

Insights edition

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

VOLUME 9 NUMBER 24 931180 Send P.O. Form 3579 to P.O. Box 660275, Dallas, TX 75266-0275 2116 NOVEMBER 20, 1992

WHAT A WONDERFUL WEEKEND!!!!!!

A special thanks to each of you who helped to publicize the Weekend of Discovery by telephone. Your willingness to participate made this sizeable undertaking easy. As we identify our spiritual gifts and use them for God's work, Duke Memorial will continue to reap the benefits of a unique weekend. Thanks again for your help — Rita Needhan and Ginny Clark

Maxine and I want to thank everyone who participated in the Prayer Vigil. We all shared a closeness and a peacefulness in prayer that brought inner joy. Hopefully you did too. Thank you all for your time and interest. — Sincerely, Susan Teer and Maxine Blair.

ADOPT A STUDENT FOR THANKSGIVING!

Many Duke Students, miles and miles from home, will spend the Thanksgiving holidays campus-bound. If you would like to share your dinner — or a day! — with one or more Wesley Fellowship students, please call 683-3467.

NOVEMBER 23-NOVEMBER 28

MONDAY, NOVEMBER 23

9:15- 1:00 p.m. Parents' Morning Out	Nurseries
10:00-11:30 a.m. Staff Meeting	Joy Class
11:00-11:30 a.m. Weekday School	Middle Joy Class
7:30-8:30 p.m. Staff-Parish Meeting	Library
8:00 p.m. Al-Anon, Ala-Preteen and A.A.	Community Life Center

TUESDAY, NOVEMBER 24

9:15-10:30 a.m. Weekday School Board	Bradshaw Room
12:15- 1:45 p.m. Tuesday Study Group	Joy Class
8:00 p.m. Central Al-Anon, Ala-Teen and A.A.	Community Life Center

WEDNESDAY, NOVEMBER 25

9:15- 1:00 p.m. Parents' Morning Out	Nurseries
9:30-10:00 a.m. Weekday School	Whitford Hall
10:00- 1:00 p.m. Craft/Lunch Bunch	Whitford Hall
NO Wednesday Meal	
NO Carol Choir	
NO Wesley Singers	
NO Bethany Bells	

THURSDAY, NOVEMBER 26 — THANKSGIVING

OFFICE — CLOSED
COMMUNITY LIFE CENTER — CLOSED

FRIDAY, NOVEMBER 27

OFFICE — CLOSED
COMMUNITY LIFE CENTER — CLOSED

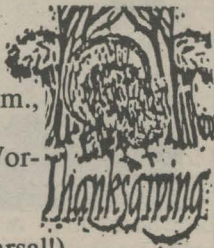
7:30 p.m. Friday Evening Study Group Call Donna (382-8228)

SATURDAY, NOVEMBER 28

No activities scheduled

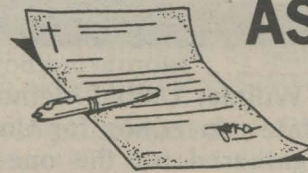
Youth Notes . . .

- | | |
|--------------|--|
| Sat, Nov. 21 | Concert at Resurrection UMC, leave at 7 p.m., \$5 |
| Sun, Nov. 22 | DMYF 5:00, JOYBells 6:00, Thanksgvg Worship 7:30 |
| Sun, Nov. 29 | No DMYF, No JOYBells |
| Sun, Dec. 6 | DMYF 5:00, JOYBells 6:30 (important rehearsal!) |
| Sun, Dec. 13 | White Christmas 4 p.m. (bring toys wrapped in white), Family munchies 5 p.m., Our Missionaries to Japan (Terhunes) 5:30-6:30, all youth and adults |
| Sun, Dec. 20 | Christmas Caroling and Fruit Basket delivery to shut-in church members after luncheon, No DMYF, No JOYBells |
| Sun, Dec. 27 | No DMYF, No JOYBells — Merry Christmas! |
| Thu, Dec. 31 | New Year's Eve Concert (Northgate Mall) and District Lock-In (DMUMC) ** |



** indicates PARENTS NEEDED
Questions? Call Laurie or Rich, 683-3467

A Word from the ASSOCIATE PASTOR



SUNDAY SCHOOL 9:45 A.M.
WORSHIP SERVICE 10:55 A.M.

"What Have We Discovered?"

Our Weekend of Discovery has now come and gone, but our Christian journey continues! In fact we stand at the beginning of a new Christian year — the season of Advent — with a new awareness of the call of our Lord to each and every one of us to be in ministry and mission. Ordinarily we think of January 1 as a time of reflection and reexamination with a chance for a fresh start with a new calendar year, but I urge you to begin to order your lives by the calendar of the Christian year which ends on Christ the King Sunday — November 22 of 1992. A new Christian year begins on the First Sunday of Advent, November 29, as we light candles in worship to remember Christ's first coming into the world and to anticipate Christ's second coming. Advent comes from our Latin heritage and means "to come," and we lead our Christian lives in the hope that all that we do in ministry and mission will come to completion when Christ comes again. Advent reminds us that we are on a great adventure that begins with the birth of Christ in a stable and will reach its destination when all the world acknowledges Christ as King! This adventure — which begins with Advent each year — often carries us in ministry and mission to places we could never have imagined. The adventure begins, however, where we are now — our Weekend of Discovery has taught us that — so let us begin!

Your brother in Christ,
Clint

SUNDAY, NOVEMBER 29

First Sunday Of Advent

9:45-10:45 a.m. Methodism Class	Aldersgate Room
9:45-10:45 a.m. Sunday School for all ages	
10:15 a.m. Sanctuary Choir	Sanctuary
10:30-10:45 a.m. Ringing of the Tower Bells	
10:55-12:00 a.m. Worship Service	Sanctuary
NO DMYF	
NO JOYBells	
8:00 p.m. 12 Step Al-Anon and A.A.	Community Life Center

SERVICE: Mark W. Wethington

SCRIPTURE: Psalm 12
Matthew 24:36-44

Isaiah 2:1-5
Romans 13:11-14

ANTHEM: "E'en So, Lord Jesus, Quickly Come" — Manz
USHERS: GREETERS: S.S. GREETERS:
Tim Langford — Captain Doris Bridges To be announced.
Clarence Bailey Rhoda Fitzpatrick

ACOLYTES: MESSENGERS:
To be announced. Amy Johnson
Warren Johnson

JR. CHURCH: ALTAR GUILD:
Judy Coman Gloria Johnson
Laurie Coffman Ann Marie Langford
Bruce Ballard Susan Teer

CRUCIFER: NURSERY:
Joey Browning Kathy Glasson
Janet Leone
Caroline Sasser

These Methodist quilts are 'blankets of love'



PHOTO BY DON DONATO

WILLMAR, Minn.—Beverly Hutchinson of the Willmar United Methodist Church folds a quilt displayed recently at a state convention for United Methodist Women. More than 400 women gathered for the one-day meeting with the theme "The Understanding Heart." The women brought with them 352 handmade quilts. The quilts, displayed on the backs of pews behind Ms. Hutchinson, will be distributed to children at risk in Minnesota.

Review

'Mice and Men' reminds that ritual is rehearsal of hope

By JEANNE TORRENCE FINLEY

Making a film of John Steinbeck's "Of Mice and Men" is a sure win, as long as the producers and writer refrain from tinkering too much with this tragic, yet hopeful, story.

Appropriately restrained, Horton Foote's screenplay moves close to the original in directness and spirit, and Gary Sinise has avoided the pitfalls present when the same person is co-producer, director, and leading actor.

This powerful adaption succeeds in drawing the audience into its simple, compelling story.

But because of profanity and some violence it is rated PG-13. Although the violence is necessary to the plot and is handled appropriately, it is not a film for young children.

John Malkovich stars as the mentally handicapped Lennie, and Sinise plays his friend and partner George. They travel through California during the Depression looking for work as ranch hands.

Loyalty, commitment

One of the many recent films that explore male bonding, "Of Mice and Men" pairs two men of different and unequal gifts.

Lennie is so lacking in mental capacity that he cannot function without George, but to their friendship he brings colossal physical strength for the hard work they share and assurance that, because they have each other, they are more blessed than most.

George has promised Lennie's deceased Aunt Clara to take care of her childlike nephew. However, George has learned to care for, not just to take care of, Lennie.

Lennie, on the other hand, sometimes regards George as the parent who will punish him if he does "a bad

thing." "A bad thing" could range from killing a mouse because he rubbed it too hard to killing a person.

Trouble has come before and will come again. George's moral world becomes quite complex because Lennie's world has no complexity.

The backdrop of their friendship is ranch life. The ranch hands are a lonesome, basically decent sort.

A dismal environment

The ranch hands know that they have small chance of improving their lot—bunkhouse living, low pay, hard work, no family, and no celebrations beyond a trip into town on pay day.

As is typical of Steinbeck's work, all the characters are portrayed as lacking much choice about their fate.

Such a deterministic film raises interesting theological questions: Does George really have any free will? Can he protect Lennie or himself from the inevitable?

Another profound aspect of the film from a religious point of view is the rehearsal of hope which George recites at Lennie's prompting and with Lennie's help.

Though Lennie lacks capacity for cumulative wisdom, the rehearsal of their dream of ten acres, a garden, and rabbits for Lennie gives them both hope.

In a culture where many people do not understand the value of ritual, including the ritual of worship, this rehearsal of a story of hope functions as reminder of the importance of ritual in shaping faith. Recalling their dreams aloud points Lennie and George toward their future.

"Of Mice and Men" is an insightful exploration of moral choice, of hope in a world where loneliness and drudgery are the common lot, and of the roles of friendship and ritual in giving hope and meaning to life.

By DON DONATO

"That will be perfect!" I said as soon as I saw it at the garage sale."

Hazel Wuolle found "the perfect" quilt at a yard sale "for only 50 cents."

Of course, when she found it, "it was a bedspread... but as soon as I saw it, I knew it was perfect for the United Methodist Women's quilt project! I bought it right on the spot!"

The Zimmerman, Minn., grandmother turned the rummage-sale bedspread into a quilt that says "Jesus loves me" and has a lion and a tiger, a giraffe, a couple of elephants, some birds and lots of plants and some sailboats on it.

A member of the Zimmerman United Methodist Church, in the small community about 40 miles northwest of Minneapolis-St. Paul, Mrs. Wuolle said she wasn't really what she'd consider a fancy quilt-maker.

"Just plain ones, mostly. Oh, I made a couple of cute ones for my daughter's babies, I guess.

"But, mostly as a kid on the farm we made plain old quilts for the hired men—a top, bottom and in between and zip-zip it's a warm quilt, but noth-

ing fancy," she said.

Mrs. Wuolle's quilt was one of 352 on display recently, draped over the pews and the chancel rail in the sanctuary of the United Methodist Church of Willmar, Minn.

