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A photograph of a woman in a field, carrying a large, striped bundle on her head. She is wearing a patterned top and a long skirt. The field is filled with tall, golden-brown grass. In the background, there are mountains and a small building. The sky is clear and blue.

FAITH IN ACTION

THE PROGRAM BOOK FOR UNITED METHODIST WOMEN ■ 2003

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Women's Division
General Board of Global Ministries
The United Methodist Church

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Introduction

The Program Book 2003 offers Bible studies, mission encounters, and special programs reflecting the 2003 mission study themes: the Letter of James; Mexico; and Restorative Justice. The sometimes controversial Letter of James states that faith without works is dead, and confronts the relationship of wealth to injustice and oppression. How do Christians respond? Economic and political decisions on both sides of our border with Mexico have led to discrimination and economic exploitation, pressure for migration, and environmental degradation. How does our passion for God's mission link us in partnership with Christians in Mexico? The criminal justice system in the United States is based on punishment and retribution, but Christians have the ultimate example of reconciliation in the death and resurrection of Jesus Christ. How do we respond in Jesus' name to those accused of crimes and to those already in prison? Called by faith to be in mission, United Methodists move beyond our comfortable surroundings to seek justice and to be agents of reconciliation, hope and love.

We hope you find these programs useful. The **Quiet Day Service** and the **poster for A Call to Prayer and Self-Denial** are included.

Planning Suggestions

We hope that you will find this Program Book to be inviting, helpful, challenging, and easy to use. Below are some suggestions for planning and doing programs.

1. Read completely through the program several weeks before it is presented. Begin to think about whether you will use the program as it is written, or adapt it, or divide it for two meetings.

2. Plan ahead! Meet with the group planning the program several weeks in advance. Decide on the purpose, content, and process of the program. Order materials from the Service Center at least six weeks before the event. Also allow enough time for resources ordered from other places to arrive. Ask others to participate in presenting the program at least two weeks before the gathering. Start advertising the program as soon as possible. Give it a title which will attract everyone's interest.

3. Help everyone to be prepared. Be sure each participant has a copy of the complete program, so that she knows how her part fits into the whole. Practice the program as a group beforehand. If this is not possible, ask everyone to practice her own part at home. Practice unfamiliar music or hymns with the group on the day of the presentation.

4. Arrange the meeting room space before the group arrives. In consultation with other leadership, decide how to arrange the chairs, where to put the worship center, displays, and other things which may be needed for the program. Set up audiovisual equipment, if it is to be used, and make sure it is working properly.

5. Be sure to use and refer to United Methodist Women's resources. Take every opportunity to mention *Response* magazine and *New World Outlook*, as well as the three annual mission studies, books from the Reading Program, and other materials.

6. Keep United Methodist Women's PURPOSE before the group. Link content of the programs to our PURPOSE and the four mission emphases: Spiritual Growth, Education and Interpretation, Social Action, and Membership

Nurture and Outreach. (See *Handbook: Focus on Local and District Units 2001-2004* for more information on the mission emphases.)

7. Allow time for the group to discuss follow-through or action related to the program's content. Ask: How can we keep on thinking about this concern? What needs to be done? What can be done?

8. Use the helpful program planning form on page 65 of this book. Duplicate it for use by the group that plans the program.

9. Evaluate the program after it is presented. Forms are provided in the back of the book that can be sent to the staff person who plans the program book. Please send these in addition to doing an evaluation for your own use.

United Methodist Women gives many opportunities for us to spread the gospel of God's love to everyone—especially to women, youth, and children. We pray that the members of your unit will be moved and challenged as you follow the program presentations. We hope that you will be inspired to reach out to others locally and in other countries as you renew your commitment to mission.

About the Authors



Rebecca C. Asedillo, born in the Philippines, is a deaconess of The United Methodist Church. She was commissioned in the Philippines, and transferred her membership to the United States in 1997. She is currently executive secretary for Ecumenical and Interfaith Ministries,

Mission Contexts and Relationships, General Board of Global Ministries. Before she worked for the Board, she was a Peace with Justice educator, working on the issue of East Timor with the National Council of Churches of Christ in the USA (1997-1999). In 1999-2001, she was also a freelance Board Web writer. She has edited two texts for the ecumenical mission study on the Philippines, *Rice in the Storm* and *Sari-Sari Store*. She also has a compilation of Bible studies titled *Women of Faith*, published in the Philippines. Married to a clergyman, she is the mother of two young daughters.

DePauw University and a Masters of Social Work from Indiana University. Currently she is actively engaged in the bookkeeping and general operation of the family-owned retail lumber business, working alongside her husband, Bill. They are parents of two sons and a daughter.



Barbara E. Campbell, a native of Olney, Illinois, spent 37½ years in New York City as a member of the Women's Division staff before retiring in 1995. Prior to moving to New York, she was a director of Christian education. Barbara's staff work included visual

education, leadership development, administration; and she also regularly taught in Schools of Christian Mission. She is known for her book *United Methodist Women: In the Middle of Tomorrow*. Areas of special interest include beachcombing, open-wheel auto racing and reading/research about the women's missionary organizations. She is a member of the Scarritt-Bennett Center Board of Directors, and served for four years as president of its Board.

Jane Bucher was a director of the Women's Division and the General Board of Global Ministries. She was a vice president of the Women's Division serving as chairperson of the Section of Finance from 1996-2000. A resident of Park City, Kentucky, and a member



of Park City United Methodist Church, Jane has held various offices in the local, district and conference organizations of United Methodist Women. Jane earned a B.A. from



Glory E. Dharmaraj is the administrator of the Seminar Program on National & International Affairs at the Church Center for the United Nations. She also develops models and methods of education for social justice. Born in India, Glory spent her childhood in Sri Lanka on a tea estate. She received her undergraduate and Master's degrees in India, and her Ph.D. from Loyola University of Chicago. She has also done special studies at Harvard University. She has co-authored two books with her husband, a United Methodist clergyperson: *Christianity and Islam: A Missiological Encounter* and *Mutuality in Mission*. Her most recent publication is *Concepts of Mission*, written for United Methodist Women.



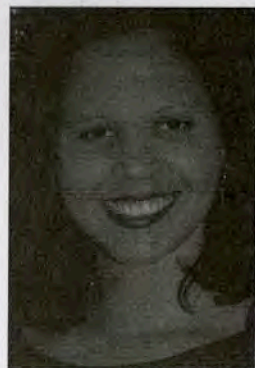
Christine D. Keels, born in Arkansas and reared in Tennessee, earned a B.A. in Sociology at Boston College and a Master's degree in Criminal Justice from American University. At present, she works with Maryland's Division of Parole and Probation, supervising case loads

consisting of child abusers, substance abusers, and violent offenders. She served as Conference president for United Methodist Women, as dean of the Conference School of Christian Mission, as delegate and council member at the World Methodist Conference in Singapore, and as a director for the Women's Division and the General Board of Global Ministries. She has also served as a consultant to United Methodist Seminars on National and International Affairs Program for the General Board of Church and Society. She is married to a clergyperson, and they maintain residences in Baltimore and Dover, Delaware.



Myung-Rae Kim Lee, presently a member of the South Central Jurisdiction's Core Planning Group, was born in Seoul, Korea, where she graduated from the Methodist Theological College. While in Korea, she served as staff of the Junior Women's Society

for Christian Service. After moving to the United States, she served as a district spiritual growth officer, and as Korean coordinator for the Kansas East and West Conferences. From 1997 to 2000, she served the Women's Division as a Korean consultant, and has been the Korean-language study leader at Schools of Christian Mission in Kansas, Texas, and Florida Conferences. Recently, she has been serving as a member of the planning committee for the Korean United Methodist Women's National Leadership Training program. Besides being a wife and mother, she is studying for a Master's degree in Theological Studies at Saint Paul School of Theology.



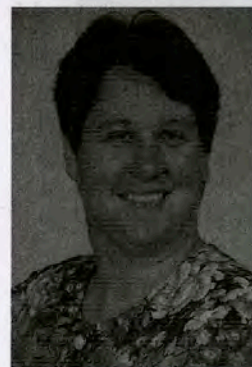
Jenny P. Rosario is a native of Santo Domingo, the Dominican Republic. She is active in youth ministry within her church, the Dominican Evangelical Church, which was formed about 100 years ago by three denominations—the Methodists, Presbyterians, and

Moravians. A talented musician, Jenny has done commercials for television and radio in Santo Domingo. She has also had several articles on Bible characters published in Spanish-language publications, including an essay on John the Baptist in *Leadership Models: Biblical Studies for Ministry*, American Bible Society, 2001. With plans to be a psychologist, Jenny has studied at the Autonomous University of Santo Domingo and at Sacred Heart University, San Juan, Puerto Rico.



Teresa Santillana has been Pastor/Mission Developer for Latino Ministry at Orangethorpe United Methodist Church in Fullerton, California, since May 2001. Prior to this appointment, she and her husband, the Rev. Fernando Santillana, served a total of 14 years

as missionaries in Peru, Brazil, and in Dallas, Texas, where they were Mission Interpreters in Residence for the South Central Jurisdiction. She earned her M.Div. at Perkins School of Theology at Southern Methodist University, and following her ordination in her native California-Pacific Annual Conference, she was appointed to the General Board of Global Ministries, The United Methodist Church, which returned her to Perkins where she developed the area of Latino missiology. She and her husband are the parents of a son, two daughters, and two grandchildren.



Julie Taylor, executive secretary for Children, Youth and Family Advocacy of the Women's Division since 2000, coordinates the Campaign for Children emphasis seeking to mobilize and inform United Methodist Women on issues related to children, specifically in the area of

public school education. Her work relates to the Children's Defense Fund, Child Labor Coalition, National Farm Workers Ministry, Religious Coalition for Reproductive Choice, Task Force for the Bishop's Initiative on Children and Poverty, family income and older women's issues. She previously directed the Harvest of Hope retreat program for the Society of St. Andrew, a United Methodist-related hunger mission project. Julie has a B.A. in Christian Education from Asbury College and is a certified director of Christian education in the Virginia Annual Conference. She is a member of Annandale United Methodist Church in Alexandria, Virginia.



Harmon L. Wray, widely noted for his expertise in the area of Restorative Justice Ministries, has done prison ministry, death penalty abolition, and criminal justice reform work since 1972. Until recently, he was executive director of Restorative Justice Ministries with the General Board of Global Ministries, The United Methodist Church. Harmon, who has an M.Div. from Duke University Divinity School, an M.A. in Religion from Vanderbilt Divinity School, and a B.A. from Rhodes College, has taught "The Theology and Politics of Crime and Justice in America" at Vanderbilt since 1974. He has written and published on criminal justice issues, religion and society in the South, and Christian faith and economic justice in a wide variety of periodicals.

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**Help him
remember
with a smile**

Helen Martin

Bible Study

Let There Be Peace On Earth

by

Christine Dean Keels

Focus Image: Arrange attractively some or all of the following: a Bible; index cards, color markers; flat rocks or stones that can be stacked in the shape of a well, bowl or basin; water pitcher and water; a choir robe; and a gavel.

Focus Scripture: Psalm 51; Amos 5: 23-24; 2 Samuel 11: 1-2: 23

Focus Statement: Our times challenge social institutions and agencies to work with the faith community to restore societal wholeness. No one can stop crime in a community but the community itself through its people and agencies designed to assist in creating social order.

No longer can we afford to treat the symptoms (crime) without applying the salve of

prevention as well as curative care of restoring that which is broken, not to its original state, but to a state that exceeds the norm. The church as the healing and reconciling community must be prepared to lead both victims and perpetrators of crime to pathways of hope and restoration. The church must be there for those who are injured physically, emotionally and spiritually. The church serves as a beacon in the midst of a social storm, providing refuge to those who feel lost and violated.

United Methodist Women's concept of and commitment to seeking justice, sponsoring supportive communities, and discerning God's will is a formula that, when enacted in society, will make a difference.

Introduction

Criminal behavior has historically been a problem in our society. Since the biblical brothers Cain and Abel, injustices have been committed that affect generations. In today's world, we struggle with white-collar crime, property crimes, crimes of passion, crimes against persons and societies. Crime in our world has become so pervasive that children are conditioned to living with it; the elderly plan their days avoiding it; our economy supports it; and globally, we brace ourselves for new manifestations of it. Researchers, sociologists, and criminologists seek to understand criminal behavior in order to treat it, prevent it or reduce it.

The study of criminal behavior has led to different understandings, such as the belief

that retribution would solve the problem; that women who committed crimes were "fallen women"; that isolation, or penitence, or even stimulating maternal instincts would cure the tendency to commit crime. Criminologist Caesar Lombroso believed that criminal behavior could be predicted and controlled by identifying criminal tendencies and certain physical characteristics.

Later it was believed that criminality could be cured by medication, electric shock, or hypnosis. Efforts then turned to analysis of social patterns and conditions and problems and their effect on an individual's tendency to commit crime. Use of the death penalty as a deterrent, and understanding sociopathic behavior have been recurring themes in our

response to criminal behavior. In recent years, we have focused on diversion programs, alternative sentencing programs, community service, restitution, and community supervision.

Our society's reliance on "lock them up and throw away the key" has not been the most effective solution. Some criminal justice programs have begun using holistic approaches. Courts, prisons, parole boards, and community supervision agencies now realize that for successful community re-entry of those charged with crimes, there must be an integrated approach to reducing public risk while meeting the needs of offenders. The social, economic, health and welfare needs of persons who become criminal in their activities

are varied and complex. As a result, rehabilitative case and treatment plans must reflect the needs of the offenders and available community services, and must seek to restore an entire community while attempting to save one soul. Restorative Justice describes this effort to develop a continuum of services to break the cycle of crime. This continuum must include those who are perpetrators, those who are victims, and those who care that both parties are made whole.

Now, let's look at applying the salve of prevention and the care of restoration as we seek to understand and respond to the criminal behavior of King David.

Program

Opening Prayer (all)

Lord, give me peace,
so that I might give peace.
Lord, give me justice,
so that I might seek justice.
Lord, give me hope,
that I might share hope with others. Amen

The Crime

Leader 1: The biblical story of David and Bathsheba is well-known. We know that David first lusted after and then arranged to have another man's wife. Let's examine the full spectrum of his behavior. Motivated by lust for the wife of his general Uriah, a sin under Hebrew law, David raped Bathsheba; manipulated his army into participating in his wicked plan in which he had Uriah killed; and was responsible for the death of other men who were placed in the front line with Uriah. David broke two sacred laws by sleeping with another man's wife, and by violating her cleansing time, for Bathsheba was washing herself after or during her monthly cycle.

David as King uses his power to summon her to his palace and to have sexual relations. When David learns that Bathsheba is pregnant, he tries to manipulate Uriah into having sex with his wife in order to cover up David's

sin. Uriah was faithful to the King and felt that his loyalty to the army would be compromised by such pleasures. When David cannot force Uriah to have sex with Bathsheba, he plots his death, thus making Bathsheba a widow and eligible for pursuit.

When David brought Bathsheba into his palace, perhaps his subjects considered him an honorable man for caring for the widow of a brave soldier. However, in reality, David's criminal behavior included sexual assault; inappropriate commands to his military (which is paramount to treason); and of course, the murder of Uriah. The sins of the wrongful use of power and control, assault, violation of human rights, deceit, and murder compromised his position as a leader.

Revelation

Reader 1: In 2 Samuel 12: 1-23, God uses Nathan to reveal to David his sinful behavior. David's obsession prevents him from seeing the harm that he has done until he hears the story told as someone else's.

Accountability

Reader 2: David learns in (what appears to be a harsh manner) that he will be held accountable for his action and that his actions will

continue to affect others. It is heartbreaking when Bathsheba loses their baby. Yet David becomes most mentally and emotionally disturbed when he realizes that he has broken covenant with God. The punishment seems to be too much to bear. After the child dies, David composes himself and goes to comfort Bathsheba. It appears that through the death of the child a true relationship begins between Bathsheba and David. Sometimes, our being called to accountability and the ensuing punishment can change our lives.

Reconciliation and Restoration

Reader 1: Now David must reconcile with God and seek a new covenant. The relationship between God and David changes because of this willful disobedience. Yet God does not abandon David. God forgives David, and blesses him and Bathsheba with another child. This son is called Solomon, "beloved of the Lord."

Scripture Reading: 2 Samuel 12: 24-25

Community Accountability

Reader 2: Every day, everywhere in this world, people commit crimes, continually sinning against God and each other. Daily, in our police stations, court rooms, and prisons, people are processed into a system as a result of their socioeconomic status, for breaking social norms and laws, and for severing a covenant relationship with God. In five small groups, we will put King David through the same process our justice system uses daily to process criminals. Here are the five groups: the Police Investigators, the Probation Department, the Prosecutor, the Correctional Officers, and the Church/Advocate.

After groups form quietly and quickly, Leader 2 reads or hands out these statements to each group:

Group #1, The Police Investigators: You have been summoned to the palace to investigate the means by which the king has obtained a new wife. Your role is to write up an Investigation Report and decide whether to

issue a warrant for David's arrest. The charge, the incident, and the victim's statement must be recorded in this report.

Group #2, The Probation Department: You are responsible for interviewing David for the development of a Pre-Sentence Report. You must tell the judge about David's childhood, family history, mental/physical health, and occupation. You will make recommendations as to whether he should be incarcerated, receive the death penalty, be removed from his throne, banished, or placed on supervised probation.

Group #3, The Prosecutor: You must be prepared to receive the prisoner, hear the Pre-Sentence report and propose a sentence for David.

Group #4, Correctional Officials: You must decide what David's treatment will be if he is sentenced and placed in a correctional facility; what his custody level will be; and what his risks and needs are.

Group #5, Church/Advocate: You are Nathan, who represents the word of God. What do you say to David? the victims? the army? the community? the court? As the church you must decide what your approach will be in advocating for David in court and after sentencing, and in advocating for the victims.

Leader 2: First, let's hear the biblical account.

Reader 1: 2 Samuel 11: 1-26

Leader 3: Now the investigation, prosecution, and rehabilitation of David begin. I will serve as David for Group #1. Group #3 should visit each group without engaging in the discussion. It will observe the process to assist in its decision-making.

- Give the appropriate form (listed in #1 under Preparation) to each group.
- Perhaps 15-20 minutes will allow each group sufficient time to discuss, re-read the Scripture passage, and develop a written plan.

- Call the group together and ask each group to report. On three pieces of newsprint placed before the total group, ask them to list words that explain how David broke covenant with God.

Restorative Justice

Leader 4: In this exercise about the actions of King David we learned that crime, accountability, reconciliation, and restorative action are complex issues that require a number of solutions and strategies. Let's consider this list of outreach possibilities. Which would work in our local church? Why or why not? (*Reads this list from newsprint where all can see it.*)

- being a volunteer victim advocate who would attend hearings with women/children who are victim of sexual and domestic violence;
- setting up a 24-hour telephone or e-mail hotline for persons to connect with the church for counseling and intervention;
- providing courtroom monitors who would track discretionary justice (the power of the judiciary to indiscriminately assign sentences and special conditions);
- allowing offenders to perform community service in your church;
- being prison pals with inmates (visitation, letter writing, etc.);
- sponsoring workshops on how to work with ex-offenders;
- developing a job bank by members of your congregation who would look for employment opportunities for ex-offenders;
- being a recovery buddy by driving a recovering addict to treatment groups and being a supportive partner through recovery;
- volunteering to drive the children of prisoners for visitation time with their parent;
- teaching a GED or English as a Second Language class in a prison or jail;
- pledging to be there as friend, nurturer, and truth teller, thus helping offenders to take responsibility for their actions;
- collecting and delivering layettes and supplies for newborns of women who give birth while incarcerated;
- leading a Disciples Bible Study in a prison;

- helping an ex-offender to learn a trade and then sponsoring small business support groups that connect people and skills for the purpose of developing entrepreneurship;
- developing a unit of United Methodist Women in a prison or halfway house.

Closing Worship

Leader 1: Let there be peace on earth and let it begin with me. But first we must remove the barriers our fears create, or learn to use them as productive energy in midst of solving the problem.

Invite the group to write with a color marker on index cards their fears of working with defendants, offenders, prisoners, addicts, or victims. Ask participants to come to the "well of stones" and place their cards in it.

As you approach the well of stones that represents our fears, please feel free to share your fears with the group as you feel comfortable. The group will respond after every testimony with "Let there be peace on earth and let it begin with you and me." *After all the cards have been placed in the center of the stone well, pour water down the stone until the ink on the cards smears and the colors blend in the water.*

Just as the water blends the colors on these cards, so the people who are called by God's name come together and blend their fears, transforming the stones of fear and resistance into faithful action. Then will the Davids, Uriahs, Bathshebas and Joabs of today not be alone. We act as Nathan, crying out for accountability, seeking reconciliation, and thus restoring justice as we build the community of God.

Reader 2: Amos 5: 23

Leader 1: Let us now recite Psalm 51 as our closing Litany. I will read the odd-numbered verses and you will respond with the even-numbered verses.

Closing Song: #431, "Let There Be Peace on Earth," *The United Methodist Hymnal*

Preparation

1. The leaders or program planners should prepare in advance as follows:
 - A Warrant Report that lists identifying information on the defendant (King David) and the charge, and a section for recommendations.
 - A Pre-Sentence Investigation Report Outline that includes identifying information about the defendant, the charge, and a recommendations section.
 - Props for a Courtroom Scene. Decide who may want to wear a choir robe as the judge. Bring a gavel for testimony by any witness you may call—for example Bathsheba, or Joab. If you decide to call witnesses during the court hearing, assign these biblical character roles to individuals before giving the group assignments.
2. The Churches' Action Plan. Before the meeting, encourage the group to think about resources in their church or community that

3. might be of help to David and the victims.
3. Provide newsprint and markers; Bibles; and index cards for each participant.
4. Collect medium-sized rocks or stones for the stone "well." Provide a shallow waterproof basin into which you will arrange the stones to create the well. Bring a pitcher of water to place beside the stone well on the worship table.
5. Review the program's content before the meeting with key participants and be sure the purpose of each of the five small groups under Community Accountability is clear.
6. Assign four people as leaders and three to be readers. Ask them to review their parts before the meeting.
7. Decide how to present the background information under the Introduction section, and the list of outreach activities under Restorative Justice.

Resources*

Material Resources for Mission Catalog. #2579, \$4.50.

Ministries With Women, and with Children and Youth: A Gift to the Whole Church. #1892, 30¢.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information. *New World Outlook Issue on Restorative Justice*, March/April 2002. #3201, \$3.00. Special Issue on Restorative Justice Worldwide, July/August 1999.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003.* #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate. *Response Issue on Restorative Justice*, April 2002. #3198, \$1.50. Special Issue on Prison Ministry and Restorative Justice, June 1999.

Tamez, Elsa. *The Scandalous Message of James.* Eng. #3193; Span. #3194; Kor. #3195; \$6.00.

Wray, Harmon. *Restorative Justice: Moving Beyond Punishment.* Leader's guide by Brenda Connelly. #3188, \$7.50.

Web site: <http://gbgm-umc.org>
Click on mission studies.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Mother and Child

GBCM files

Bible Study

Advent/Christmas—Star Child: When Christmas Comes for Everyone

by

Julie Taylor

Focus Image: On the worship center place a small, simple tree decorated with paper or foil stars. Place cutout paper children and pens around the tree.

Focus Scripture: Matthew 1: 21-23, 2: 9-12; Luke 2: 5-7

Focus Statement: The preparations for and celebration of Christmas have become very commercial. Today we take a different look at Christmas to focus on the needs of children

around the world—and ultimately, our own actions. Children are the most vulnerable victims of violence and poverty; their suffering, under preventable circumstances, shames us. During this holy season, let us commit ourselves to its true spirit, not the commercialism that drives our society. As Christian women we look for deeper meaning in the celebration of Christmas, and offer ourselves to the challenging work of transforming these secular circumstances by the salvation Jesus was born to bring.

Program

As people arrive, invite them to pick up a cutout and write on it the name(s) of a special child in their lives. Point out the list (see Preparation #5) for names of actual children in the church and community. Ask them to put these cutouts on the table with the tree on it or anywhere they can be seen during the meeting. Also distribute copies of the readings and musical selections.

Video Presentation. *Begin by introducing and showing Prayer of the Children, a video prepared for the Bishops' Initiative on Children and Poverty. Be sure it's visible to everyone. Invite a moment of silence when the video concludes.*

Leader: The words to the prayer in the video are by Kurt Bestor, a former missionary to

Yugoslavia. "This is his hymn to the children he knew, his tribute to their innocence, his apology and expression of regret. It is also his ode to the creative and renewing powers of childhood, to a future and a world that they can build." Since he wrote that, the conflict has continued there and in many other places around our world.

Hymn: "Star-Child," #40 in *Global Praise 1* or #2095 in *The Faith We Sing*.

Divide the group into three smaller groups to reflect on verses 2-4 of "Star-Child." Assign each group one of the three verses. Ask them to list on a piece of paper current situations they have heard/read/encountered that illustrate in some way

the child's situation presented in each verse. After about 5 minutes, ask a person from each group to share ideas with the whole group.

Scripture: Matthew 1: 21-23, 2: 9-12; Luke 2: 5-7

Leader: The Nativity narratives are some of the most familiar passages in Scripture. During the Christmas season, we typically look to them for the nostalgic feelings they evoke. But we hear challenges within these verses as well.

Reader 1: As special a baby as Jesus was, he was born to poor parents. Their offering for him at his dedication (Luke 2: 22-24) was the offering of poor people in that day.

Reader 2: He was born homeless, since no lodging was available in Bethlehem. The family was offered a barn because of Mary's condition (Luke 2: 7).

Reader 3: Shortly after his birth, the family was displaced by the threat of violence and fled to Egypt as refugees instead of returning to Nazareth (Matthew 2: 13-15).

Reader 1: As amazing as it was to have exotic guests from the East, the wise men triggered a violent response from the king (Matthew 2: 16). The gifts they gave to Jesus were probably used to support his family while they were refugees in Egypt.

