



Photo by Anne Burch

Guests arrive for the 35th anniversary celebration of the Lucille Raines Residence, a project of United Methodist Women of Indiana.

## United Methodist Women of Indiana Celebrates 35 Years in Addiction Recovery Ministry

by Carolyn Maxey

United Methodist Women of Indiana celebrated the 35th anniversary of the Lucille Raines Residence April 16, 2012. The residence, located in inner-city Indianapolis, Ind., is owned and operated by Indiana United Methodist Women. The group has sole fiduciary responsibility for the physical needs of the building and the program that provides a safe haven for persons intentional about rebuilding their lives after substance abuse. United Methodist Women members are very proud of their involvement in “changing hearts and lives” at Raines, the theme for the 35th anniversary celebration.

In 1977 United Methodist Women from the then North and South Indiana conferences were on the cutting edge as they recognized the need for addiction recovery ministry and responded to God’s call to use

the old six-story hotel at 947 N. Pennsylvania Street for a new purpose. The facility was already owned by Indiana area United Methodist Women. It had been a safe place for young women to live while going to school or working in downtown Indianapolis. By the late 1970s, more and more women had moved to live on campus, and substance abuse was on the rise. It had become clear that God had another purpose in mind for Indiana’s United Methodist Women members and their facility.

The Lucille Raines Residence was converted to a three-quarter house where men and women recovering from addiction learn to live responsibly and independently. Many of the residents who have lived there over the past 35 years attribute their recovery to the love of Jesus Christ, which was made known to them through the generosity of Indiana’s United Methodist Women members.

*continued on page 6*

## Autonomous and Connected

by Harriett Jane Olson



By now you may have heard that United Methodist Women has become its own “autonomous” organization. “Autonomous” seems to be reportorial shorthand for “structurally separate, missionally connected.” But still, you might ask: autonomous or separate from what? Let me assure you that United Methodist Women remains solidly connected to The United Methodist Church. Like the current general agencies, we will report directly to the General Conference.

Some of our members have been surprised to learn that we were not completely autonomous from the General Board of Global Ministries. On the other hand, some folks who see us as a Division of GBGM have asked if we can afford to be autonomous, not realizing that United Methodist Women’s Mission Giving has always paid for all the expenses of Women’s Division operations—salaries, office and program expenses, as well as grants, scholarships, regional missionaries, persons in mission, spiritual growth and mission studies and advocacy-training events.

So, you might ask: if we already pay all the expenses and have a level of autonomy, why go through all the effort to change?

First, our new structure will help GBGM and United Methodist Women staff teams create new ways of working together. We need work patterns that are conducive to learning from one another and creating synergy so that new work and fresh ideas can grow. This is quite a different assignment than to see that requests from partner churches and conferences are handled without duplication or overlap.

Second, United Methodist Women will be able to bring what we’ve learned from our members and from partners around the world into discussions about general church issues (congregational vitality and the global nature of the church, for example) on a regular basis. In the prior structure, GBGM was responsible for “expressing the concerns of women organized for mission.” Under the new structure, we will be responsible

*continued on page 6*

# The Sin of Discrimination

by Ruth Jean-Pierre

Thanks to the hard work and perseverance of many men and women of all ethnicities during the civil rights movement, many unjust, racist and discriminatory laws have been eliminated in the United States. New laws have been adopted at the federal and state levels to protect American citizens' rights and liberties. As a result, the hard line that once divided the races in the United States has blurred through the years. Nevertheless, the sin of racism and racial discrimination still exists in many areas of life, including the church.

The history of the Methodist Movement in America, in which The United Methodist Church has its roots, is filled with racial tensions and discrimination. Since the union in 1968, however, the denomination has been trying to eliminate racism and racial discrimination in its midst. Just like any other sin, discrimination is anchored very deep within human beings' hearts and ways of life. It takes God's grace and spiritual transformation to completely eradicate it.

Since I moved to the United States with my family seven years ago, I have not been the object of obvious discrimination. However, I have to confess that I have been blessed to live a somewhat sheltered life. I have been working for the past seven years in a small business owned by my brother-in-law, who trusts me to run most of the day-to-day operations. Furthermore, I have attended congregations that are predominantly Haitian. Best of all, I am blessed to be a part of an organization, United Methodist Women, where I am accepted for who I am as a person with all my gifts and graces as well as my numerous limitations. I know, however, many of my Haitian brothers and sisters are not as fortunate as me. My brother, for example, has encountered many instances of racism and racial discrimination. With his permission, I am sharing just one of his experiences.

When my brother was a seminary student in Atlanta, he wanted to find a church-related job to help him with the expenses of raising a family while going to school. With his experience serving as the leader of a large youth group for many years and as a local pastor for two years, he thought he could find a position without much difficulty. He applied for a youth director position at a large United Methodist congregation located

in a suburban area of Atlanta. After having two telephone interviews, respectively, with an associate pastor and a youth member, he was told that he was the "best candidate" and was invited to meet with the Staff Pastor Parish Relation committee.

In the afternoon prior to the interview, my brother received a call from the church's secretary to confirm that he was going to the meeting at 9 a.m. the next day. When he got to the church and introduced himself, the secretary was visibly perplexed and said more than once, "You are the one applying for the youth director position? Are you the gentleman I spoke to yesterday?" Then she asked him to wait and disappeared into a room for a few minutes.

She came back with an older gentleman, who greeted my brother without shaking his hand. He said, "We are sorry young man that you've come all the way here for nothing. The position has already been filled." My brother insisted that the church's secretary called him yesterday to confirm the appointment. The gentleman replied, "That's right, but the position has been filled earlier this morning."

Two weeks later, my brother noticed the position was still being posted and asked one of his Caucasian classmates to call the church's office and it was confirmed that the position was still open.

Such discrimination is frowned upon and is illegal, but it is still a sad reality, though it may not be as obvious as my brother's experience. Unfortunately, this sin also exists in the church, in my denomination. Of course, this congregation does not reflect the majority of the churches and institutions in The United Methodist Church, where efforts have been made to dismantle racism and all forms of discrimination. But even discrimination practiced by one congregation, one institution or one person in authority is one too many. The church is the place we come to be healed from our pains and diseases. It is my prayer that, with God's grace, all United Methodist Women groups and individual members will continue to condemn all forms of discrimination in our society and in our church until this sin is completely eradicated.