The bright quilts—some quilts, some coverlets, some knitted, some done in crochet, some finished in needlepoint, some in crewel or cross-stitch—were one of the bright spots of an all-day convention of 405 of the United Methodist Women of Minnesota.

"The women did this a couple of years ago, and we thought it needed doing again. These quilts will be given to kids," Mrs. Wuolle said.

"These are for children who need to know somebody cares about them.

"Oh, when I found a messed-up stitch, I started to worry, but then I said to myself, 'It'll be warm even if there might be a flawed stitch somewhere in the quilt.'"

In fact, she hopes, it will be warm like a hug a child can wrap up in and "feel our Christian love."

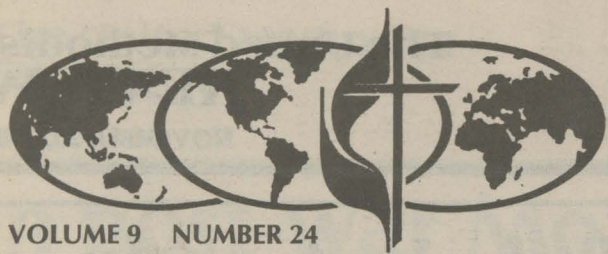
Perhaps, three hundred and fifty-two women said by bending over yards of bright, soft materials, just perhaps it will make a difference.



PHOTO BY JAN LICHTENWALTER

Supporting new cross, neighbor's recovery

TITUSVILLE, Fla.—While members of First United Methodist Church in Titusville, Fla. sang "Lift High the Cross," Mike Oliver, the congregation's pastor, and Doug Wilson, a construction manager, attached the cross to the newly renovated exterior of the sanctuary. A few hours later, church members watched the Space Shuttle streak into the sky from Kennedy Space Center just across the Indian River from the building. The congregation doesn't limit its sight to home, however. They have pledged to help Silver Palm United Methodist Church in south Florida recover from Hurricane Andrew damage.



Health-care plan ruled invalid by church court

By **ROBERT LEAR**
United Methodist News Service

BROOKLINE, Mass.—A controversial, mandatory plan adopted by the 1992 United Methodist General Conference to cover health care costs for virtually all the denomination's clergy and some lay employees has been declared unconstitutional by the church's highest court.

In a split decision, the nine-member Judicial Council ruled Oct. 30 that the plan, known as UMCare, violates the denomination's constitution "because it provides for the unauthorized delegation" to the General Board of Pensions legislative authority reserved to the General Conference.

The court cited specifically a section of UMCare giving the church's General Board of Pensions authority to create, amend or terminate, "in its sole discretion," program options.

Further, the court held, the plan is

contrary to church law prohibiting unauthorized financial obligations of the denomination or its organizational units.

'Not connectional'

Four members of the court who voted with the majority signed a concurring opinion saying that the matter also was not "distinctively connectional." This was a reference to a keystone concept in United Methodism.

Also, the four said, UMCare violated rights "traditionally reserved" to annual conferences and congregations in areas such as setting clergy compensation.

One member of the church's "supreme court" who voted against the majority reserved the right to file later a dissenting opinion.

The health coverage plan had been developed by the pensions agency in response to a request by the church's 1988 policymaking General Conference.

The intent was to determine wheth-

er a uniform plan could be devised to help annual conferences and church agencies deal with soaring costs health care costs.

The plan, scheduled to go into effect Jan. 1, 1994, would have been mandatory for all 72 of the church's regional annual conferences in the United States except the Oklahoma Indian Missionary Conference.

At present, clergy and their families are covered for health care on a conference-by-conference basis.

Total premiums for such in a recent year were calculated by pensions officials at approximately \$200 million.

Savings estimated

The 1992 General Conference was told that UMCare would cut aggregate annual premium costs by at least \$10 million.

The proposal provided certain basic coverages with the option of additional benefits on a "cafeteria" basis.

Some regional conferences objected that the plan would cost them higher premiums for less coverage.

Others claimed that the mandatory features of UMCare would shift to the Board of Pensions property and authority assigned by church law to congregations and annual conferences and would otherwise violate local prerogatives.

Sharply debated

The General Conference last April in Louisville, Ky., sharply debated the plan before adopting it by a 512-421 vote.

It was immediately referred to the Judicial Council, in session in Louisville, to test its constitutionality.

The high court ruled at that time that the General Conference has the authority to adopt "a health care plan with mandatory participation" by annual conference and other salary-paying units, but UMCare was not cited specifically.

That ruling was left standing by the court's latest decision.

At least nine annual conferences had asked the court to reconsider the first ruling. Representatives of several of these conferences took part in oral arguments in Brookline Oct. 29 and reiterated their objections to UMCare.

On the other hand, Board of Pensions officials said that 24 annual conference boards of pensions, or pensions officers, had supported the plan and opposed any reconsideration by the church's high court.

Extensive briefs and oral arguments were offered by Board of Pensions officials in support of UMCare.

Responding to an invitation from the Judicial Council to comment on certain potential legal risks in UMCare, the church's General Council on Finance and Administration filed a brief saying some UMCare provisions would expose the denomination as a whole to threats of lawsuits.

This threat was likened to that faced in the Pacific Homes litigation over a chain of church-related health care facilities a decade ago.

Some celebrate, some rue plan's demise

United Methodist News Service

BROOKLINE, Mass.—Reactions to demise of "UMCare," a denomination-wide health insurance plan, ranged from jubilation to disappointment.

The controversial, mandatory plan adopted by the 1992 United Methodist General Conference to cover health-care costs for virtually all the denomination's clergy and some lay employees was declared unconstitutional Oct. 30 by a split decision of the Judicial Council, the church's "supreme court" (see story above).

Four members of the court who voted with the majority signed a concurring opinion saying the mandatory plan is unconstitutional because it is not "distinctively connectional." This is a reference to United Methodism's keystone concept of a decentralized organizational structure.

Also, the four said, "UMCare" violates rights "traditionally reserved" to

annual conferences and congregations in areas such as setting clergy compensation.

The concurring opinion was signed by Judicial Council members Evelyn S. Catterson of Absecon, N.J.; Wesley Bailey of Winston-Salem, N.C., and the Revs. Wayne Coffin of Oklahoma City and John G. Corry of Nashville.

The Rev. Susan T. Henry-Crowe of Atlanta, who voted against the majority, reserved the right to file a dissenting opinion later.

Among opponents of "UMCare" cheered by the decision was the Rev. Charles E. Lippse of Johnson City, Tenn. He is a former chairman of the Holston Annual Conference's pensions board and a leader in opposition to UMCare.

The Holston conference "can continue with the program we have now that we feel is superior (to UMCare) and less expensive," he said.

The Rev. James F. Parker, chief ex-



James Parker

ecutive of the General Board of Pensions in Evanston, Ill., said that although he is disappointed, the detailed study and work that went into creating "UMCare" "was not a waste of time."

Mr. Parker said the board learned a lot and may try to incorporate some "UMCare" features into the board's present Hospitalization and Medical Expense Plan. Thirty-two annual conferences voluntarily participate in that plan.

He said a decision will be made on whether to submit a new plan to the 1996 General Conference. By that time, he mused, a national plan of health care may have been adopted that could have significant effect on any church plan.

—ROBERT LEAR

Church support of abortion rights group upheld

By **ROBERT LEAR**
United Methodist News Service

BROOKLINE, Mass.—Support of the controversial Religious Coalition for Abortion Rights by United Methodist agencies is consistent with the church's official stance on abortion, the denomination's highest court ruled Oct. 30.

In a unanimous opinion, the nine-member Judicial Council upheld an action earlier this year by the church's top legislative assembly supporting the coalition. The General Conference last April rejected by 37 votes a motion to terminate United Methodist participation in the abortion-rights group.

The United Methodist General Board of Church and Society and the Women's Division of the General Board of Global Ministries are charter members of the coalition that includes about 35 religious and public-interest groups.

Chiquita Smith, a staff executive of the Women's Division, heads the coalition's directors. Its executive director, Ann Thompson Cook, attends Dumbarton United Methodist Church in Washington.

Despite recent rumors to the contrary, the abortion-rights group continues to rent office space in the United Methodist Building in Washington.

Neither Church and Society nor the

Women's Division has given direct financial support to the coalition for a number of years.

The RCAR decision was one of eight decisions handed down by the denomination's "supreme court" during its Oct. 28-30 session.

Among other decisions, the Judicial Council ruled:

✓ Ministers from other denominations are answerable to United Methodist annual conferences and church law relating to character and conduct when they are serving United Methodist congregations;

✓ A recommendation by a bishop's cabinet is required for reinstatement

of a clergy member of a conference;

✓ No conflict exists between the church's consultative process for clergy appointments and the authority of a bishop to determine appointments;

✓ A proposed sexual harassment policy under consideration by the two annual conferences in New Jersey was continued on the Judicial Council docket pending final action by the conferences.

✓ A restructuring of the North Indiana Conference was struck down on grounds that it does not contain units and positions required by church law. A number of such attempts at restructure by annual conferences in recent years have been voided on the same grounds.



Bishops greet Clinton, ask Bush for help in Angola

By JOHN A. LOVELACE
Editor

ST. SIMONS ISLAND, Ga.—United Methodist bishops emerged for a day Nov. 4 from their otherwise closed meeting to send messages to both President-elect Bill Clinton and to President George Bush.

The message to Gov. Clinton promised "pastoral support" along with an "exhortation" to "bring the American people together in unity."

'We pray for you'

"We pray for you as the mantle of leadership of a great nation falls upon your shoulders," the bishops said.

"Help (citizens) become the good and gentle people they long to be. Inspire them with a vision of a new possibility. Help them to rise to the promise of their heritage."

The bishops reminded Gov. Clinton that Methodist pastors at a conference in New York sent George Washington their pledge of loyalty on his inauguration day.

"So, today we offer you our pas-

toral support," the bishops said.

The president-elect is a Southern Baptist. Hillary Clinton is a member of First United Methodist Church in Little Rock, Ark.

Cablegram to Bush

The cablegram to President Bush congratulated him on his leadership in international affairs "at many points" and called on him to intervene in Angola, where rebel forces are disputing national elections held in September.

United Methodism has 125,000 members in Angola headed by Bishops Emilio J. M. de Carvalho and Moises Domingos Fernandes.

"Our members are among thousands who have suffered casualties and deaths in Angola," the cablegram to President Bush said.

Semi-annual meetings of the bishops' council are usually open to visitors and the press—in line with the church's open-meeting law—but Council of Bishops President Joseph Yeakel said the bishops felt the need to meet alone at the begin-



Bill Clinton George Bush
ning of the 1993-96 quadrennium.

A key reason, he said, was to help assimilate 19 new bishops into the body and work on corporate and individual roles.

A day of open business

After meeting in a retreat-like session, the bishops conducted one day of open business and then closed their sessions again for nearly two days to discuss sexual harassment.

