

# Detroit Conf. has three new district superintendents

**DETROIT** — Bishop Judith Craig has announced the appointment of three new district superintendents in the Detroit Conference to be effective June 16, 1989: the Reverend Donna J. Lindberg to the Ann Arbor District; the Reverend Kenneth L. Tousley to the Port Huron District; and the Reverend Terry A. Euper to the Saginaw Bay District.

In making this announcement, Bishop Craig said, "as is the case every year at this time, I find the clergy membership of the Annual Conference to be a rich resource for filling these leadership spots. I am grateful to those who have said, 'yes.' They bring a variety of backgrounds, perspectives, ages and styles, to complement the cabinet members who remain. Each of them has demonstrated strong qualities of spiritual and organizational leadership which will suit them well in the work of the superintendency."

**DONNA LINDBERG** is presently serving as pastor of the Gaylord United Methodist Church Parish, a position she has held since 1983. Prior to that time she has served five other pastoral appointments: two as pastor—Hazel Park First and Rice Memorial in Detroit—three as associate—Livonia Newburg, Port Huron First, and Beverly Hills. Donna is a native of Kingsford, MI. She received her B.A. degree from Adrian College in 1966 and a Th.M. in 1969 from Perkins School of Theology in Dallas, TX. She was ordained an Elder in 1971.

Donna has two adopted sons, Richard and Christopher. Yet, as a single parent she has been able to give leadership within the Conference in a variety of ways.

She served 12 years on the Board of Ordained Ministry (four as registrar); four years on Standing Rules, four years on the Council of Ministries; and several other positions within the conference and districts of which she has been a part. In 1980 she was delegate to the World Methodist Council in Hawaii.

Travel, reading and swimming are high on her list of special interests and activities.

activities.

**KENNETH TOUSLEY** has been senior pastor at Adrian First United Methodist Church since 1982. He and wife Doris have been active in the community and college life of Adrian. Doris presently serves as secretary in the College Chaplain's Office. The Tousleys have four children, all grown adults; Philip, Jeffrey, Scott, and Mark.

Prior to Adrian, Ken served the Tawas United Methodist Church for 14 years, during which time he guided the merging of two congregations and the construction of a new church building. Prior to Tawas he served three years at Saginaw Ames, following three different appointments in the North Indiana Conference. Ken is a graduate of Taylor University in 1957 and See **DISTRICTS**, page 11



Kenneth Tousley



Donna Lindberg



Terry Euper

# MICHIGAN CHRISTIAN ADVOCATE

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## MCA SPOTS

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## It's official — Harris ascends to episcopacy

**BOSTON** — "I am pleased that... those in the Episcopal Church have acknowledged God's activity in her and have chosen to name her to the episcopacy," remarked Bishop Judith Craig of the Michigan Area, United Methodist Church, upon the consecration of Barbara Harris. Harris, a black Episcopal priest from Philadelphia became the first woman bishop in the worldwide Anglican Communion Feb. 11, shattering the centuries-old tradition that only men can be bishops because Jesus chose no women to be among his apostles.

Craig was asked by United Methodist News Service if she has advice for Bishop Harris. Craig, herself the second woman elected to the episcopacy within United Methodism, said, "She faces some obstacles I have never faced, and I regret that. I pray that she may be equal to the

task and understand that God has chosen her for the task and need not be afraid of whatever human beings can do."

**THE REV. BARBARA** Clementine Harris was elected suffragan, or assisting, bishop of the Diocese of Massachusetts on Sept. 24, and the consecration service marked her official elevation to the episcopacy.

Over 8,000 people attended the three-hour service of consecration at Boston's Hynes Auditorium, a service which combined the elegant formality of the Book of Common Prayer with the spirited music of black church tradition.

"We cannot and must not overlook the fact that this woman being consecrated today is not just an American woman," said Bishop Harris' friend and mentor at Philadelphia's Church of the Advocate, the Rev. Paul Matthews Washington. "She is a black woman. This is a woman who was born in slavery. This is a woman who has had to struggle."

Washington is rector emeritus of the Church of the Advocate, where the 58-year-old Bishop Harris was a parishioner and served as interim rector. He wept as he recalled the slavery and oppression of black people in this country.

"Only in understanding the past can we appreciate fully God's action in this event," said Mr. Washington, suggesting that in Harris God had chosen a "have-not" to lead in a church known as an enclave of the rich and powerful.

On July 29, 1974, Harris served as cross-bearer at the ordination service of the "Philadelphia Eleven," as the group of women came to be known who were ordained there two years before the Episcopal Church voted to admit female priests.

"You didn't know when you led that procession," Washington said, "that God was preparing you to lead another procession."

**AT THE BEGINNING** of the ceremony here, as Harris made her way in the pro-

cession down the central aisle of the auditorium, the crowd burst into spontaneous applause.

After lay and clergy representatives of the Diocese of Massachusetts formally asked Episcopal Presiding Bishop Edmond O. Browning, to consecrate Harris a bishop in "the one holy, catholic and apostolic church," testimonials were read confirming her credentials as a priest and the legality of her election.

Browning asked the congregation, which included 55 bishops, whether any person knew of a reason why the consecration should not proceed. Two men stepped to the microphone to protest.

John Jamieson, a layman from Chicago representing the traditionalist Prayer Book Society, asserted that he spoke on behalf of a majority of Episcopalians and asked Bishop Browning not to "perpetuate a sacrilegious imposture."

The Rev. James Hopkinson Cupit Jr. of New York called Harris' election and consecration "contrary to sound doctrine grounded in Scripture" and an "impediment to the realization to that visible unity of the church for which Christ prayed to the Father." He begged the bishops to recognize the consecration's "divisive, sectarian nature, contrary to the unbroken tradition of 2,000 years of apostolic order."

Scattered jeers and boos greeted the speakers, and Browning twice reprimanded the congregation, asking that the protesters be granted a respectful hearing.

**HAVING HEARD THE** objections, Browning proceeded and asked, "Is it your will that we ordain Barbara a bishop?" The congregation responded, "That is our will."

Harris was vested in the robes of her office, brightly colored in gold, purple, and green and displaying East African Ashanti designs and symbols. She was presented with the symbols of the episcopacy — the Bible, cross, ring, mitre and staff — and drew delighted laughs. See **HARRIS**, page 3



FIRST DUTY AS BISHOP

**BOSTON** — Bishop Barbara Harris, celebrates the Eucharist at the ceremony for her ordination and consecration as the first woman bishop in the history of the Episcopal Church. The service was held Feb. 11 at the Hynes Convention Center. Harris is pictured with the Rev. I. Carter Heyward (l) and the Rev. Gayle E. Harris. —PHOTO: WIDE WORLD



## Faith Lines

# South African supports strong sanctions

**GUSTAV SPOHN**  
Religious News Service

**NEW YORK** — For the Rev. Frank Chikane, general secretary of the South African Council of Churches, there is only one way left to dismantle apartheid in South Africa short of violence: comprehensive sanctions.

That was the thrust of the message delivered at a press briefing at the Inter-church Center here Feb. 3 by Chikane, one of the most vocal South African opponents of the government-sanctioned apartheid system of racial segregation.

Chikane is particularly vexed, he said, when sanctions are dismissed — as they were by the Reagan administration, for example — on grounds that sanctions would most hurt those they are intended to benefit, the black majority which is oppressed by the apartheid system.

"We know the consequences (of sanctions)," said Chikane, noting that apartheid itself is so onerous that the black South African majority "cannot suffer more because of the sanctions."

Opponents of sanctions who claim to be looking out for the interests of South African blacks are engaging in a subtle form of racism, in the view of Chikane, who was in the United States as part of an "Eminent Church Persons Group" that traveled to seven countries Jan. 15-Feb. 4 to encourage increased pressure on the South African government.

**CHIKANE AND OTHER** members of the nine-member group hope to convince countries they visited to take the lead in changing South Africa's material conditions through a variety of means, among them:

— Comprehensive mandatory sanctions including a halt to rescheduling loans, embargos on oil, coal and strategic

## HARRIS

from page 1

from the crowd as she took her miter, the ceremonial bishop's hat, from the hands of the presenter and placed it on her head.

As suffragan bishop of Massachusetts, Harris will work with Bishop David Johnson and Assistant Bishop David Birney and will have primary responsibility for care of local congregations in the southern part of the diocese. She will also have responsibility for stewardship and environmental committees and pastoral outreach, including prison and hospital ministry.

There was no official representative at the consecration of the Church of England, the church out of which the 28 independent provinces of Anglicanism grew and which does not recognize female priests or bishops. But several Church of England clergy were present, including the retired dean of St. Paul's Cathedral in London, the Rev. Alan Webster, and the retired bishop of Birmingham, Bishop Hugh Montefiore.

The archbishop of Canterbury, Dr. Robert Runcie, issued a statement in London saying that he was "deeply conscious that not every Anglican will yet feel able to acknowledge her (Bishop Harris) as a bishop of the church."

**TWO OTHER UNITED** Methodist bishops offered comments regarding Harris' consecration. Bishop Leontine Kelly, of San Francisco, noted that the consecration of the black priest is "a godly movement" of the whole church. "God uses whomever God chooses, wherever God chooses," Kelly said. In a telephone message to Harris, Kelly gave her the assurance that she had "covered her with prayer." The first black woman to be elected a bishop in the United Methodist Church, Kelly is said by Harris to have served as a role model.

Bishop Sharon Brown Christopher of Minneapolis, called Harris' selection "an authentic next step toward Christian unity." The leader of the Minnesota Area said, "True unity comes as we name and claim differences among us. For Christian bodies that do not ordain women, and for those of us that do, Bishop Harris' election pushes against our assumptions, and challenges unrecognized and underdeveloped leadership resources present here and now among us." □

minerals, denial of landing rights to South African Airways and an end to international flights to South Africa.

— Withdrawal and cessation of investments in South Africa and cancellation of all licenses and franchise agreements.

— Isolation of South Africa in the diplomatic and cultural fields and in sports.

— Granting of economic and military support for the black-ruled states bordering South Africa such as Mozambique and Zimbabwe.

Chikane and other members of the group reported that responses of government officials have been varied during the three-week campaign they began in Berne, Switzerland.

The Rev. Canaan Banana, a Methodist minister and president of Zimbabwe from 1980 to 1987, said U.S. Secretary of State James Baker, who met with the group Jan. 31, appeared willing to consider some of the measures recommended by the group.

Although Baker said he was "reluctant" about sanctions, according to Banana, he expressed support in principle for ending apartheid and said he remained open to suggestions on how to accomplish that.

Banana said the new administration appears more "anxious to move in the direction of some positive measures" than the Reagan administration.

Chikane observed that Bush administration officials "accept the fact that the situation is getting worse and that diplomatic appeals have failed."

**BANANA SAID HE** was particularly disappointed in the response of the British, who met with the Eminent Church Persons Group Jan. 19-24. The British, he related, said "practically nothing except to say, 'We believe in dialogue.'"

And the Japanese, said Banana, seemed "interested in business, nothing else."

But the French and West Germans, Banana observed, appeared "very keen" on creating a strong European response to the South African situation.

Elaine Greif, general secretary of the World Young Women's Christian Association in Geneva, pointed out that a focal point of U.S. action could be \$12 billion in loans from U.S. banks that come payable in 1990.

Not renegotiating those loans, amounting to about half the annual South African export earnings, Greif said, could wreak havoc with the South African economy. "We have a goal — not to dismantle the economy of South Africa but (to dismantle) apartheid," she said.

Greif said U.S. Rep. Ron Dellums (D-CA), chairperson of the Congressional Black Caucus, is once again introducing a sanctions bill in Congress that could have strong support in the House. However, she said support for sanctions against South Africa appears more tenuous in the Senate.

Chikane said, "We believe the position of the U.S. at this point is critical." He ex-

pressed particular hope that strong action by the U.S. could encourage Great Britain to follow suit.

The Eminent Church Persons Group was assembled by the World Council of Churches in response to a call for such a group by 250 church persons from around the world meeting in Lusaka, Zambia, in May 1987. The executive committee of the World Council formally authorized the group at a meeting later that year in Atlanta with the specific purpose of urging U.N. resolutions on South Africa and the imposition of sanctions. □



## IN HIDING

**WASHINGTON** — President George Bush joined other world leaders on Feb. 22 in denouncing death threats against the author of *The Satanic Verses* as a group of 2,200 American writers announced a rally in support of Salman Rushdie (above). Many in the Islamic world consider passages of the book sacrilegious. Rushdie has issued an apology for any offense his novel may have caused to Muslims but Iran's Ayatollah Khomeini has not rescinded his death call. Diplomats are being recalled and economic sanctions are being considered among Common Market nations, while terrorism — not only against human life but freedom of speech — is debated. See the Mar. 6 MCA for an interview with Dr. Akbar Mahdi, chair of the sociology department at Adrian College. Mahdi, born in Iran and in the U.S. since 1975, will share perspectives on civil liberties and religious dimensions of this international controversy. —ms photo

## MCA SCHEDULE

DATES	DEADLINES
Mar. 20	Mar. 9
Mar. 27	Mar. 16
Apr. 3	Mar. 23
Apr. 17	Apr. 6
Apr. 24	Apr. 13
May 1	Apr. 20
May 15	May 4



## FIGHTING APARTHEID

**WASHINGTON, D.C.** — Calling for worldwide moral and financial support for South African churches in their fight against apartheid, the Rev. Canaan Banana (standing), a Methodist from Zimbabwe and former president of that nation, headed a group of international church leaders sponsored by the World Council of Churches in visits to New York, Brussels, London, Bonn, and Tokyo, as well as here in Washington, D.C. Banana said during the group's visit here that Western countries hold the key to dismantling apartheid. —ms photo/Steve Bob Lee

**PRINCETON, NJ** — A poll by the Gallup organization shows that United Methodists and Catholics are more likely to leave their churches than persons raised in other denominations and faith groups.

According to the poll, conducted in March 1988, one in three persons raised a United Methodist, and one in ten raised a Catholic, is no longer identified with those churches.

Thirteen percent of Americans say they were raised as Methodists, but only nine percent identify themselves as United Methodists today. Although 31 percent of the population say they were raised Catholic, only 27 percent now identify with the church.

Among the ten groups represented in the survey, the Christian Church (Disciples of Christ) showed the largest proportional increase, with two percent of Americans reporting they were raised as Disciples and three percent reporting they are now Disciples.

Presbyterians grew from three percent to four percent.

There was no change in the percentage of Americans identifying themselves as Episcopalians, Lutherans, Mormons, Jews or affiliated with the United Church of Christ.

Baptists dropped from 23 percent to 21 percent. ms

**NEW YORK** — With the current network TV season breaking new ground in explicit language and sex scenes, a 1600-member coalition of Christian leaders is laying the groundwork for a new boycott of leading sponsors.

Christian Leaders for Responsible Television (CLear-TV) which includes the heads of 70 church bodies, says it will monitor network programming from April 27 to May 24 and announce which sponsors will be boycotted.

CLear-TV may find a more positive response to its concerns from some advertisers in view of the greater explicitness of network programs. *TV Guide* quoted Leonard Matthews, president of the American Association of Advertising Agencies, as saying, "The programmers have to be responsible and not air material that's on the cutting edge. I'm not a prude and I hate censorship, but there's no place (on TV) for some of the things I'm seeing."