Ruth Jean-Pierre is the United Methodist Women mission coordinator for education and interpretation in the Florida Conference.

# Peche diskriminasyon

Gras ak travay di e pèseverans anpil gason ak fanm, nwa tankou blan, pandan mouvman dwa sosyal pou tout moun nan ; lwa pou injistis, rasis ak diskriminasyon te elimine. Nouvèl lwa te pran pou pwoteje dwa ak libète sitwayen ameriken. Kòm rezilta, pandan mouvman sa a nan istwa e menm apre, gwo liy ki te divize ras nan peyi letazini te fini. Men, peche kont rasis ak diskriminasyon an toujou egziste plizyè kote nan lavi a, menm andan Legliz.

Istwa mouvman Metodis nan Amerik la, kote Legliz Metodis Ini pran fondasyonl te gen anpil rasis ak diskriminasyon depi inyon an an 1968. Men denominasyon an fè anpil efò pou elimine rasis ak tout lòt diskriminasyon nan mitan yo. Poutan, tankou tout lòt peche, diskriminasyon mare byen di nan kè moun. Se selman gras Bondye avek yon transfòmasyon espiyèl ki ka retire sa nèt ale.

Depim vin rete nan peyi Letazini avek fanmim gen sèt ane deja, mwen pa pèsoneleman sibi gwo pwoblèm rasis ak diskriminasyon. Mwen dwe konfese ke mwen beni, pase jan map viv la se yon privilèj. Depim antre nan peyi a map travay nan yon ti biznis ke bò frèm genyen, li fèm konfyans se mwen ki jere preske tout aktivite chak jou yo. Mwen nan yon ligliz ki gen pi fò Ayisyen, ajoute sou tout sa, mwen nan òganizasyon Fanm Metodis Ini, kote mwen aksepte pou sa mwen ye a; kòm you moun avèk tout gras, tout sa mwen ka ofri epi avèk limit mwen yo tou.

Poutan, mwen konnen anpil frè ak sè Ayisyenm yo pa gen menm benediksyon sa yo. Mwen gen yon gwo egzamp diskriminasyon ak rasis ke ti frèm konnen, avèk pèmisyon ni map pataje istwa a nan atik sa a. Selman youn nan esperyans yo.

Lè frèm tap etidye nan Seminè Atlanta, li te vle jwenn yon travay nan yon Legliz pou edel avek depans li te genyen, pase li te gen yon fanmi poul okipe pandan li Lekòl. Avek tout esperyans li genyen nan travay avèk jenn moun pandan plizyè ane epi de ane li te travay kòm pastè local, li te kwè pat gen ankenn pwoblèm poul jwen yon travay. Youn nan gwo Legliz Metodis Atlanta anro vil la tap chache yon direktè pou gwoup jèn nan. Frèm aplike pou pozisyon an, fè de "Interviews" nan telefòn; youn avek dezyèm pastè Legliz la, yon lòt avèk yon manm gwoup jenn yo, Tou de moun yo di frèm se meye kandida yo pale depi nòt la soti a, epi yo ba li randevou pou rankontre ak komite "Pastor Parish Relation". Nan apre midi anvan jou randevou a, sekretè Legliz la rele pou konfime randevou a pou 9 vè nan maten. Lè frèm rive, li prezante tèt li, sekretè ya gadel' ou jan dwòl epi li di « se ou menm ki aplike pou direktè gwoup jèn nan? » « se avèk ou mwen te pale yè a? » (sekretè a di sa plis pase de fwa), apre sa li mande frèm nan poul' tann, sekretè a kite biwo a, yon bon tan pase, sekretè ya tounen avèk yon gran moun gason ki salye frèm nan sanl pa bal nan men epi li di konsa ; "eh eh, nou regrèt sa wi jennonm ou deplase pou anyen, pase gentan gen yon lòt moun nan pozisyon an", frèm nan ensiste pou di ke sekretè ya relel yè pou konfime randevou a. Mesye ya reponn, "ya, men nou pran yon moun maten an."

De semen apre, nòt pou travay la te toujou la, frèm te mande youn nan blan ki nan klas avèl rele pou pran enfòmasyon, biwo Legliz la reponn e konfime ke pozisyon an toujou ouvè.

Kalite diskriminasyon sa yo pa legal, men se reyalye tris sa a ki egziste nan environman travay yo. Byen ke li pa ouvè tankou eksperyans frèm nan pou yo pa tombe anba lalwa. Se Malere ke peche sa a egziste andan Legliz epi nan dominasyon pam nan. Pou di vre, Legliz sa a ki nan Atlanta a, se pa reflè majorite Legliz ak Enstitisyon Metodis Ini yo kote gwo efò ap fèt pou demoli rasis ak tout lòt kalite diskriminasyon. Men menmlè diskriminasyon ak rasis la se yon kongregasyon, yon enstitisyon oubyen yon grenn moun ki gen pouvwa desizyon ki fèl, se youn ki ajoute sou yon bann lòt.

Legliz se kote moun ale pou geri tout kalite doulè yo ak tout lòt maladi. Priyè mwen se pou gras BonDye fè Tout FANM METODIS INI, chak inite epi chak manm, kontinye kondane rasis ak tout kalite diskriminasyon nan sosyete nou an ak nan legliz nou jistan peche sa a dechouke nèt ale.



# Prayer Ministry for the 2012 General Conference



Photos by Joyce Carrasco

From left: Each mantle was uniquely designed by participants at Our Saviour's United Methodist Church; blessing of the mantles for General Conference gave each participant a prayerful connection; United Methodist Men were also involved in the unique mantle designs; gathering of hands uniquely connected us to General Conference through the power of prayer; and each mantle was uniquely created by an inclusive group of United Methodist Women.

by **Rita L. Smith**

The United Methodist Women of Northern Illinois was privileged to co-host the North Central Jurisdictional Upper Room Prayer Ministry event for the 2012 General Conference with Connectional Ministries and the Outdoor and Retreat Ministries.

