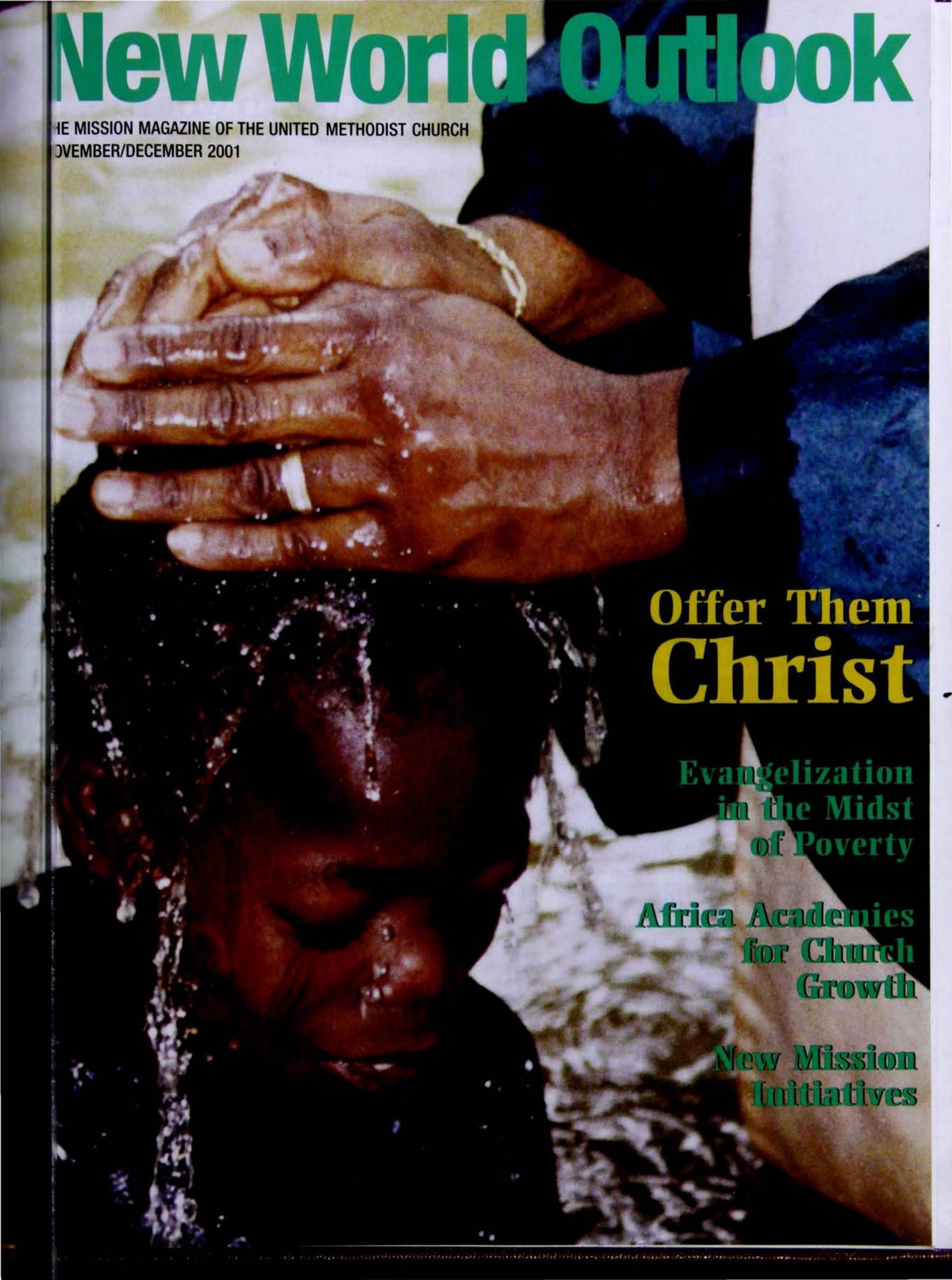


# New World Outlook



THE MISSION MAGAZINE OF THE UNITED METHODIST CHURCH  
NOVEMBER/DECEMBER 2001

## Offer Them Christ

Evangelization  
in the Midst  
of Poverty

Africa Academies  
for Church  
Growth

New Mission  
Initiatives

## NEW WORLD OUTLOOK

*Publisher*  
Randolph Nugent

*Editor*  
Alma Graham

*Associate Editor*  
Christie R. House

*Art Director*                      *Designer*  
Frank DeGregorie                  Gilbert Fletcher

*Production Manager*  
Nancy Quigley

*Administrative Assistant*  
Patricia Y. Bradley

*Editorial Offices*  
Alma Graham  
475 Riverside Drive, Room 1472  
New York, NY 10115  
212/870-3765

E-mail: [nwo@gbgm-umc.org](mailto:nwo@gbgm-umc.org)

Website: <http://gbgm-umc.org/nwo/>

*Advertising/Promotion Director*  
Ruth Kurtz  
475 Riverside Drive, Room 1472  
New York, NY 10115  
212/870-3784

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

Periodicals postage paid at New York, NY, and additional mailing offices. Copyright © 2001 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 \$15.00 (combination with *Response*, \$25.00). Single copies \$3.00. Two years \$26.00 (combination with *Response*, \$45.00). All foreign countries: One year \$20.00. Combination with *Response*, \$30.00.

Photo/Art Credits: page 47

Cover: Nearly 40 villagers are baptized in Letere, Nigeria, by the GBGM's Rev. Keith Rae, acting for an unordained local evangelist, Zachariah Nyadura.

## A CHANGED WORLD

On September 11, as I waited to vote in New York's mayoral primary, a poll worker whispered: "We just heard on the radio that a plane has flown into the World Trade Towers." At work, I found my colleagues clustered around a large TV, watching as two commercial planes, hijacked by terrorists, hit the twin towers in sequence. Again and again, we saw the 110-story towers flame and crumble and collapse like the Tower of Babel in Genesis 11. More than 6000 precious lives were lost, and it was days—weeks—before loved ones and rescue workers could comprehend the grim reality of "ashes to ashes, dust to dust."

Meanwhile, far uptown at the Interchurch Center, God did not confuse our language, as at Babel, but brought us together in love. At noon, we had an ecumenical service in the chapel. Then we were told that the building would stay open for 24 hours, with food service, to accommodate those who could not get home—since many commute to Manhattan over bridges or through tunnels that now were closed. Many people went to almost any lengths to get home—walking or catching rides, crossing bridges on foot—as those of us who lived nearby offered others our homes for food and shelter. Whatever anyone could do, we did—in shock but in solidarity. And UMCOR continues to do much more.

A few days later, we at the General Board of Global Ministries had our own worship service: to pray, to hear Scripture readings, and to listen to the words and testimonies of our colleagues—ordinary people from every race, culture, and ethnic group speaking with extraordinary eloquence. As Martin Luther warned us, "our ancient foe [Satan] doth seek to work us woe." But though the "craft and power are great" of many "armed with cruel hate" (a network of terrorists, not representing true Islam) still "we will not fear, for God hath willed his truth to triumph through us."

I wish all United Methodists could know the joy of working here at the GBGM, as I have known it now for more than 10 years. To do God's work together—with God's people loving, affirming, and supporting one another in the process—has been both a privilege and a challenge. Cards and calls and prayers from throughout the connection sustained me this summer during my convalescence after a pacemaker was implanted to control my heart. How can I thank you?

Now, as I retire as Editor of *New World Outlook*, I bring you good news! Our January-February issue—a special issue tailor-made for mission chairs in local churches—will go out not only to our loyal subscribers but to every single United Methodist church in the United States, more than doubling our outreach! The idea came from our Associate Editor, Christie House, and the support came from the GBGM Cabinet, headed by our Publisher, Dr. Randolph Nugent. In a world changed for the worse, with God's help, we will make it better than ever before. Hail, and farewell, with God's best blessings!

—Alma Graham, Editor

Ne  
4 Offer T  
by Ann  
5 The Gr  
by Les  
9 Racial-  
by Eli  
10 Streng  
by Jan  
12 Acade  
by Kei  
16 Conne  
by Do  
20 New M  
by Cli  
24 Reach  
by Cli  
28 United  
by Sar  
30 Our Lo  
Respo  
32 No Ott  
by Pa  
Depar  
2 A Char  
by Aln  
38 Index  
41 Staten  
42 Missio  
43 Bulleti

# New World Outlook

New Series Vol. LXII, No. 2  
NEW WORLD OUTLOOK  
Whole Series Vol. XCI, No. 6  
NOVEMBER-DECEMBER 2001

- 4 Offer Them Christ  
*by Anna Gail Workman*
- 5 The Great Discussion: Offering the Gospel in the New Millennium  
*by Lesley Crosson*
- 9 Racial-Ethnic Minorities and the Church: Great Opportunities, New Initiatives  
*by Eli S. Rivera*
- 10 Strengthening Black Churches in Arkansas  
*by Jane Dennis*
- 12 Academies for Evangelization and Church Growth in Africa  
*by Keith Rae*
- 16 Connected in Christ: Transformation in Arkansas  
*by Douglas Ruffle*
- 20 New Meeting Grounds: The Mission Consultation Model  
*by Clinton Rabb*
- 24 Reaching Out to the Poor: United Methodists Reclaim Their Roots  
*by Clinton E. Parker*
- 28 United Methodist Development Fund: Stewards of God's Grace  
*by Sam Dixon*
- 30 Our Love and Prayers Are With You:  
Response to September 11
- 32 No Other Choice But To Get There: Immigration From the South  
*by Paul Jeffrey*



## Departments

- 2 A Changed World  
*by Alma Graham*
- 38 Index 2001
- 41 Statement of Ownership
- 42 Mission Memo
- 43 Bulletin Inserts on Mission



# Offer Them Christ

by Anna Gail Workman

A Kenneth Wyatt painting of John Wesley with Thomas Coke, Richard Whatcoat, and Thomas Vasey as they were about to sail to America depicts Wesley giving his final blessings and instructions to Coke: "Offer Them Christ."

The scriptural mandate to "Go therefore and make disciples of all nations" (Matthew 28:19) is a clear directive from Jesus to his followers. What does it mean in the world today to "Offer Them Christ"?

As we witness the devastation of the World Trade Center from the windows of our office building in Manhattan—what does it mean to "Offer Them Christ"?

When we walk through villages in Letere, Nigeria, burned to the ground by radical religious groups—what does it mean to "Offer Them Christ"?



The Rev. John Jatutu, Director of Evangelism for the Nigerian Annual Conference, at a group baptism in Letere.

As we learn that between 50 and 70 percent of the residents of the United States are unchurched today—what does it mean to "Offer Them Christ"?

The Evangelization and Church Growth Program Area of the General Board of Global Ministries facilitates the proclamation and witness to the saving grace of Jesus Christ...the establishment of faith communities, and the strengthening of existing congregations (§1312.1, *The Book of Discipline*, 2000). The program area supports evangelization among people who have not heard or heeded the Gospel; undertakes strategic new mission initiatives in areas where there is no United

Methodist presence; identifies, prepares, trains, and empowers persons for leadership in the church and community; and prepares individuals to share their Christian faith and witness among individuals of other faiths.

"Offer Them Christ" means bringing individuals together from across the connection to confer about and then plan for ministries that reach out to the poor, seeking ways to start new communities of faith within impoverished communities. "Offer Them Christ" takes us throughout the world to facilitate the establishment of partnerships between churches for mutual support and ministry. "Offer Them Christ" involves working with the Arkansas Annual Conference to strengthen African American churches and develop leadership for the twenty-first century church. "Offer Them Christ" pulls us to Africa, Southeast Asia, and Latin America to assist conferences as they train lay pastors. Over 200 pastors participated in the first year of the Academies for Evangelization and Church Growth in Africa.

Those of us who have experienced God's love and saving grace *must* "Offer Them Christ." Clinton Marsh, in his book *Evangelism Is...* (Geneva Press, 1997), speaks of the compulsion of evangelism as the "love of God empowering those whose lives have been effectively touched by it, eagerly sharing it with others ....Evangelism is God's love passing through one life to another."

Methodists are called to do holistic evangelism with heart and body. "Mission without evangelism has neither heart nor life. Evangelism without mission has neither body nor vision for a better world to come," says Dana Robert, in *Evangelism as the Heart of Mission*.

Dr. Randolph Nugent, General Secretary of the General Board of Global Ministries, sums up our mission: "Offer Them Christ," without apology, so that "we shall never have to say that we are sorry for *not* having offered them Christ." □

---

Anna Gail Workman is the Assistant General Secretary for Resources and Services in the Evangelization and Church Growth Program Area of the General Board of Global Ministries.

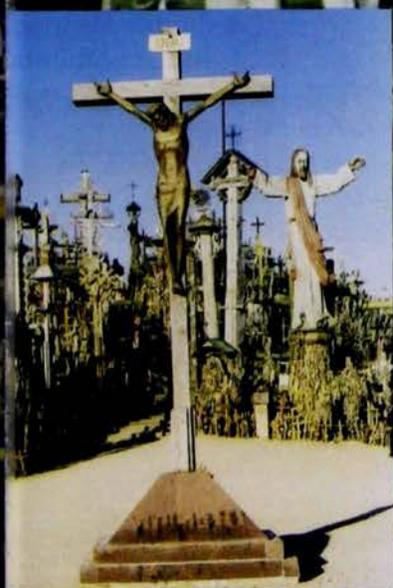
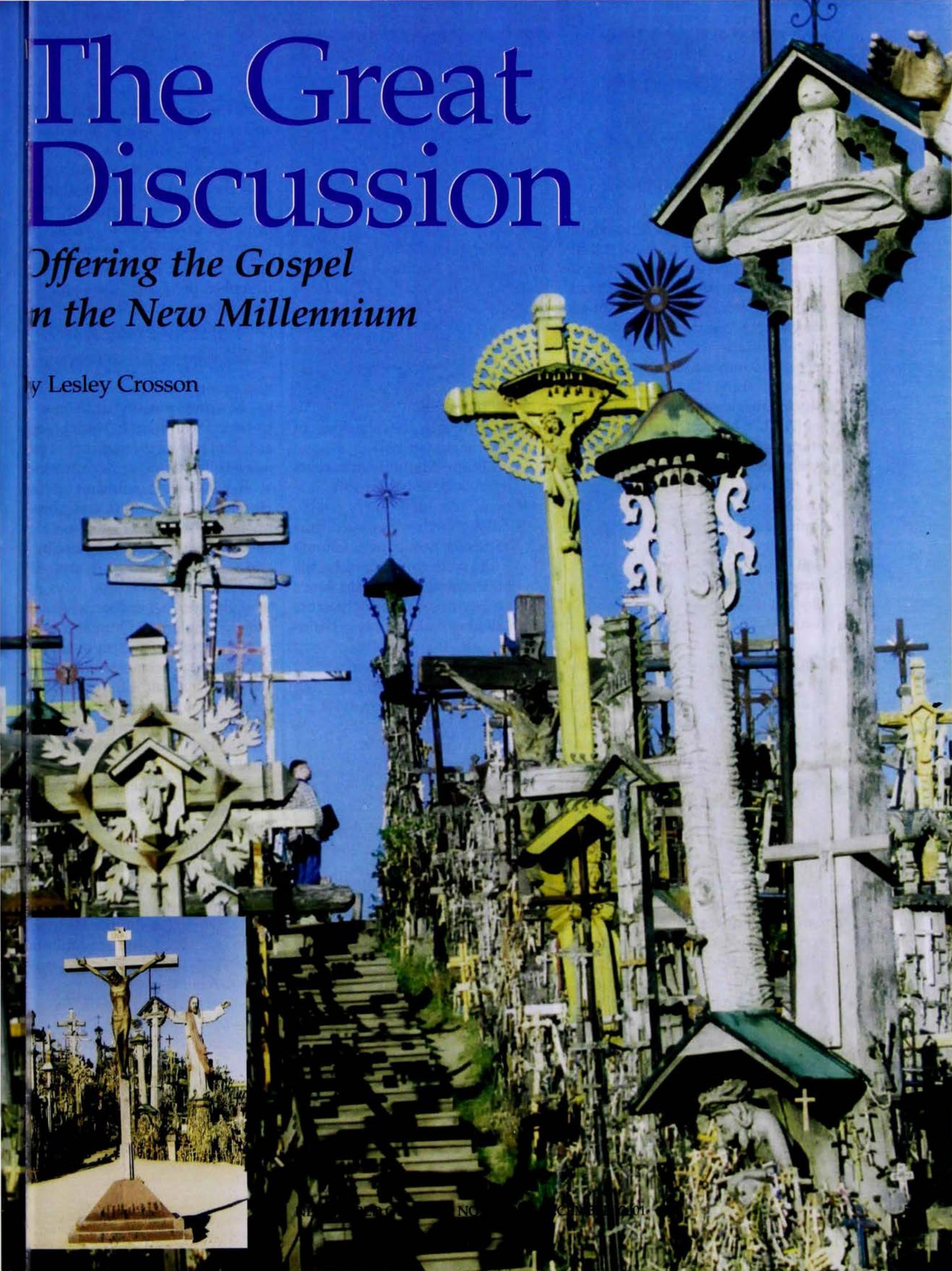
---

*Opposite, p. 5: The Hill of Crosses in Lithuania, was dedicated in 1831 with hundreds of crosses to honor the dead after the 1831 rebellion against Czarist Russia. The Soviets tried on numerous occasions to remove the crosses, but the people of Lithuania replaced them overnight. The hill now has close to 50,000 crosses.*

# The Great Discussion

*Offering the Gospel  
in the New Millennium*

by Lesley Crosson



© 2000 by Lesley Crosson



Anna Gail Workman

The United Methodist Church in Lithuania is alive again after 50 years of political oppression.

The Methodist Church in Brazil is engaged in prophetic witness around social issues.

Christians in India are challenged to remain faithful in the midst of rising tension with their Muslim neighbors.

And, in Nigeria, new Methodist liturgies contain important cultural symbols.

But what does any of this have to do with the United Methodist Church in the United States?

Everything, according to Anna Gail Workman, Assistant General Secretary for Congregational Mission Resources at the General Board of Global Ministries (GBGM).

Workman points out that GBGM staff and board members travel the world in the name of the church, constantly struggling with the question: "How do we take what we see and learn in the world and share it with the entire church in a way that is useful?"

That question may be answered by an anticipated GBGM video series currently in production. Workman believes this series, "Encounter: Offering the Gospel in the New Millennium," will be the starting point for a "great discussion" throughout the church about "issues related to sharing our faith."

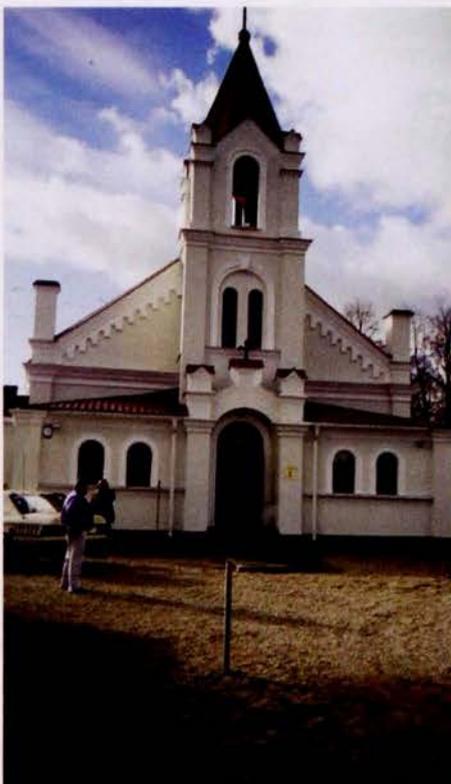
Any one of the five scheduled videos, to be released over the next two years, could serve as an entry point to the discussion. Each of the videos examines the experience of Methodists in one of five countries and explores opportunities for—and challenges to—offering the Gospel in that particular setting.

## Lithuania

### A Church Reborn

The first video, to be released in winter 2001, looks at the rebirth of The United Methodist Church in Lithuania. It examines the challenge of offering the Gospel to young people who grew up in a society dominated by a government that encouraged atheism and attempted to suppress religious faith. Lithuania is a European country of 4 million people. Its citizens threw off the shackles of Communist rule in 1991.

Although Methodism's roots in Lithuania date back to the late nineteenth century, every single Methodist church was closed during the Soviet occupation. Church properties were confiscated by the government and turned into dance halls and gymnasiums, and pastors were killed or exiled. Only a hand-



A new Kaunas United Methodist Church in Lithuania. It was rebuilt with Millennium Church funds.

ful of churches, mainly Catholic and Lutheran, were allowed to remain open.

The video details the story of how the Gospel survived through five decades of religious persecution. In one segment, a schoolteacher, whose job it was to teach students that God doesn't exist, describes the agony she witnessed in a young student torn by the stress of having to pretend he was an atheist.