The National Coalition on Television Violence, based in Champaign, IL, recently reported that "there appears to be somewhat more blood in current programs than in the past, more lurid crimes and more themes of 'sexualized violence.'" At the same time, the anti-violence coalition said the most popular shows are the ones that are lowest in violence like the "Cosby Show," "Different World" and "Roseanne." ms

## AT RIVERSIDE

**NEW YORK** — The Rev. Dr. James A. Forbes, Jr., has been ratified as senior minister of Riverside Church here. Forbes was a professor of theology at Union Theological Seminary. —ms photo

## From the editor

## Re-creation

Prophets come in many styles; Amos was not like Jesus and Jeremiah was different from John the Baptist. In our day, I believe that many cartoonists are prophets in their own right. And I'm often surprised at how a powerful message can be conveyed with such an economy of words and simplicity of images. Take for instance, this panel from the funny pages. Three medieval characters are standing on a drawbridge next to a sign that reads, "Castle for sale." The man tells the prospective buyers, as he points at the three crocodiles in the moat, "The former owner was eaten by his security system."

That irony came to mind this week while editing:

Dr. James Nixon's reflections on capital punishment in the letters column on page 2 bring back the ugly faces surrounding the prison at the time of Ted Bundy's execution. As the crowd leered and hurled vengeful epithets, they indeed appeared to be devoured by their very will to wreak a hate-filled form of justice.

The photo on page 5 of Jennifer Haines, a pacifist in Colorado, reports an act of trespassing at Rockwell International that resulted in a prison sentence. Jennifer stands as one unwilling to be consumed by our government's perspective on national defense. Said Haines, "Our entire nuclear weapons system suggests that God is not strong enough to be our strength."

A strong statement of a South African religious leader on page 3 rebukes the argument that "sanctions most hurt those they are intended to benefit." According to Mr. Chikane, such a view itself leads the system of apartheid and preys upon the very persons it purports to protect.

And perhaps no story in this week's MCA highlights the threat to humankind posed by our own relentless desire to be secure more than Mel West's thoughts on this page. While our technology has afforded many Americans a level of creature comfort and convenience unparalleled in human history, we are now beginning to become increasingly aware of the dangerous consequences of our jet-propelled, plastic-wrapped, throw-away standard of living. Mel calls us to re-think some of our usual ways.

So does Worldwatch Institute, based in Washington D.C., that recently issued their annual report. It characterized 1988 as a year of environmental deterioration and urged that immediate steps be taken to make the 1990's a turn-around decade. "The good news," notes Lester Brown, president of Worldwatch, "is that more people want to get involved in the effort to save the planet." The sobering news is the price tag that Worldwatch projects for efforts to enhance the planet's food supply, cut population growth, expand the world's forests, and convert to non-polluting energy sources: \$46 billion by 1990, rising to \$150 billion a year by the year 2000.

In its first edition of the new year *Time Magazine* also called attention to the environment by naming the "Endangered Earth" as "Planet of the Year" instead of the usual man or woman. Their lead story noted, "This year the earth spoke, like God warning Noah of the deluge. Its message was loud and clear, and suddenly people began to listen, to ponder what portents that message held."

After summarizing the dangers of toxic waste, ozone depletion, disappearing rain forests, and killer weather, *Time* charted the evolution of western civilization's attitudes about the natural world. The Judeo-Christian tradition was given low marks. The familiar passage from Genesis—"Be fruitful and multiply and replenish the earth and subdue it; and have dominion . . ."—was cited as contributing to a destructive outlook. "Thus the spread of Christianity, which is generally considered to have paved the way for the development of technology," says *Time*, "may at the same time have carried the seeds of the wanton exploitation of nature that often accompanied technical progress."

*Time's* writers went on to call for a mass commitment to halt the injury to our earth. I believe that it's time for the church to play a major role on the side of solutions to environmental problems.

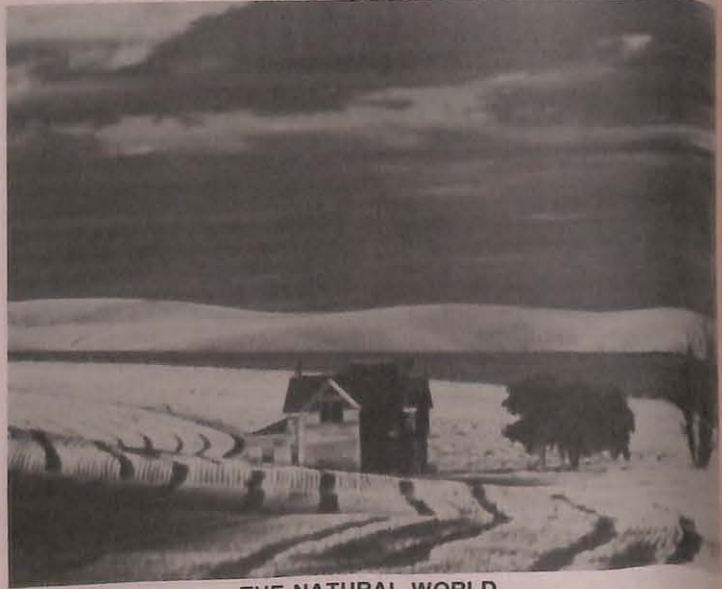
On a philosophical level we need to remind ourselves and the culture that there's more to scripture than the first chapter of Genesis. An ecological conscience could be informed by 1) the concept of steward/caretaker rather than master/conqueror; 2) Paul's view of the cosmic Christ, in whom all creation is centered and unified; 3) the Old Testament understanding of the land as God's and of individual rights as secondary to community well being; or 4) the notion that there is a basic divine care for nature that notices when a sparrow falls and sustains lilies in the field.

On a practical level, Christians can make new commitments to awareness of and advocacy for earth issues in national and state legislatures. In his Feb. 7 "State of the State" message, Governor Blanchard noted: "With your help we can close 88 unsafe dumps, clean up 20 critical toxic waste sites, and make Michigan the most aggressive state in the nation at protecting its environment. And we can do more. We need a state Superfund law, a recycling law and new laws to protect our sand dunes and Great Lakes." We can encourage our Congresspersons to take such concerns seriously.

And beyond political action there are the "million little things" each of us "ordinary folk" can do on a day by day basis that can contribute to the creation of a new earth. Mel West's approach is an excellent example of the kind of choices and values that can support the "sense of mission" Worldwatch and *Time* say is needed for the "sense of mission." Worldwatch and *Time* say is needed for the "sense of mission." Worldwatch and *Time* say is needed for the "sense of mission." Worldwatch and *Time* say is needed for the "sense of mission."

Action is urgently needed if we are not to be "eaten by our own security system" on a global scale. And if we think the cartoonist was not onto something basic about human nature and life, consider what Christ said once: "For whoever wants to save his own life will lose it, but whoever loses his life for my sake will save it. Let that serve as encouragement in the face of the sacrifices that lie ahead."

—Kay Lukins



## THE NATURAL WORLD

"All creation is the Lord's and we are responsible for the ways in which we use and abuse it. Water, air, soil, minerals, energy resources, plants, animal life, and space are to be valued and conserved because they are God's creation and not solely because they are useful to human beings. Therefore, we repent of our devastation of the physical and nonhuman world. Further, we recognize the responsibility of the church toward lifestyle and systemic changes in society that will promote a more ecologically just world and a better quality of life for all creation."

—The Social Principles ¶70

## From out in the field

MEL WEST  
Field Rep., UM Rural Fellowship

I am convinced that if we are able to save our environment and leave a world in which future generations can find a full and satisfying life, it will come as a result of millions of us ordinary folks making millions of little decisions — and not as a result of some big decisions made by business conglomerates or international governments.

Nearly each time I go to visit my mother in southwest Missouri I put the chainsaw into the pickup. We still own 75 acres of the homeplace, and a strip of pasture along a meandering creek needs clearing of brush and trees. I had a choice to make. I could either hire a bulldozer to do it, or I could do it myself. I chose the chainsaw over the bulldozer. I could have afforded the bulldozer economically. That would have been the easy way out. But I felt that the land should not have to pay the price, environmentally.

THE BULLDOZER would have torn deeply into the soil to remove the trees, leaving bare the ground for the next eroding flooding of the creek. Little if any selection could have been made as to which trees to take and which trees to leave. The roots of the trees along the creek bank would have been ripped out. And bulldozer operators have a strange tendency to want to straighten meandering creeks. Wildlife homes would have been destroyed by the dozer, and the "brushpiles" they create are mostly dirt and difficult with which to deal.

The dozer would have consumed large quantities of non-renewable fossil fuels, and the making of bulldozers consumes huge amounts of such fuel for the melting and shaping of the raw ore from the earth. Fossil fuel consuming trucks and trailers are needed to haul the dozer from place to place.

As I grow hot and tired out there with my buzzing little saw I find it encouraging to review the advantages of my decision to go the labor intensive route. First, I have saved enough money to build a Habitat for Humanity house overseas for a family now living in a shack. All profits from the farm go to mission work, and my imaging of this family moving into their new home spurs me on.

USING THE CHAINSAW I am able to be very selective as to which tree I take and which I leave. I am trying to leave a balance of species, and have found an amazing array of them, including a walnut tree I did not know was there. My task is largely one of thinning out the trees. Cattle need protective shade, but not a continuous thicket. With a number of trees scattered along the creek for their shelter

more grass is allowed to grow, and many is more widely scattered.

As I make many small decisions about which trees to leave I try to copy nature. Redwood and dogwood like to live in the shade of larger trees. Walnuts are long-lived. Persimmons thrive best in small groves. Osage orange will grow anywhere but not a willow near water. Thorny locust is an area where cattle gather can cause problems. The twenty foot high stub of dead elm is left because it is home to a variety of wildlife.

Another advantage of chainsawing that I am reclaiming my roots. I am working and working where my grandfather and great-grandfather walked and worked. The profits from that land, meager as they were at times, helped to build and support the nearby United Methodist Church. Local taxes helped to build and support the one room school that existed just around the corner for many years. My wife and I farmed that land for the ten years when our children were born. It was our very life, is holy earth.

JUST BEING THERE and working enables me to rebuild old relationships and to make new ones. During a trip to the store at Maple Grove we talk about the closure of the United Methodist church there. A trip to Avilla to find diesel fuel mix with the stump killer re-establishes another friendship. Looking for someone to sharpen the chainsaw spreads my work of hometown friends.

There is another and more personal reward to me for my work there. I feel like an absentee landlord. We sold the 75 acres with the buildings on it to the farm several years ago, because we feel those who farm the land should own it. We have kept the 75 acres across the road. Something within us made us want to keep that beloved tie to our past. My going back to clear the pasture gives me a feeling of "working" the land. I feel less "absentee" I feel that the land and I belong to each other. When I leave I carry a bit of soil on the soles of my shoes. My hands have the callouses of labor. My clothing carries the smell of woodsmoke. My memory carries my experiences with the wildlife and cattle who call that pasture home.

Bulldozers or chainsaws? That may be symbolic of the decisions we must make in order to keep this earth for our descendants.

And I am sure that some purist would read this will be so bold as to say that I were really serious about all of this would use an axe and a handsaw instead of a chainsaw.

Reprinted with permission from the United Methodist Rural Fellowship Bulletin, Dec. 1988.

## VIEWPOINT



## Another Opinion I

## At lunch with Dr. Ben

GROVENER GRIMES  
MCA Contributing Editor

One of the real pleasures of my life is to have the opportunity to converse with Dr. Benjamin Holme, dean of the Detroit Annual Conference clergy, former pastor, district superintendent, program executive, counselor and friend to a multitude of United Methodists. Recently, I lunched with Dr. Ben, this 95-year-old-going-on-60, anticipating one of our usual far-ranging discussions. In fact, I was teasing him that when my wife and I called on him during the holidays, he was listening to a transcription of Caesar's "Gallic Wars," probably the only person in Detroit so engaged at that time. But I could see that he had a more serious pursuit in our conversation this day.

"I'M MOST DISTURBED by what I see is a lack of action in the United Methodist Church in dealing with the issues." He ticked them off: "We have the problem of AIDS. We have the drug problem, which we don't seem to know what to do with. It (the drug problem) involves the teen-agers in the use and distribution of drugs. We have issues of abortion and teen-age pregnancies. All of these are related to family life. Where do we learn to be aware of and avoid these problems? In the secular world, of course, but in the family and in the church," and adding parenthetically, "and we ought to have it in education."

"Why not?" he asked, "Why shouldn't the church make this its top priority?"

Dr. Ben grew serious. "The United Methodist Church has its greatest opportunity in decades, but it refuses to face the issues."

"But Ben," I objected, "that isn't true. Look at the number of these same issues brought up at annual conferences and at General Conference."

"That's just the point. The issues are brought up, referred to committees, passed, meetings are held, papers are written, talks are given and nobody does anything. Why doesn't somebody abolish meetings?" (A favorite idea of his.)

Sensing an opening, I pressed Dr. Ben for an example. He looked at me sharply, but because he is almost blind, it was more a piercing look at me mentally than physically.

"The most important issue before the church today is the problem of the family, restoring family values, doing something about centering moral teaching back into the family. We need to build up self-esteem

and self-discipline in the family. Many of the problems we are speaking about are the results of not exercising self-discipline." He warmed to the challenge. "Show me where the United Methodist Church has said: This is our greatest challenge, to restore the American family to importance, to give it real meaning in our life!"

"But this is just one of many important issues facing us, like racial injustice, apartheid, disease, . . . poverty. Aren't these important?" I protested.

"Certainly, but if the family is destroyed because of our own neglect, it may not matter how concerned we are over some of these issues in isolation, or what is worse, to be preoccupied with great global concerns, like apartheid, or the greenhouse effect."

**BUT I STILL** objected, "Ben, you can't sit there and tell me the United Methodist Church is not doing something about it . . . about family life."

"Yes, I know they are doing something, but it is ritualistic, rote, lip-service. All they do is talk about it."

After a pause while he collected his thoughts, he continued, "We live in a secular society, but we are not giving the children their first and most important lessons in morality, what the difference is between right and wrong. How can we complain that adults have no regard for moral concepts, when we have great ethical scandals involving our leaders . . . When we are neglecting the training of the children?"

"How can we do this, here in Michigan?" I asked.

"We need to establish a purpose, a crusade with a Michigan Area Center where we can train those who can work with families, where they, families and workers alike, can experience the faith that comes from a religious experience like that of Wesley, and can understand the reason."

See DR. BEN, page 16

## MICHIGAN VOICES

As we continue our lenten pilgrimage for 1989, the topic for the month of March is: *What scripture offers hope — for you, for the church, or for the world.*

Send your thoughts — 50 to 75 words — plus a photo to 316 Springbrook, Adrian, MI 49221.

## MICHIGAN VOICES — Is the UMC doing enough to combat racism?



Olga Tafolla  
Member  
Battle Creek FUMC

I believe that the general church is doing a good job in trying to bring an awareness of the continuing struggle of racism among Christian people. However, response from the conference, district, and local church has not even begun! The hard reality is that people at the local level are not ready to confront this issue! Bishop Woodie White puts it very plainly, "It hasn't happened until it happens in the local church." The bad news is that inclusiveness at the local level is nil, because as Bishop White states, " . . . sadly, eleven o'clock Sunday morning is still the most segregated hour of the week." And so, my friends in Christ, the challenge is still here for each of us, because racism is still, "The church's unfinished agenda."



Jeannette Bartz  
New Boston, MI

The resurgence of overt racist and anti-semitic acts in society tells us that racism is still a very real part of our lives, and probably no institution will be doing enough to fight it until racism disappears. The great amount of attention that the United Methodist Church has given to this issue has helped our understanding of its devastating effects and qualities within ourselves which allow racism to continue unchecked. But in the church, as well as in society, we are made of individuals whose learnings and attitudes must result in changed behavior. When we look at lists of committee members, we see representative members from various ethnic or racial groups; but when we observe the committees at work, participation is sometimes lacking. I'm not sure of the reason for that, but we cannot pretend that the church has done its part and simply move on to some other issue.



Martha Moore  
Trinity UMC  
Grand Rapids, MI

Whether we are doing enough as a church to fight racism is first an individual, then a group question. In my experience, each of us discriminates because we fear difference and vulnerability. We each need to confess our brokenness to ourselves, to others, and to God, and receive healing and forgiveness. We need to choose to be anti-racist. Only then can we as a church hope to confront and change the institutional discrimination we witness.

