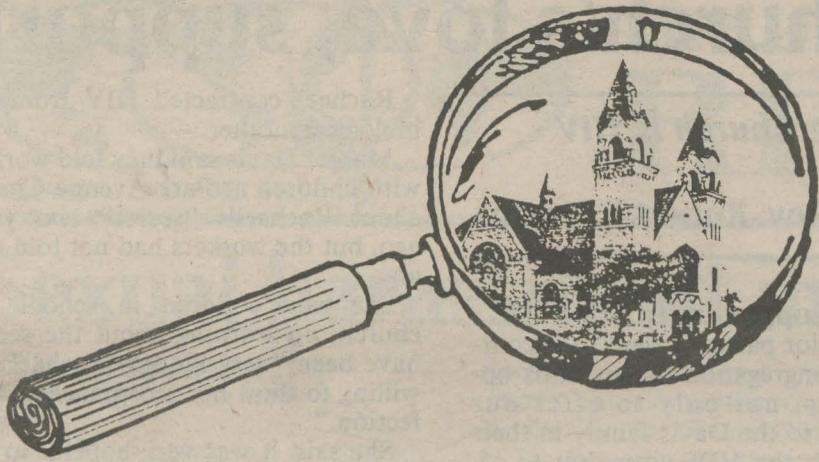


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DUKE UMC
504 W CHAPEL HILL STREET
DURHAM, NC 27701-



Insights edition

Duke Memorial United Methodist Church
504 W. Chapel Hill St. Durham, NC 27701 (919) 683-3467
Ministers: W. Eric Carson, Clinton W. Spence

VOLUME 9 NUMBER 13

931180

Send P.O. Form 3579 to P.O. Box 660275, Dallas, TX 75266-0275

2116

JUNE 19, 1992

Sunday, June 21, 1992

9:00 a.m.	"Going on to Salvation"	Prayer Room
9:45 a.m.	Sunday School for all ages	
10:30 a.m.	Ring of the Tower Bells	
10:55 a.m.	Worship Service	Sanctuary
12:00 p.m.	Congregational Luncheon	Whitford Hall
1:15 p.m.	Wesley Singers depart for Lake Junaluska Music Conference	
3:30 p.m.	Sunday Study Group	Prayer Room
6:00 p.m.	NO DMYF	
8:00 p.m.	12 Step Al-Anon and A.A.	Community Life Center
SERMON: Rev. Eric Carson		
USHERS:		
Connie Chandler (Captain)	GREETERS:	S.S. GREETERS:
Tom Adkinson	Jeff Bailey	Open Door Class
Tom Chandler	Brad Bailey	
Julie Ellis	ALTAR GUILD:	NURSERY:
Randy Ellis	Carolyn Browning	Susan Grubbs
Debbie Fedyshyn	Carolyn Shipp	Caroline Sasser
Jim Fedyshyn		Kathie Billing
Nancy Lockamy	MESSENGERS:	ACOLYTES:
Charles Medlin	Carolyn Shipp	To be announced
Polly Mixon	Maxine Blair	
Tim Nifong		
Gayle Nifong		
Jay Peters		
Mary Helen Ferrell		

The Changing Of The Guard

STAFF-PARISH COMMITTEE

The Staff-Parish Committee hopes that Duke Memorial will be filled to capacity for each of the next two Sundays for two very important reasons. June 21st is Eric's last day in our pulpit before he and Melissa move on to their next appointment. June 28th is Mark Wethington's first Sunday at Duke Memorial. We want to extend a fond farewell to the Carsons and a warm welcome to the Wethingtons on these two Sundays.

The Carson family has been an important part of our church life for the past five years and we shall miss them greatly. Linda was married at our church and Andrew spent most of his college years as a member. They and Linda's husband, Kevin, are fine young adults and real role models for the youth of our church. Melissa and Eric's enthusiasm, sense of humor and dedication to their life work is inspirational and we at Duke Memorial have benefited greatly by their leadership and love. We shall miss you greatly, Eric and Melissa, and wish you God's speed.

Mark and Bobbi Wethington are coming to us from Glendale Heights United Methodist Church on Leon Street here in Durham. They have three young children, Caroline 9, Wesley 5 and Rebekah 18 months. Mark has a B.A. from America University and a Masters of Divinity and a PH.D from the Duke Divinity School. In addition, he studied for a year at the University of Bonn. As a child he lived in the Philippines as the son of a Methodist Missionary who with his wife is now retired and living in Durham. Bobbi is native of Harrisburg, Pennsylvania, and has a B.A. from the University of North Carolina in Chapel Hill. Effective June 23rd, their address and telephone number will be 708 Flagstone Way, Durham, NC 27712, (919) 471-4421.

We are so pleased that Mark has been appointed to Duke Memorial and sincerely believe that our church will continue to grow and prosper under his guidance and leadership. We are excited about having this fine young family coming to our church and extend to them the warm hand of love and friendship.

Shirley Few, Chairman
Staff-Parish Relations Committee

Sale Of Parsonage

At a call meeting held on May 19, 1992, the Charge Conference of Duke Memorial United Methodist Church, upon the recommendation of the Board of Trustees voted to sell the parsonage located at 2000 Cedar Street.

The Trustees have placed the sale of this property with Anne Ward-Jones, of the real estate firm of Toms, Leaming and Cole. The price of the house is \$212,000. Anne has graciously agreed to waive her real estate commission from the sale price if the buyer is a member of Duke Memorial U.M.C. The house will officially go on the market after June 23rd. If you or any

of your friends are interested, you should contact Anne at 493-8555 and she will be happy to show the house when vacant.

Our incoming pastor, The Rev. Mark Wethington, preferred to purchase his own home, a trend that is becoming more and more common in the Methodist system. Therefore, the Trustees recommended selling the parsonage and putting the funds in an endowment should the need arise to purchase another parsonage. In the meantime, the dividends from the funds will be used to pay the housing allowance for the Wethingtons.

May Pledges

Budgeted	\$27,728.55	
Received	32,568.50	
Over	\$ 4,839.95	
Operating budget under for year:		\$ 21,493.66
Capital Campaign Fund (May):		\$ 32,482.00
C.C.F. total to date:		\$592,432.28

More Duke UMC
News On Back

Special Help Needed

If you could sit with an older lady (a church member) one or two afternoons a week, from 3 to 5, please call Ann or Laurie at 683-3467.

Church Calendar For Week Of June 21

MONDAY, JUNE 22
INSIGHTS INFORMATION DUE FOR JULY 3-JULY 17.
9:15 a.m. Parents' Morning Out,



Circle 4

Circle 4 picnic is scheduled for Monday, June 22 at 6:00 p.m. at the Methodist Retirement Home picnic area. Please bring a covered dish for supper. Come and enjoy the fellowship.

Summer Break!

Thursday Study Group at the 12:00 p.m. hour will be taking a summer break. The next scheduled meeting will be on August 6th at Mary Whanger's home. At that time plans will be made for the fall schedule which will start in September. Have a great summer!

Nurseries
1:30 p.m. Staff Meeting, Bradshaw Room
6:00 p.m. Circle 4, Picnic area at Meth. Ret. Home
8:00 p.m. Al-Anon, Ala-Preteen and A.A., Community Life Center

TUESDAY, JUNE 23
12:15 p.m. Tuesday Study Group, Room 241
8:00 p.m. Central Al-Anon, Ala-Teen and A.A., Community Life Center

WEDNESDAY, JUNE 24
9:15 a.m. Parents' Morning Out, Nurseries
10:00 a.m. Craft/Lunch Bunch, Whitford Hall

THURSDAY, JUNE 25
7:30 a.m. "The Man in the Mirror," Parlor

7:30 p.m. NO Sanctuary Choir
FRIDAY, JUNE 26
4:30 p.m. Wesley Singers return from Lake Junaluska
7:30 p.m. Friday Evening Study Group, Call Donna Elium at 382-8228

8:00 p.m. Al-Anon and A.A., Community Life Center

SATURDAY, JUNE 27
No activities scheduled

Rachael's secret unleashes church's love, support

By WILLMAR THORKELSON

Rachael Davis had a secret she wanted to share.

But the 9-year-old Minneapolis girl was afraid if she told friends at school and church her secret, they wouldn't like her.

She need not have worried.

Rachael has received an outpouring of love and support since it was revealed in a Minneapolis newspaper that she is infected with the virus that causes AIDS—the first case in the Minneapolis public schools.

Her adoptive parents, Margot and Van Davis, were greeted with a standing ovation when they went to her school to address a meeting for parents of Rachael's fellow students at which Rachael's illness was discussed.

Standing ovation

And at Park Avenue United Methodist Church, to which the Davis family belongs, the Rev. Robert J. Stamps, the church's senior pastor, received standing ovations after two identical sermons in which he said "the body of Christ at Park Avenue Church is HIV positive."

Rachael, he said, has put a face to

"The body of Christ at Park Avenue Church is HIV positive."

—The Rev. Robert J. Stamps

something that has been abstract for most people and therefore can be considered a kind of sacrament like the eucharist.

On the same day, March 23, that the "Minneapolis Star Tribune" ran a front-page article about Rachael's "secret," Mr. Stamps sent a letter to his 1,500-member evangelical-oriented congregation informing them of her illness.

"Although her parents informed her of her condition over a year ago, it has become a nearly intolerable 'secret' for her to bear," he wrote.

"Rachael has expressed the desire for her parents to help her let the world know of her condition and to seek to be of some help to others who also carry this load."

Park Avenue Church, a racially-diverse congregation, "has long been known as 'a church open for all' and this will by no means be an exception," Mr. Stamps wrote.

Seize an opportunity

"As senior pastor, I want to encourage the congregation to seize this opportunity, not only to offer our assistance to the Davis family in their battle with the HIV virus, but to affirm and embrace other persons in our church and the larger community who also live with this."

To help people learn more about AIDS and "to expel all misunderstanding and prejudice that surrounds it," an all-church forum was held at the church.

Mike Osterholm, Minnesota state epidemiologist, and other health care professionals answered questions about the disease.

Those there seemed to be well informed about it, Rachael's mother said later in an interview. She and her husband told how they had learned about Rachael's having the virus in 1987 when she was four.