Many gathered from around the conference at Our Saviour's United Methodist Church in Schaumburg, Ill., on the 80-degree warm winter days of March 16 and 17, 2012. Rev. Tom Albin, dean of Upper Room Ministries and head of Ecumenical Relations, led the groups in prayer training. Joyce Estes, chair of artistic design for the General Conference prayer ministry, led us in making mantles for the delegates, bishops

and leaders. Bishop Hee-Soo Jung welcomed everyone for coming to be a part of this ministry.

As the conference took place by the sea, Estes said, "I have tried to complement the theme by the colors of dark blue, turquoise and light blue for the light coming from the sky as well as light in the water. The salt makes the design. As we are used by God to make a difference in the space that we live or called to minister, God can use us to create a design in others' lives by being disciples of Jesus Christ."

There were three, three-hour sessions on Friday and one three-hour session on Saturday to make the mantles. Participants came from across the conference, reflecting our diversity in culture and age. We were

blessed to have Ligaya Marasigan bring some salt from her home in the Philippines to help in the mantle design. We were also grateful for Joyce Carrasco, as she interpreted for our Hispanic/Latina sisters.

Mr. Albin began each session with prayer. He reminded us of John and Charles Wesley's theology that praying is in everything we say and do. As we witnessed in prayer throughout the session, we prayed before, during and after we made the mantles. The disciples asked Jesus to teach them to pray, and Mr. Albin taught us how to pray with our eyes open, lifting our prayers in our hands and then releasing them to Jesus in the air.

On Friday, the groups participated in the first day of the 50 Days of

Prayer Before and During General Conference, a prayer event organized by Upper Room Ministries. Saturday's group participated in the second day of the prayer covenant. "Prayer lies at the heart of Jesus' life and work, and is essential for each of us," Mr. Albin said.

As the 988 delegates from around the world gathered in Tampa, Fla., April 24-May 4, 2012 and wore their mantles, we prayed that they would know the mantles were made in love and that they were wrapped in prayer as they went through the many days of work for the church.

Rita L. Smith is the president for the Northern Illinois Conference United Methodist Women and a First Reserve Delegate to General Conference.

## General Conference Approves United Methodist Women Autonomy

by **Yvette Moore**

General Conference made United Methodist Women an autonomous organization within The United Methodist Church by a vote of 889 to 20 that took place May 1, 2012. The historic vote separates the national policymaking body of women organized for mission within the denomination from the church's mission agency for the first time in more than 70 years.

"This is a great result for United Methodist Women and for the church and positions us for the next 143 years of mission," said Harriett Jane Olson, chief executive of the national United Methodist Women organization.

During the same quadrennial meeting in Tampa, Fla., General Conference also approved a series of recommendations from United Methodist Women that will structurally strengthen ties between local United Methodist Women members, their national structure and the ministries they support around the world. The actions will provide more flexibility to

local, district, conference and jurisdictional United Methodist Women as they organize for mission in their respective communities.

In a separate vote, oversight of the denomination's deaconess and home missionary programs were placed with the new national United Methodist Women organization.

"This restores the break that was made in 1964 and the relationship the Office of Deaconess has had with women organized for mission since it was created in 1888," said Barbara Campbell, a deaconess and retired staff person of the former Women's Division of the General Board of Global Ministries.

United Methodist Women members at the event were elated.

"This is good for everyone," said Elsie Olsen, spiritual growth mission coordinator for Florida Conference United Methodist Women. "The timing is right. The General Board of Global Ministries agrees. Everyone supports it!"

Carol Toney, reserve delegate from North Alabama Conference agreed.

"This is what we wanted!" said Ms. Toney, president of her conference's Northeast District United Methodist Women. "I'm excited about the opportunity this gives us to be more in service to our sisters and brothers around the world. This gives us the autonomy to put our faith, hope and love into action!"

The national United Methodist Women organization will be governed by a 25-member board of directors with 20 elected by United Methodist Women members through jurisdictional channels and five through a nominations process to ensure diversity of age, race, language, physical ability and working status. The board will be responsible for managing the organization's program policies, finances—including investments, budget, property, financial policies—and its chief executive staff person.

A 70- to 80-member Program Advisory Group will advise the board on matters related to program. Each annual conference will have representation in United Methodist Women's

national organization, thereby strengthening the connections between local women and their national policymaking body.

The Program Advisory Group will include:

- United Methodist Women's 25-member board of directors.
- The five United Methodist Women jurisdictional presidents.
- A representative from each conference not already represented on the 25-member board.
- Representatives from United Methodist agencies, the deaconess and home missionary community, and, with voice but no vote, United Methodist Women regional missionaries and representatives of pan-Methodist women's organizations related to the World Methodist Council.

Yvette Moore is editor of **response**, the magazine of United Methodist Women. This article is also available on the United Methodist Women website: [www.unitedmethodistwomen.org](http://www.unitedmethodistwomen.org).

# Korean Immigration and Its Church History

by Susan S. Kim

Korean immigration history in the United States can be divided into three major waves.<sup>1</sup> The beginning of the first wave occurred when a group of 102 Koreans arrived in Honolulu on the S.S. Gaelic in 1903 to work on the sugar plantations. As most of them were Christians, they started Sunday service under the name of Korean Methodist Mission, which was later changed to Christ United Methodist Church.<sup>2</sup> Within two years, the number of immigrants swelled to more than 7,000. About 1,300 of them moved to the mainland through San Francisco. They dispersed along the West Coast working on farms, with mining companies and railroads. Picture brides became a common practice for marriage. Within a century, the Korean population exploded from 7,000 to about 1.4 million according to the 2010 U.S. Census. Today, the United States has the second largest Korean population living outside Korea, after the People's Republic of China.