## Another Opinion II

## Detroit: an arena for cooperative ministry

DAVID T. STRONG  
MCA Contributing Editor

The death of a religious community affects us all. When churches or synagogues are closed, a part of the important fabric of life is torn.

Back in the early 1960s I was one of a group of clergy and laity who opposed the closing and sale of Nardin Park United Methodist Church. The church was sold and the people relocated out of Detroit into the suburbs. It is now a thriving church.

We who opposed the sale and move were both right and wrong. We were wrong in that a new and thriving church was reborn. We were right in that a part of the city was abandoned as far as this denomination was concerned.

**I BELIEVE THAT** we should all be involved in the struggles of our Roman Catholic brothers and sisters in the city of Detroit. I know of protestants who grew up in the city who now live in Seattle who are following the issues regarding these church closings. The great separation between denominations which existed in the 1950s is no longer relevant. We face common problems. We feel more drawn into a common destiny. The rivalries and distinctions are no longer there. If 30 of more Roman Catholic churches close it impacts us all.

What if the archdiocese had announced the closings and mergers and at the same time had initiated a church growth and outreach program? What if there were new strategies for cooperative ministry proposed?

More than anything else, the Roman Catholic church in the Detroit metro area

needs a symbol of resurrection. There is death in the plan proposed. Where is there life?

The United Methodist Church has closed many churches over the past three decades. This was done gradually and quietly. Yet I believe the period we are entering is far different a time than the 1960s. New strategies and new hope need to be found in a world coming closer together.

**BACK IN THE** late 1960s I served a congregation in Troy which shared its building with a new Roman Catholic mission. We experienced new life in this cooperative arrangement. The powers that be were not pleased. The experiment was ended. Our time calls for a different response.

We are all affected by such decisions. We can no longer protect our turf without linking together. When we look at crime, drug use, and AIDS we find that we cannot wait out the problems. We must embrace others as we seek new solutions. Whether we like it or not we are connected.

We are involved in the closing of any religious institution. This truth lies in the face of all we have been in the past: competitive and separated. In the world around us buyouts and mergers are the trend. This reflects a truth we have not yet grasped, the world is shrinking. There will soon be one market.

Where in our religious life is this truth expressed? In a subtle and inescapable way, we are involved with one another. If a church be washed away in the storm we are the less.



## PACIFIST GETS NINE MONTHS FOR TRESPASSING

DENVER, CO — Jennifer Haines was sentenced Feb. 13 to a nine-month prison term after being convicted of trespassing at the Rocky Flats Nuclear Weapons Plant last Christmas day. She is pictured here leading a devotional song at a demonstration at the weapons plant. The Catholic Worker House here has organized many demonstrations at the plant during the last nine years. Almost every Sunday over the years there has been a prayer vigil at the gate. (Haines was arrested because she went under the gate.) In a closing statement to the jury, Haines said she has prayed outside the Rocky Flats gate every day except Saturdays since August. "My purpose for going is simply to be there with God," she said. She feels that "our entire nuclear weapons system is a denial of God." After the sentencing, the judge told her, "I wish you the best of luck and I hope it goes well with you." —The Associated Press

## Another Opinion III

## The "comfortable church" is not where you will find Christ

MICHAEL O' CALLAGHAN  
Member, Allegan First Baptist Church

In my occupation as a family practice dentist, I am able to talk with many different people each week. I know these people to varying degrees, and when possible, bring up matters related to the Christian faith.

Many of the patients with whom I chat are regularly attending church members. Some make it plain that they are not interested in discussing "private, personal" matters of faith. I comply with their desires and limit my chairside banter to such topics as the weather.

Other patients include professing Christians who are willing to discuss spiritual matters. Their responses range from a distressed tolerance of the topic to a lively excitement as they readily engage in mutually edifying conversation that revolves around our common bond to the One Triune God.

AS WOULD BE expected, these patients come from a variety of local Christian churches. One question that I like to ask on occasion during such a discussion is, "Why do you go to your church, as opposed to another Christian church?" Some people's answer revolves around doctrine,

while others report that they were raised in their church or cite its proximity to their home.

But the answer that intrigues me is the most frequent response I hear: "because we are comfortable there." As I was pondering this answer I decided to look up the meaning of the word "comfortable" in my dictionary.

A definition for comfortable was "affording pleasurable ease." I looked up "ease." It was defined in the same source as "freedom from difficulty, great effort, or hard work."

Certainly people may mean different things when they say that they go to XYZ Christian Church because it is "comfortable." Additionally, believers in Christ should derive comfort, support, and encouragement from involvement in their local church body.

Yet, it does strike me as significant, revealing, and sadly true that many people attend their local church because it is "comfortable" — meaning: "affording pleasurable freedom from difficulty, great effort, or hard work."

THE PROBLEM WITH this view is that it is not God's view. Jesus Christ never told his followers and his disciples that becoming a Christian would yield such a worldly

sort of "comfort." Instead, our lord told the crowds that followed Him that "From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it." (Matt. 11:12, NIV)

I suggest that the widespread view of the "comfortable church" clashes with Christ's view:

"If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it." (Luke 9:23,24 NIV)

The motivation of an individual who seeks out a "comfortable church" is likely to be one of self-gratification, self-fulfillment, and self-satisfaction. The power source driving that motive is likely to be their own finite natural resources of initiative and willpower.

CONTRASTED WITH this is the Christian who seeks a church not just to get, but to also give back. This believer seeks a church that will not only be encouraging, but to be an encouragement to others. He or she seeks a local assembly where they can serve God using the many resources, gifts, and talents that God gives to each of us. This person does not go to church merely to be "fed" but is looking for ways

to "exercise" or apply that knowledge.

This believer seeks a local fellowship that will challenge and stretch them, as posed to one where there is a blind eye and an idle ease. This believer is motivated by an overwhelming desire to bring glory to their great, majestic, yet personal and loving God. This believer is desiring to see souls saved through trusting, vital faith in Jesus Christ as Lord and Saviour. Lastly, this believer has as his or her power source not only natural abilities, but the supernatural resource of God — the infinite power of the indwelling Holy Spirit!

Let us all re-evaluate who we are as Christ, why we go to church, and what faith really means. Are we seeking our comfort before the accomplishment of God's will in our own lives? Are we merely involved in the external, futile trappings of a religious system or do we actually know God and receive His power for living the abundant life? Let us be jolted out of our complacency!

Let us not seek first what is "comfortable;" instead let us seek first the kingdom and His righteousness — to the glory of God. Then and only then will we begin to even grasp what real comfort, peace, and meaning of life can be.



MEZUZAH HUNG IN CELEBRATION

MOSCOW — Commemorating the opening of Moscow's first government-recognized Jewish community center Feb. 13, World Jewish Congress vice-president Isai Leibler affixes a mezuzah to the doors. A mezuzah is a small parchment scroll inscribed with Deut. 6:4-9 and 11:13-21 and the name Shaddai that is placed in a case and fixed to the doorpost as a sign and reminder of their faith. — (AP Photo/Wide World)

## Another Opinion IV

## Church or mission station?

WAYNE G. REECE  
MCA Correspondent

All of a sudden I imagined I was sitting in the first session of my Christian Missions class in seminary—32 years ago—as if it were yesterday.

Next to me was another newcomer to the school. We exchanged the usual pleasantries, during which time I found out he was from the Philippines.

"Wow," I exclaimed, "you came all the way from there to come to school here? You must be planning to study here and then go back to evangelize and serve churches back home."

"No," he adamantly replied, "I feel called to be a missionary to the United States."

My first reaction: how dare Philip think he could or should be a missionary to me, to us! Missionaries always went the other way, from here to there! We're a Christian nation, so we don't need anyone to come to us! They (whoever "they" might be) need us to go to them! Or do they?

NEEDLESS TO SAY, that experience has made me realize the significance of "mission" and "missions" in relation to "ministry." Throughout my pastorates, I have tried to be sensitive to the receiving and giving aspects of the faith.

Adages like Emil Brunner's "A church exists in mission as a fire exists in burning" and Anonymous' thought that "You either are a missionary or you need one" have encouraged me to encourage those around me to take a good look at who needs what.

At a recent seminar, Dr. Ken Callahan said in essence, "Every local church ought to see itself as a mission station." If we accept that premise, then maybe we should take more seriously our approaches to the communities we live in and to whom we are called to serve.

We assume a "foreign missionary" ought to learn the language of the people to whom she or he is sent. Do we know the "language" of the people in our own community or do we force them to first learn our vocabulary, our dictionary filled with "religious" words? In what ways do we, like Paul, become a "Greek to the Greek," etc. or do we assume that they must immediately "come as we are?"

WE ALWAYS EXPECT the missionary to go into the highways and byways to seek out those who "need the gospel," yet in our local church we wait for them to come to us to find out what great but strange things might be happening in our beautiful structures.

A missionary is usually ready to meet whatever needs are encountered along the path or in the bush or in the wilderness. We, in our churches, often need to plan, organize, and relegate before we determine whether we are equipped to meet any needs at all that are unlike our own.

Let your own mind ramble and rumble to distinguish how like or unlike a mission station your church is today.

Let your mind wander and wonder whether Philip needs to become a missionary to your church.



## Journeys

—William K. Quick

Director of Evangelism, Detroit Conf.

## A loser?

He arrived on the campus of Pfeiffer College announced, I spotted the light tan 1948 Plymouth Coupe which was a trademark of identity for the man and knew immediately it had to be Giles Y. Newton. He was an active and respected Methodist layman.

Living in Washington, D.C. for two decades, he shuttled back and forth down Highway — at that time the main route between Maine and Florida — to his home along the border of the two Carolinas. We all knew he was a real estate entrepreneur of some sort and he came home to work with the Boy Scout troop in my hometown of Gibson, NC.

LIKE ALL STUDENTS at Pfeiffer, a college supported by the Women's Division, I was on a work scholarship. He found me weeding the rose garden at the president's home.

I was totally unprepared for what was coming!

"Billy," he said, "do you remember me?" extending his hand.

Indeed I did for some three years earlier he had presented me with a scrapbook of the writings of the late Peter Marshall, chaplain of the U.S. Senate.

"I'm here to ask you to become my campaign manager for the U.S. House of Representatives!"

"Who, me?" I asked with disbelief. "Mr. Newton, I'm not yet 19 and can't even vote. I have no experiences in politics and am working my way through college. I don't think that is possible," I stammered.

Confidently he replied, "Yes, you. I have watched you during high school as a debater. You must know something about politics to have been elected president of the student government here at Pfeiffer. Working together, I think we can win."

Newton was pitting himself against the popular congressman who was a lawyer of great skill, the former head of the Baptist State Convention and a three-term veteran in the House. Deane was unbeatable. The press agreed.

I EXCUSED MYSELF to finish the task of weeding. Then we went to sup-

per to discuss the project.

This man was a statesman in my eyes, not a politician. I liked his own definition of statesman as "one who was concerned for the next generation instead of the next election." There was a mystique about the man who had an uncanny way of relating to all sorts of people: farmers and farm laborers, millhands and fishermen, unionists and manufacturers. He could talk to whites and blacks and Native Americans.

As a pre-ministerial student and an English major, it was fascinating to hear him talk, sprinkling his folksy speeches with quotes from Ovid and Socrates, Shakespeare and Milton, Emerson and Thoreau, Mark Twain and Will Rogers as well as the Bible. It was as if all of them were old friends of who had talked with him and walked with him along the journey of his life. He came to realize that was exactly what he had experienced.

FOR SIX WEEKS we traveled together in that 1948 Plymouth. I saw speaking engagements in Ruritan, Lions, Rotary and Kiwanis clubs and women's groups and men's fellowships in various churches. It was during this period that I was really introduced to radio and I made speeches, cut advertisements on a dozen stations in the district.

We handed out placards to merchants for their store windows and to farmers for their trucks.

It was one of the most rewarding, educational experiences of my life and those six weeks put me in touch with human nature as I had never experienced it.

The primary campaign taught me lessons I might have never learned otherwise. Ability, honesty, integrity, insight were visible hallmarks of this congressional candidate. He did not need the endorsements of United States senators and congressmen, although they were plentiful.

I learned some of life's hardest and best lessons from those primary experiences. Newton gave Deane his best competition. In the eyes of many, Newton was the best candidate.

But he lost!  
Or did he? Perhaps — once again it was we who lost!

# Albion District hosts UMCOR's 50th anniversary kick-off

**ESTHER BROWN**  
Hunger Coordinator, WMC

Dr. Norma Kehrberg, Associate General Secretary of the United Methodist Committee on Relief, spoke at the Albion District Conference on Feb. 5, to highlight the kick-off of the 50th Anniversary Celebration of UMCOR in 1990.

In introducing the celebration, Esther Brown, chairperson of the Conference Hunger Committee, told how UMCOR was started. At the 1940 General Conference, Bishop Herbert Welch came to his feet and made a motion calling for a "voice of conscience among a people called Methodists." In approximately three minutes, the Methodist Committee on Overseas Relief (now called United Methodist Committee on Relief) was born! When Bishop Welch died in 1967, at the age of 106, UMCOR had work in 12 countries.

Now UMCOR has work in about 80 countries, helping to bring relief to those who have disasters, working through self-development programs to help people help themselves, and continuing the work of resettlement and self-help work with those called refugees.

**IN CELEBRATION OF** the 50th Anniversary of UMCOR, Esther Brown announced two goals coming from the Conference Hunger Committee. One is to recommend to the Annual Conference in 1989 that we set the goal for World Hunger at \$1 million dollars, or \$12.00 per member for 1990. In 1988, we raised just under \$900,000 or \$10.44 per member. The second goal is to have every church taking the One Great Hour of Sharing offering. Every United Methodist should be given the opportunity to respond in this outreach of love to people worldwide.

A birthday cake was brought forward in celebration of 50 years of "Love in Action." All joined together in singing "Happy Birthday to UMCOR."

Kehrberg's presentation was on the topic, "Love in Action," which is the theme for the whole anniversary celebration. Throughout her talk, Kehrberg showed how UMCOR puts our love into action throughout the world. Some recent examples were the relief, channeled through Church World Service, to Bangladesh because of the floods, to the Armenian earthquake victims, and to those affected in the Latin American countries because of Hurricane Gilbert.

Others noted were the health care programs, especially relating to children. "Let Children Live," the new UMCOR videotape recently released, is available to show how

immunizations, growth monitoring and the oral rehydration programs are saving literally thousands of children's lives.

For instance, the Oral Rehydration Program is one of the most important medical technical advances of the century. Diarrhea, which causes dehydration, is one of the common causes of childhood deaths. This can be prevented by teaching oral rehydration. It just takes two glasses of boiled water, a pinch of salt, a pinch of soda and a fistful of sugar. The soda can be left out, if not available, and it will work!

**ANOTHER HIGHLIGHT** of the afternoon was the presentation of the first celebration T-shirt to Norma Kehrberg by Esther Brown, given by the conference Hunger Committee. Also, a T-shirt was presented to Eldon Eldred, district superintendent of the Albion District, by Rev. Eugene Baughan and Carrie Morton, hunger co-coordinators of the Albion District. T-shirts can be purchased from any district hunger coordinator or Esther Brown.

This is just the beginning of materials that will be available to all of us to help with the celebrations in our churches, districts and at Annual Conference. A catalogue of materials will be ready later this spring, and we will have materials at the 1989 Annual Conference. It will be a time of celebrating the work of UMCOR, but also a time to rededicate ourselves to the continued work of blending our faith and works, and putting them into action through our United Methodist Committee on Relief. □

## UMCOR



**CELEBRATING  
50 YEARS IN MISSION**



A new UMCOR videotape, "Let Children Live," tells the story of programs that are saving thousands of young lives. The oral rehydration program uses these simple ingredients to restore children to health.