Rachael contracted HIV from her biological mother.

Margot Davis said they told workers with children at Park Avenue Church about Rachael's "secret" two years ago, but the workers had not told others.

She said children in school and church, on learning about the secret, have been "very kind to Rachael and willing to show her acceptance and affection."

She said it was very hopeful to her that the children saw her daughter as a kind of "heroine."

Van Davis said he had heard horror stories of how other children with the AIDS virus were ostracized by their communities.

"We just knew that Minneapolis is not that way," he said.

In his sermon, Mr. Stamps said his prayer was that Rachael will "never feel alone or isolated in our church and that the doors of the church and of the minds and hearts of its members will always be open so others who are also HIV positive will come among us and be freely and fully accepted."

Mr. Thorkelson is a free-lance writer in Minneapolis.

Review

Award-winning play asks: Can you escape from God?

By DARRELL TURNER
Religious News Service

NEW YORK—"Conversations With My Father," the recent Tony award-winner, is a comedy-drama that grapples with questions that involve Jewish identity but that also cross ethnic and religious lines.

Columnist Pete Hammill recently wrote that the fictional bartender's advice to his 2-year-old son was "the basic advice given to me in Brooklyn a half-century ago by my Irish-immigrant father. The same exact phrase."

When playwright Herb Gardner began working on a new production several years ago, he focused on his father's career as a bartender in lower Manhattan in the 1930s and '40s.

But as he recalled more and more about his own relationship to his father, Mr. Gardner found questions about Jewish identity creeping into the work. And soon, his father's attitude toward God started to emerge from his memory.

"I hope this is not perceived as a Jewish play, because there are things in it that are important for everybody," the 57-year-old Mr. Gardner said during an outdoor conversation in Central Park, the site of his Tony Award-winning play, "I'm Not Rappaport."



PHOTO BY MARC BRYAN-BROWN

Eddie (Judd Hirsch) spars with his older son, Joey (Tony Gillan), in Herb Gardner's new play "Conversations with My Father" now showing on Broadway. Eddie says to treat God "like any dangerous looney. Keep him calm and stay on his good side," a formula that he finds doesn't work.

The new play's main character was born Itzik Goldberg in Odessa, Russia. Emigrating with his father to flee pogroms around the time of the Russian

Revolution, he opens a bar on New York's Canal Street, changes his name to Eddie Ross (after boxer Barney Ross), and gets annoyed when his wife

or anyone else insists on speaking Yiddish.

For Eddie, submerging Jewish identity is a way to get along and to avoid trouble.

But Anton Zaretsky, the Yiddish theater actor who lives above the bar, complains to Eddie that "you came to the melting pot, sir, and melted—melted away."

And Charlie, Eddie's son who becomes a successful playwright, tells him that his attempt to purge his Jewish identity left his son with "no history, no memory—the only thing I'm linked to is a chain of bookstores."

Eddie's formula for dealing with the deity is to "treat God like you treat any dangerous looney—keep him calm and stay on his good side."

That's why he was married by a rabbi and forces Charlie to go to Hebrew school. But when his older son, Joey, is killed in action during World War II, Charlie rants that God didn't keep his part of the bargain.

Although the playwright said he doesn't believe "you have to be religious to be Jewish," his father's experiences as portrayed through the fictional Eddie Ross show that it's impossible for a Jew to escape from God.

"I think," he said, "This *is* what it's all about."

United Methodist chaplain helps Haitians at Guantanamo Bay

By RHONDA D. DEMPSEY
United Methodist News Service

GUANTANAMO BAY, Cuba—Lt. Cmdr. W Scott Davis, a United Methodist and chaplain in the U.S. Navy, believes in taking a practical approach to a politically sensitive problem: 12,000 Haitian refugees detained at the U.S. naval base at Guantanamo Bay, Cuba.

His only concern, he said, is to help where help is needed.

Of the 34,000 Haitians picked up at sea from unseaworthy vessels by Coast Guard cutters and navy ships, many were brought to Guantanamo beginning last Nov. 13.

Chaplain Davis is directly involved with the effort to house and care for the Haitians in Guantanamo.

"Our involvement in Cuba was a good thing, the humanitarian thing to do," Mr. Davis said. "I am deeply moved by the hours the military people volunteered to work. The bulk of

my time was spent supporting them.

"Most of [the military personnel] are young, and some of them were confused that some of the Haitians weren't grateful for what the sailors saw as help.

"I spent a lot of time trying to make our troops understand that the Haitians felt they were being cut off from their original goal of going to Miami. Many of the Haitians have relatives living there," explained Mr. Davis.

The majority of the people did ap-

pear to be grateful for the relief operations, he added.

Lt. Commander Davis said he visits the camp twice a day.

"When the Haitians first arrived most had been adrift for at least 12 days. They were very tired," he said. Mr. Davis said that most of the refugees need clothing badly. Many of the men, women and children fled Haiti with only what they could carry or wear. Navy members and their families helped by donating clothes.



Sexual harassment in UMC: 'We want it stopped'

By CYNTHIA B. ASTLE
Associate Editor

For Craig Hoskins, one of The United Methodist Church's on-staff legal advisers, the problem and its solution are simply expressed:

"We want sexual harassment in the church to stop and we want to develop coordinated policies to stop it."

Mr. Hoskins, house counsel for the church's General Council on Finance and Administration, was among church leaders who spoke at two seminars on sexual harassment held between formal sessions of the 1992 General Conference.

The seminars were coordinated by the church's General Commission on the Status and Role of Women.

Sparked by 1990 study

The gatherings, which attracted approximately equal numbers of men and women, were sparked by results of a 1990 sexual harassment study conducted by the church's General Council on Ministries.

The study found that 72 percent of clergywomen and 23 percent of laywomen in United Methodist congregations reported suffering sexual harassment in church-related situations, said Trudie K. Preciphs, a General Council on Ministries staff executive.

While women are sexually harassed most often, it's important to remember that male pastors can be victims of sexual harassment from females as well, Dr. Preciphs emphasized.

"Problems associated with sexual harassment are severe," she told one seminar in which about 65 people

packed a meeting room at the Commonwealth Convention Center in Louisville, Ky., the General Conference site.

Dr. Preciphs said the study's results have convinced church leaders that United Methodists at all levels of the church must work for education on sexual harassment and for ministry to both victims and abusers.

Mr. Hoskins commended the General Commission on the Status and Role of Women as the leader in helping the church address the problem.

He noted that COSROW will instruct new district superintendents and new bishops on policies against sexual harassment during training sessions this summer and fall.

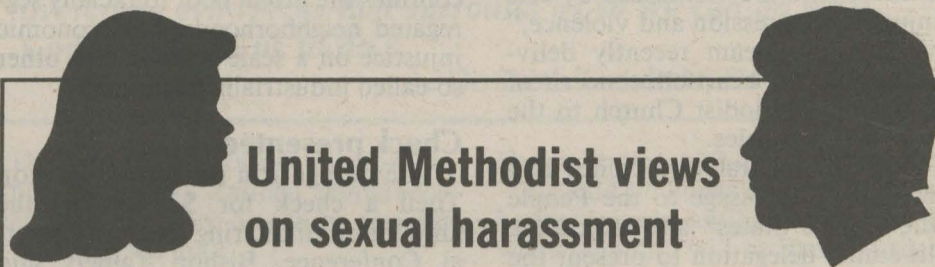
'Significant tort liability'

"From a legal standpoint, there is significant potential tort liability for The United Methodist Church whether there are sexual harassment advances or whether supervisors allow a 'hostile environment' in which harassment takes place," Mr. Hoskins explained.

"The 'hostile environment' argument is gaining an increasingly wide acceptance in the courts for claims made by both employees and volunteers.

"When there's litigation, everybody gets sued—bishops, annual conferences, and the denomination itself. Insurance companies are unwilling to provide liability insurance against sexual harassment suits because they are considered an 'intentional tort'—that is, something that could be avoided if policies against it are adopted or if existing policies are enforced.

"We need to make sure our employees



United Methodist views on sexual harassment

What is church definition of sexual harassment?

Sexual harassment is "... any sexually related behavior that is unwelcome, offensive or which fails to respect the rights of others. This behavior includes any unwelcome sexual advance, request for sexual favor, and other verbal, nonverbal, or physical conduct of a sexual nature that creates an intimidating, hostile or offensive environment . . ."

—Excerpted from "Sexual Harassment in The United Methodist Church," a 1990 study by the General Council on Ministries.

What does church say about sexual harassment?

"All human beings, both male and female, are created in the image of God, and thus have been made equal in Christ. . . The Christian community has a responsibility to deal resolutely with the issue of sexual harassment. It demeans and destroys the dignity of the victim. . . The United Methodist Church stands in opposition to the sin of sexual harassment in the Church and the society at large. . ."

—Excerpted from the 1988 Book of Resolutions of The United Methodist Church

understand that such behaviors are not authorized and will not be tolerated."

Several seminar participants indicated that they represented annual conferences which are preparing policies on sexual harassment.

Harriet Jane Olson, an attorney and a General Conference delegate from the Northern New Jersey conference,

told the Review that her conference and the Southern New Jersey conference are preparing a joint policy at the request of Bishop Neil Irons, who heads both conferences.

"I think the wholistic approach shows the church has concern for the victim, the abuser and the institution," Ms. Olson said.

Agency seeks to aid both victim, abuser

LOUISVILLE, Ky.—Harassers as well as victims of sexual harassment need the church's help.

That's the word from the General Commission on the Status and Role of Women.

Joetta Rinehart of Lake Junaluska, N.C., is outgoing president of the General Commission on the Status and Role of Women.

She said COSROW hopes to shift the emphasis to educating people about the nature of sexual harassment, why the church has declared it to be a sin and how to prevent it.

"We'd like to educate rather than help somebody litigate. We can help the harassed and the harasser through education."

Ms. Rinehart added that the agency hopes to develop a packet of policy models which local churches can use to write their own versions.

—CYNTHIA B. ASTLE

Laywoman advises: 'Don't suffer in silence'

Whatever else you do if you're sexually harassed by someone, don't suffer in silence.