According to Bishop Yeakel, this subject emerged several years ago in the council "when we realized that the issue of sexual harassment among clergy was on the private agendas of each of us. We sensed a

desperate need to deal with this as a council and to recognize our responsibility as a church."

The bishops also received reports on the church's new initiative in the former Soviet Union, on the badly split Methodist Church in Bolivia (see stories below) and on Hurricane Andrew relief in Florida.

The council includes 50 active bishops in the United States, 17 active bishops in Africa, Europe and the Philippines and about 60 retired bishops.

Their next meeting May 1-7 in San Diego will include a public meeting featuring the church's new Book of Worship.

Bishops' spouses held their own three-day retreat while the episcopal leaders were in closed sessions. Janice Grana, world editor of "The Upper Room," led discussions on the work of the late German theologian, Dietrich Bonhoeffer.

Thomas McAnally of United Methodist News Service contributed to this report.

Missioner arrested in Bolivia; fact-finders sent

By DENISE JOHNSON STOVALL
Associate Editor

With at least three leading United Methodists on fact-finding missions to Bolivia, a fourth person—an executive from the church's General Board of Global Ministries—was arrested and released there recently.

These were among latest developments in a dispute that has split the Evangelical Methodist Church in Bolivia into two factions. Each side says it is the rightful mission partner to administer mission properties owned by the Global Ministries board.

Retired Bishop Jesse R. DeWitt of Naperville, Ill., left for Bolivia Nov. 5 at the request of Bishop Dan Solomon, who heads the mission board's World Division.

Others who went to Bolivia were the Rev. J. Richard Peck, editor of "Newscope," the weekly newsletter for United Methodist leaders, and the Rev. Arturo Fernandez of Salem, Ore. Mr. Fernandez chairs the Latin American committee of the mission board's World Division.

The 15,000-member Bolivian church is autonomous but retains ties with the board.

Among the latest turn of events, a Bolivian district court ruled Nov. 2 that Methodist Bishop Carlos Huacani is the church's rightful leader.

Bishop Huacani was suspended in September by a council of retired Bolivian Methodist bishops. A special assembly of the church later replaced him with Bishop Zacarias Mamani (see Review, Nov. 6).

Immediately following the court decision, Bolivian Methodist Methodists protested the ruling near the church's headquarters in La Paz. What began as a peaceful protest ended in a scuffle between two opposing groups, each claiming to represent the valid church.

That led to the arrest of Donald Reasoner, area secretary for the World Division, and 20 Bolivian Methodists.



Carlos Huacani

In a Bolivian newspaper article, Mr. Reasoner alleged that Bolivian judges deciding Bishop Huacani's lawsuit received a \$125,000 bribe consisting of Methodist church funds.

The church in Bolivia has been divided by, among other things, claims and counterclaims concerning leadership and property.

The 71 pieces of property which include schools, hospitals, a 12-story office building and other institutions, are still owned by the General Board of Global Ministries.

Bishop Solomon says he is convinced that Bishop Mamani is leading "the valid church."

In a statement released to the United Methodist Council of Bishops last week, Bishop Solomon said he was "deeply pained by this tragic schism."

"Just in recent days I have received documentation from [Methodist] officials in La Paz that Bishop Huacani has made unauthorized withdrawals from Global Ministries institutional accounts in excess of U.S. \$148,000 and has placed unauthorized mortgages on Glob-

al Ministries properties totaling U.S. \$150,000," continued Bishop Solomon.

The bishop, who heads the church's Oklahoma Area, described as "absurd" an article in the December issue of "Good News" magazine which said the missions board sought to depose Bishop Huacani because of theological reasons or his "resistance to paternalistic control" from New York.

"Good News" magazine is published by the unofficial "Good News" evangelical caucus, which is frequently at odds with the Global Ministries board.

The Council of Bishops at its meeting last week in St. Simons Island, Ga., received a request from "Good News" Publisher James Heidinger to appoint a fact-finding committee.

The bishops acknowledged the "tragic schism" in the Bolivian church but said they support other means of addressing the situation.

United Methodist News Service contributed to this report.

Mission Society calls for joint inquiry into Bolivia

Review Staff Special

The Mission Society for United Methodists has called on the church's official mission-sending agency to sponsor a joint "fact-finding team" to investigate complex issues concerning Methodists in Bolivia.

The unofficial mission organization made the request of the General Board of Global Ministries after the Mission Society's meeting Oct. 28-30 in Decatur, Ga.

The request was sent in response to the suspension of Bishop Carlos Hua-

cani by retired Bolivian bishops in September and by the recent Global Ministries decision to take over Methodist mission properties owned by that board.

The question of who actually owns the properties is among issues in dispute.

The resolution asked for both the Mission Society and Global Ministries to "report back within 90 days to their respective bodies on the causes of the present division and the possibilities for its healing."

Julia McLean Williams, president of

the Mission Society for United Methodists, contends that out of the 150 Methodist churches in Bolivia, 30 continue to follow Bishop Huacani.

"This has worked a hardship on the mission of the church because we have learned that the pastors of these 30 churches are not being paid," Ms. Williams told the Review.

"The bank accounts have been frozen by the General Board of Global Ministries."

Speaking through an interpreter, Bishop Huacani told the Review that the recent Bolivian court decision

means that his opponents may not legally use the church's official name, "Evangelical Methodist Church of Bolivia." This includes Bishop Zacarias Mamani, recognized by some, including the Global Ministries board, as the valid leader of the Bolivian church.

Bishop Huacani said he is the only recognized active bishop of the Bolivian church.

"The judge will publish the resolution of the court, and that should be the end of it," he asserted.

—DENISE JOHNSON STOVALL

In post-war Mozambique, UMs fight for survival

By DENISE JOHNSON STOVALL
Associate Editor

STAMFORD, Conn.—The 16-year civil war in Mozambique is over, but the fight for survival is just beginning for people in the southern African country.

That's the description given by United Methodist mission leader Zacarias M. Uqueio.

A member of a local United Methodist Church in the capital city of Maputo, Mr. Uqueio was representing the Mozambique Annual Conference during the recent meeting of the church's General Board of Global Ministries.

"The good news is that we will be free to do more ministry since the treaty was signed," said Mr. Uqueio.

"I believe the cease-fire will help the relief operations reach the people in need."

The bad news, he said, is that a regional drought and a poor national economy may determine if Mozambicans will be able to savor this new freedom.

"People are dying in scores because of the drought," Mr. Uqueio continued. "This drought is much worse than in the '80s."

"The rivers are drying, and you can't get water. In fact, we believe this is the worst time in Mozambique's history."

Peace treaty signed

On Oct. 4, a peace treaty was signed in Rome by Mozambique President Joaquim Alberto Chissano, and Afonso Dhlakama, president of Mozambique National Resistance—also known as the rebel group RENAMO.

The peace accord was announced to Mozambicans on Oct. 16.

"Before the signing of the treaty, the church could not evangelize because the people could not go [freely] into other areas," said Mr. Uqueio. "Now it will be easier for a person to go from place to place."

The United Methodist Church in Mozambique has

about 50,000 members.

Mr. Uqueio told the Review that following the cease-fire, the government has asked United Methodists and other church groups to take care of children whose parents were killed in the war.

That's because the church is the only institution in Mozambique that will keep orphans without question, he said.

Built a school

In Maputo, the annual conference built a small school for these children. It opened on Aug. 14 with 14 children. Now there are at least twice as many.

"Sometimes the church is the only place that will feed these children," said the Mozambican layman. "This may be only one meal a day."

Although the cease-fire has enabled health care workers freely to help anyone needing medical attention, many clinics have little equipment or medical supplies to serve their patients.

While attending the Global Ministries meeting, Mr. Uqueio made an appeal for medicine for Mozambique clinics. He has assessed medical needs of his country as a member of the Mozambique Red Cross.

"My wife, Martha, works at a government clinic, and all she does is tell people, all day, 'There is no medicine,'" said Mr. Uqueio. "And this is in Maputo—the capital city. The problem is worse in other areas."

The Mozambique Annual Conference also foresees more new "mission extensions" following the civil war.

Currently the church has started several new mission districts, including an extension for Mozambican laborers who live in South Africa.

Despite the prospect of new mission programs for the Mozambique United Methodist Church, Mr. Uqueio said his church faces many obstacles in ministering to the poor.

He said in some rural areas, the people are so poor that adults are wearing tree bark for clothing.

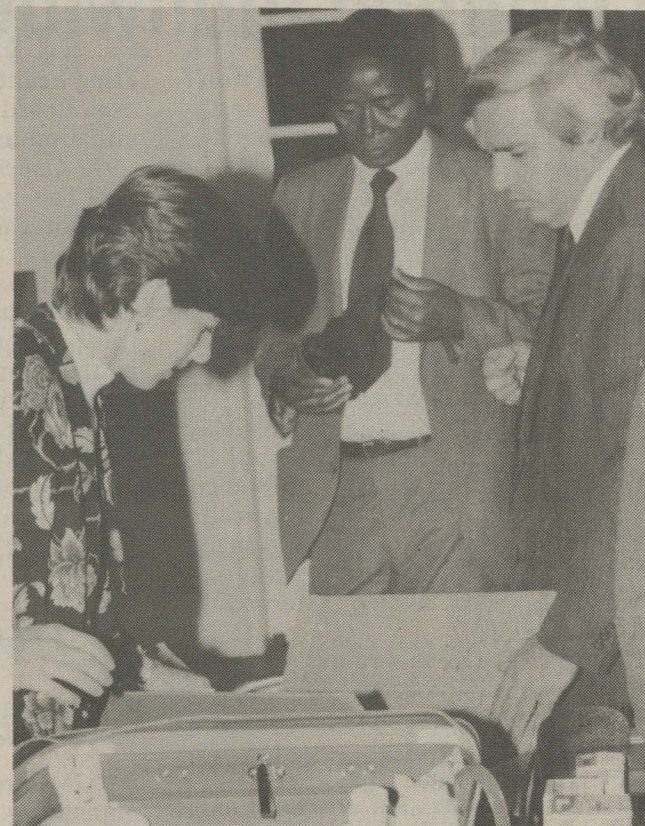


PHOTO BY DONNA PREZELSKI

RIDGEFIELD, Conn.—Responding to the urgent need for medical supplies in Mozambique following a civil war, members of Jesse Lee United Methodist Church in Ridgefield collect an estimated \$8,000 in antibiotics from local physicians. Sheryl Markiewiez (left) helps the Rev. R. Randy Day (right) pack the supplies to be delivered by Zacarias M. Uqueio (center), a member of the Mozambique Red Cross and the General Board of Global Ministries.

In Liberia, fighting forces missionaries to flee

By LINDA BLOOM
United Methodist News Service

For the second time in two years, civil war has forced United Methodist missionaries to evacuate from Liberia.

The whereabouts of United Methodist Bishop Arthur F. Kulah (Liberia Area), a target of rebel forces, were unknown as recently as the Council of Bishops meeting Nov. 1-6 in St. Simons Island, Ga. (see story on facing page).