## United Methodist and Catholic hospitals move toward consolidation

**KAY LUKINS**  
MCA Editor

**KALAMAZOO (MCA)** — Bronson Methodist Hospital, here, is in its 69th year of joint service and ministry with the West Michigan Conference. The hospital is a subsidiary of the Bronson Healthcare Group, Inc., a non-profit holding company. For the past 12 months talks have been underway toward possible consolidation of Bronson and the Roman Catholic hospital in Kalamazoo.

In December of 1987 Bronson Healthcare Group and Borgess Health Alliance (affiliated with the Sisters of St. Joseph) formed the "First Health Development Corporation" in order to begin efforts to guide the futures of both health care providers.

In May of last year a consulting firm, Booz, Allen and Hamilton, began work with the new corporation.

**BY MID-1988** issues facing both organizations had been studied. The "current and potential future environment of health care" in southwest Michigan indicated that a major consolidation of the two organizations was a direction for further exploration.

A memorandum of understanding was signed and discussions were initiated around the matter of combining the resources of Borgess and Bronson in order to "create the leading health resource center for southwest Michigan."

Russell P. Kneen, then chairman and chief executive officer of Bronson Healthcare Group, said, "The result should be improved centers of excellence for the people of southwest Michigan and significant cost savings for residents and our major employers." Kneen is a member of First United Methodist Church of Kalamazoo.

The memorandum of understanding stated the importance to:

"pursue the ongoing religious missions of the hospitals to their greatest extent; and

"maintain or enhance the hospitals' long-term financial ability to adhere to their basic values and mission.

**TASK FORCES WERE** formed and began work in September of 1988 around four key areas: regional healthcare delivery, clinical centers of excellence, cost management, and non-hospital business. See **HOSPITAL**, page 12

## U.M. Newsbeat

### EPISCOPALIAN TO HEAD METHODIST SCHOOL

**MADISON, N.J.** — For the first time in its 123-year history, United Methodist-related Drew University will not have a Methodist at its helm. Gov. Thomas H. Kean of New Jersey, an Episcopalian, will take over the helm as the tenth president.

Kean was unanimously elected the university's president Feb. 10 by the school's board of trustees and will move into the position following the inauguration next January of his gubernatorial successor.

Drew is a 2,200-student university located in Madison, N.J. The school was founded in 1866 as a Methodist seminary. Linda J. Lagle, director of news services at Drew, said on Feb. 13 that the search committee's primary focus was not on finding a United Methodist to head the university but on finding a candidate with "church-relatedness," regardless of denomination. ms

### HYMNAL SALES PASS TWO MILLION MARK

**NASHVILLE** — Pre-publication sales of the new *United Methodist Hymnal* exceeded two million copies by Feb. 1, the cutoff date for the first of two price breaks.

Gary Vincent, vice-president of Cokesbury operations, expects final pre-publication sales to exceed the 1966 edition's pre-publication sales of 2.5 million. Orders have come from more than 11,000 of the 37,800 or so UM local churches. The typical order is for 200 copies. Vincent said orders indicate that small-membership churches are eager for the new hymnal.

Printing of hymnbooks is scheduled to start in April, with shipments beginning as early as June. "The publishing house has guaranteed that hymnal shipments will be according to sequence of orders," said Robert K. Feaster, UMPC president. "Those ordering first will receive their hymnals first." umph

### GOOD NEWS ELECTS NEW CHAIRPERSON

**WASHINGTON** — The Rev. William C. Mason, pastor of the 5,000-member Astbury UMC in Tulsa, Ok., was named new chairman of Good News, the denomination's unofficial evangelical caucus, during its January board of directors meeting in Wilmore, Ky.

He succeeds Helen Rhea Coppedge, Fort Valley, Ga., who has completed a four-year term.

Mason has served as pastor of Astbury for 26 years. Reflecting on her service as chairwoman, Coppedge said the most significant events have been the growth of Good News and the organization of *Bravo* Books, publishing arm. She is now serving as chairperson of the *Bravo* Books board. umph



### SEMINARY BOARD LAUNCHES CAPITAL CAMPAIGN

**DELAWARE, OH** — "Investing in Leadership" is the theme of the \$6.2 million Capital Fund Campaign recently announced by the Board of Trustees of the Methodist Theological School. The Campaign will ensure the providing of quality leadership for church and society in the decade ahead. This amount will provide \$4.8 million in endowment for student assistance, faculty support, library acquisitions and general program support. At the campaign's end, the school will have nearly doubled its current endowment funds. In addition, the campaign will raise \$1 million for campus renovations, particularly in student housing units. Announcing the goals (l-r): Joe Sterling, chairperson of the Capital Campaign; school president Norman Devine; Bishop Dwight Linder, consultant and member of the campaign steering committee; the Rev. Austin Green, vice-president for institutional advancement; and the Rev. John Wilson, campaign director.

## Study of ministry continues for a second quadrennium

THOMAS S. McANALLY  
United Methodist News Service

TULSA, OK — What is broken and what should be fixed are still major concerns of a continuing committee studying ministry in the United Methodist Church.

During the 1985-88 quadrennium, some critics said to the group: "If it ain't broke, don't fix it."

Therefore, the 35-member committee meeting Feb. 10-12 developed plans to assure early and continual dialogue with groups that have urgent concerns about ministry. These include the Council of Bishops, conference boards of diaconal and ordained ministry, and lay groups.

**UNDER LEADERSHIP** of Ruth Daugherty, West Chester, PA, the committee agreed to focus first on a mandate to evaluate effectiveness of structures for ministry within the denomination, with special attention to present and future mission, out of which ministry flows. Daugherty is beginning a second quadrennium as committee chairperson.

With 15 new members, the group spent its first regular meeting identifying issues and resources and developing a timeline for its work. Issues were grouped in eight categories: evaluation and effectiveness, mission of the church, ministry of all Christians, ordering ministry, ordering life of the church, definitions, polity, and justice and support.

Primarily because of time and budget restraints, members decided against a process used in the 1985-88 quadrennium involving annual conference GREAT

(generative, reflective, educational and theological) groups that responded regularly to working papers from the committee.

Delegates to the 1988 General Conference received a progress report from the committee and a response from the Council of Bishops. A wide range of issues and questions raised by the bishops is on the committee docket, including conference membership, how diakonia (service) ministry is expressed, clericalism in the church, how "offices" and "orders" relate to the "call" to discipleship and

service, and needs and inequities of the itinerant system.

The committee was also asked to give special attention to continuance or discontinuance of "guaranteed appointment" of clergy. The 1988 report contained no proposals for changes in church law or polity, but affirmed the concept of a permanent diaconate and assured delegates that the concept is open to further exploration in the 1989-92 quadrennium.

**DAUGHERTY PRAISED** the knowledge, experience and skills within

the membership of the new committee. She said the members are strongly committed to dialogue. She also stressed the relationship of mission and ministry.

"Effectiveness cannot be evaluated apart from the mission of the church," she said. "We will look at the future as well as the past (and) must ask what structures and ministry will be needed for the church to fulfill its mission in the year 2000 and beyond."

Five bishops serve on the study committee. Bishop Bruce Blake, Dallas, is chairperson.

## UMs stress quality of life for the aging

ALICE M. SMITH  
United Methodist News Service

ATLANTA — Improving the quality of life for older adults, and the likely role of the local church as the agent to do so, emerged during an organizing meeting here Feb. 4-5 as two major goals to be pursued during the next four years of a denomination-wide United Methodist committee.

Members of the Advisory/Coordinating Committee on Older Adult Ministries agreed the emphasis on meaning in life is a departure from the emphasis on "maintenance of life" that has heretofore been the church's primary stance toward older adults.

The church should lead in countering society's present assumption that "aging is bad (and) the only thing you have to look forward to is a nursing home," said Trudie Preciphs of the General Council on Ministries. She said the aging process

should be "an exciting time in one's life." Preciphs is the staff person assigned to the committee by the United Methodist program coordinating council.

**PRECIPHS SAID** issues about maintenance, which deal with housing and health care, cannot be taken lightly. Extended life spans move concern beyond illness to "making their lives the best possible and changing the psychological concept related to aging in a more positive way," she added.

The committee on older adult ministries was authorized by the 9.1 million-member denomination's 1988 General Conference to oversee older adult concerns.

A number of United Methodist-related retirement homes and nursing facilities for the aging are available. However, only about 20 percent of the church's older adult constituency will live in the facilities or take advantage of their community-based programs, Thomas Robb of the National Interfaith Coalition on Aging told the committee. The church must serve the other 80 percent in other ways, Robb added.

An emphasis on quality of life, the committee said, includes offering opportunities for lifelong learning experiences, in addition to purely recreational and leisure-type ministries currently offered by many churches, and encouraging older adults to use their talents for ministry. Robb said older adults make up most of the nation's volunteers.

The committee will recommend a struc-

ture for a local church older adult program that is uniform throughout the denomination, and is designed for and run by adults.

Committee members agreed to develop a bibliography of personal, printed and audiovisual resources available to churches through general and regional church agencies. A manual for ministry with older adults—including biblical and theological statements—was planned.

**THE NEED FOR** a churchwide, coordinated program for older adults exists in the local church and in annual conferences, said Bert Pruess-Jones, Austin, TX, who was elected chairperson of the committee.

Committee members agreed that responsibilities for the next four years are not in creating programs but in advocacy and coordinating role. Other services now offered to older adults in the church, ensuring the committee's has a global dimension and is inclusive of all ethnic groups, and encouraging intergenerational projects to help educate younger persons about growing old.

In addition to Pruess-Jones, other officers elected by the committee are Eleanor Richardson, Decatur, GA, chairperson and head of the public relations and publications committee; Hager, Nicholasville, KY, secretary; James Hardcastle, Dover, DE., treasurer and top financial officer.

## Committee on homosexuality outlines purpose/task

DALLAS (UMNS) — A three-year study of one of the most difficult and divisive issues facing the United Methodist Church began here Feb. 8-8.

The 26 members of the denomination's Committee to Study Homosexuality, including theologians, Bible scholars, psychologists, sociologists and ethicists, agreed early to respect differences and unite in purpose, if not opinion. Their unity soon was tested as members wrestled with whether they should add an openly gay man to the group.

**SOME ARGUED THAT** the committee has enough members, some of whom can represent that constituency; it includes a lesbian member. Others said the committee's studying an issue without including a person from a group most affected would be unthinkable, if not unethical.

The 1988 General Conference, the church's top legislative body, reaffirmed its position against ordaining homosexuals and that homosexuality is "incompatible with Christian teaching." However, the body asked for a study of homosexuality and assigned the task to the General Council on Ministries, chief coordinating unit of the denomination with offices in Dayton, OH.

The executive committee of the GCOM will meet Feb. 20-21. C. David Lundquist, council general secretary, said the question of additional members is on that group's docket.

**AFTER THE** September announcement of committee members, Affirmation, the church's caucus related to gay and lesbian concerns, asked that a gay man be added. Good News, an evangelical caucus, asked for broader geographic representation, and the addition of an "ex-gay" man and an orthodox Bible scholar.

Six members of the committee have offered to resign if necessary so that the council could appoint a gay man without increasing the size of the group. Some members are concerned that the committee is already weighted toward the "pro-gay" position.

To avoid the appearance of "loading" the committee, it was suggested that both an "open" gay man and an "ex-gay" be added. No formal motions were made of added upon.

Agreeing that they would not attack each other or isolate members because of particular points of view, committee

members developed strategies and procedures for their work. In a purpose statement, members said their aim is to assist the church to discern "God's purpose for the church's relationship with homosexual persons."

**A STUDY DOCUMENT** to be developed will:

- "articulate the major theological, ethical and scientific perspectives on homosexuality with integrity and respect;
- "analyze the arguments used in support of each perspective with particular attention to how each makes use of Scripture, tradition, experience and reason;
- "identify where there is consensus and disagreement among these perspectives;
- "reflect upon the meaning of our study for the Social Principles."

The committee categorized a long list of questions and concerns they hope to address, organized into small subgroups and named a six-member steering committee. Steering committee members are: the Rev. Nancy S. Yamasaki, Spokane, WA, chairperson; David Lundquist, Jeanne Barnett, Sacramento, CA; the Rev. David A. Seamands, Nicholasville, KY; the Rev. J. Philip Wogaman, Washington, DC; and the Rev. Arthur Pressley, Madison, NJ.

**EARLY IN THE** meeting, Wogaman, ethics professor at Wesley Theological Seminary, Washington, called for honesty over unanimity. "We can confront divisive issues with love" at a time battle lines have been drawn, he said.

The committee likely will not come to a consensus on the issue of homosexuality, predicted the Rev. Tex Sample of the Saint Paul School of Theology, Kansas City. He said the church has not "asked us for a position on homosexuality. Our purpose is to look at consensus and disagreements on various points."

Duke University ethicist Stanley Hauerwas, Durham, NC, viewed the work projected by the committee as helping the church gain a "foothold" so it can "start thinking about this matter well rather than not at all."

The relationship of the committee to the Council on Ministries was a point for concern and discussion. A fear expressed by some members was that their final report might be a "hot potato" that the council could "cool down" before it reaches the floor of the 1992 General Conference.



The 1988 General Conference session, held in St. Louis, authorized a study of homosexuality, approved continuation of a study of ministry and called for the formation of a committee on older adult ministries.—ms photo

## The A.M.E. Church, a spirit-filled heritage

SALLY SHAW  
MCA Correspondent

(MCA) — A few evenings ago, I went to a Bible study class at the Community African Methodist Episcopal (A.M.E.) Church here in Jackson. I went because February is Black History Month. I wanted to find out more about the history of the black church and specifically the African Methodist Episcopal Church in America.

I was welcomed and given the information I was looking for. I also found the blessing of the Holy Spirit filling hearts with praise and gladness, Christian hands reaching for mine, and an experience of unity in Christ.

We began a bit after seven. The class leader, the Rev. Lillian Archibald, didn't say we were beginning, but at a lull in the visiting, at an appropriate pause, she began to sing quietly almost as if to herself, "Bless me now, my gentle Savior, hear my humble cry . . . while on others Thou art calling, do not pass me by."

Everyone began to pay attention and one by one, we joined in. Our blended voices seemed a beckoning to communion. We bowed our heads, and closed our eyes. We became calm, relaxed and centered. There was no hurrying. Archibald led on and we followed, "Savior, Savior, hear my humble cry . . ."

Then as the singing slowed and we hummed, Mrs. Calhoun, the woman who first greeted me when I arrived at the church, started praying out loud. Though her voice was soft and gentle, we heard above our crooning. She thanked God and asked His blessing on our study and on the sick and grieving. She prayed about a lot of things that I missed because I was so engrossed and lost in wonder.

**THE COMMUNITY A.M.E.** Church is the mother black church in Jackson. It was established Oct. 20, 1865, with 15 members. In 1881, when the congregation grew to 31, the present church home was purchased. Today, under the loving and capable leadership of the Rev. A.L. Weathers, the church has approximately 250 members and a strong, active ministry.

The Jackson congregation and the larger A.M.E. church has its taproots in the slave church of early America. Richard Allen, its founder and first bishop, was born a slave to Benjamin Chaw on Feb. 14, 1760 at Philadelphia. Allen was "born into" the believers of his first church — the invisible slave church, and years later joined himself to the Methodist Society of John Wesley.

After his conversion, Allen began to preach and lead services for other slaves. He is credited with converting his master and later purchasing freedom for himself and his brother.

Allen was in attendance at the Christmas Conference of the Methodist Episcopal Church at Baltimore in 1784. According to Andrew White's *Know Your*

*Church Manual*, Allen felt that Methodism with its emphasis upon a plain and simple gospel and its orderly system of rules was what those of African descent needed to make progress and to worship God freely. The anti-slavery position of Methodism brought hope to Black people.