"The boy had great problems. I was so sorry for him because he had to be one person at home—a Christian who went to church—and at school he had pressure not to profess a belief in God or have any faith at all, which was so difficult for him. He was in great conflict, and it broke my heart," she says.

"That child was living a witness and did not even know it," Workman declares. She says his struggle opens the door to discussion for the entire church: "What would happen if our right to worship suddenly was snatched away and atheism became the official doctrine? What happens if, for some reason, an entire generation of people are not allowed to share their faith?"

These and other questions are explored in the videos—each running 18 minutes or less—and in companion study guides. The resource is for use by adult and youth Sunday-school classes, mission committees, evangelism work areas, United Methodist Women's units, and other groups within the church.

Workman, a Christian educator, says: "If I could buy only one resource for my church library, this would be it." She says everyone can learn from the series because the videos provoke conversation. They make people think and talk about issues that they might not have thought about before. Very

little, says Workman, goes on in the world that does not have an application for Christians in the United States. We have to discuss with each other those issues and how they are related to sharing our faith.

## Brazil

### A Wesleyan Doctrine

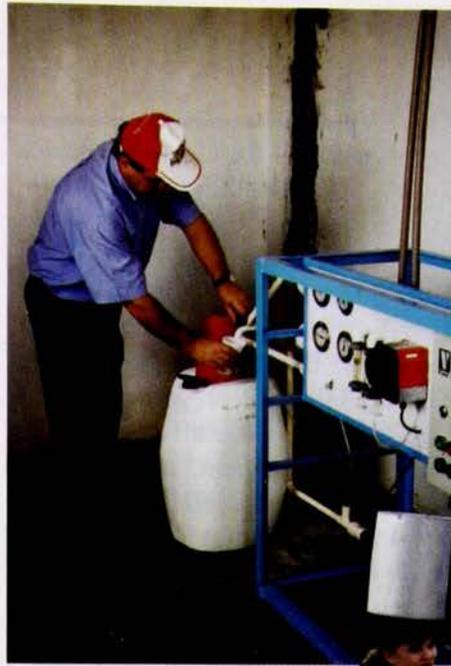
Some of the issues raised are global, as in the Brazil piece, which explores sharing the Gospel in the midst of political, social, and economic upheaval. Church leaders discuss Brazil's problems in the context of the church's obligation to champion the God-given right of all people to an abundant life, as well as its responsibility to do more than just denounce the wrongs of society.

Bishop Adriel de Souza Maia of the Methodist Church in Brazil says: "We believe that the Gospel causes change and transformation in the individual and in society. For Methodists in Brazil, the word that comes from [John] Wesley is very important. God has raised the people to reform the church and the world."

Social justice is central to Wesleyan tradition. Partnership in God's mission is acted out as both personal and social acts of witness.



Some villagers walk as many as 20 miles for clean water in northeastern Brazil.



Bishop Adriel de Souza Maia checks the water from a water treatment plant in northeastern Brazil made possible by UMCOR and the Methodist Church of Brazil. **Right:** A villager comes for water.



The question for North Americans may be the following: How, as recipients of God's grace, are we called to identify with and to be in solidarity with the poor, the oppressed, and the outcasts both at home and around the world?

## Nigeria

### Gospel and Culture

"Bringing the church from the world into the church in the United States—in ways that illuminate the lessons we can learn—is a major objective," Workman said. "We live in a shrinking world because of television and the Internet, but still we have to bring the lessons of the global church to the United States so that people here understand and learn, instead of continuing to believe that the rest of the world church has nothing to contribute to the church in the West."

That attitude is discussed in the video segment, "Gospel and Culture," taped in multiethnic Nigeria, where the population is almost evenly divided between Christianity and some traditional religions on the one hand and Islam on the other. Increasingly, followers of the Gospel from Western nations are learning to respect and embrace the local culture in places where the Gospel is proclaimed. As a result, says Bishop M. Kehinde Stephen of the Methodist Church in Nigeria, more and more Nigerians are embracing Christianity.

"Initially, it tended to feel like Christianity was rejecting everything about Nigerian culture,"



Young girls from the choir waiting outside Jatutu Memorial Cathedral of the United Methodist Church in Nigeria.



Along the road in Nigeria.

Stephen says. "But over time, missionaries and Nigerian church leaders have recognized that for Christianity to take its proper place in any culture, it must identify at some point with some of the cultural practices that are not in themselves alien to the kernel of Christianity."

One of the ways in which the Gospel has embraced the culture is in the naming ceremony for children that is so important to the Yoruba tribe in Nigeria. Bishop Steven says that entire liturgies have been written incorporating symbols that represent kola nuts, honey, and other traditional foods. Another, more controversial cultural practice, polygamy, has been a thorn in the side of the Christian church since the

#### Videos included in the series:

"Encounter: Offering the Gospel in the New Millennium"

Encounter: Gospel and Culture (Nigeria)

Encounter: Gospel and Post-Soviet Society (Lithuania)

Encounter: Gospel and Interfaith Relations (India)

Encounter: Gospel and Political, Social, and Economic Issues (Brazil)

For order information, contact:

Lesley Crosson

Public Relations Director

General Board of Global Ministries

475 Riverside Dr., Rm 350

New York, NY 10115

212-870-3916

lcrosson@gbgm-umc.org

introduction of the Gospel in Africa. It is also discussed in the video.

#### Future Releases

The video project grew out of a global consultation in Atlanta sponsored by the Evangelization and Church Growth program area of GBGM. Keith Rae, staff executive for church development, said so many topics were discussed and so many insights gained, that a decision was made to share them with the entire church through a series of videos.

So far, only four of the five planned videos are in production. The fourth one centers on the Gospel and interfaith relations and is set in India, where Christian-Muslim tensions are at an all-time high. Each video and study guide will include an evaluation form to give viewers the opportunity to express their opinion about the productions. A fifth video, dealing with



In Mumbai, India, women in a sewing class cut patterns out of newspaper.

many other sensitive issues that face and challenge the church."

In the course of asking the questions—entering into the great discussion about proclaiming of the Gospel in the new millennium—Workman cautions that while the videos are an excellent resource, the task of sharing the Gospel lies with individuals. "As a denomination, we share our faith in a variety of ways, but how many times do we as individuals engage in a conversation about what Jesus Christ means to us with people who we know do not share our faith? How many times do we talk about what it means to live a Christian lifestyle?"

Not often enough, say the producers of the video series. So, let the "great discussion" begin in chapels, sanctuaries, and meeting rooms throughout the church. □

Lesley Crosson is Director of Public Relations for the General Board of Global Ministries and script writer for the "Encounter: Gospel" video series.



The Rev. Kumar, Mumbai, India.

many other sensitive issues that face and challenge the church."

How many times do we talk about what it means to live a Christian lifestyle?"

Not often enough, say the producers of the video series. So, let the "great discussion" begin in chapels, sanctuaries, and meeting rooms throughout the church. □

Lesley Crosson is Director of Public Relations for the General Board of Global Ministries and script writer for the "Encounter: Gospel" video series.

How many times do we talk about what it means to live a Christian lifestyle?"

Not often enough, say the producers of the video series. So, let the "great discussion" begin in chapels, sanctuaries, and meeting rooms throughout the church. □

Lesley Crosson is Director of Public Relations for the General Board of Global Ministries and script writer for the "Encounter: Gospel" video series.

PLAN  
NACIONAL  
PARA EL



**D**emographic information from the US census for the year 2000 has come as a surprise to many Americans, for it documents the unexpectedly rapid growth of our racial-ethnic minority populations. The changing demographics present the church with great opportunities and great challenges.

The United Methodist Church has a long, rich history of ministering to racial-ethnic minority people, churches, and communities. After in-depth research, the General Conference began in 1976 to establish a mission priority: "Development and Strengthening of the Racial-Ethnic Minority Local Church for Witness and Mission." Much attention was devoted to developing new congregations within these communities, strengthening existing congregations, developing leadership, and developing appropriate printed resources.

In 1976, 1980, and 1984, the General Conference called upon the annual conferences to address these matters. Many responded, beginning a process that has grown in depth and scope over the years. In 1988, the General Conference focused attention on a response to growth of the Korean-American population. In 1992, it approved two national plans, one for Native American ministries and one for Hispanic ministries.

The 1996 General Conference recommended an initiative that addressed the needs of Black churches: "The Strengthening of the Black Church in the Twenty-first Century." Congregational resource centers were established to provide training for clergy and laity. Partner congregations were also organized.

The plan for Hispanic ministries led to some remarkable results: 51 congregations were begun in 17 conferences; 220 faith communities were organized in 35 conferences; 35 congregations were revitalized in 14 conferences; 390 lay missionaries were trained in 32 conferences; 337 new outreach ministries were organized in 36 conferences.

Throughout the church, reports about these and other plans and initiatives were extremely well

national communities, committed and experienced leaders, some limited resources, and access to national staff. Each has been assigned to one or more of the general agencies of The United Methodist Church for administrative support and for ongoing assistance.

These plans and initiatives provide The United Methodist Church with a way of responding to the challenges that God has placed before us. Many people need to hear and feel the good

## Racial-Ethnic MINORITIES and the Church

### *Great Opportunities, New Initiatives*

by Elí S. Rivera

received. The 2000 General Conference not only recommended that previously approved plans be continued but suggested two new initiatives: one for Korean Americans and another one for Asian Americans.

Each of these plans is focused on effective response to rapid growth in the respective racial-ethnic community. Each one has

news of Jesus Christ. Many can be welcomed into new faith communities. Many individuals and communities need to be empowered and set free from the oppression and injustice they experience on a daily basis, "that they might have life and have it abundantly." □

*Elí S. Rivera is an Executive Secretary for Church Development at GBGM.*



Each plan and initiative for ministry with racial-ethnic minority populations has staff to assist with coordinating the church's response. The following are the respective contact persons:

- Native American:** Ann Saunkeah, 918-747-3660
- Hispanic American:** Rev. José L. Palos, 212-870-3693
- African American:** Cheryl A. Stevenson, 866-712-4200
- Korean American:** Rev. Brandon Cho, 626-568-7309
- Asian American:** Rev. Jong Sung Kim, 212-870-3829

Above and at the top of the page, logos for the National Hispanic Plan and the Native American Comprehensive Plan.

# Strengthening Black Church

# B

rand new homes. Boxes brimming over with food. A safe place for children to go after school. A friend to help with schoolwork. Support for leaving a life of substance abuse.

Predominantly Black United Methodist churches all across Arkansas are planting the seeds and nurturing vital new ministries that touch lives and change people in astounding ways. This new revolution of energy and ideas—from tutoring programs to new home construction in the inner city—is fueled in part by the churchwide effort called Strengthening the Black Church for the Twenty-first Century. In Arkansas, the innovative initiative pushes and prods congregations to reach constituents, to listen and learn from those in need, and to find ways to answer those needs with ministries that seek to emulate and lift up Jesus Christ.

## Reclaiming the Neighborhood

“Our focus is putting folks in new homes,” said Charles Vann, chair of the administrative council at Little Rock’s Theresa Hoover United Methodist Church and consultant with the church’s new affordable housing program.

Hoover’s Black Community Developers outreach program has been certified as a Community Housing Development Organization by the federal Department of Housing and Urban Development (HUD). “The first phase of our housing development program is the acquisition, and in some cases demolition, of old boarded-up

by Jane Dennis

houses in the immediate area of the church,” Vann explained.

Through a collaborative effort involving city and federal governments, financial institutions, and the 280-member church, the dilapidated structures are replaced with brand new homes and homeowners. Orlando Jones, 42, a member of Hoover church and a graduate of the church’s intensive substance-



*Standing on the front porch of his future home, Orlando Jones of Little Rock, Arkansas, is the recipient of the first home constructed through the affordable housing program at Theresa Hoover UMC, Little Rock.*

abuse program, is slated as the project’s first new homeowner. He met all HUD requirements and has been preapproved to assume the mortgage once the three-bedroom home is completed in September.

“I just didn’t really think a person like me could possibly own a home,” said Jones, who has lived in rental property all of his life. But Vann, he said, and others in the

housing program at Hoover “worked very, very closely and diligently with me, guiding me through the process. I think they saw something in me I didn’t see in myself.”

The new home represents a significant milestone in Jones’ life. “It can only get better through God’s blessings,” he said.

“We’re reclaiming the inner city,” Vann said proudly. “We’re bulldozing and cutting weed lots and building new houses in the area. There’s a large homeless, low-income population that surrounds the church. It’s important that the church reach out to all those folks after Sunday morning when we meet from 11:00 A.M. to 12:30 P.M. This is an extension of our commitment to be active in ministry outside the walls of the church.”

## Churchwide Involvement

With fewer than 100 members, Hall United Methodist Church in Texarkana, Arkansas, is experiencing a revival. According to the Rev. Milton Glass, Hall’s pastor, “Our goal is to get everybody in the church involved in a ministry.”

When a new 2200-square-foot multipurpose building is completed later this year, there’ll be plenty of room for the new scouting ministries, children’s choir, and additional Sunday school classes that have been formed. A vibrant men’s ministry and church sports team have caught on, and a new women’s organization and midday meals for senior citizens are soon to follow. It also doesn’t hurt that youth from the congregation lead worship services once a month.

# Churches in Arkansas

And the church is strengthened by an interdenominational partnership with 13 other congregations in Texarkana.

Once-a-month churchwide projects have also united church members, young and old. The first project was painting the church building; the second was landscaping the church grounds. The results caught the eye of the entire community.

"This congregation is just bubbling over," Glass said, crediting the renewal to better communication and an emphasis on involvement and service.

## Initiative Sees Results

"We are all about building up leaders and lay membership, and revitalizing and energizing congregations so they can reach out using avenues they have not necessarily been focusing on," said the Rev. William H. Robinson, Jr., a member of the Arkansas Area Ministries team and coordinator of the

Strengthening the Black Church effort. Adding to his already full slate of duties, Robinson is also senior pastor of Theresa Hoover United Methodist Church in Little Rock.

As a result, not only are more Black congregations exhibiting signs of renewed ministry and outreach in their communities, but also more churches are healthier and growing in membership.

"I believe it is fair to say that we've seen our greatest transformation among African American congregations," said Arkansas area Bishop Janice Riggle Huie in her episcopal address to the Little Rock and North Arkansas annual conferences earlier this year.

## Sparked to Serve

Ebenezer United Methodist Church in Conway, Arkansas, was founded in 1893. Declining membership and waning financial support took their toll. By the mid-1990s, the building was about to be condemned and the church closed. Then the Rev. Tyler Cain arrived and sparked new hope in the church.

Today, Ebenezer is 100 members strong, with ministries and programs that would shame many a larger church. The still-rickety church building swells



*The Rev. Tyler Cain, pastor of Ebenezer United Methodist Church, Conway, Arkansas.*

with more than 120 elementary-aged children each Wednesday during the school year. They come for the church's Feed and Teach program that offers tutoring, choir, recreation, Bible study, special events, and food.

The church also gives away food boxes to needy families, operates a clothes closet, and provides communion and fellowship for residents of a nearby nursing home.

"I didn't want to join a church where I was a spectator," said member Ann Mattison. "We've grown because we're about family," said Felix Maull, another church member. "Come in here, and you're not treated as a stranger. There's a spirit of loving and caring."

## In Christ's Service

These and other ministries have had life-changing effects on those involved. Charles Vann at Hoover church in Little Rock is but one example. "For me to be part of the church's ministry, to use my skills and know-how to support that ministry is part of my responsibility as a result of my personal relationship with Jesus Christ," he said, "I like the fact that my church allows me to express that relationship through my work and my skills." □

*Jane Dennis is editor of the Arkansas United Methodist newspaper.*

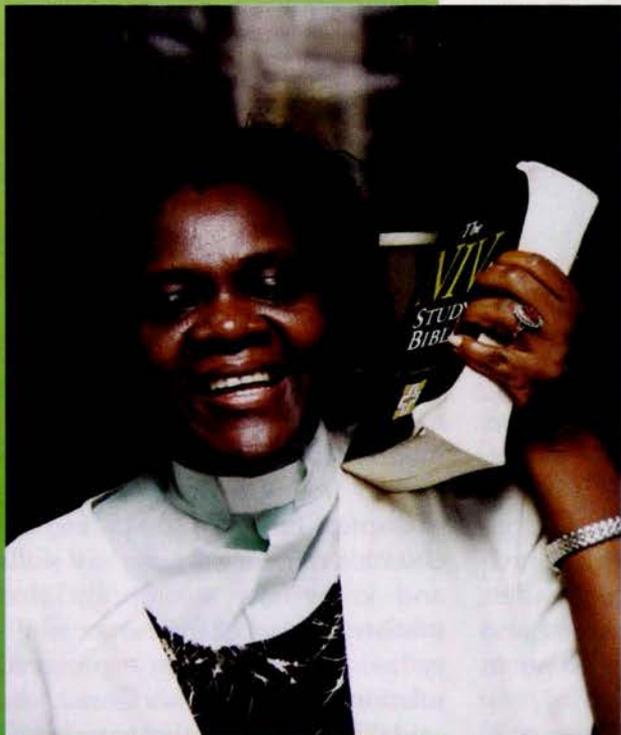


*The children's choir at St. James UMC, Pine Bluff, Arkansas, performs to an overflow crowd on Sunday morning. St. James is one of the predominantly Black congregations in Arkansas that has experienced a surge in ministries and participation.*

# Academies for Evangelization and Church Growth in AFRICA

by Keith Rae

Inner City United Methodist Church had a membership of 813 people in 1995. It reached out into two mission areas, paid the pastors' salaries, and met most of the church bills. One of the outreach congregations, Concession, was in a rural section west of the main town. It had a membership of 69. The other congregation, Hatcliffe, with 75 members was in a high-density suburb closer to town. Inner City Church nurtured both, until they became full-fledged, completely independent congregations. Today, Concession has grown to 220 members, while Hatcliffe has grown to 500 and has started a preaching point a few miles away. Meanwhile, Inner City Church has grown to 2288 members and has started another church, currently with 200 members, in a neighboring suburb.



The Rev. Irene Kabete of Inner City United Methodist Church in Harare, Zimbabwe.

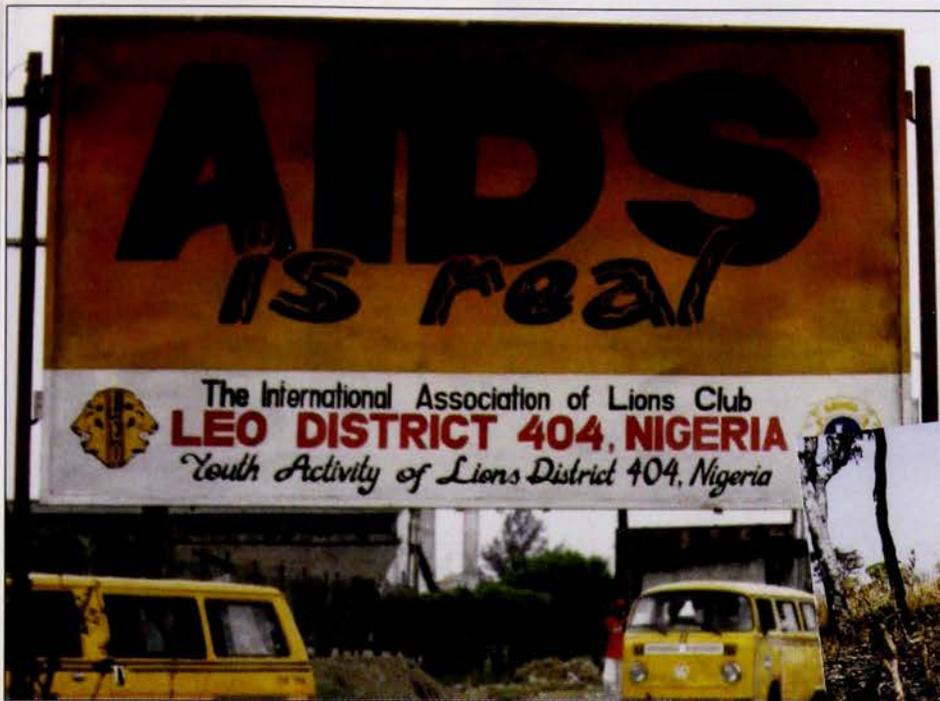
This would be an impressive record for any United Methodist Church in the United States. Inner City Church is in Harare, Zimbabwe, under the pastoral care of the Rev. Irene Kabete. This scenario is repeated in many other regions of Africa.

In spite of such growth, African participants attending a 1999 global consultation in Atlanta, Georgia, on the theme "Offering Christ in the New Millennium: Opportunities and Challenges," felt that one of the top priorities facing United Methodist churches in Africa centered on providing training for people in evangelization and church growth ministries.