All but two missionaries left the African country on the advice of the U.S. State Department, which flew U.S. citizens from the Liberian capital of Monrovia to Abidjan in the neighboring Ivory Coast.

William and Grace Warnock of Maryville, Tenn., initially decided to stay in Monrovia, State Department officials said, but as of Nov. 11 were reported in Amsterdam on their way back to the U.S.

According to a Reuters news story, Monrovia experienced some of its heaviest fighting since 1990 as forces led by Charles Taylor attacked in mid-October.

Mr. Taylor's National Patriotic Front of Liberia reportedly captured Caldwell, an area near Monrovia's port that had been held by his rival, Prince Johnson.

The West Africa coalition called ECOMOG, which began as a peace-keeping force, apparently has joined

the battle even as it calls for a cease-fire, Reuters reported.

ECOMOG also has been bombing northeastern Liberia, as close as 30 miles to the United Methodist hospital in Ganta, according to State Department sources.

As of Oct. 26, six missionaries were reported safe in Abidjan—Loretta Gruver of Elkhart, Ind.; Arlene Hache of Thousand Oaks, Calif.; Frank and Carolyn Horton of Fairmont, W.Va., and Herbert and Mary Zigbuo and their five children of Durham, N.C.

Four other missionaries to Liberia are in the United States on leave.

Because communications have been

disrupted, the General Board of Global Ministries staff in New York has been unable to contact Bishop Kulah or other United Methodist church leaders in Liberia.

Church officials in the U.S. fear for Bishop Kulah's safety because he has protested Mr. Taylor's attacks.

Liberia's civil war began in December 1989, when Charles Taylor led rebel forces against the government of then-President Samuel K. Doe.

As the fighting grew, most United Methodist missionaries were withdrawn the next spring.

Associate Editor Denise Johnson Stovall contributed to this report.

Faith Watch

Compiled from news and staff reports

CHOIR LEADS CROWD: In an outdoor election-night event in Little Rock, Ar., covered by worldwide media, the choir of United Methodist-related **Philander Smith College** led more than 40,000 people in singing "God Bless America" and "Battle Hymn of the Republic." The choir from the historically black school led the crowd in front of Arkansas' banner-draped Old State House while they awaited the acceptance speech of President-elect Bill Clinton.

NO SAME-SEX COVENANTS: United Methodist Bishop **Donald A. Ott** (Michigan Area) has barred clergy in that state from conducting same-sex covenants that are perceived as akin to

marriage. Bishop Ott said recently that conducting events "implying blessing or endorsement" of same-sex unions is contrary to church law. The bishop affirmed and encouraged ministry to gay and lesbian persons and urged continued study of the issue.

A NEW DEFINITION: This year's presidential campaign raised briefly the issue of "family values," but what is needed is a new definition of the phrase that includes the nation's powerless and oppressed, an ecumenical leader said recently. "As Christians, our families include people whose faces we'll never see . . . and whose way of life we may never understand," the Rev.

Joan Brown Campbell, general secretary of the National Council of Churches, told directors of United Methodist Communications. The church, Ms. Campbell cautioned, "dare(s) not define" family too narrowly because of the clear gospel mandate to the church to embrace society's poor and disenfranchised.

MISSIONARIES RESIGN: A couple from Lansing, Ill., has resigned as missionaries to Zaire for the World Division of the United Methodist General Board of Global Ministries. The Rev. **Lowell** and **Claudia Wertz**—who had filed a slander suit against a World Division supervisor and then dropped it—resigned Oct. 18.

Editorials

Denominationwide insurance still a goal worth pursuing

The United Methodist Church won't have a denominationwide health insurance plan as of Jan. 1, 1994, but the door is still open to the possibility of such a plan. And for that we are glad.

A prescribed chain of steps ended recently when the church's high court ruled that the proposed "UMCare" program was not in line with the church's constitution. The Judicial Council's decision thus scrapped the plan's proposed 1994 startup.

But the court left standing its May 1992 decision that the church's policy-making body, the General Conference, has the authority to adopt a health care plan requiring (mandating) many of the church's salary-paying units to participate (see related interpretive analysis below).

Inconclusive as this ruling proves to be for solving the root problem—relieving the financial burden of health insurance costs on annual conferences, general agencies and church-related institutions—the decision on "UMCare" still gives something worthy to note.

Specifically, the process by which "UMCare" was developed, debated and, yes, rejected shows how deliberately The United Methodist Church worked toward a solution.

A brief look at the life of "UMCare" demonstrates what we mean:

■ The 1988 General Conference, painfully aware of how hard annual conferences were being hit by skyrock-

eting healthcare costs, asked the General Board of Pensions to study the situation and to present a plan to the 1992 General Conference.

■ The pensions board appointed a task force to carry out its job. The task force was aided by public hearings across the church and expert outside consultation, as well as drawing upon the pensions board's own experience as the church's official, longtime pensions provider. This constituted input from what might be described as the United Methodist "executive branch."

■ The 1992 General Conference, as

the church's "legislative branch," received the report—known as "UMCare"—and approved it by a vote of 512-421.

■ The Judicial Council, the apex of the church's "judicial branch," said, in effect, "no" to UMCare but "yes" to the principle of a mandated-participation plan.

In other words, the church's checks and balances, much like those in government, have served us well. Each unit did its assigned job, and the result so far is "not yet."

We hope the General Board of Pensions and those annual conferences

which have demonstrated the greatest need for something like "UMCare" will keep this project alive. The urgency for some way to control the denomination's overall health insurance expenses is even greater than it was when the search began in 1988.

Further, as a microcosm of what's happening with health insurance across America today, The United Methodist Church can make a prophetic statement to society by working harder to provide its own work force with health insurance that is both equitable and exemplary. It's a goal worth pursuing.

Interpretive Analysis
'UMCare' is dead, but problem lives

By CYNTHIA B. ASTLE
Associate Editor

"UMCare" is dead, but the idea of a mandatory denominationwide health insurance plan for The United Methodist Church is still very much alive.

Two factors give such a plan continued lease on life: 1) what the Judicial Council *didn't* do in its Oct. 30 decision and 2) the ongoing financial burden on annual conferences of skyrocketing health insurance costs.

Ruled unconstitutional

The nine-member Judicial Council—the church's "supreme court"—ruled "UMCare" unconstitutional after hearing opposition from nine of the denomination's 72 regional annual conferences.

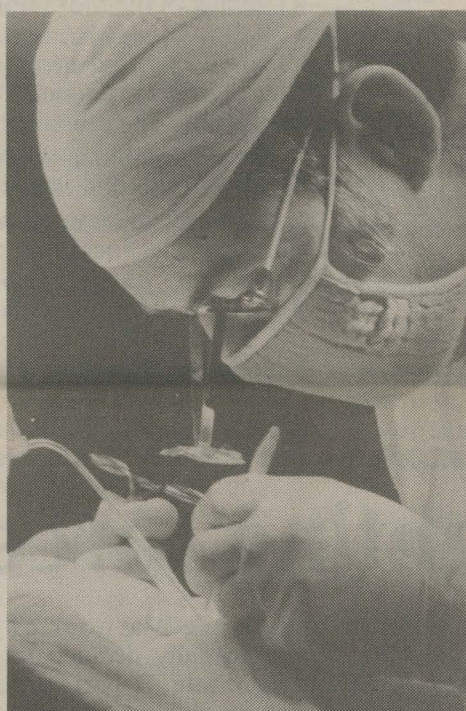
In a split decision, the court said the plan violates the denomination's constitution because it gives the church's General Board of Pensions authority reserved to the General Conference. The latter is the denomination's top policy-making body.

The court also ruled that the plan unconstitutionally obligated annual conferences financially without their approval.

However, the court at its recent meeting *didn't* overturn its ruling made last May: that the General Conference has the authority to adopt a mandatory denominationwide health insurance plan.

The chief executive of the General Board of Pensions, the Rev. James F. Parker, has said he doesn't know if his agency—which is charged with overseeing insurance benefits for clergy—will bring a revised version of "UMCare" to the 1996 General Conference.

Currently the church's 38,500 active and retired clergy and their families



The demise of the proposed "UMCare" health insurance plan leaves many United Methodist annual conferences under the continuing burden of skyrocketing premiums for health care coverage.

are covered for health care on a conference-by-conference regional basis. Total premiums in a recent year were calculated by pensions officials to be approaching \$200 million. That annual amount compares with about \$1 billion spent by The United Methodist Church for local congregation, annual conference and denominationwide expenses annually.

Staggering as the aggregate burden appears, its pain is most keenly felt in individual annual conferences.

What others are saying

"Prayer teaches the whole of life to become a watch, for you never know when the sky will open its mysteries or when the Lord will come upon the blazing clouds."

—The Rev. Suzanne Guthrie, an Episcopal priest in Accord, N.Y., writing in "The Christian Century."

"... Jesus was most concerned that

we live in the present. . . . Living in the moment is hard to do. The past drags us down and the future worries us. Yet, I am convinced that if we are truly to have that "peace which passes all understanding" it is necessary for us to remain fully in the present. We simply miss too much of life if we do not."

—Bob Fejes, president, Fellowship of United Methodists in Worship, Music and Other Arts.

In 1990, the Reporter documented the case of one annual conference, North Central New York. Its finance committee calculated that at its then-current rate of an average 30 percent annual increase in insurance premiums, the conference's \$3 million program budget for mission and ministry would be consumed by its insurance costs by 1995.

Similar—and sometimes worse—instances of premium increases have been reported by at least two-thirds of the denomination's annual conferences since 1988.

Options remain

These options remain:

✓ Widen the pool of experience, thus reducing premium rates, which was "UMCare's" approach;

✓ Continue cutbacks of mission and ministry programs in order to have funds for insurance coverage;

✓ Continue reduction of health insurance benefits to hold down rate increases;

✓ Reduce health insurance claims by pushing for better health habits;

✓ Eliminate health insurance entirely as a benefit, forcing those who now receive church-related health insurance to seek coverage individually or through some other group.

Denomination officials at several levels have targeted the first as the most viable option to maintain health insurance for clergy and other church workers under current conditions.

One other option, however, would be the most demanding—change the conditions.

The United Methodist Church, along with others, participates in the Interreligious Campaign for Access to Universal Health Care. This coalition seeks federal legislation that would ensure universal access to health care, control of runaway medical costs and quality care for everyone, not just those who can afford it.

The "new beginning" in Washington, with President-elect Clinton's announced intention to address nationwide health care issues, gives The United Methodist Church an opportunity to use its own health insurance experience as a witness to the need for nationwide change.