Reader 2: After the three wise ones departed, all children two years and younger were viewed as a threat to political authority, and were killed. Innocent children suffered violent deaths.

Reader 3: The dramatic events around Jesus' birth took place in occupied territory. The Jews of Jesus' day felt the heavy burden of Roman oppression.

Leader: God chose to be with us—"Emmanuel"—entering a world filled with many dangers and violence. Unfortunately, it

is a world situation repeated through history and much like our own. Children today are victims of political violence. Innocent children suffer and die needlessly from a variety of causes. People live under oppression. Millions are displaced within their own countries or are refugees. Extreme poverty rules in many places. It may well be that some of the gifts we give this season were made by child laborers under slave conditions for poor wages.

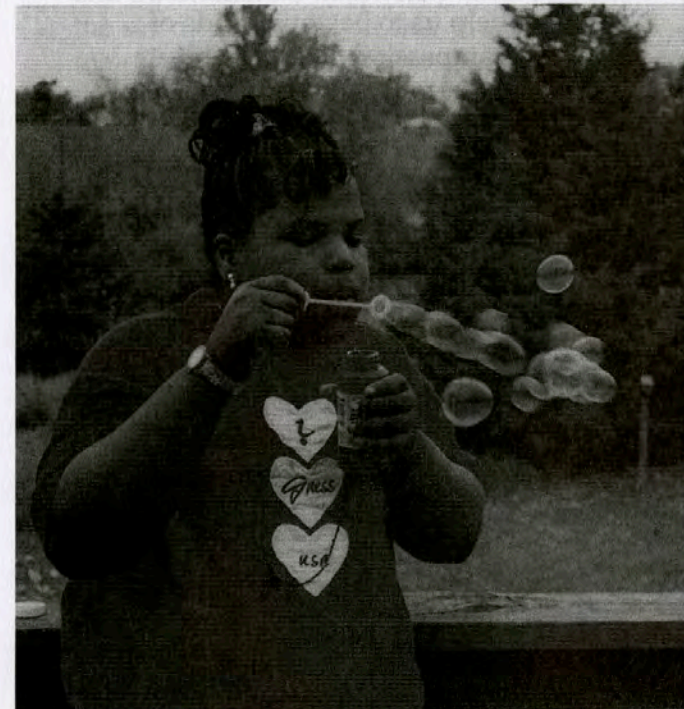
Reader 1: Take heart, my friends. For the message of Christmas is timeless, and its true meaning is still desperately needed and sought in our world. Members of United Methodist Women have helped millions to hear the promise of salvation in the Savior's birth. They have shared Christ's love personally and have spread its liberating power around the world as Undesignated Mission Giving. Many work tirelessly as advocates of social justice in both secular and sacred places so that Christmas might come to every one, every day.

Reader 2: Good news came in the form of a baby, the most innocent and vulnerable of children. Let us show our love for Jesus by loving all children. We remember that Jesus was born to poor parents, a homeless child in an unsanitary barn to come into this world. Let us welcome the Christ child by reaching out to those living in poverty, the homeless, and those who are sick.

Reader 3: Ordinary shepherds spread the news. Let us share the Christ of Christmas! Wise men followed a star to find the one who would become the light of the world. Let us reflect the light of Christ's love!

Hymn: #206, "I Want to Walk as a Child of the Light," *The United Methodist Hymnal*

Invite each person to pick up and keep the cutout they wrote on when they arrived. Tell them to hang it on the refrigerator or in a prominent place as a reminder to pray for their loved one(s). Ask each one to take a star from the tree as they leave. They will place this star on their own Christmas tree or



Children of all ages need Christmas every day.

Julie Taylor



Toge Fujihira

Let us reach out to innocent and vulnerable children everywhere.

somewhere visible in their homes until New Year's Eve. Explain that on that night, they will write a New Year's resolution on it, a commitment to do one thing to improve the plight of children in our world today. By their action, they continue the Good News of this wonderful season throughout the year. This will be one of their "Christmas gifts to God."

Closing Prayer

Leader: Almighty God, you came as a child;

All: help us to welcome all children in your name.

Leader: You came as one in poverty;

All: help us to stand with and for those who are poor.

Leader: You came in humility;

All: help us to find strength in weakness.

Leader: You came in love;

All: help us to be your hands of compassion today.

Leader: You came prepared to suffer;

All: stir us from comfort and complacency.

Leader: You came unafraid of death;

All: help us to die to our sin and live anew in you.

Leader: You came as a child;

All: help us to become like children and so enter your reign.

—by Shannon Daley-Harris
from the Children's Defense Fund.
Used by permission.

Preparation

1. Provide copies of the readings so that all will be able to follow.
2. Provide paper and pens as well as verses 2, 3 and 4 of "Star-Child," # 40 in *Global Praise 1* or #2095 in "The Faith We Sing" (the new hymnal supplement) for each group to use when writing its responses.
3. Provide copies of *The United Methodist Hymnal* and *Global Praise 1* (available from Service Center) or *The Faith We Sing* (available from Cokesbury).
4. Order the video well in advance. Check with your annual conference media center. Arrange for a VCR and monitor. Be sure to preview and cue up the video before the program begins.
5. Get a small Christmas tree or make a paper one to put in the meeting room. Cut out colored paper forms of children, one for each person to pick up when they enter the room. Also cut out colorful paper stars to decorate the Christmas tree. Attach a paper clip or ornament hanger so these stars can be hung on the tree. Make a larger star for the top of the tree marked with the message "God's gift for EVERYONE."
6. Check with a nursery school, after-school program, or local social services office for the first names of children that can be written on the forms of children. If your group is small, you may just want to pick children of church families or in one church school class. If your group is large, broaden your list. Whether the group knows these children or not makes no difference. The idea is to have the names of real children other than relatives for whom all can work and pray. Post this list of first names near the tree.
7. For several weeks, collect articles from the newspaper on issues related to homelessness, poverty, refugees, violence to children, etc., so that you can display them around the meeting room.
8. Ask someone in your group who likes to do research to look up current statistics in print or from the Internet on the issues mentioned in this program. Put statistics on informative posters, perhaps cut in the shape of huge ornaments, for decorating the room. The Children's Defense Fund is a good source.

9. Look in current issues of *Response*, *New World Outlook*, and the *Prayer Calendar* for examples of mission projects, both national and international, which help meet some of the needs addressed in this program. You may want to mention these projects before the group sings "I Want to Walk as a Child of the Light." Allow some time for this.
10. If a member wants to designate an offering, the appropriate designation is "A

Brighter Future for Children and Youth," the 2001-2004 special emphasis for United Methodist Women's Supplementary Giving. (See the most recent list of recipients in *Response*, December 2001). These contributions should be recorded on the local treasurer's form and sent to the conference UMW treasurer. (See the *Financial Handbook*, #3726, \$4.50). Order copies of the brochure listed under Resources below.

Resources*

"A Brighter Future for Children and Youth," 2001-2004. Brochure, #5398. Free for postage and handling.

Daley-Harris, Shannon. *Write the Vision: Creating Communities of Shalom for All Children*. #3002, \$6.00. Children's Sabbath materials 2001; from the Children's Defense Fund (25 E St. NW, Washington DC 20001; 202-628-8787; www.childrensdefense.org) Other years' materials are also available (phone or see Web site).

Global Praise 1. Songbook, #2572, \$6.95.

Mission: Responding to God's Grace, a Policy Statement on Giving. English #2581; Spanish #2582; Korean #2583; 50¢.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information. *New World Outlook* Special Issue on Restorative Justice, March/April 2002, #3201, \$3.00.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003*. #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate. *Response* issue on Restorative Justice, April 2002, #3198, \$1.50.

Tamez, Elsa. *The Scandalous Message of James: Faith Without Works Is Dead*. Study guide by Pamela Sparr. Eng. #3193; Span. #3194; Kor. #3195; \$6.00.

Velazco, José Luis. *Mexico: Labyrinth of Faith*. Study guide by Virgilio Vásquez-Garza. Eng. #3181; Span. #3182; \$7.50.

Wray, Harmon. *Restorative Justice: Moving Beyond Punishment*. Leader's guide by Brenda Connelly. #3188, \$7.50.

Web site: <http://gbgm-umc.org>
Click on mission studies.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Lesley Crosson

Crosses remind Christians of faithfulness and hope in the midst of betrayal and death.

Bible Study

Lent/Easter—A Story Within a Story

by
Glory E. Dharmaraj

Focus Images: A cross and an Easter lily; an open Bible; and candles attractively arranged.

Focus Scriptures: Mark 15: 1-15; Matthew 26: 3-5, 14-15, 56, 59-66, 69-74; Matthew 27: 17-19, 37, 54-56; Matthew: 28: 1-10; John 20: 11-18

Focus Statement: Women followers of Jesus were the first witnesses to the death and burial of Jesus. They were also the first witnesses to his resurrection. As primary witnesses these

women knew the events of Good Friday—the Crucifixion—from the bottom up, inside out. As eyewitnesses, they also proclaimed the story of Resurrection. For them, these two events could not have happened one without the other. As Christians who journey in their footsteps, let us also live and proclaim the story of Resurrection, remembering always the first event—the Crucifixion of Jesus who died a criminal's death for us.

Program

Leader: God in Christ, the God of Life, calls forth each one of us gathered here to remember and to experience resurrection everyday of our lives in the midst of our dead hopes, broken promises, and failed expectations. Let us gather our thoughts, then, at this time and in this place as one Body of Christ. Let us celebrate the resurrection of Jesus, the Christ, over the forces of injustice and death. Friends, Christ is risen. Let God's people say, "He is risen indeed! Amen."

Hymn: #308, "Thine Be the Glory," *The United Methodist Hymnal*

Leader: The season of Easter is a season of celebration. It follows Lent, the season of remembrance, a time to remember and meditate on

the way of the cross as well as the road to resurrection. It is a time to ponder how Jesus died like a criminal and rose as the Savior. Jesus always wants us to remember the night on which he was betrayed.

Let us take time to remember the political and social powers that labeled Jesus a criminal. It is time to stop asking who killed Jesus. That question has resulted in extremist Christians killing innocent people. Instead let us then ask ourselves, what are the powers at work that led to Jesus' death on a cross? What are the life forces that sustained him in his trial?

Let us say that the day Jesus was crucified was the Friday of the Spring equinox. The year was either 30 or 33 C.E. (Common Era). The powers of evil pursued the Son of God as

a criminal, leading to his betrayal and death. What were these death-dealing forces?

Identifying Death-Dealing Forces

Divide the participants into four small groups and give Scripture passages and questions to each group as specified below. Allow 10 minutes. Then ask one person from each group to report to the total group.

Group 1. Mark 15: 1-15. Why did Pilate give up Jesus to his enemies to be crucified? Locate the exact Bible verse.

Group 2. Matthew 26: 3-5, 59-66. Why did the religious leadership of the day want Jesus to be killed? Locate the exact verses.

Group 3. Matthew 26: 14-15, 56, 60-74. Why did Judas betray Jesus? Why did Peter flee from Jesus?

Group 4. Matthew 27: 37. Why would Pilate call Jesus the "King of the Jews?"

(Report to the total group)

Leader: Now let's summarize some of the destructive powers that led to Jesus' death.

Voice 1: What is just is often sacrificed for what is expedient. We could call this the "Pilate principle." People who follow this principle often sacrifice good people on the altar of what is politically expedient, often to satisfy public opinion or yield to social pressure, or simply to save themselves.

Voice 2: Other evil forces at work were misguided and ego-centric motives among the religious leadership of the day. We could call this the "Caiaphas principle." People who are led by self-interest often kill the initiatives of the Holy Spirit in holy places and dedicated communities. Often they claim to be doing God's will or acting on behalf of God and truth.

Voice 3: Equally destructive are the weakness and fear that cause the disappearance of and betrayal by friends. We could call this the "Peter and Judas principle." These forces have been detrimental to faith communities ever since their beginnings. But a handful of faithful people, like tiny mustard seeds, have always been the strength of faith communities. They forgive the fallen and restore them to the fellowship if the offenders are willing to seek forgiveness. Peter made it back to the core group that way; Judas did not.

Voice 4: Another factor is the "ethnic labeling principle." Pilate ordered the sign "Jesus of Nazareth, King of the Jews," put up on the cross of Jesus. Pilate intended it to be a mockery and to anger and humiliate Jesus and the Jews. A racial, ethnic or religious slur attacks the self-identity of a victim. To trivialize or mock another person's race or ethnicity is racism.

Leader: But wait. We've heard enough of these principles associated with names of men who carried power and authority: Pilate, Caiaphas, Peter, Judas and so on! Let us consider the role and power of the early women followers of Jesus.

Identifying Resurrection Power

Leader: Let us look at the women who represent Resurrection in some key Scripture passages. Group 1 will read Matthew 27: 17-19 about Pilate's wife. Group 2: John 20: 11-18 about Mary Magdalene. Group 3: Matthew 28: 1-10 about the Other Mary. Group 4: Matthew 27: 54-56 about the community of women of faith. Take seven minutes to read the Scripture. One person from each group will briefly share how the leading woman in the story demonstrates her faith in and love for Jesus, the Suffering Servant and Risen Savior.

Reporting time will be a total of eight minutes. After this, the following voices summarize the relevance of the passages to current realities.

Voice 1: I am Claudia Procula, the First Lady of Judea, wife of Pilate. I sent a message to my husband when he was in a great dilemma, whether to yield to the mob or to uphold the Roman law. I wrote my message on a piece of paper asking Pilate not to do any harm to Jesus. Advocacy on behalf of someone condemned to death is worth taking a risk for. I may not be what you call a resurrection woman because I am too close to the killing fields of the Roman Empire. Building an empire costs the lives of many, but please, call me an advocate for the one for whom the law of the country has miserably failed. Call me an advocacy woman. That is enough for me. Please write to government authorities and those who are in power, and urge them to do justice when the laws of criminal justice do not serve the innocent, the poor, and the voiceless. God is in the face of such victims.

Voice 2: I am Mary Magdalene, a key witness to the resurrection of Jesus. I have seen the Lord! He has sent me out to witness to Peter and other disciples. Some Bible scholars have called me "Apostle to the Apostles" since Jesus asked me to go and share the good news of the Risen Savior among his disciples. Yes, a woman was to announce the good news to the male leaders of our faith community. Jesus honored me by sending me to the others. I am a Resurrection Woman!

Voice 3: I am the Other Mary. I, too, am a key witness to Jesus' resurrection. I saw the empty tomb. I saw with my own eyes the Risen Savior accompanying me and Mary Magdalene. The transforming moment for me was when Jesus called Peter and the other disciples "my brothers." I could not believe it. Betrayers, doubters, and deserters becoming Jesus' brothers! But that is exactly what happened on the morning of the resurrection. Not only am I a resurrection woman but also an agent of forgiveness and restoration. I carry

the message of healing to those brothers and sisters who are alienated from each other in the Body of Christ.

Voice 4: I represent the community of women who followed Jesus all the way from Galilee to Jerusalem, from Jerusalem to the outskirts of the city. We were at the foot of the cross. We brought spices to the grave of Jesus. We are women who offer the ministry of presence. We are the singing women who, down through the ages, visit prison cells and sing hymns and spirituals to those condemned. We keep memories alive in public space. We are the mothers who weep over the disappearance of children through wars and acts of dictators. We are the women who keep watch by night and day. We keep candlelight vigils to honor the memory of the dead. The light of each candle is a sign of protest and hope that demands justice and fairness in the midst of death and destruction. Ours is a ministry of solidarity, a creative and supportive fellowship. What is your ministry?

Leader: These are the resurrection forces that triumph over the forces of death. Ours is the story of the Cross. Ours is a story of the empty tomb. There is no Easter without the Cross for all those who put their faith in the One who goes ahead of us, Jesus the Christ.

Hymn: #134, "O Mary, Don't You Weep," *The United Methodist Hymnal*

All: God of Easter, we thank you for walking ahead of us. Remembering One, help us always to remember your passion and suffering on the Cross. Enable us to be in solidarity with the cross-bearing people of today. Equip us to work for the release of those peoples of the world condemned to death. Send us forth as resurrection women at this time, in this place, in your name. Through Jesus, the Christ, we pray. Amen.

Preparation

1. Bring in a suitable cross and a potted Easter lily for the worship table, and provide a Bible. Set up the table where everyone can see it, and cover it with a cloth. Add one or more candles in votive holders or stands.
2. Provide Bibles and *The United Methodist Hymnal* for all participants.
3. Assign readers and a music leader and arrange for a pianist. Make sure they have all read through the program and know their parts.

Resources*

Ministries With Women, and with Children and Youth: A Gift to the Whole Church. Eng. #1892; Span. #1893; Kor. #2580; 30¢.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information.

New World Outlook Special Issue on Restorative Justice, March/April 2002. #3201, \$ 3.00. Special Issue on Restorative Justice Worldwide, July/August 1999.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003.* #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues);

\$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

Response Issue on Restorative Justice, April 2002. #3198, \$1.50.

Special Issue on Prison Ministry and Restorative Justice, June 1999.

Tamez, Elsa. *The Scandalous Message of James.* Eng. #3193; Span. #3194; Kor. #3195; \$6.00.

Wray, Harmon. *Restorative Justice: Moving Beyond Punishment.* Leader's guide by Brenda Connelly. #3188, \$7.50.

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Mission Encounter

A Faith That Creates Justice Produces Peace

by

Jenny P. Rosario

Focus Image: On a table place a Bible, clippings of newspaper articles about immigrants and refugees, *tortillas* (unleavened corn roundels), flowers that are found in countries other than the U.S., and a standing cross.

Focus Scripture: James: 2: 14-17

Focus Statement: The Bible is rich in experiences and situations that illuminate and give wisdom to our Christian pilgrimage. Through its messages, the writer of the epistle of James intends to awaken the consciences of Christians, challenging them to exert a faith that creates

justice and produces peace. This program provides us with an example of how the units of United Methodist Women and the churches to which they belong can respond to the concrete necessities of life by turning their faith into action.

Hymns: #434, "When the Poor Ones—Cuando El Pobre," *The United Methodist Hymnal* (also #301, *Mil Voces para Celebrar*); or # 115, "How Like a Gentle Spirit," *The United Methodist Hymnal*; or #307, "Enviado Soy de Dios—Sent Out in Jesus' Name," *Mil Voces para Celebrar*, *Himnario Metodista*.

Program

Leader: reads the Focus Statement. Then says: Now our UMW players present "A Faith that Creates Justice Produces Peace."

Narrator: It is Friday, a typical morning for the Rev. Martha Jamison, pastor of San Marcos United Methodist Church. After her first cup of coffee and morning devotions, she reads her local newspaper to see what is happening in the world, then leaves for her office at the church.

Scene 1 – Rev. Jamison is seated at her office desk talking on the telephone. She hangs up the receiver and leaves the office. She heads for the chapel to meditate.

Narrator: Susanna Cruz, Director of the ¡Bienvenidos a un Nuevo Mundo! (Welcome to a New World!) Community Center, is a member of San Marcos's unit of United Methodist Women. That same morning, she awoke early, worried about a situation at the Center. Some weeks ago, a group of Mexican immigrants had come to the Center soliciting her support and seeking food, clothing, refuge, and other services that the Center is unable to provide for them. Recently Susanna phoned Carolyn Matthews, President of the local United Methodist Women unit, and left a message describing the situation and asking how members might respond. Right now, Susanna doesn't have any answers. She goes

to the church to look for resources to help the emigrés.

Scene 2 – Martha enters the chapel to find Susanna kneeling at the altar in prayer.

Narrator: Martha is surprised and happy to find Susanna praying. She is glad to know that her parishioners are communing with God so early in the day. She watches for a moment, then decides to return to her office.

Scene 3 – Susanna is kneeling at the altar and begins to pray.

Susanna: My God, illumine me, give me wisdom to hear your voice and do your will for those in such desperate need. Guide me to solutions. You know that the Community Center has limited resources and that we are not able to help everyone who knocks at our doors. Strengthen and empower us so we may multiply what we have in order to meet their needs.

Narrator: At this moment, Susanna looks up and sees the pastor entering the chapel. Her mind is filled with questions. She whispers a new prayer.

Susanna: My God, what are you trying to tell me? Should I tell the pastor about our problems at the Center? Could she help? Are there people here at this church who will help us?

Narrator: Susanna quickly walks toward the pastor's office. She greets Rev. Jamison and asks for a few minutes of her time.

Martha: Good morning, Susanna! It's good to see you. Please come in.

Susanna: Pastor, I must tell you about some people who have come to the Community Center. A few days ago, a group of Mexican families arrived in town, fleeing the conflicts in Chiapas (a region near the Yucatan Peninsula). They have so many needs for food, clothing, housing, and safe sanctuary.

The Center is trying to assist but because of the many budget cuts, we have so little to give. We are already stretched beyond our limits. Our city government can't help, and we are being told to turn them away. However, we're giving them shelter. Is there something our church can do to help? Our Scripture tells us that Jesus always gave special attention to the poor, the destitute, and the refugees. As his followers, we are to do the same. I left a message for Carolyn Matthews asking how our unit of United Methodist Women might respond.

Martha: You are right that the church should respond to this need. Jesus taught us to love our neighbors and help them in any way possible. We sing about this in our hymns and I preach it in my sermons. Remember that passage from Micah? (*Martha reads aloud Micah 6: 8.*)

Susanna: I hear what is said. The time has come for us to put our faith into action. Justice requires that we love our neighbors and show kindness to them.

Martha: Try not to worry, Susanna. Go back to the Center. God is with us in all we do to act justly and faithfully. I will join you there later. I'd like to meet some of the families, if you can arrange it. But first, I want to make some phone calls. I will see you later.

Narrator: As they part, Susanna feels a serenity she hasn't known in days. Pastor Jamison feels the urgency of the situation and decides to phone Carolyn Matthews, President of the local unit of United Methodist Women.

Scene 4 – Martha returns to her desk, sits down and dials Carolyn's telephone number.

Martha: Carolyn, this is Pastor Jamison. I know you have a full schedule. However, I want to offer you an opportunity: Susanna told me she called you about the situation at the Community Center. Can we talk about how United Methodist Women might respond to this urgent community need of the immi-

grant families who fled political violence in southern Mexico? The local government is unable to help them. Susanna has given them shelter at the Center, but their needs far exceed its resources. Can you go with me to the Community Center today or tomorrow, and see what we might do to assist these families?

Carolyn: That's a good idea, Pastor! I believe this is something that United Methodist Women will want to be involved in. You can count on me. If you can wait until tomorrow, I'll invite some of the members to join us. We'll meet you here, and go together to the Center. We will want to see for ourselves what these families need. I'm sure you realize that not all of our congregation will be willing to participate in this mission outreach.

Martha: I know, Carolyn. Thank you! I will meet all of you here tomorrow.

Narrator: On Saturday morning Carolyn, accompanied by several other United Methodist Women members, greet the pastor and walk to the Community Center. As they walk, they talk about what help and supplies they can offer to families with children.

Scene 5 – Pastor Jamison, Carolyn, and several other women are walking to the Community Center, as the rest of the group sings the following hymn. The women arrive at the Center and are welcomed by Susanna.

Hymn: #434, "When the Poor Ones—Cuando El Pobre," *The United Methodist Hymnal*; #301, *Mil Voces para Celebrar, Himnario Metodista.*

Susanna: Welcome to the ¡Bienvenidos a un Nuevo Mundo! Community Center. I am so happy to see you all! Let me introduce you to the families who are staying here.

Narrator: Susanna accompanies the pastor and the members of United Methodist Women to rooms where the immigrant families await them. Their clothes are clean but shabby. Their shining eyes reveal a great hope in their

hearts. They don't speak much English and few of the visitors speak Spanish. Susanna translates their greetings. After meeting the families, the group goes to Susanna's office, where she shares her concerns that if these families do not receive assistance, they will be facing homelessness, perhaps even starvation.

Carolyn: Don't worry, Susanna. Our United Methodist Women's unit will help as much as we can. But this is a need that the whole church must be involved in. (*Pastor Jamison nods her head in agreement.*) As we walked here, some of our group expressed concerns that the needs of these families might be greater than our resources. Now that we have met these wonderful people, we are committed more than ever to use our resources and to get other members of the church to join us. And we must remember that God promises to be with us as we reach out, perhaps beyond our comfort level, to help those in need. I know that with God's help we will succeed.

Martha: Carolyn is right! I will speak with our church Leadership Council and share our concerns for these families. I will also make an appeal for assistance to the local ecumenical ministerial group. We need to expand our network and involve the entire community in this effort. I will also check the Internet for possible resources. I'll see all of you at worship tomorrow!

Narrator: The women leave the Center and go their separate ways. When Martha gets home, she goes to her computer and logs on to the Internet to find data about immigration and what refugees need. She then examines Scripture to see what it says about people seeking sanctuary.

Scene 6—Martha puts down the Bible, moves to the telephone and calls Jane Diaz, a long-time member of the church who has been on several short-term mission trips. Jane is the social action and missions chairperson for the church. Martha explains this new opportunity for the church to be the hands of Jesus in the community.



A health professional gives assistance to a refugee child.

Jeanne Blankenhauer

Jane: Don't worry, pastor. I'm aware of the situation, and I am so pleased that our church is willing to assist these families. I told Susanna that our group is planning with United Methodist Women in coordinating our efforts. Our youth are also willing to work to lend a hand. You can count on our support, pastor, to find housing, legal aid, language interpretation, and basic necessities and jobs.

Narrator: Martha hangs up the phone after completing her conversation with Jane. She sits there for a few minutes, thanking God for bringing these groups together to work as one. Sometimes this did not happen in the church. "Thank you God, for being here," she prays. (Martha sits quietly with head bowed.)

Leader: Martha and Carolyn spend the rest of Saturday afternoon making phone calls to members of the congregation, telling them about the needs of the refugee families they met at the community center, and inviting them to Sunday worship.

Scene 7 – It's Sunday morning, and the sanctuary is filled with men, women, youth and children eagerly waiting to hear Rev. Jamison's sermon entitled "Faith in Action."