That counsel comes from United Methodist laywoman Pat Callbeck Harper, who was among church leaders speaking at a recent seminar on sexual harassment.

Ms. Callbeck Harper, of Helena, Mont., works as a civil rights officer for the Montana Department of Education. Much of her work, she told the seminar, deals with public school students who have been sexually harassed by their peers.

"There are 'flip-up days' in which boys try to see how many girls' skirts they can 'flip up,'" Ms. Callbeck Harper explained. "Sometimes students are 'pants-ed'—that is, stripped below the waist.

"It's an explosive issue, but churches need to say 'we know what this is—and you can come to us for support and counseling.'"

She offered several tips for adults and youth who have been sexually harassed:

✓ Tell the harasser clearly to stop. If

Let people know that your congregation cares about the victims and abusers; offer telephone crisis lines, support groups or public information about the problem and its solutions.

—From tips offered by Pat Callbeck Harper

you can't say it, write it in a letter and deliver the letter to the harasser in the presence of witnesses who support you.

✓ Tell others you have been harassed.

✓ Know policies and procedures available to you.

✓ Ask for help from someone in authority whom you trust.

✓ Insist on ongoing counseling and education on sexual harassment.

✓ **Don't blame yourself.** She added that churches can help in these ways:

■ Learn what sexual harassment is, what The United Methodist Church says about it (see accompanying story) and how to prevent it.

■ Adopt sound employment policies against sexual harassment.

■ Let people know that your congregation cares about the victims and abusers: offer telephone crisis lines, support groups or public information about the problem and its solutions.

■ Support local agencies that aid sexual harassment victims and abusers.

■ Support victims by breaking the conspiracy of silence. Mention the issue in worship and study groups.

Educational material on responding to and preventing sexual harassment is available from the General Commission on the Status and Role of Women, 1200 Davis St., Evanston, Ill. 60201-4188.

—CYNTHIA B. ASTLE

UMC's team shows 'heartfelt concern' to Los Angeles

By PEG PARKER

LOS ANGELES—"In solidarity with those who are victimized by acts of injustice, oppression and violence," a nine-member team recently delivered the official heartfelt concern of The United Methodist Church to the people of Los Angeles.

The 1992 General Conference had authorized a "Message to the People of the United States" and selected a multi-ethnic delegation to present the message in Los Angeles (see Review, May 22).

Bishop Melvin G. Talbert (San Francisco Area), representing the Council of Bishops, headed the delegation during a news conference June 3 at First United Methodist Church. He and his team were warmly greeted by Bishop Jack M. Tuell (Los Angeles Area.)

Compared with volcano

The Rev. R. Randy Day, coordinator for the delegation, noted in his remarks that "one year ago, Mt. Pinatubo erupted in the Philippines. It was thought to be extinct, but after 611 years it erupted. The world was reminded that there is no such thing as an extinct volcano.

"Today I am here in Los Angeles witnessing devastation of unbelievable proportions," said Mr. Day, pastor of Jesse Lee Memorial United Methodist Church in Ridgefield, Conn. "Persons of compassion near and far are responding generously.

"But millions will not respond to the most deadly U.S. civil disturbance in the 20th century because they are not sitting on this volcano. Millions of white Americans believe they are safe in suburbia where the urban crisis is extinct.

"The United Methodist Church reminds the U.S. that there will be no

peace in the land until we confront the churning, boiling racism deep within the soul of this nation—racism which confines the urban poor to racially segregated neighborhoods and economic injustice on a scale unknown in other so-called industrialized nations."

Check presented

The delegation presented Bishop Tuell a check for \$23,882.77, the amount of an offering taken at General Conference. Bishop Talbert said this is believed to be one of the largest offerings ever taken at a General Conference for a specific purpose.

Los Angeles District leaders had earlier given reports of work done by local churches following the April 29 uprising.

More than \$100,000 from the United Methodist Committee on Relief has been put to work, feeding, housing and clothing people of all races, creeds and ages. Additional funds are coming through individual and church donations from across the country.

The Rev. Thomas Hill III, coordinator of the church's Los Angeles crisis team, said most persons seeking aid may not have been directly affected by the fires and looting but this crisis gave them opportunity to reach out for help.

"Many were already hungry," said Mr. Hill, "and in desperate need of help."

Prior to the disturbance, the Los Angeles district planning and strategy committee had identified five areas of extreme need:

- Refugee and immigration concerns;
- Homelessness and affordable housing;
- Drugs and substance abuse;
- Families at risk;
- Establishing local churches that could offer and staff multiple human needs services.

The strategy committee has drafted a detailed plan to address these needs



PHOTO BY MELBA ABRAMS

LOS ANGELES—On a site tour, Bishops Melvin G. Talbert (left) and Jack M. Tuell see firsthand how distribution services are working from local churches in the Los Angeles area. Bishop Talbert leads the San Francisco Area and Bishop Tuell the Los Angeles Area.

and is presenting it to the California-Pacific Annual Conference for consideration.

Shalom Zone defined

One idea coming out of General Conference was creation of a Shalom Zone, defined as a "strategically located city block" rebuilt with resources that will give the area new life.

Referring to the Shalom Zone concept, Bishop Talbert told those assembled that since General Conference adjourned, discussions have taken place between staff members of the General Board of Global Ministries—the oversight agency for Shalom Zone

development—and leaders of the Los Angeles area.

Those discussions raised questions about the possibility of just one zone meeting the needs of the multi-ethnic, multi-cultural area.

Bishop Talbert said that the Council of Bishops was to appoint a Shalom Zone board of directors June 15. That board will work with Los Angeles Area officials to create and develop additional ministries of reconciliation and healing.

Ms. Parker is editor of the California-Pacific Conference "Circuit West" edition of the United Methodist Reporter.

Soviet mission initiative moving on several fronts

United Methodist News Service

United Methodism's developing mission initiative to the former Soviet Union is being pushed forward on several fronts.

This follows General Conference action authorizing addition of a bishop to supervise the church's work there.

Forty-three persons with varied theological viewpoints met May 18-19 in Nashville, Tenn., to discuss the initiative.

The church's General Board of Global Ministries organized the meeting at the request of Bishop Ruediger Minor of Germany. He has been assigned by the Council of Bishops as episcopal leader for the Commonwealth of Independent States. Invited participants have had experience or an interest in ministry in the former Soviet Union.

Speakers included the Rev. Dwight Ramsey, Joe Holland and the Rev. Dea Hee Kim—all involved in independent ministries in the commonwealth—and George



Ruediger Minor
... leading CIS mission

Rodonaia, a former Orthodox priest turned United Methodist deacon.

The Rev. H.T. Maclin, founder of

the Mission Society for United Methodists, an unofficial agency, said he found the information presented helpful and hoped that the spirit of cooperative mission effort "might spill over into other areas of the world."

Bishop Minor will conduct a three-day workshop for Russians leading United Methodist work and will dedicate the commonwealth mission formally Aug. 15-17 in Samara, Russia.

In another action, pastors of five large United Methodist congregations are joining in partnership with the Board of Global Ministries for evangelism and church development in the Commonwealth of Independent States.

The partnership will work in cooperation with Bishop Minor, the World Methodist Council and other interested groups.

The pastors are the Rev. James Buskirk, First United Methodist Church, Tulsa, Okla.; the Rev. Maxie Dunnam, Christ United Methodist Church, Memphis, Tenn.; the Rev.

William Hinson, First United Methodist Church, Houston; the Rev. John Ed Mathison, Frazer United Methodist Church, Montgomery, Ala., and the Rev. Richard Wills Jr., Christ United Methodist Church, Fort Lauderdale, Fla.

Bishop Minor said the partnership will bring the U.S. churches together "to support and undergird the task of evangelism in Russia."

The new consortium will link development of new United Methodist congregations in the commonwealth with sponsoring U.S. churches. It is open to other pastors, congregations and annual conferences, according to Dr. Hinson.

"Our great concern is to take advantage of this unprecedented opportunity in human history," he said.

The Board of Global Ministries' Russian initiative has included medical assistance, a massive food distribution program and development of new churches in Russia and Armenia.

It also relates to existing congregations in Russia, the Ukraine, Estonia and Latvia.

Can U.S.-based church become truly 'global?'

By DENISE JOHNSON STOVALL
Associate Editor

LOUISVILLE, Ky.—Can United Methodism become an increasingly "global church" while its legislative assemblies are so weighted with issues related primarily to the church in the United States?

In the opinion of many international delegates to the church's 1992 General Conference last month in Louisville, this is the challenge for future General Conferences.

Among this year's 998 elected delegates were 108 international representatives. Despite differences among them about which issues debated there had top priority in their respective countries, international delegates agree that their voices were heard throughout the legislative process.

New conference approved

The Rev. Mufind Muteb (Southern Zaire conference) said the first thing he will tell his church is that General Conference approved a recommendation that Africans be allowed to create a Zaire-only Central Conference in August. (A central conference is the church's largest regional body outside the U.S.)

With five annual conferences containing at least one million United Methodists, Zaire outranks other Afri-

can countries in membership growth.

Speaking through a missionary-interpreter, Mr. Muteb told the Review that creation of the Zaire Central Conference will allow for better communication with United Methodist local churches in Southern Zaire, a portion of his country particularly hit with internal fighting.

African United Methodists will vote on the proposal in two regional meetings during August. One meeting will be in Zaire, the other in Zimbabwe. If the proposal meets majority approval in both sessions, the new central conference will be formed.

Political tension inside Zaire has made it difficult even for bishops to communicate with local churches. That makes it doubly difficult for central conference officials residing outside Zaire.

General Conference delegates were told that problems in Zaire include travel in and out of the country, obtaining visas and passports, expensive travel and language barriers.

Baptism study of note

Mr. Muteb told the Review that Zaire United Methodists even have trouble receiving everyday mail. For example, his General Conference registration materials listed his residence in another country—in Kitwe, Zambia, not in Zaire.

United Methodists must become "more firm in our stand as Christians based on John Wesley's beliefs. We . . . have to overcome evil forces that surround us so we can do what God has called us to do."