Participants felt that while growth continued to take place, ongoing programs that nurture members and empower them to be involved in outreach and witness were missing.

A series of academies for evangelization and church growth have been held in southern, eastern, and western Africa. These have given people a chance to look more specifically at different African contexts and how those realities shape their approach to ministry.

Contextualization—the effort to understand the process of faith formation within an environment or setting, taking into consideration the interrelated conditions that affect people's lives—has been a crucial



*Africa faces many challenges in the 21st century: diseases such as HIV/AIDS, desolation from ethnic strife and practices that do not sustain the land, and hunger.*



aspect of these academies. While the context changes from country to country and region to region, participants have identified a number of broad themes that they all face as Africans:

- war, ethnic tensions, tribal conflict
- hunger and poverty
- the need for decent housing
- illiteracy
- foreign debt
- ailing national economies
- the tension between Gospel and culture
- the Gospel as it encounters Islam and traditional African religions
- human rights abuses
- sexism and violence against women
- refugees and displaced people
- military dictatorships
- aggressive neighboring countries
- corruption of authority
- HIV/AIDS

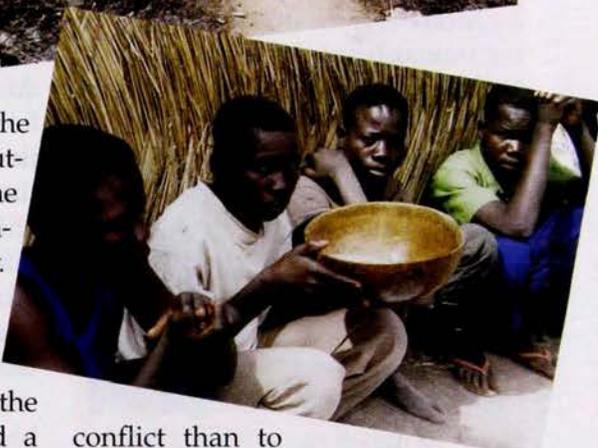
The challenge of the academies is to examine these issues from biblical and theological perspectives and to search for ways of making the Gospel relevant to the contexts in which people live out their faith.

### Offering a Total Gospel

An evangelist and pastor from the United Methodist Church of Mozambique entered the town of Matshine to begin an outreach ministry. The people of the village had their share of churches, and they were still hungry. Their children still had no school, and the women of the village still walked miles to get water from a river that wasn't clean. So the evangelist did more than build a church, he dug a well. The residents of the village came together to support the project.

At the dedication service for the well, an old woman saw the clean water, available in her village for the first time, and she shouted, "This is the real true church." Not only are churches digging wells, they are also building schools, opening clinics, and encouraging microeconomic projects to help cope with grinding poverty.

Bishop João Somane Machado of Mozambique set the tone for the Southern Africa Academy by saying: "There are places in Africa where a spoonful of food is more important than an evangelistic campaign, where a clinic is more important than giving out Gideon Bibles, and where it is better to resolve a



conflict than to walk through town offering a cheap Gospel."

The church is called to know the reality of its people and respond to that reality rather than offer an incomprehensible Gospel. The Gospel needs to be a total Gospel that liberates each person's whole life.

The Rev. Daniel Ngoy Mulunda-Nyanda, an ordained pastor of the United Methodist Church in the Democratic Republic of Congo and the Executive Secretary of International Affairs of the All-Africa Council of Churches, stressed the importance of creating a form of evangelization that relates to the context of Africa. African evangelists must call for the transformation of a society that has been torn up by conflict, war, injustice, poverty,

hatred, corruption, genocide, and a lack of integrity.

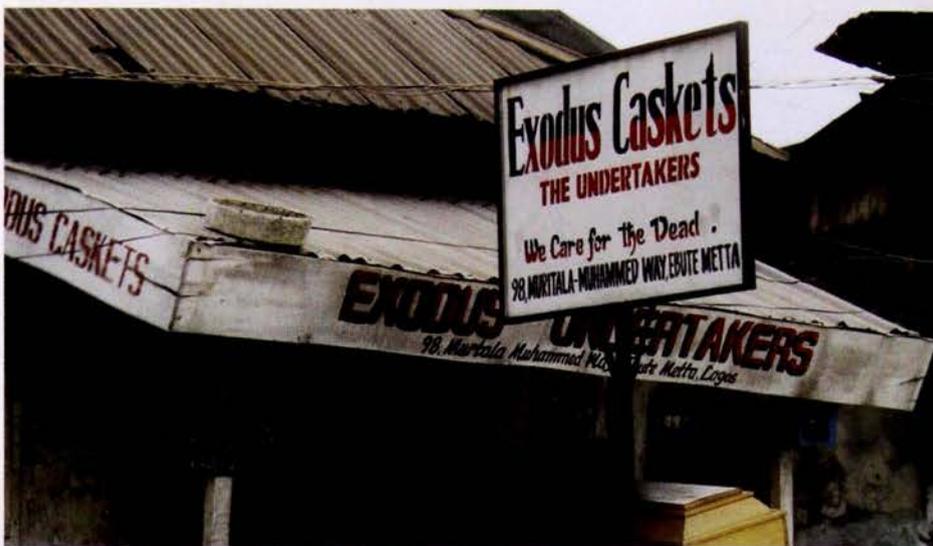
In offering Christ, the contextual realities that congregations face cannot be ignored. If they are, the Gospel will become irrelevant in Africa. Christianity will be identified by name only, and not by practice.

In a presentation, "Stewardship in the African Context," at the Southern Africa Academy, Jamisse Taimo, a United Methodist lay preacher, challenged participants to move beyond the traditional paradigms of Christian stewardship: time, talents, and treasure. African Christians have to develop a vision of Africa that results in better stewardship, he said. Christian leaders can help develop attitudes



**Results of the first round of academies held in western, eastern, and southern Africa:**

- Most of the facilitators come from Africa and are examples of the high quality of leadership that the United Methodist Church in Africa can offer not only in Africa but in any global context.
- The academies have enabled people to gather from different countries within a region and to recognize that, although there are political and geographical differences, there are also common issues that affect them.
- Growing sensitivity to emerging issues—such as gender rights, human rights, and genocide—have been developed as a result of the academy gatherings.



Casket and burial businesses boom as a result of AIDS in many African countries.

that will build the vision and encourage Africans across country borders to work together so that Africa becomes a united continent.

Taimo stressed that Africa has the resources, both human and natural, that are needed to provide abundant life for all its people. As Africans become citizens of the whole continent, rather than residents of small struggling countries, they can pool their resources and administer services to provide for basic needs. Africa can become a continent of peace, providing better living conditions, education, and health for all.

**Gospel and Culture**

The theme of the relationship between Gospel and culture was perhaps one of the most provocative aspects of the academies and provided for lively and enlightening discussion.

Leonardo Lasse, a doctoral student at the University of South Africa and director of the Program on Theological Education for the United Methodist Church of Mozambique, defined *culture* as a set of customs and institutions that constitute the social heritage of a people. In his presentation on Gospel and culture, "Yesterday, Today, and Tomorrow," he pointed

out that the evangelists of the first-century church were itinerant. In the process of traveling, preaching, and baptizing, they trained people and created churches. In this process they worked across and within Roman, Greek, and Jewish cultures. These cultures were permeated with the Christian message.

But in the nineteenth century, European missionaries who came to Africa brought their culture with them. They fought against indigenous cultures. They came to preach, not to listen. The mother tongue was replaced by European languages, and in some places the use of indigenous language was prohibited, even outlawed. European efforts to outlaw traditional practices such as polygamy produced much social upheaval, since African tradition would not allow the abandonment of women and children, and a woman, once married, might not be able to return to her birth family with her children. Africans were not allowed to discover the truth and value of traditions that originated deep within their own culture. They lived in two worlds: one African, the other European.

The first missionaries saw Africans as enemies of the Gospel. They felt the need to combat all things African. Hence Africans had

to change  
social pra  
way of liv  
another. A  
lose its vo  
today, Lasse  
wedded  
Indigenous  
in its liturg  
Lasse  
row that v  
the tension  
culture. Th  
can enrich  
and act as  
tion. There  
deny their  
become C  
enriches c  
can clarify  
the Gospels  
have to m  
being Afri  
This discus  
for some o  
at the acad  
John  
Jones Prof  
Africa Uni  
aration of  
of the colo  
Some color  
ies who fo  
assumption  
of value i  
toms, or cu  
low this ex  
The ac  
the role  
Participan  
Christiani  
ditional re  
text. Ther  
the Afri  
spread of  
Saharan A  
need to s  
will enabl  
own and  
interfaith  
from Nig  
about Sha  
religious

to change their way of dress, their social practices, and their whole way of living and relating to one another. African culture began to lose its voice and strength. Even today, Lasse said, the church is still wedded to its colonial past. Indigenous culture is not apparent in its liturgy.

Lasse sees a church of tomorrow that will come to grips with the tensions between Gospel and culture. The Gospel, he maintains, can enrich the identity of Africans and act as an agent of transformation. There is no need for people to deny their culture in order to become Christian. The Gospel enriches culture even as culture can clarify our understanding of the Gospel. Africans should not have to make a choice between being African and being Christian. This discussion was very liberating for some of the African participants at the academies.

John Kurewa, the E. Stanley Jones Professor of Evangelism at Africa University, called for the separation of the Gospel from practices of the colonial attitudes of the past. Some colonizers, and the missionaries who followed them, made the assumption that there was nothing of value in African religion, customs, or culture. Africans cannot follow this example.

The academies also addressed the role of religion in Africa. Participants noted the presence of Christianity, Islam, and African traditional religions in the same context. There is growing concern in the African church about the spread of Islam throughout sub-Saharan Africa. They discussed the need to search for strategies that will enable the church to hold its own and to evangelize within this interfaith context. Participants from Nigeria expressed concern about Shari'a—the imposition of religious laws that govern the



*Participants at an African Academy.*

Muslim way of life—on all people, including Christians, within a region, especially in the northern part of the country.

In Nigeria, at the Western Africa Academy, Pastor Ndjungu Nkemba, a Congolese United Methodist minister who is head of the United Methodist Church Mission in Senegal, spoke of the religious nature of Africans. He said: "One cannot speak of African traditional religions without mentioning the cultural aspects of the continent, since in many ways religion and culture are inseparable. In Africa, traditional religion forms an integral part of the cultural life of the people to which their way of life is linked."

Christianity did not bring God and religion to Africa. But there has always been a tension—as well as the tendency of Westerners to devalue African religion. And from the African perspective, Christian leaders are highly sensitive to the danger of syncretism.

Ndjungu writes: "The problem does not lie in what traditional religions believe and teach, for, as we have seen, the fundamental truths of African traditional religions are the same as those of the Christian religion. The problem is rather the reaction of Christian leaders in the face of these beliefs and the manner in which they are interpreted."

**A sampling of what participants say they have gained from the academies:**

- A deeper awareness of the Wesleyan tradition with respect to evangelization and church growth and how this tradition takes a holistic approach to the Gospel
- A better understanding of the African context and how this can assist in making the Gospel of Jesus Christ more relevant to the people of Africa
- Development of new skills and techniques, especially in learning ways to offer the Gospel to people who come from an Islamic or traditional African religious background
- An emerging understanding of how tradition and culture can be used in positive ways to offer Christ to the people

The academies have gotten off to a good start. In southern (Mozambique), eastern (Kenya), and western (Nigeria) Africa, more than 120 people have been participants. Our hope is that they will also attend the second and third cycles of the academies, planned for 2002 and 2003. □

*Keith Rae is Executive Secretary for Church Development in the Evangelization and Church Growth Program Area at the General Board of Global Ministries.*

# Connected in Christ

## Transformation in Arkansas

by Douglas Ruffle



The Rev. Dr. James Scott and the Rev. Dr. Molly Davis Scott.

**J**anice Huie, shortly after becoming bishop of the Arkansas Area, declared: "I did not come to give hospice to two dying conferences but to offer hope and solutions for a better future." Bishop Huie has been a driving force behind a comprehensive program of transformation for laity and clergy of the North Arkansas and Little Rock annual conferences. Connected in Christ: Partners in Transformation is a program that is bearing fruit in the form of revived churches and more confident, renewed clergy and laity.

Last year in Prescott, Arkansas, First Christian Church, located one block away from First United Methodist Church, was closing. It was disbanding for lack of members. "They wanted us to take the property and use it. They offered it to us for free. We didn't know what to do with it, but we accepted their offer," said First UMC's pastor, Jim Lenderman.

In the Spring, First UMC thought about renovating the First Christian property. It would take an estimated \$94,000. They wanted to reach people who were unchurched through a new blended worship service. They wanted to reach area youth through a community youth center. They were still uncertain as they considered how they might accomplish their dreams.

First UMC had become involved in Connected in Christ. The pastor was to take four laypeople to four day-long Saturday events called 4 x 4s. "I took 12 laypeople. That was a larger group than recommended," said Lenderman. "I knew it would take more than just a few of us on board to get this project started." In addition to the 4 x 4s, Lenderman went to the Arkansas clergy retreat held at Heifer Project,

International, also part of the Connected in Christ process.

"It was transformational," Lenderman recalled. "I had been a pastor for 10 years, but I wasn't doing ministry the way I could. My ministry wasn't bearing a lot of fruit. I came back to church the Sunday following the retreat and told my congregation, 'The blinders have come off. I can see new possibilities for ministry.' And the congregation was with me. I could see that my 124-year-old congregation was about to be reborn."

Throughout the summer, the renovation project moved quickly. The church raised \$102,000 in pledges to be paid over the next

### GOALS OF CONNECTED IN CHRIST

- Spiritual growth
- Lay/clergy partnership teams
- Refocused conference structures
- Customized local-church strategies
- From maintenance emphasis to mission emphasis
- Discipling of youth and children

*A seventh goal was given to the Cabinet and Board of Ministries: recruitment of pastors.*



*A session of the Connected in Christ laity/clergy partnership team training event. Sixteen events were held across Arkansas.*

three years. They secured a construction loan so the work could begin. They decided to make their new property a place to reach youth and adults in a new way.

The church put together several leadership teams to work on different aspects of the ministry. "This speeds up the decision-making process," said Lenderman. "Our church has become passionate about ministry. Now there is a buzz about town. People are watching and waiting to see what happens. Our whole approach to ministry is changing. We are beginning to utilize more of the strengths God has given our church to create a ministry that makes a real difference. And I am beginning to release some control so God's people can carry out God's calling."

**A Conference Initiates Renewal**  
Connected in Christ (CIC) did not happen overnight. Beginning in 1999, it took two years of praying, planning, and processing before the first phase of implementation took place in the winter of 2001. It started

with a detailed analysis of the area by the Office of Research of the General Board of Global Ministries (GBGM). Using demographics, maps, charts, and church statistics, the Office of Research provided tools for the Arkansas Area to take stock of the reality of church health in every district. As a result of the research, specific churches were identified for revitalization.

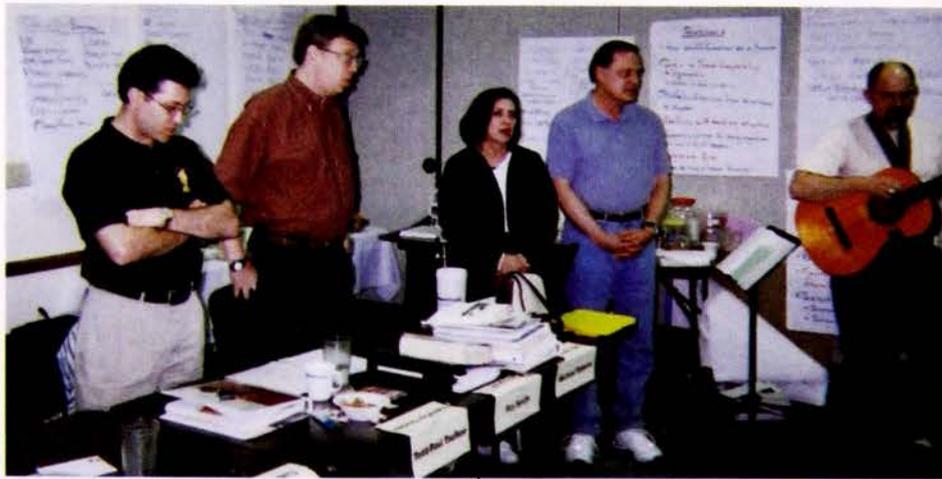
Under the leadership of Bishop Huie, a team of leaders from the Little Rock and North Arkansas conferences met with Evangelization and Church Growth (ECG) staff of the GBGM. Together they identified ways in which the conference could facilitate revitalization. Staff of ECG worked with the leaders to encourage a uniquely Arkansan approach to renewal.

The conference leadership team affirmed that revitalization only comes with renewed connections to God and each other. They perceived that within the context of the Arkansas conference, clergy were too often caught up in competition with each other to work together for the common cause of Christ. They found that many county-seat churches, at one time the strongest

*"Connected in Christ Retreat...is one of the defining moments of my life....Jim and Molly created an atmosphere where the facade of religion was removed and God could be approached in childlike innocence....Bishop Huie's morning presentation was excellent....Adam Hamilton was liberating and transformational. God has used him to provide me with the framework I have needed my whole ministry."*

—David Moseley,  
Grand Avenue UMC,  
Hot Springs, AR

churches in their districts, were in decline. They anticipated the need to train pastors to assume leadership of the largest congregations in the area. Most importantly, they saw the need to train laity and clergy for the new challenges of ministry in the twenty-first century.



Morning devotions before class session begins.

Yet, CIC began its focus not on declining churches but rather on the ones that showed the most promise for growth and development and on the pastors that showed the most promise for future leadership. In this manner they paved the way for success, encouraging churches and leaders to transform themselves by learning from their experiences.

### Setting a Movement in Motion

The goals of the CIC were set in motion simultaneously for the greatest momentum, impact, and effectiveness. The planners of CIC knew it was not a quick fix. Rather, it was a two-year process involving the investment of time, financial and human resources, prayer, and persistence.

The process was initiated with a week-long clergy retreat at Heifer International and team training for lay/clergy partnerships. Each congregation sent its pastor and a minimum of four lay leaders to the 4 X 4 training sessions, held in each quadrant of the state. These training sessions focused on the building blocks each group would need to become a leadership team for the local church's strategic ministry plan.

The week-long clergy retreats took place over a period of two years. They focused on spiritual formation; church vision, mission, and goals; transformational ministry

*"I realized that we are much too oriented toward issues that face us in the moment. As a church, we need to begin to think long-range. What does the future look like for our church? That dream ought to be bold enough to reflect our faith in God. I need to hold that dream out to our people and challenge them to fulfill it."*

—John Miles II, First UMC,  
Heber Springs, AR

planning; fundraising; and identifying, recruiting, and developing congregational leaders.

"The total process of the clergy retreat made me a different and better leader," said Don Hall, pastor of First United Methodist Church in Harrison, Arkansas. "I feel a new calling to do ministry. I felt a transformation inside of me. We had clergy from all over the conference—some were very experienced, with many years behind them. Others were new—a young pastor with her 6-week-old baby. When we were all together, there was no talk of the appointment process. The collegiality was incredible.

"On Monday, after I returned from the retreat, I looked around and realized that we had to purchase about three acres just south of us. It was our only option for growth. On Tuesday, I met with one of our realtors and asked him to look into the possibilities of purchasing the land. On Wednesday, he had a contract in hand and we talked to one of our members about financing. That member called another member and by Thursday we had the purchase funds committed. The courage, as well as the necessary skills and vision, were a direct result of our involvement with Connected in Christ."

### Connected Leaders

A key factor in the success of the program was naming the Rev. Drs. Jim Scott and Molly Davis Scott as directors. They brought with them years of experience in leadership development. The Scotts have served large-, small-, and middle-sized churches and were founding pastors of a new church start. They have had their own ministry in both Christian management and fundraising: helping seminaries, universities, and Christian nonprofit organizations such as the Salvation Army. Both were trained at Perkins School of Theology and both received doctorates at Fuller Theological Seminary, where they taught for 11 years in the Doctor of Ministry program.

The Scotts helped the steering committee and design team of the Arkansas Area articulate the vision, mission, and goals of the CIC. The vision of Connected in Christ is "to become more effective in making disciples for Jesus Christ." The mission is "to release the transforming power of the Gospel through renewed spiritual emphasis, clergy/laity partnerships, congregational turnaround strategies, and area ministry support."

Bringing the vision for CIC into reality met obstacles along the way. The steering committee had to persuade the conferences of the concept's validity before all the details were in place. Financial commitments were needed from the conference budgets. Conference leaders feared that local churches would resist the fee of \$2500 a year for two years, but laity quickly grasped the vision of CIC and what it could do for their local churches. This cost was only 25 percent of the program's total cost. The rest required solicitation of outside donors. In retrospect, members of the leadership team wished they had appealed to those donors earlier on, getting their input and ownership of the program from the very start.