Martha: "What good is it, my brothers and sisters, if you say you have faith but do not have good works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them: 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good in

that? So faith by itself, if it has no works, is dead." (James 2: 14-17)

The Letter of James evokes two traditions that arise from Judaism – the prophetic tradition; and Jesus' tradition (and was Jesus not also prophetic?) in which obedience to and relationship with God is demonstrated by acts of love and justice. In Paul's letters, we saw his emphasis on knowing justice as the response to the grace of God. In that, all of us are part of a community, saved by faith and by grace as a gift of God. The Apostle Paul exalts faith as paramount for salvation. In the Letter of James, however, faith and works of justice unite in a relentless way to give faithful witness to the Gospel integrity of the Christian community.

As we observe in the biblical narratives, justice forms a central part of our Judeo-Christian tradition. We have seen, through Susanna's work at the Community Center, that opportunities to work for justice exist right in our own town. I praise God for the unity of this congregation, and its commitment to justice. By reaching out to help these refugee families, you are living the commandment to love your neighbor, and demonstrating that acts of love and justice produce peace.

Hymn: "#344, "Tu Has Venido a la Orilla—Lord, You Have Come to the Lakeshore," *The United Methodist Hymnal*; #194, *Mil Voces para Celebrar, Himnario Metodista*.

Closing Prayer (unison): #456, "For Courage To Do Justice," *The United Methodist Hymnal*

Preparation

1. The program calls for the following characters: Narrator, Rev. Martha Jamison, Susanna Cruz, Carolyn Matthews, Jane Diaz; two or three women as San Marcos United Methodist Women members; and several more women as immigrants (all without scripted parts). Assign people to take these roles. Encourage them to read and practice their parts before the program.
2. Make enough copies of the script so that each of the characters has one. Ask persons to arrive at least one hour prior to the beginning of the meeting so they can rehearse. Be sure to ask as many people as possible to be part of the scene, even though they have no speaking role (i.e., United Methodist Women walking to the Center, and the refugee families they meet there).
3. Arrange a table with a cross, Bible, photos and pictures, flowers, and *tortillas* on top of a colorful blanket. If possible, add a light-

ed candle. Arrange chairs in a semicircle around the table, leaving enough space so that the characters in the play have enough room to move with ease. Borrow a kneeler or prayer bench from the church or pastor for the chapel scene.

4. Provide copies of *The United Methodist Hymnal* and/or the Spanish language United Methodist hymnal, *Mil Voces para Celebrar, Himnario Metodista*. Or make photo copies of the hymns which will be sung. Although the English language versions are provided in the hymnal, encourage the participants to sing in Spanish as they are able. Also, provide copies of the final prayer to all who attend if hymnals are not available.
5. Be sure to have a piano and someone to play it in the meeting room. If the hymns are unfamiliar, practice them with the group before the program begins.

Resources*

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information.

New World Outlook Special Issue on Restorative Justice, March/April 2002. #3201, \$3.00. *New World Outlook* Special Issue on Mexico, May/June 2002. #3202, \$3.00.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar* 2003. #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate. *Response* Issue on Mexico, May 2002. #3199, \$1.50; Issue on

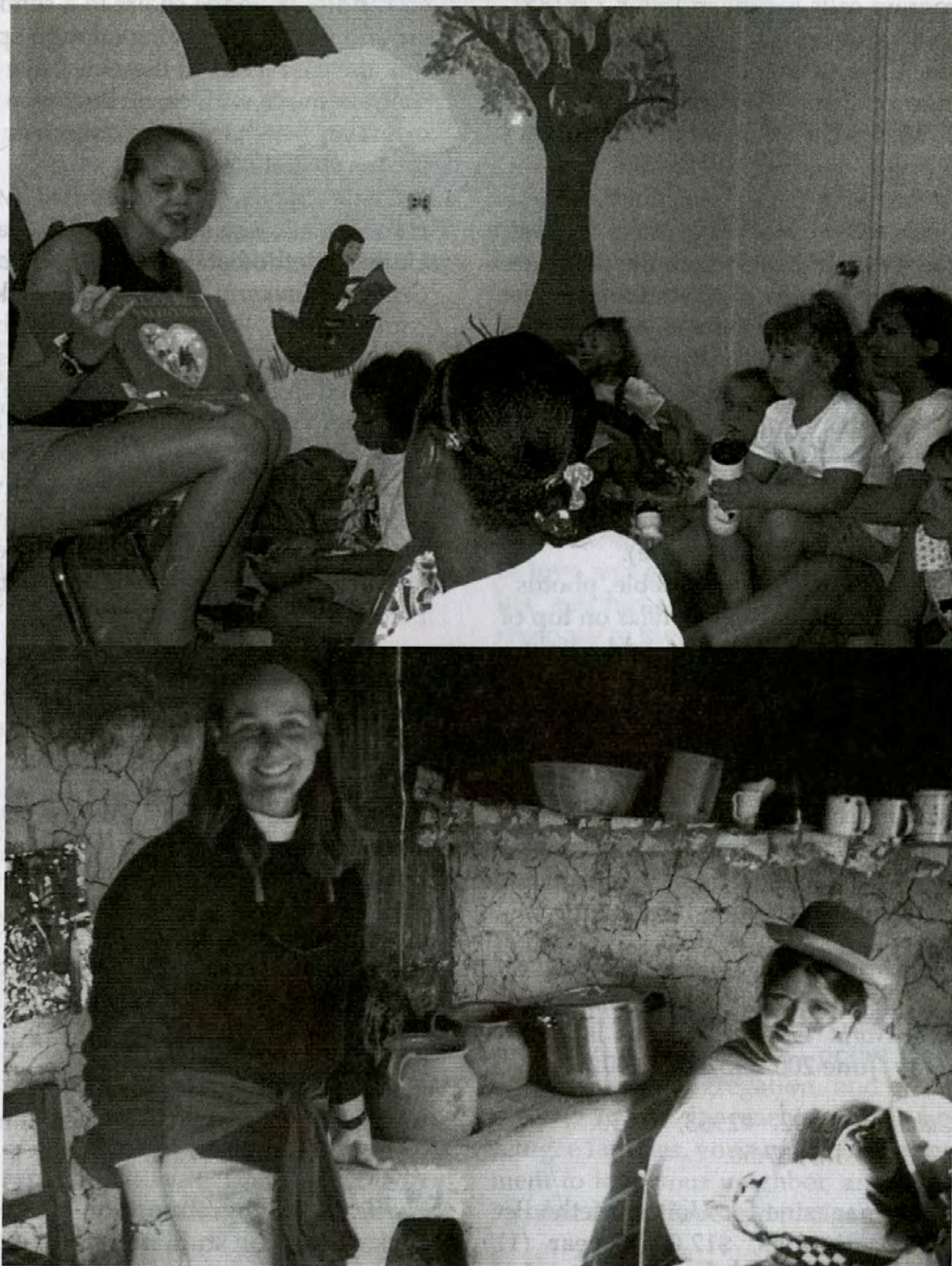
Restorative Justice, April 2002. #3198, \$1.50. Other issues: Living Simply (October '02); and Things that Make for Peace (November '02).

Tamez, Elsa. *The Scandalous Message of James: Faith Without Works Is Dead*. Study guide by Pamela Sparr. Eng. #3193, Span. #3194, Kor. #3195; \$6.00.

Velazco, José Luis. *Mexico: Labyrinth of Faith*. Study guide by Virgilio Vásquez-Garza. Eng. #3181; Span. #3182; \$7.50.

Web site: <http://gbgm-umc.org>
Click on mission studies.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Photos: Jeannie Blenkinsbaker

There are many ways for volunteers to be in mission.

Mission Encounter

Deeds in Faith: Faith in Deeds

by
Barbara E. Campbell

Focus Image: A world map should be prominently displayed as background. Cover one side of a table with a cloth, and arrange an open Bible, the *Prayer Calendar*, and other devotional material on it. Alongside, on a bare space, place a pair of work gloves, a pair of old shoes or some other symbol that denotes "work."

Focus Scripture: James 1: 22

Focus Statement: Women, children and youth around the world, including members of United Methodist Women, have many needs: spiritual, physical, educational, emotional. That doesn't mean we are helpless! We may need "help" as we are simultaneously contributing "help" to others. Helping others may even result in helping ourselves!

Membership in United Methodist Women affords many opportunities through mission involvement to address these needs. We may do it individually, or by working with others in a group. Help may come through events or activities that are inwardly directed, or through activities of service and outreach. It may be by giving money or investing our time and energy.

Mission involvement may be generated through mission studies, our meetings, or on-the-spot experiences. Emotional responses motivate deeper involvement. The more we know about someone or something, the more personally involved we become.

The motto of Isabella Thoburn College in Lucknow, India, is "We Receive to Give." As we grow in our faith and understanding, we are called to put "faith into action."

Program

Opening Hymn: #593, "Here I Am, Lord," *The United Methodist Hymnal*

Leader: Reads the Focus Statement, and then James 1: 22 and Isaiah 6: 8. God called Isaiah, and God still calls youth and young adults — and all of us—to "deeds" of "faith." According to the Letter of James, faith requires that we get busy!

Saying "yes" to membership in United Methodist Women offers the possibility of incredible involvements, new experiences, and maybe even an adventure...ways to practice our faith.

When we joined the church, we promised our prayers, presence, gifts, and service. The PURPOSE of United Methodist Women assumes comparable obligations. Today we

are calling these prayer, presence, presents/pledge, and participation. We will explore each of these expressions of mission involvement.

PRAYER

Reader 1: John 5: 16

Leader: Our PURPOSE calls us to know God and "experience freedom as whole persons." Knowledge and experience of God comes through prayer—prayer for ourselves, for the world, world leaders, for our church and its mission personnel.

In a carefully outlined fashion, the *Prayer Calendar* lists hundreds of mission personnel, mission institutions, and places of mission outreach related to The United Methodist Church. Using our own birthdates to make a selection in the *Prayer Calendar*, we shall pick the name of a U.S. state/city, or a country in "our" day's box. Then we will mark the world map to indicate the location of mission outreach. Later, if you care to, you may look up your birthdate again and add other markers for people and places.

Pause while three or four people at a time go to the map and each places a marker on the state/U.S. city, or country named on her date.

Prayer by the leader and four readers, while the hymn "Here I Am, Lord" is quietly played: We thank you, Lord, for all who have answered the call to serve as missionaries, deaconesses, U.S.2's, Bishop Handy Youth/Young Adult Missioners and Volunteers. Amen.

PRESENCE

Reader 2: James 2: 1-5

Leader: The organization of United Methodist Women succeeds or fails through the combined efforts of all its members. In stark terms the Letter of James warns us about judging by appearances before we know the gifts each person brings. Of utmost importance is being here—being physically present at meetings and

activities. But so is being honest, supportive, faithful, and dependable in our relationships.

Look around the group today. (*Pause.*) Who is absent? Do we know why? Are there special joys to be celebrated or hurts that we all may not be aware of? Name aloud members whose health or family situation prevents their presence. Let us pray for them now.

Unison Prayer (led by the leader and four readers, with piano accompaniment "Here I Am, Lord"): Lord, we pray for each member of our group and give thanks for those present today. Heal our sick; comfort us in our need; strengthen us in our resolve to serve you; and let us rejoice in each other's accomplishments. Help us to be an inviting community, not one that judges by appearances or excludes in subtle ways. May we always act with integrity and in faith. Amen.

PRESENTS/PLEDGE

Reader 3: James 1: 17

Leader: As members of United Methodist Women, we make gifts of money to support ministries with women, children and youth—our pledge, special offerings, and gifts. Our giving connects us with persons worldwide. Hear some brief stories about places where our PRESENCE and our PRESENTS make a difference. After each vignette is finished, reader places a marker on the map.

Reader 1: McCurdy School, Española, New Mexico

When 7-year-old Matthew's mother died, he was brought to McCurdy School so the Project Cariño Team could work with him. It is a therapeutic counseling and support ministry started in 1984 to help children and youth who have experienced the death of a close family member or friend. Project Cariño is one of many mental health services that McCurdy offers as part of its K-12 grade school system. The school was established in 1912, and is deeply committed to the spiritual development of each student. (*Adapted from Telling Our Stories, pages 122, 128*)

Reader 2: Murphy-Harpst Home, Cedartown, Georgia

Murphy-Harpst is a residential treatment center for troubled children and youth. Two young brothers, abandoned along the side of a road by their mother, became "problems" as they moved through county detention and then a foster home. They were placed in Murphy-Harpst. Both have overcome some of their troubles through therapy and treatment. Caring for animals and interacting with them is one means of helping young residents in their educational and social development. Not all stories end in success, but Murphy-Harpst offers troubled persons a place to belong. (*Adapted from Response, April 2001, page 18*)

Reader 3: Clara Swain Hospital, Bareilly, India

Clara Swain Hospital, among the oldest mission projects supported by United Methodist Women, recently underwent major repair and renovation of its nursing and hospital buildings. Although many medical facilities abound in Bareilly, Clara Swain is unique as the first hospital for women in Asia. It was opened to men in 1940, and throughout all its history it has been a facility where many Indian doctors have gained medical experience. Since its earliest days, thousands of women and children have been treated. (*Adapted from Response*)

Reader 4: Tourism—Southeast Asia and the Caribbean

For many countries tourism is an important factor for economic development. Unfortunately a critical element in some countries is "sex tourism." As poor women and children come in contact with well-off foreigners for the first time, they are frequently exploited. Such practices are already well-established in Thailand, Costa Rica, Japan, and the Philippines.

Prostitution is an industry. It is advertised on the Internet. Children often work to help support their families, and some are sold by their families. Street children, poor children and working children—specially those who work as beggars or vendors—are the most vulnerable. The Women's Division is working with ECPAT (End Child Prostitution, Child

Pornography and Traffic in Children) to help eradicate these practices. (*Adapted from Response, May 2001, p. 20*)

Unison Prayer by the leader and all readers, with piano accompaniment "Here I Am, Lord."

O Lord, the ministries of the church are countless, but the needs are still vast. Help us to be generous in our abundance and joyful in our giving. Amen.

PARTICIPATION

Reader 4: James 2: 14-18

Leader: Our PURPOSE calls us to "participation in the global ministries of the church." We have considered some of the places where we are participating through our prayers and our financial presents. But James admonishes us to get busy about things where we are.

Option I (Local Involvements)

If any member of your unit, or a member of the youth group has participated in a first-hand mission experience—Mission Tour, Work Camp, School of Christian Mission, Church Service Project—ask them to report. Ask them to identify the project, and their learnings from it. Or, ask a member who regularly volunteers at a hospital, nursing home, or some service organization to tell of her work. Ask her to identify where she volunteers, how she got involved, and why she continues. *Two reports are suggested; ask presenters to be brief.*

Option II (Vignettes in Program)

Reader 1: Sally, Volunteer at Nursing Home
My name is Sally. For many years I have gone to a United Methodist Retirement Home on Sunday afternoons to push the residents in wheelchairs to the weekly chapel service. On Fridays I often take the hospitality cart to each room to distribute candy and small items the residents need. The staff depends on volunteers and I have been blessed with new friendships and smiles of appreciation.

Reader 2: Ann, Volunteer at Scarritt-Bennett Center

I'm Ann. I was a Volunteer in Mission at the Scarritt-Bennett Center in Nashville for six months. I closed my apartment; gave my plants to a friend; and embarked upon a new adventure. People from around the world come here for meetings. My job was to answer questions, give directions, assist in the dining room, and help prepare gallons of coffee for each group's refreshment breaks. Some days I also worked in the library. Another group of volunteers summed up my feelings: "Volunteering makes life-long friends."

Reader 3: Betty, Volunteer at a Church Office

Call me Betty. I like being in an office atmosphere, so when the church secretary asked for help, I volunteered to go one morning each week. No two days were the same. I answered the phone, helped with mailings, called persons who had signed Visitor's Cards the previous week, or did filing. I enjoyed all the contacts; and I knew my contributions were of value.

Reader 4: Bonnie, Volunteer at the National Gathering

I'm Bonnie. I had a different kind of volunteer experience when I agreed to attend the National Gathering of Teens and College/University women several months ago. It was awesome! The theme was "Young Woman, Rise Up" and we had a special theme song and T-shirts. There were about 800 women there about my age, plus lots of adult members of United Methodist Women. On my way to St. Charles, Illinois, I had to wonder what I had gotten myself into, and right in the middle of the Christmas holidays.

But we became a community of women who together participated in learning to know God, sharing ideas, hopes and dreams; and seeking to know more about the mission work God intends for us to do. Each one of us grew—the young, the older, the in-between; and we came away knowing we had made a difference and they had made a difference in us.

* The statements above by Sally, Ann, and Betty are based on friends. Bonnie Hensley did attend the National Gathering from the Illinois Great Rivers Annual Conference. This is adapted from a longer statement in the May 29, 2001 issue of *The Current*.

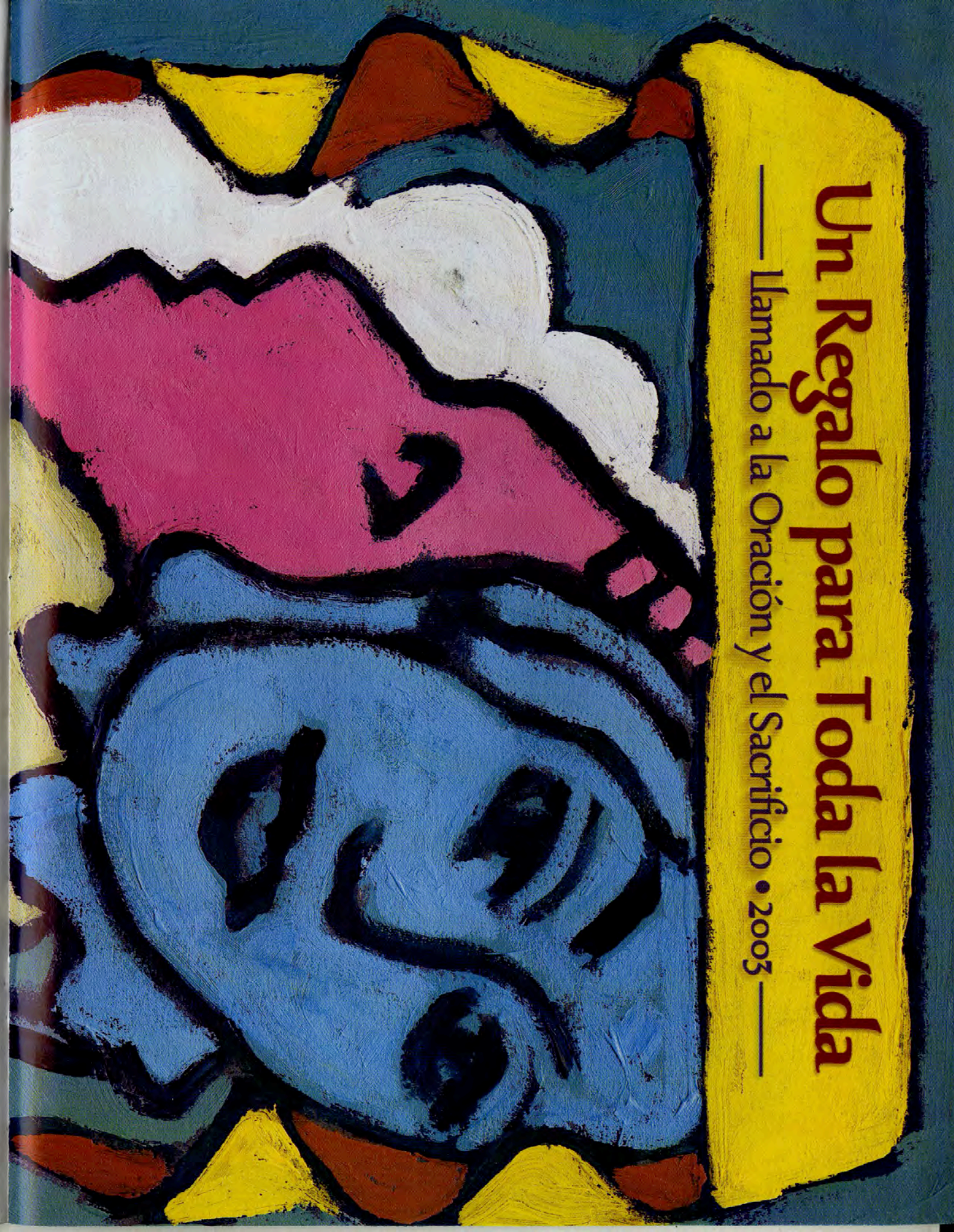
Unison Prayer by the leader and four readers, with the piano accompaniment "Here I Am, Lord": Dear God, we thank you for all who so willingly give of themselves for others. Bless their service. Amen.

Closing Hymn: #712, "I Sing A Song of the Saints of God," *The United Methodist Hymnal*

Closing Prayer In unison or by the leader and four readers:
#713, "All Saints," *The United Methodist Hymnal*

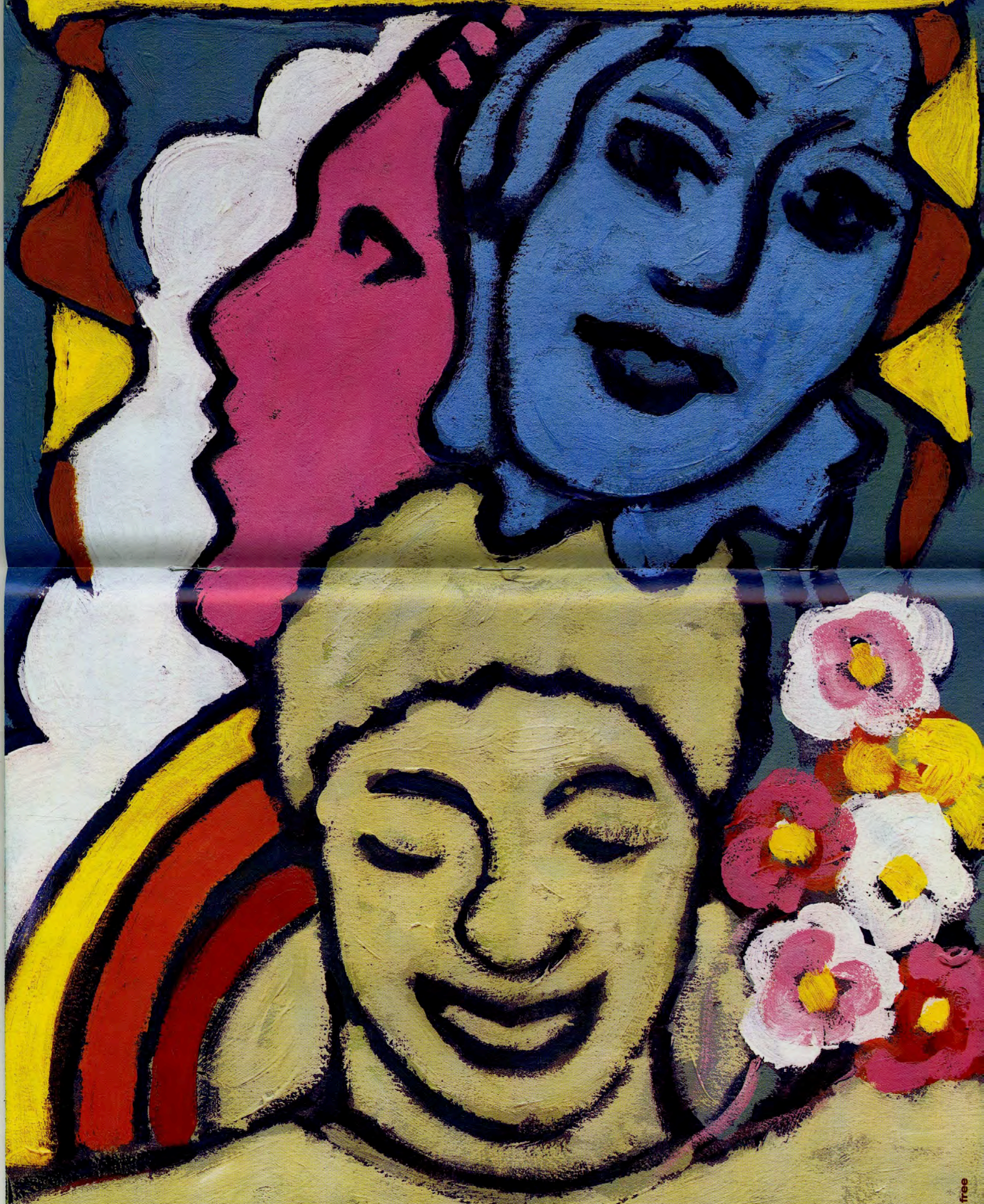
ACTION SUGGESTIONS

1. Use the *Prayer Calendar* at each meeting. Urge individuals to use it along with other devotional materials.
2. Consider sponsoring a mission trip. Is there a National Mission Institution in your vicinity? Or invite a speaker or secure a video for program purposes. Use the *Prayer Calendar* and the *Material Resources for Mission Catalog* (see Resources list).
3. Write to one of the National Mission Institutions mentioned in the program to secure additional information. Ask to be put on a mailing list. For addresses, see the *Material Resources for Mission Catalog*.
4. Gather items and prepare Health Kits, School Kits, Layettees, or Sewing Kits for stocking at the UMCOR Depot in Baldwin, Louisiana. See Kit details in the *Material Resources for Mission Catalog*.
5. Continue financial support of programs and projects with women, children, and youth by increasing your unit's pledge to the district.