**IN APRIL 1787**, a group of members of St. George's M.E. church formed the Free African Society. However, by November 1787 the momentum for the liberation of slaves slowed and discrimination worsened within St. George's. Allen pleaded with those still in slavery to not lose hope, but to trust in God and to believe that He will make a way for them.

Allen is recorded as saying, "We who know how bitter the cup is of which the slave hath to drink, oh, how we ought to feel for those who yet remain in bondage." Continuing discrimination and injustice made it necessary for Allen, Absalom Jones and others to walk out of a Sunday worship service at St. George's in protest. The decisive act is the point where many African Methodists mark their beginnings.

In 1793, Allen and other "outcasts," as they called themselves, sent in their resignations to the Methodist Society. Allen purchased an old blacksmith shop to be used for the Africans' Methodist Meeting House and moved it to the corner of Sixth and Lombard in Philadelphia. When the house was ready for use, it was named Bethel from Genesis 28, and Bishop Francis Asbury accepted the invitation to dedicate it for worship.

In 1799 Bishop Asbury ordained Allen as a deacon and in 1816 the African Methodist Episcopal Church was officially organized. In that same year the first A.M.E. General Conference was held.

Richard Allen could not have done his work without the help of others. The A.M.E. Church gives his wife, Sarah Allen, a noble place in their history. She and Richard were married in Old St. George's and parented six children. In addition to being a remarkable wife and devoted mother, she is credited with being the church's first woman missionary.

Her beginning project was to look after the physical condition of the preachers whom her husband sent out to the field. Sarah organized the women of the church to mend their clothes and provide hot, nourishing meals when they came to make reports. Sarah Allen is revered as the Mother of African Methodism.

**THE A.M.E. CHURCH** ranks high among the institutions that have furnished faithful and vigorous leadership through the years. Among their achievements are:

- First Black organization to own a piece of real estate in America.
- Publisher of the world's oldest Black religious weekly, "The Christian Recorder," started in 1841.
- First Black institution to promote, finance, and administer a program of high education; Wilberforce University was purchased in 1863.
- First Black institution to send missionaries to Africa.
- Bishop S.L. Greene's signature appears first on the document bringing the National Council of Churches into being in 1950.
- Frederick Douglass, the great abolitionist, attended Metropolitan A.M.E. Church in Washington, D.C. It is said he gave the golden candlesticks that stand on the pulpit there today. The pew where Douglass regularly sat is marked with a golden plate and his funeral was held at Metropolitan.

I remember during the Bible study, Mrs. Calhoun said, "like the old people say, 'If He touch you, you going to show some signs.'"

I think now of the long, courageous history of the African Methodist Episcopal Church and of the spirit-filled Christians I've recently met and I thank God for their faithfulness. They surely do "show some signs."

Catch the Spirit  
THE UNITED METHODIST CHURCH



The Community A.M.E. (African Methodist Episcopal) Church, 218 E. Franklin St., is the home of the first Black church in Jackson. Established in 1865, it is pastored today by the Rev. A.L. Weathers.

## Which way to the promised land?

SAMUEL WHITE III  
MCA Contributing Editor

Twenty years ago on the eve of Dr. King's assassination he spoke these memorable words:

"I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land. I may not get there with you, but I want you to know tonight that we as a people will get to the promised land."

Dr. King had the unfathomable faith that America would truly be an egalitarian society. He believed our painful pilgrimage to the promised land would not be in vain. The beloved community of economic and social justice would ultimately come into being. The question is how far have we come in getting to the promised land? What must we do to get there?

**IN SPITE OF THE** socio-political gains made during the Civil Rights movement of the 1960s and today's affirmative action programs, the vast majority of blacks and poor whites haven't reached the promised land of peace and justice. Far too many Americans are living in a wasteland of poverty and powerlessness.

Presently there are 34 million impoverished American citizens struggling to survive. Of the 34 million, 23 million are Caucasian, 11 million are Black, Hispanic and Asian. Many of them suffer from high infant mortality rates, inferior education, sub-standard housing, unsatisfactory medical attention, unemployment, underemployment, and slave wages. These destitute, disinherited Americans are a long way from the privilege and prosperity of mainstream America.

For them, life, liberty, and the pursuit of happiness are mere words without any social relevance. For them the promised land remains a dream and America's wasteland a nightmare. In a sense we are like the Israelites who wandered aimlessly in a wasteland for 40 years looking for the promised land.

Why haven't we entered into the promised land? Why are there more people living in poverty now than in 1965? How come we have regressed instead of progressed?

America's economic structure and growing class division have deftoured our pilgrimage. Only one tenth of one percent of this country own 88 percent of all stocks, 86 percent of all corporate bonds, and 100 percent of all state and municipal bonds.

This gross maldistribution of property and prosperity is innate to capitalism and is the main hindrance to social justice in America. So long as our economic structure remains stratified there will always be class poverty, homelessness and powerlessness.

**THEREFORE ELECTING** "kinder, gentler" politicians and enacting humanitarian reforms cannot change the inherent inequities of the system and liberate the oppressed. Only an economic system that prioritizes peoples' need

above corporate greed will liberate us. Dr. Martin Luther King Jr. was right when he said, "Historically, capitalism failed to discern the truth in collective enterprise and Marxism failed to see the truth in individual enterprise. Nineteenth-century capitalism failed to appreciate that life is social, and Marxism failed, and still fails, to see that life is individual and social. The Kingdom of God is neither the thesis of individual enterprise nor the antithesis of collective enterprise, but a synthesis which reconciles the truth of both."

The Kingdom of God challenges our individual and corporate avarice. It confronts powerbrokers, policies and structures to bring about social and economic justice. It takes the Jubilee principles of land redistribution and justice to the poor seriously. God's kingdom is an egalitarian society based on love and justice.

Our progress to the promised land is contingent on our response to God's reign in our lives. Justice is possible by the grace of God and the obedience of humanity. Therefore we will get to the promised land when we "do justice, love mercy, and walk humbly with our God." We will get there when we "feed the hungry, clothe the naked, give water to the thirsty, take in the homeless." We will get there when we pray "Thy Kingdom come and thy will be done on earth as it is in heaven."

"If we ourselves were commissioned to make the rules for society, and if we had to set those rules without knowing whether we ourselves would enter that society as male or female, poor or rich, gay or heterosexual, black, white, red, or yellow, we all know in our hearts that we would rapidly develop a sense of justice many of us currently lack."

—Dr. Virginia Barney Mollenkott  
from *Quote*



The Tuesday night Bible study class of Community A.M.E. Church in Jackson. The leader, the Rev. Lillian Archibald, is standing at left.

# Clark Home Provides Guidelines on Residential Living

## A Mother/Daughter Perspective

Mrs. Florence Ewer chuckles when friends ask what it's like at Clark Home.

"I don't have to get meals and wash dishes, I don't have the worry of the trailer and whether the pipes will freeze. It was always a constant worry in the winter," she tells them. "Down here I got independent of all that — and paying utility bills."

She likes the "freedom you have at Clark Home — to come and go as you please — as long as you let someone know."

An active woman who will be 90 in March, she had a garden and frequently went out for a walk last summer before she moved to Clark Home. And she still gets around. She spent a week with her daughter Jeanne Temple over the holidays and another with her son in Florida recently.



Off to Florida: Resident Mrs. Florence Ewer leaves with her daughter, Mrs. Jeanne Temple, as they embark on a trip to Florida. Mrs. Ewer is one of the newer members of Clark Home's Retirement Residence.

The family farm is in Elsie where Mrs. Ewer lived in a trailer next to what is now Jeanne's home. The two residences were connected by an intercom.

But when her late son-in-law became seriously ill, Mrs. Ewer did not want to be an added burden. That's when she decided to move to Clark Home.

"I talked to my children and grandchildren about getting a place for me at Clark Home. I wanted to make the decision while I knew what I was talking about."

"My mother did her own deciding and we supported her decision," adds Jeanne. "She was in control and still is."

Nevertheless, the transition to residential living can be scary, Mrs. Ewer says. The best thing to do is get involved and bring with you favorite pieces of furniture and personal belongings from your old home.

It is not easy to leave all your friends in a place you've called home for 80 years and it takes time to adjust to a different way of life, Mrs. Ewer says. She immediately joined the sewing club and Bible study and took part in area meetings and parties to get to know people and the routine.

"Clark Home is a great place. My mother has been very pleased, and I too, with the meals. I certainly hope the conference will always be very supportive of Clark Home since people are living longer. I think they've got to take good care of the facility," added Jeanne.

Jeanne likes the peace of mind, assured "someone knows where mother is. I've even thought to myself, Clark Home is not a bad place for me to go later." □

## Family Role Reversal

You should not feel guilty if you have to place your parent in a nursing home because it is a loving, responsible act. But sometimes before it can happen, children have to assume the role of the parent.

Don't wait because they don't want to go into a home or because you feel guilty, says Robin Ripmaster, M.J. Clark Home social worker. "You have an obligation to see that your parents' needs are met, not necessarily to provide for them yourself."

Some illnesses do need nursing care. What then?

You may be faced with caring for a difficult adult child and then it's time to reverse roles.

It is good to maintain a relationship that is reasonable, healthy and

## Heritage Society to be honored

Members of Clark Home's Heritage Society will be honored at a special gathering on Wednesday, April 19. Membership in the Heritage Society is granted to persons who have named Clark Home in their will and/or in a trust arrangement. If you have remembered Clark Home in this important way, please contact the Home's Development Office, that you might be included in the Society's membership. (Current members will soon be receiving notice of this year's gathering.) Clark Home's Heritage is greatly strengthened and enriched because of the careful and generous planning that allows families to give to Clark Home through their estate.



Color and cheer have been added to Mr. Ralph Long's room in the Retirement Residence at Clark Home as he enjoys his amaryllis plant. He received the plant as a gift from his family at Christmas and within a few weeks it has stretched and produced several glorious blooms.

## PLANNING for Residential Living

Too often families wait until there's a crisis to think about placing a loved one in a retirement home or nursing care. But there are important reasons why you should not delay planning.

Most retirement homes have waiting lists. If you wait until a parent is hospitalized, it may be hard to find available space. And if a crisis precipitates placement, it is more difficult for the new resident to adjust.

People in residential living lead active, productive lives without the worries of maintaining a house and yard, fixing meals or shopping for groceries. As a result, many Clark Home residents say they wish they had entered the home two years sooner.

"We work hard at keeping people happy with outside social activities and relationships, going on vacations, family outings and visits. Folks are involved with activities at the home like gardening and sewing. And we encourage families to bring babies and pets as 'guests.'"

With a high ratio of staff to provide services and care for those who need it, residents with handicaps or who need physical therapy have a higher level of energy to enjoy life.

Get your name, or that of your parent, on the waiting list, Robin Ripmaster recommends. It does not commit you; it only provides an opportunity to have occupancy available when you need it.



Mrs. Ruth Lechner displays a stuffed mouse at a recent show of dolls and stuffed animals. Clark Home Volunteers sponsored the show in the Chatterbox, inviting residents to display their favorite doll or animal.

## Do Your Parents Need More Care Signs to Watch For.

When should your parent be in a nursing home?

As a guide, watch for signs of memory impairment:

— if your parent doesn't remember the talk you had this morning or yesterday;

— if your parent frequently forgets to turn off the stove;

— if clothes are on out-of-order or if your parent dresses inappropriately at times.

Is your parent not sleeping at night, wandering or falling easily?

Is it to the point that your parent requires almost total assistance to get to the bathroom or to get dressed?

And are you or the caregiver getting tired and impatient because your circuits are overloaded or because it takes more care than what your body allows?

According to M.J. Clark Home social worker Robin Ripmaster, if any of these things are taking place, it may be time to get help. "It's really important that you take care of yourself," she says.

As a resident in a nursing home, your parent may get more attention from members of the staff than you are able to give.

It will help your parent live up to his or her peak capability and thus have a happier life.

If you need advice, call Clark Home and talk to the staff and social worker, your parent's doctor or a service such as the Gerontology Network. They can help you decide what is best for your parent, Ripmaster says.

**MJClark**  
Memorial Home

A United Methodist Retirement Community

Paid Promotional Material



# MICHIGAN AREA UPDATE

## DISTRICTS

from page 1

Christian Theological Seminary, Indianapolis, Indiana in 1960. He was ordained an Elder the same year.

Ken's leadership in the conference has included serving as chairperson of the Annual Conference Session Program Committee; Board of Ordained Ministry; District Superintendency Committee, Camping and Town and Country.

**TERRY EUPER** brings youth and experience to the Cabinet. He is completing his thirteenth year as pastor of the Big Beaver United Methodist Church in Troy. Prior to his present appointment he served the Morrice-Bennington-Pittsburg Charge on the Flint District. Terry is a 1968 graduate of Adrian College and received his M.Div. in 1972 from Asbury Theological Seminary in Wilmore, KY. He was ordained an Elder in 1973.

Terry and wife, Jacqueline, have two children, Stephen and Sarah. Jacqueline presently serves as the Flint District Project Director. The family has been involved in the Volunteers in Mission Program of the Conference. Terry has led some of these work missions.

Terry, also, has given leadership within the conference through the Board of Connectional Outreach, Town and Country,

and Division of Evangelism. He has been involved in the Camping Program and considers backpacking and photography among some of his special interests.

Donna, Ken and Terry will be succeeding Jack Giguere, Elizabeth Isaacs, and James Thompson, respectively. Elizabeth and Jim are completing six years on the Cabinet. Beth will be retiring at conference time and plans to live in her home at Port Austin. Jim will be receiving an appointment to a parish. Jack is completing five years as a district superintendent. Because of special family needs he requested an appointment this year to a parish.

In considering all of these appointments, Bishop Craig summarized: "A change of three superintendents is a significant shift in the leadership circle of the conference structure. Beth, Jim and Jack have served faithfully and ably in their years on the Cabinet and will be missed by all who have worked with them as superintendents. Donna, Ken and Terry will not seek to 'fill their shoes,' but will come as their own persons, with their particular offerings to make. I invite all to be in prayerful support of these six families in this time of transition." □

## Northern Michigan Univ. welcomes new Wesley Foundation director

Pastor Paul Weisel is the new director of the Wesley Foundation at Northern Michigan University. In addition to serving a number of congregations, Weisel has had extensive health care and community outreach experience, having served emotionally disturbed children and adolescents, the chemically dependent, inner city minority groups, the developmentally disabled and the mentally

establishing positive relationships with the university administration, resident hall directors, directors of support services for Native American, Black, handicapped, foreign students, counseling staff and individual faculty.

"We are especially blessed," he states, "to have a significant number of devout Christian faculty and staff on our campus who meet regularly for study and devotions."

As one result of these relationships, Weisel has been asked to speak to students in classrooms, participate in Career Day and conduct a pre-game meditation for the varsity football team.

"We are further blessed," he adds, "by the proximity of both the Grace and First United Methodist churches of Marquette," where he serves as a member of the ministerial team. "But perhaps the greatest blessing of all is the love and support for our students that comes to us from the congregations of the Marquette District and the Detroit Conference, our larger community of faith." □

Weisel is married to Anne, a registered nurse who was most recently employed as director of an in-patient treatment program also serving the chemically dependent. He has five grown children and enjoys the great outdoors and participant sports of all kinds. The Weisels came to the UP from Wisconsin last April and live in Anne's childhood home in Negaunee.



Pastor Paul Weisel, his daughter, Vickie and a family pet, "Ming" enjoying themselves at the family cabin on Little Red Lake near Gwinn. Paul is holding a Negaunee High School Booster license plate as, among many things, the family are great football fans.

