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# Native American Ministry Helps Native Americans Bring Traditions Together with Christian Beliefs

By Odette Wright and Raggatha Calentine, Native American Ministry

Two Native American missionaries, assigned to the Peninsula-Delaware Conference from the General Board of Global Ministries, are working with the Native American Ministry "Spirit Warrior Sisters". Through their ministry, Native Americans learn to be proud of who they are as well as understand that most native traditions do not conflict with Christian beliefs.

Vital components of the ministry are visits to hospitals, nursing homes, prisons, and other places where people truly need to know Jesus. These are places where people often become more receptive to the message of God's love.

The two missionaries work with youth groups to help them with contemporary issues dealing with drugs, sex, and racism as well as biblical teachings. These meetings help Native and non-Native young people understand both Native

American spirituality and God's love of all persons.

An exciting part of the Native American Ministry is the Native American Family Camp held in Williamsburg, Virginia. Two hundred thirty-three (233) people attended Family Camp from as far away as California and Arizona. The planning and preparations begin a year in advance in order for Family Camp to occur. There are activities for all age groups, thus no one is excluded. The theme for 2002 was "Healing Our Land and Our People." Native American Ministry staff assumed many roles at the Family



Camp including coordinating the camp and working with both young adults and youth. The Native American Family Camp is an intricate web that is woven among all who attend.

Continued on page 10

# Making the Bible Come Alive

Pastors help their congregations to understand the meaning of living a Christ-centered life by relating the Gospel story. They draw on their education, theological training, and life experiences in the preparation of sermons and worship each week. They must always be mindful of the needs and challenges facing their congregations.

Those pastors called to serve immigrant populations have an added challenge of bridging two or more cultures and languages. Many newcomers find their new life situation has different customs and rules that are difficult to understand. Language is not readily translated unless it takes into account the cultural context. Immigrants often miss the subtle nuances of this strange culture and often need to depend on their children to navigate and comprehend the new ways.

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**It was a miracle of the Lord that he was able to flee his homeland for the United States.**

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Rev. Bau Dang watched his father be fully consumed in a stress-filled ministry in war-torn Vietnam and decided that the ministry wasn't for him. People were dying daily requiring pastors to have unusual stamina and compassion to care for the congregation, their loved ones, and the dead. However, Bau Dang wondered what would happen to those who died not knowing Christ.

What would be their eternal destiny?

God's spirit moved Bau's heart and eventually he decided to follow his father's footsteps. Upon high school graduation, he entered Bible college. Eighteen months later he

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**Bau recognized that God gave him the gift of knowledge of not only Vietnamese, but also Greek and Hebrew, so he began the work of translating the New Testament.**

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was drafted into the South Vietnamese Armed Forces where he would serve for four and a half years until the war's end.

He says it was a miracle of the Lord that he was able to flee his homeland for the United States. When he arrived in California he sought out pastors and church leaders to find a student pastorate in Long Beach. He attended Biola College, Talbot Seminary, and Fuller Seminary. His eyes were opened to world evangelism and missions. He also attended the United Methodist

Claremont School of Theology where his mind was opened to the social needs of people.

He was contacted by District Superintendent Faith Conklin to pastor a Vietnamese congregation and Bishop Jack Tuell appointed Bau Dang to Wesley UMC in San Diego. Every Sunday he preached using the Bible which had been translated in 1926 into Vietnamese by missionaries



Rev. Bau Dang

with the aid of a non-Christian writer. He discovered that many in his congregation found the scriptures difficult to understand—

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## ELCC NEWSLETTER INFO

ELCC Newsletter is published by the General Council on Ministries of The United Methodist Church, 601 West Riverview Avenue, Dayton, Ohio 45406-5543. Telephone (937) 227-9400. Fax (937) 227-9407. E-mail [gcom@gcom-umc.org](mailto:gcom@gcom-umc.org). URL [www.gcom-umc.org](http://www.gcom-umc.org).

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Permission is granted to reprint this newsletter for the development and strengthening of ethnic ministries. The newsletter is also available on the GCOM web site, [www.gcom-umc.org](http://www.gcom-umc.org), and can be downloaded.

# Hispanic Ministry Grows in Gresham

By Joan Davidson, Gresham United Methodist Church

We sometimes think the mission field is far from where we live—not in our own back yard. When members at Gresham UMC, in the suburban area east of Portland, Oregon, learned the demographics for Gresham's Hispanic population, they were caught off guard. They learned their mission field was indeed in their own back yard!

Gresham's Hispanic community grew from 2,069 in 1990, to 10,732 by 2000. The Gresham School District estimates there are nearly 500 Hispanic children now enrolled. When they heard that Gresham has the fourth fastest-growing Hispanic population in the Oregon-Idaho Annual Conference the church was challenged to act. With the help of Pastor David Guard, they took their first steps in a new journey of faith. Soon they were joined by the Rev. Alejandro and Raquel Hinajosa, whose Hispanic ministry background strengthened and deepened their

sense of mission. With Metro District Superintendent Minerva Carcaño's clear vision and guidance, they found themselves in mission right at home.