A Gift of a Lifetime

— A Call to Prayer and Self-Denial • 2003 —



Place: _____ Time: _____ Date: _____

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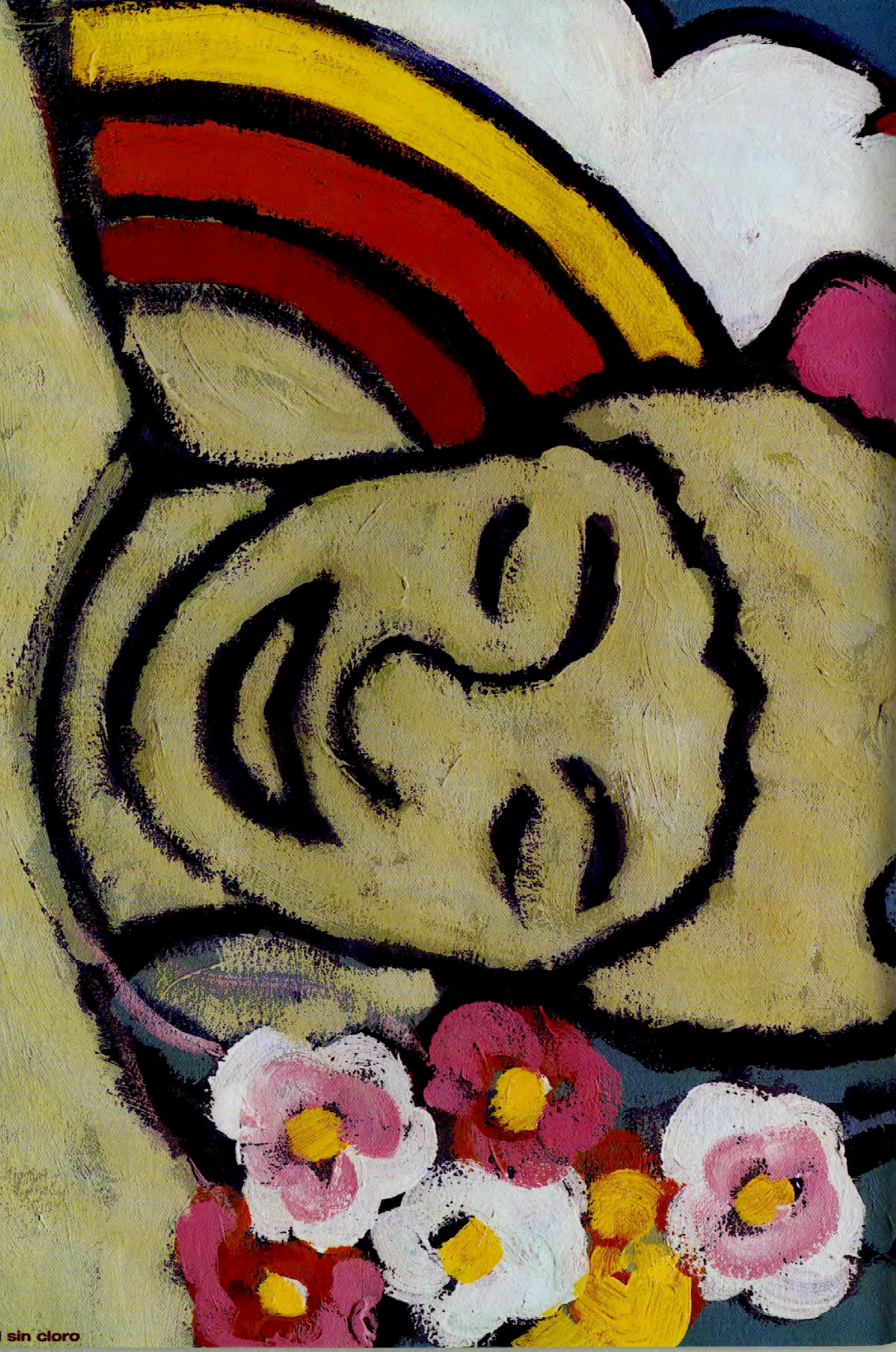
The Women's Division • General Board of Global Ministries • The United Methodist Church

Fecha: _____

Lugar: _____

Auspiciado por _____

Horas: _____



Preparation

1. Read through the entire program; determine assignments. Decide whether you will use Option I or II in the segment on Participation. If your group is small, a leader and four other persons can handle all parts. In a larger group additional people can take the parts in the segments on Presents/Pledge and Participation.
2. Consider asking one or more teen and/or young adult women to be readers.
3. Gather and arrange items for the Focus Image. Place a world map in a convenient location. Provide markers (slips of paper or pieces of ribbon) so they can be attached by each person.
4. Make sure persons using the *Prayer Calendar* can find locations on the map easily, and pronounce any unfamiliar names.
5. Secure copies of *The United Methodist Hymnal* for all to use. Give a pianist a copy of the program so she understands the repeated use of the first hymn. Rehearse the closing hymn if it is not familiar.
6. Place chairs for the comfort and convenience of participants.

Resources*

Coudal, Mary Beth. *Youth Study—James: Faith Works*. #3196, \$4.75.

Global Praise 1. Songbook, #2572, \$6.95.

Map of The United Methodist Church in Mission. #2817, \$3.00.

Material Resources for Mission Catalog. #2579, \$4.50.

Mexico: Labyrinth of Faith by José Luis Velazco, study guide by Virgilio Vásquez-Garza. #3181, \$7.50.

Ministries With Women, and with Children and Youth: A Gift to the Whole Church. Eng. #1892; Span. #1893; Kor. #2580; 30¢.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003*. #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

Tamez, Elsa. *The Scandalous Message of James*. Eng. #3193; Span. #3194; Kor. #3195; \$6.00.

Telling Our Stories. #2842, \$5.00.

What's the PURPOSE? Exploring the PURPOSE of United Methodist Women with Teens and College/University Age Women. #2913, \$3.50.

Wray, Harmon. *Restorative Justice: Moving Beyond Punishment*. Leader's guide by Brenda Connelly. #3188, \$7.50.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Paul Jeffrey

Garment workers toil in low-paying, tedious jobs.

Mission Encounter

Mexico's Garment Industry Workers: Jesus' Sisters

by
Teresa Santillana

Focus Images: Select a medium-sized table and drape it with indigenous *mantas* or colorful blankets. Arrange at the center of the table the following symbols: one or two statues of the Madonna, Mary, the mother of Jesus, and a lighted candle and a crucifix to place around Mary's statue. Place pictures of women garment workers cut from magazines or newspapers on the table.

Focus Scripture: Mark 6:3
"Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us? And they took offense at him."

Focus Statement: Mark 6:3 can be easily translated for our times and for this program's purpose as follows:

"Is not this the carpenter, the son of Mary and brother of Paco and Ramon? Are not his sisters Ofelia, Carmen, Maria, and Rosa, garment workers at the *maquiladoras* in Mexico and in the United States?"

As Christians, we need to reflect on God's mandate to welcome others to feast around the table. Within his command we are to love and welcome each other and to own and share resources as equals. No one should consider it their right to abuse and make decisions about other people's lives. No one is to make contracts and exploit other people in order to benefit a few, and then to dispose of their labor at any time without equal and just compensation. No one is to consider human beings as disposable items. This program will challenge United Methodist Women to continue to work for justice in the world.

Program

Scripture Reading: Romans 13:1, 8-10

Leader: Hear these words from Romans 13:1, 8-10

The Setting: The scene opens with the president of the United Methodist Women, San Pablo United Methodist Church, presiding at the unit meeting. The members are seated in a circle. A small table is placed in the center.

President: United Methodist Women have been working for justice for more than a century. We are also in coalition with a number of organizations seeking economic justice and trade laws that are in keeping with Christian values. For example, the Women's Division was among the founders of the Interfaith Center for Corporate Responsibility, a leader in promoting socially responsible investment and calling corporations to socially just prac-

tices. Recognizing that we live in a world that is tremendously interconnected and that we are part of it, we must be mindful that how we live, what we eat, and what we buy affects our neighbors here in the United States and in many countries around the world.

At our last unit meeting, you expressed concern about recent news coverage of the unlawful labor practices of a number of large U.S. corporations. We agreed to take up this issue at our next meeting.

Our coordinator for social action, Betty Blake, volunteered to collect news clippings from local, national, and international newspapers that reported on corporate activities which exploit and demean workers. I've asked Betty to share with us some of her findings.

Betty Blake: The first article I want to read was printed in a San Francisco newspaper.

"Federal and state labor officials are trying to shut down one of the city's largest garment factories, which investigators say owes it's immigrant employees almost \$1,000,000 for months of unpaid work. Authorities say that although the factory has made no payments to its almost 200 workers since late April, it has filled clothing orders for prominent customers such as the U.S. Army and Air Force, Sears, Wal-Mart and Kmart.

'This is one of the most flagrant failures to pay wages in Northern California history,' said a representative of the Division of Labor Standards Enforcement, adding that she has never seen a garment manufacturer operate with much impunity as this one. 'It's astounding,' she said.

"The owner said that workers were paid using a 'slow pay' system in which workers would be paid several weeks after each pay period and then would be instructed to wait additional weeks before cashing their checks."

Sue Macy: That's terrible! I've never heard of "slow pay." I know, if my employer paid me like that, my children and I would starve to death! How do the rest of you feel? (*Other members of the unit nod in agreement and begin to talk among themselves.*)

Betty Blake: Here's another article I clipped out of a London paper.

"Workers in a call center were told that whoever went to the toilet the most would have to wear a disposable nappy [diaper], it was revealed today.

"A manager took a packet of disposable nappies into work and made staff sign a 'toilet book' to check how long they were away from their desk. He warned that workers who spent the most time in the toilet would be forced to wear one of the nappies.

The incident was revealed by a woman who called a special hotline set up by an organization seeking to improve working conditions in call centers across the country. Almost 400 people called the hotline last week complaining about bullying, long working hours, and having to achieve 'impossible' sales targets."

Emma Reed: I can hardly believe that a manager could be that hardhearted. No way could I work under those conditions. Can you imagine signing a book every time you go to the rest room?

Julia Rodriguez: And then, if you go more often than your co-workers, you have to wear a "nappy." (*Emma and Julie respond in unison, "No way!"*)

Leader: Members of the unit are becoming quite interested in the clippings that Betty has placed on the table. Jackie Winston picks up an article and reads it to the group.

Jackie Winston: Here's an article from a newsletter.

"Workers at a shoe factory in Mexico announced a major step forward in their struggle to win justice over their employer which manufacturers big-name brands widely sold in the United States.

A number of labor rights violations and an eruption in January by riot police against peaceful striking workers led four workers to file a complaint with the Worker Rights Consortium (WRC). The WRC found that the manufacturer has unlawfully employed chil-



Claire Hernandez

The use of child labor for family support deprives children of education...and their childhood.

dren, physically and verbally assaulted workers, paid wages that keeps families below the line of 'extreme poverty,' provided inedible food which led to illnesses, and fired workers for taking part in unionizing activities."

Gladys Sanchez: I can certainly identify with those workers. So many of them are women—Jesus' sisters. We need to be in solidarity with them. The Women's Division is always urging and encouraging us to be advocates for the oppressed and dispossessed. We must stand in solidarity with our brothers and sisters who struggle against injustices in the world. We need to be in prayer for these workers.

President: I agree, Gladys. But first, let's thank Betty for bringing these stories to our attention. (*Group gives Betty a round of applause.*) Now that we have heard these stories, let's talk about ways we might respond.

Discussion

Leader: I invite you to express how you feel about the stories you've heard.

After those who wish to respond have expressed themselves, the president asks for specific actions that the unit might take to be in solidarity with garment and other workers.

The following questions might be used to facilitate discussion:

1. Besides praying for exploited workers and the owners of companies, what else can we do?
2. How could we raise awareness about conditions such as these in our area? Can we organize action right here in our own community?
3. As United Methodist Women in mission, how could we modify our own lifestyles so others may simply live?

Closing

President: Now please take a photo or picture from the table. Take a few minutes to appreciate the photo or images you hold in your hands. In silence, as you reflect on the stories we have heard today, respond to these questions: How are the people in these photos Jesus' and my sisters or brothers? How does this image enhance my understanding of "Love your neighbor as yourself?"

Leader: Please stand and form a circle. As we join, let us pray in unison the "Lord's Prayer."

Hymn: #149, "Cantemos al Señor—Let's Sing Unto the Lord," *The United Methodist Hymnal*

Reader 1: Let us conclude with these words of Scripture: John 2: 4-11

Reader 2: Revelation 22: 14-17

Closing Prayer (led by the leader)

"Captivate me, Lord. Till the last of my days, wring out my heart with your hands of a wise old Indian so that I will not forget your justice nor cease proclaiming the urgent need for humankind to live in harmony."

(Julia Esquivel, self-exiled Guatemalan resistance poet in *With All God's People, The New Ecumenical Prayer Cycle*, compiled by John Carden. Geneva: WCC, 1990, p. 256.)

Action Suggestions

- Do not purchase clothing that carries logos and/or labels of corporate entities with unfair labor practices. Encourage youth in your church to do the same.
- Insist on and work for the rights of workers to organize, especially those in the lowest paid, most difficult jobs, such as garment workers in sweatshops, child-care providers, janitors, assembly-line workers in factories, poultry workers, farm workers, and nursing-home workers.
- Urge seminary and college students to spend a summer working with a labor-organizing effort in a sweatshop or other low-paid work site.
- Organize a trip to the Mexico-U.S. border to visit a *maquiladora* on the Mexican side, in conjunction with United Methodist Women units in the Rio Grande Conference.
- Buy books from locally-owned stores and companies that allow workers to organize. Avoid companies that say their workers don't need unions though the workers say they do. Contact: Shopforchange.com.
- Plan to show the video *The Whole World: In Whose Hands?* in your local church, United Methodist Women unit, community and schools.
- Support locally owned stores to oppose globalization of business in your community, which will diminish your options to one giant chain store or a shopping mall of chain stores.
- Read. Start with the Reading Program books that deal with these issues.

Preparation

1. Several weeks before the program, review newspaper and magazines, including *Response* and *New World Outlook*, for photos of women assembly-line and garment workers from the U.S. and other countries. Be sure to have one photo for each participant. Also gather clothes items and shoes made by popular companies such as Disney, Nike, the Gap, Liz Claiborne, etc. and place them on the table.
2. This program may be used by units of varying sizes. The following characters are needed: Leader, President, Betty Blake, Sue Macy, Emma Reed, Julie Rodriguez, Jackie Winston, Gladys Sanchez, Reader 1, and Reader 2. Be sure to practice the readings.

3. Prepare the worship setting using items suggested in the Focus Image. Arrange chairs around the worship table, which will be set up at the center of the meeting room. The women will sit in chairs arranged around the table.
4. If you plan to show the video, order it a month ahead of the program date from the Service Center or your annual conference

media center. Be sure to preview it. Arrange for a video monitor and VCR for the meeting room.

5. Write the discussion questions on newsprint and hang the newsprint where it is visible to all.
6. Review the Action Suggestions with the group and plan your follow-up.
7. Provide hymnals for all present.

Resources*

Clement, Marilyn and Dana E. Jones. "The Earth Is the Lord's." *Response*, February 2001, pp. 5ff. (See other articles in this issue as well.)

Global Praise 1. Songbook, #2572, \$6.95.

Globalization in Our Own Back Yard. Send \$1.45 to: Campaign for Labor Rights, P.O. Box 5061, Eugene, OR 97405.

Herrera, Ruth. "Youth Challenge Sweatshops." *Sweatshop Watch*, 310 Eighth Street, Suite 309, Oakland, CA 94607; p. 22. See sweatwatch@igc.org

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information. *New World Outlook* Special Issue on Restorative Justice, March/April 2002. #3201, \$3.00. *New World Outlook* Special Issue on Mexico, May/June 2002. #3202, \$3.00.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003*. #3179, \$7.50.

Response, the magazine for United Methodist

Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

Response Issue on Mexico, May/June 2002, #3199, \$1.50.

Response Issue on Restorative Justice, April 2002, #3198, \$1.50.

Tamez, Elsa. *The Scandalous Message of James: Faith Without Works Is Dead*. Study guide by Pamela Sparr. Eng. #3193; Span. #3164; Kor. #3195; \$6.00.

Velazco, José Luis. *Mexico: Labyrinth of Faith*. Study guide by Virgilio Vásquez-Garza. #3181, \$7.50.

Wray, Harmon. *Restorative Justice: Moving Beyond Punishment*. Leader's guide by Brenda Connelly. #3188, \$7.50.

Video: *The Whole World: In Whose Hands?* #2940, \$5.00. Also available, a Study Packet to use with the video. #2939, \$5.00.

Web site: <http://gbgm-umc.org>
Click on mission studies.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Protesting the injustices of the prison system

Susan McBride

Mission Encounter

Restorative Justice: Compassion and Solidarity

by

Harmon L. Wray

Focus Image: A table in the center of the meeting space with a standing wooden cross in the center. Arrange around the cross a toy gun or water gun, a lock, a key, a small pet cage, and a hypodermic needle.

Focus Scriptures: Matthew 25: 31-46; Luke 10: 29-37; Luke 4: 16-21; John 8: 1-11

Focus Statement: Our society's criminal justice system, like crime itself, is based on disrespect, dishonesty, force, domination, and control. An alternative, biblical way of responding to crime—restorative justice—is all about relationships. Healthy relationships are based on respect, truth-telling, compassion (literally, "suffering with"), and solidarity. A crime victim, her violator, and the local community are all in a place of great suffering, and whatever their relationships have been, they are now broken. All three parties, and all their relation-

ships, require hope and healing. But this is prevented by an adversarial legal system, a political culture, and mass media that portray victims and offenders, and those who care about one group or the other, as totally separate groups who are one another's enemies. Jesus Christ—who embodies the status of both lawbreaker and victim—breaks down this mythology and binds up the brokenhearted and the broken relationships. He treats all with respect and compassion, and he always tells the truth. He offers to all of us—when we are victims and when we are violators—the hope and healing we all need. The community of faith—his followers—must do likewise. This program attempts to bring to those who would be Jesus' followers information to help them live in compassion, solidarity, and respectful relationship with both victims and violators.

Program

Opening Prayer: #456, "For Courage To Do Justice," *The United Methodist Hymnal*

Leader: The juvenile or criminal justice system affects all of us at some time. Raise your hand if it has touched your life in some way—as a crime victim; as someone who has been arrest-

ed; as a witness in a criminal trial; as a juror; as a family member of a defendant or of a crime victim; or if you've worked in the juvenile or criminal justice system: as prosecutor, defense lawyer, judge, police officer, prison employee, parole or probation staff employee, social worker or counselor, etc.

Hymn: #121, "There's a Wideness in God's Mercy," *The United Methodist Hymnal*

Reader 1: Let us hear the testimony of Jesus of Nazareth in the Gospel of Luke, on caring for victims. *Reads Luke 10: 29-37, the Parable of the Good Samaritan.*

Leader: Being a good neighbor is about treating victims of crime with compassion and kindness, and in a timely fashion.

Reader 2: Now hear the testimony of Jesus in the Gospel of Matthew, about being compassionately present with the suffering. *Reads*

Matthew 25: 31-46, the Parable of the Last Judgment.

Leader: Living the Christian life means being present with Jesus by being present with those who suffer.

Reader 3: Hear the testimony of the prophet Isaiah and of Jesus on liberation of the oppressed and the prisoners. *Reads Luke 4: 16-21.*

Leader: The will of God is that there be good news for the poor, sight for the blind, freedom for the oppressed, and release for the captives.

What Is Restorative Justice?

A wide-ranging movement called *Restorative Justice* is seeking to transform the systems that are in place to deal with interpersonal and intergroup conflict. Restorative Justice is rooted in older traditions of community justice, in Christian ideals drawn from the Sermon on the Mount, and in earlier biblical concepts, such as Jubilee (a year of freedom, restoration, and forgiveness) and *shalom* (from Hebrew) or *salaam* (from Arabic), meaning "peace with justice." Rooted in right relationships, not vengeance, Restorative Justice refocuses our gaze and reshapes the assumptions that underlie our systems for dealing with conflict.

The theoretical framework of Restorative Justice has developed in the United States as an alternative to its traditional, vengeance-oriented criminal justice system. But the basic principles of Restorative Justice also apply to other interpersonal disputes and to larger conflicts, ranging from those between labor and management or between political factions to those between racial or ethnic groups and between nations.

Restorative Justice encourages dialogue and negotiations between individuals or groups that are in conflict with one another.

It encourages them to deal with one another directly, not just through proxy professionals, such as lawyers or diplomats. It promotes a problem-solving approach, not an adversarial one. It is not content with fixing blame and punishing someone but rather fosters truth telling, repentance, reconciliation, and healing for all parties in a given situation.

Restorative Justice advocates *restitution* to the victim by the offender rather than *retribution* by the state against the offender. Instead of continuing and escalating the cycle of violence, it tries to stop the violence. Rather than separating legal or criminal justice from the larger picture of distributive justice—the way in which wealth, power, and status are portioned out in society—Restorative Justice has a more holistic approach. To determine how the law should be applied most fairly, it focuses on the needs of the victim, the offender, and the community, taking social, economic, and political factors into consideration. In learning from the past, it tries to build a foundation for the future—one which challenges us to examine the root causes of violence and crime in order to break these cycles.

Reader 4: Let us hear the testimony of Jesus on the self-righteousness of corrupt authorities. *Reads John 8: 2-11, the story of the woman caught in adultery.*

Leader: In God's eyes, the issue is not whether she deserves to be punished, but whether they are the ones to deliver her punishment.

Reader 5 reads Micah 6: 8. *Then:*

While there is a lower class, I am in it;
While there is a criminal element, I am of it;
While there is a soul in prison, I am not free.¹

Finally, Reader 5 reads the Focus Statement.

Hymn: #288, "Were You There," *The United Methodist Hymnal*

Leader: Let us now hear testimonies from current witnesses. After each of the following situations is described, address these questions. Imagine each person's point of view. Then share your feelings and insights. *Reads questions from newsprint posted where all can see it.*

- a. Who is the victim?
- b. Who is the offender?
- c. Who is guilty, and of what?
- d. What would justice be? What are we trying to do here, anyway?
- e. What does accountability mean here? Who is accountable to whom, and for what?
- f. Who has the power to decide these questions? Who should?
- g. What does God have to do with any of this? Where is God in these stories?
- h. How might Jesus intervene?
- i. What does it mean to be Jesus' follower, as you imagine yourself inside the skin of each character?
- j. How is Restorative Justice different from our dominant criminal justice system?

Reader 1: When I was sent to prison, I was barely 18 years of age and about 90 pounds. I did nine years from March 1983 to November 1991. In that time I was raped several times. I never told on anyone for it, but did ask the officer for protective custody. But I was just sent to another part of the prison. Then raped again. This pattern went on for 9 years. I didn't want to tell on the inmates who raped

me because I didn't want to be killed.

The guards just turn their backs. The prevailing attitude is that the tougher, colder, and more cruel and inhuman a place is, the less chance a person will return. This is not true. The more negative experiences a person goes through, the more he turns into a violent, cruel, mean, heartless individual.

Reader 2: Bud Welch is a filling station owner in Oklahoma City whose 23-year-old daughter Julie was killed in the 1995 bombing of the federal building there. After several months of rage and bitterness, he realized that he was letting his hatred for Timothy McVeigh kill him, too. He remembered his daughter telling him she was against the death penalty, and he remembered that his church was against the death penalty, too. He began to speak out about his view that execution could bring no closure for him.

Then he went to see Timothy McVeigh's father and sister. He had seen in Bill McVeigh's face on television the same feelings he felt. As the three of them sat around the McVeigh kitchen table, under the gaze of Tim's high school graduation photo on the wall ("What a good-looking kid," Bud said), they became friends who will forever share a tragic experience of losing by violence one whom they dearly loved. "Timothy McVeigh's revenge against the federal government is what killed Julie and those other 167 people in Oklahoma City," Bud says. "And now our revenge has killed him." As a leader in the nationwide organization Murder Victims' Families for Reconciliation, Bud spends much of his time traveling the country, telling the story of the worst thing that ever happened to him, offering a testimony of reconciliation and of the necessity for stopping the revenge.

Leader: In 1996, General Conference established a Restorative Justice Ministries Task Force that includes many different church agencies.² This Task Force provides resources, training, coordination, and networking services to United Methodist congregations and their communities, to districts, and to annual conferences as they pursue Restorative and Prison Ministries.

Before we can understand what Restorative Justice is, and how it works, let's look at how we define justice. *Divide participants into groups of 4 or 5. Ask one-third of the groups to come up with a definition of justice as the criminal justice system uses the word. Another third can define justice as the prophets use the word (see Amos 5: 24 and Micah 6: 8). The last third of the groups might come up with a definition for Restorative Justice. Allow about 5-10 minutes for this. Ask each group to share its definition, writing it on newsprint and displaying it on the wall.*

Ask: What similarities or differences do you find in the definitions of these three justices? Allow about 5 minutes for discussion.

Leader: Groups in our community are working with Restorative Justice. (Name two or three that you have found.) In addition, the General Board of Global Ministries is providing leadership to the Restorative Justice Ministries Task Force by identifying agency partners who are engaged in conflict resolution projects, Restorative Justice ministries, and reconstruction programs. Restorative Justice is being applied in many global contexts where mounting tensions, major civil conflicts, increased violence, and genocide have erupted, such as

in South Africa, East Africa, Northern Ireland, Palestine, Israel, Guatemala, the Philippines, and in the United States.

Leader: Let's hear more about Restorative Justice:

Reader 3: There are 300 or so Victim-Offender Reconciliation Programs (VORPs) in communities across the United States. In court-referred cases where crime victims agree, these VORPs use trained volunteer mediators to facilitate face-to-face dialogue between victims and victimizers. The offenders must take responsibility for the offense. Both parties ask questions of one another, express their feelings to each other, and struggle together, with the mediators' help, to come to an agreement on a fair resolution. It may involve direct financial restitution, community service, drug or alcohol treatment, or many other options. The final agreement is reported to the court and may become all or part of the sentence or the conditions for probation. Compliance with the agreement is monitored by the VORP staff or the court.

Restorative Justice comes into play locally when decisions are made affecting offenders, victims, and the community. It encompasses

prison ministry, ministry with crime victims, ministry with the families of both victims and offenders, and ministry with those who work within the criminal justice system. It offers support and accountability, comforting the afflicted and afflicting the comfortable. It attempts to be, in Jesus' words, both "wise as a serpent and innocent as a dove."