National Staff

Publisher: Ronald P. Patterson. **Associate Publisher:** Richard Stark. **General Manager:** Daniel J. Louis. **Marketing Director:** Bruce Baily. **Comptroller:** Richard Beaty. **Editorial:** John A. Lovelace, Editor; Cynthia Astle, Diane Balay, Denise Stovall, Associate Editors; Stephen Swecker, Editor-at-large; Debra McKnight, Design Editor. **Conference Editions:** Darrell L. Bryant, Assistant Editor. **Local Editions:** Kay Fielder, Manager. **Director of Church Relations and Services:** Douglas F. Cannon. **Production:** Sharon Foley, Composition Manager; Jean Prall, Journals Manager; Cecil Copeland, Data Processing & Mailing Manager.

The United Methodist Review, a wholly owned subsidiary of The United Methodist Reporter, is published biweekly by the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212. The Review maintains no official ties to the United Methodist General Conference or to any of the denomination's general boards or agencies. The Review does serve as the official publication for 14 annual conferences that publish special regional editions.

The Review maintains an independent editorial policy aimed at providing a broad spectrum of information and viewpoints consistent with United Methodist diversity. Editorial opinions are not necessarily those of the publisher or the conferences served by the Review but represent the views of the Review's editorial staff. Signed letters and opinion articles reflect the views of the author and not necessarily those of the Review staff. Paid ads are screened before acceptance but not editorially endorsed.

Send Correspondence
and Address Changes To:

Box 660275, Dallas, TX 75266-0275

Phone: (214) 630-6495

(Include mailing label with address changes)

Letters to the Editor

The people it creates are a school's real value

It was good to read in the Oct. 23 issue that United Methodist colleges are ranked among the nation's best. But it seems incredible to me that the criteria used for the ranking and rating are long-range plans, financial health, use of technology and faculty course load and salaries. No mention is made of how the colleges and universities prepare their students for life!

Use of technology, for example, in itself is not half as important as the "product" it helps to produce: a well-prepared mature human being able to work and function better because of the education acquired in some highly ranked—or not!—college!

Juta Beauchamp
Ashaway, Rhode Island

I trust they'll be impressed

I trust the children of Haiti and Zimbabwe will be impressed with The United Methodist Church for only spending \$15.9 million to take care of the new home for the \$4.6 billion pension and benefit plan (see Review, Sept. 25). Wonder what the Tower of Babel cost?

R. Funk
Newton, Kansas

Justify the cost

Could someone please justify paying \$15.9 million for an office building in Chicago (see Review, Sept. 25)? Is this the kind of stewardship practiced by the hierarchy of The United Methodist Church?

My Witness

More than entertainment is needed to satisfy us all

By ROGER ROSS

This doesn't happen to me very often. Flipping through the channels, I caught a stand-up comic filling his slot on some late night talk show, and I nearly laughed myself to tears.

For a moment, everything felt a little lighter and looked a little brighter.

The worries of the world were entertained away. It was fun.

Perhaps that is why entertainment has become the dominant feature of our culture. The deadly seriousness of our world won't go away. Yet we feel that we need to, even deserve to, take little vacations from time to time. So

we go on short trips each day, slipping the mind into neutral and letting someone else do the work, whether it's Michael Jordan, Murphy Brown, Mel Gibson or the chief cook and bottle washer at a nearby restaurant.

Ironically, regardless of who we put in charge or how often they take the

helm, we can't seem to be entertained enough. If anything, it only whets our appetite for more, as if sheer quantity could satisfy the hunger that gnaws unchecked in the subterranean section of our soul.

Not that there is anything wrong with being entertained. It just does not have the power to do what we wish. It cannot satisfy our deep, spiritual hunger for something more.

Contrast this with the power of worship. In true worship we have a holy, personal encounter with the eternal God. Such an experience leaves a lasting mark on us.

When that holy time has ended, the transformation of our character is just beginning. The Holy Spirit satisfies our hunger for something more, re-creates our soul and produces within us an eternal joy.

Some people have been so filled with the joy of the Spirit they have even shouted for more.

Entertainment can be fun, and it has its place. But we were made for something more. Worship, true worship, can change a person and change the world forever.

Perhaps that explains Handel's remark to Lord Kinnoull after the first London performance of "Messiah": "I should be sorry, my Lord, if I have only succeeded in entertaining them; I wished to make them better."

"My Witness" is a column through which Review readers may share meaningful experiences of the Christian life. The Rev. Roger Ross is pastor of Melvin United Methodist Church in Melvin, Ill. (Central Illinois conference).



What makes a church-related college or university genuinely valuable, says a reader, is whether the school produces mature people capable of meeting life's challenges.

Our congregation, McGraw United Methodist Church, prides itself in paying our apportionments in full, but perhaps we should pause and re-examine our position unless credible answers to these two questions are given.

Gayle Bainter
Dresden, Kansas

I affirm pension board's management

I was stunned by a remark in a recent letter concerning the General Board of Pensions' building expansion.

The writer asked, "How can enthusiastic giving be expected from members when the clergy are so self-serving?"

I do not have the expertise to comment on the management of our general boards. But I am an 87-year-old widow of a clergy member of the former Southern California-Arizona Conference who is MOST grateful for receiving a percentage of what my husband would be receiving had he lived.

At retirement, 28 years ago, our salary was only \$400 a month, with \$25 monthly car allowance—no other perks. We were able to buy our first home only because the Yucaipa (Calif.) UMC offered me a full-time job.

I am so grateful for the pension that I receive. I can continue my lifetime commitment to tithe and am able to give for "second mile" needs. I affirm the good management of the General Board of Pensions.

Evelyn H. Thompson
Albert Lea, Minnesota

Faithfully yours

I'm praying for a kid named Bill

A curly-headed kid named Bill grew up 35 miles down the road from me. Now he has been elected to lead the most powerful nation on earth.

It's a frightening thought.

What frightens me has nothing to do with Bill Clinton's abilities. It has everything to do with the idea that someone I know—although not well—will assume such awesome power and massive responsibility.

I don't routinely hobnob with princes, presidents or queens. When I've seen them, they've been waving from motorcades, peering from newspaper pages or pontificating from TV, surrounded by flags and security and the trappings of office.

But I know Bill Clinton as a real person, a human being with all that



Diane Balay

the term implies.

I first met him when he was a fresh-faced kid just out of Yale Law School. Someone in the group said he would be governor. Nobody laughed.

At 32, he was elected governor. Then, after one term, he was unceremoniously dumped from office when he tried to move too far too fast. It was a lesson he has never forgotten.

After his defeat, I was among the skeptics when he popped up in the choir of the most prominent Baptist church in the state, Immanuel Baptist in Little Rock, which televised its services each week. (I ignored the fact that he is a musician and the church has an outstanding music program.)

But word filtered down that the defeat may have triggered some soul searching and he returned to his roots. After his re-election as governor, he continued to attend church regularly, and he and his wife, Hillary, became close friends with the late

Rev. W. O. Vaught, then pastor.

Since that time, Mr. Clinton has publicly spoken at length about his faith in God and his Christian beliefs. I pray they are strong.

I hope the first thing he did after election was get down on his knees and pray for God's help, because with the enormous problems facing the nation and the world today, he—and we—are going to need it.

And I hope all people of faith will pray for the President of the United States, as well, no matter who the president may be at the time. Praying for the president used to be a matter of course in some denominations. That practice seems to have fallen in disfavor in recent years.

But as for me, beginning now and for the next four years, I am going to pray daily for the curly-headed kid named Bill—and for us all.

—DIANE HUIJE BALAY

Ms. Balay is an associate editor of the Review.



Why do people leave the church?

By WILLMAR THORKELSON
Religious News Service

MINNEAPOLIS—People don't leave churches over doctrines or social issues. They leave because people don't pay attention to them.

That's the finding of a new study done for the Presbyterian Church (U.S.A.), which has lost about a third of its members over the past 25 years.

The Rev. Robert W. Jeambey, a Presbyterian leader, has interviewed 21 people who have left his denomination and found that two-thirds cite failed expectations and poor relationships.

Their decisions to leave had little to do with a church's teachings or social programs and much to do with what they regarded as lack of acceptance or support, Mr. Jeambey said.

Furthermore, he said, two-thirds of those he talked with said they had been completely ignored after they left their congregations. Many of the former members said that, as far as they knew, no one had even inquired about their absence.

Nearly half indicated they would have welcomed a meaningful inquiry from the pastor or other church leader

and that it could have made a difference in their decision to disaffiliate.

Nine of the individuals identified "failed expectations" as their basic reason for leaving. Others noted differences and misunderstandings with individuals and groups in the congregation, loss of a support system when friends or ministers moved away and a seeming lack of acceptance, Mr. Jeambey said.

Examples cited

Examples include:

■ A woman from a rural church who complained that a new minister at her church failed to speak to her about a daughter who was dying;

■ A young woman from a small city church who said the sermons and other church programs lacked connection to her daily life;

■ A young mother from a small suburban church who said many people her age had grown up together and formed a tight network from which she felt excluded;

■ A man in his late 50s who said people avoided him after his divorce.

In general, churches could avoid losses by providing more opportunities for members to interact with one another and form bonds, Mr. Jeambey said.

He found that the process of disaffiliating involved three stages: initial discomfort followed by gradual withdrawal and finally a decision to stay away.

'High risk' events

An analysis of the specific causes of discomfort indicate there were certain "high risk" events that serve as breeding grounds for dissatisfaction.

Those events include:

■ Ministerial changes;
■ Major transitions in members' lives;

■ Serious illness or death in a members' family;

■ Turmoil in a congregation; and
■ Expressions of concern by members that are ignored.

Mr. Jeambey is director of commu-

Quitting the church

Research revealed three stages that occur when a member leaves a congregation:

- Initial discomfort
- Gradual withdrawal
- Decision to stay away



Certain "high risk" events were found to cause initial discomfort:

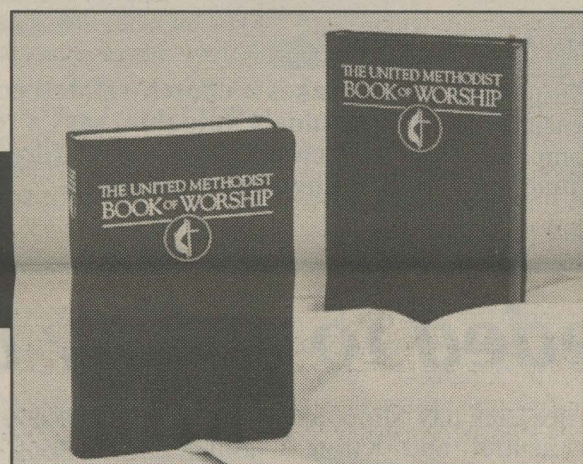
- Ministerial changes
- Major transitions in member's life
- Serious illness or death in member's family
- Member expresses concern but is ignored
- Turmoil in the congregation



REPORTER
ILLUSTRATION BY
DEBRA MCKNIGHT

Lift Up Your Hearts!