After the annexation of Korea by Japan in 1910, Korean migration was virtually halted. On March 1, 1919, there was a massive march of Koreans demanding independence, known as the Three-One Movement. Koreans in the New York City area gathered to commemorate the courageous patriotic act of their countrymen while supporting underground movement for the independence of Korea abroad. This occasion led to founding the Korean Church and Institute, its name reflecting their desire to stay as a community center, as well as the Madison Avenue Methodist Church in 1921 at Rev. Dr. Ralph W. Sockman's invitation. Within two years, the church owned a building at 459 West 21st Street, with assistance from the Methodist Church's City Missions and Church Extension Committee, and moved to its current location at 633 West 115th Street in 1927. This location was chosen because of its proximity to Columbia University, where many Korean students were enrolled. The church continued to serve as a community center, assisting people with various challenging situations caused by language barriers and cultural differences. Rev. Dr. Chang Young Lim recollected his constant role in ministering to non-church members during his service from 1936 to 1942.<sup>3</sup>

The Immigration Act of 1924, sometimes referred to as the Oriental Exclusion Act, was part of a measured system that stopped most Korean immigrants from entering the United States. However, there were students and intellectuals who still came to pursue their studies so they could contribute to the modernization of Korea. With the end of World War II in 1945 and the establish-

ment of the Korean government in 1948, many church members returned to Korea to be a part of the newly formed independent republic. Mr. Lim earned his doctorate in political science from Princeton University in 1942 and later served as the U.N.'s ambassador for Korea in 1960.

Among these U.S.-educated intellectuals was Helen Kim, a graduate of Ewha Women's University. She was an active member of the young adults group at the Korean Church and Institute while studying at Columbia University in 1926. Her speech at one of the Methodist Church's Mission Board functions inspired the audience to form a global community of women, the World Federation of Methodists and Uniting Church Women. Dr. Kim became the first Korean woman to receive a doctorate degree and also the first Korean president of Ewha Women's University, succeeding Dr. Alice Appenzeller.

The second wave of Korean immigrants began after the enactment of the McCarran-Walker Act in 1952, which removed the ban against Asian immigration while maintaining the discriminatory quota system based on national origins. Many of the immigrants were war brides, women married to American soldiers; Korean War orphans adopted into American families; and college students who pursued academic programs.

The third wave followed the enactment of the Immigration Reform Act of 1965, in which barriers against Asian immigrants were removed. It allowed a large number of Asians, including Koreans, to gain admittance into the U.S. Many came seeking new economic and educational opportunities for a better quality of life. Unlike the earlier groups, these new immigrants came with their family members in larger numbers. Regardless of their high academic and professional backgrounds, they started businesses requiring hard labor due to their unfamiliarity with American life and culture. Fruit and vegetable stands, dry cleaning and auto repair were popular starting businesses. Resourceful and hard working, the Korean immigrants overcame the adversities and made significant contributions in the economic and the multi-cultural dimensions of their adopted country.

Susan S. Kim has been the New York Conference United Methodist Women president since the beginning of this year. Previously, she served as vice president and language coordinator in the conference.

1. Dr. Yong-Ho Choe, Professor of Korean History Emeritus, University of Hawaii at Manoa.

2. Christ United Methodist Church's history book published in 2003.

3. Korean Methodist Church and Institute's history book published in 1991.

# 한인이민역사와 기독교

뉴욕연회 여성교회 회장 김성실

미국내 한인 이민 역사는 3번의 전환기가 있었다고 하와이대학 역사학 교수 최영호 박사는 말한다. 1930년 1월, 102명(남자 56명, 여자 21명, 아동 25명)을 태우고 인천항을 떠난 이민선 갈릭호가 사탕수수 농장의 노동자로 고용된 그들을 호놀룰루에 내려놓음으로써 한인 이민 역사가 시작되었다. 그들 중 많은 이들이 인천 내리교회 교인들로, 그들은 같은 해 11월 “한인선교회(Korean Methodist Mission)”라는 이름 아래 첫 주일예배를 드렸고, 이후 “하와이 그리스도 연합감리교회(Christ United Methodist Church)”가 되어 명실공히 미국내 첫 한인 이민교회가 되었다. 2년 만에 한인 이민자의 수는 7,000명이 되었고, 그 중 1,300명은 상항을 통하여 미 본토로 이주를 하였다. 서부의 농장이나 광산, 혹은 철로를 놓는 노동으로 생계를 유지하였던 그들은 사진 한장으로 배우자를 찾았던 속칭, “사진 신부”들이 한국에서 도착하며 정착해 나갔다. 2010년 인구조사에 따르면 100년 전 7,000명에 불과했던 한인 이민자의 수가 2012년 현재 140만에 이른 것으로 나타났다.

1910년 한일합방 이후 한국인들의 이민은 없었다. 1919년 삼일운동을 기념하기 위하여 뉴욕지역 거주민들은 한 호텔에 모여 기념식을 갖았고, 이것이 계기가 되어 한인교회의 창립예배를 뉴욕시 Madison Avenue에 있는 Madison Avenue Methodist Church에서 드렸다. 담임 목사인 Ralph W Sockman 박사는 한인들을 위하여 자신의 교회문을 열어 주었고, 2년 후 모아진 헌금과 감리교재단의 도움으로 뉴욕한인교회는 21가에 있는 교회 건물을 구입하였다. 이후 1927년, 현재의 위치인 115가의 Riverside Drive와 Broadway 사이, 컬럼비아대학교 옆건물로 이주하였다. 교회의 영문이름(Korean Church and Institute)에서 보여지듯, 교회는 당시 필요했던 community center로서의 기능도 함께 하고 있었다. 1936년부터 6년간 이 교회의 목회를 한 제 4대 임창영 목사는 교인이 아닌 교포들의 문제를 돕고 해결하는데 상당히 많은 시간을 정기적으로 써야했다고 뉴욕한인교회 역사책, “강변에 앉아 울었노라”에서 회고하고 있다.