They also had to confront different notions of what constitutes the nature of the church. "We went to Calvary many times," says committee member David Wilson, pastor of First United Methodist Church, Hot Springs, Arkansas. "People had different ideas and pushed individual agendas. Our 'baggage' got in the way of coming up with a program that everyone could embrace."

But the committee persisted. A key moment was when Bishop Huie invited members of the design team to her house to work out differences.



*The Rev. Adam Hamilton, senior pastor of the Church of the Resurrection in Kansas City, addresses one of the sessions.*

Pieces of the program came together and the plan began to take form.

"This is a homemade program," said steering committee chair Biff Averitt, currently a district superintendent. "It was important to gain the ownership of the rank and file membership of the respective annual conferences." After the first week-long clergy retreat held in May 2001, participant Guy Whitney commented, "I have never spent that much time with that many preachers and felt that good about it. There was no jockeying for position. Everyone wanted everyone else to succeed. There was positive support—lots of laughter.

"There was theological diversity present," continued Whitney. "Persons, [who were] apparently different, were able to come together and realize a mutual love of Jesus. This was built into the design of the program. From the beginning we were praying together

and working together."

The leaders involved in the design of this program were particularly grateful for the partnership with the GBGM's ECG Program Area. "You walked with us, you did not tell us what to do. You accompanied us. You brought perspective. You listened and were responsive," Bishop Huie said.

The CIC program is now in its implementation phase. Laity and clergy from throughout the area are being trained to face the challenges of a new day and a new century.

"We need to keep Connected in Christ before us at all times," said David Wilson. "We need to model the principles at the conference level. This has been the most significant program of my many years of ministry."

From the enthusiasm of the Arkansas Area participants of Connected in Christ, it is clear that they have embarked on a program of transformation that will impact the life of United Methodist churches for years to come. Bishop Huie's vision to bring hope and not hospice is becoming a reality in Arkansas. □

*Douglas Ruffle is an Executive Secretary for Transformation, Training, and Leadership Development at the General Board of Global Ministries.*

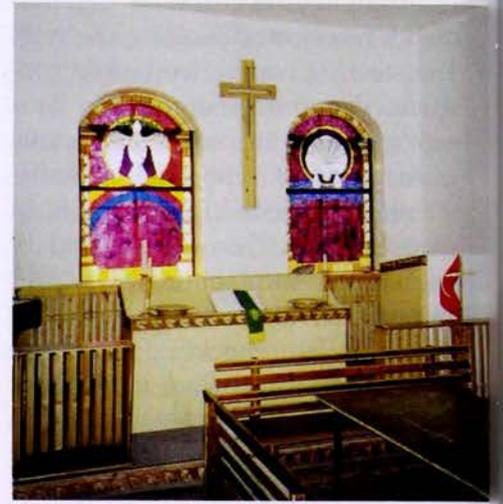
### **A**lthough the CIC process was designed for the Arkansas Area, several characteristics of the program are transferable to other conferences:

- A bishop that is 100 percent supportive of the process and proactive in its leadership
- A representative design team from across the conference that plans and takes ownership of the process
- Partnership with the GBGM's Evangelization and Church Growth Mission Program Area for consultation, guidance, and programmatic help
- The appointment of a director or directors to shepherd the process through the planning and implementation phases
- An emphasis on starting from the conference's strength and building to reach areas of weakness

For more information about programs or processes for congregational revitalization for your district or annual conference, contact Office of Transformation, Training, and Leadership Development, Evangelization and Church Growth Mission Program Area.

#### **General Board of Global Ministries**

475 Riverside Drive, Room 1527  
New York, NY 10115  
Tel: 212-870-3715  
Fax: 212-870-3895  
ecg@gbgm-umc.org or druffle@gbgm-umc.org



United Methodist Return Church Ekaterinburg. This chapel at the prison was built by the prisoners with help from the church.

by Clinton Rabb

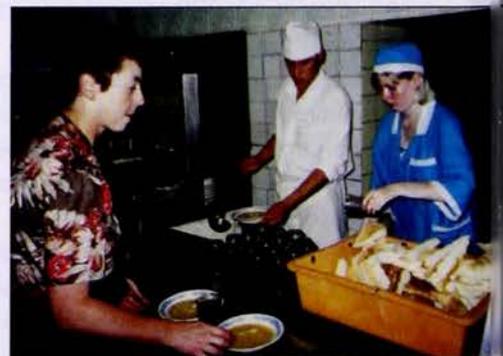


Opposite, fa  
Cathedral, Re

Opposite, p  
Methodist Ch



Opposite, p  
First United



Opposite, p  
Moscow Pro  
week, 1500 p

Ne  
G  
The  
Co  
m

# New Meeting Grounds

## The Mission Consultation Model

*Opposite, far left, p. 20: St. Basil's Cathedral, Red Square, Moscow.*

*Opposite, p. 20: The choir at Lytkarno United Methodist Church in Moscow.*

*Opposite, p. 20: Youth group at Ekaterinburg First United Methodist Church.*

*Opposite, p. 20: A soup kitchen run by the Moscow Protestant Chaplaincy. Six days a week, 1500 people receive a hot meal.*

**T**he old roll-top desk on which I do my work anchors a distant memory of my grandmother Daisy Rabb—distant by almost 50 years. I see a busy woman sitting on a low stool at this very desk in a small-town general store. Steel cabinets on each side of the desk held the charge slips on which the community's credit was recorded. She and my grandfather sold shoes, cheese, produce, chewing tobacco, beef, dry goods, gasoline, kerosene, and almost anything else a small town needed. When my grandmother died, some of the old-timers told me they had kept from starving during hard times because of their credit at the store. More than 20 years after the store had been closed and the accounting books put away forever, my grandmother even got a check in the mail from a customer who finally wanted to close out his account.

My grandparents were Methodists. They worshiped at the little Methodist church that my great-grandfather had helped build at the beginning of the twentieth century. So did I and the rest of my family.

In some ways I had a sheltered childhood. We lived, as a family, in the shadow of the Almighty. We didn't do this in a conspicuous manner or make a big deal of it. I was taken to church on Sundays, there were prayers at meals, we tried to be good, and we were supposed to make life in our community a little better. That was about it. A life like that is something to be treasured, but it is hard to value if it's all you ever knew.

The old roll-top desk has no more steel cabinets but is heaped with the high-tech equipment that allows me to communicate with fellow Christians all over the world. The desk fixes me in relationship to my family, my history, and my present work—like a fulcrum pivoting between past and future. It is a gift from my father. It's not worth much in money, but it is priceless because it reminds me who I am.

### Grandmothers Remembered

Having grown up in a family of Methodists, I had never experienced what it was like not to be able to appeal to God. That changed in 1992, when the Ekaterinburg First United Methodist Church in the Sverdlovsk region of Russia invited me to serve as a visiting pastor for seven weeks while their pastor was away.

Many of the young- to middle-age adults in the church had grown up in an atheistic culture and tradition. For them, as they grew up, God was an odd notion. Many had no grandmother to secretly hand on the traditions. They were taught in school and in their government-sanctioned youth organizations that God was a silly, old-fashioned superstition used to oppress and enslave.

One Sunday after church, before we went to the regional prison for our afternoon worship

service, I visited Vasily, a man in his late 30s or early 40s, about my age. I wanted to know how he came to be a Christian and a part of The United Methodist Church.

Vasily told me he heard about The United Methodist Church through friends associated with Ural State University. Before the breakup of the Soviet Union, Ekaterinburg had been a closed city because of its huge defense industry. In a city of 3 million, only three persons from the West beyond the Iron Curtain were allowed in at any given time. United Methodists had come when the city reopened, and Vasily was curious about them. He told me about growing up in a paranoid society, in which independent thoughts were suspect and being noticed in a group or a crowd was dangerous. He said it had been a lonely existence. I asked if he had ever experienced God during those times. He laughed and said during the Soviet times that was considered a ridiculous thing to even think about.

He went on to say, however, that, yes, there has been a mysterious, silent presence in his life during those times and that this presence had given him companionship and comfort. Vasily had been lonely, yet not alone. He said: "I was drowning in a stormy sea and the church was like a lifeboat that came out of the darkness from nowhere. The people pulled me in and saved me." He said that when he became a part of the fellowship of the church, he learned the name of the silent presence in his life. It was Jesus Christ.

Until my conversation with Vasily, I had never thought about what it would be like not to know the Name. On that day, the gift of God's grace became more precious to me than ever before.

Ekaterinburg, then known as Sverdlovsk, was the gateway to Siberia during Stalin's dictatorship.



*This room in the Ekaterinburg prison is made available to the prison ministry by the warden. The painting with the rainbow was made by a prisoner. The two women in the front row are the UMC pastors working with the prisoners: left: Elena Y. Tischenko, right: Elena A. Stepanova, Superintendent.*

People had been uprooted and forced to migrate within the Soviet Union. Those who resisted were shot. People in their 40s rarely had any knowledge of their families earlier than their grandparents. It was as though history had stopped in the 1930s for the rural people of Russia. Almost every person I spent time with spoke of a grandparent, an uncle, or an aunt who had been shot or sent to the gulag, never to return. Often these stories were told without any emotion, almost as mundane facts. I said this to a woman as she told me of an aunt's exile. She burst into tears and said, "We would always be weeping if we allowed ourselves."

She is now the pastor of First United Methodist Church in Ekaterinburg. Since its beginning in 1991, her church has been involved in ministry to those in prison.

#### **Partners in Mission**

More than 800 United Methodist churches in the United States are connected to congregations in all parts of the world as mission partners. In these mission relationships new churches are established and

existing ones are strengthened. Lay and clergy leaders are trained and affirmed, the hungry are fed, the sick are tended, and those in prison are visited. It is no longer unusual for congregations to be in mission with partner congregations and faith communities in such places as Russia, Cambodia, Lithuania, Angola, Latvia, Mozambique, Honduras, the Czech Republic, or Poland. They are bound together by a love of the Gospel and a desire to help the poor—as well as by telephones, faxes, computers, and jets.

These collaborative mission relationships are facilitated through the work of the Evangelization and Church Growth (ECG) area of the General Board of Global Ministries. An ECG program, called In Mission Together, offers ways that enable church, annual conference, and other organizations to be connected in mission with Methodist constituents around the globe. It is not the role of the program to manage these relationships but rather to serve as a third party that encourages and enables them. In Mission Together coordinators are people who have been trained to assist

churches, annual conferences, and other organizations in developing such partnerships. In Mission Together also helps mission partners identify resources within the General Board of Global Ministries and the entire church that are available to assist in evangelization and church growth.

### **An Exchange of Resources**

In 1999, the conference leaders of the Missouri Episcopal Area approached Evangelization and Church Growth for assistance in developing support for the United Methodist Church of Mozambique.

This effort was begun under the leadership of Bishop Ann Scherer. The staff of ECG helped identify other resources in the General Board of Global Ministries—such as the 10-10-10 Program of the Mission Personnel Program Area—to support this initiative. ECG staff consulted with leaders of the Mozambique Annual Conference as they developed a comprehensive plan for evangelization and church growth. The Missouri Area is now in partnership with the Mozambique Annual Conference; five wells of 20 planned have been drilled, and 382 churches and others in the Missouri Area have provided assistance.

The term “partnership” implies that the participants bring resources of similar value to a common enterprise. Mission projects are commonly thought to be the work of the “haves” who give to the “have-nots.” Many assume that the donor

churches in the United States are the givers and the churches in the developing world are the receivers. For a partnership to be balanced, however, it is important that there be a mutual sharing of resources. Such partnerships are imbalanced if money is the only thing that is considered to be of value. For a balanced collaborative effort between partners, it is important to recognize the gifts that all the partners bring to a common mission effort.

In Mission Together churches share their financial resources with those churches and faith communities that are growing and struggling to become established. However, Methodist congregations connected to one another in mission share much more than matters of money. New relationships and a shared faith give value to the work of both communities.

The following are some of the gifts that affluent Christians who have grown up in freedom gain from being in relationship with Christians and non-Christians in developing areas of the world:

1. The gift of experiencing one's faith in a culture that does not recognize Christianity.
2. The gift of learning about oppression and prejudice because of one's faith.
3. The gift of experiencing what is it like to be a minority faith.
4. The gift of dependence on others for communication and security.
5. Learning about God as God is understood in other cultures.

### **New Meeting Grounds**

An important part of being in mission together is to value the work we do with others within the context of the Gospel rather than comparing it to work in terms of secular society.

A primary tool for enabling mission partnerships is the mission

consultation, pioneered by the Russia Initiative under the leadership of Dr. Bruce Weaver. Today, Weaver reports that more than 450 church groups are supporting congregations, and the mission consultation had been a valuable tool in the program's development. The Russia Initiative Consultation has been meeting each year since 1992. It is made up of individuals and groups such as churches, clusters, districts, and annual conferences that participate in the Russia Initiative. Reports are given and stories shared of mission activity related to The United Methodist Church and servant ministries in Russia, Ukraine, Moldova, Kazakhstan, Belarus, and Tajikistan. Leaders interpret their needs and mission priorities. In this way, an opportunity is created for all parties to dispense information and foster mutual understanding.

The spiritual predecessor of the Mission Initiative Consultation is the camp meeting. Instead of sleeping in tents for several weeks, participants are housed in hotel rooms for several days. Instead of arriving in wagons from miles away, people come by jet from all over the United States and around the world. They come to worship, to share, to testify to the acts of God, to encourage one another, and to grow in faith. Mission consultations are currently being held for Angola, Lithuania, Latvia, and Cambodia. Future consultations related to Angola, the Czech and Slovak Republics, and Poland are currently being planned. Mission development in Mongolia, Honduras, Nepal, Vietnam, and Laos is ongoing. □

---

*Clinton Rabb is an executive for Special Initiatives in the Evangelization and Church Growth Program Area at the General Board of Global Ministries.*

### **For information concerning In Mission Together and mission partnerships, contact:**

Evangelization and Church Growth  
Congregational Mission Initiatives  
475 Riverside Dr., Room 1525  
New York, NY 10115  
212-870-3677  
E-mail: crabb@gbgm-umc.org



# Reaching Out to the Poor

*United Methodists Reclaim Their Roots*

by Clinton E. Parker

**B**ody and Soul is a ministry among the homeless in downtown Dallas, Texas. Formed in 1997, it is led by St. Paul United Methodist Church, the Highland Park Presbyterian Church, and the First United Methodist Church, Richardson, Texas. Its mission is to inspire homeless people to lead productive lives through an innovative program that promotes physical and spiritual growth. Body and Soul operates out of St. Paul church, in the arts district of downtown Dallas. Its weekly

ministry includes breakfast each Saturday and dinner each Sunday for 125 homeless persons (Body); and worship, led by one of the participating organizations before the meal (Soul). But this ministry goes well beyond the traditional.

One of Body and Soul's most effective and surprising programs is a strong ongoing emphasis on the arts, which has caused remarkable things to happen: just one example is the transformation of Roosevelt, the "Stick Man." Roosevelt, a homeless man of 55, looking for a way to

Pages 24-25  
member Ca  
the Reconc  
a church tr  
supervises  
bution, and  
Circle at th  
class. Com  
glass, a ren  
broke into

express  
and Sou  
carve sti  
branches  
wander  
Dallas.  
encoura  
carver g  
beautiful  
profession  
Rooseve  
gradual  
thriving  
an apar  
and his  
Rooseve  
found  
alone.  
spons  
the wo  
receipts  
Throug  
encour



*Pages 24-25, left to right: Hiram Little with member Carolyn MacPerson at the Church of the Reconciler in Birmingham, AL. Mike Rich, a church trustee, formerly a homeless addict, supervises the Fellowship Meal, clothing distribution, and other outreach ministries. A Prayer Circle at the close of the adult Sunday-school class. Communion elements rest on broken glass, a reminder of the time when someone broke into the building to steal a TV and VCR.*

express himself artistically in Body and Soul's art program, decided to carve sticks—the broken limbs and branches that he picked up while wandering around in downtown Dallas. Body and Soul's volunteers encouraged him, and his skills as a carver grew. Soon his sticks were so beautifully crafted, with such professional glazes and finishes, that Roosevelt was able to sell them, gradually developing a small and thriving business. Today he lives in an apartment, supporting himself and his wife with his earned income. Roosevelt is off the streets. He has found a new life. And he is not alone. Each year, Body and Soul sponsors a major art show featuring the work of homeless people, all receipts going directly to the artists. Through the arts, and with the encouragement of the volunteers

and organizations affiliated with Body and Soul, homeless people have discovered or rediscovered their gifts. And their self-esteem has been raised to levels that make spiritual transformation a possibility.

Are United Methodists beginning to think more seriously about becoming involved with people from impoverished communities? If this is the case—as recent events seem to suggest—then United Methodism is moving toward reclaiming its roots.

Methodism began almost three centuries ago with two British college boys who believed that to follow Jesus meant reading the Bible and praying—then going into the orphanages, prisons, and poor neighborhoods of Oxford to work and witness with people who were poor and in need. Fellow students made fun of their methodical ways and jokingly labeled them "Methodists." But the work of John and Charles Wesley among coal miners and others became a movement and then a church that would first change England and then the world. The question for twenty-first-century heirs of the Wesleyan legacy is twofold. How far have we

strayed from Methodism's historic tradition of alliances with people in impoverished communities? And how—and when—will we reclaim our heritage?

#### **A Change Over Time**

The early American Methodism remained true to its Wesleyan roots. When Methodism arrived on US shores in the late eighteenth century, the movement flourished in impoverished communities. From the rural farmers of the Ohio and Tennessee valleys, to the newly arriving immigrants in urban centers such as Baltimore and Philadelphia, the Wesleyan movement thrived among the poor. In states such as Connecticut and Massachusetts, the movement grew apace, despite the fact that only the state church received tax support. In the beginning, our church was truly a church of all the people, with a primary focus on those in need, as had been true of John Wesley's original efforts.

The United Methodism we know today is vastly different from the church of those early days. Our church has changed drastically, especially during the last two generations. We have become increasingly



*Above: The Rev. Lawton Higgs and Mary Jones, lay leader, of the Church of the Reconciler.*

affluent, leaving rural settings and urban centers. Today, United Methodism consists primarily of middle- and upper-class people who live in the suburbs. Our churches have moved to the suburbs as well. As this shift occurred, we lost much of our ability to provide ministry within impoverished communities, because fewer churches were located there. This unfortunate development is demonstrated by the fact that in most urban areas many United Methodist churches have been abandoned or sold, and many of those that remain are but shadows of what they once were.

### **Taking Action for the Poor**

At the start of the twenty-first century, however, our church is beginning to recover its heritage. More and more of our churches are looking beyond their walls to see changing communities. We are beginning to listen to "the people out there." We are discovering that impoverished communities exist in every state—in town and country areas as well as inner cities. Even in times of widespread affluence, tax surpluses, and lower interest rates, we realized that poverty was still very much with us.

United Methodists are moving from analysis to action. Some of the



*The Rev. Janet Wolf, Bible study leader.*

annual conferences are starting new faith communities in poor areas. The church is learning to abandon the old "we/they" mindset. When we reenter impoverished communities, we must do so in all humility, in a learning mode, with a willingness to listen. God did not leave the poor—United Methodists did.

Listening to Ms. Rachel Witcraft, pastor of the Williamson Indian River Mission United Methodist Church in Oregon, is enlightening, heartening, disturbing, and exciting all at once. Ms. Witcraft, who has served the congregation since 1995, was delighted to be called by the Oregon-Idaho annual conference, believing that "our people saw a spark of hope and acceptance among the brethren, and this initiative was the thing that

ignited the spark. Someday it will be a raging fire that will sweep through our native lands and restore our people to God."

Witcraft is straightforward about the congregation's lack of funds. "We are a poor fellowship as far as money is concerned. But we are not poor in imagination or ingenuity. We often lack the resources necessary to meet the needs of our people. However, we have eight to twelve people who will lay down their lives for the Gospel and for the poor, the hungry, the naked, and the blind. We do whatever we can to reach out to others. . . . We are a very charismatic group. We use our Native song, dance, language, and art to serve our Lord with gladness and rejoicing. We are thankful that we are allowed to come to God as we are, just as God created us. . . . [Our] congregation is 95 percent Native, but several non-Natives attend. Our budget is \$24,000 per year. . . . Our sincere hope is to be able to help our people overcome the effects of [our] high mortality rate and of racism. We hope to address problems related to drug abuse, violence, and poverty. Also, we hope to employ a youth pastor who knows the realities that our people live with."