560 pages of VALUABLE worship resource material



The official new Book of Worship for our denomination has been approved and is now available (October, 1992). Developed with input from worship leaders from across our denomination, the *United Methodist Book of Worship, 1992* is invaluable for pastors, musicians, and laypersons who plan and lead worship in local congregations.

Outstanding features include an extensive collection of worship material (services, liturgies, litanies, prayers, music, and other acts of worship); thousands of references to the Hymnal; expanded instructions in portions of services which are included in the Hymnal; Scripture readings based on the NRSV; multicultural worship material; and acts of worship organized by the calendar of the Christian Year from Advent through After Pentecost

Three editions of the *United Methodist Book of Worship, 1992* are available:

Regular (Hardcover) Edition. Complete *Book of Worship* contains 26 pages of service music (includes tune line only for most selections). Attractive two-color cover stamping. A01 #035724. Black, \$24.95

Genuine Leather Edition. All contents of the Hardcover Edition bound in black pigskin leather. A01 #035732. \$49.95

Accompaniment (Keyboard) Edition. Contains full accompaniments to all music found in the *Book of Worship*. Available as set of looseleaf sheets, drilled to fit into the Keyboard Edition of *The United Methodist Hymnal*. A01 #035740. \$9.95



Cokesbury
Books • Bibles • Church Resources

Satisfaction guaranteed! Prices subject to change. Add your state's sales tax. For orders up to \$30, add \$2.50 for transportation; from \$30.01 to \$40.00, add \$3.00; from \$40.01 to \$80.00, add \$4.00; from \$80.01 to \$125.00, add \$5.50; from \$125.01 to \$150.00, add \$6.50; \$150.01 up, add 4% of merchandise total. Thank you for your order.

CALL OR VISIT YOUR COKEBURY STORE • ORDER TOLL FREE: 1-800-672-1789
ORDER BY FAX ANYTIME: 1-800-445-8189 • ORDER FROM YOUR COKEBURY SERVICE CENTER
TDD/TT TOLL-FREE SERVICE: 1-800-227-4091 (Telecommunications Device for the Deaf/Telex Telephone)

OA-0122-2

Hurricane relief in new phase

United Methodist relief efforts in Florida are entering a new phase.

That's the word from volunteer coordinator Lynette Fields in Miami.

Ms. Fields says the permanent rebuilding phase began the first week in November.

"Since Aug. 25, the day after the storm, volunteers have been pouring into Dade County in a massive [emergency] relief effort," she said.

"At last count nearly 1,400 people have assisted in food distribution, debris removal, phone calling, child recovery therapy, housing and family needs assessments and drying in (covering) roofs and windows.

"The need for volunteers remains great and will continue to be great for at least the next few years."

Ms. Fields is asking all interested work teams to contact her at 305-669-0772.

"And if your team is one of the 75 already scheduled for November and December, please do not cancel," she

urged. "The need is great."
Contributions to aid Hurricane Andrew relief efforts may be sent via annual conference treasurers to *Advance Special No. 901185-6*.

The United Methodist Committee on Relief, in its recent meeting in Stamford, Conn., approved an additional \$150,000 to the Louisiana Annual Conference and \$55,000 to the Florida Annual Conference for Andrew relief.

UMCOR also approved \$20,000 to the Baguio episcopal area in the Philippines following a recent typhoon and \$15,000 to the Zimbabwe Annual Conference for aid to drought-related efforts.

These were part of more than \$5 million in relief, rehabilitation, refugee ministries and elimination of root causes of hunger grants that UMCOR has approved recently.

—DIANE HUIE BALAY
and DENISE JOHNSON STOVALL



Faith takes artist from despair to mission work

By CYNTHIA B. ASTLE
Associate Editor

JIHLAVA, Czechoslovakia—Christ's newfound "lambs" in this former communist country could hardly have a more devoted shepherd than Ladislav Kukla.

That's because this missionary knows from his own traumatic experience what misery a life without Christ can be.

Mr. Kukla serves as lay pastor for two new United Methodist congregations in the Czech republic—one in Zdar, the other in Nove Mesto. The two were among the first group of "connecting congregations" founded earlier this year through the program of the same name sponsored by the World Methodist Council.

Conversion remembered

Through an interpreter, Mr. Kukla, an artist, recounted for the Review the conversion that led to his becoming a missionary.

As a young man he concentrated on what he termed "strong, occultist" subjects, often basing them on his admiration for America's "beatnik" philosophy. His work was exhibited as far away as Paris and the United States.

After the Red Army crushed the democracy of the "Prague Spring" in 1968, Mr. Kukla's work was banned by the Communist Party. He was excluded from the artists' union and had to give up painting and become a textile worker.

Shortly thereafter, his father converted to Christianity. One Sunday, when his father wanted to pray at a family dinner, Mr. Kukla, by his own admission, "cursed him out of my house."

'My life went down'

"My life went down into alcoholism," Mr. Kukla said. "I lived in bars. I had hatred in my heart."

His wife, Tana Kuklova (the feminine form of the family name in Czech), asked for a divorce.

His efforts to emigrate to Sweden or America were thwarted. Then his son's heart condition worsened, leading to frequent hospitalizations.

"I wanted to kill myself," he says now.

One night as he reviewed his life he prayed brokenheartedly: "God, if you are real, please show me Yourself. I

have to know You.

And God replied, Mr. Kukla said.

"He sent me an older preacher, a friend of my father, who came to see me. We talked about my life, and then I bowed on my knees and gave my life to Christ."

His conversion didn't please Mrs. Kuklova, whose father, chief of the local Communist Party, had taught atheism in the schools.

"She told me: 'That is the last nail in my heart!'" Mr. Kukla recalled.

Nor did conversion bring an immediate end to Mr. Kukla's troubles. However, as he began to attend a small "house church," to read the Bible and to pray, he slowly stopped drinking.

Then the older preacher who had helped in Mr. Kukla's conversion came to see Mrs. Kuklova. Shortly thereafter she, too, came to believe.

But evil made one last attack on the artist.

'Deepest crisis'

"My life came into the deepest crisis," Mr. Kukla said. "I started to hear a quiet voice in my heart. I thought it was God's voice. He told me my wife would die. I bowed on the ground and called to the Lord to let her live because we had two sons.

"But my friends in Christ, Josef and Jindra Thal, have spiritual gifts. They recognized that the voice I heard was the devil, not God.

"I wasn't able to pray. I could only call out, 'Jesus, Jesus.'"

Three days later, Mr. Kukla said, "God opened my inner eyes for a moment."

In that moment, all his paintings on occult subjects "glowed with demonic lights." He gathered up his occult paintings and books and a plant he had stolen and burned them in his yard.

"God gave me a revelation of the hold that demonic powers had had on my life," Mr. Kukla said. "My wife said I was a fool for burning my paintings. I told her I would paint better paintings."

In 1977 the couple began to witness publicly to their faith, but their efforts only added to their troubles.

Mr. Kukla's co-workers laughed at his beliefs. Mrs. Kuklova's parents refused to acknowledge their daughter's family in public and denounced them to the communist secret police. The



REVIEW STAFF PHOTO BY CYNTHIA B. ASTLE

JIHLAVA, Czechoslovakia—Lay missionary Ladislav Kukla (center) pauses with his wife, Tana, and their friend Libor Orel outside a building that will be converted into a United Methodist shelter for the homeless (see accompanying story).

Kuklas were questioned but not imprisoned.

"God gave us power through the Holy Spirit to endure," Mr. Kukla said.

Their patient endurance against debt, danger and derision finally won over their in-laws more than five years later. His in-laws gave him 45,000 crowns, about \$2,000, to pay off their home.

"When they gave that to us, I cried, not because of the money but because God touched their hearts," he said.

Now Mr. Kukla serves the new congregations in Zdar, where about 25 people gather, and Nove Mesto, which has about 35 members. Mrs. Kuklova heads the new homeless shelter being opened by the United Methodist congregation in Jihlava.

This dentist pulls top funnies

By DIANE HUIE BALAY
Associate Editor

This dentist is a scream—but not for the reasons you might expect.

He's the nation's funniest dentist. United Methodist layman Steven G. Stutsman of Dallas recently won that distinction before a panel of comedy professionals in New York City.

His winning routine features the Rev. Dr. Bubba Bookout, a parody of well-known televangelists.

"He wears the gaudy apparel—white shoes, polyester suits, jewelry," said his pastor, the Rev. Bart Smith, pastor of New World United Methodist Church in Garland, Texas. "He has

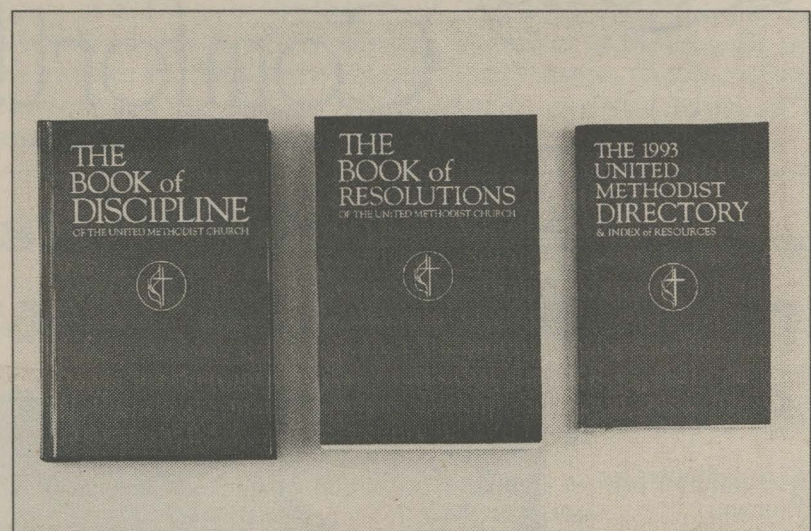
the [televangelist's] exaggerated mannerisms down. It's a scream."

Mr. Smith told the Review that Dr. Stutsman heads the church's stewardship campaign and is on the pastor parish relations committee. The dentist and his wife, Karen, sing in the choir and are active in Sunday school.

After winning the regional competition in Los Angeles, Dr. Stutsman competed with winners of the New York, Chicago and Atlanta regional meets.

His winnings? Office samples from Colgate-Palmolive, taping his act for "Good Morning, America" and \$2,500.

New editions available!



Get your copies of these essential volumes with the latest updates from the 1992 General Conference. (Available early Nov.)

1992 Book of Discipline. New hymnal size, with new type face for easier reading and a cleaner look.
BD2-036895. English Edition: Hardcover. Each, \$11.95; 6 or more, each, \$10.95
BD2-036925. English Deluxe Ed. \$39.95
BD2-036909. Korean Edition. \$11.95
BD2-036917. Spanish Edition. \$11.95

1992 Book of Resolutions.
BD2-037387. English Edition. \$9.95

1992 Guidelines for Local Churches. Guidelines for each leadership and committee position in the church.

BD2-164249. Set of Guidelines. \$39.95
BD2-164230. Set with Binder. \$49.95
BD2-164575. Book of Guidelines: Korean Edition. \$8.95

The 1993 United Methodist Directory. Complete listing of addresses and phone numbers of all bishops, general church agencies, and more!
BD2-322603. \$5.95

Save with these special combination offers!