Reader 4: A Baltimore-Washington Annual Conference insert reported a sermon by the Rev. Elsie McKenney of New Market, MD, concerning the killing of two persons and wounding of 13 others at Santee High School in Santee, CA, in March 2001. The alleged killer was 15-year-old Andy Williams, a former member of her congregation. Ms. McKenney observed:

It was "our Andy," a boy we knew and liked. Just what are we supposed to do with it? Violence begets violence, victims become victimizers. . . . We cannot imagine that someone that we know would be provoked to murder. I think that as the story unfolds we will hear more about Andy's suffering. I suspect that he was being tortured by bullies. I also suspect that people saw his torment and didn't come to his aid. We're all guilty of standing by and watching others' torment. We feel guilty about our silence. But that feeling fades. I am not excusing what Andy did. . . . The grief gripping that Southern California town and the hearts of our nation is soul-wrenching on all sides. I

know first-hand about such grief. My 27-year-old brother Allen, a disciple of Jesus Christ and an idealist, was murdered.

No one wants to be reminded that we crucify Jesus, we kill him, with every act of senseless violence and our own complicity in this evil. The bullying that provoked Andy is on the same continuum that ends with a trigger being pulled....Jesus said that to have a wish to harm another person is comparable to murder, that all who hate a brother or sister are murderers. Do we teach this to our kids? Do we believe it ourselves? Andy will probably go to prison for the rest of his life. But there is plenty of guilt to go around. . . . Evil is lurking when we allow a bully to torment his victim and say nothing and then express surprise that a boy like Andy could pick up a gun. What evil have you allowed to flourish? It's a question individuals and the church need to ask.

In your groups, discuss what kind of justice Andy will get in the criminal justice system, and what kind of justice would happen if he was in a Restorative Justice program.

Allow about 10 minutes for this discussion. Then ask people to share their conclusions.

Hymn: "All My Trials" (Traditional); or #434, "When the Poor Ones—Cuando el Pobre," *The United Methodist Hymnal*

Closing Prayer: #481, "The Prayer of St. Francis," *The United Methodist Hymnal*

Preparation

1. Read through the program several times, familiarizing yourself with the basic issues and concepts. Decide how much of the program you will do, depending on time allotted.
2. Prepare the worship center, and arrange the chairs in a circle around it. Make sure that participants can see each other across the circle; or use a semi-circle instead. For the cage, a birdcage or a small pet carrying cage will do.
3. Ask someone to lead the singing. Provide copies of *The United Methodist Hymnal* and the lyrics of "All My Trials."
4. Ask participants to do the different readings, and give them copies.
5. Prepare a copy of the Focus Statement for each participant.
6. Write the discussion questions on page 43 on newsprint and hang it so all may see it clearly.



Prison dehumanizes those who are incarcerated.

Resources*

The Book of Resolutions of The United Methodist Church, 2000, Nashville: United Methodist Publishing House, 2000. Order from Cokesbury.

Global Praise 1. Songbook, #2572, \$6.95.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information.

New World Outlook Special Issue on Restorative Justice, March/April 2002. #3201, \$3.00.

Special Issue on Restorative Justice Worldwide, July/August 1999.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003*. #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

Response Issue on Restorative Justice, April 2002. #3198, \$1.50.

Response Issue on Prison Ministry and Restorative Justice, June 1999.

Wray, Harmon. *Restorative Justice: Moving Beyond Punishment*. Leader's guide by Brenda Connelly. #3188, \$7.50.

Web site: <http://gbgm-umc.org>
Click on mission studies.

Video—*Restoring Justice*. Presbyterian Church (USA) Criminal Justice Program, 100 Witherspoon St., Louisville, KY 40202-1396. Phone: 502-569-5803.

Zehr, Howard. *Changing Lenses: A New Focus for Crime and Justice*. Scottsdale, Penn.: Herald Press, 1995.

Southern Changes Special Issue on Captive Lives. Atlanta: Southern Regional Council, vol. 22, no. 3, Fall 2000.

For more information, contact: Harmon Wray, 1008 19th Avenue, South, Nashville, TN 37212. Phone: 615-329-2279. Fax: 615-329-2215.

Notes

1. Eugene V. Debs, "My Prison Creed." From *Walls and Bars*.
2. Agencies represented on the Task Force include the Council of Bishops; the General Board of Church and Society; the General Board of Discipleship; the General Board of Higher Education and Ministry; the General Board of Global Ministries; and the General Council on Ministries.

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Special Program

Pledge Service— God's Mission in the History of Korean Women: Faith in Action

by

Myung-Rae Kim Lee

Focus Image: At the center of the table, set up a cross and a globe so that the map of Korea faces the group. Place two empty baskets on the table for collection of the Pledge Cards.

Focus Scripture: Matthew 13: 31-33; Mark 12: 42-44

Focus Statement: God's mission is an ongoing work in the past and today. The faith of women in action in Korea's history promoted the work of the kingdom of God. It began with the mission offerings of Methodist women in the past. God's mission in Korea has borne much fruit among women there today.

Program

Music: #16, "O-So-So, O-So-So," *Global Praise 1*. The piano plays one verse. Following the music, a member brings two pennies in a small bowl to the worship center.

Scripture: Mark 12: 42-44

Reader 1: In September of 1883, a member of the Woman's Foreign Missionary Society (WFMS) of the Methodist Episcopal Church from the Ravenna District in Ohio pledged a small sum of money for mission to Korean women. At that time, Korean women lived in a very difficult situation: They could not receive a public education, had no legal names and held no social status. The dominant ethic of the time, Confucianism, demanded that a Korean woman belonged to three men in her lifetime: father, husband, and son. The only job a woman could do was to give birth, cook, raise children, and work in the house and field. The pledges from the woman in Ohio

were like the widow's two coins and formed the foundation of Korean women's mission history.

All people: It was God's grace. Praise God!

Music: #16, "O-So-So, O-So-So," *Global Praise 1*. The piano plays one verse. Following the music, one member brings a small amount of seeds in a bowl to the worship center.

Scripture: Matthew 13: 31-32

Reader 2: In 1884, Mrs. Mary Scranton, the Conference treasurer of the WFMS, volunteered to be a missionary to Korea. Fifty-three years old and a widow, she was appointed as the first woman missionary to Korea. She established Ewha Woman's School in 1886 under the mission statement "To make better Korean women by extending the Gospel to Korean women by Korean women" as a place

to teach the Bible and provide modern education. She started the school with only one little girl, a homeless four-year-old. However, Mrs. Scranton made a great contribution toward nurturing Korean women leaders in God because today the Ewha University has 25,000 students; it has become one of the largest women's universities in the world. Over 54 years, the WFMS appointed 170 women missionaries and supported women's missions to the poor and uneducated for schools, hospitals, social centers, and a seminary in Korea.

All people: It was God's grace. Praise God!

Music: #16, "O-So-So. O-So-So," *Global Praise 1*. The piano plays one verse. Following the music, a member brings dough in a bowl and a package of yeast to the worship center.

Leader: Jesus said, "The kingdom of Heaven is like yeast, which a woman took and mixed with three measures of flour till it was all leavened." (Matthew 13: 33)

Reader 3: Mrs. Josephine P. Campbell was appointed as the first woman missionary to Korea from the Woman's Board of Foreign Mission (WBFM) of the Methodist Episcopal Church, South in 1897. When she started a mission in Korea, she was 45 years old, a nurse and a widow. She established Carolina Institute with five eight-year-old girls in 1898. Over 42 years, the WBFM sent over 100 women missionaries to support women's schools and churches in Korea.

All people: It was God's grace. Praise God!

Music: #16, "O-So-So, O-So-So," *Global Praise 1*. The piano plays one verse. Following the music, three members bring five colored (red, orange, yellow, green, and blue) candles to the worship center.

Leader: (Lights a red candle.) The early women missionaries emphasized Christian education for Korean women. It enabled Korean women to have freedom of life and the opportunity for self-development as children of God. We hear their voices.

Reader 4: My name is Sam-Duk Chun. I had eyes, but I could not see. I had ears, but I could not hear. I had a mouth, but I could not talk. However, when I learned about Jesus in the Bible from a woman missionary, I became an independent woman in God.

Leader: (Lights an orange candle.) Eleven Korean women organized a Ladies Aid Society for mission to Korean women in 1900. It was the result of the mission statement "Extend the Gospel to Korean Women by Korean Women." Later, they changed the name to the Women's Society for Christian Service (W.S.C.S). They had over 500,000 members and supported domestic and world mission for women and children.

Reader 5: My name is Mary Yhu. When I was a little girl, I did not have a legal name. Mrs. Scranton adopted me as a daughter because my parents discarded me. She taught me the Bible and gave a new name. I was reborn and have a new life in Jesus Christ. Later, I became the first president of the Ladies Aid Society for Korean women's mission.

Leader: (Lights a yellow candle.) In 1903, about 50 people who had membership in Nari Methodist Church in Korea moved to Hawaii for jobs on sugar plantations. They were the first Korean immigrants to an American territory. They established the Methodist Church in Honolulu in 1903.

Reader 6: People call me Mrs. Kim. My family moved to Hawaii with a group of 100 people who sought new life and freedom of faith. However, we met prejudice and poverty instead of the American dream. Many men became involved with alcohol and gambling because they lost their hope. Our women would get frustrated, so we organized a women's mission group for the Korean community in Hawaii. We started a Korean school for children and helped the poor people. Especially, we sent financial support for the independence movement resisting Japanese occupation in Korea.



Korean women past and present are actively involved in God's mission.

Current photos: Myung-Rae Kim Lee

Leader: (Lights a green candle.) The Korean women's mission history did not end there. Many Korean-American women established churches in the United States for over 100 years. Today, about 400 Korean United Methodist churches exist in the U.S. Each congregation organized a women's mission group for its own church outreach, but none was connected to the national organization of United Methodist Women. However, the Women's Division gave Korean women the opportunity to connect to UMW. The Rev. Hea Sun Kim started the first National Leadership Training program for Korean-American women in 1993 and served as a consultant. Every year since then the National Leadership Training is offered to Korean women. Over nine years, the Korean UMW has published three program books, two life-stories books, and a network newsletter. Korean women also participate in Regional and Conference Schools of Christian Mission in Korean language classes.

Reader 7: My name is Young-Mi Jung. Before I knew about United Methodist Women, I was at a loss as to how to express my self-identity and church service. Through National Leadership Training, I faced many challenges about the purpose of mission and learned the concept of mission. I realized that I am an instrument of God's mission. I am not alone anymore because I am connected as a member of UMW among one million women. I am also one of the fruits of mission of UMW. I want to shout, "Count me in!"

Leader: (Lights a blue candle.) Over one hundred years ago, the Pledge to Mission funds

made a miracle happen in women's mission history in Korea because of Methodist women's mission in the United States. Today, the organization of United Methodist Women carries out God's mission for women, children, and youth through the Women's Division in the United States and throughout the world. The mission is a gift from God. If we use our material gifts to mission as seed money, we can help give birth to another miracle of mission in the future. Let us read the Pledge Card together.

All people: I pledge: my prayers, that I may experience growth and renewal in my relationship to God and to my sisters and brothers; my time, that I may respond to human need through study, action, and reflection; my gifts through United Methodist Women, that I may share in the global ministries of the church.

Hymn: #16, "O-So-So, O-So-So," *Global Praise 1*, all verses. During the singing, each member comes forward to put her Pledge Card in the empty basket. After that, the treasurer comes forward to the worship center.

Treasurer (holds up the basket): Let us pray!
Our God, listening to us in this place
You accept these gifts for your missions
to our sisters and brothers.
We are all one in prayer.
So may we, as one, rightly carry out
your commission to witness and to
live in the church, community, and
throughout the world.
Through Jesus Christ our Lord. Amen.

Preparation

1. Set up a table for a worship center. You will need a cross, a globe, three small, clear bowls, two baskets, a package of yeast, a lump of raw dough, two pennies, small amount of seeds, five candles with candle holders: red, orange, yellow, green and blue.
2. Bring *Global Praise 1* hymnbooks for each member. Arrange to have a pianist available to play through one stanza of the hymn "O-So-So" each time indicated in the program. This will acquaint the members with the hymn before it is sung by everyone at the end of the program.

3. At least one month before the Pledge Service, order *Membership Joys and Responsibilities* (Eng. # 5513; Span. # 5514 Kor. #5525) brochures from the Service Center for each member of your unit. Place a brochure on each chair and on the worship table.
4. At least one week before the meeting, send invitation cards to each unit member about

the upcoming Pledge Service, giving them an opportunity to participate in the mission of UMW. Remember to include those unable to attend by sending them a brochure with the Pledge Card.

5. Arrange chairs in a semi-circle around the worship center in the meeting space.

Resources*

Pledge Card, found in the brochure *Membership Joys and Responsibilities* (Eng. # 5513; Span. # 5514 Kor. #5525); free for postage and handling.

Dharmaraj, Glory E. *Concepts of Mission*. Eng. #2820; Span. #2992; Kor. #2993; \$6.00.

Channels of Undesignated Giving. Eng. #5717; Span. #5721; and Kor. #5310; free for postage and handling.

Mission Money Means. Eng. #5626; Span. #5653; free for postage and handling.

Mission: Responding to God's Grace, a Policy Statement on Giving. Eng. #2581; Span. #2582; Kor. #2583; 50¢.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003*. #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

Response issue on mission projects, September 2001, \$1.50.

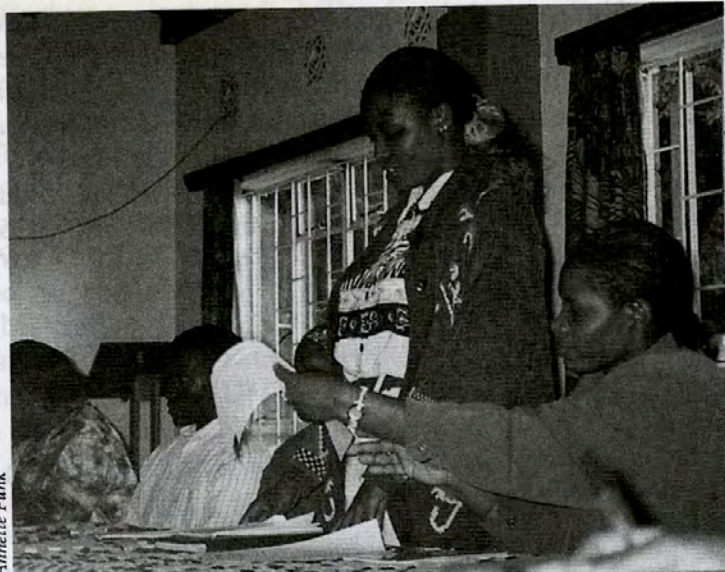
Tamez, Elsa. *The Scandalous Message of James: Faith Without Works Is Dead*. Study guide by Pamela Sparr. Eng. #3193; Span. #3194; Kor. #3195; \$6.00.

Where the Money Goes Packet on Finance. #1371, \$3.85.

Sources

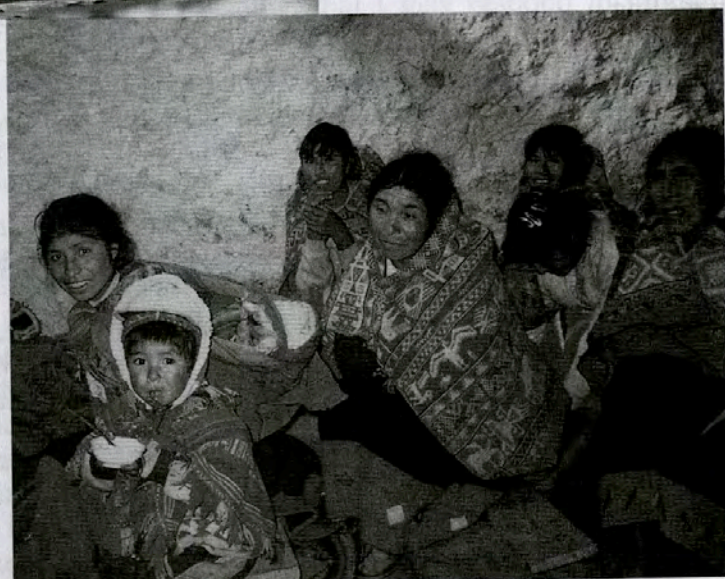
- Deok-Joo Rhie, *A History of The Korean Methodist Women's Society 1897-1990*. (Seoul, Korea: The Korean Methodist Women's Society for Christian Service, 1991), pp. 23, 49, 59, 101, 114, 158, 669.
- Tongshik Ryu, *A History of Christ United Methodist Church, 1903-1988*. (Honolulu: Christ United Methodist Church, 1988), pp. 25-31, 34.
- Arlene M. Mark, editor. *Words for Worship*. (Scottsdale, Pennsylvania: Herald Press, 1996), p. 76.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Annette Funk

Giving thanks for a workshop on conflict transformation in Kenya.



GBGM files

World Thank Offering funds enable education for women and children in Peru.



Mel Wright

Mission service at Anchor House Project, Brooklyn, N.Y.

Special Program

World Thank Offering— Giving Thanks

by

Jane Bucher

Focus Image: Arrange on a table covered with a solid colored cloth a Bible, a globe, and a basket to receive the offering.

Focus Scripture: Romans 16: 1-16

Focus Statement: Members of United Methodist Women are blessed to be in world-

wide mission partnerships through their gifts to the World Thank Offering. Every year the community of United Methodist Women gathers to give thanks to God for this blessing. We pray for women in ministry outside the boundaries of the United States; and we explore ways to strengthen the connections with our sisters.

Program

Opening Prayer: O God, you are the one who gathers us into the community of United Methodist Women for mutual support and to study, to work, and to be in mission. You are the one who gathers us into community with sisters around the world to bring justice and peace, hope and transformation. We give thanks that *(insert name of local unit)* participates in this global community of women. Amen.

Scripture: Romans 16: 1-16

Hymn: #114, "Many Gifts, One Spirit," *The United Methodist Hymnal*

Leader: Paul concludes the letter to the church in Rome with a long list of men and women active in the early church. These are the people who walked, prayed, struggled, and worked with Paul in ministry. This warm

greeting conveys his gratitude for their lives. He also affirms this scattered community's unity in Christ.

Women were leaders and teachers in this early church. They witnessed with courage and commitment. They offered the hospitality of their homes and their material resources. Paul names ten women co-workers. One named Phoebe is a deacon whom Paul entrusts with the difficult task of delivering the letter to the Roman community. He commends Prisca for her courage; mentions Mary's, Tryphaena's, Tryphosa's, and Persis's hard work; names Junia an apostle; and greets the mother of Rufus, Julia, and the sister of Nereus. Their skills, roles, and commitment were crucial to the church's ministry.

Today the community of United Methodist Women is in partnership with women around the world through gifts to Undesignated Mission Giving and the World Thank

Offering. We are partners with:

- women in India who engage in leadership development and education;
- women in Angola who teach Bible studies;
- women in Papua New Guinea who strive to increase women's participation in church and society;
- women in Argentina who advocate for refugees and displaced women and children;
- women in Nigeria who work to improve literacy and help develop income-generating and microcredit projects;
- women in the Philippines who work in community-based health and nutrition programs;
- women in Ireland who are involved in peace initiatives;
- women in Chile who provide resources and services to counter violence against women; and
- women in more than 80 countries through 300 programs who bring a multitude of skills and talents to create a new reality for women, children and youth.

How do we express our gratitude for our co-workers—our mission partners? Let us greet our sisters and listen to their voices and stories.

Hileria Panjaitan, a leader among the Iban Methodist Women, Sarawak, Malaysia. (Funds from the World Thank Offering provide for training for Iban Methodist women.)

"The Balu Indu, which means Methodist Women in the Iban language, was formed in 1953. We organized one-day retreats which we take to local groups and longhouses to conduct Bible study, to talk about Christian family life, and to teach cooking. Our areas of concern are: 1) the social, physical and spiritual needs of our communities, particularly the problems of domestic violence, teenage pregnancy and drug addiction; 2) the need for training for young women to help them grow spiritually, to share their faith, to strengthen the family, and to acquire the education that will help them to develop healthy lifestyles and economic self-sufficiency; and 3) the need for literacy programs especially in remote

areas to help women read the Bible and other materials."

Activity: As individuals or in pairs write a prayer giving thanks for Hileria Panjaitan and lifting up the concerns of Iban Methodist women. Share it with someone sitting near you.

The Reverend Rosângela Oliveira from Brazil, a General Board of Global Ministries regional missionary working with women in Latin America. (Funds from the World Thank Offering provide salary and program support for regional missionaries.)

"Poverty, a culture of subordination, racism, and the lack of health, education and equality are very real in our lives. Sometimes, the initiatives in the churches and communities do not seem to have the power to eradicate poverty and discrimination against women in Latin America. Wisdom and witness are two dimensions of life and faith of Latin American women. Rosa de Garcia is an indigenous woman from Guatemala involved in education and health projects in her community. After she returned from regional leadership training in San José, Costa Rica, sponsored by the Women's Division, Rosa planned how to share with the project the importance of self-esteem for community action and health. Her major concern was to create a dynamic that let women discover for themselves the importance of self-esteem. Rosa put a mirror inside a box, and encouraged the women to find the treasure inside the box and take care of it. When she urged them to guess what could be inside, they laughed and suggested many alternatives. But no participant could imagine that she herself was the good news, for the community as well as for herself. Looking at themselves in that mirror generated a sense of responsibility, joy, and power to resist the violation of their human dignity, which is given to them by God's love and justice.

"In Tegucigalpa, Honduras, a group of young women attend a vocational academy organized by the Methodist church in Fuerza Unión. A facilitator teaches sewing and crafts, while Patricia Méndez and Rosa Amelia M. de

Rodriguez emphasize self-esteem and economic development. Girls who had been excluded from formal education found an alternative. This alternative generates hope for training, community life, and empowerment that keep dreams alive and manifest the wisdom and witness of Latin American women."

Elmira Sellu from Sierra Leone, a General Board of Global Ministries regional missionary working with women in East Africa.

"The smile on her face was genuine—a smile that signified hope. Hope for the future of women in East Africa. Hope for the thousands of women caught up in armed conflicts across the continent. She was a survivor of a rebel attack in Gitega Town, one of the strongholds of our United Methodist Church. The woman was telling her story. Storytelling was part of the healing process in a Trauma Healing workshop organized by the Leadership Development for Women's Program of the East Africa Annual Conference. As this woman and others like her participated, one could see positive changes in them. One could see healing, and by the time the sessions were over, they promised to return home and share God's healing grace.

"These workshops form part of the programs I coordinate with the United Methodist Women in Burundi, Kenya, Rwanda, Sudan and Uganda. Child Survival and Development training events also form part of my ministry with women where infant and maternal mortality rates are so high.... Because the East Africa Region is plagued with conflicts, my ministry includes peace education, conflict management and transformation. We teach how to solve problems in a non-violent way, beginning within our families. By striving to meet needs and learning problem-solving skills, our United Methodist women can live in faith as they act to experience freedom as whole persons through Jesus Christ."

Activity: Regional missionaries are a new category of commissioned mission personnel, first commissioned in 2000. They focus their ministries on priorities identified by women

and youth for children, youth and women around the world. Initiatives such as this depend on the financial gifts of United Methodist Women through local units. Discuss ways your unit can strengthen the connections with your sisters and promote the World Thank Offering.

Aurelia Mantua, a member of the Tumbler Branch Trust, General Santos City, Mindanao, the Philippines. (Gifts from the World Thank Offering provide support to the Women's Opportunity Fund, an organization which enables persons in chronic poverty to transform their lives. The Fund helps women like Aurelia organize trust banks—small lending groups run by the members.)

Aurelia Mantua is at the docks of the fish port in General Santos City by 5:00 a.m. There she buys two 30-kilogram crates of fresh fish. She hauls the crates back to her home by tricycle, a taxi service that consists of a motorcycle with a covered sidecar for passengers. Customers buy the fish at a makeshift wooden counter with scales set up in her front yard next to the dirt road that winds through the village.

Aurelia is 43 years old and has four children. The oldest, 16, works alongside his father as a fisherman for RGL Fisheries. Their job can take them out to sea for as long as two months. Aurelia used her US\$100 loan from the trust bank to increase her daily rolling capital from 5,000 to 9,000 pesos. With that increase, she is able to earn an additional profit of approximately \$5 per day. Aurelia hopes to save enough money to buy a small boat that she can take out into the bay. Buying fish directly from the larger ships that anchor off the coast will mean a lower price for her and a healthier profit margin for her business.

Activity: Partnerships are many and varied. In small groups look through recent issues of *Response* for articles with the symbol of sharing that denotes a program is the recipient of Undesignated Mission Giving. Share with the total group the stories of additional mission partners located beyond the boundaries of the United States.

Litany of Thanks

Leader: For Phoebe, Prisca, and the women of the early church who used their skills, talents and resources in ministry,

People: We give thanks, O God.

Leader: For Hileria, Rosângela, Elmira, Aurelia, and sisters around the world who demonstrate your love in word and deed,

People: We give thanks, O God.

Leader: For United Methodist Women who bring their World Thank Offering in response to your abundance and grace,

People: We give thanks, O God.

All: We thank you for all your many gifts and for the One who unites us in community and calls us "to bring good news to the poor...to announce liberty to captives and recovery of sight to the blind; and to set free the oppressed." (Luke 4: 18)
(Pause for each woman to write her name on a strip of cloth.)

Offering: (Invite each person to bring her strip of cloth and weave it among the others on the worship center. At the same time, offerings will be placed in the basket. Music can be played or the following hymn sung.)

Hymn: #15, "Cancão da caminhada—If Walking Is Our Vocation," *Global Praise 1*; or #561, "Jesus, United by Thy Grace," *The United Methodist Hymnal*

Unison Commitment: "We commit ourselves to working in solidarity with our mission partners to make a real difference in the quality of life for women, children and youth in the United States and around the world. We can go on being 'reactive' through programs that take care of people after they are broken, or we can be 'transformers' by changing the systems, eliminating barriers and being proactive. Transformation is riskier, but it is where we believe the Gospel compels us to move."¹

Benediction

The way is long; let us go together.
The way is difficult; let us help each other.
The way is joyful; let us share it.
The way is Christ's, for Christ is the way.
Let us follow.
The way opens before us; let us go with the love of God, the grace of Christ, and the communion of the Holy Spirit.
Amen.