—Elizabeth Tacadena, The Philippines

That's because Kitwe is the most reliable place near Zairean conference headquarters where he can be assured of receiving his mail.

To receive mail, either Mr. Muteb and other Zairean United Methodists have to travel to Kitwe or missionaries from there have to come into Zaire and hand-deliver the mail.

Josef Thal, a lay delegate from the Czechoslovakia Annual Conference, said most General Conference actions would not change the general structure of his conference's 22 local churches.

A computer programmer and mechanical engineer in Prague, Mr. Thal is a member of Jihlava United Methodist Church. With nearly half his 90-member church composed of children, Mr. Thal said his congregation would be most interested in General Conference actions on baptism.

"In our local church, we have dedication of small children as well as baptism," said Mr. Thal. He explained that children who are dedicated are baptized on profession of faith when

the children are 13 or 14.

He said he hopes that results of the baptism study anticipated across the whole church "will be made available to our people."

'More firm in our stand'

Elizabeth F. Tacadena, a college professor representing the Palawan Provisional Annual Conference of the Philippines, said she was impressed with the spirituality of General Conference.

However, she contended that United Methodists must become "more firm in our stand as Christians based on John Wesley's beliefs." Ms. Tacadena said she is certain that this is the way the denomination will grow.

A member of Central United Methodist Church in Brook's Point, Palawan, Ms. Tacadena said a strong spiritual presence has made hers one of the fastest growing annual conferences in the Philippines.

"We United Methodists have to overcome evil forces that surround us so we can do what God has called us to do."

Faith watch

FOOD SHIPPED: As of early June, United Methodists have shipped nearly 100,000 boxes of food to the former Soviet Union. That translates into 2,000 tons, valued at about \$4 million, according to the Rev. R. Bruce Weaver, interim chief executive of the United Methodist Committee on Relief (UMCOR). About half the boxes collected through UMCOR's Soviet food lift have arrived in Moscow and the rest is expected shortly.

FIRST WOMAN PRESIDENT: The Rev. Kathleen Richardson, 54, will be installed as the first woman president of the 1.25 million-member British Methodist Conference during a June 27-July 3 session in Newcastle, England. Under a concordat between the British church and the United Methodist Church, Kathleen Richardson Bishop Judith Craig (Michigan Area), the Rev. Alfred Johnson of Glen Mills, Pa., Carmen Carrico of Phoenix and Carolyn Marshall of Veedersburg, Ind., are delegates to the British Methodist meeting.



WCC SEEKS NEW LEADER: A new World Council of Churches general secretary to succeed the Rev. Emilio Castro, a Methodist from Uruguay, will be elected Aug. 23 during a meeting of the WCC Central Committee in Geneva, Switzerland. Janice Love, a United Methodist from Columbia, S.C., chairs the search committee.

International Methodists get big helpings of hospitality for lunch

By DENISE JOHNSON STOVALL
Associate Editor

LOUISVILLE, Ky.—If you had 131 international guests coming to your church for lunch—not once but several times—what would you do?

That was the question facing members of Fourth Avenue United Methodist Church in Louisville when they learned that international delegates to the church's General Conference would be dining in their fellowship hall.

Under leadership of laywoman Sally Rose, some 52 men and women volunteers quickly showed "what to do" for delegates from some 34 countries.

They began by providing comfortable transportation and Southern hospitality to these sojourners in a foreign land.

"What an exciting experience this has been," said Ms. Rose in her church newsletter, "The Link."

"The first day, 77 diners were welcomed to Fourth Avenue; 100 had been expected. Our volunteers were put to the test the second day when 75 guests were expected and 136 were served!"

Expenses for a professional caterer were paid by the church's General Board of Global Ministries, said Ethel Johnson, who assisted many international delegates on behalf of the mission board.

She said the meals were a way of saying "thank you" to representatives of partner churches who provide hospitality when United Methodists from the U.S. visit international churches.

Ms. Rose, who recorded 1,075 meals served during nine consecutive days, told the Review that preparing menus for the international guests was no easy task for her committee.

"I told the caterer that we needed rice every day, no pork, and desserts that were not very sweet, such as cookies for example," she said.

"The meat had to be cut in small portions, since some delegates had their children. We also had to



PHOTO BY JOHN C. GOODWIN

LOUISVILLE, Ky.—Luncheon coordinator Sally Rose receives a Puerto Rican hat from international delegates and missionaries in appreciation for the nine daily luncheons she supervised for them at Fourth Avenue United Methodist Church during the 1992 General Conference.

have lots of tea."

Besides "a delicious meal in a festive setting," international delegates also received gifts from members of Fourth Avenue church. Toiletries, warm jackets and children's clothing were distributed with loving attention from the volunteers.

And what did Fourth Avenue members received in return?

"We've been treated to wide smiles, warm handshakes, huge hugs, words of blessing and appreciation and joyous singing," said Ms. Rose.

"One delegate said, 'This is what heaven will be like: all of God's people having a great time together, eating at a free table.'"



Editorials

How to get from 'to' to 'into'?

A deceptively simple ad campaign by a national interfaith agency merits thoughtful reflection by Christians—not for what it does say but for what it does not say.

The ad—"Invite a Friend" (see at right)—is the most recent effort by Religion in American Life, Inc. (RIAL) urging people to get involved with organized religion.

RIAL was created in 1949 by 50 national religious groups, including The United Methodist Church's predecessor bodies, to promote congregational growth and outreach.

This year's "invite a friend" campaign is based on sound research: Most people initially go to church not in response to the influence of a pastor, the Bible or even an ad, but after being invited by a friend.

So far, so good. The invite-a-friend approach, applied regularly and consistently, doubtless swells the numbers of those who have at least superficial contact with a Christian congregation.

The ad's admirable simplicity, however, glosses over a crucial but oft-ignored reality:

It is one thing to entice people to church, hoping that the experience will "take" in the form of continuing involvement. It is another thing to assume that one automatically will move into a life-changing experience of faith in and commitment to Christ, typically within the community of a local congregation.

Indeed, the tendency to stop at "come to church" before reaching the stage of "enter into faith" feeds perceptions that the church is merely another social club that differs little in outlook and actions from any other "come to" organization.

Such perceptions are all too often right! Sadly, indications are that large numbers become church members

The invite-a-friend approach doubtless swells the numbers of those who have contact with a Christian congregation, but . . .

without having had a transforming encounter with the demands and promises of Christ.

How else is one to interpret such widely-observed trends among mainline Christians as anemic financial support, declining participation and lack of a compelling spiritual and moral vision?

We suspect that moving from "to" to "into"—that is, from friendly invitation to church to committed entry into the life of faith—is a missing dimension in far too many Christian congregations.

Where such is the case, even a "successful" invite-a-friend campaign will do little more than temporarily swell the numbers of those who sign the attendance pad.

By contrast, experience shows that where the "into" dimension is lifted up and the challenge to serve God is the flip side of being invited to church, amazing spiritual and moral energy surges through people, congregations and the world.

Long ago, Jesus' witness to the "into" dimension described that energy and the fullness of life that heeds his invitation, "Follow me":

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. (Luke 4:18-19 NRSV)



The "invite a friend" campaign sponsored by Religion in American Life, Inc., is based on sound research: Most people initially go to church not in response to the influence of a pastor, the Bible or even an ad, but after being invited by a friend.



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UMC genetics study deserves praise, use

Haste and lateness of hour can obscure actions taken in the closing hours of any United Methodist General Conference.

One such action by the recent 1992 assembly merits particular attention: The adoption, with minimal discussion, of the 10,000-word report of the Genetic Science Task Force.

The 11-member task force had been mandated by the 1988 General Conference to assess, among other things, developments in genetics and their implications for all life in light of Christian theology and ethics.

We believe the resulting report and its recommendations are a model of how to apply Christian faith and practice to a complex scientific and social concern.

Among other things, the report reflects a process of careful listening to experts in matters related to genetics research, application and regulation. The task force held hearings during the last four years in eight locations across the U.S. to glean basic information on genetics-related issues.

The report prefaces its findings with an insightful overview of theological principles to guide discussion of such issues.

It sets the stage by pointing out that genetics issues "demand continuing dialogue at all levels of the church as persons . . . seek to discern and live out God's vision for creation."

Then the report discusses key elements of a God-centered vision, including the Christian belief that creation

belongs to God and that technology should serve humanity and God within the context of God's intention to redeem and save all life.

The report states why it is urgent for Christians to grapple with genetics issues. Genetic science, it points out, "crosses new frontiers as it explores the essence of life."

For example, altering the genetic makeup of human, animal and plant life risks profound consequences for life itself. Such alterations include the possibility of radically changing the very meaning of "human" life.

That future is closer than one might imagine! Underscoring the immediate relevance of the task force's report, a major daily newspaper headline appeared just days after its adoption: "Gene-altered food may be ready in '93."

In addition, the report states what large numbers of families already

know: genetic medical problems are quite common. The knowledge explosion about such problems, including the ability to "screen" for genetic disorders before birth, poses tough moral choices. Many sincere Christians are ill-equipped to deal with these.

The Genetic Science Task Force report does not offer quick fixes for dealing with such problems—nor should it. It does an impressive job, however, of identifying problem areas and posing questions for handling them in a morally responsible way.

We commend the task force on its work and General Conference for approving it, albeit in last-minute haste. It deserves the widest possible use throughout our church.

(For a copy of the report, contact Jaydee Hanson, General Board of Church and Society, 100 Maryland Ave. N.E., Washington, DC 20002.)

What others are saying

"... We are often unwilling to face [racism] responsibly because it can be messy and painful. . . . We must learn each other's languages, share each other's space, participate in each other's lives even as God participated in the pain of all human life through Christ the incarnate son of God. Only then will we be working together to let . . . God's Kingdom of peace and justice reign."

—The Rev. John Farley, Los Angeles, Calif.

"We believe that science and religion, working together, have an essential contribution to make toward any significant mitigation and resolution of the world environmental crisis. What good are the most fervent moral imperatives if we do not understand the dangers and how to avoid them? What good are all the data in the world without a steadfast moral compass?"

—Excerpted from "Declaration of the 'Mission to Washington'" by The Joint Appeal of Religion and Science for the Environment.