### **The Dallas Colloquium**

Exciting events on the national level underscore The United Methodist Church's new resolve to engage in ministry with congregations such as Williamson Indian River Mission and a host of others. In December 1998, the General Board of Global Ministries sponsored a national colloquium on ministries in impoverished communities. Among the 15 participants were conference leaders and people engaged in the day-to-day work in such communities. They talked about their deep passion for this ministry and shared their ideals, goals, and dreams.

The con  
mutual lea  
and challe  
agreed tha  
beginning t  
poor comm  
needed to  
and sharing

The Gather  
Largely in  
ment of the  
event took  
Nashville,  
theme, "Be  
People: Eva  
Growth in  
was expect  
attend. Wh  
number sh  
ingly clear  
interest. Th  
was an e  
included sp  
ship, Bible  
and trips  
churches in

Keyno  
former ser

P  
gati  
su

- We mu  
people
- It is ess  
of our l
- Ministr
- Throug  
languag
- We ne  
involve
- Discuss  
depend  
"self-sup
- System
- Church  
partici  
perspe
- The N  
Comp  
constit

The conference triggered much mutual learning about experiences and challenges, and participants agreed that the church was just beginning to rediscover ministry in poor communities, and that there needed to be far more networking and sharing.

### The Gathering in Nashville

Largely in response to the excitement of the Dallas meeting, a second event took place in March 2001, in Nashville, Tennessee, with the theme, "Being Present with God's People: Evangelization and Church Growth in the Midst of Poverty." It was expected that 75 people would attend. When more than twice that number showed up, it became strikingly clear that there was immense interest. The three-day conference was an exhilarating event that included speeches, workshops, worship, Bible study, times of sharing, and trips to various inner-city churches in the Nashville area.

Keynote speaker Tex Sample, a former seminary professor who is



The Rev. Cynthia Belt, pastor of New Beginnings UMC in Baltimore, Maryland.

now coordinator of the Network for the Study of US Lifestyles, observed that anyone who works with the poor must talk about "believing and feeling," as opposed to "thinking and knowing." He suggested that it was the difference between knowing God and knowing about God. Sample reminded the assembly that "the powerful build places, but the poor set up spaces in the midst of those places."

Garlinda Burton, editor of the United Methodist program maga-

zine *Interpreter*, congratulated the assembly for "at least talking about drawing our circle wider to include those whom the world would dismiss." She noted that too many United Methodists take pride in "presuming to decide who's out and who's in God's circle." Suggesting that any ministry of engagement with the poor must include proximity, solidarity, and visibility, she defined those terms in the following way: 1) proximity means being with people, going where they live and work; 2) solidarity means speaking out with them in political, social, and theological debate; and 3) visibility means bringing people to the table as equal partners, whether you're planning worship or figuring out how to spend grant money. Burton urged the importance of being able to recognize the differences that relegate some people to the margins of church and society. That kind of sensitivity, she suggested, makes it possible to become "God's reconciling force in the world."

On the final morning of the gathering, the Reverend Irving Cotto, pastor of Asbury United Methodist Church, Camden, New Jersey, spoke about the National Plan for Hispanic Ministries. This plan, with a 38-hour training module for lay missionaries, is designed for use by a variety of groups. It can be used by those who wish to become chartered churches or by groups that simply exist as fellowships for worship, Bible study, discussion, and counseling—particularly about such pressing issues as fear of job loss or deportation. Because of its flexibility, the plan can be used in many of the situations that often occur in impoverished communities. □

*Clinton E. Parker is an Executive Secretary for Church Growth and Development at the General Board of Global Ministries.*

## LESSONS LEARNED

**Participants at the Dallas and Nashville events and similar gatherings came away with some of the following concepts for successful ministry with racial-ethnic minority populations:**

- We must begin ministry with impoverished communities by listening to the people who live there, learning their cultures, and being among them.
- It is essential that we attempt to understand the sense of call growing out of our biblical/theological framework as United Methodist Christians.
- Ministry within impoverished communities must start in local churches.
- Through conversation, we must learn to develop and use a descriptive language for this ministry—one that is not pejorative or condescending.
- We need a dual approach to this ministry—evangelism and community involvement.
- Discussion of finances within the context of the constituency must include dependency issues, grant writing, partnerships, and a definition of the term "self-supporting."
- Systems of worship and nurture must be culturally relevant to the constituency.
- Church members from impoverished constituencies must have access to—and participate in—the church's decision making, contributing new ideas and new perspectives.
- The National Plan for Hispanic Ministries and the Native American Comprehensive Plan can be effective resources for ministry within any constituency and culture.

# UNITED METHODIST DEVELOPMENT FUND

## *Stewards of God's Grace*

by Sam Dixon

Imagine a church with older members capturing a new vision for ministry. It happened in Leesburg, Florida. Hernando United Methodist Church decided to reach out to the more than 17,000 area residents under age 17. The church developed two "children's churches," a children's choir, vacation Bible schools, youth ministries, and more. The United Methodist Development Fund helped make this vision a reality with a \$500,000 loan.

Imagine a church with the vision of expanding its ministry to the community by building a new fellowship hall and classrooms. It happened in Metairie, Louisiana. St. Matthew's United Methodist Church, located in this rapidly growing area north of New Orleans, has a longtime commitment to its diverse community. This commitment includes scouting programs, a Narcotics Anonymous group, a preschool, recreation programs, Christian education activities, and an open door to other local activities and groups. Ministries in these many areas were enhanced because of a \$1 million loan from the United Methodist Development Fund.

Imagine dreaming dreams of ministry made possible by suitable

facilities. It happened at Fairwood Community United Methodist Church located about 10 miles southeast of Seattle. The pastor of Fairwood church, Dr. Craig A. Parrish, writes: "The dreams of ministry were present long before the building was a reality. With the bricks and mortar, the dreams are being fulfilled. The facility has given us space for intergenerational vacation church school and expanded youth-ministry programming. The multipurpose room allows space for dinners, musicals, large classes, an alternative worship center, as well as basketball and volleyball. The

large bright rooms offer a pleasant environment for groups of all ages, both church and community groups. Without the resources of UMDF, we would not have been able to secure the necessary funding for our dreams. The resources of UMDF include more than just money. The application process itself and the consultations were extremely helpful in the development of our project."

Imagine 250 similar stories about each of the churches with active loans, and a picture emerges of the significant service UMDF provides to the denomination. All over



*A United Methodist church under construction in Kennewick, Washington.*

the nation,  
istry is  
UMDF's 4  
supporting  
developme  
independe  
church mo

UMDF His  
It all began  
providing  
churches,  
agency of  
adopted a  
would invi  
tions, and  
fund in or  
loans. The  
interest to  
years later,  
Brethren C  
investment

When  
voted to m  
investmen  
likewise. T  
United M  
Fund, affi  
Board of C  
was a new  
centuries-  
build and  
propagati  
the land.



*New Song Li*

the nation, new and expanded ministry is happening because of UMDF's 41-year commitment to supporting church growth and development. Today, UMDF can independently lend a qualified church more than \$1 million.

### UMDF History

It all began in 1960. After decades of providing loans to help build churches, the national missions agency of The Methodist Church adopted an ingenious concept. It would invite individuals, congregations, and agencies to invest in a fund in order to provide even more loans. The fund would then pay interest to those investors. Four years later, the Evangelical United Brethren Church created its own investment fund.

When the two denominations voted to merge in 1968, their two investment funds prepared to do likewise. Together, they became the United Methodist Development Fund, affiliated with the General Board of Global Ministries. UMDF was a new entity in pursuit of a centuries-old mission goal: to help build and fortify churches for the propagation of the Gospel across the land.

### Investing in UMDF

The UMDF story really begins with the investor. UMDF's many investors include individual United Methodists, congregations, conferences, districts, foundations, agencies, organizations, and institutions. For as little as \$100, participants may invest in one-year, four-year, or flexible-demand notes or in Individual Retirement Accounts (IRAs). Currently, more than \$91 million has been received from 4500 investors. This money has been fully employed to support the growth and mission of The United Methodist Church.

Lucy Burciaga, an investor and UMDF director from El Paso, Texas, puts it like this: "By investing in UMDF we're extending the church's mission to help more people come to know the Lord. In the meantime, the competitive interest rates, compared to CDs and other options, make UMDF a practical and desirable financial investment."

"There is no such thing as not enough money to invest in UMDF. It is part of who we are as a church," says the Rev. Alfred Maloney of Tindley Temple United Methodist Church in Philadelphia. "We're investing in the future through



Bishop Jonathan Keaton, East Ohio, UMDF board president (right) with Billie Nowabe of Oklahoma.

UMDF because it's a solid fund and because churches will use this money for ministry and growth. Buildings will be cared for and new churches will be started."

Investing in UMDF is truly making a socially responsible investment. The sole purpose of the fund is to support the growth and mission of the denomination by providing first-mortgage loans for churches and mission institutions.

What better way to put your money to work! According to Bishop Jonathan Keaton (Ohio East Area), president of the UMDF Board of Directors: "The ministry of UMDF shows the impact of a dream that takes root when people ask, 'How can we look beyond our local church in a way that impacts the whole world?' If you love the church, if you care about evangelism and want to be a part of that dream, you can do that by investing in UMDF."

UMDF adopted the Scripture from I Peter 4: 10 - 11 (RSV) as its guiding principle: "As each has received a gift, employ it for one another, as good stewards of God's varied grace...." Investing in UMDF is one way to become a good steward and an active partner in the church's mission, enabling God's people to be in ministry. □

*Sam Dixon is an Executive Secretary of GBGM and the Director of the United Methodist Development Fund.*



New Song United Methodist Church in Surprise, Arizona, celebrates on its future building site.

# Our Love and Prayers

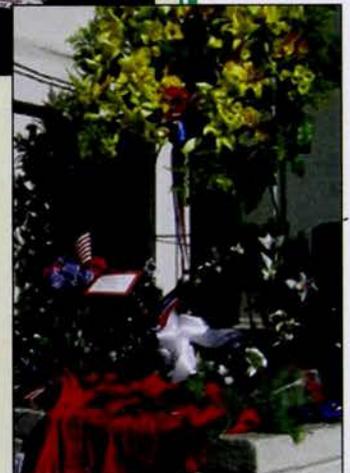
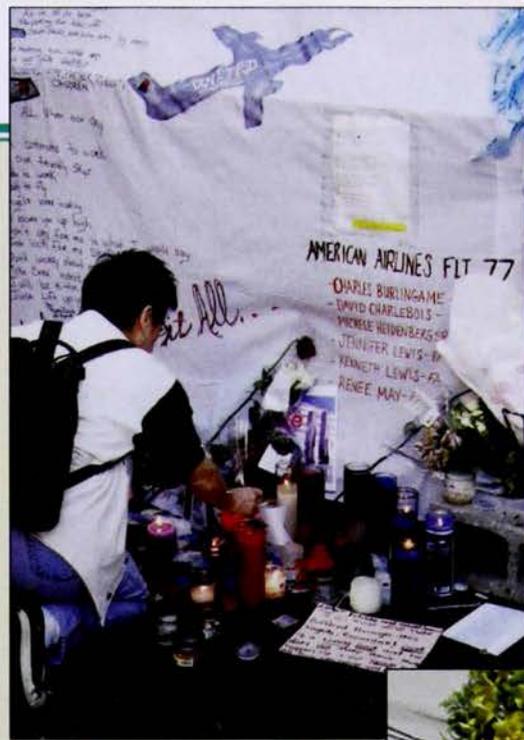


The John Street United Methodist Church in Manhattan—on the site where Methodism was first planted in American soil in 1766—still stands. It is just two blocks from the World Trade Center, where terrorists, piloting hijacked airliners, flew through and destroyed the Twin Towers on September

11, taking 6000 precious lives. After the ashes around the church were cleared away, this banner from United Methodists in Baton Rouge, Louisiana, was hung on a fence where passers-by can read its messages of love and hope. In a prayer on Sunday, September 16, the pastor, the Rev.

James R. McGraw (a former Consulting Editor of *New World Outlook*) said: "We are all born as full-fledged members of the human family. But this week we have come to know, feel, and experience what other family members have known, suffered, and endured for so long."

# Are With You



**Clockwise from left:** This spontaneous memorial in Union Square is one of countless tributes that sprang up around the city as New Yorkers expressed their grief. At top, another memorial in Washington Square Park. At right, a more formal memorial made by nearly 1000 Oregonians who came to New York to show their support. This event was organized by the Azumano-Dozono family of Epworth UMC in Portland, Oregon. A memorial wreath was dedicated, and small sprigs of Oregon cedar were placed below it in honor of lives lost. At Times Square, where people are dissuaded from posting signs, families and friends posted photos of their missing loved ones, hoping that someone would spot them wandering dazed or lying injured. Tragically, most had perished in the World Trade Center attack.



# NO OTHER CHOICE BUT TO GET THERE

## Immigration From the South

by Paul Jeffrey

In this third installment in a series about Central America, Paul Jeffrey describes how immigration has become a major force shaping the region's future. In earlier articles, Jeffrey looked at disasters in El Salvador and environmental protection in Nicaragua. In the next issue, he'll examine how church leaders and rights activists are monitoring US corporations doing business in Guatemala. —The Editors

### Tegucigalpa, Honduras

Nieves Giron stepped carefully down the stairway from the US government jet that brought him back to Honduras. His first trip on an airplane had come to an end. His step a bit uneven because US marshals had taken away his belt and shoelaces, Giron made his way across the tarmac, shimmering in the midday tropical sun, and formed a line with the other deportees. Together they walked into a reception area in the Tegucigalpa airport, where church activist Claudia Lopez greeted them. "Since your families couldn't be here," Lopez explained, "we want to welcome you home with affection. You've had a long and perilous journey. We rejoice that you've returned home safe and sound."

Giron's journey and Lopez' welcome are part of an international drama being played out every day throughout our Americas. Fleeing chronic poverty exacerbated by globalization, thousands of Latin Americans are moving north, shaping economies and demographics both south and north. Often those who are detained by US immigration officials are sent home to be

*Children sift through garbage to find anything of value, Honduras.*

*Central Americans on their way north cross the Suchiate River between Mexico and Guatemala.*

received with suspicion by members of their communities, who believe they learned bad habits in the north. The church, remembering that Jesus was also a migrant, has stepped into the breach.

Lopez helps run a church-sponsored center at the airport to welcome deportees home. When Giron arrived, Lopez and her colleagues offered food and drink and began a series of interviews with the 55 Hondurans who were sent home on the same flight—a special jet that, once or twice each week, makes a milk run through the region, dropping off tens of thousands of deportees each year. The church workers asked some basic questions and told the deportees that they could help with job training or education, if needed. Then the migrants went home to families that didn't know they were returning.

In the early 1980s, refugees were also fleeing to escape the brutal repression of US-backed political terror throughout the isthmus. With an end to the region's wars in the late 1990s, the flow of immigrants ebbed slightly before picking up as a result of postwar economic woes, environmental deterioration, and accelerating globalization. Today, refugees flee hunger.

Giron, a 43-year-old farmer from a small village, sold his meager farm plot to raise the money to pay for a *coyote*—a migrant smuggler—to take him north. He left his wife and five children with relatives and promised he'd soon send back money for food. After making his way across Guatemala into Mexico, he climbed



A Honduran woman cooks corn, the staple of her family's diet.



Young boys work as garbage pickers, Managua, Nicaragua.

onto the undercarriage of north-bound railroad cars for much of the journey. It's a perilous form of transportation; many migrants fall asleep and lose their grip, perishing under the train's wheels. Giron acknowledged the danger. "Yet, you learn how to stay awake," he told me. "There's no other choice but to get there."

Other dangers lurk along the road north. Giron said that shortly after he entered Mexico, thieves took all his money. Later, he was stopped again by thieves. "Yet, I didn't have anything left to steal," said Giron, who had to beg for food for most of the 1500-mile journey through Mexico.

After a month of travel, Giron finally made it across the border into the United States, bound for Tucson, where an uncle had promised him a job as a field laborer. Yet Giron, unschooled in the art of avoiding the Immigration and Naturalization Service (the INS), was grabbed during his first day on US soil.

The INS held him for six weeks before flying him south to Honduras. Giron said he was treated as a criminal. "What did I do wrong? What crime did I commit?" he asked me. "All I did was look for a way to feed my children."

In order to comprehend immigration from Central America to the United States today, it's necessary, first of all, to understand urban migration within this region. Although a few migrants, like Giron, go directly north from the countryside, most international migrants start their journey when deteriorating conditions in the countryside force them to move to cities within their own country.

"People move to the big cities when the minimum conditions for survival no longer exist in the countryside," says Janete Ferreira, an immigration expert with the Latin American Catholic Bishops' Conference. "They may have land, but they have neither the tools nor the credit to make it productive. Or they may be landless, yet can no longer sell their labor. So they are forced to come to the city, to sell things in the street or look for work in a *maquila*—a factory where imported materials are assembled for export. They haven't had an opportunity to educate themselves or to go to school, so they have few options.

Migra  
accelerate  
regional  
the huge  
ed from th  
the seven  
forced to  
rural are  
health car  
available  
to the citi  
"Yet  
just the fi  
migrating  
resolve a  
travel no  
Immigrat  
poverty,  
increased  
Hurr  
engulfed  
matters  
rural far  
the Hond  
on rebuild  
supporte  
tions, pea  
their own  
way out  
joined the  
called "er  
people fo  
because  
In 1998, th  
of Red  
Societies  
refugees  
refugees  
a portent  
serious j  
ments ar  
tions that  
Glob  
situation,  
experts. A  
by Carita  
Relief Se  
maquilas  
of migran  
to the cit  
enough t  
Instead o  
as their

## NO OTHER CHOICE BUT TO GET THERE

Migration from the countryside accelerated during the last decade as regional governments, crippled by the huge foreign debts they inherited from the military governments of the seventies and eighties, were forced to cut back on services in rural areas. With less education, health care, and agricultural credit available for rural families, the flow to the cities became a torrent.

"Yet this urban migration is just the first part of a chain. When migrating to the city doesn't resolve a family's poverty, they travel north," Ferreira told me. Immigration is a consequence of poverty, and, as poverty has increased, so has immigration."

Hurricane Mitch, which engulfed Honduras in 1998, made matters worse by leaving many rural farms without topsoil. With the Honduran government focusing on rebuilding the infrastructure that supported foreign-owned plantations, peasants were left largely on their own. For many there was no way out except leaving, so they joined the ranks of what are today called "environmental refugees" — people forced to leave their homes because of environmental disaster. In 1998, the International Federation of Red Cross and Red Crescent Societies report, environmental refugees outnumbered political refugees for the first time, signaling a portentous population shift with serious implications for governments and international organizations that respond to emergencies.

Globalization exacerbates this situation, according to immigration experts. A study conducted last year by Caritas-Honduras and Catholic Relief Services demonstrated that *maquilas* actually accelerate the flow of migrants, drawing young people to the cities where they work just enough to pay for the trip north. Instead of absorbing excess workers, as their owners and proponents

argue, *maquilas* are really trampolines in the immigration chain.

Once they leave their home country behind and begin the journey north, migrants face endless dangers.

### In 1998, according to the International Federation of Red Cross and Red Crescent Societies, environmental refugees outnumbered political refugees for the first time.

"Don't go, David. I told you this journey was not God's will," Dominga Diaz cried out, weeping inconsolably as the coffin of her 17-year-old nephew was lowered into the ground in the cemetery in Taulabé, a poor mountain village two hours north of Tegucigalpa.

David Nolasco was buried alongside two of his close friends from Taulabé. The three had gone north in search of what people here call the "American dream," but it quickly turned into a nightmare. After walking for more than 24 hours along railroad tracks in the Mexican state of Veracruz, the three weary boys and two other young Hondurans they'd met along the way lay down to rest. Yet when a train approached out of the darkness, only one of the boys heard the engine in time and leapt out of harm's way. The crushed bodies of the other four were brought back to Honduras only after distraught relatives pressured the Honduran foreign ministry to pay some of the cost.

The lone survivor, 18-year-old Nelson Sanchez, reported the incident to police and was briefly interviewed by a Mexican journalist. Then he disappeared into the

migrant stream. His mother, Maria Sanchez, says he'd tried making the journey once before, but he was grabbed in Mexico and deported to Guatemala. He came home for a few days to rest and borrow some money. She told me her son dreamed of sending her the funds she needed to replace the termite-eaten boards of their home.

There are many termite-eaten boards throughout this country, and scores of Hondurans flee north every day in search of survival. Some don't make it, yet seldom do their family members learn the truth about what happened to them. They simply vanish. Others are imprisoned in Mexico or the United States. Some are swept up in criminal activities that lead to their death. Many female migrants are forced into prostitution and stop communicating with their families out of shame.

According to a committee of relatives of disappeared migrants that was formed last year in the northern Honduran city of El Progreso, at least 3000 migrants from El Progreso



Miriam Cruz looks at photos of her son and daughter. Both went north after Hurricane Mitch. Her son, Jairo, made it to the United States, but her daughter remains in Mexico.