(Women of the India Working Conference, 1993.)

Preparation

1. Announce in advance the date of this program so each member can bring her World Thank Offering gift. Plan this program with the treasurer or Mission Coordinator for Education and Interpretation. Order World Thank Offering boxes or labels from Service Center so that members can begin collecting for next year's observance. Allow six to eight weeks for delivery.
2. Choose program participants and plan the most effective way to present the program, especially the voices/stories of the mission partners. Decide whether the activities will be done in large or small groups.
3. Supply a strip of cloth for each member (perhaps a variety of solid colors 4"-5" wide and long enough to drape over the worship center), markers, writing paper, pens, and copies of The Litany and Unison Commitment.
4. Prepare the worship center. Be sure to include an offering basket. Prepare 4 long strips of cloth of different colors and write the name of a mission partner on each strip. Drape or weave them across the worship table.

5. Provide recent issues of *Response* magazine with examples of international mission projects. September 2001 with the theme "Joining the Mission Dance" is particularly useful. Also, write on newsprint each item in the list on page 54 and post them around

the room.

6. Provide *The United Methodist Hymnal* and *Global Praise 1*. The *Global Praise 1* cassette or CD can be played as members arrive and during the offering. Or arrange for a musician to play.

Resources*

World Thank Offering Materials. *Leaflet* (Eng. and Span. #5706; Kor. #5311) *Label* (#5105 bilingual); Free for postage and handling. *Offering Box* (#1731 bilingual) 45¢; 50 or more, 40¢ each.

All Together in One Place: 2001 Report of the Women's Division. #3203, \$3.75.

Dharmaraj, Glory E. *Concepts of Mission*. Eng. #2820; Span. #2992; Kor. #2993; \$6.00.

Global Praise 1 Songbook. #2572, \$6.95. *Cassette*, #2566, \$8.95. *CD*, #2565, \$12.95.

Ministries with Women and Ministries with Children and Youth: A Gift for the Whole Church. Eng. #1892; Span. #1893; Kor. #2580; 30¢.

Mission: Responding to God's Grace. Eng. #2581; Span. #2582; Kor. #2580; 50¢.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information. *New World Outlook Special Issue* on

Restorative Justice, March/April 2002. #3201, \$3.00.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003*. #3179, \$7.50.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

Response Issue on Women's Division mission projects in the U.S. and worldwide, September 2001, \$1.50.

Response Issue on Restorative Justice, April 2002. #3198, \$1.50.

Tamez, Elsa. *The Scandalous Message of James: Faith Without Works Is Dead*. Study guide by Pamela Sparr. Eng. #3193; Span. #3194; Kor. #3195; \$6.00.

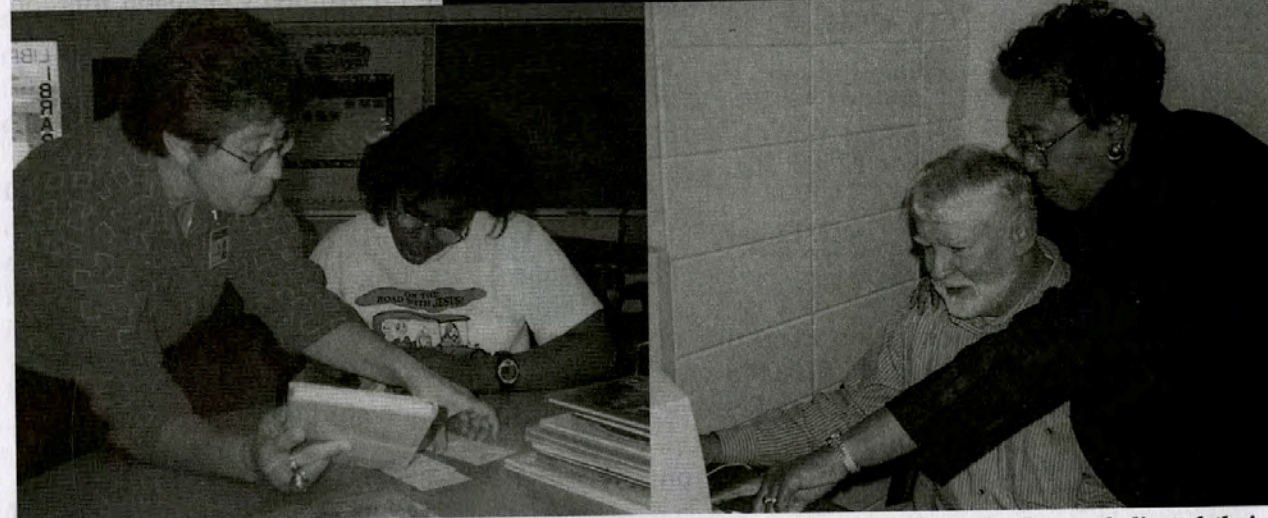
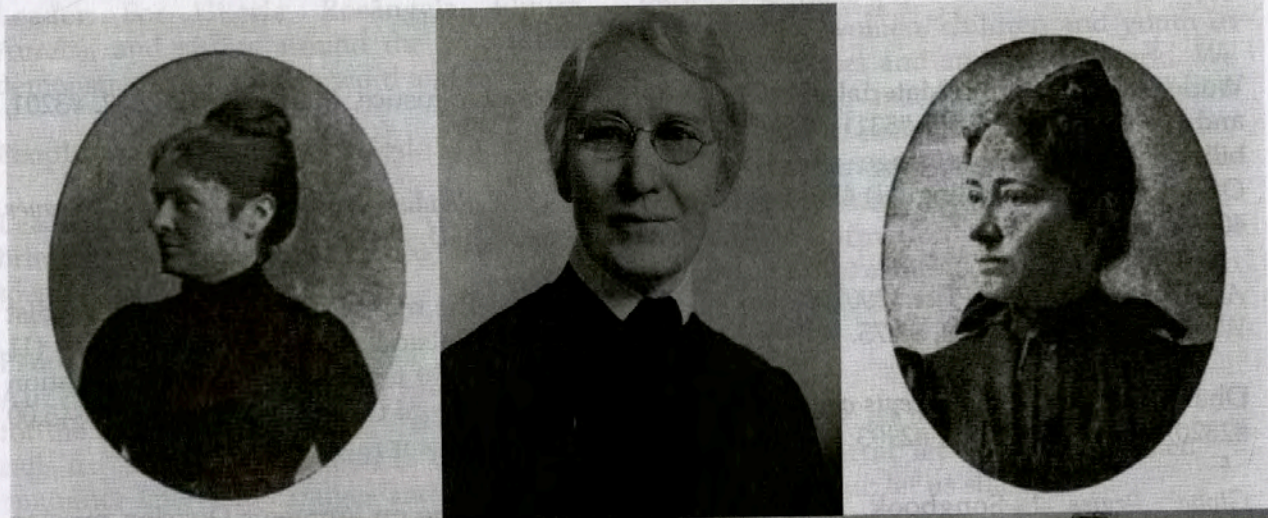
Web site: <http://gbgm-umc.org>
Click on mission studies.

Where The Money Goes Packet. #1371, \$3.85.

Note

1. *Ministries with Women and Ministries with Children and Youth: A Gift for the Whole Church*. (See Resources.)

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Photos: GBCM files

Deaconesses of The United Methodist Church and its predecessor denominations have always dedicated their lives to serving others.

Special Program

Quiet Day Service for A Call to Prayer and Self-Denial— A Gift of a Lifetime

by
Rebecca C. Asedillo

Focus Image: Put a flower pot with flowers in bloom on a small table covered with a simple tablecloth. Surround this with "gifts of a lifetime" objects brought by participants.

Focus Scripture: Micah 6: 6-8; Matthew 13: 44-50

Focus Statement: Our lives and God's reign in

our lives are gifts from God. We respond in gratitude to the immeasurable gift of grace by love and service. The gift of service is a way of fulfilling the purpose of our being. Deaconesses and missionaries are models of this gift, and today we honor and celebrate their contribution to the mission of Jesus Christ in the world.

The Service

Invitation and Welcome

Leader: Today we come together for A Quiet Day Service in observance of A Call to Prayer and Self-Denial. We invite you now to open and center your hearts, minds and souls in the presence of God. Let us rejoice in God's Presence with us today, which makes sacred our time together.

Silent meditation. *The participants may meditate in silence. #335, "An Invitation to the Holy Spirit," The United Methodist Hymnal, may be used as the focus of the silent reflection.*

Opening Hymn: #334, "Sweet, Sweet Spirit"; or #383, "This Is a Day of New Beginnings," *The United Methodist Hymnal*

Leader: Today we focus our reflections on the theme "A Gift of a Lifetime." There are sea-

sons of the year in which we typically expect to give and receive gifts, such as our birthdays, Christmas, and anniversaries. Some gifts last; others have ephemeral value. Some gifts are appreciated while others are not welcomed at all. Some gifts are not really gifts at all, because they are given in exchange for favors, or as material substitutes for the true gift of self.

Today, let us reflect upon those gifts we have received which have lasting significance for us.

Sharing About Some Significant Gifts We Have Received. *Those who have brought gifts or representations of those "lasting gifts" may take from the table items they had brought and show them as they share. Depending on the size of the group, the sharing may be done in pairs or with the entire group.*

Sharing Biblical Insights on Discovering Precious Gifts

Reader 1: *Matthew 13: 44-46*

Leader: In this passage the reign of God is compared to a treasure that a person discovers hidden in a field. It is also compared to a pearl of great value. The people who find such incredible treasures decide to give up everything else for the sake of owning those treasures.

Reader 2: According to biblical commentator Donald Senior, "As defined in Matthew's gospel, the 'treasure' or 'treasure house' is the place of one's deepest convictions, the place where 'one's heart is.'"¹

Leader: If we are to hold up a light to examine the places of our deepest convictions, what would we find there? Let us pause for a moment to reflect on this. *Allow a moment of silence. Then invite the group to share insights on the passage. Questions to discuss may include the following:*

1. Where do you see the Reign of God?
2. What do you do to seek the Reign of God?
3. How do you know when you've found it?
4. What choices have you made in order to obtain this treasure?

Hymn: #405, "Seek Ye First," *The United Methodist Hymnal*

Cultivating Our Sense of Gratitude for Our Giftedness

Leader: When Jesus healed ten lepers, only one of them came back to give thanks.

Group: We wish to follow the example of the one who returned to give thanks, and nurture in ourselves a daily sense of gratitude for the gifts we have received. Let us not ignore each gift or take it for granted, whether great or small. Let us be grateful and give thanks.

Encourage the group to create a litany of thanks for the "gifts of a lifetime" which they have received. The leader may propose a group response, such as

*"Dear God, thank you," or "Thank you, Jesus."
The litany may follow this pattern:*

Voice 1: Our lives are a gift from God.

Response: Dear God, thank you.

Voice 2: The love and care we have received from family and friends are gifts of eternal value.

Response: Dear God, thank you.

Voice 3: What a gift it is when my child/grand child gives me a big hug, and tells me, "I love you, Mom/Grandma."

Response: Dear God, thank you.

Voice 4: For the times I have strayed from the paths of righteousness, and have been forgiven,

Response: Dear God, thank you.
(Continue to add to the litany.)

The Gift of Service as Worship

Leader: Our lives are a gift from God. Through Jesus' gift of redeeming love, we experience wholeness amidst brokenness. Through the gift of the Holy Spirit's presence, our lives are renewed each day.

Reader 1: To be renewed, we are called to be in daily conversation and communion with God.

Reader 2: To grow, we need the care, nurture, and guidance of God's Spirit, as plants need the sun and rain and soil, and as our bodies need food, water, exercise, and rest.

Hymn: #521, "I Want Jesus To Walk with Me;" or #397, "I Need Thee Every Hour;" or #395, "Take Time to Be Holy," *The United Methodist Hymnal*.

Leader: Flowers in bloom celebrate life, growth and vitality. It is the nature of plants to grow, which fulfills their reason for being.

Reader 1: In the same way, we grow in faith to fulfill the purpose of our lives, the reason for our being.

Reader 2: As plants reach out to the sun, so our souls reach out to God, that we may be nourished and strengthened for service.

Reader 1: Our lives are our gift from God. What we do with our lives is our offering to God and our neighbor.

Leader: Worship of God and service to our neighbor are inextricably linked. Service is a way of giving thanks. As the prophet Micah wrote:

(read Micah 6: 6-8 in unison).

Leader: Today we remember the women among us who have served in the ministry of Jesus Christ as deaconesses and missionaries.

Reader 1: They worked as educators, social workers, nurses, traveler's aides, and pastoral assistants.

Reader 2: A century ago, they worked among immigrants, visiting their homes and offering food, medicine, clothing, blankets, and comfort.

Reader 1: In 1903, Anna E. Hall, the first African-American deaconess, described an experience in Atlanta: "During the winter the cry of the poor is constantly heard.... I found an aged lady suffering from the grippe. I called a physician, but as he was unable to come at the time I purchased a package of boneset [composite of plants] and went back, made a tea, gave the old lady a hot bath, and the next morning we did not need the doctor."²

Reader 2: In 1955, deaconesses defined their understanding of their call in this manner: "The vocation of a deaconess is not basically a social service but spiritual dedication, not basically sociological but theological. Its secret and standard are, 'Christ in you and the hope of glory.'"³

Reader 1: Gladys Campbell retired in August 2001 after serving as a deaconess for 33 years. She was already a high school English teacher when she discerned the call to become a deaconess. She has served faithfully in rural ministry since then, having been executive secretary for town and country ministries at the General Board of Global Ministries.

Video: *As a group, watch Love, Justice and Service – The Ministry of Deaconesses. Discuss the content of the 14-minute video. Or share copies of the booklet Reflect, Rekindle, Renew: Meditations Shared by Deaconesses and Home Missionaries. Ask several people to present summaries of 5 or 6 meditations.*

A Time for Saying "Thank You." *Hand out pages from the 2003 Prayer Calendar. Select the name of a retired deaconess or missionary. In writing, express to her your appreciation for her gift of service. Collect the cards and letters along with the offering. Ask for a volunteer to mail them afterwards.*

Creative Expressions or Quiet Time for a Half- or Full-day Retreat or Day Apart. *Suggest that participants take up to an hour for quiet reflection, writing, reading, drawing, or dance. They may work in pairs, small groups, or individually. Some suggestions for reading follow:*

Sabbath Sense by Donna Schaper. Pennsylvania: Innisfree Press, Inc., 1997.

Wisdom and Wonderment by Alla Renee Bozarth. Minnesota: CompCare Publishers, 1993.

Sacred Journeys by Jan L. Richardson. Nashville: Upper Room Books, 1995.

Those who may wish to work on a dance interpretation of the closing hymn, "Lord, Whose Love Through Humble Service" (#581, The United Methodist Hymnal) may gather and create a simple liturgical dance. (Alternative hymn: "Here I Am, Lord," #593).

The Offering

Leader: The deaconess motto is "My reward is that I may serve." Deaconesses and missionaries who have retired have offered their "gifts of a lifetime" to ministries of service, often in places where others have refused to go because of many risks, including danger, and lack of monetary rewards. This year's A Call to Prayer and Self-Denial Offering gives us an opportunity to continue the commitment to provide lovingly for them in their retirement. Please put your offering in the basket as it is passed to you.

Collect the offering, along with the cards and letters for retired deaconesses and missionaries. Have separate baskets for each.

Closing Hymn with Dance Interpretation. #581, "Lord, Whose Love Through Humble Service"; or #593, "Here I Am, Lord," *The United Methodist Hymnal*.

Sending Out. Read antiphonally #582, "Whom Shall I Send?", *The United Methodist Hymnal*

Leader: Go now and feed the hungry, give water to the thirsty, clothe the naked, take care of the sick, and visit the imprisoned. Go in the power and presence of God's Spirit who calls you to spread the good news in the name of Jesus the Christ. Amen.

Distribute Prayer Cards before the group leaves the gathering room.

Preparation

This Quiet Day Service may be used as a half- or full-day retreat, or as a regular program, to last from 30 minutes to 6 or 7 hours in length. The leader or planning group should decide the length of time for the service, and then read through the entire program carefully to determine which portions can be used for the allotted time. Be sure that Scripture, the litany, some sharing activities, the statements of retired deaconesses, and the offering segments are included.

1. Well before the gathering, display the Call to Prayer poster prominently in the church and use the church newsletter and bulletin to publicize it. Also send out a notice requesting participants to bring objects or representations that symbolize "gifts of a lifetime" for them.
2. Use the *Call to Prayer Handbook* in the sample packet sent to each local unit in October 2002, and order others as needed for people planning this special observance. At least 6 to 8 weeks in advance of your service, order a Prayer Card and Offering Envelope from the Service Center for each member (use the Order Form in the sample packet).

3. Make sure the unit Treasurer is able to participate in the service. Ask her to distribute the Offering Envelopes before or during the time when A Call to Prayer offering is to be received.
4. Make copies of the list of retired deaconesses and missionaries from the *Prayer Calendar 2003*, and provide cards or stationery and stamps.
5. Order in advance from your conference media center or the Service Center the video *Love, Justice, and Service*, and make sure to preview it. Set up the equipment and arrange the chairs so that everyone can see the monitor.
6. Provide Bibles and copies of *The United Methodist Hymnal*.
7. If there are women (including teens) who do liturgical dance, request one or more to be present to lead the women in creating an interpretive dance with the closing hymn.
8. If the allotted time allows for reflection, meditation, drawing, or writing, provide books listed in the program and writing/drawing materials.

Resources*

A Call to Prayer and Self-Denial materials for 2003, "The Gift of A Lifetime." (See the order form in the Call to Prayer sample packet.)

Prayer Card. Bilingual Eng./Span. #3226, 12¢ each; 10 or more, 10¢ each.

Flyer/Bookmark. Eng. #2914; Span. #5002. Describes purpose and meaning of A Call to Prayer and Self-Denial. Free for postage and handling.

Handbook. Eng. #2926, Span. #2931, 75¢. See the Introduction, Planning for the Annual Observance, Theme Resources. See the 2003 sample packet for the Handbook.

Packet. Eng. #3229, Span. #3230; \$1.75.

Poster. Bilingual Eng./Span. #3227, 50¢. Use the poster in this program book or in the sample packet.

Offering Envelope. Bilingual Eng./Span. #3231; free for postage and handling.

Dougherty, Mary Agnes. *My Calling to Fulfill: Deaconesses in the United Methodist Tradition.* New York: General Board of Global Ministries, The United Methodist Church, 1997. #2656, \$9.95.

Global Praise 1, Songbook #2572, \$6.95; CD #2565, \$12.95; Cassette #2566, \$8.95.

Global Praise 2, Songbook #2918, \$8.95; CD #2921, \$12.95; Cassette #2920, \$8.95.

Herb, Carol Marie. *The Light Along the Way: A Living History through United Methodist Women's Magazines.* New York: General Board of Global Ministries, The United Methodist Church, 1994. #4835, \$6.00.

New World Outlook, the mission magazine of The United Methodist Church, \$15.00 a year (six issues); \$26.00 for two years. See *Response* for combination subscription information.

Prayer Calendar 2002. #2963, \$7.50. *Prayer Calendar 2003.* #3179, \$7.50.

Reflect, Rekindle, Renew: Meditations Shared by Deaconesses and Home Missionaries. #2943, \$4.00.

Response, the magazine for United Methodist Women. Subscriptions, \$12.00 a year (11 issues); \$22.00 for two years. In combination with *New World Outlook*, \$25.00 a year; \$45.00 special two-year rate.

The United Methodist Book of Worship. Nashville: The United Methodist Publishing House, 1992. Available from Cokesbury.

Video—Love, Justice and Service: The Ministry of Deaconesses. #2757, \$8.00.

Notes

1. Donald Senior, *The Gospel of Matthew: Interpreting Biblical Texts* (Nashville: Abingdon Press, 1997), p. 125.
2. Carol Marie Herb. *The Light Along the Way: A Special Report to the Women's Division, General Board of Global Ministries, The United Methodist Church.* October 1994, p. 78.
3. Mary Agnes Dougherty, *My Calling to Fulfill: Deaconesses in the United Methodist Tradition* (New York: General Board of Global Ministries, The United Methodist Church, 1997), p. 3.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Callers No. 1800, Cincinnati, OH 45222-1800. Telephone: 1-800-305-9857. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.



Program Planning Form

Today's Date _____ Date of Program _____

Meeting Place _____ Time of Program _____

General Unit Program yes no Small Group Program yes no

Title of Program: _____

Purpose of Program: _____

General Content of Program _____

- Methods (mark all that apply): name tags readings small groups special speaker
 audiovisuals panel presentation skit or drama role play group singing
 posters or pictures use of chalkboard newsprint simulation game learning center
 interview silent prayer time spoken prayer time group discussion
 group art project puzzles or quizzes evaluation time refreshments

Scripture References: _____

Hymns: _____

Worship Center _____

Anticipated Follow-through or Action After the Program: _____

Resources from the Service Center (list titles as they apply): _____

Response _____ *New World Outlook* _____

Prayer Calendar _____ *Handbook: Focus on Local and District Units* _____

From the Reading Program: _____

Names of mission study resources: _____

United Methodist Women's resources on giving: _____

Annual Report of the Women's Division: _____

Poster on the PURPOSE _____ Pledge Card _____

Other resources: _____

Equipment and Supplies (circle what is needed and note quantity)

study books _____ Response magazine _____ hymnals _____ Bibles _____

chairs _____ tables _____ pencils/pens _____ paper _____ handouts _____

newsprint _____ markers/crayons _____ chalkboard & chalk _____ tape _____

art supplies _____ cassette player _____ slide or filmstrip projector _____

TV & VCR _____ extension cord _____ film projector _____ coffee & tea pots _____

napkins _____ mugs/glasses/paper cups _____ dishes or paper plates _____

forks, spoons, knives _____

Leadership Responsibilities

Name(s) of person coordinating this program _____

Coordinator's phone number _____

Name(s) of program and worship leaders _____

Name(s) of person responsible for worship center _____

Name(s) of person responsible for setting up _____

Name(s) of person responsible for cleaning up _____

Name of person who will order resources _____

Name(s) of person responsible for contacting special speakers,

musicians, resource persons _____

Other Notes About the Program _____

Faith in Action

Evaluation Form

Please rate each program you used in terms of how well it fulfilled its focus statement.

Program	Excellent	Good	Acceptable	Unacceptable
1. Let There Be Peace on Earth				
2. Advent/Christmas—Star-Child				
3. Lent/Easter—A Story Within a Story				
4. A Faith that Creates Justice				
5. Deeds in Faith: Faith in Deeds				
6. Mexico's Garment Industry Workers				
7. Restorative Justice: Compassion and Solidarity				
8. Pledge Service—God's Mission and Korean Women				
9. World Thank Offering—Giving Thanks				
10. Quiet Day Service—A Gift of a Lifetime				

How many members are in your local unit? Were these program used in your general meeting? small group meetings? both meetings?

Did you follow in general the suggestions for presentation? Why or why not? If not, what especially effective techniques did you use?

What specific actions or projects grew out of the programs?

What topics would you like to see treated in a future program book?

How could this book be improved?

Return this form to:

General Board of Global Ministries, Executive Secretary for Resource Development
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Address _____

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Check one

Is this an individual evaluation?

A corporate report of the unit?

A corporate report of the program committee?

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PURPOSE

OF UNITED METHODIST WOMEN



The organized unit of United Methodist Women shall be a community of women whose PURPOSE is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.

GATHERING OF FRIENDS

Gathering of Friends is a group for support, fun and friendship. No need to eat dinner by yourself all the time. Enjoy the company of others. You don't have to be alone, we welcome anyone to join us. Bring a friend. **EVERYONE IS WELCOME.**

The next Gathering of Friends will be Feb 12th. Come join us!

SUNDAY SCHOOL NEWS

Our Sunday School had a busy and fun Advent season. This year our classes took part in lighting the Advent Candles each week. We enjoyed decorating the Church during the Hanging of the Greens. The Sunday School organized the gift bag project for the Christian Caring Center. Thanks to all who helped and donated to this project.

On Dec 21st we presented our Christmas program during the 10:15 Worship Service. Everyone did a great job from the senior high right down to the littlest angle. During The Sunday School hour on Dec 28th we watched the video of our Christmas program. We also enjoyed cookies and punch while watching it.

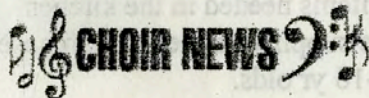
We invite everyone to take a walk back to the Sunday School hallway to view the bulletin board all decorated with hearts.

We are currently working on a project for the Sunday before Valentines Day.

CHOIR NEWS

We enjoyed practicing and singing during the Advent season and received many complements. Thank You for your praise. It means so much to know that people enjoy our songs.

We welcome **Bob Kerns** to our group and enjoy having **Carol Peterson** singing with us again. She brings her husband, **Don** too, and with **Pastor Troy** singing with us, that men's section is really out doing us ladies. So those in the congregation??? Think about it. Come on and join us. We guarantee a rewarding, fun time. Give it a try for just the Lenten season which will soon be here.



UMW NEWS

Our group meets the first Thursday of each month except for July and August with a desert and a program. In 2003 we enjoyed speakers. One on the history of Hawaii by Ruth Craddock and in September we listened to Elaine Hurtle who is with the Niagara County Sheriffs Dept Victim Assistance Unit.

During the year a member is honored by our group and presented to the church congregation on "Woman's Day," when the UMW has the church service. This year it will be on Feb 29th. A pin is also given to the person. We also honor a student from Sunday School that day.

One month we have a "Service Project". In 2003 we provided baskets of baby items for the Pregnancy Center in Lockport. We have been asked annually to serve dinner for the 29 & Holding Group in Lockport.