Letters to the Editor

Episcopal address confused me

I find myself puzzled by Bishop C. Dale White's remarks at General Conference (see Review, May 22).

In the Episcopal Address, Bishop White referred to three demonic, global, interlocking systems which make hunger, war, and deserts. I am puzzled because I am unsure what precisely these systems are and how they operate.

Are we to believe that there are three actual, identifiable, interdependent, organized units which generate hunger, war and deserts? Are hunger, war and deserts the intentional or unintentional consequences of the functioning of these systems? And will the chaos these systems create ultimately cause the systems to break down?

Also can we be sure we have properly identified such a system simply by identifying the results? Finally, are people better off today than they were a thousand years ago? Five hundred years ago? Last century? If the answer is yes, are we making progress in solving age-old problems through these "demonic" systems? If the answer is no, when and why did people begin to become worse off?

Please understand that I am in no sense being rhetorical when I raise these questions. I am genuinely confused by the bishop's statement.

Mike Carter
Irving, Texas

Was he misquoted?

Violence is rampant in our society, and I am appalled! Whether that violence is perpetrated by whites, blacks, Hispanics, Asians, cops, adults, children, gangs or individuals

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it is still uncivilized behavior.

But I can't believe that the Rev. James Lawson, chairman of the California-Pacific Board of Church and Society, really thought that Rodney King was on trial in Los Angeles as his quote states in the May 22 issue of the Review. The police officers were on trial and they were allowed a jury of their peers by the change of venue.

I have been a juror and unless you hear the judge's instructions to the jury and the entire testimony, you cannot second-guess the jury's verdict. That is how the system works.

If the jury had found all the officers guilty of lethal force the riot could have been in "celebration of the victory." Rioters, black or white, are not great thinkers!

Martha Weathers
Strawberry, California

Editorial criticized

Your May 22 editorial headlined, "Lessons we can't ignore shared by delegates," should have emphasized a need for law and order. You seemed to almost justify the action of the Los Angeles mob.

Regardless of how some may have viewed the jury's verdict in the King case, there is absolutely no justification for the mob's killing innocent victims and burning and looting their businesses and homes.

These persons should be brought to justice, which may result in some

being convicted of murder and other heinous crimes. They used the jury verdict as a pretext for their terrible actions.

Incidentally, I am a member of the United Methodist Church and have been since 1936. Too, I am city judge of Covington, Tenn., and have served as such for more than 15 years, and I feel strongly about law and order.

Wilbur F. Cash
Covington, Tennessee

Bible not consulted

Many delegates to General Conference displayed their biblical illiteracy.

The most recent display was championed by a bishop who described the origin of the tradition of infant dedication in the Evangelical United Brethren Church as a "mystery" without record prior to 1945 (see Review, May 22).

It is a shame the biblical record was not consulted. In 1 Samuel 1:21-28, we find that Samuel was dedicated to the Lord. In Luke's Gospel we find "... Joseph and Mary took him (Jesus) to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male is to be consecrated to the Lord.')" (Luke 1:22-23).

Both of these references are explicit biblical examples of dedication before 1945. Scholars will search the Bible in vain to find any explicit examples of infant baptism. Only implied scriptural references for infant baptism can be found.

Rick Robart
Lone Wolf, Oklahoma

Faithfully yours

Thanks, old friend, for good reminder about our ministry

"Excuse me, are you Denise Johnson?"

"Denise Johnson Stovall," I said, showing her my General Conference press badge bearing my married name in big, bold letters.

"Well, I thought that was you," she said, beaming with delight. "I'm Beverly Calendar Anderson; we went to high school together!"

After staring up at the tall, striking woman during what seemed like an eternity, I finally realized that she did look vaguely familiar.

I could not believe it! Here I was, attending a Black Methodists for Church Renewal banquet in Louisville, Ky., and out of 200 people there, I meet an old Chicago high school classmate.

Now the real shocker for me: Beverly is not only an active United Methodist layperson but also a minister's spouse—just like me!

Following that revelation, my voice must have gone up three octaves. I was so surprised that I beckoned her to leave the dining hall for the back steps so our high school stories would not interrupt the dinner speaker's presentation.

Later that week, Beverly and I talked on and on via a telephone call to my hotel and during lunch between General Conference sessions. Her husband, Michael, is a ministerial member of the South Indiana conference.

She was attending General Conference to renew old friendships and to meet new brothers and sisters in the faith.

More importantly, as a good "shipmate," Beverly wanted to learn firsthand how the big ship of United Methodism sets its course for its voyage into the future.

Although I had not seen Beverly since our last high school reunion a decade ago, we chatted for an hour like old buddies about our ministries as clergy spouses.

We told stories about the joys and disappointments of moving, as we both had done, to a new conference, a new congregation and a new home. We giggled about the innovative ways our children handle being "PKs" (preachers' kids).

But joking aside, I knew that Beverly takes seriously, as I do, the covenants that govern both our lives: our marriage covenant and our spouses' covenants as ordained United Methodist ministers.

As Beverly and I said our goodbyes in the lobby of the Louisville Convention Center, I thanked her for lunch and promised to stay in touch.

But there is one "thank you" I forgot to say: Thank you, Beverly, for reminding me of our unique ministry with the ordained ministers of the people of God.

—DENISE JOHNSON STOVALL

Ms. Stovall is an Associate Editor of the Review.



Denise Stovall

Here I Stand

Stop vote-swapping to pick bishops

By JIMMY S. JONES

In 1987 an unexpected turn of events occurred in my life. I was elected the Florida Conference episcopal candidate to the 1988 Southeastern Jurisdictional Conference.

My friends can verify the fact that being elected a bishop was not a top priority with me. While they were disturbed by my take-it-or-leave-it stance, I was distressed by all that I learned as an insider about the election process, especially the practice of vote swapping.

Rationale offered

Many of my colleagues have attempted to justify the system of vote exchange with the rationale that the process now is in the open whereas in earlier years secret deals were made by caucus groups meeting in closed rooms.

One of the obvious fallacies in the

vote exchange process is the fact that larger conferences have an advantage simply because they have the most votes to swap. By negotiations with a few other conferences with large delegations, election results can be affected significantly.

It would be prudent for jurisdictional conferences to make radical changes in the whole process before the system collapses as does a bridge built on faulty engineering principles.

For starters, why not ban vote swapping entirely? Once past that hurdle the focus could be on delegates' freedom to vote their convictions based on the candidates' merits.

In the months prior to the meeting of Jurisdictional Conference, episcopal nominees could be invited to visit with various conference delegations for extensive interviews during which they share their vision for the church and other relevant insights.

Getting to know candidates

In addition, why not add one or two days to the sessions of Jurisdictional Conference for the purpose of getting to know the candidates?

Furthermore, it is not beyond reason to have each candidate preach briefly. My guess is that the majority of delegates vote for candidates about whom they know very little.

In fairness one must say that our flawed system has not prevented the election of many well-qualified bishops. Even so, good results do not justify faulty means.

A faulty process demeans the office whereas a higher ethical procedure would not negate but enhance the selection of outstanding bishops.

"Here I Stand" is a forum through which Review readers may express opinions and concerns about issues facing the church. The Rev. Jimmy S. Jones is superintendent of the Gainesville District (Florida Annual Conference).



River dazzles drought-stricken Zimbabwe delegates

By DENISE JOHNSON STOVALL
Associate Editor

LOUISVILLE, Ky.—When the Rev. Jairus Mafondokoto and Pedzisai Kangara came to Louisville last month as delegates to the church's 1992 General Conference, they were amazed at the Ohio River sprawling within blocks of the convention center.

A body of water that replenishes several communities along a 981-mile stretch is quite different from rivers they view in the Zimbabwe Annual Conference.

Theirs is a land of drought, with dried rivers, streams, lakes and reservoirs.

An emergency alert bulletin from Church World Service and Witness recently announced that the African countries of Malawi, Tanzania and Zimbabwe are all experiencing the worse drought of the century.

For the second consecutive year, very little rain has fallen, and temperatures have been unusually high. Officials say the drought could result in more than 20 million people facing starvation.

Officials of the United Methodist Committee on Relief have received reports that children in Zimbabwe are going to school hungry because of food shortage caused by drought-related crop shortages. News reports say malnutrition in some districts is as high as 70 percent.

That's a great concern for the two Zimbabwe delegates, who are educators at United Methodist-related schools.

Mr. Mafondokoto is headmaster of the Old Mutare Mission School (Hartzell secondary school) in Mutare. Mr. Kangara is headmaster of Nyadire Secondary School in Mutoko, 80 miles east of Harare.

Mr. Mafondokoto described how the drought has hindered farmers in the rural areas, where little water is available for crops or livestock.

"In many villages, the cattle are dying," he said. "People who once had huge herds of cattle have had to kill these animals, because without available water they were too weak to continue to live."

Bishop Abel T. Muzorewa of Harare, Zimbabwe, told the Review that a lack of water in his country may cause officials to close some of Zimbabwe conference schools, clinics and hospitals.

The 150 churches in the Zimbabwe Annual Conference own nine clinics, three hospitals and seven high schools.

"Unless some miracle happens and we get the money to buy pumps, we will have to close our schools," he said.

The bishop said local churches in Zimbabwean cities are identifying those in the rural areas with members that need help.

"These [city] churches are trying to respond with food and bottled water," he said.

United Methodists can respond to this emergency through UMCOR Advance No. 101250-4.



REVIEW PHOTO BY DENISE JOHNSON STOVALL
LOUISVILLE, Ky.—The Rev. Jairus Mafondokoto (left) and Pedzisai Kangara from drought-stricken Zimbabwe were dazzled by the sight of the sprawling Ohio River within blocks of the convention center where they served as delegates to the 1992 General Conference.

UM observer at summit hopes for 'global gardeners'

By PATRICIA LEFEVERE

RIO DE JANEIRO, Brazil—The 17-person United Methodist delegation to the Earth Summit June 3-14 in Rio may not return to their administrative posts and congregations as transformed human beings, but they say they hope their journey will help them advocate incorporating an ecological perspective into the church's mission and ministry.