## NO OTHER CHOICE BUT TO GET THERE

are missing. The committee wants the government to help find them. Yet it may be too late for many. Cemeteries in southern Mexico have hundreds of gravesites where unidentified migrants are buried, after being murdered or dying under railcars, inside sealed tanker cars, or in boats capsized at sea.

"People have a right to go where they want. But we want people to be fully aware of the risks along the road, and we want them to know their rights. Although they're immigrants, they don't give up their human rights," says Bartolo Fuentes, a leader of the group and a journalist at Radio Progreso, a church-sponsored station in El Progreso.

Fuentes co-hosts "Without Borders," a weekly show for migrant families that includes appeals to help find migrants who've disappeared. And he brings in people who've made the journey to recount their often horrendous experiences along the way. Most involve mistreatment in Mexico,

**The remittances from migrants working in the United States are quickly becoming the most important source of hard currency for Central America's economies.**

where Central American immigrants have long been subject to abuse by both criminal elements and government security forces.

Ferreira agrees that the church cannot tell people not to go. "I simply insist that they think hard about it. I tell them about the situation in which migrants find themselves.

And I also challenge them to think about whether they could change their situation here by better community organization. What effect will their decision have on their



*A woman deported from the United States picks up her "luggage" from an airport official at the Tegucigalpa airport in Honduras.*

family? I want them to reflect on the matter, but ultimately they have the right to go if they want," she says.

Although he defends the right of people to migrate, Fuentes laments the resulting brain drain. "We're sending the best minds north," he says. "We taught them how to read and write, but then they leave and it's the United States that benefits, not Honduras."

The remittances from migrants working in the United States are quickly becoming the most important source of hard currency for Central America's economies. More important than the export of coffee, bananas, or sugar is the export of human beings. Honduran migrants sent home about \$600 million in 2000; in neighboring El Salvador, remittances totaled some \$1.75 billion. Compared with traditional exports, family remittances are much more democratic; the money that arrives reaches the hands of "the people" instead of the land-owning elite. Yet church workers worry because poor families tend to spend their remittances on food and consumer items rather than investing the money in enterprises that will generate more income.

As a first step, Ferreira suggests that a way be found to help migrants send their money back home without commercial intermediaries—such as Western Union—and their exorbitant fees. "It's just one more way to take advantage of migrants, by robbing them," she argues. Ferreira believes the next step would be to help families use remittances more productively.

In an increasingly globalized economy, the Western Hemisphere's wealthy face little difficulty in shifting capital across international borders. Immigration advocates ask, with some justification, why people don't have the same rights as money. If capital can move freely, why not the poor? Under international law, individuals do have the right to leave the country in which they reside. Yet, in a sort of Catch-22, they don't have the right to enter another country if that country doesn't want them.

Immigration policies within the United States are subject to sharp debate, but what's often missing in the discussion is the acknowledgment that US actions abroad contribute to the conditions that push poor people to the north.

Yet, rather than understanding and addressing the root causes of immigration, US officials are accelerating the hunt for migrants, turning Central America into a giant net to catch people migrating north. For the last five years, the INS' Operation Disrupt has grabbed migrants in Central America—where legal guarantees are sparse—and shipped them back to their countries of origin. Under the program, INS agents accompany local immigration officials at border crossings, highway checkpoints, hotels, and airports, helping them to finger suspicious travelers. Although the program raises vital questions about sovereignty, the INS claims it costs only one-third the



Hondurans deported from the United States arrive at the Tegucigalpa airport aboard a US Justice Department plane.

price of deporting the same migrant from the United States. "The cost savings are enormous," according to Joe Banda, an INS special agent at the US embassy in Tegucigalpa.

Honduras became a critical point for interrupting the migrant flow when neighboring Nicaragua recently decided to give visas on demand to anyone who could pay the visa fee. Africans, Asians, and Latin Americans can now enter Nicaragua legally, then begin the overland sojourn that leads them through Honduras, Guatemala, and Mexico. Migrants recently detained in Honduras include citizens of far-away countries like Gambia, Ghana, Niger, and Pakistan, as well as Ecuador and Peru.

Earlier this year I interviewed four men from India and two from China who had been detained for four months in a cell in Tegucigalpa's decrepit and overcrowded Central Penitentiary. They spoke neither Spanish nor English and could communicate little with the authorities. Although they were migrants—and not crim-

inals—they were detained and incarcerated with ordinary prisoners while the INS figured out how to deport them. The INS supposedly pays the bill for food, yet local immigration workers told me the embassy is always behind on payment. Honduran immigration workers often pay for the foreigners' food themselves.

The INS claims that Operation Disrupt is slowing migrant trafficking by arresting *coyotes*. Yet observers say that relatively few *coyotes* get caught. In Honduras, the police pay *coyotes* to denounce the very migrants they're transporting. "The *coyotes* get rich and the migrants go to jail," says Maureen Zamora, a lawyer here.

The rush to grab people and send them home leads to abuses. Take the case of a Colombian man who last year entered Honduras from Nicaragua. Although he had no visa for Honduras, he did have one for Mexico and claimed to be on his way there. Yet, Zamora says the US embassy retained the man's passport despite her protests. Embassy officials paid his way back to Colombia after three weeks but took seven weeks to turn his pass-

port over to Honduran officials.

Despite such heavy-handed INS efforts, the volume of the migrant flow is constantly increasing—and not just with migrants from Central America. Demand is so great that it takes 18 months for visa applicants to get an appointment at the US Embassy in Bogotá, Colombia. Immigration experts claim half a million people have left Ecuador in the last two years—roughly four percent of the population. Although some of these people are heading for Europe and Canada, most are bound for the United States.

Juan Manuel Cueva is a Peruvian who, with his wife, was grabbed during an INS-sponsored sweep in southern Honduras. He says their accents gave them away. I was talking with him in the Tegucigalpa prison when Honduran authorities came to take him to the airport to be flown home. "We're going to get to the United States sooner or later," Cueva told me as they led him away. "There's no way we can go on surviving in Peru." □

---

Paul Jeffrey is a United Methodist missionary in Central America.

# INDEX TO NEW WORLD OUTLOOK 2001

New Series Vol. LXI, No. 3 - Vol. LXII, No. 2 : Whole Series Vol. XCI, Nos. 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. Most countries are listed by continent or region.

## Academies for Evangelization and Church Growth in Africa;

Rae, Keith .....Nov.-Dec. 12

## Africa

### Academies for Evangelization and Church Growth in Africa;

Rae, Keith .....Nov.-Dec. 12

Ministry of Information Access, *The*; Maeda, Sharon...July-Aug.18

Mozambique After the Floods; Seaton, Maurice. .... July-Aug. 23

Nigeria: Gospel and Culture; Crosson, Lesley ..... Nov.-Dec. 7

On the Road to Healing at Minnesota's Center for

Victims of Torture (Ethiopia); House, Christie R. .... July-Aug. 32

Prayers for Peace in Sierra Leone; House, Christie R. .... Jan.-Feb. 36

Radio Africa International; Maeda, Sharon ..... Mar.-Apr. 2

Reviving Methodist Church Hospitals in Africa

and Asia (Liberia, Mozambique); Thomas, Cherian ... Mar.-Apr. 18

Strengthening Global Mission Through Sustainable

Agriculture; Gulley, James L. .... Sept.-Oct. 10

Uzumba Orphan Trust, *The: A New Approach to*

AIDS in Africa; House, Christie R., et al ..... Mar.-Apr. 26

## Agriculture

### Community Gardening as Kingdom Work;

Henderson, Thomas C. .... Sept.-Oct. 37

Down on the Family Farm (photo essays); Lord, Richard,

and Christie R. House ..... Sept.-Oct. 32

Eating at Church and Feeding the World; Wright, Elliott ..... Sept.-Oct. 40

Fair Food; Clement, Marilyn. .... Sept.-Oct. 31

Fair Trade Helps Farmers Prosper; Collier, Marty ..... Sept.-Oct. 28

Faith and Food: Biblical Perspectives; Wright, Elliott ..... Sept.-Oct. 4

Late, Great Tomato, *The*; Wright, Elliott ..... Sept.-Oct. 9

Strengthening Global Mission Through Sustainable

Agriculture; Gulley, James L. .... Sept.-Oct. 10

Sustenance and Sustainability; House, Christie R. .... Sept.-Oct. 2

When Agriculture and Ecology Compete (Nicaragua);

Jeffrey, Paul ..... Sept.-Oct. 14

See also HUNGER

## AIDS

Christian Concern for HIV/AIDS in India; Murthy, J. S ..... Jul.-Aug. 40

Lessons Learned From Watching Health Care in Action;

Dirdak, Paul ..... Mar.-Apr. 4

Radio Africa International; Maeda, Sharon ..... Mar.-Apr. 2

Uzumba Orphan Trust, *The: A New Approach to AIDS*

in Africa; House, Christie R., et al. .... Mar.-Apr. 26

Allen, Maxine ..... Mar.-Apr. 42

Asedillo, Rebecca C. .... Mar.-Apr. 30

## Asia

At the Crossroads for Mission in Vietnam; Rabb, Clinton ... May-June 28

Christian Concern for HIV/AIDS in India; Murthy, J. S...July-Aug. 40

Day in the Life of a Child Worker, *A: Garbage Pickers*

in Phnom Penh; Piore, Adam, and Lor Chandara ..... May-June 12

How the Hmong Became United Methodists (Laos);

Yang, Tsuker ..... May-June 36

"Indochina"; Day, R. Randy ..... May-June 4

Mochi-Tsuki: Bread of Life for the Japanese in San Jose;

House, Christie R. .... Jan.-Feb. 28

Nur Manzil Psychiatric Center in India; Murthy, J. S ..... Mar.-Apr. 22

Presenting Jesus Christ in an Indigenous Context: India;

Murthy, J. S ..... Jan.-Feb. 32

Reviving Methodist Church Hospitals in Africa

and Asia; Thomas, Cherian ..... Mar.-Apr. 18

Thirteen Hundred Miles To Share the Love of Jesus

(Vietnamese); To, Ut Van ..... May-June 32

United Methodism in Southeast Asia; Graham, Alma,

and Christie R. House ..... May-June 2

United Methodist Seminary Professors Visit Cambodia;

Kimbrough, S T, Jr., et al. .... May-June 18

Vietnam, Cambodia, Laos: Land and People

(photo essay); Lord, Richard ..... May-June 23

Weaving Baskets in Cambodia; Harbert, Warren, et al. .... May-June 8

Zothan Mawia: A Reconciling Bishop for Myanmar;

Graham, Alma ..... July-Aug. 24

At the Crossroads for Mission in Vietnam; Rabb, Clinton ..... May-June 28

## Bible Study

Faith and Food: Biblical Perspectives; Wright, Elliott ..... Sept.-Oct. 4

Seal of Him Who Died, *The*; Nugent, Randolph W. .... Jan.-Feb. 4

Boe, Roger W. .... Mar.-Apr. 34

Borop, Otis P. .... Mar.-Apr. 38

Brazil See LATIN AMERICA / CARIBBEAN

Breitinger, Carol A. .... Sept.-Oct. 21

Buckets of Soil in the Interest of Peace for Palestinians; Wingeier,

Douglas E. .... Jan.-Feb. 24

Bulletin Inserts on Mission ..... Jan.-Feb. 43; Mar.-Apr. 45; May-June 43;

Jul.-Aug. 43; Sept.-Oct. 43; Nov.-Dec. 43

Caldwell, Alva R. .... May-June 20

Cambodia See ASIA

Chan, Marilyn Sovann ..... May-June 11

Chandara, Lor ..... May-June 12

## Children and Youth

Day in the Life of a Child Worker, *A: Garbage Pickers*

in Phnom Penh; Piore, Adam, and Lor Chandara ..... May-June 12

Hardest Part of Visiting Iraq, *The: Seeing the Children*;

Lehman, Mel ..... Jan.-Feb. 13

Implementing Costa Rica's Code of Rights for Children

and Adolescents; Goldberg, Beryl ..... Jan.-Feb. 16

Lessons Learned From Watching Health Care in Action;

Dirdak, Paul ..... Mar.-Apr. 4

Uzumba Orphan Trust, *The: A New Approach to AIDS*

in Africa; House, Christie R., et al ..... Mar.-Apr. 26

Youth Outreach Ministry Called "Branches," *A*;

Torres, Kim King ..... July-Aug. 28

Christian Concern for HIV/AIDS in India; Murthy, J. S ..... July-Aug. 40

Clement, Marilyn ..... Sept.-Oct. 31

Collier, Marty ..... Mar.-Apr. 45, Sept.-Oct. 28

Collins, Ariel ..... May-June 10

Colombia See LATIN AMERICA / CARIBBEAN

Communication and Community in Baltimore's

Deaf Shalom Zone; Asedillo, Rebecca C. .... Mar.-Apr. 30

Community Gardening as Kingdom Work;

Henderson, Thomas C. .... Sept.-Oct. 37

## Community and Institutional Ministries

Communication and Community in Baltimore's Deaf

Shalom Zone; Asedillo, Rebecca C. .... Mar.-Apr. 30

Nur Manzil Psychiatric Center in India; Murthy, J. S ..... Mar.-Apr. 22

On the Road to Healing at Minnesota's Center for Victims

of Torture; House, Christie R. .... July-Aug. 32

Parish Nursing: A Reclaiming of Faith-community

Health Care; Borop, Otis P. .... Mar.-Apr. 38

Reviving Methodist Church Hospitals in Africa

and Asia; Thomas, Cherian ..... Mar.-Apr. 18

What I Learned About Community-based Health Care

on My Trip to Brazil; Njuki, Caroline ..... Mar.-Apr. 9

Youth Outreach Ministry Called "Branches," *A*;

Torres, Kim King ..... July-Aug. 28

Connected in Christ: Transformation in Arkansas;

Ruffle, Douglas ..... Nov.-Dec. 16

Costa Rica See LATIN AMERICA / CARIBBEAN

Crosson, Lesley	Nov.-Dec. 5	Gulley, James L.	Sept.-Oct. 10
Dash, Michael I. N.	May-June 22	Habito, Ruben L. F.	May-June 21
Day, R. Randy	May-June 4	<b>Haiti</b> See LATIN AMERICA / CARIBBEAN	
<i>Day in the Life of a Child Worker, A: Garbage Pickers in Phnom Penh</i> ; Piore, Adam, and Lor Chandara	May-June 12	Harbert, Warren	May-June 8
<i>Changed World, A</i> ; Graham, Alma	Nov.-Dec. 2	<i>Hardest Part of Visiting Iraq, The: Seeing the Children</i> ; Lehman, Mel	Jan.-Feb. 13
Dennis, Jane	Nov.-Dec. 10	<b>Health and Welfare</b>	
Dirdak, Paul	Mar.-Apr. 4	<i>Communication and Community in Baltimore's Deaf Shalom Zone</i> ; Asedillo, Rebecca C.	Mar.-Apr. 30
<b>Disaster Relief</b>		<i>Global Health Resources</i> (poster)	Mar.-Apr. 24
<i>El Salvador: When the Earth Shakes, It's the Poor Who Suffer</i> ; Jeffrey, Paul	July-Aug. 10	<i>Hardest Part of Visiting Iraq, The: Seeing the Children</i> ; Lehman, Mel	Jan.-Feb. 13
<i>Ministry of Information Access, The</i> ; Maeda, Sharon	July-Aug. 18	<i>"Healthy Homes, Healthy Families"</i>	July-Aug. 42
<i>Mozambique After the Floods</i> ; Seaton, Maurice	July-Aug. 23	<i>Lessons Learned From Watching Health Care in Action</i> ; Dirdak, Paul	Mar.-Apr. 4
See also MISSION MEMO		<i>Marrying Science, Health, and Mission at Philander Smith College</i> ; Allen, Maxine	Mar.-Apr. 42
Dixon, Sam	Nov.-Dec. 28	<i>Nur Manzil Psychiatric Center in India</i> ; Murthy, J. S.	Mar.-Apr. 22
<b>Dominican Republic</b> See LATIN AMERICA / CARIBBEAN		<i>Parish Nursing: A Reclaiming of Faith-community Health Care</i> ; Borop, Otis P.	Mar.-Apr. 38
<i>Down on the Family Farm</i> (photo essays); Lord, Richard, and Christie R. House	Sept.-Oct. 32	<i>Reviving Methodist Church Hospitals in Africa and Asia</i> ; Thomas, Cherian	Mar.-Apr. 18
<i>Eating at Church and Feeding the World</i> ; Wright, Elliott	Sept.-Oct. 40	<i>Taking Care of Ourselves—and the World</i> ; Wilson, Faye	Mar.-Apr. 41
<b>Ecology</b>		<i>Water: The Looming Crisis</i> ; Jeffrey, Paul	Mar.-Apr. 12
<i>Community Gardening as Kingdom Work</i> ; Henderson, Thomas C.	Sept.-Oct. 37	<i>What I Learned About Community-based Health Care on My Trip to Brazil</i> ; Njuki, Caroline	Mar.-Apr. 9
<i>Strengthening Global Mission Through Sustainable Agriculture</i> ; Gulley, James L.	Sept.-Oct. 10	<i>Working Together for Health Through the United Methodist Fellowship of Health Care Volunteers</i> ; Boe, Roger W.	Mar.-Apr. 34
<i>When Agriculture and Ecology Compete</i> (Nicaragua); Jeffrey, Paul	Sept.-Oct. 14	See also AIDS	
<b>Economics</b>		Henderson, Thomas C.	Sept.-Oct. 37
<i>Fleeing the Violence in Colombia</i> ; Jeffrey, Paul	Jan.-Feb. 8	Hertig, Paul	May-June 27
<i>No Other Choice But To Get There: Immigration From the South</i> ; Jeffrey, Paul	Nov.-Dec. 32	<b>HIV/AIDS</b> See AIDS	
<i>United Methodist Development Fund</i> ; Dixon, Sam	Nov.-Dec. 28	Horne, Ken.	Sept.-Oct. 20
See also AGRICULTURE		House, Christie R.	Jan.-Feb. 28, 36; Mar.-Apr. 26; May-June 2; July-Aug. 32; Sept.-Oct. 2, 32
<i>El Salvador: When the Earth Shakes, It's the Poor Who Suffer</i> ; Jeffrey, Paul	July-Aug. 10	<b>Housing/Homelessness</b>	
<b>Europe</b>		<i>Reaching Out to the Poor</i> ; Parker, Clinton E.	Nov.-Dec. 24
<i>Lithuania: A Church Reborn</i> ; Crosson, Lesley	Nov.-Dec. 6	<i>Strengthening Black Churches in Arkansas</i> ; Dennis, Jane	Nov.-Dec. 10
<i>New Meeting Grounds: The Mission Consultation Model</i> (Russia, Eastern Europe); Rabb, Clinton	Nov.-Dec. 20	<i>How the Hmong Became United Methodists</i> ; Yang, Tsuker	May-June 36
<i>Rural Chaplain in Russia, A</i> ; McSwain, Harold W.	July-Aug. 36	<b>Human Rights</b>	
<b>Evangelization/Church Growth</b>		<i>Buckets of Soil in the Interest of Peace for Palestinians</i> ; Wingeier, Douglas E.	Jan.-Feb. 24
<i>Academies for Evangelization and Church Growth in Africa</i> ; Rae, Keith	Nov.-Dec. 12	<i>El Salvador: When the Earth Shakes, It's the Poor Who Suffer</i> ; Jeffrey, Paul	July-Aug. 10
<i>At the Crossroads for Mission in Vietnam</i> ; Rabb, Clinton	May-June 28	<i>Fleeing the Violence in Colombia</i> ; Jeffrey, Paul	Jan.-Feb. 8
<i>Connected in Christ: Transformation in Arkansas</i> ; Ruffle, Douglas	Nov.-Dec. 16	<i>Human Rights for Haitian Workers in the Dominican Republic</i> ; Minsky, Tequila	Jan.-Feb. 20
<i>How the Hmong Became United Methodists</i> ; Yang, Tsuker	May-June 36	<i>Implementing Costa Rica's Code of Rights for Children and Adolescents</i> ; Goldberg, Beryl	Jan.-Feb. 16
<i>New Meeting Grounds: The Mission Consultation Model</i> ; Rabb, Clinton	Nov.-Dec. 20	<i>No Other Choice But To Get There: Immigration From the South</i> ; Jeffrey, Paul	Nov.-Dec. 32
<i>Offering the Gospel in the New Millennium</i> ; Crosson, Lesley	Nov.-Dec. 5	<i>On the Road to Healing at Minnesota's Center for Victims of Torture</i> ; House, Christie R.	July-Aug. 32
<i>Offer Them Christ</i> ; Workman, Anna Gail	Nov.-Dec. 4	<b>Hunger</b>	
<i>Racial-Ethnic Minorities and the Church</i> ; Rivera, Eli S.	Nov.-Dec. 9	<i>Hunger—100 Percent Curable</i> ; Horne, Ken.	Sept.-Oct. 20
<i>Reaching Out to the Poor</i> ; Parker, Clinton E.	Nov.-Dec. 24	<i>Two-pronged Problem of Hunger, The</i> ; Breiting, Carol A.	Sept.-Oct. 21
<i>Rural Chaplain in Russia, A</i> ; McSwain, Harold W.	July-Aug. 36	<i>United Methodist Men Fight Against Hunger</i> ; Tanton, Tim.	Sept.-Oct. 43
<i>Strengthening Black Churches in Arkansas</i> ; Dennis, Jane	Nov.-Dec. 10	<i>World Hunger Map</i> ; World Food Programme (comm. and quiz: Alma Graham).	Sept.-Oct. 23, 26, 46
<i>Thirteen Hundred Miles To Share the Love of Jesus</i> ; To, Ut Van	May-June 32	See also AGRICULTURE	
<i>United Methodist Development Fund</i> ; Dixon, Sam	Nov.-Dec. 28	<i>Implementing Costa Rica's Code of Rights for Children and Adolescents</i> ; Goldberg, Beryl	Jan.-Feb. 16
<i>Youth Outreach Ministry Called "Branches," A</i> ; Torres, Kim King	July-Aug. 28	<b>India</b> See ASIA	
<i>Zothan Mawia: A Reconciling Bishop for Myanmar</i> ; Graham, Alma	July-Aug. 24	<i>"Indochina"</i> ; Day, R. Randy	May-June 4
<i>Fair Food</i> ; Clement, Marilyn	Sept.-Oct. 31	Index 2001	Nov.-Dec. 38
<i>Fair Trade Helps Farmers Prosper</i> ; Collier, Marty	Sept.-Oct. 28	<b>Iraq</b> See MIDDLE EAST	
<i>Faith and Food: Biblical Perspectives</i> ; Wright, Elliott	Sept.-Oct. 4	Jeffrey, Paul.	Jan.-Feb. 8; Mar.-Apr. 12; July-Aug. 10; Sept.-Oct. 14; Nov.-Dec. 32
<i>Fleeing the Violence in Colombia</i> ; Jeffrey, Paul	Jan.-Feb. 8	Kimbrough, S T, Jr.	May-June 18
Goldberg, Beryl	Jan.-Feb. 16		
Graham, Alma	Jan.-Feb. 2; May-June 2, July-Aug. 2, 4, 24; Sept.-Oct. 23, 26, 46; Nov.-Dec. 2		
<i>Great Discussion, The: Offering the Gospel in the New Millennium</i> ; Crosson, Lesley	Nov.-Dec. 5		