**WEISEL SUMMARIZES HIS** ministry to students by stating: "We are here to proclaim the healing and infinite power of God's redemptive love through our Lord and Savior Jesus Christ, through His Church and through who and what we are. It is therefore our further purpose to reach out to others in every way we can, to share God's love with any who may come our way and to be both accessible and visible as a friend and as a resource in any time of need."

In addition, therefore, to the more traditional Wesley Fellowship activities such as Sunday night suppers, study groups, retreats, work projects and service to the community, Weisel is especially active in getting in touch with students where they are, individuals on campus, in a wide variety of student organizations, and through the American Campus Ministry Association.

**WELKING TO** create a meaningful on-campus presence for his ministry, Weisel also devoted considerable time to

## APPOINTMENTS

By Bishop Judith Craig

Announcement is made by the district superintendent on whose district the new appointment will be served.

**Jack E. Giguere** is appointed, effective June 16, 1989, to the Grosse Pointe UMC as pastor. He is serving as Ann Arbor District Superintendent.

—Phylemon D. Titus  
Detroit East District Superintendent

**James P. Kummer** is appointed, effective April 16, 1989, to the Flint Calvary UMC as associate. He is serving Elkton UMC.

—Robert L.S. Brown  
Flint District Superintendent



## MARQUETTE DISTRICT HOLDS CLERGY RETREAT

Approximately 30 pastors from United Methodist churches throughout the Marquette District gathered at the Pioneer Inn in Escanaba for the annual clergy retreat Jan. 30-31. Dr. Peter Drever, head of the Pastoral Care Department of Marquette General Hospital, presented the theme, "Pastor as Person." Through lectures and group discussion, Drever led clergy in an examination of what it means to be a pastor, a person and how to set appropriate boundaries. Drever is shown above in conversation with Mary Willoughby, pastor at Munising UMC and conference staff member. Drever formerly served several Lutheran congregations in the Boston area and from this shared a valuable lesson: "Do not confuse what you do with who you are." The Rev. Douglas Peterson, Marquette Grace and Skandia UMCs, coordinated the event which concluded with a general planning meeting by the clergy present.

## BMCR holds annual Martin Luther King celebration at Hope UMC

MARILYN STEWART  
Publicity Committee, BMCR

"I have a dream," is the word that came forth at Hope United Methodist Church in

Southfield, on Jan. 15, the celebration of the birthday of Dr. Martin Luther King. The Rev. Carlyle Stewart III is pastor.

The Rev. Robert Williams of John Wesley UMC, in Inkster, was the master of ceremonies for the event. He also sang "Lord Don't Move My Mountain," in tribute to Dr. King.

The Rev. Theodore Whiteley and the Calvary UMC Choir also participated in the celebration of King's birthday.

The Rev. Charles Knight of the Redford UMC was the guest speaker for the program, speaking from the title, "Can These Bones Live?" Yes, they can, Knight said, if we keep the dream alive.

He reminded all that keeping the dream alive means keeping the faith and remembering to reach down and help our brothers and sisters who have less than we do — the drug addict, the prostitute, the drunkard, the homeless, and the hungry.

Knight spoke of the civil rights marches while King lived, and asked the questions, "Why aren't we marching and picketing the crack houses in our neighborhoods? Have we become so complacent that we don't care about one another anymore? And shouldn't we be seeking out life, justice and freedom of life for all people?"

Yes, he said, these bones will live again, when we reach out to the old and the young; for we must connect the head bone to the neck bone — these bones must come together. To keep these bones together we must "keep the dream alive."

Following Knight's inspiring talk, Harriet Frye, president of Black Methodists for Church Renewal, closed the celebration with remarks and thanks to all of the participants and guests present. □

## Youth Service Fund update

JOY McVEY  
YSF secretary

Well friends, the results are in. On Saturday, Jan. 28, the Detroit Conference Council on Youth Ministries distributed its Youth Service Fund money to the different groups that requested it. There was a little under \$5,000 to be distributed to each of the in-conference and out-of-conference requests, and we are happy to report that while we weren't able to grant every group the full amount that they requested, we were able to give something to everyone. We would like to share with you the 1989 YSF grants.

### IN CONFERENCE GRANTS

Pontiac United Methodist Association Residential Youth Camp	\$1,600
Waterman-Preston UMC "S.H.A.R.E.S." (Self-Help in Action, through Recreation, Education and Support)	1,500
Pontiac Central UMC-UMYF Workcamp	500
Conference Youth Assembly Ethnic Minority Camping Scholarships	1,000

### OUT OF CONFERENCE GRANTS

Lambertville UMC Vacation Bible School Matamoros, Mexico	\$375
Royal Oak First UMC Angelus Choir Tour	550
Millford UMC Group Magazine Workcamp	350
Flushing UMC "Mission Possible" —John's Island, SC	350
Lapeer Trinity UMC "Henderson Settlement"—KY	400
Thomas UMC "Mountain Top"—TN	300
Walled Lake UMC "Appalachia Service Project"	350
Brighton UMC "Appalachia Service Project"	450
Britton UMC "Appalachia Service Project"	250
Appalachia Service Project, Inc.	200
Harvest of Hope	300
Confrontation Point Ministries	200

YSF grants were determined on the basis of need, ethnic minority, number of youth involved, project budget, and past requests. The CCM would like to give more money to each group, but there is still a problem with churches not sending their YSF apportionment money to the conference treasurer. We would like to take this opportunity to ask all Detroit Conference churches to please send in their 1989 YSF apportionments, so that we will be able to grant more money next year. □

## MICHIGAN AREA UPDATE

### HOSPITAL

strategies. Preliminary reports were issued in late November and are now serving as the basis for further discussions between the two health care providers as they seek to finalize the proposed consolidation.

Estimated annual cost savings of \$10-\$16 million are being projected as a result of consolidation.

At present it "seems unlikely that the two hospitals will consolidate to one location" in light of the large volume of patients and investments in the two physical plants.

Remaining steps to be taken include: 1) work on the organization and sponsorship aspects of the proposed consolidation; 2) development of a definitive agreement on the consolidation; and 3) a decision by the U. S. Department of Justice.

Part of the task of the Committee on Sponsorship has been discussion of religious and ethical issues surrounding consolidation. Agreement exists between the two hospitals with respect to mission and ministry with the exception of matters concerning abortion and sterilization.

The committee recently announced that those two medical procedures will "take place in a neutral setting, not corporately part of the consolidated hospital." The Bronson Trustees have been assured that all medical services available in the past will be allowed to continue, though not on-site.

**BRONSON METHODIST** Hospital maintains a relationship with the United Methodist Church through the United Methodist Association of Health and Welfare Ministries and the Board of Global Ministries. The 1987 West Michigan Annual Conference adopted a "Statement of Covenant Relationship" between the conference and Bronson Methodist Hospital. The covenant summarizes both legal and philosophical connections between hospital and Church. It asserts the full in-

dependence of the corporation while it affirms the tradition of the United Methodist Church expressed in the Social Principles.

Three of the members of the Bronson Board of Trustees are elected by the West Michigan Conference. Those serving at the present time are Royal J. Synwolt, senior pastor at First United Methodist Church, Kalamazoo; Robert P. Hamet, a lay member of Kalamazoo First; and June Caldwell, a lay member at Benton Harbor Peace Temple.

"Consolidation is a positive move for the community," notes Dr. Synwolt. "Economics is the primary issue but a better climate will also result. Before, the relationship between the health care providers was characterized by competition and suspicion."

At the present time the financial commitment of the annual conference to the hospital is minimal, but this was not always so, Synwolt remarked. "In the 1920's financial aid from the Methodist Episcopal Church literally kept the hospital's doors open," he said, and "canned goods and staples from Methodist cupboards kept patients fed."

Synwolt went on to state, "What this will mean in regard to our religious roots is yet to be seen." On a practical note, he said, "I'm equally comfortable now as a pastor in either hospital setting." He concluded by saying, "As a hospital trustee, I find my hope articulated on a cornerstone on one of the buildings at Bronson Hospital—'Bronson Methodist Hospital, continuing the healing ministry of Jesus Christ.' I remind our board of that as central to what we're about. It's easy to lose sight of in the talk of costs, competition, and consolidation."

(Portions of this report were prepared from materials supplied by Bronson Healthcare Group.)

### West Michigan Conference to hold Legislative Day '89 on March 15

Legislative Day is held each year in March for the purpose of helping women to become educated in current issues for effecting better decision making. On Wednesday, Mar. 15, at 8:30 a.m. at Lansing Central United Methodist all will gather for this occasion.

The keynote speaker will be Ronna Romney addressing "Women in American Politics." Ronna is a wife, mother, writer, lecturer, politician. She is well known throughout Michigan with her wide range of activities these past 15 years. The day's theme is "Children Are the Future."

women to be published in a decade. Ronna is much interested in education and children's issues.

Jeanne Randels of Grand Rapids Plainfield Church will set the tone for the day with a theological perspective. Maudy Williams will be our song leader.

Six awareness groups will be given to choose one. They are: Why UM Women Go To Jail; Campaign for Children; Homeless and Street Ministry; Hunger; Child Care Crisis; How Racism Affects Children. There will be time for discussion in each group.

Organizers hope to be finished promptly at 2:30 p.m., so if persons wish they can go across the street and visit the Capitol.

For more information write Lillian Rush, 520 S. Verlinden, Lansing, MI 48915. □

### What's Happening

"Performing Arts in the Worship Service," at Mt. Hope UM Institute of Music, Mt. Hope UMC, Lansing, Saturday, Mar. 4, 9:30-5. Leaders: Renee Arnold, liturgical dance; Manley Blackwell, organ; Wade Pansé, drama; Davis Wallis, church chorus; and Jane Wright, handbell choir. Worship at 4 p.m. More info: (517) 482-1549.

"The Arts and the Christian Faith" is the theme of the Lenten luncheon to be held Sunday, Mar. 5, at noon at the First UMC of Ann Arbor. Dr. James Bristah, director of the Swords into Plowshares Peace Center in Detroit, will present "Hiroshima Panels." The artists, In and Tochi Maruki, emphasize the need for peace in the world. Leadership, Ministry and Spirituality Retreat. Leader: the Rev. Donald Griggs of Livermore, CA. Location: Franciscan Retreat Center in DeWitt. Dates: Monday and Tuesday, Mar. 6 and 7. Cost: \$65. More info: Jackie Euper, (313) 234-8609. Sponsored by Detroit Conference Christian Education Fellowship.

Days and Evening Apart, sponsored by the Grand Rapids District UMW. Tuesday, Mar. 7, 9:30 a.m.-2 p.m. at Muskegon Lake Harbor UMC; Tuesday evening, Mar. 7, 6:56-8:30 p.m. at Saugatuck UMC; and Thursday, Mar. 9, 9:30 a.m.-2 p.m. at Ravenna UMC. Leader: Nancy Gay Frye. Reservations due Mar. 2. Checks payable to UMW Grand Rapids District should be sent to Registrar, Dorothy Sibley, 7951 Walnut, Newaygo, MI 49337. Cost: \$4.00 (for daytime sessions) includes lunch. Evening session: \$11.00. Nursery care provided.

Detrol Conference United Methodist Men Spring Rally, at Fenton High School, Saturday, Apr. 22, 9:30 a.m.-3:30 p.m. Keynote speaker: Alan Brown. Singing, fellowship, smorgasbord of reaching out, workshops. Cost: \$8.00 (\$9.00 at door). Registrar: Stanley Young, 617 Forest Drive, Fenton, MI 48430, phone (313) 629-5126, or (9 a.m.-5 p.m.) (313) 629-2132. Deadline: Apr. 10.

### Connecting life and faith the focus of Doing the Word X

Doing the Word X promises a wide variety of challenging workshops, and a keynote presentation well-suited to our Lenten faith journey at its Mar. 11 meeting

concern.

This year's "Doing the Word" convention is earlier than usual because of falling in March. This is a Detroit area program sponsored by the Michigan Conference of Church and Society. It is held at Central UMC in Flint, 9 a.m.-3 p.m.

Elizabeth Bettenhausen



in Flint. Theologian Elizabeth Bettenhausen will speak on "Touching God, Undergoing Life: Liberating and Suffering Faith," and will also offer a workshop on connecting real life and faith.

Among other study groups are presentations by artist Catrina Ganey, who brings a first-hand account of travels through South Africa, and Representative Floyd Clack, who will discuss Michigan's prison system. Acclaimed *Detrol News* columnist George Cantor offers insights on societal conditions that create prejudice.

Ministry to AIDS patients, local church resources and activities for peace and justice, reacting to domestic violence, and banks and their investment in the city, are also among the topics. Pastor-artist Perry Thomas will tell about the artist as a prophet in ministries of compassion and

George Cantor



Floyd Clack

Registration forms may be obtained from your church office or the Feb. 6-10 and are due Mar. 1. Registrar: Fleischmann, 11 Mackinac St., Saginaw, MI 48602, may be reached at (517) 792-1945.

### Grand Rapids District UMW to spend Days and Evening Apart

Grand Rapids District United Methodist Women will observe their annual Days and Evening Apart on Mar. 7 and 9. Nancy Gay Frye will lead the women in her presentation of "Life: Listen, Learn, Laugh and Lead."

As a free-lance speaker, Frye's expertise is in the skills of confidence building and listening. She is married to a Muskegon County Deputy Sheriff, is the mother of two grown children, and she has one



Nancy Gay Frye

granddaughter. Having travelled extensively throughout the U.S. and abroad, she speaks with experience about human nature in various cultures.

Frye has established her own business, "Discovery Unlimited," and has 15 years' experience as a free-lance speaker and retreat organizer and leader. She is a lay speaker for the United Methodist Church; an associate of Performance Network; past president and member of the C.S. Williams Toastmasters Club, Fremont; and is an instructor of public speaking classes for Continuing Education at Muskegon Community College.

The schedule for these events is: Monday, Mar. 7, 9:30 a.m.-2 p.m. at Muskegon Lake Harbor UMC; Tuesday evening, Mar. 7, 6:56-8:30 p.m. at Saugatuck UMC; Thursday, Mar. 9, 9:30 a.m.-2 p.m. at Ravenna UMC.

Reservations are due by Thursday, Mar. 2 and should be sent to Registrar, Dorothy Sibley, 7951 Walnut, Newaygo, MI 49337. For daytime sessions, the fee includes lunch. Everyone must be pre-registered for the daytime sessions. Nursery will be provided for all sessions, and a free luncheon will be served to children at the daytime meetings.

### Adrian and Albion colleges divide \$79,000

GROVENER N. GRIMES  
MCA Contributing Editor

Because 25 years ago Methodists believed in a future for the Michigan related colleges — Adrian and Albion — the two schools divided \$79,000 during 1988. This figure represents the interest earned by the Adrian and Albion College Endowment Trust Fund in 1988, an annual event stretching back to 1964 when the fund was established.

The \$800,000 Trust was set up in 1964 with money raised by Methodist churches throughout Michigan. It was felt at that time that this Trust could be the source of money needed by churches for a variety of capital needs ranging from repair to construction of new churches. The Trust ensures that all of the money, through these loans goes to the colleges. Both Michigan Annual Conferences pay their share of the money. Over the years a number of churches in both conferences have made good use of this money.

Sixteen churches are now participating in this loan program.



Ronna Romney

She was first introduced to politics when her father-in-law, George Romney, former governor, presidential candidate and cabinet member, ran for the presidency in 1964.

She has also become known to the media and the public as the co-author of *Divine Time a Chance*, a book about successful marriages which has been widely acclaimed by Jack Anderson, Ann Landers, and Norman Vincent Peale.

Her new book, *Momentum: Women in American Politics Now*, has just been released by Crown Publishers and is being hailed as the first significant book about behind-the-scenes politics for

# YOUR CHURCH MAKES NEWS



From left: Kerri Danhof, Michell Hagans, Bryan Schrader, Eric Schrader, Jennifer Danhof, and Amy Heckle are among the youth at Muskegon Central UMC who have formed a theatre group.