"We've been pretty egocentric in our theology," acknowledged the Rev. Donald E. Messer, president of United Methodist-related Iliff Theological Seminary in Denver. He is among the 30-40,000 visitors attending activities grouped around the United Nations Conference on Environment and Development.

"We've gotten hooked on salvation theology but not on caring for creation."

Dr. Messer said he hopes Rio might also help Christians accept their mission as "global gardeners" to the earth. This requires an ecumenical and inter-religious response, he added.

The World Council of Churches invited Dr. Messer as an official observer at its parallel meeting June 1-7 at a Catholic retreat center in a poor area north of Rio.

At Iliff a curriculum has been created that is global, ecological, ecumenical and interreligious, the school's president said, noting that "Christians can't serve congregations anywhere without regard for the environment."

The world as God's body is not a pantheistic view of God, Dr. Messer explained, but rather a manifestation of God's love made visible in the creation. It is a view that accords well with Native American and Orthodox

understanding of creation, he said. And it is one to which feminist theologians have been especially sensitive, he added.

Women made up the majority of the United Methodist team to the Rio summit and related meetings.

Five Brazilian and five U.S. women are representing the General Board of Global Ministries Women's Division.

Another United Methodist, Jaydee Hanson, said he believes that Rio will demonstrate that environment and development are "inextricably linked."

Mr. Hanson is on the staff of the church's General Board of Church and Society. He said the summit can also encourage churches to "reclaim for themselves the care for creation as an element of faith."

"We're beginning theologically to challenge those who would say we don't have responsibility for other species," Mr. Hanson said.

Nurturing the earth, its air, water, flora, fauna and humans can no longer be a footnote to theology, he stressed, adding that John Wesley had been drawn to the themes of St. Francis of Assisi who lived in the 12th century and loved nature, the poor and peace.

Mr. Hanson said he thought The United Methodist Church may be well on its way to institutionalizing care for creation and thus "helping to make it happen." He pointed to this summer's Sunday School study guide for 3- to 12-year-olds, titled "Caring for Creation."

"When a denomination takes something seriously is when it makes it part of the Sunday School education," he said.

Ms. Lefevere is a free-lance writer who specializes in international and ecumenical reporting.

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Whitefly 'plague' tests farmer, but not his faith

By **DIANE HUIE BALAY**
Associate Editor

EL CENTRO, Calif.—Last fall, Don Brock watched helplessly as millions of dollars worth of melons were plowed under, some of them his own.

The active member of El Centro United Methodist Church is a grower in California's Imperial Valley, a major source of fresh produce in the United States.

Like many other growers in the valley, he saw many of his crops destroyed by a "plague" of whiteflies.

Nothing seems to stop the fly, not even pesticides.

"We sprayed stuff on our cantalopes I never thought we'd spray," he told the Reporter.

"People think growers like to use pesticides. But that's not true," he said. "It's expensive and it's harmful to people."

Trying to beat the heat-loving fly, Mr. Brock planted his melons early this spring. He may plant none at all in the hot fall.

"The consumer will feel this somewhere down the line," he added.

Crop destruction by this prolific pest—one pair can produce a billion offspring in three months—sent fresh-produce prices soaring nationwide in the fall and winter of 1991. It is expected to be worse in 1992.

Whitefly crop losses in California, Arizona, Texas and Florida, the nation's produce basket, are estimated at \$362.8 million minimum.

Those four states supply 90 percent of the nation's fall and winter produce, according to the University of California at Riverside.

Recalling with horror and grief that 95 percent of the fall melon crop was disced under, the Rev. Lee Cunningham, pastor of the El Centro church, lamented the immense loss of food when so many in the world are hungry.

El Centro is near the U.S./Mexican border. Its 5,000 miles of canals, bringing water from the Colorado River, irrigate the desert fields.

Fall and winter crops such as broccoli, cauliflower, cabbage, lettuce, tomatoes and melons were severely damaged. The infestation also damaged cotton crops and alfalfa.

"If this crisis persists, farming in this valley will just cease," Mr. Cunningham said. "We have some major farmers who face bankruptcy."

The disaster affects everyone in the community, he said. When the crops are ruined, the pickers don't pick, the packers don't pack and the truckers don't truck. Unemployment affects every business in the valley.

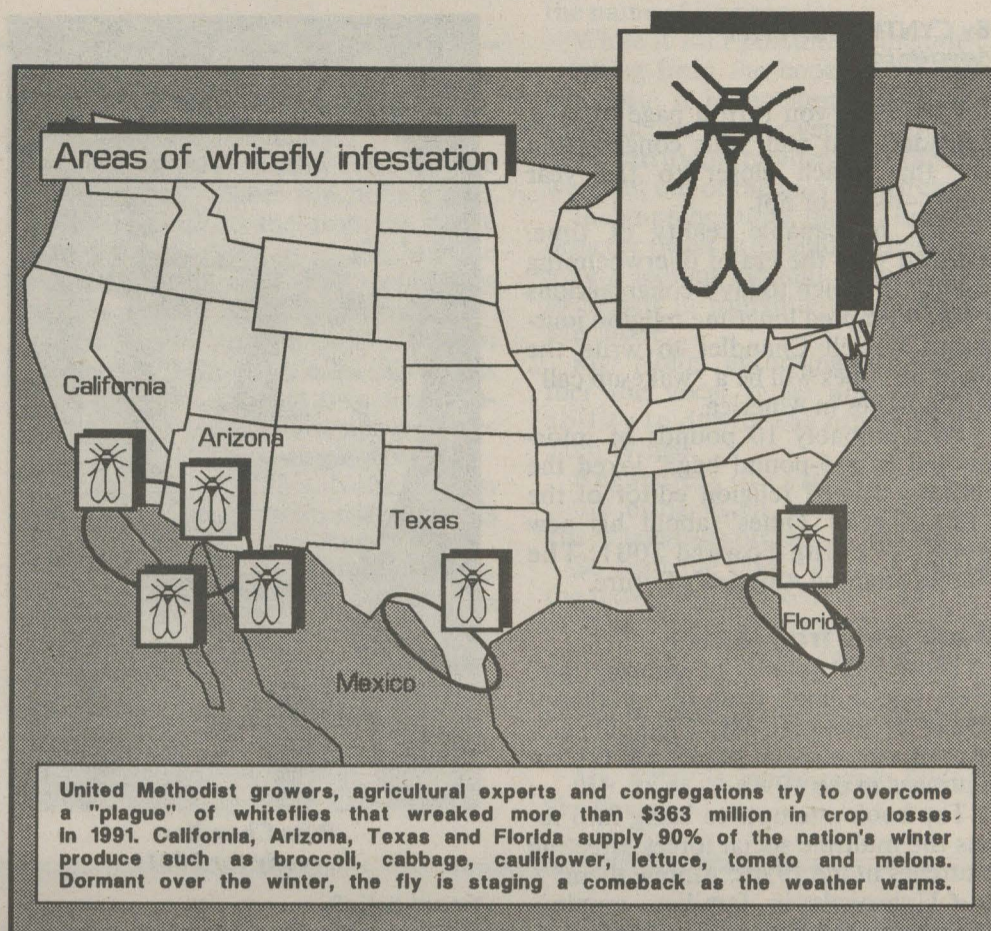
"And the church's budget doesn't get paid," he said. "We just don't have the funds."

"People are going through a lot of financial stress," he continued. Some farm families are bowing under the strain.

Some farm workers are U.S. citizens. Some live just across the Mexican border in Mexicali.

When the crops are good, some 30,000 people work in the Imperial Valley fields, harvesting and packing. But the hot fall of 1991 saw day after day of "morning fog" of whiteflies.

"The growers washed the windshields of trucks twice a day, just so they could see," said farm advisor and insect expert Frank Leamann, an ac-



Areas of whitefly infestation

United Methodist growers, agricultural experts and congregations try to overcome a "plague" of whiteflies that wreaked more than \$363 million in crop losses in 1991. California, Arizona, Texas and Florida supply 90% of the nation's winter produce such as broccoli, cabbage, cauliflower, lettuce, tomato and melons. Dormant over the winter, the fly is staging a comeback as the weather warms.

UMR ILLUSTRATION BY DEBRA MCKNIGHT

United Methodist joins fight against pest

Review Staff Special

EL CENTRO, Calif.—Insect expert Frank Leamann, an active member of El Centro United Methodist Church, is one of eight people working at the University of California Cooperative Extension in Imperial County trying to solve the problem of the crop-wrecking whitefly.

Whiteflies munch, breed and excrete a sticky black substance on some 500 varieties of plants worldwide.

Pesticides are largely ineffective against the fly, Dr. Leamann told the Review, partially because the eggs are laid on the underside of the leaf.

"We're looking at chemicals, predators and parasites," he said, as a possi-

ble way to combat the fly.

Dr. Leamann is researching row covers for melons. Light, air and water can penetrate the cover, he said, but it excludes all insects. Its cost: \$170-\$200 an acre. But pesticides cost even more, he said.

The El Centro congregation helped

meet the crisis by maintaining a food bank, heavily used by the homeless and the unemployed.

And for Don Brock, the church he grew up in—one where his grandfather was once the pastor—is the place he turns to when times are tough.

The whitefly crisis is a challenge to his livelihood, he said, but not to his faith.

—DIANE HUIE BALAY

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Author explores forces shaping churches' future

By CYNTHIA B. ASTLE
Associate Editor

Each time you turn a page of your calendar, you and your congregation are that much closer to the year 2001—like it or not.

That inescapable reality of time, coupled with the era of overwhelming change in which today's congregations exist, prompted longtime religion journalist Russell Chandler to write the book he hopes will be a "wake-up call" for churches in America.

"It's probably 10 pounds of information in a 5-pound bag," joked the recently retired religion editor of the "Los Angeles Times" about his new book, "Racing Toward 2001: The Forces Shaping America's Future."

Book grew from series

Those "10 pounds of information" grew into a book from an overabundance of material Mr. Chandler collected for a newspaper series on churches in the 1990s.