Our December meeting reveals our Secret Sisters for the year and a "white gift" is taken which this year went to St. Lukes Mission of Buffalo.

Each member has a "thank offering box" in which coins are dropped during the year for things you are thankful for. The monies from these go to the Batavia District for "undesignated gift giving."

The UMW sells candles for \$6.00, Napkins for \$2.50, Dish Clothes for \$1.00 and Cook Books with many favorite recipes of our church people, present and past for \$5.00

We collect front labels from Campbell's products, Pepperidge Farms, Franco American Pasta & Gravy, Marie's, Mrs. Paul's, Le Menu and Swanson frozen foods. We also collect V-8 juice, Open Pit, and Early California Olives. Box goods need the UPC label. All of these go to Gateway, where they are sorted and counted. We then receive credits which we exchanged for school supplies. We also save the "Education" tabs.

Cancelled stamps with a 1/8th inch white border are sorted, packaged and taken to a stamp dealer who buys them.

Grocery slips from Tops, Quality and Shurfine are also saved. They are turned in to the stores for money.

Betty Crocker coupons are given to a former member for her mission work. There are boxes in the Red Room for each of these items. These items not only bring in money, they also help with "recycling" of waste.

Our monies go to the church budget, district pledge, local and district missions. We support our youth in camping, speakers and items needed in the kitchen. Most recently we purchased a new refrigerator freezer. We supplied money to purchase gifts for the Christian Caring Center at Christmas for 13-16 yr olds.

NOVEMBER
MEMBER OF THE MONTH

NORMA CLARK

Who has an infectious laugh? Who helps count the money every week? Who is always ready to help clean? Non other than Norma Clark.

She joined North Ridge 1/8/81 when Rev. Wm. Horner was pastor.

She is a U.M.W. member and has served as Co-Vice President. She makes sure we have a supply of napkins and dishcloths. She enjoys working on the committee for the Bazaar as she likes flowers and has fun making boquets and arrangements. Her favorite interests are growing roses, gardening & crafts.

She has served on the worship committee, memorial committee and as a church trustee. She did a tremendous service to the church by serving on the visitation committee at which time she took tapes of the church service along with the VCR to shut-ins.

She and her husband, Donald, are one of our Golden Wedding Couples. They are the parents of two children and have three grandchildren.

Please greet Norma and give her a hug for all she does for North Ridge and for all the joy she brings to everyone.

TOP ALTERNATIVES TO KEYNOTE SPEAKERS

EDUCATIONAL ENTERTAINMENT: Search in your community and/or conference for different groups which offer new and entertaining ways to tell stories: Liturgical dancers, Signing Choir, Children's groups, Puppeteers, Musical groups from a variety of cultural and ethnic backgrounds.

FIRST PERSON MONOLOGUE: This could be from the perspective of a woman involved mission [a doctor in Africa, a deaconess from National Division projects etc]; or a person in NEED of mission [a peasant woman in Guatemala, an abused woman in the U.S.A.]; or a person who has benefitted from a Mission, or Mission Project [a young woman from the Philippines who attend a Methodist Mission School or teens from a National Division Project.]

Pick an issue or topic, then gather information from RESPONSE MAGAZINE, or NEW WORLD OUTLOOK. You may interview persons, read a book from the Reading Program list-----then write it.

SOUND BITES: Short announcements [1-2 minutes] which bring information to the folks in an interesting way. Each should be an educational blurb of interest, such as issues, advertising for Mission Opportunities, or concerns of the United Methodist Women. These will be planned program interruptions which make a point quickly.

MISSION FAIR: Plan for folks to spend time visiting with Persons in Mission, participate in skits, dramas, or respond to interactive educational opportunities. This should provide learning opportunist while having a fund time. This is an excellent idea for Schools of Mission, Workshops, even Annual Meetings, if time allows.

MUSICAL: Combine music and drama or music and storytelling. This is an effective way to deal with issues in a non-confrontive manner. It is surprising the number of persons in your community [colleges, seminaries, even high school youth groups that would be able to assist in a project such as this.

SONGFEST: Music from many different ethnic heritages, and from different cultures, and traditions, offers a rich learning experience that is both exciting and usable. The success for this type of programming will be to have musicians who have capabilities to research the music, the culture, the history of a variety of styles, rhythms, types of music. The musicians should be able to teach and lead the total group [congregation] in singing the music.

FILM CLIPS WITH DISCUSSION LEADER: Using only parts of a video, a movie or a few slides to stimulate discussion and impart information. This is very effective with a smaller

PURPOSE

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to develop a creative,
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and to expand concepts
of mission through
participation in the global
ministries of the church.

- *12. The unit will select a project from the Women's Division Material Resources for Mission Catalog and will contribute the needed resources to the mission project. (Order from the Service Center.)
- 13. Each unit, circle, or subgroup meeting will include a "Response Moment" where an item from Response Magazine will be lifted up as a way to tell the mission story.
- *14. The unit will have at least two (2) members subscribing to Response Magazine.
- *15. The unit will add at least two (2) new members to its roll.
- *16. Plan and participate in a United Methodist Women's Sunday.
- 17. Say the Purpose of United Methodist Women at all events.
- 18. Invite a speaker from a Conference Project to a local unit meeting.
- *19. Have at least two (2) members complete Plan I of the UMW Reading Program.

Circle the items your unit has completed. Return to your District President by August 15.

Unit: _____

Signed: _____

Become a
UMW
Mission Today Unit



Western New York
Conference

The purpose of the **Mission Today Unit** is to:

*Energize United Methodist Women to be more involved in mission through prayer, study and action.

*Increase contacts between units and mission personnel and mission projects so that United Methodist Women understand where their money goes.

*Encourage use of mission resources through United Methodist Women; and

*Expand concepts of mission, including social justice as mission.

GOAL:To encourage each unit to become a "Mission Today Unit."

Criteria for a Mission Today Unit:

The unit must complete a minimum of 18 (gold), 14 (silver), 10 (bronze) of the following items, including four (4) of the asterisked (*) items. A certificate will be awarded and a plaque will be awarded for 4 consecutive years of being a Mission Today Unit.

1. Use the Prayer Calendar at each general meeting of the unit to pray for persons in mission and mission work.
2. At least one (1) member of the unit (other than conference or district officers) will attend the conference School of Christian Mission.
3. At least two (2) members, other than a conference or district officer, will attend the district or conference annual meeting.
- *4. The unit will use at least two (2) programs from the Program Book during the year.

5. The unit will have at least one (1) person joining the United Methodist Women's Action Network to receive and respond to legislative information at least three (3) times a year. (To join, write to Women's Division, 100 Maryland Ave., NE, Box 56, Washington, DC 20002. There is no charge for joining at this time. There may be a nominal charge at a later date.
6. Members will correspond with five (5) persons listed in the Prayer Calendar.
- *7. The unit, circle or subgroup will conduct at least one (1) mission study each year.
- *8. The unit will implement the Charter for Racial Justice in at least one way during the year. Possibilities are:
 - have members read books and articles about other races and cultures;
 - sponsor an inter-ethnic event between two or more units;
 - recruit women of color to be members and officers of the unit;
 - view the video on the Charter, "In Search of Racial Justice." (Check your conference AV library or the Service Center Catalog.);
 - write to elected representatives to support legislation affecting issues such as immigration, affirmative action, low income programs, civil rights, etc.
9. The unit will co-sponsor, with the local church, a Children's Sabbath. (This is a worship service highlighting the needs of children. The Women's Division and the Council of Bishops support this effort. Contact the Service Center for materials.
- *10. The unit will make and meet its pledge to mission.
- *11. The unit will be a 5-Star unit, contributing to all five channels of undesignated giving.

Planning Meetings

Two Types of meetings

Chaotic - no agenda, secretary late,
no devotions, minutes written
on back of envelope, No paper
or pencil.

orderly - meeting called to order
on time, minutes mailed
ahead of time, Devotions, Agenda

Ingredients for a Good meeting

M - Mission

E - Enthusiasm

E - Energy

T - Trust

I - Imagination

N - Neighborliness

G - God

M
E
E
T
I
n

God the foundation

How Not to get things list

Never did that job before - won't work

Too hard - too expensive - Not in my job
description, Not in our budget - Too much
paper work

Seven last words of a dying Church!

"We have always done it that
way"

A Few Steps in Program Planning

Step One:

Goal setting, which is the responsibility of the whole Executive Committee, is led by the president or someone she designates. Most small units involve the whole unit in goal setting. The Committee on Program sets goals for its own work and considers these, as well as the unit's goals as they develop program.

Step Two:

The program planning TEAM—the Committee on Program or the Executive Committee—develops a calendar, asking: What are the “givens,” the things already set up? These include regular meetings of the unit, of subgroups (if you have them), conference and district dates, ecumenical and community events which affect participation. The sample calendar (p. 5) is a skeleton for you to “flesh out.” Note that the Call to Prayer observance covers three months—you will want to decide YOUR dates within that time.

Talk about specialized events you want to present for your membership, such as a spiritual growth retreat and a mission study series. Insert the best times for these and/or other occasions (see p. 17). Program committee decisions are recommendations to be placed on calendar. Careful timing is essential.

Step Three:

Make decisions about the regular meetings. List the program titles for the year. You may wish to select a theme for the entire year, such as the title of the Program Book or the theme of the School of Christian Mission. Study the various resources to select the ten or twelve programs for the year. The annual Program Book, monthly issues of *Response*, workshops and special training events, conference and district meetings all present ideas, as do various Women's Division mailings which come to the unit.

Reader 2
Hattie
Annie

①

The 4 P's

Sue
Holmes

Sue We all like to talk about ourselves. I love to talk and especially about myself or stories about my family and my husband. I could tell you stuff about him . . . or oh well, enough about that. Today, ^{talking about} ourselves is the UMW-United Methodist Women. We want you to know about us and what we do. When I first thought about joining UMW, I thought of 4 P's that came to mind. They were plates of dessert, peals of laughter, presents from my secret sister, and painted weeds. I was correct, in a way. We do have dessert at each meeting (plate of desserts), we do laugh a lot when Norma tells a story or some of the rest of us get going (peals of laughter), we do get gifts from our secret sisters each Christmas as we reveal our identity (presents) and we do spray weeds for our ~~fall~~ bazaar each fall (painted weeds.) It is a little more than that, however.

Women, children and youth around the world, including members of the United Methodist Women, have many needs: spiritual, physical, educational, emotional. That doesn't mean we are help~~l~~ess! We may need "help" as we are simultaneously contributing "help" to others. Helping others may even result in helping ourselves!

Membership in United Methodist Women affords many opportunities through mission involvement to address these needs. We may do it individually, or by working with others in a group. Help may come through events or activities that are inwardly directed, or through activities of service and outreach. It may be by giving money or investing our time and energy.

Mission involvement may be generated through mission studies, our meetings, or on-the-spot experiences. Emotional responses motivate deeper involvement. The more we know about someone or something, the more personally involved we become. Our motto could be WE RECEIVE TO GIVE. As we grow in our faith and understanding, we are called to "put faith into action."

James 1:22 says And remember, it is a message to obey, not just listen to. So don't fool yourselves. Isaiah 6:8 says Then I heard the Lord asking, "Whom shall I send as a messenger to my people? Who will go? And I said, "Lord, I'll go! Send me." God called Isaiah, and God still calls all of us-to deeds of "faith." According to the Letter of James, faith requires that we get busy!

Saying "yes" to membership in UMW offers the possibility of incredible involvements, new experiences, and maybe even an adventure. . . ways to practice our faith. When we joined the church, we promised our prayers, presence, gifts and service. The purpose of the United Methodist Women assumes those kinds of comparable obligations. We are back to my 4 P's- you know plate of dessert, peals of laughter, presents, and painted weeds. Well, today we have 4 other p's to consider. We are calling them prayer, presence, pledge and participation. We will explore each a little as an expression of mission involvement. *The first is prayer.*

Karin
Rombal

Reader 1 Prayer John 5:16 If you see a Christian sinning, you should ask God to forgive him and God will give him life. Our purpose calls us to know God and "experience freedom as whole persons." Knowledge and experience of God comes through prayer (first P)- prayer for ourselves, for the world, world leaders, for our church and missions everywhere. As UMW members we pray for missions locally and around the world and for our church and those in it and for conditions in our world, especially the conditions of children and women. We thank the Lord for all who have answered the call to serve as missionaries, deaconesses, and volunteers. Prayer is our first P. Number 2 is presence.

Reader 2 James 2:1-5 If a man comes into your church dressed in expensive clothes and valuable gold rings on his fingers, and at the same moment another man comes in who is poor and dressed in threadbare clothes, and you make a fuss over the the rich man and give him the best seat in the house and say to the poor man, "You can stand over there if you like or sit on the floor" well, judging of a man by his wealth shows that you are guided by wrong motives. Listen to me, Dear Brothers: God has chosen poor people to be rich in faith, and the kingdom of heaven is theirs, for that is the gift God has promised to all those who love him.

The organization of United Methodist Women succeeds or fails through the combined efforts of all of its members. In stark terms the Letter of James warns us about judging by appearances before we know the gifts each person brings. Of utmost importance is being here-being physically present at meetings and activities. We all can't do everything well. Some of us can stand up here in front of you and some others can not. Others can arrange a respectable bouquet and others of us can not. We all need to be present to do our part. We rejoice in each others accomplishments. We have a resolve to serve our church and we try not to judge by appearances, but act with integrity and in faith. Now on to the third P Pledge.

Reader 1 James 1:17 So you see, it isn't enough just to have faith. You must also do good to prove that you have it. Faith that doesn't show itself by good works is no faith at all- it is dead and useless. As members of UMW, we make gifts of money to support ministries with women, children and youth-our pledge, special offerings, and gifts. Our giving connects us with persons worldwide. We might collect baby things for an unwed mothers organization, send holiday decorations to the Christian Caring Center, Collect personal items for migrants, or send money to the missionary retirement funds. There are countless ministries and the needs are vast. We try to be generous and **and** joyful in our giving and pledging. Now for the last P-participation.

Reader 2 James 2: 14-18 Dear Brothers, what's the use of saying that you have faith and are Christians if you aren't proving it by helping others? Will that kind of faith save anyone? If you have a friend who is in need of food and clothing, and you say to him, "Well good bye and God bless you; stay warm and eat hearty," and then don't give him clothes or food what good does that do? So you see, it isn't enough just to have faith. You must also do good to prove that you have it. Faith that doesn't show itself by good

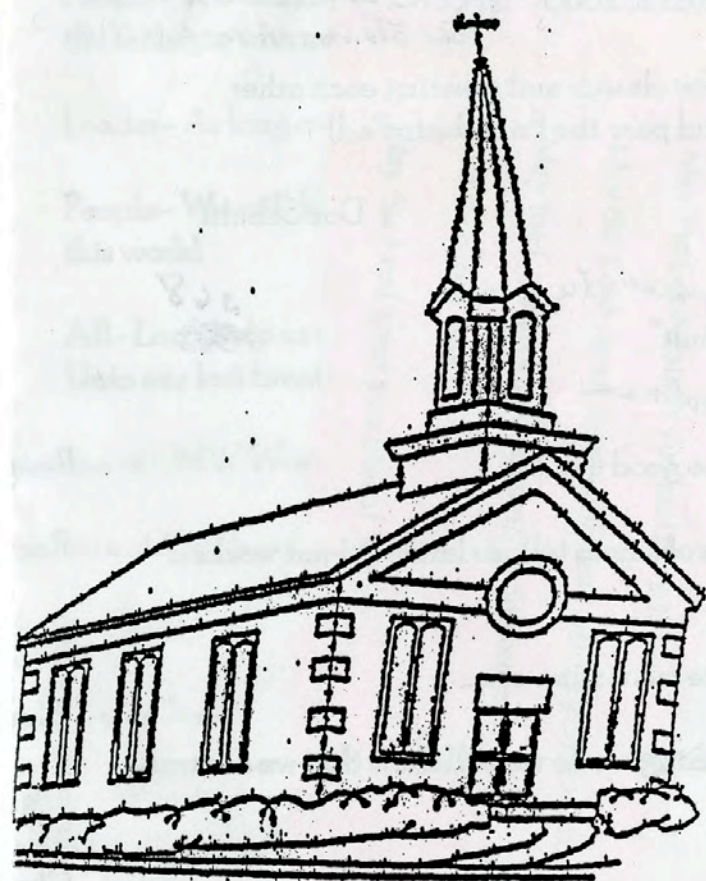
works is no faith at all-it is dead and useless. But someone may argue, "You say the way to God is by faith alone, plus nothing; well, I say that good works are important, too, for without good works you can't prove whether you have faith or not; but anyone can see that I have faith by the way I act.

Our UMW purpose calls us to participate in the global ministries of the church. We consider some of the places through our prayers and our financial presents through pledges. James admonishes us to get busy about things where we are. We have had members who volunteer at hospitals and nursing homes, sew for children, read to children, teach at church, babysit at church, help with fire company auxiliary activities, help with community needs, etcetera. We are thankful for these people who give of themselves to others so willingly. We know there are others who could participate, too.

Sue Our commercial is almost over. Back to your P's and Q's. Oh ~~know~~^{No}, that must be another sermon. Back to our P's. I guess it is more than 4 now. It is a plate of dessert and peals of laughter. You'll see that if you come to our next meeting-the first Thursday of the month at 7:00. If you come in September, you'll probably get to paint weeds and Christmas will come with a secret sister present if you join up. That was my first 4 P's but we have heard how it is so much more. Prayer, pledges, presence at events and participation are 4 more important and far more important to the group. Join us and sell at the bazaar or stir chili or pray for the needy as we collect and make things for them. Prayers from all of you will help us and so will pledges and participation. We will try to provide a little laughter and dessert. Let us pray *together,*

Dear father, thank you for the group of women in this church and around the world who work to make things better, especially for women and children who need help. Our group is active and growing but we would be thankful for more to join. Lead those who are inclined to come with reminders of the 4 P's and how willingness to serve is a joy. We thank you for your guidance in our endeavors and help our officers and members to do your will in our little area and in the world. Amen

NORTH RIDGE UNITED METHODIST CHURCH



3930 North Ridge Road Lockport, NY 14094

Harold R. Thomas, Pastor

Office Telephone: 433-4105 Parsonage Telephone: 297-7365

Pastor's office hours: Mon, Tues., Wed., Friday 9-2

e-mail(North Ridge UMC @ Juno.com)

E UNITED METHODIST CHURCH

March 2, 2003 *Scheduled Feb 23 due to
ice storm move to Mar 2*

WELCOME - News of the church and greeting each other
(Sign and pass the Friendship Pad)

PRELUDE Don Schultz

CALL TO WORSHIP

INVOCATION - *Anabell Freeman*

*HYMN - "My Hope Is Built"

368
~~#378~~

Litany - *Anabell Freeman*

Leader - Do all the good you can...

People - The book of James tells us faith without works is dead

Leader - By all the means you can...

People - In everything we do we will show that we are true ministers of God

Leader - In all the ways you can...

People - Whatever we do for the least of our brethren, we do for Christ

Leader - In all the places you can...

People - We will reach out to our neighbors near and far

Leader - At all the times you can...

People - We will be watchful of the opportunities to serve

Leader - To all the people you can...

People - We will love not only our friend and neighbor, but the stranger who mistrust and rejects us

Leader - As long as you ever can...

People - We will live our lives as Christ's hands and feet in this world

All - Lord, help us to witness and care for your children, even Unto our last breath

Recognition of UMW Women *Anabell presented to Gloria Snyder*

Recognition of Youth *Rena Israel presented to Rob Reed*

Prayer *Rena*

*Hymn - "Jesus, Jesus" #432

Offering *Rena*

*Doxology

Choir

Scripture - Luke 7:24-30, James 1:22-25, 2:14-18 *Gloria Snyder*

Sermon - "The 4 P's" *Sue Holmes, Anabell & Karen Randall*

*Hymn - "Here I am Lord" #593

*Benediction

*Ushers: June Schuman
Sue Schuman
Carole Daellen
Norma Clark*

*{ Ruth Weaver - ordered cake } set up.
Sue Redemacher*

*Anabell ordered carriage & boutonniere from
Garden Gate in Winton*

THE UNITED METHODIST CHURCH

March 2, 2003

*Scheduled Feb 23 due to
we storm moved to Mar 2*

ews of the church and greeting each other
(Sign and pass the Friendship Pad)

Don Schultz

HIP

Anaquel Treatman

pe Is Bult"

ell Treatman

all the good you can...

the book of James tells us faith without works is

all the means you can...

**everything we do we will show that we are true
God**

ll the ways you can...

whatever we do for the least of our brethren, we do

the places you can...

will reach out to our neighbors near and far

the times you can...

will be watchful of the opportunities to serve

ne people you can...

Invocation: Glorious God, source of joy and righteousness, enable us as redeemed and forgiven children evermore to rejoice in singing your praises. Grant that what we sing with our lips we may believe in our hearts, and what we believe in our hearts we may practice in our lives; so that being doers of the Word and not hearers only, we may receive everlasting life; through Jesus Christ our Lord. Amen

#69 UMH

People- We will love our neighbor, but
the stranger who m

Leader- As long as

People- We will live
this world

All- Lord, help us
Unto our last brea

Recognition of UMW Wo

Recognition of Youth

Prayer *Rena*

*Hymn- "Jesus, Jesus"

Offering *Rena*

*Doxology

Choir

Scripture- Luke 7:24-

Sermon- "The 4 P's"

*Hymn- "Here I am Lo

*Benediction

ushers

*Ruth
Dore
Anah
Dara*

May the Lord grant you peace! Amen

And then, but only then -

May the Lord give you strength to do your best.

May the Lord set an impossible task before you, and dare you to meet it.

May the Lord disturb you and trouble you,

May the Lord disturb you and trouble you,

Benediction:

Gloria Snyder

Rob Reed

#432

Gloria Snyder

& Karen Randall

#593

ake } set up.

ge & boutonniere from

THE MISSION STATEMENT

The mission of the North Ridge United Methodist Church is to be an instrument of reconciliation in the geographic area. We will accomplish this through the following:

- 1) We will be personally reconciled to Jesus Christ. This is defined by having a personal relationship with Jesus Christ in which we have confessed our sins, sought and received forgiveness for our sins.
- 2) We are reconciled to each other. There are no problems between individuals in our congregation and that we are living in Christian harmony with each other. Items of the past are reconciled so that the Kingdom of God is honored and held in respect.
- 3) We are reconciled with our community so that our lives are not in conflict with people in our community.
- 4) We are reconciling our community to Jesus Christ. We recognize that our purpose is to bring people to the same personal relationship we enjoy with Jesus Christ.

This will be the mission of our congregation.

Sunday, Mar. 2- Sunday School-9:00am; Worship- 10:15am

Reception following service

Monday, Mar.3- Breakfast Club - 8:30am

Tuesday, Mar.4- Adult Bible Study - 2:00pm

Wednes., Mar.5- Ash Wednesday Service - 7:00pm

Choir Practice following

Thursday, Mar. 6- UMW - 7:00pm

Sunday, Mar.9-Sunday School 9:00am, Worship,

Sunday 10:15 am.

Honoree in 2003

Every year we send a gift of \$35.00 to the District
missioners in recognition of one of our members. Come forward
This year we are honoring Gloria. Her family
consists of her son Steve and wife Artie and son David
and wife Cathy and children Michael and Allison.
I don't know the date Gloria joined our UMW but
I know she has been active a long time. She held the
job of treasurer for a number of years and also at that time
did all the program ordering and resource material.

When she gave up that job she was mission co-ordinator
Presently she is chairman of all program resource
material. This involved ordering the Upper Room booklet
and 19. print Upper Room for the shut in. So she sees to
distributing either personally or by mailing some. She has
been on the nominating committee. Gloria handles the
taps tape and the stamp project both of which are money
makers for us. If you want to know anything about
wild flowers or weeds just ask her. She does this

for us for our fall. bazaar as to ^{with} painting and making
banquets. We are happy to recognize Gloria for all of
her support. If I have missed anything its hard to
research material ^{after} all she is the church historian
and keeps track of records. We ~~recognize you with this pin.~~
The pin in recognition of the gift ~~to~~ did not
come yet.

~~Yes we do a lot of mission projects but we still~~
have a good fellowship time and support each other in our individual needs.

Would ask members stand for a candle lighting service expressing our real meaning.

The candles on ~~at~~ ^{the} worship table represent by color the work of fulfilling our Purposes as Members of United Methodist Women

1st - green - See R.

2nd - red Ruth Weaver

3rd - purple, Carol Daehler

Let us pledge our support as sisters walking together to fulfill God's mission through the organization of the United Methodist Women

There will be ~~at~~ reception downstairs. Would Norma & Maren receive people thru door to Fellowship hall.

1) The foundations of the U M W began in 1869 when women responded to God's call to provide education & healthcare for women & Girls in India. From 1869 to 1893 seven other missionary societies were established in five other denominations within the Methodist tradition, all with a similar purpose "To unite the women of the Methodist Protestant Church in efforts to promote and extend the organized work of missions, to send missionaries, Bible Women and Teachers to women and children in heathen lands, and to employ native ~~teachers~~ teachers and Bible Women.

U M W has changed with the sands of time yet its fundamental purpose has remained the same. To-day the purpose of the U M W is 1st to know God 2nd to experience freedom as whole persons through Jesus Christ. 3rd to develop a creative, supportive fellowship and 4th to expand concepts

11

of mission through participation in the global ministries of the Church.

Some of the local missions our U.M.W. has supported. ~~we~~ money purchased supplies to fill 80 gifts ^{bags} for the Christian Caring Center at Christmas time. Made baby blankets for the Crisis Pregnancy Center in Larkspur. These can be used as take-home blankets. Made up cookie trays at Christmas time for shut-ins. Made up Valentine candy bags last year for Christian Caring Center. Our Christmas "what" gift was given to St. Lukes Home in Buffalo a homeless shelter. We provided registration fee for one camper last summer. - We budget money for any youth who would like to attend Summer Church camps. We support the district mission projects thru what we call un-designated giving, money received thr. prayer & self-denial, mission pledge & Thank offerings.