속칭 아시아인 이민 제외 법안이라고도 알려진 1924년 개정이민법에도 불구하고, 학생들과 지식인들은 근대화 되어가는 대한민국에 공헌하기 위하여 계속 유학을 오고 있었다. 2차 세계대전이 끝나고 1948년 대한민국 정부가 수립되면서 많은 뉴욕한인교회의 교인들이 새 정부의 지도자들로 일하기 위하여 귀국하였다. 임창영 목사 역시 1942년 프린스턴대학에서 정치학 박사학위를 받고, 1960년 주 유엔대사로 발령을 받았다. 이 당시 미국에서 교육을 받은 지식층 지도자들 중에 눈에 띄게 큰 공헌을 한 여성들도 여럿 있었으며, 그 중 한 여성이 김활란 박사이다. 1886년 선교사 메리 스크랜턴에 의해 설립된 이화대학을 졸업하고 미국유학을 온 김활란 박사는 뉴욕의 컬럼비아 대학 재학시 뉴욕한인교회 청년회 회원으로 활발한 활동을 하였고, 세계선교부 모임에서 전세계 여성들이 함께 일할 것을 피력하였는데, 이 강연에 감동된 청중들이 범 기독교 세계 여성 모임을 창단하기로 결정하여 매 5년 마다 전세계를 돌아가며 모임을 갖는 World Federation of Methodists and Uniting Church Women이 탄생되었다. 컬럼비아대학에서 박사학위를 받은 그녀는 첫 한국 여성박사가 되었고, 한국으로 돌아간 후 Henry Appenzeller 선교사의 딸 Alice 박사에 이어 한국 여성으로는 처음으로 이화대학 총장에 임명되었다.

두 번째 이민 물결은 1952년의 아시아인의 이민을 금지하는 조항은 없어졌으나 여전히 국가별 차별이 현저한 이민법이 시행되면서라고 볼 수 있다. 대부분 미군과 결혼한 여성들과 한국동란 때 부모를 잃고 입양된 고아들 그리고 대학과 대학원으로 유학오는 학생들이었다.

세 번째 이민 물결은 1965년 아시아인 차별 부분을 거의 없앤 이민법이 시행되면서이다. 한국인들을 포함한 많은 아시아인들이 경제적 안정과 좋은 교육제도를 찾아, 보다 나은 삶을 위해 이주를 하였다. 초창기 이민 상황과는 달리 이즈음에는 가족 단위로 함께 이민 오는 경우가 많았다. 높은 교육수준과 전문직에 종사했던 경험에 상관없이 새로운 문화와 언어가 다른 나라에 적응하는데 많은 어려움이 있어 대부분 가족들이 함께 일 할 수 있는 노동직, 청과상이나 세탁소 혹은 자동차 정비소 등을 운영하였는데, 그들의 근면함과 다양한 지식은 어려운 이민 생활을 극복하는데 뿐만 아니라 내나라로 선택한 미국 경제 성장에 도움이 되었고, 다민족, 다문화 사회에도 공헌을 하였다.

미국 교민 중 70-80%가 기독교인들인데, 그 중 반 정도는 이민 온 후에 기독교 교인이 되었다. 개종을 하게 된 동기는 교회가 그들을 위하여 벌인 도움의 손길에 감사하고, 교회생활을 통한 사회적 인간관계가 그들의 생업에 도움이 되기도 하며, 이민자로서 겪는 공통적인 문제를 나눌수 있는 편한 공간이 되어주는 것 등 이었다. 사람을 사랑하는 인(仁), 조상과 부모를 섬기는 효(孝), 사회질서를 위한 예(禮)를 중요시 하는 유교 전통이 뿌리 깊은 한국 문화는 개인의 행복 보다는 가족의 안위가 더 중요하다고 믿는데 기초를 두고 있어, 미국에서 태어난 2세대들과 이민자들인 부모들 사이에 문화적인 갈등이 되기도 한다.



# The Alzheimer Waltz — Learning the Dance

by Ann Farris

It's the end of another day of care giving: rising early, helping Mom fix her hair, making sure she doesn't fall or pass out, answering the same question multiple times in a span of 10 minutes, helping her change a disposable pair of underwear. It is a dance of sorts—routine movement throughout the day.

Such has become my experience in assisting my mother, who has mild-to-moderate dementia/Alzheimer's disease. You may know of what I write here. It is one of the most loving and heartbreaking things a child can go through with a parent. Though humbled to be able to return home to help the woman that lovingly raised me, I often sit and just look at Mom and wonder what's going on in her brain. What is she thinking? How is she processing her surroundings? What's dancing around up there?

Tonight, I took a walk outdoors to work off the day's fretting. As I took in the sights and sounds of my backyard, I realized that I heard music playing in the distance. I stopped, stared in the direction of the barely



Photo by Ann Farris

Ann Farris' father, Gene, dancing with her mother, Marlene, to a live band. This was a celebration of their 45th wedding anniversary, roughly a year after Marlene's initial diagnosis of mild dementia.

decipherable but quite audible tune, and attempted to process what I was hearing:

Well, it could be a blaring radio ... how obnoxious since the closest house in that direction is probably a half-mile away. ... Well, maybe it's not that irritating. ... What song is that? It could be a live band ... and it is Saturday night. ... Someone's having a party ... it sounds like it could be fun and here I am alone. ... I recall being at gatherings that

were fun with live music and lots of laughter.

Then, it dawned on me: Maybe that's how Mom processes her surroundings. From her perspective, something may seem distant, barely understandable unless she stops to really try and think about it. Many times, she doesn't completely process the experience, and in the end feels left out, excluded, though the memories of past experiences can return to ease some of the frustration.

Alzheimer's wreaks havoc on the brain. No doubt about that. I would compare it to trying to dance a waltz to a tune in 4/4 time. It just doesn't jive much of the time. How would Mom describe it? She has admitted to me that in many gatherings, she feels left out. She's even cried in frustration that going through this is the hardest thing she's ever experienced. Maybe she would describe it as in the poem, "Waltz Time," by Chrys Salt (from her collection titled *Greedy for Mulberries* published by Markings, 2009). The poem poignantly details the dance of forgetfulness, the "Alzheimer Waltz."