What began with a simple vision is now growing daily. The church offered vacation Bible school during spring break in 2002. They had four Hispanic children join them. This led to a worship service and Sunday school for seven adults and nine children. Bible study every Wednesday and a children's play group every Saturday were quickly added.

Gresham UMC is now offering English-as-a-Second-Language classes with support from the Mt. Hood Literacy Coalition. The second session of classes is currently underway. Volunteers lead morning and evening classes. Others provide childcare. In September, 2002, backpacks filled with school supplies were furnished to the children by

members of the congregation.

On October 12, 2002, a free four-hour seminar on new immigration laws was given by local attorney Tomas Spaniolo. Over 120 people attended, filling the church hall to capacity. Mr. Spaniolo stayed for many more hours answering questions.

The next project is a parish nurse ministry for the elderly and families with limited resources. The church also acts as a resource for social services.

Gresham's Hispanic ministry provides a way for members to share in the Great Commission to "go and teach all nations." They now are a part of the vision of winning persons to the Kingdom of God and supporting their community.

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Reprinted from The United Methodist: The Voice of United Methodism in the Oregon-Idaho Conference, Vol. 37, No. 11, Dec. 2002. Joan Davidson is a member of Gresham UMC.

## Ethnic Initiatives

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# Multicultural Church Privilege, Not Strategy

## Hispanic Coordinator Plans to Help Educate Both Cultures

By David Malloy

In Ohio, the total number of Hispanics grew from 139,696 in 1990, to almost 220,000 in 2000. "Many of the Hispanic migrant workers in Ohio are young males working to send money to their families in their homelands or to help bring their families to America," says Guadalupe "Lupina" Villalpando, Coordinator for Hispanic Ministries for the West Ohio Connectional Ministries Council. She is leading an effort by the West Ohio Conference to reach out to this burgeoning community and to help local churches understand how to witness to their Hispanic neighbors and address their concerns.

Lupina is a graduate of the Asbury Theological Seminary in Wilmore, Kentucky, and a member of the Methodist Conferencia Anual Oriental in Mexico. While still a

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**"I see the church as a place of reconciliation and restoration of cultures and one of the few places with the power for real societal change."**

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student at Asbury, she met with West Ohio Bishop Bruce Ough in February, 2001, about the possibilities of coordinating Hispanic ministries in the West Ohio Conference. Bishop Paul Rosas Gonzalez of the Conferencia Anual Oriental referred

Bishop Ough to Lupina. The two conferences are mission partners and the start of Hispanic ministries in West Ohio is seen as a logical extension of the work the two conferences share in Mexico.

Lupina has traveled across the conference preaching about the growing Hispanic population and her desire to see the churches of the conference reach out to Hispanic people. Although she is small in stature, Lupina is a young woman bursting with energy and excited at the new ministry's prospects. She has big ideas about where this ministry is going, and her voice is passionate and her eyes light up when she speaks about its possibilities.

"Right now," she said, "every church is close to—or will be close to—the Hispanic community. Within this conference, there are churches that are already involved with ministry to Hispanics. They are helping me connect with the community."

"I see the church as a place of reconciliation and restoration of cultures and one of the few places with the power for real societal change," Lupina said. "Through the love of God, we can recognize our differences but also

enjoy each other because of those differences."

Lupina sees her role as helping pinpoint other leaders in the Hispanic community and to help local churches understand what it means to minister to Hispanic people. She sees many churches with

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**"I see this effort to make our church multicultural not as a strategy but as a privilege of the family of Christ. The more cultures what are involved, the more one can truly see who God is."**

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good intentions but no clear strategy or knowledge of Hispanic culture, so she also wants to help educate both cultures about each other.

"My goal here is not for the Anglo community and the Hispanics to worship separately, but to help bring them together through education and the embracing of differences. Hispanics want to retain many aspects of their culture and how they worship. It is very spiritual and we see it as gift. We also want to learn the Anglo approach, but we also want to teach our own cultural approach to worship."

One difference Lupina sees is that Hispanics stress community. For

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# A Vision Come True

By Jeanne Mitchell

One day the Lord gave me a vision. There was an old church—a once-beautiful church.

It was in Grimesland, NC, 10 miles east of Greenville. I had preached in it once. It only had six people and they were very old. Now it was closed because there was no one left.

The Lord is not pleased that his churches are empty, living in the past, while all the while people are dying just outside the doors, living empty lives, and going to Hell because there is no one to tell them about Jesus and invite them in.