The book attempts to bring into focus the multiple social forces affecting churches in the 1990s. Among them:

- ✓ Upheavals in families, employment and lifestyles;
- ✓ Developments in health care, medicine, and genetics that are demanding difficult bioethical decisions;
- ✓ The impact of racial and cultural diversity on congregations;
- ✓ The impact of technology and the explosion of information;
- ✓ The worldwide ecological crisis;
- ✓ The surprising rise of non-tradi-



Russ Chandler
... ready for 2001?

tional beliefs.

The last force, in particular, causes Mr. Chandler great concern.

'Do-it-yourself' spirituality

"My fear is that in the 'battle for the world view,' as I call it in the book, we'll fall into the trap of a 'do-it-yourself' spirituality in which standards don't matter," said the journalist, who is also an ordained Presbyterian min-

ister.

"We need to discern the error of [mythologist Joseph Campbell's] 'follow your bliss' world view. If standards don't matter, then we drift into a kind of relativism that makes us ripe for anarchy or dictatorship."

Mr. Chandler asserts that the churches which will survive and thrive will be those which can adapt their ministry and mission without compromising Christianity's "radical call to discipleship."

The book spotlights a number of innovative congregations—most of which are independent or which downplay their denominational ties—as well as creative church programs that the author believes show the kind of flexible responsiveness churches will need to be effective in the 1990s.

UMC programs highlighted

Among programs highlighted in the book's "Models for the Millennium" section is the United Methodist Council of Bishops' Initiative Against Drugs and Violence.

The initiative was headed for two years (1990-91) by Bishop Felton E. May Jr. (Harrisburg, Pa., Area). It pioneered the local-congregation "saving station" concept to offer Christian faith as an alternative to drug abuse.

Other United Methodist innovations the author mentions are the "United Methodist Hymnal" software version for computers and the denomination's recent use of satellite TV "teleconferencing" to train church leaders.

United Methodists, through their em-

phasis on racial and ethnic inclusiveness, also are more able to respond to a "majority of minorities" that America is becoming, Mr. Chandler noted.

Despite these strengths, however, United Methodists and other denominations can expect to continue to struggle from declining membership and concurrently declining resources.

Use older members

One way to supplement resources is for congregations to make better use of older members, Mr. Chandler said.

"The up side to the maturing of America is that we will have lots of seniors who have the time, talent and vigor to get involved in things," the author asserted.

"They can do traditional things like teach Sunday School, or get involved in Meals on Wheels, short-term mission assignments and advocacy of various kinds."

Besides hoping readers heed the book's "wake-up call," Mr. Chandler told the Review he hopes the book's "millennium models" of innovative ministry will encourage congregations to meet the challenges of 2001 head-on.

"Churches need to quit apologizing for the Christian message that calls for a commitment," the author asserted. "Jesus asked for a radical commitment. The churches that ask a lot of people will get a lot. The ones that don't, won't."

"I hope what readers will see is that the creativity of the human spirit, when led by the Holy Spirit, is pretty incredible."

Faith connections

RURAL GROUP: Wanda Hays Eichler of Pigeon, Mich., was elected the first woman and first layperson president of the United Methodist Rural Fellowship during the group's meeting in Louisville May 8. She and her husband, Ed, raise sheep. The fellowship was organized in 1940 and has 37 local chapters.

ELECTED TO COURT: United Methodism's "high court," known officially as the Judicial Council, has five new members to add to four carryovers. Elected by the 1992 General

Conference were the Rev. Zan W. Holmes, Jr., of Dallas, the Rev. Susan Henry-Crowe of Atlanta, the Rev. Theodore H. Walter of North Augusta, S.C., Evelyn S. Catterson of Absecon, N.J., and Wesley Bailey of Winston-Salem, N.C. Holdover members are Tom Matheny of Hammond, La., president; Sally Askew of Elberton, Ga., vice president; the Rev. Wayne W. Coffin of Oklahoma City and John G. Corry of Nashville.

EDUCATORS ELECTED: Four new members elected to the United Methodist University Senate by the 1992 General Conference were the

Rev. F. Thomas Trotter, president, Alaska Pacific University, Anchorage; the Rev. Julius S. Scott, president, Paine College, Augusta, Ga.; Carolyn Johnson a professor at Purdue University in West Lafayette, Ind., and Marjorie Suchocki, a faculty member at Claremont (Calif.) School of Theology. They and 21 others make up the body which evaluates schools, colleges, seminaries and universities related to the church.

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LANGUAGE: The course will be taught in Spanish and not about Spanish. The content will deal with practical settings and will include vocabulary for ministry.

CULTURAL AWARENESS: A candid training session will introduce many value systems of Hispanic culture. Noon meal cultural presentations.

TOURS AND EXCURSIONS: Will tour El Paso, Tx. and Cd. Juarez, Mex. A trip to Chihuahua City, Mex. (250 miles so. of El Paso) over the weekend of July 24-26 1992. Will visit museums, Methodist projects and will worship in a Methodist Church. The overall price covers tour.

For more information contact: Lydia Patterson Institute, P.O. Box 11, El Paso, TX 79940. (915) 533-8286.

*Cost includes registration, hotel, course and workshops, excursions, in town transportation, noon meals for school days and all excursion meals.

Review

Original 'Prince of Tides' looks evil in the eye

"The Prince of Tides" by Pat Conroy (Bantam Books 1986). Paperback \$5.99, 664 pages.

By DIANE HUIE BALAY

Never judge a book by its movie. Particularly if the movie is "The Prince of Tides" and the book is Pat Conroy's novel of the same name, recently rereleased in paperback.

If you allow the movie to influence you, you could miss some fine writing and a riveting story.

Relationships explored

As in much good literature, the author explores the relationships of people with each other, with creation and with the Creator.

Set in the sea islands of South Carolina and in New York City, Mr. Conroy's characters speak with authentic voices.

But it is in his descriptions of growing up in South Carolina that the author is most eloquent. There he takes the reader behind the cold headlines of child abuse into the middle of the Wingo family to find that good can come out of even the most severely dysfunctional families.

Dear Deborah

Virgin birth and hell: what should a Christian believe?

Dear Deborah:

Can a person be a Christian and not believe in the virgin birth and hell? I would like scripture supporting these beliefs.

I also wonder about the Bible as the infallible word of God. I have been a Methodist all my life.

Marcella

Dear Marcella:

As you know, there are a great many differences of opinion and ways of describing our beliefs about what is required of Christians, just within Methodism let alone the whole Church.

Let me ask you a question: Was the thief on the cross a Christian when he cried out to Jesus to remember him and Jesus assured him today he would be with him in paradise?

In this instance the man did something and God did something. God did not ask about his belief or theology of the virgin birth or hell or the infallibility of Scripture. God accepted his cry to Jesus for help.

It is my belief that God accepts people as they are when they first come to faith. That is grace.

Then God expects us to grow up into thinking, saying, behaving, living and doing as maturing Christians. That is going on to perfection.

Moment of inspiration

Thoughts of 'revolutionary' grandfather urge one not to give up

By WARNER A. HUTCHINSON
Religious News Service

"My grandfather fought in the American Revolution."

Only one man alive can say that today, according to the Sons of the American Revolution, a patriotic organization made up of male descendants of people who took up arms and resisted the British throne in the cause

Where is the Lamb of God and on what altar is he being sacrificed?

Although one would not dub the novel about Tom Wingo and his brother and sister a "Christian" novel, the work nonetheless brims with Christian symbolism and metaphor.

'Where is Agnes Day?'

"Where is Agnes Day?" is a question that is asked early on. Many choir members and Latin students will recognize Agnes Day as a corruption of Agnus Dei (Lamb of God).

The story looks evil straight in the eye. It examines the qualities and the costs of sainthood. And it recognizes that the stages between those two extremes are many and varied.

The novel's Tom Wingo grows up to be a highly complex man. Knowledgeable about literature, music and gourmet cooking, he is as comfortable in world class New York restaurants as he is on a shrimp boat or a football field.

He wants to be a good husband and father. But he is hampered by his bru-

tal childhood and his grief over a brother who is destroyed by his mother's self-aggrandizement.

The national media labeled the movie Lila a "Steel Magnolia" after the fine play and the abysmal movie by that name. Lila is tough, but she lacks the humanity of the remarkably real women in "Steel Magnolias."

The female character who shines in the novel "The Prince of Tides" is Tom's spunky, brilliant twin sister, Savannah. Her suicide attempt provides the framework on which the plot spins.

The movie stars Nick Nolte as Tom Wingo and Barbara Streisand as his sister's New York psychiatrist.

Despite a remarkably beautiful adaptation at the beginning of the film and some interesting flashback techniques, the movie begins to disintegrate early on and falls to pieces about two-thirds of the way through.

Unspeakable evil

"Callanwolde"—the novel's

codeword for unspeakable evil, the recurring nightmare that is all too real in the novel—is reduced in the movie to the name of a prison.

While it isn't possible to include everything from the book in the movie adaptation, it is incomprehensible that some of the most riveting action and most terrifying moments of the book were left out of the movie entirely.

Incomprehensible, that is, unless the director (Miss Streisand) wishes to devote a tedious amount of movie time to herself in romantic situations with Mr. Nolte.

Mr. Nolte, unfortunately, has neither the vocal range nor the acting ability to depict the multi-faceted Tom Wingo.

Regardless of casting, no movie could bring to an audience the great gift of language offered in this book.

So read the book, even if you saw the movie and disliked it.

"The Prince of Tides" may cause you to look at life and the people around you and ask: Where is the Lamb of God and on what altar is he being sacrificed?

Ms. Balay is an Associate Editor of the Review.

I think that being a Christian, thinking thoughts after God and doing as Jesus did are all part of the plan.

Paul particularly pointed out that Christians grow and mature and that those more mature must make allowances for those less mature in the faith.

I have not exactly answered your question because I think it is the wrong question. Instead I suggest we each ask ourselves: Have I made a commitment

to Jesus Christ, am I as faithful as I can be right now, and am I willing and seeking to grow up into the fullness of Christ?

Those are the bases for inner assurance that God who is faithful has accepted us in grace. Then we must walk in that faith, not seeking signs of our favor with God.

The world needs the good news about God's love for humanity in Jesus

Christ, and we have to be about that task.