Kolbe, Anne	May-June 9	<i>Mochi-Tsuki: Bread of Life for the Japanese in San Jose;</i> House, Christie R.	Jan.-Feb. 28
<b>Laos</b> See ASIA		<b>Mozambique</b> See AFRICA	
<i>Late, Great Tomato, The: A Reflection on Memory and Hope;</i> Wright, Elliott	Sept.-Oct. 9	<i>Mozambique After the Floods;</i> Seaton, Maurice	July-Aug. 23
<b>Latin America/Caribbean</b>		Murthy, J. S.	Jan.-Feb. 32; Mar.-Apr. 22; July-Aug. 40
<i>Brazil: A Wesleyan Doctrine;</i> Crosson, Lesley	Nov.-Dec. 7	<b>Myanmar</b> See ASIA	
<i>El Salvador: When the Earth Shakes, It's the Poor Who Suffer;</i> Jeffrey, Paul	July-Aug. 10	<i>New Meeting Grounds: The Mission Consultation Model;</i> Rabb, Clinton	Nov.-Dec. 20
<i>Fleeing the Violence in Colombia;</i> Jeffrey, Paul	Jan.-Feb. 8	<b>New World Outlook</b>	
<i>Human Rights for Haitian Workers in the Dominican Republic;</i> Minsky, Tequila	Jan.-Feb. 20	<i>GBGM Communicators Win Awards.</i>	July-Aug. 42
<i>Implementing Costa Rica's Code of Rights for Children and Adolescents;</i> Goldberg, Beryl	Jan.-Feb. 16	<i>Happy Ninetieth Birthday New World Outlook.</i>	Jan.-Feb. 19
<i>No Other Choice But To Get There: Immigration From the South;</i> Jeffrey, Paul	Nov.-Dec. 32	<i>New World Outlook: 90 Years in Mission;</i> Graham, Alma, comp.	July-Aug. 4
<i>Water: The Looming Crisis (Central America);</i> Jeffrey, Paul	Mar.-Apr. 12	<i>New World Outlook's Continuing Mission;</i> Graham, Alma	July-Aug. 2
<i>What I Learned About Community-based Health Care on My Trip to Brazil;</i> Njuki, Caroline	Mar.-Apr. 9	<b>Nicaragua</b> See LATIN AMERICA / CARIBBEAN	
<i>When Agriculture and Ecology Compete (Nicaragua);</i> Jeffrey, Paul	Sept.-Oct. 14	Njuki, Caroline	Mar.-Apr. 9
Lehman, Mel	Jan.-Feb. 13	<i>No Other Choice But To Get There: Immigration From the South;</i> Jeffrey, Paul	Nov.-Dec. 32
<i>Lessons Learned From Watching Health Care in Action;</i> Dirdak, Paul	Mar.-Apr. 4	Nugent, Randolph W.	Jan.-Feb. 4; July-Aug. 9
Levison, John	May-June 22	<i>Nur Manzil Psychiatric Center in India;</i> Murthy, J. S.	Mar.-Apr. 22
Lord, Richard	May-June 23, 36; Sept.-Oct. 32	<i>Offer Them Christ;</i> Workman, Anna Gail	Nov.-Dec. 4
Maeda, Sharon	Mar.-Apr. 2; July-Aug. 18	<i>On the Road to Healing at Minnesota's Center for Victims of Torture;</i> House, Christie R.	July-Aug. 32
<i>Marrying Science, Health, and Mission at Philander Smith College;</i> Allen, Maxine	Mar.-Apr. 42	<i>Our Love and Prayers Are With You: Response to September 11</i>	Nov.-Dec. 30
McSwain, Harold W.	Jul.-Aug. 36	<b>Palestine</b> See MIDDLE EAST	
<b>Methodism/Methodist Churches</b>		<i>Parish Nursing: A Reclaiming of Faith-community Health Care;</i> Borop, Otis	Mar.-Apr. 38
<i>New World Outlook: 90 Years in Mission;</i> Graham, Alma, comp.	July-Aug. 4	Park, Joon-Sik	May-June 27
<i>Reviving Methodist Church Hospitals in Africa and Asia;</i> Thomas, Cherian	Mar.-Apr. 18	Parker, Clinton E.	Nov.-Dec. 24
<i>Zothan Mawia: A Reconciling Bishop for Myanmar;</i> Graham, Alma	July-Aug. 24	<b>Photo Essays</b>	
See also UNITED METHODISM / UNITED METHODIST CHURCHES		<i>Day in the Life of a Child Worker;</i> Warren, Jon, photog.	May-June 12
<b>Middle East</b>		<i>Down on the Family Farm;</i> Lord, Richard, and Christie R. House	Sept.-Oct. 32
<i>Buckets of Soil in the Interest of Peace for Palestinians;</i> Wingeier, Douglas E.	Jan.-Feb. 24	<i>How the Hmong Became United Methodists;</i> Lord, Richard, photog.	May-June 36
<i>Hardest Part of Visiting Iraq, The: Seeing the Children;</i> Lehman, Mel	Jan.-Feb. 13	<i>Implementing Costa Rica's Code of Rights for Children and Adolescents;</i> Goldberg, Beryl	Jan.-Feb. 16
<b>Migrants/Displaced People</b>		<i>Vietnam, Cambodia, Laos: Land and People;</i> Lord, Richard	May-June 23
<i>Fleeing the Violence in Colombia;</i> Jeffrey, Paul	Jan.-Feb. 8	Piore, Adam	May-June 12
<i>No Other Choice But To Get There;</i> Jeffrey, Paul	Nov.-Dec. 32	Pope-Levison, Priscilla	May-June 27
<i>Ministry of Information Access, The;</i> Maeda, Sharon	July-Aug. 18	<i>Prayers for Peace in Sierra Leone;</i> House, Christie R.	Jan.-Feb. 36
Minsky, Tequila	Jan.-Feb. 20	<i>Presenting Jesus Christ in an Indigenous Context: India;</i> Murthy, J. S.	Jan.-Feb. 32
<b>Missionaries</b>		Rabb, Clinton	May-June 28, Nov.-Dec. 20
<i>Fair Trade Helps Farmers Prosper;</i> Collier, Marty	Sept.-Oct. 28	<b>Racial-Ethnic Minorities</b>	
<i>Reviving Methodist Church Hospitals in Africa and Asia;</i> Thomas, Cherian	Mar.-Apr. 18	<i>Racial-Ethnic Minorities and the Church;</i> Rivera, Eli S.	Nov.-Dec. 9
<i>Seal of Him Who Died, The;</i> Nugent, Randolph W.	Jan.-Feb. 4	<i>Reaching Out to the Poor;</i> Parker, Clinton E.	Nov.-Dec. 24
<i>Weaving Baskets in Cambodia;</i> Harbert, Warren, et al.	May-June 8	<i>Strengthening Black Churches in Arkansas;</i> Dennis, Jane	Nov.-Dec. 10
See also BULLETIN INSERTS; JEFFREY, PAUL		<i>Radio Africa International;</i> Maeda, Sharon	Mar.-Apr. 2
<b>Mission Contexts</b>		Rae, Keith	Nov.-Dec. 12
<i>Academies for Evangelization and Church Growth in Africa;</i> Rae, Keith	Nov.-Dec. 12	<i>Reaching Out to the Poor: United Methodists Reclaim Their Roots;</i> Parker, Clinton E.	Nov.-Dec. 24
<i>Nigeria: Gospel and Culture;</i> Crosson, Lesley	Nov.-Dec. 7	<i>Reviving Methodist Church Hospitals in Africa and Asia;</i> Thomas, Cherian	Mar.-Apr. 18
<i>Presenting Jesus Christ in an Indigenous Context: India;</i> Murthy, J. S.	Jan.-Feb. 32	Rivera, Eli S.	Nov.-Dec. 9
<i>Zothan Mawia: A Reconciling Bishop for Myanmar;</i> Graham, Alma	July-Aug. 24	Ruffle, Douglas	Nov.-Dec. 16
<b>Mission Education</b>	Mar.-Apr. 41; Jul.-Aug. 39	<b>Rural Ministry</b>	
<b>Mission History</b> See METHODISM, NEW WORLD OUTLOOK, UNITED METHODISM		<i>Down on the Family Farm;</i> Lord, Richard, and Christie R. House	Sept.-Oct. 32
<b>Mission Memo</b>	Jan.-Feb. 42; Mar.-Apr. 37; May-June 42; July-Aug. 42; Sept.-Oct. 27; Nov.-Dec. 42	<i>Rural Chaplain in Russia, A;</i> McSwain, Harold W.	July-Aug. 36
		<i>Strengthening Global Ministry Through Sustainable Agriculture;</i> Guley, James L.	Sept.-Oct. 10
		See also AGRICULTURE	
		<b>Russia</b> See EUROPE	
		<i>Seal of Him Who Died, The;</i> Nugent, Randolph W.	Jan.-Feb. 4
		Seaton, Maurice	Jul.-Aug. 23
		<i>Seeking Civility at the Century's Turn;</i> Graham, Alma	Jan.-Feb. 2
		<b>Shalom, Communities of</b> See COMMUNITY AND INSTITUTIONAL MINISTRIES	
		<b>Sierra Leone</b> See AFRICA	
		<b>Southeast Asia</b> See ASIA	
		<i>Strengthening Black Churches in Arkansas;</i> Dennis, Jane	Nov.-Dec. 10

*Strengthening Global Mission Through Sustainable Agriculture*; Gulley, James L. . . . . Sept.-Oct. 10

*Thirteen Hundred Miles To Share the Love of Jesus*; To, Ut Van . . . . . May-June 32

Thomas, Cherian . . . . . Mar.-Apr. 18

To, Ut Van . . . . . May-June 32

Torres, Kim King . . . . . July-Aug. 28

Tuttle, Robert G. . . . . May-June 19

*Two-pronged Problem of Hunger, The*; Breitinger, Carol A. . . . . Sept.-Oct. 21

**UMCOR** . . . . . Jan.-Feb. 11, 21; Mar.-Apr. 9, 28, 46; . . . . . May-June 44; July-Aug. 10, 17, 39, 44;

See also DISASTER RELIEF, MISSION MEMO

**United Methodism/United Methodist Churches**

*Connected in Christ: Transformation in Arkansas*; Ruffle, Douglas . . . . . Nov.-Dec. 16

*Eating at Church and Feeding the World*; Wright, Elliott . . . . . Sept.-Oct. 40

*How the Hmong Became United Methodists*; Yang, Tsuker . . . . . May-June 36

*Mochi-Tsuki: Bread of Life for the Japanese in San Jose*; House, Christie R. . . . . Jan.-Feb. 28

*New World Outlook: Ninety Years in Mission*; Graham, Alma, comp. . . . . July-Aug. 4

*Reaching Out to the Poor: United Methodists Reclaim Their Roots*; Parker, Clinton E. . . . . Nov.-Dec. 24

*Thirteen Hundred Miles To Share the Love of Jesus*; To, Ut Van . . . . . May-June 32

*United Methodism in Southeast Asia*; Graham, Alma, and Christie R. House . . . . . May-June 2

*United Methodist Development Fund*; Dixon, Sam . . . . . Nov.-Dec. 28

*United Methodist Seminary Professors Visit Cambodia*; Kimbrough, S T, Jr., et al. . . . . May-June 18

**United States**

*Communication and Community in Baltimore's Deaf Shalom Zone*; Asedillo, Rebecca C. . . . . Mar.-Apr. 30

*Connected in Christ: Transformation in Arkansas*; Ruffle, Douglas . . . . . Nov. Dec. 16

*How the Hmong Became United Methodists (MN)*; Yang, Tsuker . . . . . May-June 36

*Mochi-Tsuki: Bread of Life for the Japanese in San Jose*; House, Christie R. . . . . Jan.-Feb. 28

*On the Road to Healing at Minnesota's Center for Victims of Torture*; House, Christie R. . . . . July-Aug. 32

*Reaching Out to the Poor (Dallas, TX)*; Parker, Clinton E. . . . . Nov.-Dec. 24

*Strengthening Black Churches in Arkansas*; Dennis, Jane . . . . . Nov.-Dec. 10

*Thirteen Hundred Miles To Share the Love of Jesus (PA)*; To, Ut Van . . . . . May-June 32

*United Methodist Development Fund (FL, LA, WA)*; Dixon, Sam . . . . . Nov.-Dec. 28

*Youth Outreach Ministry Called "Branches," A (FL)*; Torres, Kim King . . . . . July-Aug. 28

*Using a Distribution Map, a World Almanac, and an Atlas*; Graham, Alma . . . . . Sept.-Oct. 23

*Uzumba Orphan Trust, The: A New Approach to AIDS in Africa*; House, Christie R., et al. . . . . Mar.-Apr.26

**Vietnam See ASIA**

*Vietnam, Cambodia, Laos: Land and People (photo essay)*; Lord, Richard . . . . . May-June 23

**Volunteers**

*True Thankfulness in a Brazilian Favela*; Meyer, Angie . . . . . July-Aug. 43

*Working Together for Health Through the United Methodist Fellowship of Health Care Volunteers*; Boe, Roger W. . . . . Mar.-Apr. 34

*Water: The Looming Crisis*; Jeffrey, Paul . . . . . Mar.-Apr. 12

*Weaving Baskets in Cambodia*; Harbert, Warren, and Marilyn Sovann Chan, Ariel Collins, Anne Kolbe . . . . . May-June 8

*What I Learned About Community-based Health Care on My Trip to Brazil*; Njuki, Caroline . . . . . Mar.-Apr. 9

*When Agriculture and Ecology Compete: The Struggle To Protect Nicaragua's Wilderness*; Jeffrey, Paul . . . . . Sept.-Oct. 14

Wingeier, Douglas E. . . . . Jan.-Feb. 24; May-June 43

*Working Together for Health Through the United Methodist Fellowship of Health Care Volunteers*; Boe, Roger W. . . . . Mar.-Apr. 34

Workman, Anna Gail . . . . . Nov.-Dec. 4

*World Hunger Map; World Food Programme (comm. and quiz: Alma Graham)* . . . . . Sept.-Oct. 23

Wright, Elliott . . . . . Sept.-Oct. 4, 9, 40

Yang, Tsuker . . . . . May-June 36

**Youth See CHILDREN AND YOUTH**

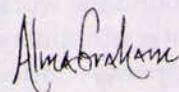
*Youth Outreach Ministry Called "Branches," A*; Torres, Kim King . . . . . July-Aug. 28

*Zothan Mawia: A Reconciling Bishop for Myanmar*; Graham, Alma . . . . . July-Aug. 24

United States Postal Service  
STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

1. Publication Title: *New World Outlook*
2. Publication No.: 6924-00
3. Filing Date: September 27, 2001
4. Issue Frequency: bimonthly
5. No. of Issues Published Annually: 6
6. Annual Subscription Price: \$15.00
7. Address of Known Office of Publication: 475 Riverside Drive, Room 1476, New York, NY 10115-1476. Contact Person: Alma Graham, Editor. Telephone: 212-870-3765
8. Address of headquarters or General Business Office of Publisher: 475 Riverside Drive, Room 350, New York, NY 10115-0350
9. Names and Addresses of Publisher, Editor, and Managing Editor: Publisher: Randolph Nugent, General Secretary, General Board of Global Ministries of The United Methodist Church, 475 Riverside Drive, Room 350, New York, NY 10115-0350  
Editor: Alma Graham, Associate Editor: Christie R. House, 475 Riverside Drive, Room 1476, New York, NY 10115-1476 (Managing Editor: None.)
10. Owner: General Board of Global Ministries of The United Methodist Church (nonprofit religious corporation) 475 Riverside Drive, Room 350, New York, NY 10115-0350. Tel. (212) 870-3765
11. Bondholders, Mortgagees, and Other Security Holders: None
12. The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes have not changed during the preceding 12 months.
13. Publication Title: *New World Outlook*
14. Issue Date for Circulation Data Below: September-October 2001
15. Extent and Nature of Circulation:

	Average No. Copies	
	6 Issues	No. Copies of Latest Issue
A. Total No. Copies (Net Press Run)	24,243	23,097
B. Paid and/or Requested Circulation		
(1) Paid/Requested Outside-County Mail Subscriptions Stated on Form 3541.	18,300	17,150
(2) Paid In-County Subscriptions	None	None
(3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Non-USPS Paid Distribution	2,000	2,000
(4) Other Classes Mailed Through the USPS	None	None
C. Total Paid and/or Requested Circulation		
D. Free Distribution by Mail		
(1) Outside-County as stated on Form 3541	(1) None	(1) None
(2) In-County as Stated on Form 3541	(2) None	(2) None
(3) Other Classes Mailed Through the USPS	(3) None	(3) None
E. Free Distribution Outside the Mail	1,450	1,000
F. Total Free Distribution	1,450	1,000
G. Total Distribution	21,750	20,150
H. Copies Not Distributed	2,493	2,947
I. Total	24,243	23,097
J. Percent Paid and/or Requested Circulation	93%	95%
16. Publication required. This Statement of Ownership will be printed in the Nov.-Dec. 2001 issue of this publication.
17. I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal and/or civil sanctions.

Alma Graham, Editor, September 27, 2001 

# MISSION MEMO

Within the hour of the first hijacked plane's crash into the World Trade Center, it was clear that the disaster response of the United Methodist Committee on Relief would be very different from UMCOR's typical approach to a storm or an earthquake. UMCOR has concentrated on: 1) the emotional trauma for children and adults, and 2) the emergencies that followed for people subject to scapegoating in the aftermath of the disaster.

UMCOR's Emergency Response Advance Special name and number are: Love in the Midst of Tragedy, Advance #901125-3.

Nationally, UMCOR Disaster Response has trained disaster-team members for children's recovery. They are available at UMCOR's expense to any church-school teachers, day care workers, and school teachers, anywhere.

A second national program concentrates on the incidents of scapegoating Muslim people and those perceived as Arab or Middle Eastern. Women who wear traditional Muslim head coverings are afraid to leave their homes. There have been lethal and nonlethal assaults across the country. UMCOR has responded to these kinds of safety issues in many places, such as Bosnia, Serbia, Kosovo, Armenia, and Georgia. Now UMCOR will solicit proposals from annual conferences for joint projects with Islamic societies or Arab American groups and similar organizations.