## Muskegon Central youth study drama

In January 1988 an opportunity to read plays and learn about the theater was introduced to the youth at Muskegon's Central UMC. Mary Oakes a former teacher is the director. Since then a core of faithful teens has worked with a large variety of

plays ranging from pantomime and melodrama to a serious contemporary teen study.

On Feb. 5, the first production for 1989, a pantomimed-farce called "The Lighthouse Keeper's Daughter," was presented as an experience in total theater. The players in the cast were Jennifer Danhof, Kerri Danhof, Michelle Hagans, Amy Heckle, Harley Obzut, Bryan Schrader and Eric Schrader.

The Players' Workshop has plans to be a part of the Easter sunrise service in March, and then it's back to "Egad What a Cad" and others! Those working with tickets and the selling of popcorn, peanuts and beverages were Sue Isaacson and Jessica Wotli.

## Retired UM pastors hold Florida reunion

J. CARSON  
Retired member, Detroit Conference

Some 87 Michigan United Methodist ministers and their wives returned to their homes in Florida attuned to the reminder of Hoover Rupert that we were still in the ministry of Jesus Christ even though we are not serving as pastors of churches. For his message had closed the gathering of those Michigan UM ministers who were in Florida or who are residents for the winter. They had gathered in mid-morning to greet each other. Then at noon they had a down to a delicious meal served by the women at First UMC, Lakeland, where they had gathered.

A brief business meeting announced that the group would next meet in the Bradenton area and that Ellis Hart had agreed to act as chairman for the event on Feb. 25, 1990.

A rousing hymnfest led by Carl Strange and his trombone and Vanessa Whaley at the piano stirred spirits. Mrs. Ross McLendon sang two beautiful solos. Hoover Rupert's challenging message was followed by the old Epworth League benediction.

Verie J. Carson chaired the event and was assisted by Henry and Lois Powell, Edna Liesman, Lucille Townley, and Gerald and Ardis Merrill.

## Holy Land Tour

Experience: Jerusalem, Bethlehem, Jericho, the Sea of Galilee, Nazareth, etc. All basic expenses. Mt. Sinai—optional. 10 days. Departure Feb. 21, 1990. Basic cost \$1,198.

## Oberammergau Passion Play

Attend the world famous Passion Play. Departure Aug. 22, 1990. 9 days. Tour includes sites in West Germany, Austria, and Liechtenstein. Passion play optional. Tour includes "Alpine Odyssey".

For information/reservations contact: Rev. Martin G. Seitz, 10590 Grandview, Beaverton, MI 48757. Phone: (313) 850-3328.

## Dexter Village designates "Peace Park"

The Dexter Village Council recently proclaimed a parcel of land at the entrance to the village as "Peace Park." The idea was first proposed by People for Peace last spring, and the support of the Dexter Parks Commission was obtained.

The resolution approves the placing of a permanent Peace Pole at the park site as an ongoing tribute and commitment to the furtherance of peace efforts throughout the nation and the world.

Gene Utke and Carolyn Pryor, representing People for Peace, recently made a presentation to the Parks Commission which was enthusiastically received. People for Peace is composed of members of Dexter United Methodist, St.

Joseph Catholic, and St. James Episcopal churches.

While examining old records, the commission discovered that the area of the park was originally called "Piety Hill Park." The name probably harkens from a time a number of churches were located there, according to the Rev. John Harnish, pastor of the Dexter UMC.

The peace pole concept was originated by a group in Japan called "Society for Prayer for World Peace." About 60,000 poles nestle into the turf in Japan, while several hundred have been implanted into U.S. soil. A number of Michigan churches have placed peace poles on their property, including one at Camp Newkirk, a campsite owned by the Dexter UMC. □



Dexter "People for Peace" include (l-r): Donna Fisher, village clerk; the Rev. William Hill, St. James Episcopal Church; Paul Bishop, village president; Lil Vaughan, Dexter UMC; Carole Glover, Dexter UMC; Dan Clark, St. Joseph Roman Catholic Church; Carolyn Pryor, Dexter UMC; Gene Utke, Dexter UMC; and Martha Hill, St. James Episcopal Church.

## It Worked For Us ...

### Outreach of love

MARIANNE WANTY

Member, Marble Memorial UMC, Milan

Reaching out in love seems to be emphasized all through the month of February, and not just sending a paper heart on Valentine's Day. At Marble Memorial United Methodist Church there is a continuous outreach of love in progress as an ongoing result of a Calling-In-Love campaign that happened last August. After a year of planning and preparation with the assistance of the Rev. Duane Miller, we began to actively work toward our goal of reaching the unchurched in our growing community.

As we completed two weeks of phone calls we were amazed at the number of enthusiastic volunteers that made over 6180 dial-ups to persons living in the four townships in our Milan area. This was achieved with the support of the Revs. Bob and Diana Goudie, and volunteers of all ages that phoned, picked up and posted results, typists, computer operators, donors of refreshments for phoners, and those who prayed during the hours of phoning. Joyfully we thanked God for the results of over 500 positive responses to accepting mailings of more information about our new early (9 a.m.) church service as well as other church activities.

**DURING THE NEXT** six weeks each of the 500 received five mailings and a follow-up phone call before the initial new service on Oct. 16. A fellowship hour was deliberately placed between the two church services to encourage participants in either service to meet and visit informally.

The out-reach effort has yielded tangible results: A young mother bringing her children to Sunday school met another young mother and they now attend a women's circle together.

The discovery that a guest was a "ham operator" led to his introduction to another "ham" in our church family.

One woman had lived in Milan several years but was unable to attend church. She was delighted that finally there is a church service in our community at 9 a.m., which fits her time schedule.

A struggling widow found a support group of Christian widows that have conquered similar problems.

At the children's Christmas program, 11 of the 33 children were new in the last year, since we began emphasis on outreach of love.

**SINCE THE FIRST** contemporary service over 100 new people, or about 50 family units, have attended one or more of our services. Fifteen family units have attended quite regularly since October.

We've had trouble finding people to serve on evangelism committees the last few years. In the past year, many volunteered and carried out the work that resulted in growth of individuals as well as our church attendance. Miraculously we've had enough people willing to accept Christ's mandate, "Go and teach." □

## West Outer Drive exchanges visits with St. Christopher's

The West Outer Drive United Methodist Church, Detroit, participated in a pastoral exchange with St. Christopher's Catholic Church on Woodmont in Dearborn. On Jan. 22 Father Joseph A. Gagan came to West Outer Drive to fill its pulpit. His sermon topic was "The Scriptures and the Message of the Church." After the service all enjoyed a social time in fellowship hall.

West Outer Drive voted as a church body to go to St. Christopher's with their pastor, Meredith Moshauer, when he was invited to speak at the church. Their sanctuary is in a fan shape. Most members had attended a Catholic church before, but the church had page numbers for their visitors' guidance. Moshauer's message topic was "Unity in Community is Built on Trust and Confidence That is Undergirded by the Foundation in the Scriptures."

The nucleus of the 45-voice Catholic choir has been together for about 20 years. They sing in different languages. Their last hymn was sung in Spanish and dedicated to their guests. They have traveled all over the United States to perform. West Outer Drive parishioners were invited to their social hall after the service. □

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## MORE LOCAL CHURCH



### BROWN CITY UMM BENEFIT BAYSHORE

The United Methodist Men of the Brown City Parish sponsored a chicken dinner held at the Harrington Inn in late January. This was a fun night with the men doing the serving and cleaning up. Proceeds from this event will be used for the Bayshore Youth Center.

## Celebration of talent planned at Pontiac Central

Jesus spoke of everyone possessing some form of talent and the Psalmist wrote of praise. Put the two together and the result is a Talent Celebration possibility.

Sunday, May 7 at 4 p.m. in the Pontiac Central United Methodist Church, such a Celebration of Talent is planned. Sponsored by the section of Handicap Awareness of the Division of Health and Welfare — the event is intended to celebrate the skills, talents, and creations of persons with various forms of handicapping conditions.

Help is needed in locating and encouraging such persons from our conference churches and their friends to participate in this event.

Persons willing to participate or knowing of persons with talents of music, art, crafts, and creations; are asked to send their name by Apr. 15 to Pastor Fred Timm, Box 327, Carleton, MI 48117, or phone (313) 654-2001.

Everyone is invited to attend this event of Talent Celebration. The free-will offering received will be given toward helping provide camperships to the mentally and physically impaired camps this summer. Donations may also be sent marked for this purpose to the above address or to the Detroit Conference camp registrar. □

## Wyandotte First UMC holds Jan. weekend on caring ministry

First United Methodist Church was the host church for a Caring Ministry weekend on Jan. 13-15. Thirty members of the church, together with 14 people from seven other churches were led by the Rev. Larry Werbil of Gaines UMC and the Rev. Myra Sparks of Hudson UMC.

The leaders' sensitivity and vulnerability, as well as their expertise, were a great help in making the weekend an opportunity to get to know each other at a deeper level and to develop and expand caring skills.

The commitment of time to the workshop was a great challenge, but all who attended considered the workshop worthwhile. Parishioners look forward to the possibility of developing a lay caring ministry in their churches.

## PEOPLE



**THE REV. KAREN SUE SLAGER** and **VINCENT ALAN WHEAT** were united in Holy Matrimony Dec. 31, 1988, at Jackson's Trinity United Methodist Church by the Rev. Lowell Walsworth, Ph.D. She is the daughter of Robert P. and the late Ruth M. Slager of Kalamazoo. He is the son of Clayton and Marilyn Wheat of Buchanan. Attendants were Nikki Bergman, Stuart Blacklaw, Belinda Moore, Michael Austin, Ronald Slager, Dale and William Wheat, and Ellen Livesay. The bride is pastor of the Trinity UMC of Jackson. The bridegroom is a radio announcer of WKHM in Jackson and owner of DNS Productions.

**OWSLEY G. SPILLER**, on behalf of the Detroit Area Council and by the authority of the National Council, Boy Scouts of America, has been awarded the coveted silver beaver for distinguished service to youth. This outstanding scouter and

## 1800 attend consecration of St. Paul's new sanctuary

Bishop Judith Craig led the congregation of St. Paul's United Methodist Church, Rochester, in two services of consecration Dec. 18, 1988, for their new sanctuary, Walker pipe organ and expanded facility.

Participating in the services were the Rev. Phylemon Titus, Detroit East District Superintendent, Dr. Bruce Kresge, lay leader, Dr. Timothy R. Hickey, Dr. Samuel Stout and the Rev. David Diamond, Thelma Childress, educational consultant/diaconal minister, Thomas Lackey, lay associate, and David Rickabus, chair of the building committee. Attendance for the two services was estimated at 1800.

Bishop Craig led the laying of the cornerstone service. Participants in the service included persons already mentioned in the services of consecration and: Margaret Price, chair, administrative council; William Goudie, chair, trustees; Robert

Allison, chair, finance; F. Gerald business manager; Webster Buell, coordinator; Dennis Bishop, Darling, Inc.; Ronald Ciesiak, McCallum Architects; and Cahnhart, general superintendent.

At noon, 600 people filled the Friendship Hall/Gymnasium Children's Center for a roast beef. Featured was a seven-foot-long replica of the new church building. Donator was Winifred Moffatt, assembly members and friends of the Methodist Women.

The 2600-member congregation Paul's was founded in 1834 and families throughout Oakland County. \$4 million Building and Improvement program is the third major facility expansion which the congregation has undertaken since 1959.



### GIFTS OF LOVE

The wisemen brought gifts of love to Christ. On Epiphany Sunday, Gladwin members brought gifts to Jesus that could be given to others in love. The animals involved total church participation. Over 50 Hug-A-Love Toys were in and dedicated during the Sunday morning service and the Jr. High Youth distributed the stuffed animals to all local area nursing home patients. Pastor Hurley is shown here blessing the furry beasts.

## Wanted: a loving foster family

Parents who care! I am 12 and I come from a home where there were lots of problems. I have trouble trusting and getting close to people, so I need understanding and help in a stable home. The foster family who cares for me needs lots of patience. Because I have trouble getting along with others, I attend a special school and see a social worker to help me with my problems. But that special family will know that I'm just a scared and confused kid.

If you live in the Greater Detroit area and would like to be a foster parent for children like me, call Mrs. Sharon Heston at Methodist Children's Home Society. Her telephone number is (313) 531-4099.

citizen became affiliated with the Boy Scouts of America in 1981 as Thunderbird District Chairman. In his first two years of service to scouting, his district was awarded the President's Trophy. He is the manager of the Equal Employment Opportunity and Affirmative Action Programs of the Land Systems Division of General Dynamics Corporation. He serves his community as a member of the masonic order, a shiner, and a past member of the board of trustees of Adrian College. He is a life member of the NAACP, a Million Dollar Club member of the African American Historical Museum, and a life member of the Boys and Girls Clubs of Metropolitan Detroit. He is a member of



Owsley Spiller

the Booker T. Washington Businessmen's Association. Spiller is an active and dedicated churchman, giving of his talents to the Scott Memorial United Methodist Church, and is vice-president of the United Methodist Men. He is a lay delegate to the Detroit Annual Conference and is active on the jurisdictional and

general church level. Most recently was the chairman of the personnel committee of the General Board of Ministries.

### "My Peace I Give to You"

**RICHARD D. WEARNE**, age 68, died at M.J. Clark Memorial Hospital Monday, Feb. 13. Wearne, holder of the conference cane as the oldest living member in the West Michigan conference, was ordained elder in 1959. He served the Glen-Casco, Battle Creek, Charlotte Parish, Rockford, Springs, Kalamazoo-Damon, and Ledge churches. He was the Kalamazoo District Superintendent from 1959 to 1959. Wearne was preceded in death by his wife, Abbie. Surviving are Robert V. Wearne of Claremont, his grandchildren, R. David Wearne, Falcon Heights, MN; James R. Wearne, Downers Grove, IL, and Thomas Wearne of Claremont Hills, IL. Great-granddaughters. Funerals were held on Feb. 18 at M.J. Clark Memorial Home's chapel. Officiating: Dr. Charles Fry, the Rev. Ken Fry, the Rev. Emerson Minor. Interment at Oakwood Cemetery in Allegan. Those wishing to make memorial gifts should send their remembrances to M.J. Clark Memorial Home.

## BIBLE FOR TODAY



# Letters from prison

## Philemon — an appeal for acceptance—Unit 1



**RON L. FIGGINS IRIS**  
Pastor, Millington and Arbella UMCs

### Appeal for acceptance

March 5, 1989

Philemon 4-20

"Perhaps this is why he was parted from you for a while, that you might have him back forever... as a beloved brother."

—Philemon 15-16

The book of Philemon is a letter from Paul to the church in Philemon's house (Phil. v.2). The letter is a Gospel message to "Paul" and the "Philemon" in us to face our faith by practicing Christian forgiveness and acceptance.

Paul writes this letter during the last years of his life. Most Bible scholars say he was under house arrest in Rome.

Paul expresses his love and appreciation for Philemon (vs. 4-6). He tactfully asks Philemon to make his own decision on the matter of forgiving Onesimus (v. 14). Paul speaks his conviction that God's will, which is all he's asking for, will be done by Philemon (v. 21).

#### WELCOME TO RON IRIS THANKS TO RON KELLER

For the past four lessons Ron Keller guided us in a journey through Luke's gospel. We are grateful for his scholarship and witness.

Today we begin a new study, "Letters from Prison." Our author is Ronald L. Figgins Iris.

Ron Iris is a native of Ludington, MI. He earned a B.S. from Michigan State University and then attended seminary at Methodist Theological School in Ohio (METHESCO). Ron's first appointment was the Rushsylvania Charge in West Ohio.