I wonder: how do you help some-

one who knows that he or she is doing this Alzheimer Waltz? How do you honor that person's feelings, yet acknowledge that this is now the reality? I humbly recommend the following: Try to "break in" to dance with your loved one. Remind the person that she or he is not this disease, help your loved one recall times of laughter and love, and assist your friend in maneuvering from confusing footwork to a sense of meaning and even purpose for the life that is now.

God is stirring something in me, and I know it is a calling to raise awareness of Alzheimer's disease through the arts, and to empower those with Alzheimer's and their caregivers to express themselves in a way that is rewarding and whole. God be with us all as we learn this dance, this Alzheimer Waltz.

Poem "Waltz Time" is on page 8.

Deaconess Ann Farris is currently on short-term leave from the Office of Deaconess and Home Missioner to help her father in caring for her mother.

UMWOnline.net

## This & That ... More Than a Cookbook!

Recycling, composting, tie-dying and great recipes in one book!

by Shirley M. Struchen

A bottle cap Christmas tree was the inspiration that started the adventure of creating a book by the United Methodist Women members of the Church of St. Paul and St. Andrew in New York City. The book, *This & That ... More Than A Cookbook*, contains recipes, craft ideas, mission stories and more. The project was born out of the recycling ministry of the United Methodist Women's group at the church, which has led to ideas about using old greeting cards for placemats, and tie-dying items to give them a colorful second life. A composting article written by one of our creative teens will give you a whole new image of a worm in an apple!

Our United Methodist Women's group and the congregation of St. Paul and St. Andrew are multicultural and work in community interfaith projects with our Jewish and Muslim



Photo by Beth Anne Henderson

Left: United Methodist Women members and friends gathered on the Sunday that the books arrived. Samples of the recipes were served during the coffee hour. Right: Ressie Mae Bass and Shirley Struchen, coordinator of the project, with samples from recipes in the book.

neighbors. This new book venture easily led to incorporating local and international favorite recipes from our friends and members with the addition of personal stories about the recipes. We share mission involvement stories through our women's shelter program and tips about buying fair-trade products.

Who wouldn't want a taste of Asaro (African beef stew), Curried Tzimmes with Lamb, Panci (noodle from the

Philippines) or Muriwo from Zimbabwe? Challah bread, Noodle Poodle or the "election day cookies loved by Tina Fey" (because her election station is our church and she *did* love the cookies), Apple Mallow Yam Yums, Baked Turkey Meatballs, Black-Eyed Pea Stew, Baked Oatmeal and Carrot Cake are just a few of the over 100 recipes to enjoy.

*This & That ... More Than a Cookbook* has opened new doors for our

United Methodist Women's group, as we have made new friends and increased our gifts to mission. We are reminded of the banner that hangs in our church: "How Good it is When Brothers and Sisters Dwell Together in Harmony."

Order the *This & That* for \$16.95 plus \$4 shipping and handling (orders of six or more are \$14.95 each) by sending a check made out to "UMW-SPSA" to:

United Methodist Women, Church of St. Paul & St. Andrew, 263 W 86th St., New York, NY 10024

For a preview: [www.stpaulandstandrew.org/home/ministries/women](http://www.stpaulandstandrew.org/home/ministries/women)

Shirley M. Struchen is the executive director of Religion Communicators Council, an interfaith professional communicators organization, and an active member of St. Paul and St. Andrew United Methodist Women.

# United Methodist Women of Indiana Celebrates 35 Years in Addiction Recovery Ministry

Continued from page 1

Carolyn Marshall, a former Women's Division president, serves as the executive director and Mariea Strader, a former resident, is the program coordinator. Ms. Strader's experience of being a resident and being substance-free for 12 years helps her to identify with those who are living there. She knows the importance of weekly support and mentoring programs, and she relates well to the residents' struggles. Ms. Strader strongly encourages them to adhere to lifestyle practices that lead to recovery and productive, meaningful lives. Raines staff members are available 24 hours a day, seven days a week. Residents are often heard saying, "I've never had anyone who loved me so unconditionally before." Many cannot fathom such love from people whom they do not know.

The 49 private rooms with private baths are nearly always filled. Residents are expected to work 40 hours per week and pay \$100 in weekly rent. These requirements are not easy for the residents, especially for those who are disabled and or earn minimum wage. It does, however, provide an important lesson on prioritizing and budgeting.

United Methodist Women of Indi-



Photo by Anne Bunch

Left: Carolyn Marshall is the executive director of Lucille Raines Residence. Right: Lucille Raines' grandson, Robert Raines, brought greetings from the family. Although his four children (in attendance, but not pictured here) did not know their great-grandmother, they caught a powerful glimpse of her legacy that lives on at Lucille Raines Residence.

ana members are asked to contribute \$7.50 per member per year to help cover the operational and ministry needs of the program, which is above and beyond their pledges to United Methodist Women. In the last year, members gave above and beyond the \$7.50 per member so that several windows and the roof could be replaced. It is a small price to pay for transformed lives! Advance special giving since we have Advance status through Indiana Conference and memorial gifts to the Lucille Raines Residence are always appreciated to help support this important ministry.

Ideally, United Methodist Women members of Indiana would love to celebrate the end to this substance abuse recovery ministry. Regrettably,

we see no end to the need. Addiction seems to be on the rise and claims people of all ethnicities, ages and genders. United Methodist Women members of Indiana are committed and faithful to their mission of changing hearts and lives, one at a time, at the Lucille Raines Residence, and they praise God for the work God is doing through them.

Lucille Raines Residence is named in honor of the lovely wife of the late Bishop Richard C. Raines, who served as bishop of the then two Indiana conferences of The United Methodist Church from 1948 until his retirement in 1968.

Carolyn Maxey is the president of United Methodist Women of Indiana.

## Danville United Methodist Church Prayer Blankets

by Cecilia Hamrick

The Danville United Methodist Church in Danville, Ark., consists of two United Methodist Women groups—Ruth Cowger Circle, which meets on the first Monday of each month, and the Second Tuesday Circle. Together they have put together a Prayer Blanket Ministry, which gives blankets to people suffering from sickness. Along with the blanket, a card is given to that person and it says:

"This little prayer blanket is given to you by the Prayer Blanket Ministry of the United Methodist Women and Bro. Tom Sullinger, pastor of the United Methodist Church.