Book of Discipline/Book of Resolutions Combo. BD2-036372. \$18.95

Book of Discipline/Book of Resolutions/United Methodist Directory Combo. BD2-036380. \$24.95



Cokesbury

Call toll free: 1-800-672-1789 • Fax: 1-800-445-8189 • TDD/TT Toll-Free Service: 1-800-227-4091 (Telecommunications Device for the Deaf/Telex/Telephone) Use your Cokesbury account, American Express, Visa, Discover, or MasterCard. Please add your state's sales tax. For orders up to \$30, add \$2.50 for transportation; up to \$40, add \$3; up to \$80, add \$4.



Special ministry gives support to jobless workers

By DIANE HUIE BALAY
Associate Editor

Burns Landess' enthusiasm explodes over the telephone wires.

"This is the most phenomenal ministry I've seen in my Christian experience," he told the Review.

Mr. Landess, a member of Christ United Methodist Church in Memphis, Tenn., is talking about the church's ministry to people who are having a hard time finding a job.

Started 4 years ago

"Career Support Ministry," which meets at the church every Tuesday morning for coffee, juice and doughnuts, started nearly four years ago when two job-searching members found that sharing their frustrations seemed to help.

That was when businesses nationwide began to fail at an alarming rate, Mr. Landess said. Many professional and middle-management, career-oriented people suddenly found themselves out of work and discovered they could not find another job.

That trend is continuing, he said.

"Major companies like Xerox and IBM are laying off tens of thousands of white-collar workers," he said. "These are not temporary losses. They are permanent."

Mr. Landess said 50 to 75 people at-

tend the weekly support meeting to hear speakers such as the Rev. Maxie Dunnam, pastor of the church, or sports figure turned businessman Kyle Rote Jr.

Every other week participants break into small groups to discuss such topics as "How to handle rejection."

"A lot of people are coming who are really hurting," he said. "The small groups allow them to vent their fears and pressures in a non-threatening setting."

Each newcomer is asked to tell who they are, where they go to church, what their experience is and what they are looking for in a job.

It's important for them to understand, Mr. Landess said, that the purpose of the ministry is not to find jobs for people but to provide encouragement and support for them.

They have a place where they can share their faith, exchange ideas and job leads and find resources to help them in their job search, he said.

Free resources offered

These free resources include use of the church's Counseling Center which provides personality assessment, computers, copy machines, telephones, private offices and individual and family counseling.

In addition to the weekly breakfast meeting, seminars and workshops are

held in the evenings. These include a career transition seminar which focuses on the spiritual, emotional and technical aspects of the job search. A separate seminar is held for the spouses of job-seekers.

A career transition workshop focusing on self-assessment and specific concerns of individuals is held monthly. A financial planning seminar, led by Mr. Landess, a financial planner, is held quarterly.

All seminars and workshops are also free to the participants.

"Outplacement firms have started referring clients here," Mr. Landess said, "for the encouragement and sup-

port we give them."

The ministry has been so successful, Mr. Landess said, that a seminar for local churches who are interested in starting such a ministry is being planned for the near future. Plans are also under way for a national seminar to be held in the spring.

Mr. Landess said he believes the success of the ministry is because no one person has controlled or dominated it.

Those who work to support the ministry have an unspoken motto, he said, drawn from an anonymous source:

"There's no limit to the amount of good that can be accomplished as long as no one cares who gets the credit."

Historic Chicago Temple 'branching out' of skyscraper

By CYNTHIA B. ASTLE
Associate Editor

One of United Methodism's most historic urban congregations is branching out.

Starting Dec. 6, First United Methodist Church of Chicago—more familiarly known as Chicago Temple—will have a satellite congregation in a converted factory about four miles from its main site, a 20-story skyscraper in Chicago's Loop.

The Rev. Gene Winkler, senior pastor of Chicago Temple, said the congregation recently approved a first-year budget of \$70,000 to fund the satellite location.

The satellite will be located in a factory-turned-shopping-center at 1800 N. Clybourn in a neighborhood of singles and young families.

Dr. Winkler said the plan is to hold worship for 45 minutes on Sundays in the "Remains Theater," a playhouse owned by actor William Peterson and outfitted with a mismatched collection of folding chairs and couches.

"We're calling it 'First Church at Clybourn,'" the pastor explained. "Worship is going to be very informal and fun."

The theme for the opening worship series, which begins on the first Sunday of Advent, is "Come Home for Christmas."

Dr. Winkler told the Review that

Chicago Temple identified the Clybourn neighborhood as a prime site for reaching singles and families not affiliated with other churches.

"Young adults, especially young professionals who work downtown, are reluctant to come to the Loop on Sundays because they know nothing is going on," the pastor said. "So we're going to take the church to them."

Dr. Winkler said the congregation plans an extensive public relations campaign, including ZIP-code targeted letters, door-to-door leaflets and focus groups, to acquaint Clybourn residents with the church.

"Originally we had planned to hold ecumenical worship in another part of the city with a Catholic congregation that has gone from 10 to 350 people in six months at its satellite site. But that didn't work out, so we went off on our own."

Dr. Winkler said that Chicago Temple's experiment is patterned after the "outpost" experience of other churches—most notably Peachtree Road Presbyterian Church in Atlanta.

"Peachtree Road now has eight outposts," he said. "This kind of effort has been tried and been successful, so we're not flying blind."

Dr. Winkler said that the 1,000-member Chicago Temple is searching for an associate pastor skilled in singles' ministry and evangelism.

Favorite Spanish hymns found

United Methodist News Service

In any language, United Methodists love to sing about their faith, and the most loved hymns among Hispanic

churches mirror favorites in English-speaking ones, according to a survey by the panel creating a new Spanish-language hymnal.

The top-10 all-time favorites from the currently used *Himnario Metodista* include "Santo, Santo, Santo!" (Holy, Holy, Holy), "Sublime Gracia" (Amazing Grace), "Quisiera yo poder cantar" (based on Charles Wesley's "O For a Thousand Tongues to Sing") and "Senor, Mi Dios" ("How Great Thou Art").

A similar survey of all United Methodist churches in 1983 found that "How Great Thou Art," "Amazing Grace," "O For a Thousand Tongues," and "Holy, Holy, Holy" were the top favorites churchwide.

Quality! Comfort!

Cokesbury Clergy Collection

Clergy Shirts for Men

Clergy Blouses for Women

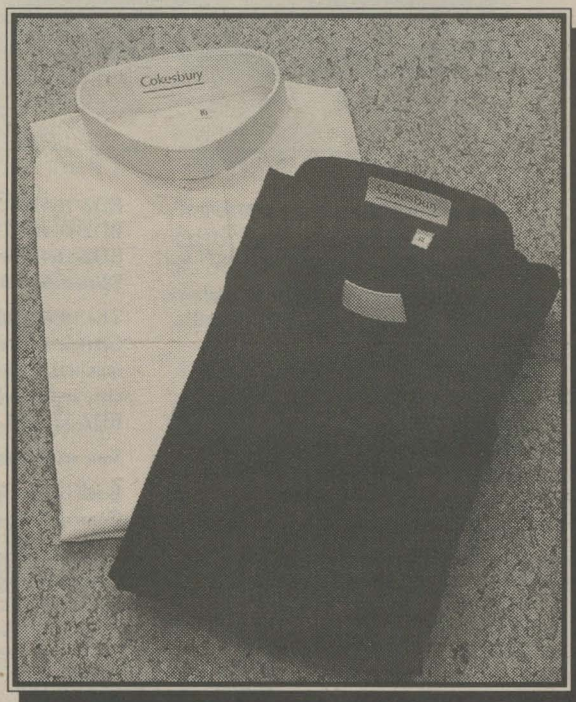
Clergy Shirts of Quality Tailoring Let You Enjoy Comfort

Clergy Blouses More Feminine and Comfortable Graceful Design

Popular Sizes Up to 20 for Both Men and Women

Available at Your Cokesbury Store Or Call Toll Free for Information: 1-800-237-7511

OA-0670-2



Cokesbury
Books • Bibles • Church Resources

Christian Education Software

For: Sunday Schools, Youth Fellowships, Homes. FREE brochure Meisterdesign
PO Box 171 Naugatuck, CT 06770

Church School Software

NEEDLEPOINT KITS

Beautiful hand painted designs. Imported wools, cut-to-measure canvas. You stitch, then we expertly upholster. We restore existing needlepoint.



Divine Designs Ltd.
SUITE E, BOX 47583
INDIANAPOLIS, IN 46247
(317) 783-1958

Dear Deborah

Couple wants to honor dad, but he's making demands

Dear Deborah:

My father-in-law is really angry because I didn't take him in after he fell recently and hurt his leg.

After spending some time in a nursing home, he signed himself out and hired people to come in and care for him. However, they cost a lot of money, and he is still after my husband to take care of him.

There are two other brothers, both married, with more money and larger homes. But they are not even asked to help.

My husband is very upset. Dad said he will cut him out of the will if we do not take him in. Of all the family we could use some financial help the most.

We have a handicapped child that needs constant care, and I have lost a leg to diabetes. So I stay home and Jim works two jobs.

His Dad says that the Bible requires us to honor our father and mother, and if we don't then we are no longer his children. I am confused. Help me sort this out please.

Arleta

Dear Arleta:

The Bible teaches us to honor our parents. But it also tells parents not to provoke their children. It has always

"Dad says that the Bible requires us to honor our father, and if we don't then we are no longer his children."

—Arleta

been my belief that the best way to honor our parents is to become the best we can be and raise our children to be their best.

You already have your hands full, and it seems your husband does too. Talking it out with a counselor or maybe the doctor would help to relieve your minds and reduce the stress you are under.

I hope you do not get into fights with his father or say things in anger that you will regret later. I trust you also pray about this and seek a solution that everyone can live with.

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.

Moment of Inspiration

Granddad realizes that the best play comes from inside

By WARNER A. HUTCHINSON
Religious News Service

Our grandson came for an overnight visit. The first event on the agenda was a trip to Toys 'R' Us. He savors a visit there. He studies the offerings aisle by aisle, shelf by shelf.

Finally, he and his grandmother begin dicker about the cost of two or three items; they generally come up somewhere in the middle of her low and his high.

For age 5 and older?

So we returned home with a complicated Lego model. It had what appeared to be hundreds of tiny colored pieces in scores of shapes and dozens of pages of arcane instructions.

I offered to help construct the marvel as a correct expression of intergenerational togetherness.

While I started the mind-boggling task of studying the reams of drawings and charts in order to begin at the beginning and know where it was all ending, he dove in without a glance at the instructions and had the thing assembled in a trice. So much for our shared endeavor.