Ron then served churches in the Detroit Conference: Hartland, Melvindale, Sharon, and Elkton UMCs. Since 1985 he has pastored the Millington and Arbella churches.

Active in the life of the annual conference Ron was the director of the Division of Evangelism and Worship from 1976-1980. He then was the supervisor of single adult ministries for the Board of Local Church Ministries. Now dean of the School of Christian Mission, Ron also is a leader for Caring Ministries workshops.

Ron's hobbies include canoe camping, micro-computer programming, and guitar. He is also taking communications courses at MSU. Married to Carla, they have five children.

One of the ways to study the Bible is to imagine yourself in the role of the Bible characters. If you are in a group of persons studying this lesson, pause here and three of your group each take one of the following roles: Paul, Philemon, and Onesimus. Each possible pair hold a conversation, staying close to the Bible message of Paul's letter.

**THE PAUL OF** this letter is not the fire brand, "all or nothing" Paul of the fights with the non-believers in the synagogues. Here Paul is speaking to a friend in Christ who shares the same desire to live the faith/works of the Kingdom of God. Paul knows the power of God's love is at work in him, in Philemon, and in Onesimus. Yet there must be a conflict of values in Paul.

Onesimus is now a Christian, free by virtue of his accepting Christ Jesus as his Savior. Onesimus is helping Paul. Paul may be under no legal obligation to return this runaway slave, yet there are commitments of deeper consequence than legal obligations. Onesimus did a wrong thing. He ran away from his responsibilities and he apparently stole something from Philemon in the process (v. 18).

Paul must raise the matter with Onesimus and help him see how important it is for Christians to right the wrongs we have caused whenever possible. In this case it is more than possible. God is allowing the split between Onesimus and Philemon to be healed in an eternal way, for they are now brothers in Christ! Paul knows that problems become opportunities for joy when we are connected by Christ in other-directed love.

Yes, Paul will write a letter to Philemon and ask him to forgive, forget and reinstate Onesimus. Paul must send Onesimus back to Philemon to be his slave. But more than that he will send him back to be his brother in Christ.

**PHILEMON, UPON** receiving the letter from Paul, must have had a puzzle solved. Maybe he said, "Oh, that's where he is! I wondered where he went. Now I'll get my property back." As Philemon read on he must have become aware of Paul's reminder that our special relationship with Jesus carries with it another claim. Christians are called to love our neighbor as we love ourselves.

Or maybe he simply groaned at a problem person who returned with a letter from friend Paul.

Hebrews were allowed to buy slaves (Lev. 25:45,46). But if that slave was a Hebrew as well then s/he was to be regarded as a member of the owner's family and therefore had their social as

well as religious rights. A Hebrew slave was to be redeemed (released) after six years. Permanent slavery of a Hebrew was a sin (Jer. 34:8-24).

According to W.E. Oesterley, in *The Expositor's Greek Testament*, in the case that a Hebrew owned a Gentile slave, the owner's power was strictly limited by Hebrew law. If a slave were punished and permanent bodily injury were to occur, then the slave was set free immediately. If a master caused the death of a slave, the master was tried as a murderer. According to Hebrew law, a slave who had escaped was not to be delivered up again to his master.

The Talmudic writings say that the master of a Hebrew slave must place him/her on equality with himself "in meat and drink, in lodging and bed-clothes, and must act toward him/her in a brotherly manner." The rules were so strict that the old saying, "whoever buys a Hebrew slave buys a master for himself" is preserved in the *Kiddushin*. The same saying goes around today in regards to cottages "up north." Our possessions often demand more from us than we demand from them.

The scripture does not say what greeting Onesimus received. I believe his response was like that of the woman who lost a coin, or the shepherd who lost a sheep, or the father who lost a son: (Luke 15) Philemon, the man, welcomed Onesimus back! Not as a problem, but as a brother.

**ONESIMUS RAN** away from Philemon for reasons unknown to us. Could it have happened when he heard that there was that shipwreck off the shore of Malta (Acts 27). Was Paul safe? Onesimus could have run away to help Paul. Or Onesimus could have run away to learn more of the man Jesus Christ from the teachings of Paul. A good Christian discipline is to think the best of people and these are the best thoughts about Onesimus.

Of course, he could have been an ugly

man who stole from his master and ran to the big city, Rome, and there he may have run across Paul by sheer circumstance. But let's think the best!

Whatever the past was for Onesimus, the "present" included the real blessing of becoming Paul's spiritual child. Onesimus had become a baptized, believing, and morally sensitive Christian through the work of Paul. It may have taken a while but can't you just imagine Onesimus finally turning to Paul one day and saying, "My spiritual father and teacher, I've come to the point in my faith where I have to right an old wrong. I must return to Philemon. I don't have enough to repay what I took from him, but I must do the right thing and return. ... Paul, I'm scared what he'll do to me."

Paul says to Onesimus, as he says to us, "Will you trust a fellow Christian to forgive as Christ forgave us? Here, let me write him on your behalf." Paul challenged Onesimus to act on the belief that God works through others, and that they too will do the loving and forgiving thing. Paul also "went to bat" for Onesimus.

**ONE OF THE LASTING** values found in this little letter is Paul's intercession to Philemon on Onesimus' behalf. How does it feel when someone "goes to bat" for you? We all have stories of someone who acted on our behalf, when we were afraid, a stranger, unskilled, in too deep, or simply ineffectual in what we were doing. Paul must remember the day in Jerusalem when Barnabus "came to his help..." (Acts 9:27 TEV).

If you are in a group stop here and share any such times in your life. I remember a young boy who needed a place to study and meditate after school. Of course, he didn't call it meditation, but fooling around, and it seemed he was always able to find a way into the church in order to study and do what others must have thought was fooling around, too. That boy was me, the Mt. Morris Methodist Church was on the way home, and I know one pastor and some lay persons from that church who must have "gone to bat" for the boy who needed to be there. I felt the love of God through those people.

God invites you to feel that kind of love from Him. The ultimate "going to bat for someone" was accomplished in the birth, life, death, and resurrection of Jesus Christ. Do you accept and trust that God took your part in that heavenly drama? Witness that Jesus is your Savior and "go then, and do the same." (Luke 10:37)

The letter of Philemon is a Gospel message to the "Paul" and the "Philemon" in us to practice the faith by practicing Christian forgiveness and acceptance. Philemon is also a message to the "Onesimus" in us to trust that God will provide mediators and forgiveness for us.

#### Items Needed at Camps

Please check your basement, attic and garage for the following items you no longer use which are needed at Detroit Conference Camps:

Piano  
Color TV  
VCR  
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Commodore 64 computer  
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Stanish Sailboat  
Pickup Truck

To donate items call Mark Johnston at (517) 467-7711. Receipts for tax purposes will be supplied upon request.

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#### Summer Employment Opportunities at Detroit Conference Camps

The following summer camp staff positions are available at Judson Collins Camp, Lake Huron Camp, and Kinowind Camp (on Lake Louise):  
Counselors WSI's  
Lifeguards Food Service  
Maintenance Secretary

These positions include room and board. Salaries range from \$125 per week plus room and board. College field service credit is available through many colleges and universities. Applicants must be 18 years of age or older to be considered.

To obtain an Application, contact Rev. Kenneth Ward, 155 W. Congress, Suite 200, Detroit, MI 48226. Phone: 313-961-8340.

#### Part-time Musician and Choral Director Wanted

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# Churches urged to reach for baby boomers

SHERON C. PATTERSON  
United Methodist News Service

DALLAS — Adults 25-43—"baby boomers"—who do not attend church regularly are the latest targets for mission identified by the United Methodist agency for training and equipping local churches for ministry.

"Reaching for the Baby Boomers" is a series of six regional training sessions being held across the United States to help pastors and lay leaders identify the boomers; assess their practical and faith concerns; and shape worship, Christian education and service projects aimed at young adults. Baby boomers number more than 77 million, according to leaders of the regional events.

DIRECTOR OF ADULT education for the church's Board of Discipleship, Robert Paul, conducted a Feb. 2-4 session for 100 persons in Dallas. He and other speakers

presented statistics about and characteristics of baby boomers, including the fact that more than one third rarely or never attend church or participate in church-related activities.

- Other facts about baby boomers are:
- \* One in four is college educated;
  - \* More than 70 percent make \$12,000 or less annually;
  - \* Most baby boomer men are blue-collar workers;
  - \* Most baby boomer women work outside the home, primarily as clerks and secretaries, and, by 1995, only one woman in ten of child-bearing age will be a full-time homemaker and mother;
  - \* A majority of those 40-44 choose cohabitation—living together without benefit of marriage—as a lifestyle;
  - \* By the year 2000, boomers will comprise half the U.S. population, but unlike their parents, have yet to exercise enough voting power to elect a president or

Congressperson.

**THE STEREOTYPE** of all baby boomers as materialistic, corporate-climbing "yuppies" (young urban professionals) has affected the way church people relate — or choose not to relate — to young adults, said the Rev. Scott Heleny of Fithian (IL) United Methodist Church.

He also suggested that the church has failed to attract baby boomers because United Methodism caters to middle- and upper-income people; most boomers live at a lower socio-economic level. They "are not in the church because the church has not recognized them as they are," he said.

While most baby boomers are not yuppies, speakers and participants agreed "yuppie" values affect boomers at all income levels, and many feel pressured to excel in their jobs, make more money and raise social and economic status.

The Rev. Derrick Wright, Desoto, TX, is pastor of a predominantly black United Methodist fellowship that is 95 percent boomer. Family and job pressure present challenges for baby boom families and churches that serve them.

The boomers "are trying to build careers, be with their families and rest on the weekends," Wright said, although they need a caring, supportive community to help them sort through life's challenges.

Dallas participants discussed several ways churches can attract baby boomers. First, said researcher the Rev. Warren Hartman, pastors and congregations must recognize the variety of people and lifestyles represented in the baby boomer category. Programming for working parents should be adjusted to fit busy schedules.

Hartman encouraged pastors to consider baby boomers' need for instant gratification: "Baby boomers refuse to make long-term commitments." He urged participants to "provide connection and stability."

**BESIDES STATISTICS**, the 100 participants in Dallas viewed video presentations by theologians and researchers on divergent needs and viewpoints held by young adults. Some pastors—also in the baby boomer generation—discovered common ground with the unchurched they seek to reach.

Rather than accept things the way they are, many young adults question established order, one presenter said. Churches who want to attract them should listen to questions about faith and Christianity and invite open discussion.

"I have learned I'm a 'challenger,'" said the Rev. John Williams, Granite, OK, referring to one category of baby boomer suggested at the conference. "I ask questions about the way the church runs."

"Millions of other baby boomers are challengers, too. I have to invite them into my church and show them that they can be challengers and be accepted," he said.

## REQUEST COMPLIMENTARY COPIES

Due to post office constraints, we have had to discontinue mailing a bundle of complimentary copies to contributors. These had been routinely sent with our regular issue mailing. Contributors are, however, free to request up to ten complimentary copies. These will be sent as a follow-up mailing.

—Editor



## BEE WINNER SPELLS CONTROVERSY

ARNEGARD, ND — When Cara Tran won the county spelling bee on other students last year, many thought she was good enough to win the contest. However, angry state officials tried to stop her from competing and almost barred her from the contest. Privately, they even wanted to sue the county superintendent of schools, Jessie Goddard to take away her title, but she refused, according to Levang, a family friend and assistant principal at a Christian school here. He reluctantly allowed Transtrom to participate in the state spelling bee. She took second place. What is her wrath is the fact that Cara does not attend public school. The daughter of a part-time evangelist preacher and farmer, Gene Transtrom, young girl is taught at home by her brothers and sisters. The State Department of Public Instruction just issued new rules that would prevent Cara from taking part in the state spelling bee. April. Home schooling is the source of long and bitter controversy in North Dakota, which only allows state teachers to educate children.

photo/Dennis Blank

## DR. BEN from

ing behind the need for moral training. This offensive will train people in the life, will develop a creed for family.

I asked, "Do we need a creed for family in fundamentals of family life as well as one for religious belief?"

"You know my feeling about creeds that are not felt or believed. Do believe we need to put down something that we can get emotional about as reference to the family. Then we do something about it!"

AT THIS POINT, the vanilla pudding arrived and he was distracted by it. I gave me his pudding to eat in addition to my own. Our conversation broke off and resumed at a later date.

I have since wondered if we are at the family as intensely as we need to have the insight of someone like Ben who lacks physical sight but has a brilliant vision on what he clearly sees: the imminent danger, the moral disintegration of the family?

## Thought I'd Mention It . . .

Thoughts on Adult Education

## Empty heads and empty hearts

JAMES M. MORGAN  
MCA Correspondent

Our local churches are filled with persons who have little Bible knowledge, minimal knowledge about church history, and almost no ability to discuss theology in a rational and cogent way. Why?

There has been, and continues to be, a dearth of substantial Christian education opportunities for adults and an abysmal attendance record by adults at educational opportunities in their local churches.

Throughout its glorious history the Christian faith has been spread by various means. At times it has been imposed upon a people against their will. At other times the people have embraced the faith in spite of every attempt by leaders and rulers to eliminate it. True faith has always been communicated by adults who knew the substance of the faith as contained in the Scriptures, and whose hearts were warmed and enlightened through a personal relationship with the living Christ.

I would contend that the reason the United Methodist Church is losing members, the reason why it is losing influence in the world, is not because of a failure of the preaching, nor because of a radical stand on social issues, nor because of a change in the essential nature of our society. Our church is weak and growing weaker because of our failure in the area of Christian education in the local church.

**THE AVERAGE UNITED** Methodist knows little about his or her Bible and when asked serious questions is reluctant, or unable to answer. Parents are frequently unable to answer the questions raised by their third and fourth graders who have been exposed to Bible study and theology in church school. An inability to deal with biblical truth and doctrinal questions deters our people from sharing their faith with others. Our adult members seldom testify or witness to anyone. Many of the students in my confirmation classes have shared the painful truth that their parents have never shared their faith experience with their own children. The children have little or no idea what their parents believe. This is tragic.

One of three things has to be true. One, the parents have no faith to share — at least this is true. Two, the parents are actually unable to put their faith into words — I hold this out as a possibility. Three, and I think most often true, the parents are unwilling to share their faith because they are so unsure of themselves. What has happened?

Somewhere along the way it became unfashionable for United Methodist adults to attend church school classes. It was no longer expected of them and they chose not to participate. This led to a pattern which is still being repeated today. This pattern is the main reason we have such a high drop-out rate in junior and senior

high classes.

**THE PATTERN IS** based upon the false assumption that "Christian education is for children." On the surface that premise is true, but by an interpretation it has come to mean the "Christian education is only for children." Our teens want nothing quite so much as to be considered "adult." If Christian education is for children, as soon as they can, they will break off from church school in order to achieve "adult" status. The logic is: "Adults do not go to church school. I am an adult. Therefore: I do not go to church school." That is the pattern we must break.

What is the solution? It is really quite simple. We need to offer more and better adult church school classes, and adults must attend them in order to learn the essentials of the faith and to change the pattern perceived by all our children that "adults do not attend church school."

Every local church should expend at least as much effort, at least as much money, at least as many hours of labor to staff, equip, and facilitate adult Christian education as they do children's level classes and programs. If a small church offers three classes for children it should offer at least three classes for adults. In a large church the Minister of Education or D.R.E. should spend at least as much time on the adult program as on the children's program.

The future of the Church hangs in the balance. Lyle Schaller and all the other experts in church growth and development have found this essential truth. What happens in the Christian education program today will determine the course of events for the whole church in the near future. Failure to take seriously the empty heads and empty hearts of adults within our membership will result in empty pews and empty pulpits in the not-so-distant future. If you would rescue or save your church from certain oblivion, begin to take seriously the need for strong, substantial, well-led classes for adults in your local church.

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