children correspond with missionary children on their birthdays.
- Each child can have his or her own pocket calendar.

Order Children's Prayer Calendars in packages of 8 pocket calendars (#2516, \$8.00, plus postage/handling) by calling 1-800-305-9857. Visa and MasterCard accepted.

Or write to: SERVICE CENTER, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800.

One Great Hour of Sharing

March 9, 1997

United Methodist
Committee on Relief

General Board of Global Ministries • The United Methodist Church