The non-cheap marvel occupied his attention for a few minutes. Then he began on a real construction project that riveted his attention.

He found an empty carton about twice the size of a breadbox. He propped it up in a lightweight lawn chair.

Then he went across the room and

While I started the mind-boggling task of studying the reams of drawings and charts, he had the thing assembled in a trice.

threw a child's football into the box.

It bounced out. Not good. So he scoured the house and came up with a pillow, which he fluffed up inside the box. Wham! The football hit the center of the pillow inside the box on the chair and stuck. Success.

Playing in the Super Bowl

For the next two hours he was a star quarterback. The chair-box-pillow receiver moved all over the place as he excelled in completing impossible passes from every angle and distance. The invisible crowds roared their approval.

Real play comes from inside and doesn't need expensive gadgets. I wonder if kids today get as much fun from a tin can as the kids in my neighborhood did on long summer evenings so long ago.

Matter of fact, I think I'll wad up a piece of paper and shoot a basket: He scores!

Mr. Hutchinson, former general secretary of the American Bible society, is director of development and communications for the Christian Community Service Agency in Miami, Fla.



RELIGIOUS NEWS SERVICE PHOTO

Windows show spirit of Vatican II

SOUTH BUFFALO, N.Y.—St. Ambrose Catholic Church, under the guidance of Monsignor William G. Staton, is sporting 18 new colored glass windows which reflect the new openness of the church as a result of Vatican II. "Window of Ecumenism," above, shows a Christ figure surrounded by people holding hands and the logos of every Protestant church in South Buffalo, N.Y.

History of Hymns

Psalm's verse echoes in hymn's words of praise

*From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land by every tongue.*

By WILLIAM J. REYNOLDS

Described as a "classic of English doxologies," this paraphrase of Psalm 117 was written by Isaac Watts and included in his "Psalms of David Imitated in the Language of the New Testament," 1719.

Psalm 117 is made of two verses: 1. *Praise the Lord, all ye nations; praise him, all ye people.* 2. *For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.* (KJV)

So Watts's paraphrase consists of two stanzas. To these were added two anonymous stanzas in 1781, and this four-stanza version was used later by John Wesley and has been retained in subsequent hymnals.

While Watts is regarded as the pioneer of congregational hymnody in

England, he was not the first English hymn writer.

There were others before him, but he was the first to perceive what was needed and he provided it.

Watts wrote more than six hundred hymns and dissenting congregations sang them heartily. The popularity of these hymns spread throughout England as well as among congregations in the American colonies in the 18th century.

By the time the colonies won their independence from England, Isaac Watts was a household word in both England and America and his hymns were sung wherever Christians gathered to praise God.

"Duke Street," the tune usually sung to this text, is a psalm tune dating from 1793. It is attributed to John Hatton, about whom very little is known, except that he lived on Duke Street in St. Helens, near Liverpool. This explains the tune name.

WESLEY WOMEN MAKE A BIG DIFFERENCE

I am very much thankful for the good task that you have undertaken with the donation to Susan Onyango's fund and I very much appreciate your efforts of helping the poor souls that are in need of help. May the Almighty God bless you and add you more strength that you may continue with your good work.

I don't exactly know how much I can thank you. But I trust that our Heavenly Father will continue to work His miracles that your church will continue to make more broken souls see happiness.

I'm hopeful that through your efforts, Susan Onyango will be able to get medical care.

Yours in Lord,
Derek Onyango Omburo
(Susan's father)

We thank you very much for your donation towards our grandchild Susan Onyango, who has sickle-cell anemia. Your help was a call from God, and your prayers came at the right time. She now has a doctor in Nairobi whom she will be visiting once a month or as needed. To Wesley Women, your donation made a big difference and we very much appreciate it. May God bless everybody at Duke Memorial Church. Keep on praying for Susan.

Your friends in Christ,
Mr. and Mrs. Nelson Omburo
(Grandparents of Susan)

ALTERNATIVE GIFT FAIR

December 2 And December 6

Do your Christmas shopping at the Alternative Gift Fair. You can buy gifts in honor of loved ones to benefit Heifer Project, Peruvian Breakfast of Love, Andean Missionary Transportation Fund, and West End Community.

Music Notes

HYMN OF THE MONTH FOR NOVEMBER: NO. 206

"I Want to Walk as a child of the Light"

HOUSTON

SPECIAL WHITE CHRISTMAS REHEARSAL for WESLEY SINGERS AND CAROL CHOIR !!!!!!!!!!!

Saturday, December 12, 3:00-5:00 p.m.

WHITE CHRISTMAS PROGRAM

SUNDAY, DEC. 13, 1992, 4:00 p.m.

Please enter the church through the Narthex doors!

UNITED METHODIST WOMEN

The December meeting of the United Methodist Women will be held in the Bradshaw Room on Sunday, December 6 at 3:00 p.m. John Semingson will be the speaker. His topic will be music during the Advent season at Duke Memorial. Refreshments provided by Circle 6 will be served in Whitford Hall after the program. All the women of Duke memorial are invited to this meeting.



SUNDAY, DECEMBER 6

9:45-10:45 a.m.	Methodism Class	Aldersgate Room
9:45-10:45 a.m.	Sunday School for all ages	
10:15 a.m.	Sanctuary Choir	Sanctuary
10:30-10:45 a.m.	Ringling of the Tower Bells	
10:55-12:00 p.m.	Worship Service — Holy Communion	Sanctuary
3:00 p.m.	UMW Christmas Meditation	Bradshaw Room
5:00- 6:00 p.m.	DMYF	Whitford Hall
6:30- 7:30 p.m.	JOYBells	Handbell Room
8:00 p.m.	12 Step Al-Anon and A.A.	Community Life Center
SERVICE:	Mark W. Wethington	
SCRIPTURE:	Psalm 72:1-8	Isaiah 11:1-10
	Matthew 3:1-12	Romans 15:4-13
ANTHEMS:	"An English Carol" — Sherman;	Bethany Bells
	"Carol of the Advent" — Dieterrich;	Sanctuary Choir
USHERS:	GREETERS:	S.S. GREETERS:
Tom Hargitt — Captain	George Cleaves	Asbury Class
Herschel Caldwell, Jr.	Laura Cleaves	
Stan Coffman		MESSENGERS:
Bob Cox	ACOLYTES:	George Davis
George Davis	Hillary Coman	Tamela Davis
Holly Eggleston	Melinda Thumm	
Joel Glasson		ALTAR GUILD:
Neal Grubbs	JR. CHURCH:	Minnie Mae Franklin
Ed Hammond	Rich Greenway	Dot Hilliard
Chris Howlett	Cheryl Blair	Joyce Musselwhite
Bill Sewell		Linda Wilson
Bob Weynand	CRUCIFER:	
Tom Worsley	Joey Browning	NURSERY:
		Denise Baker
		Rita MacMillan
		Sissy Shore



CHILDREN'S MINISTRY

Thanks to **Holly Eggleston** for the gift of the small refrigerator for the two-year old room. We use this room Sundays, Mondays, and Wednesdays for Parents' Morning Out, and Tuesdays for keeping children of the Tuesday Study Group so we really appreciate the refrigerator to keep food and drinks for the children.

Also, many thanks to **Tom Coble** who repaired our wooden sliding board. It had become very wobbly and lost a leg; now it's like new again.

Karen Carr has volunteered to make some of the new curtains for children's Sunday School classes, but she needs some help. Please call **Libby Averett, Children's Coordinator**, 383-5614, if you can sew a set. Look for things to be spruced up in the elementary children's rooms this year. If you can do anything to help, call Libby.

Remember to be thinking of a new or good used toy to wrap in white tissue paper for the **White Christmas** gifts for children. Also if you are trying to clear out your children's rooms before Christmas, the Women in Action Clearinghouse is **accepting used toys** in good condition in the Urban Ministries Building the month of November. They would also like items for youth such as posters, books, toilet articles, and purses. Ask Ann if you don't want to make a trip downtown, and she could take them all at once at the end of November.

Visitation

Visitation Days

Thursday, December 3 at 9:45 — meet in the kitchen.

Go to homes and then Bullock's.

Thursday, December 17 at 9:45 — deliver some fruit baskets to shut-ins.

Let's eat somewhere special for Christmas.

Sunday, December 20 — Congregational Lunch and Christmas Caroling to homebound people.

Please everyone come, young and old.

Don't worry if you can't sing — make a joyful noise! We will go out in groups to various members' houses and return to the church about 2:00 or 2:30 p.m. Babysitting will be provided. We hope to carol in the West End area too, if we get enough people.

Remember these folks who don't get out much:

Frank and Marjorie Bost 382-8203

Ollie Mae Burnette 471-4252

Edna Cooke 286-1564

Jim Davis 688-7867

Harriet Lyon 493-6991

Gen. James Holsinger 489-2792

Veal and J.V. Hoyle 489-8622

NOVEMBER 30-DECEMBER 5

MONDAY, NOVEMBER 30

9:15- 1:00 p.m.	Parents' Morning Out	Nurseries
10:00-11:30 a.m.	Staff Meeting	Joy Class
11:00-11:30 a.m.	Weekday School	Middle Joy Class
8:00 p.m.	Al-Anon, Ala-Preteen and A.A.	Community Life Center

TUESDAY, DECEMBER 1

12:15- 1:45 p.m.	Tuesday Study Group	Joy Class
7:30- 9:30 p.m.	C.O.M. Meeting	Parlor
8:00 p.m.	Central Al-Anon, Ala-Teen and A.A.	Community Life Center

WEDNESDAY, DECEMBER 2

9:15- 1:00 p.m.	Parents' Morning Out	Nurseries
9:30-10:00 a.m.	Weekday School	Whitford Hall
10:00- 1:00 p.m.	Craft/Lunch Bunch	Whitford Hall
12:15-12:30 p.m.	Advent Devotion	Sanctuary
12:30 p.m.	Advent Luncheon	Whitford Hall
5:00- 6:15 p.m.	Wednesday Meal	Whitford Hall
6:00 p.m.	Prepare Ye for a New Advent	Parlor
6:00 p.m.	Christmas Stories andd The Christmas Story	JOY Class
6:00- 7:00 p.m.	Covenant Discipleship Explorations	Whitford Hall
6:15- 7:00 p.m.	Carol Choir	Aldersgate Room
6:15- 7:15 p.m.	Wesley Singers	Choir Room
7:30 p.m.	Bethany Bells	Handbell Room

THURSDAY, DECEMBER 3

7:15 a.m.	Christmas Stories and The Christmas Story	Parlor
7:30- 8:30 a.m.	Men's Study Group	Parlor
12:00 p.m.	Thursday Study Group	Parlor
7:30 p.m.	Sanctuary Choir	Choir Room
7:30 p.m.	Multiple Sclerosis Society	Community Life Center

FRIDAY, DECEMBER 4

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

SATURDAY, DECEMBER 5

No activities scheduled.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made."

John 1:1-5