"This blanket was blessed during the Sunday morning service, and we hope it will give you comfort and strength today and all the days that follow. You are in our thoughts and prayers. May the Lord bless you,



Photo by Cecilia Hamrick

United Methodist Women members of Danville United Methodist Church, Danville, Ark., display the prayer blankets.

United Methodist Women and Bro. Tom Sullinger."

When the prayer blanket is given to someone, we suggest that when that person starts feeling better he or she passes the prayer blanket to someone who may be in need of prayer.

This has been a great ministry for our United Methodist Women's

group. The eyes of women, men and children light up when they receive a blanket and know that they will be covered in prayer as they return to health.

Cecilia Hamrick is the church secretary at Danville United Methodist Church and a member of United Methodist Women.

## Autonomous and Connected

Continued from page 1

for expressing those concerns ourselves within the church, just as we have always done outside the church.

Third, GBGM and United Methodist Women have agreed that United Methodist Women will take leadership responsibility for some of the work that it had previously funded. These agreements were approved by both entities' staff leadership and our boards of directors. That means that United Methodist Women has been in the process of including national mission institutions, deaconesses and home missionaries, regional missionaries and the persons in mission at women's desks as well as national and international grants in the expanded scope of our work. You have already begun to see more integrated service and advocacy consciousness in our events and in our publications as a result. Also, since General Conference approved these assignments, and they will be stated in *The Book of Discipline*, 2012, we have confidence that these changes are constitutional in a way that the more sweeping plans were not.

These changes will allow both United Methodist Women and GBGM to focus on their core work in new ways without losing the benefits of close connection. You could say we will become more fully ourselves. That's worth the work of change, by my judgment.

We're very glad for the vision of our colleagues and our boards and the confidence of the General Conference supporting us, as women organized for mission, turning faith, hope and love into action.

Harriett Jane Olson is general secretary/chief executive officer of United Methodist Women.

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# How Important is the Past?

A Reflection on VOICES: A Transformative Leadership Event

by *Tupou Seini Kelemani*

History was not my favorite subject when I was at school. I failed to comprehend why we had to learn about events from long ago that had no bearing on my life at the time. I'm sure that many schoolchildren echo the same sentiments to this day. Nevertheless, we were required to learn about events from the past, because it was important to make the connection to understand how and why we are in the here and now.

Earlier this year, I was privileged to attend VOICES: A Transformative Leadership Event for language coordinators and presidents from around the country. One of the plenaries was titled "Our Place in History," during which we studied and learned about the timeline of events that took place from the 15th century up to the present day. On this timeline were various events that were of a political nature, and some were religious happenings. In my opinion, some of them were quite significant and others were of less importance; however, all of them were relevant in the sense that had they not happened the world would not have been the same.

It is much the same with people, family and genealogy. Had it not been for our forefathers and foremothers, we would not be here today. What they did and what they believed has given shape to our lives as human beings on this planet earth. Our ancestors worked and toiled just as we do today, and that is the assurance that our children will live on, and then their children and their children's children, and so on.

About three weeks ago, my sister, brother and I accompanied the body

of our dear Auntie Maile to the island kingdom of Tonga for burial. We owe a great debt to our aunt, who had helped raise us all. Moreover, she relinquished her rights to independent living and self-sufficiency 40 years ago, to move to America and be the grandmother and nanny to my then 1-year-old son. Auntie Maile helped to raise six more children between my sister and me. As I think back, I simply could not fathom my family's life without her. She was there to comfort, nurture, hold, love and pray with us. Yes, and to change diapers, to cook, to clean, to wash and only God knows whatever else she did for us!

I am not one to dwell in the past, however each year that I add to my age, I become keenly aware of how important my history is to me. Of course, there are those parts that don't hold much value, but then there are some that must be remembered, cherished and ultimately passed on to the next generation.

I will be forever grateful to the foremothers of United Methodist Women, for their visionary insights and for their tireless work in mission and with God's help. I hope that we can carry on their legacy. Let us continue to move forward and look to the future with hope. At the same time, our past may be the best point of reference to assess the paths we've taken, as well as to walk in the present. It will help to carve out the future for our families, our church and especially in our missional endeavors for women, children and youth all around the world.

Tupou Seini Kelemani is a United Methodist Women director from the California-Pacific Conference.

# Mission Challenge

by *Sue Dostal*

A discussion at the West Virginia Conference retreat about how West Virginia United Methodist Women could do more for their conference's mission programs initiated the idea to have a mission challenge. During the discussion, a team member remembered a pastor who had challenged his congregation with "seed money" in an effort to grow more money from the given funds. The idea stemmed from Matthew 25:29, which says, "to those who use well what is given, even more will be given and they will have an abundance" (NLT).

We also strategically planned how the funds that would be raised through this challenge would be used. Our local unit goals state that we are to volunteer at a conference mission project or at a site of a church and community work ... and or provide needed supplies or financial support. As a result, the conference team members divided up the mission sites, church and community workers and two health and welfare agencies into each of our major conference events.

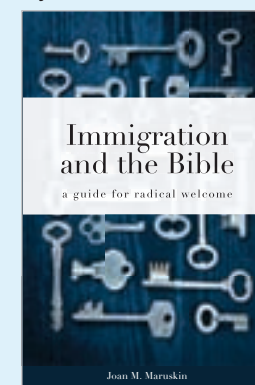
As the team members continued to discuss the mission challenge, they came up with the idea to present the seed money of \$5 in the Annual Meeting registration packets to 20 random attendees, along with directions on what to do with it and brochures from the designated projects.

Now, at each major event, the Spiritual Growth Retreat, School of Christian Mission and Annual Meeting, 20 more random attendees will be given the seed money and asked to increase it through fundraisers or other efforts of their organization or church.

Results of the mission challenge are already coming in, after our Annual Meeting the West Virginia United Methodist Women increased giving with one local organization turning in \$178 using just the \$5 in seed money.