Gretchen Fiedler & Agnes

Announcements

Greeting

Praise Hymn. - 158

Call to Worship. 570

opening Hymn - ~~59~~ 569

Karen - Litany

Recognition - Gloria & Mass

Passing of Peace

Children's Message. ~~Lucy~~ Holmes

Pastor Kim

Hedra Calaciggi - Old Testament Reading

Worship Hymn. 568

Denahill - New Testament

Message

Ask members to stand for candle
See Rademacher. Ruth Weaver & Carol D >

Prayer Concerns } Rena
& offering

Closing - Marlene Dence

Closing Hymn
Benediction - Audrey } P.

No 1 Green Candle.

Green is the hue of God's out-of-doors. It challenges us to pray for missions here and far away. And so I light a tiny flame and pray for missions in God's name. It fulfills the purpose of United Methodist Women through prayer.

No 2. Red

Red is like the rays of setting sun, the color of the blood Christ shed for me. For me he died, for others I live since Christ has set me free and so this candle burns for humanity. The red candle symbolizes our commitment through individual unique personalities by who we are and what we do.

to experience a creative and
supportive fellowship

III Purple

Purple is like the royal robes of kings. It is a ~~strong~~ symbol of material things. I give it light and bring unto God my silver and gold, that all the wondrous story may be told. It is lighted to symbolize our commitment to expand concepts of mission through participation in global ministries of the church.



LET'S JUST *Praise* THE LORD!
Praise THE LORD!

LET'S JUST LIFT OUR HANDS TO HEAVEN

AND *Praise* THE LORD;

LET'S JUST *Praise* THE LORD!

Praise THE LORD!

LET'S JUST LIFT OUR HANDS TO HEAVEN

AND *Praise* THE LORD!

-BILL AND GLORIA GAITHER



Lift up your hands in the sanctuary and praise the LORD.

Psalm 134:2 (NIV)

ORDER OF WORSHIP - FEBRUARY 29, 2004
UNITED METHODIST WOMEN'S SUNDAY

THE GATHERING OF GOD'S PEOPLE

PREPARATION THOUGHT:

✠ Those who are able please stand

PRELUDE

Don Schultz

RINGING OF THE CHURCH BELL
BRINGING IN GOD'S LIGHT

GREETING AND ANNOUNCEMENTS

Anabell Freatman

✠ PRAISE HYMN "Come Christians Join to Sing" Hymnal # 158

✠ CALL TO WORSHIP Prayer of Ignatius of Loyola Hymnal #570
Anabell Freatman

✠ OPENING HYMN Hymnal #569
"We've a Story to Tell to the Nations"

PROCLAIMING GOD'S WORD

✠ PRAYER OF INVOCATION Insert

Karen Randall

RECOGNIZING UMW

Gloria Snyder

✠ PASSING THE PEACE

CHILDREN'S MESSAGE

Kim Sellers

SCRIPTURE LESSON Psalm 34:1-14

Debbie Colaizzi

✠ WORSHIP HYMN "Christ for the World We Sing" Hymnal #568

ANTHEM

"Reach Out and Touch"

Choir

GOSPEL LESSON: Luke 10:25-37

Anabell Freatman

MESSAGE "Global Missions"
(UMW members please stand during candle ceremony)

Anabell Freatman

Candle 1 - Sue Rademacher

Candle 2 - Ruth Weaver

Candle 3 - Carole Doeblner

OUR RESPONSE TO THE WORD

PRAYER REFRAIN

JOYS AND CONCERNS OF OUR CHURCH FAMILY

PASTORAL PRAYER

Rena Israel

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

THE OFFERING OF OUR GIFTS AND OURSELVES

✠ DOXOLOGY

Hymnal # 95

✠ PRAYER OF THANKSGIVING

CLOSING

Marlene Dinse

GOD'S PEOPLE SCATTER INTO THE WORLD

✠ CLOSING HYMN "Here I Am Lord"

Hymnal #593

✠ CARRYING GOD'S LIGHT INTO THE WORLD

✠ BENEDICTION

Audrey Peck

✠ GO MAKE OF ALL DISCIPLES

ANNOUNCEMENTS SUNDAY, February 29, 2004

Sunday School9am Morning Worship...10:15 am
Last Week's Attendance Worship Service: 75 Sunday School: 24
Last Week's Offering \$1727.25 (S.S. Collection: \$17.25)

Dates to Remember:

- Office Hours: Mon., Wed. & Thurs. 9:00 am – 1:00 pm or by appointment.
- Today is UMW Sunday. Please stay for the reception following the worship service.
- Flowers on the alter were donated by Chet & Donna Robinson.
- **Confirmation classes** are being held during Sunday School.
- "The Passion of the Christ" group from church Tuesday evening
- Breakfast Club meets Monday mornings at 8:30 am
- Choir meets at 7:15pm on Wednesdays for practice.
- Bible study with Pastor Kim, Thursday mornings at 10:30 am.
- Please remember to bring in your pop cans.
- UMW will meet on March 4th.
- Lenten Service, Mar 10th, 7 pm
- Cobblestone articles for April/May issue are due by March 10th.
- Gathering of Friends, March 11th at 5:30 pm.
- Sam Glenn program at WCS Mar 19th in HS auditorium 6:30
- Please start your Spring Cleaning and donate your unneeded articles to the church for the garage sale that will be taking place on March 27th. We will also be having chowder and bake goods.
- Upper Rooms are available in the back of the church.
- Extra Miler ballots are on the insert, please vote for the person of your choice.

Today's Ministers:

- Nursery Attendants: Kiersten and Celeste Hake
- Greeters: Lucille Schurr and Agnes Drewes
- Ushers: June Schuman, Nancy Jacobs, Sue Rademacher and Norma Clark
-
- Next Week's Ministers:
- Greeters:
- Nursery Attendants: Nancy and Tina Jacobs
- Liturgist:
- Ushers:



WARNER
PRESS

Expenses

Gave to Local church budget.

~~Gave money to Local Food Pantry~~

Made up 80 gifts bags for children to be given out at Christmas for Wilson Area Food Pantry.

Gave money to one Sunday School child for Camp registration.

Made up 8 cookie trays for area shut-ins at Christmas

Service project to C.C. Valentine bags of candy Christmas white Gift to St Luke Home in Buffalo

Purchased new refrigerator-freezer combination for local church

Gave money to church memorial in honor of 3 deceased members.

Gave to district mission money honoring a member on U.M.W. Day.

Celebrated Prayer & Self Service, Thank offering and members pledge which went directly to District.

U. M. W. - 2003

December 31. 23 regular
14 Honorary.

Fund Raiser

Cookbooks

Candles

Desk cloths

Napkins

Save-a-Tape program thru Tops

Craft Sale - dried flowers

Baked goods

Crafts.

Sewed Luncheon to 290 Holding group
from Lactopart

Donations from Funeral luncheons

EXTRA-MILER BALLOT

On May 6th of this year all churches in our Batavia District will once again have the opportunity to recognize an individual who has gone the extra mile in service to our church and to our Lord. Please take a moment to consider who you feel that person is and write their name on the line below.

Please keep in mind that the following individuals have been honored in the recent past and consider other individuals who have gone the extra-mile.

Rena Israel, Gloria Snyder, Anabell Freatman, Agnes Drewes, Annette Schultz, Don and Diane Peck, Donna and Chet Robinson, Dick and Sue Schultz.

Please place your ballot in the ballot box located in the back of the Sanctuary by
MARCH 14, 2004.

MY VOTE FOR THE EXTRA- MILER IS:

PRAYER OF INVOCATION

Leader: The United Methodist Women, give glory, praise and honor
To God, the Creator
To Jesus Christ, the Savior, and
To the Holy Spirit the Sustainer
For many gifts of grace bestowed upon us, now and throughout
our history.

All: We recognize and are thankful for the diverse gifts, beliefs, lifestyles, and backgrounds of our members and pray that we nurture and be nurtured in your Spirit.

Leader: We accept with open hearts our members in all their life stages; in wholeness and brokenness, faith and doubt, strength and weakness, dreams and frustrations. And commit to helping each other grow in our understanding of God, of others and of ourselves.

All: We are committed to helping our members on their individual faith journeys by encouraging daily prayer, meditation, Bible study, faith fellowship, and other spiritual services.

Leader: God calls us to love, care for, and reach out to the impoverished, the hungry, the homeless, and the hopeless women, children, and youth.

All: We embrace the impoverished, the hungry, the homeless, and the hopeless women, children and youth and are committed to their growth in faith, dignity, truth, and service. Pray that we nurture and be nurtured in your Spirit as we work for the betterment of women, children and youth.

Expenses

Gave to Local church budget.

~~Gave money to Local Food Pantry~~

Made up 80 gifts bags for children to be given out at Christmas for Wilson Area Food Pantry.

Gave money to one Sunday school children for Camp registration.

Made up 8 cookie trays for area shut-ins at Christmas

Service project to CCC. Valentine bags of candy Christmas white Gift to St Luke Home in Buffalo

Purchased new refrigerator-freezer combination for local church

Gave money to church memorial in honor of 3 deceased members.

Gave to district mission money honoring a member on U.M.W Day.

Celebrated Prayer & Self Service, Thank offering and members pledge which went directly to District.

Upper rooms - lg pint to senior church members

Carol Freeman

MY DATE BOOK

UNITED METHODIST WOMEN ■ 2003



REGULAR MEMBERS

	Phone
Norma Clark	433-5665
Debbie Colaizzi	434-1558
Millie Coulter	731-5694
Jean Darnell	751-9187
Carole Doebler	433-5557
Agnes Drewes	751-0057
Anabell Freatman	434-1809
Sue Holmes	791-4638
Rena Israel	751-9094
Nancy Jacobs	434-1895
Phyllis Jeffery	751-9877
Sandy Jowdy	434-8417
Doris Macbeth	751-6496
Audrey Peck	433-7209
Diane Peck	434-7180
Karen Randall	439-1865
June Schuman	434-8485
Sue Schuman	751-9884
Lucille Schurr	751-9648
Gloria Snyder	434-8980
Lois Ward	751-7372
Ruth Weaver	751-6440
Mary Winquist	438-9352
Marlene Davis	751-9033
Sue Radmacher	751-6209

Marge Clark 433-2009
HONORARY MEMBERS

	Phone
Leetah Brown	
Shirley Coulter	433-5335
Helen Freatman	434-4130
Iva Hochadel	754- 4322 8637
Ruth Ingram	795-3494 8546
Maureen Israel	751-9094 8495
Agnes Lester	751-9014
Gertrude Luff	434-8909
Marie Luff	
Helen Moss	434-8464
Thelma Patterson	
Hope Rick	
Miriam Robinson	
Donna Robinson	433-2068
Helen Rodgers	
Dora Wakeman	751-9630
Agnes Drewes	751-0057
Doris Macbeth	751-6496
Church:	
3930 N. Ridge Rd.	433-4105
Patience	327-2365

TION

.....\$3.75
offers 10 programs that
nd reconciliation in the
nities and reflect the mis-
er of James; Mexico; and
et Day Service and the
Self-Denial are included.

irth by Christine D. Keels
-Child: When Christmas
e Taylor
hin a Story by Glory E.
ce Produces Peace by Jenny
in Deeds by Barbara E.
stry Workers: Jesus' Sisters
mpassion and Solidarity by
Mission in the History of
-Rae Kim Lee
g-Giving Thanks by Jane
r A Call to Prayer and Self-
me by Rebecca Asedillo

Denial—A Call to Prayer and Self-

FAITH IN ACTION

Faith in Action

(Eng. #3220; Span. #3221)\$3.75

The 2003 Program Book offers 10 programs that encourage peace, justice, and reconciliation in the world and in our own communities and reflect the mission study themes on the Letter of James; Mexico; and Restorative Justice. The Quiet Day Service and the poster for A Call to Prayer and Self-Denial are included.

Contents—10 Programs

- **Let There Be Peace on Earth** by Christine D. Keels
- **Advent/Christmas—Star-Child: When Christmas Comes for Everyone** by Julie Taylor
- **Lent/Easter—A Story Within a Story** by Glory E. Dharmaraj
- **A Faith that Creates Justice Produces Peace** by Jenny P. Rosario
- **Deeds in Faith: Faith in Deeds** by Barbara E. Campbell
- **Mexico's Garment Industry Workers: Jesus' Sisters** by Teresa Santillana
- **Restorative Justice: Compassion and Solidarity** by Harmon L. Wray
- **Pledge Service—God's Mission in the History of Korean Women** by Myung-Rae Kim Lee
- **World Thank Offering—Giving Thanks** by Jane Bucher
- **Quiet Day Service for A Call to Prayer and Self-Denial—A Gift of a Lifetime** by Rebecca Asedillo

JANUARY						
S	M	T	W	T	F	S
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26	27	28	29	30	31	

A Call to Prayer and Self-Denial
 Epiphany, January 6
 Week of Prayer for Christian Unity
 January 18-25

General Meeting

Date Jan 9 Hour 7 p.m.
 Place Church
 Program Focus Call to Prayer + Self-Denial
 Leaders Sue Holmes
 Hostesses Rena Israel
Ruth Weaver
 Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____
 Place _____
 Program Focus _____
 Leaders _____
 Hostesses _____

District/Conference Event

Date _____ Hour _____
 Place _____

FEBRUARY						
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23	24	25	26	27	28	

A Call to Prayer and Self-Denial

General Meeting

Date Feb 6 Hour 7 p.m.
 Place Church
 Program Focus Service Project
 Leaders _____
 Hostesses Nancy Jacobs
Debbie Caluzzi
 Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____
 Place _____
 Program Focus _____
 Leaders _____
 Hostesses _____

District/Conference Event

Date _____ Hour _____
 Place _____

MARCH						
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23	24	25	26	27	28	29
30	31					

A Call to Prayer and Self-Denial
 World Day of Prayer, March 3
 Ash Wednesday, March 5

General Meeting

Date Mar 6 Hour 7 p.m.
 Place Church
 Program Focus Lenten Service
 Leaders Anabell
 Hostesses Carole Doebler
Agnes Drewes
 Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____
 Place _____
 Program Focus _____
 Leaders _____
 Hostesses _____

District/Conference Event

Date _____ Hour _____
 Place _____

APRIL						
S	M	T	W	T	F	S
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27	28	29	30			

Palm Sunday, April 13
 Good Friday, April 18
 Easter Sunday, April 20

General Meeting

Date Apr 3 Hour 7: p.m.
 Place church
 Program Focus Pledge Service
 Leaders Karol Freatman
 Hostesses Jane Schuman
Anabell Freatman
 Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____
 Place _____
 Program Focus _____
 Leaders _____
 Hostesses _____

District/Conference Event

Date _____ Hour _____
 Place _____

MAY						
S	M	T	W	T	F	S
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18	19	20	21	22	23	24
25	26	27	28	29	30	31

May Friendship Day, May 2
 New Program Book available
 New Spiritual Growth Study available
 New Mission Studies available

General Meeting

Date May 8 Hour 7 p.m.

Place Church

Program Focus Budget Notes & Special

Leaders Membership Inmate

Hostesses Norma Clark, Gloria

Angela, Jean Warrill

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place Gloria & Angela

Program Focus Cher

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

JUNE						
S	M	T	W	T	F	S
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22	23	24	25	26	27	28
29	30					

Pentecost, June 8
 Regional Schools of
 Christian Mission

General Meeting

Date June 5 Hour 6:30 p.m.

Place _____

Program Focus Dinner Out

Leaders _____

Hostesses _____

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

JULY						
S	M	T	W	T	F	S
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13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Conference Schools of
Christian Mission

General Meeting

Date _____ Hour _____

Place _____

Program Focus no meeting

Leaders _____

Hostesses _____

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

AUGUST						
S	M	T	W	T	F	S
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17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

Conference Schools of
Christian Mission

General Meeting

Date _____ Hour _____

Place _____

Program Focus no meeting

Leaders _____

Hostesses _____

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

SEPTEMBER

S	M	T	W	T	F	S
	1	2	3	4	5	6
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14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Conference Schools of
Christian Mission

General Meeting

Date Sept 4 Hour 7 p.m.

Place Church

Program Focus Speakers

Leaders _____

Hostesses Sue Holmes

Marlene Morse

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

OCTOBER

S	M	T	W	T	F	S
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

Prayer Calendar available
A Call to Prayer and Self-Denial
materials available

General Meeting

Date Oct 2 Hour 7 p.m.

Place _____

Program Focus Crafts

Leaders _____

Hostesses Suzette Schum

Mildred Cantler

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

NOVEMBER						
S	M	T	W	T	F	S
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16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

World Community Day, November 7
 Thanksgiving, November 27
 World Thank Offering Observance

General Meeting

Date Nov 6 Hour 7 p.m.

Place church

Program Focus Thank offering

Leaders _____

Hostesses Candray Potts, Keren Randall

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

DECEMBER						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Christmas Day, December 25

General Meeting

Date Dec 4 Hour 6:30 p.m.

Place church

Program Focus Pat Lusk - secret sister

Leaders White Gift

Hostesses Lee Schuman, Lois Ware
Sandy Jawney

Amount of Pledge Paid _____

Small Group Meeting

Date _____ Hour _____

Place _____

Program Focus _____

Leaders _____

Hostesses _____

District/Conference Event

Date _____ Hour _____

Place _____

Mission Studies 2003

The Letter of James

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Mexico

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Restorative Justice

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Topic _____ Date _____

Spiritual Growth Study

The Scandalous Message of James

by Elsa Tamez with Study Guide by Pamela Sparr
(Eng. #3193; Span. #3194; Korean #3195).....\$6.00

Sometimes suppressed or dismissed because it condemns greed and self-interest, the epistle of James has also been a call to solidarity with poor and oppressed peoples. Mexican theologian Elsa Tamez looks at the letter from three angles: oppression (or suffering), hope, and praxis, drawing out values of honesty and integrity. The four-session Study Guide helps readers engage challenging issues. Includes a glossary, several appendices and an extensive bibliography.

Youth Study—James: Faith Works

by Mary Beth Coudal

(#3196).....\$4.75

A contemporary teenage girl, Jamie, meets the biblical writer James in an imaginative setting that introduces youth to passages and themes of the biblical epistle. The creative interaction between Jamie and James addresses how the letter relates to current issues. The leader's guide and resource lists encourage active participation of junior and senior high school-age youth.

Mexico

Mexico—Labyrinth of Faith

by José Luis Velazco, with Leader's Guide by Virgilio Vásquez-Garza (Eng. #3181, Span. #3182)\$7.50

The author, who lives in Mexico, gives an overview of Mexico's political, cultural and religious history. Text

and leader's guide provide group opportunities for discussion of issues facing the church in Mexico and mission opportunities.

Mexico-Labyrinth of Faith
(Korean #3183)Free for postage and handling
A four-page summary in Korean of the mission study. Also appears in the July/August issue of *United Methodists in Service*.

New World Outlook Special Issue on Mexico
May/June 2002
(#3202).....\$3.00

Response Issue on Mexico
May 2002
(#3199).....\$1.50

Map of Mexico
(#3187).....\$8.95

This full-color map (24" x 36") features geography and places of interest. The reverse includes stories of contemporary Mexicans along with political, economic, and cultural information.

Children's Materials

Pyramids and Pig Tails
by Faye Wilson (comic book with trading card sheet)
(#3184)\$4.00; 5 for \$15.00; 10 for \$25.00

A mission trip near Mexico City introduces young Jenifa to new friends and adventures. Together they learn what it means for church people in two countries to work together. Each comic book includes a sheet of

trading cards with information on Mexico's geography, people, and churches.

Pyramids and Pig Tails -Teacher's Guide
by Faye Wilson
(#3185).....\$4.00

A variety of activities aimed at children 6-12 explore topics in the comic book. Three sessions are designed for children and one for inter-generational groups. The guide also includes worship, Bible games, songs, and recipes from other times and cultures related to Mexico.

Audiovisual

Amazin' Mexico -CD-ROM
(#3186)\$6.00; 5 for \$25.00

Flip through Jenifa's diary. Play electronic jigsaw puzzles. Click on the Map of Mexico to explore cities and states. Learn Spanish phrases. For use by children and youth and their teachers, at home or in a classroom. It provides links to useful Web sites, and plays on both Windows and Apple.

Restorative Justice

Restorative Justice: Moving Beyond Punishment
by Harmon Wray, with Leader's Guide by Brenda Connelly
(#3188).....\$7.50

Why have prison populations soared in the last twenty years? What sentencing is appropriate for children who have committed serious crimes? What contracts and connections exist between corporations and prison systems? This study looks at these issues as well as

racial profiling, the death penalty, and other aspects of the U.S. criminal justice system. The text and leader's guide help participants decide Christian responsibility in addressing these issues of justice.

Restorative Justice: Moving Beyond Punishment
(Spanish #5568; Korean #5569).....Free for postage and handling

A four-page summary of the mission study in Spanish and Korean. Also appears in the May/June 2002 issues of *United Methodists in Service* and *El Interprete*.

New World Outlook Special Issue on Restorative Justice

March/April 2002

(#3201).....\$3.00

Response Issue on Restorative Justice

April 2002

(#3198).....\$1.50

Youth Resources/Audiovisual

Youth Video—Justice 4 All

How does the criminal justice system in the United States affect young people who encounter it? Segments aimed at youth groups examine restorative justice issues and programs for young people. An accompanying booklet offers suggestions for discussion and action, and a list of resources. 20 minutes.

(#3189).....\$29.95

Local Officers

President Opabell Freeman
Address _____

Phone 434-1809

Vice-President Nancy Jacobs
Address _____

Phone _____

Secretary Agnes Drewes
Address _____

Phone _____

Treasurer Karen Randall
Address _____

Phone _____

Secretary of Program Resources Stuvia
Address _____

Phone _____

Mission Coordinators:**Spiritual Growth**Name Sue Holmes

Address _____

Phone _____

Education and Interpretation

Name _____

Address _____

Phone _____

Social ActionName Diane Peck

Address _____

Phone _____

Membership Nurture and OutreachName Jana Schuman

Address _____

Phone _____

Committee on NominationsName Carole Buckler

Address _____

Phone _____

Name Debbie Coluzzi

Address _____

Phone _____

Name Ruth Weaver

Address _____

Phone _____

Chairpersons of Committees and Sub GroupsName Sunshine - Sue Schuman

Address _____

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Name Publicity - Rena Israel

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Programs and Giving:

Call to Prayer and Self Denial: During this program every one is given a Call to Prayer envelope that we put our offering in and return to our Program leader. As the name implies, the offering is to be a reflection of our self-denial to benefit others. The collection from this offering will be given to a mission selected by the Conference.

Pledge Service: The Pledge Service is a time to pledge our prayers, our time and our gifts for global ministries. Our gifts will help women, children and youth with their needs of food, safety, education, job training and counseling.

Thank Offering: The World Thank Offering is our opportunity to place change in a container each time we feel God's blessing throughout the year. Our offering is presented during our Thank Offering Program in November. This offering will go toward World Mission Programs.

White Gift: Our White Gift is a gift of money wrapped in white paper and presented during our Christmas Program. The collection from this gift will be given to a local mission.

Secret Sister: During our Christmas Program, those who wish to have a Secret Sister will draw a name for the coming year. Through the year cards are to be sent anonymously on Birthday, Anniversary, holidays and any other time you wish to send a card. At our Christmas meeting we present our Secret Sister with a small gift and reveal our name. The gift should be in the range of \$5 - \$10. It's fun trying to keep a secret!

Least Coin: Least coin is a collection taken each month of a penny a person that is then turned in at the annual meeting each year. Its purpose is to see how much can be raised by giving the least amount that someone can give at each meeting. This collection is given to a mission selected by the conference.

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2003 Budget

Receipts:

Pledges	\$200
Other Projects	
Fund Raiser Sales:	
Cookbooks	\$50
Resale Items	\$200
Save-a-tape	\$175
Upper Rooms	\$30
Craft Sale	\$700
Interest	\$15

Total Receipts: \$1,370

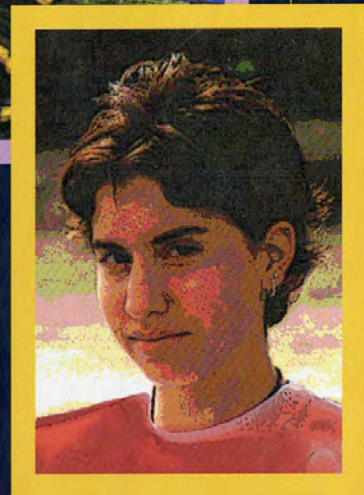
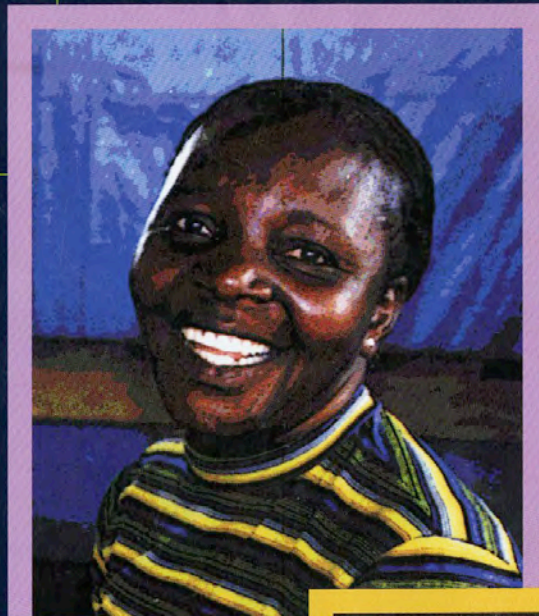
Disbursements:

Church Budget	\$500
Dist. Pledge	\$200
Local Missions	\$130
Resale Items	\$100
Speakers	\$100
Literature	\$75
Donation for Youth	\$150
Unit Exp.	\$75
District Mission	\$40

Total Disbursements: \$1,370

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CINCINNATI OH 45222-1800

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WHO IS MY SISTER?

2004 • PROGRAM BOOK
FOR UNITED METHODIST WOMEN