On the local level, UMCOR has met with bishops from the New York, New Jersey, Baltimore-Washington, and Western and Central Pennsylvania conferences. UMCOR has also supported local churches in Manhattan, especially below 14th St., in the area surrounding the World Trade Center disaster. Churches are open for counseling and trauma recovery, and Sunday-school teachers have been trained.

As the physical rescue and recovery process continues, the GBGM expects that the Red Cross and FEMA will call upon UMCOR for case management of a number of families affected by the disaster.

## Concerns From Churches Throughout the Connection

The GBGM received many messages of support and prayers in September. These were addressed to friends and colleagues here in New York but also to all United Methodists in the United States. Churches and organizations around the world held services and prayer vigils and sent contributions to help in the recovery efforts.

Participants attending an Academy for Evangelization and Church Growth in Kinshasa, Democratic Republic of the Congo, on September 11,

collected \$500 to send to UMCOR. These African church leaders have lived through a civil war, ethnic tensions, genocide, and severe poverty caused by political strife in their own country.

Clinton Rabb was in Germany meeting with church leaders from Sweden, Norway, Finland, Estonia, Bulgaria, the Czech Republic, Germany, and Switzerland. When they heard the news, they turned on the television to watch the events. "I felt suddenly alone and far away from home," said Rabb. "However, as I looked around the room, I saw that many were in tears, just as I was. There was a sudden and profound sense of grief in the whole room." On September 14, pastor Andrej Maleki of the UMC in Katowice, Poland, beckoned Rabb and GBGM director Nancy Eubank to the window before they sat down to dinner. The gloom of that coal-dusty city was interrupted by the light of hundreds of candles that people placed in their windows in remembrance of those killed in the attacks, Rabb said. Around the US embassy in Warsaw, Rabb saw thousands of candles burning—stretching the entire block. There were huge bouquets of flowers and letters attached to the fence. Even at midnight, people came, stood silently, prayed, and wept.

**DEATHS** **Frank H. Argelander**, retired missionary with 6 years of service in Malaysia and Sumatra, died April 3, 2001...**John Richard Allison**, retired missionary with 18 years of service in India, died April 5, 2001...**Horst R. Flachsmeier**, retired missionary with 6 years of service in Mozambique, died April 5, 2001...**Carroll H. Long**, retired missionary with 3 years of service in India, died May 10, 2001...**Larry D. Nelson**, retired missionary with 4 years of service in Bolivia, died May 14, 2001...**Rodney A. Sundberg**, retired missionary with 16 years of service in China and the Philippines, died June 3, 2001...**Tage E. V. Adolfsson**, retired missionary with 57 years of service in Mozambique, died June 14, 2001...**Katherine Schubert**, retired missionary with 5 years of service in China, died August 20, 2001...**Bishop Prince Albert Taylor, Jr.**, elected bishop by the Central Jurisdiction in 1956, died August 15, 2001, at the age of 94. Bishop Taylor served the Monrovia, Liberia, Area for 8 years and then was assigned to the New Jersey Area in 1964...**Walter Henry**, active missionary serving in Bolivia, died June 15, 2001, with 34 years of service. A member of the West Ohio Conference, he served in the Eastern District of the Methodist Evangelical Church in Bolivia in the areas of education and agriculture and was director for Heifer Project International in Bolivia for 16 years. □

For more information, contact Douglas Ruffie at the General Board of Global Ministries, 475 Riverside Dr., New York, NY 10115, phone 212-870-3715 or E-mail [druffie@gbgm-umc.org](mailto:druffie@gbgm-umc.org)

Assesses who participated at the recent Puerto Rico gathering.  
Presently under way for programs in Argentina, Bolivia, and Honduras.

You may use the next four pages as bulletin inserts about mission. Remove this page; duplicate it freely, printing front and back; fold it in the middle, along the black line; and slip the copies into your Sunday bulletins.

## That We May Be One

by Douglas Ruffle, Executive Secretary for Training and Leadership Development, Evangelization and Church Growth

Shifting demographics are changing the landscape of the United States. Increasing immigration and decreasing birth rates among European Americans are making the US population into a more varied tapestry. Immigrant population, as a percentage of the total population, is the highest it has been in 75 years. Nearly one-third of new arrivals are from Asia and half are from Latin America, mostly from Mexico.

The demographic changes mean that the ethnic, cultural, and language differences within the population of the United States are increasing dramatically. Some demographers have projected that, by some time early in the next century, no single ethnic group will compose more than 50 percent of the total population. California may soon become evenly divided into four cultural heritage groups: European, Asian, African, and Hispanic.

The tensions brought about by these changes to our US society and our churches challenge us as Christians. Racial enmity and the manifestation of anti-immigrant laws and anti-immigrant sentiment point to a backlash against foreign-born peoples. The church has an opportunity to build bridges of reconciliation and healing. One very visible way to do this is through the organization of multiethnic and multicultural churches in which people of different cultural or racial origins gather together in unity as one Christian community.

On April 4-6, 2002, the General Board of Global Ministries, and the Reconciliation United Methodist Church of Durham, North Carolina, will sponsor an event called "That We May Be One: Starting, Growing and Sustaining Multiethnic/Multicultural Ministries."

For more information, contact Douglas Ruffle at the General Board of Global Ministries, 475 Riverside Dr., New York, NY 10115, phone 212-870-3715 or E-mail [druffle@gbgm-umc.org](mailto:druffle@gbgm-umc.org)



Members of Northern New Jersey and Southern New Jersey come together for a Shalom gathering in Asbury Park, New Jersey.

## The United Methodist Church in Mission

### Asesores in Latin America

by Douglas Ruffle, Executive Secretary for Training and Leadership Development, Evangelization and Church Growth

In May 1999, a group of 12 people from the United States and Latin America were trained as Evangelization and Church Growth (ECG) consultants for work in Latin America. Called *asesores*, from the root word *asesor* (or "advisor" in English), these consultants work with emerging and existing churches on behalf of the ECG Program Area of the General Board of Global Ministries. For churches and church fellowships, they provide accompaniment, help with strategic planning, training, and leadership development. *Asesores* have been assigned and deployed in Argentina, Bolivia, Chile, Colombia, Ecuador, El Salvador, Honduras, Mexico, Nicaragua, Panama, Peru, Uruguay, and Venezuela.

A "Latino to Latino" program, *asesores* come from Latin America or are involved in the National Plan for Hispanic Ministries in the United States. The *asesores* program brings Latin Americans together to learn from one another in a rich exchange of ideas and expertise. The work is done in partnership with the Council of Evangelical Methodist Churches in Latin America and the Caribbean (CIEMAL). *Asesores* are assigned to help both established churches and new ones that are emerging in the Methodist tradition.

A second gathering of *asesores* and *asesoras* (masculine and femi-

nine forms of the word) was held at the end of August in Puerto Rico to provide further training and to provide a forum for participants to share their experiences. Since the inception of this program, national plans for mission evangelization have been drafted for Panama, Peru, Chile, and Uruguay. Plans are presently under way for programs in Argentina, Bolivia, and Honduras.



*Asesores* who participated at the recent Puerto Rico gathering.

## Liberian Church Revives Evangelization Efforts

by John Coleman, Jr., consultant with Evangelization and Church Growth Program Area

"With what we've learned here, we are more eager than ever to share Christ's message with our fellow Liberians," said the Rev. John Russell, dean of the West African Academy on Evangelization and Church Growth. As pastor of Nagbe United Methodist Church in Monrovia, Liberia, he is already waging a bold evangelization crusade that will benefit from the academy he helped plan and direct.



The Rev. John Russell of the Liberia Annual Conference.

Named after and started by Liberia's first indigenous bishop 35 years ago, Nagbe UMC was active in missions until the protracted civil war in the 1990s. While its work in hospitals, prisons, and local areas continued, travel outside the capital city became too dangerous.

When peace finally returned in 1999, Nagbe renewed its mission activity, inspired by fervent worship services, revivals, and Bible studies. The church selected Todee, a village about 50 miles from Monrovia, as its first new mission field.

Three members visited Todee: living with families there, observing village life, and learning the needs of the people. In addition to some Muslims, they discovered a strong adherence to idol worship, polygamy, and other traditional beliefs and practices. They also found crippling poverty exacerbated by the war. The village lacked churches, schools, clinics, and clean drinking water.

Nagbe has trained more than 60 members so far to engage confidently in faith-sharing among non-Christians through prayer, Bible study, witnessing, worship, and exemplifying Christian attitudes and behaviors. Russell's method invokes Paul's advice to the Corinthians: first understand traditional ways and then present Christian values through love rather than condemnation.

## Churches Starting Churches

by Mark Key, Director of Congregational Development and Evangelism, Western North Carolina Annual Conference

At the School for Congregational Development in Atlanta, the Rev. Bener Baysa Agtarap from the Philippines told an incredible story. In 1980, the United Methodist Church in the Philippines was a sleeping giant. The church had 100,000 members—the largest Protestant church in a predominantly Roman Catholic country. However, between 80 and 90 percent of the population did not attend church. A United Methodist bishop in the Philippines decided that the church had to begin starting new churches to reach new people. The church had been struggling to start new churches from the conference level, but that was not working. So the bishop challenged every local church to start a new church. District Superintendents would ask each church at charge conference about its progress in starting a new church. In 20 years, the United Methodist Church in the Philippines has grown from 100,000 to 700,000 in membership. Most churches have started at least one other church. Since 1980, the church has grown from six to 22 conferences.

The expectation in the Philippines is that the pastor's top priority is to start new churches. The strategy begins with mission interpretation in the existing church, involving Bible study, prayer, and awareness. "The Church in mission is proclaimed and affirmed in every way possible," Rev. Agtarap says. "There is the sin of commission, omission, and no mission. The sin of 'no mission' is the worst!"

Churches that grow stagnant need a new challenge, a new dream. God may be calling your church to start a new church. Give prayerful consideration to God's call for your congregation.



The Rev. Bener Agtarap of the United Methodist Church in the Philippines.

For assistance with the Churches Starting Churches model or for more information, contact the Evangelization and Church Growth area of the General Board of Global Ministries at 212-870-3860 or E-mail [aworkman@gbgm-umc.org](mailto:aworkman@gbgm-umc.org)

## COMING SOON TO A CHURCH NEAR YOU

The January-February  
2002 issue of  
**New World Outlook**  
is being sent free of  
charge to every local  
United Methodist  
Church in the United  
States, including yours.

### Be proactive.

Call your church after  
Christmas. Make sure the  
magazine goes to your  
mission/outreach  
committee chair. It's a special  
issue designed especially for  
mission committees.

Thank you, thank you, thank you.

## Study at OMSC

for a lifetime of mission

Jan. 21-25, 2002

**Culture, Values, and Worldview: Anthropology for Mission Practice.** Dr. Darrell L. Whiteman, Asbury Seminary. Eight sessions. \$95

Jan. 28-Feb. 1, 2002

**Ethnicity as Gift and Barrier: Human Identity and Christian Mission.** Dr. Tite Tiénou, Trinity Evangelical Divinity School. Eight sessions. \$95

Feb. 25-Mar. 1, 2002

**Servant Leadership for Mission: Biblical Models and Guidelines.** Dr. Donald R. Jacobs, Mennonite Leadership Foundation, and Dr. Douglas McConnell, Pioneers. Eight sessions. \$95

Mar. 4-8, 2002

**Spiritual Renewal in the Missionary Community.** Dr. Maria Rieckelman, M.M., and Rev. Stanley W. Green, Mennonite Board of Missions. Eight sessions. \$95

Mar. 11-15, 2002

**Christian Mission: What We Can Learn from Wisdom Traditions.** Prof. Marlene DeNardo, Naropa University, Oakland, Calif. Held at Maryknoll Mission Institute, Maryknoll, New York. Eight sessions. \$120

Mar. 18-22, 2002

**Reaching Unreached Peoples: Updating Progress and Strategies.** Dr. Michael Pocock, Dallas Seminary. Eight sessions. \$95

April 1-5, 2002

**Christianity and Islam: Missionary Religions in Tension.** Dr. David A. Kerr, Edinburgh University. Eight sessions. \$95

April 8-11, 2002

**Culture, Interpersonal Conflict, and Christian Mission.** Dr. Duane Elmer, Trinity Evangelical Divinity School. Seven sessions, concluding Thursday. \$85



April 11-13, 2002

**Korean Missions in the 21st Century.** Dr. Jung Woon Suh, former president, Presbyterian College and Theological Seminary, Seoul, Korea. Thursday evening through Saturday noon, conducted in the Korean language. Four sessions. \$50.

April 15-19, 2002

**In a World of Faiths, Why Jesus?** Dr. Edward H. Schroeder, retired professor of theology, Concordia Seminary, OMSC Senior Mission Scholar. Eight sessions. \$95

April 22-26, 2002

**Journeys of Faith.** Canon Diana Witts, retired general secretary, Church Mission Society. Eight sessions. \$95

April 29-May 3, 2002

**Leadership, Fundraising, and Donor Development for Mission.** Mr. Rob Martin, First Fruit, Inc., Newport Beach, Calif. Eight sessions. \$95

May 27-31, 2002

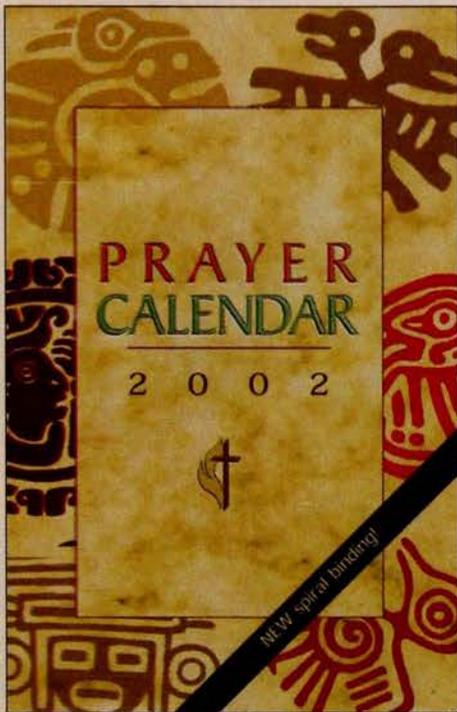
**Good News in Urban Contexts.** Dr. Robert Lupton, President, FCS Urban Ministries, Atlanta. Held at the Center for U.S. Missions, Concordia University, Irvine, Calif. Eight sessions. \$95

### Overseas Ministries Study Center

(203) 624-6672 Fax (203) 865-2857 study@OMSC.org  
Register at [www.OMSC.org](http://www.OMSC.org)

Photo/Art Credits: 4-John Coleman • 5, Leslie Crosson • 7-(lower left and middle photos) Leslie Crosson • 7 (lower right) and John Coleman • 9-Logos courtesy the National Plan for Hispanic Ministry and the Native American National Plan • 10-Jane Dennis • 11-(lower left) Courtesy St. James MC, (upper right) Mike Kemp, Log Cabin Democrat • 12, 14-Keith Rae • 13, 14 (top right) John Coleman • 16-19-Courtesy Connected in Christ • 20-22-Peter Siegfried • 24-29 John Coleman • 30, 31 (far right)-Haron Maeda • 31 (top and left)-Gilbert Fletcher • 32-37-Paul Jeffrey • 43-(left) Christie R. House (right) Courtesy Evangelization and Church Growth Program Area • 44-(left) Keith Rae

# Prayer Calendar 2002



## Let us Pray

Use the **2002 Prayer Calendar** to:

- Find letters and prayer requests from persons in mission
- Read inspirational quotations
- Learn names, birthdays, and assignments of missionaries, deaconesses and other mission workers

"A powerhouse! I especially like the testimonies at the top of each page. A wonderful source of intelligent prayer."

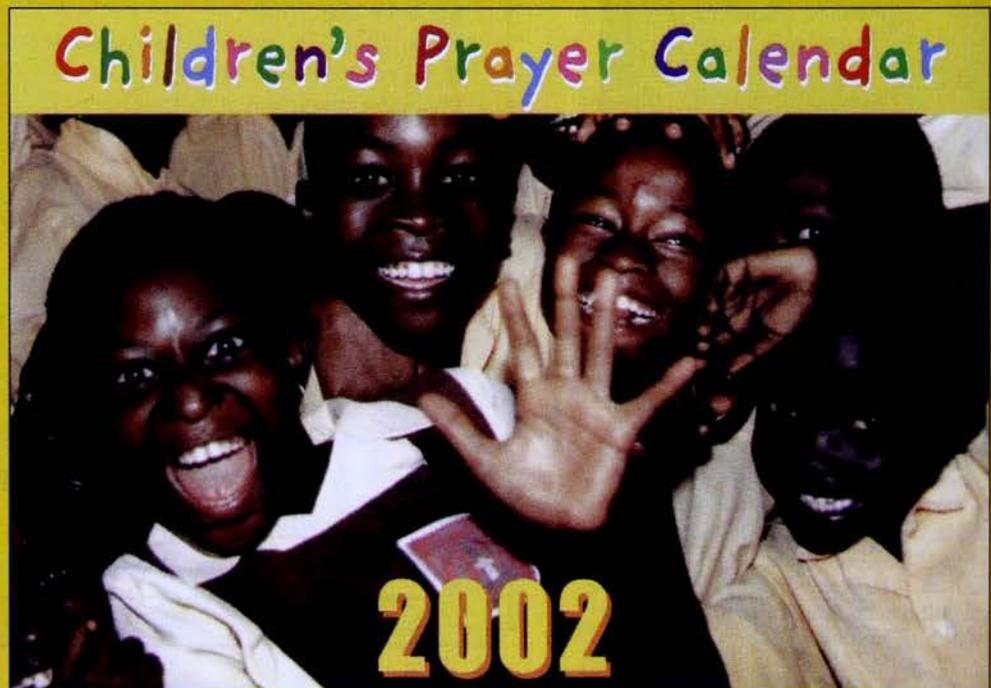
Hazel Wolter, Fort Bragg, CA

Order the **2002 Prayer Calendar** (#2963; \$7.50, plus postage/handling) from Service Center by calling 1-800-305-9857. Visa and MasterCard accepted.

# Children's Prayer Calendar

*Want to revitalize your children's Sunday school program? Order the new Children's Prayer Calendar 2002.*

- Help each one develop a lifelong prayer habit.
- Celebrate missionary children's birthdays
- Participate in mission projects

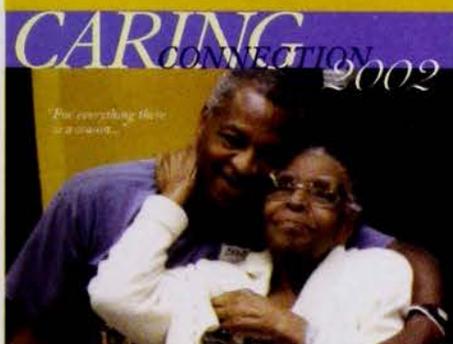


**ORDER NOW!**

Set of 5 • \$5.00 (#3001)  
Single copy • \$1.25 (#3000)

Order by calling SERVICE CENTER at 1-800-305-9857

# Caring Connection 2002 Calendar



Vivid multicultural, multigenerational photos and inspiring stories of people and places in mission.

Plus important information on United Methodist-related National Mission Institutions

Only \$5 (#3016) plus postage & handling

Order from:  
Service Center  
7820 Reading Road  
Caller No. 1800  
Cincinnati, OH  
45222-1800.  
Or call toll-free:  
1-800-305-9857

## United Methodist Development Fund **INVEST IN IT!**

### NEW INTEREST RATES\*

**4-year term: 5%**

**1-year term: 3.5%**

**IRAs: 6%**

**Flexible term: 3%**

\*Effective November 1, 2001.

Call 800-UMC-UMDF (800-862-8633)  
or call collect 212-870-3856 for more information

United Methodist individuals, churches, and agencies can invest in UMDF for as little as \$100. 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 by the Offering Circular. For an Offering Circular or more information, call or write to us at 475 Riverside Drive, Room 1519, New York, NY 10115.

E-mail: [umdf@gbgm-umc.org](mailto:umdf@gbgm-umc.org)



General Board of Global Ministries • The United Methodist Church



# Love

## IN THE MIDST OF TRAGEDY

Your gifts will provide emotional and material support  
for those affected by the attacks on September 11.

They will also help UMCOR respond to any critical situations that may arise  
in the U.S. or other parts of the world as a result of these attacks.

Thank you for your generous gifts. <http://gbgm-umc.org/umcor>

**Advance #901125-3**

**UMCOR**

UNITED METHODIST COMMITTEE ON RELIEF • GENERAL BOARD OF GLOBAL MINISTRIES • THE UNITED METHODIST CHURCH