Sue Dostal is the West Virginia Conference communications coordinator.

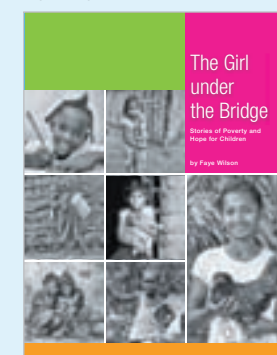
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## Consider an Estate Plan

An estate plan provides peace of mind, provision for heirs, protection of assets and a spiritual legacy. When creating your estate plan, please consider including United Methodist Women as a beneficiary so that mission with women, children and youth continues long into the future.

*Sandy Wilder (swilder@unitedmethodistwomen.org) is United Methodist Women consultant for Major and Planned Giving.*

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**Youth Study**

**Hope for Haiti: A Mission Study for Youth**  
By Sam Halverson



*Hope for Haiti* introduces teens to different aspects of life for youth in Haiti and how they connect to what is important to youth in the United States and around the world. Written for youth leaders, the book is divided into four sessions to connect youth with the life and interests of young people in Haiti.

Price: \$8  
M3137-2012-01

**Prayer Calendar 2013**

*Available Now!*

Each year United Methodist Women shares information and inspiration through its Prayer Calendar. This invaluable resource provides opportunities for you to learn more about what is happening in mission and moves you to put your own faith, hope and love into action for people in your community and around the world.

Price: \$11  
M3142-2013-01

Place your order your with Mission Resource Center by fax 214-630-0079, mail 1221 Profit Drive, Dallas, TX 75247-3919, or online: [www.missionresourcecenter.org](http://www.missionresourcecenter.org).

**Daughter of Two Rivers**

by *Jessica Murillo*

I am daughter of the Rio Grande  
Daughter of the Rio Bravo  
One being, two fountains of wisdom  
and guidance  
I find stability amongst these mountains  
Peace under the desert sky  
I am daughter of the Rio Grande and  
daughter of the Rio Bravo.  
My roots are planted firm into this land  
An abundance of life and light  
Gardened with love from hand to hand  
from generations past  
Growing in love and in spirit as the rivers  
flow through the land  
I am daughter of the Rio Grande,  
daughter of the Rio Bravo  
I am the daughter of two rivers of two  
lands of two roots  
One River, two cultures flowing  
side by side  
I am like the river of two names, two  
cultures, two lands  
I continue flowing, continue growing,  
continue learning from both.

Jessica Murillo is a bilingual teacher in Dallas, Texas, and United Methodist Women member from Trinity-First United Methodist Church in El Paso, Texas.

**Hija de dos ríos**

Soy hija del Río Grande  
Hija del Río Bravo  
Un ser, dos fuentes de sabiduría y  
orientación  
Encuentro estabilidad entre estas  
montañas  
Paz bajo el cielo del desierto  
Soy hija del Río Grande e hija del Río  
Bravo  
Mis raíces firmemente plantadas  
en esta tierra  
Con abundancia de vida y luz  
Cultivada con amor de mano en mano  
desde generaciones pasadas  
Creciendo en amor y en espíritu junto a  
los ríos que corren sobre la tierra  
Soy hija del Río Grande,  
hija del Río Bravo  
Soy la hija de dos ríos, de dos tierras,  
de dos raíces  
Un río, dos culturas fluyendo lado a lado  
Soy como el río de dos nombres,  
dos culturas, dos tierras  
Sigo fluyendo, sigo creciendo,  
sigo aprendiendo de los dos.

Jessica Murillo es maestra bilingüe en Dallas, Texas. Es miembro de Trinity-First United Methodist Church.

Continued from page 5

**WALTZ TIME**

by *Chrys Salt*

they're doing the Alzheimer Waltz  
the one two three Alzheimer Waltz  
the tune is an oldie  
beyond all recall  
but they pivot and twirl  
on a sixpence of dreams  
his suit double breasted  
her stockings with seams  
all sense disconnected  
unplugged from the wall  
they're doing the Alzheimer Waltz

waltz of forgetfulness  
danced in a wilderness  
caught between  
somewhere and been there before  
they know all the steps  
but can't think what they're for  
in the  
one two three  
Alzheimer Waltz

they're doing the Alzheimer Waltz  
the one two three Alzheimer Waltz  
on snub slippered feet  
that forget they remember  
the dance tunes of spring-time  
in dying December  
they shimmy and swirl  
light fantastic unerring  
a dashing young soldier  
a slip of a girl  
in the  
one two three  
Alzheimer Waltz

waltz of forgetfulness  
danced in a wilderness  
caught between  
somewhere and been there before  
they know all the steps  
but can't think what they're for  
in the one two three  
Alzheimer Waltz  
they're doing The Alzheimer Waltz.  
the one two three Alzheimer Waltz  
and the lights on the tree  
are as bright as the light  
in the eyes of the dancers  
who take to the floor  
in the one two three  
one two three  
one two three  
one two three  
one two three Alzheimer Waltz

Source: <http://www.wynnwheldon.com/2012/03/waltz-time-by-chrts-salt.html>

Chrys is an award-winning writer who has performed her poetry across the UK, in Europe and the USA.

**Living the Heart of God:**

United Methodist Women  
Program Book 2012-2013

Are you ready to start the new  
program year?

*Living the Heart of God*, the new program book, will help you get started. The programs in this book will equip you to live the heart of God in the world so that you will be prepared to see the ways that you can help build up the body of Christ.

Your group will find monthly as well as special programs, including a mini retreat in this program book. You can use this as a monthly guide for your programs, or you can use just the ones that are most interesting to your group.

Features include:

- Title and objective to reflect the theme of each program.
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- Activities, discussions and examples to explore issues.
- Opportunities for service and advocacy in your communities and globally.
- Wire binding for easy photocopying.
- Resource CD with printable background materials.
- Mini retreat to rejuvenate you for God's mission.

Get ready to live out your faith,  
hope and love!

Price: \$10  
English: M3143-2012-01  
Spanish M3145-2012-01  
Korean: M3146-2012-01

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