Readers are invited to write to Deborah for answers to personal problems in living the Christian life and faith. Make the letter brief. Questions for the column will be selected from the letters. Write "Dear Deborah, PERSONAL," P.O. Box 660275, Dallas, Texas 75266-0275.

History of Hymns

'Doxology' is response to Great Commission

Glory be to the Father,
And to the Son,
And to the Holy Ghost;
As it was in the beginning,
Is now and ever shall be,
World without end. Amen.

By WILLIAM J. REYNOLDS

Here is a joyful expression of praise to the Holy Trinity. It is sometimes referred to as the "Lesser Doxology," to distinguish it from the "Greater Doxology," "Gloria in Excelsis Deo."

The first three lines come from the Great Commission of Christ, "Go ye, therefore, and teach all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

During the fourth century, the second part was added, "As it was in the beginning, is now and ever shall be," affirming equal praise to the three persons of the Trinity.

Early Christians sang these lines with great fervor to etch into their minds and hearts their belief in the Christian teaching of the Trinity.

Isaac Watts, a Congregational minister in England, writing in the early 18th century, said, "Though the Latin name of it, 'Gloria Patri,' be retained

in the English nation from the Roman Church; and though there may be some excesses of superstitious honor paid to the words of it, which may have wrought some unhappy prejudices in weaker Christians, yet I believe it still to be one of the noblest parts of Christian worship."

In most hymnals today this text is printed with two tunes—one by Charles Meineke and the other by Henry W. Greatorex.

Whenever it is sung in the service, and with whatever tune, it should be sung joyfully in praise to Father, Son, and Holy Spirit.

in 1783 when young Joshua was 18. Joshua survived the war.

His son, William, was born in 1833; William's son James in 1892.

James graduated from West Point before World War I, was a career Army officer and commanded United Nations troops in Korea before he retired.

Gen. James Alward Van Fleet,

grandson of Joshua who bore arms against King George's men two centuries ago, turned 100 years old this March.

What seemed to be distant and remote is suddenly far closer and more accessible than imagined. Those strangely dressed people had become mythic figures who acted on an epic stage.

Sunday, June 28, 1992

9:00 a.m.	"Going on to Salvation"	Prayer Room
9:45 a.m.	Sunday School for all ages	
10:00 a.m.	Sanctuary Choir	Sanctuary
10:30 a.m.	Ring of the Tower Bells	
10:55 a.m.	Worship Service	Sanctuary
3:30 p.m.	Sunday Study Group	Prayer Room
6:00 p.m.	DMYF — Ice Cream Social	Front Yard Area/ Whitford Hall
	Kick off for Bible School	Community Life Center
8:00 p.m.	12 Step Al-Anon and A.A.	

SERMON: Rev. Mark Wethington

USHERS:

The Joy Class
Julie and Sid Allen, Coordinators
Brenda Bolton
Brooks Bolton
Joey Browning
Josh Glasson
Sarah Justice
Danielle Kaspar
John McCary
Mark Medlin
Gus Mixon
Caroline Ritchie
Heather Sewell
Ann Wilson
Heather Wilson

GREETERS:

To be announced

ALTAR GUILD:

Carolyn Browning
Carolyn Shipp

MESSENGER:

Doris Bridges

S.S. GREETERS

Wesley Class

NURSERY:

Kay Peters
Janet Leone
Kim Robertson

ACOLYTES:

To be announced



CHILDREN'S MINISTRY

Parents please turn in Vacation Bible School forms, Day Camp forms, and Music and Drama Camp forms so we can get enough supplies and literature for your children.

We need a transportation coordinator for Vacation Bible School so working mothers can send their children and we can get drivers to take them back to Day Care.

Help Needed

Summer Sunday School still needs helpers in 2 year old class, teacher and helper in 4 year old class and helper in 1st grade.

Vacation Bible School

Ages 2-rising 6th graders
June 29-July 2
9 a.m.-12 noon

Co-chairmen: Jennifer Nifong and Kathy Glasson

We still need a teacher for the 2-year olds, a helper for the 4-year olds, a helper for the 5-year olds, and snack helpers. Snack people can work for one day, but need to stay most of the morning. Call Jennifer Nifong (490-5188), Kathy Glasson (732-8616), or Ann Stallings (683-3467).

Duke Memorial Family Camping At Kerr Lake

Fri. July 17th And Sat. July 18th

Summer time fun for the whole family is here!!!! Make your reservation soon by calling Nancy Stark at 490-0062 to reserve your spot at the lake. More detail to follow in upcoming "INSIGHTS."



New Books

1. **The Murder on the Links** — by Agatha Christie
2. **Devices and Desires** — by P.D. James

Children's Books

1. **When I Learn to Dress Myself** — by Meridith Johnson
2. **What if?** — Robert Pierce

These books were edited by Dr. James H. Charles Worth, former member of Duke Memorial and given to our Library by William E. Self. Thank you!

1. **John and the Dead Sea Scrolls**
2. **Jews and Christians, Exploring Past, Present, and Future**
3. **Paul and the Dead Sea Scrolls**

'A Big Thank You'

We want to say "A big thank you" to the busy and talented ones who make our "Craft bunch" possible on Wednesday mornings! The love and fellowship means more than we can say, especially for ones who live alone.

Many hours are spent at home and church making walker-pockets, lap-covers, bibs, etc. for the "Methodist Home," and for others. Jellies (by Betty) and various other things are made and sold for church projects.

At lunch time, it is an extra pleasure to have our minister and staff members and friends who are available to eat with us. Come and join us!

— S.B.

Church Calendar For Week Of June 28

MONDAY, JUNE 29

9:00 a.m.-12:00 p.m. Vacation Bible School
9:15 a.m. Parents' Morning Out, Nurseries
1:30 p.m. Staff Meeting, Bradshaw Room
8:00 p.m. Al-Anon, Ala-Preteen and A.A., Community Life Center

TUESDAY, JUNE 30

9:00 a.m.-12:00 p.m. Vacation Bible School
12:15 p.m. Tuesday Study Group, Room 241
8:00 p.m. Central Al-Anon, Ala-Teen and A.A., Community Life Center

WEDNESDAY, JULY 1

9:00 a.m.-12:00 p.m. Vacation Bible School

9:15 a.m. Parents' Morning Out, Nurseries

10:00 a.m. Craft/Lunch Bunch, Whitford Hall

THURSDAY, JULY 2

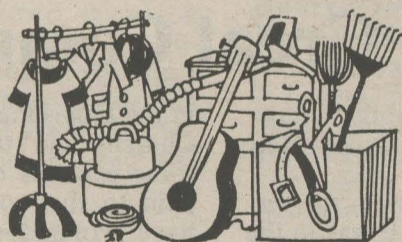
9:00 a.m.-12:00 p.m. Vacation Bible School
7:30 a.m. "The Man in the Mirror," Parlor
7:30 p.m. NO Sanctuary Choir
7:30 p.m. Multiple Sclerosis, Community Life Center

FRIDAY, JULY 3

7:30 p.m. Friday Evening Study Group, Donna Elium (382-8228)
8:00 p.m. Al-Anon and A.A., Community Life Center

SATURDAY, JULY 4

INDEPENDENCE DAY
No activities scheduled



Flea Market And Silent Auction Coming Soon

WE NEED YOUR HELP! MAKE A DONATION FOR THE CHOIR TODAY!

The **Sanctuary Choir** needs your donations of **FURNITURE, HOUSEWARE, BOOKS, AND ANYTHING** else we might be able to sell for our huge flea market and silent auction, August 28 and 29 in Whitford Hall.

Storage space is available. Items may be delivered to the church during regular office hours (8:30 a.m. to 4:30 p.m., M-F). If you need the items to be picked up, please call Jim Crawford at

493-1954 to arrange a suitable time.

We have not yet received too many donations. Below is a list of some suggestions for the silent auction. As you can see, everyone can lend a helping hand.

Silent Auction ideas:

- antique items
- quilts and handmade goods
- a dinner party
- a free weekend at your beach house!
- an oil change
- collectibles
- services (accountants, caterers, musicians, dentists, doctors, lawyers, etc.)
- Duke memorabilia
- Other ideas welcomed!!

YOUTH news

JOY Class Leaders and interested parents will meet Tuesday, June 30, at 7 p.m. in the JOY Classroom for an informal evaluation of the year past and a chance to plan for the fall.

We are looking for a few good, new helpers who would enjoy growing along with high school-aged youth in a celebrative and stimulative environment. Would you like to be part of our JOY team for the fall? Call Laurie at 683-3467 or Julie and Sid at 383-3902. It promises to be a lively and fun-filled year.

On Wednesday, July 15, the JOY Class will attend a Durham Bulls game together. Come to the JOY Class upstairs on Sunday at 9:45 a.m. to get the details — or ask any high school youth. You are welcome!

Jr. JOY Class youth will enjoy an evening of service and fun on Sunday, July 12, when we meet to serve a meal at the Durham Community Shelter for Hope. Afterwards we will return to the church for a game of volleyball and

conversation. Help is still needed with food preparation. Call Ann Knight to say how you would like to help. ALL DMYFers are needed for this project.

Sunday, July 26, is DMYF Day at Wheels! For just \$8, you can enjoy the fun of skating, go-carting, miniature golf, batting cages, and more — all with the great group of friends you have at church! Come to Sunday School for details on time of departure, etc. Of course, your friends would be welcome for the afternoon as well.

CALLING ALL YOUTH! Remember the Youth-Hosted ICE CREAM SOCIAL on Sunday night, June 28, 6 p.m. We need your help to set up tables and chairs on the lawn around 5:00 p.m., and then to get it all back inside at the end. We also need youth servers to scoop the creamy stuff! If anybody has an ice cream freezer, please call Kelli Stucky, 471-9880. She also needs to hear if you can make brownies or cookies. This will be a lot of fun. Be there!

Of Special Interest on the Inside Pages

Sexual harassment in UMC:
"We want it stopped"..... Page 3
UMC's team shows "heartfelt concern" to Los Angeles..... Page 4

Editorial: How to get from "to" to "into?"..... Page 6
Author explores forces shaping churches' future..... Page 10