He wanted to reestablish it—reopen the doors, and fill it with people from the highways and byways that had no place to worship. He wanted to create an Hispanic church in Grimesland much like the parable of the Great Banquet. So we did! Now understand this—I don't speak Spanish. I had a little in school many years ago, but at that time I saw no use in it so I didn't study. For this reason, it soon became

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**“The Lord is not pleased that his churches are empty, living in the past, while all the while people are dying just outside the doors, living empty lives, and going to Hell because there is no one to tell them about Jesus and invite them in.”**

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a bi-lingual church and everything is done in both languages. This has been a blessing for all of us and has

opened the door for everyone to come and worship together.

For three years now we have been meeting every Sunday night. People from all walks of life come through the doors and feel welcome.

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**I was asked to write about the vision the Lord has for our church. Unidos Por Cristo is to be a bright light in a dark countryside. The light is from God and the brighter it gets the more people will see God's glory.**

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Many accept Jesus as their Lord and Savior. They hear the Gospel and take the light with them when they leave. That is the vision for our church. We are called United in Christ (Unidos Por Cristo). The people have chosen—and because they believe even though we are all very different, we are still one—United in Christ.

I was asked to write about the vision the Lord has for our church. Unidos Por Cristo is to be a bright light in a dark countryside. The light is from God and the brighter it gets the more people will see God's glory. It is to be a healing church—a church where miracles happen, where people are saved, the Bible is preached, and the power of God is visible.

A place where all people are welcome—rich and poor, Spanish and English, weak and strong work together for one purpose: to serve the Lord. Many people may visit and return to their own churches and take the light with them until all the churches in the countryside will be glowing with the fire of God. Walls of division will be torn down and people will worship together in spirit and truth. Languages, races, denominations, social status—all the things that divide people and keep them in the dark will be dispelled and a great revival will sweep through the land in eastern Carolina. God has not changed! We have boxed ourselves in. God wants unity! The power of God comes when the walls come down. We must get out of the churches and into the streets—open the doors and invite the people in. They will come! They are just waiting to be invited!

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**“You don't wait until you have the finances, the staff, and the answers. You just do it and God provides.”**

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You don't wait until you have the finances, the staff, and the answers. You just do it and God provides. We at United in Christ truly know what it means when Jesus said, “With God, all things are possible!” We've seen Him in action! He is true to His word.

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Reprinted from the North Carolina Christian Advocate

# SBC21 Partner Church Program Inspires Chicago Congregation

**“Call to me and I will answer you and tell you great and unsearchable things you do not know.” (Jeremiah 33:3)**

By Cheryl Stevenson, SBC21 National Coordinator

Partner churches are seeking God's heart and celebrating the dream of hope and possibilities. Partner churches are stepping out in faith and are proclaiming the message of hope, healing, and wholeness. Pastors and laity are discovering their divine destiny and they know without a doubt that God will do exceedingly, abundantly above all they can ask or imagine. Hear the words of a lay person who

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**“We now have a mission and a vision statement that clearly defines who we are and where we want to go.”**

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has been inspired by Strengthening the Black Church training. Hear the words of hope and transformation:

“What a blessing it was to attend the Leadership Training at the Theresa Hoover UMC (a congregation resource center) last year! As a result of our team's exposure to that ministry, our leadership skills have been honed, and the issues and obstacles that hindered our church's growth and ministry development have been

overcome. When Pastor William Robinson (Senior Pastor at Theresa Hoover) asked the basic question, ‘What is your church's vision?’ we could not answer. A year later, we now have a mission and a vision statement that clearly defines who we are and where we want to go. We currently have incorporated two community development corporations for the purpose of developing programs to meet the needs of the community where our church is located; housing, job training, substance abuse, after school programming, computer literacy, and early

childhood education. Our soup kitchen program has been developed into a much

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**“Our participation in the SBC program has been the rebirth of our church and community.”**

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larger program requiring us to seek and receive grants to purchase commercial sized kitchen equipment. We have developed a food storage facility to house food. This is the result of what Pastor Robinson stated last year: “Identify the need, and meet it!” Our feeding program has joined with other community groups in the area to form an organization with a paid staff person to coordinate the feeding and food programs in the community. Besides meeting the physical needs of our community, our core group who traveled to Hoover have formed a better spiritual relationship with God, and understand the need for a firm spiritual foundation in order to meet the other needs of a



Continued on page 7

## SBC21 Partner Church Program continued from page 6

community. As a result of this renewed spiritual development, we have reached out to the community and invited them to attend and be a part of our community of faith. We now understand the need to put faith into action! Our participation in the 'Strengthening the Black Church' program has been

the rebirth of our church and community. Our church history states that our church will be 129 years old as a congregation, but to those of us who took part in the Hoover Experience we celebrate 1 year of the reborn community of faith called Englewood United Methodist Church!"

Clifton Woodard  
Church Council Chairperson  
Englewood UMC, Chicago, IL

Call the Strengthening the Black Church for the 21<sup>st</sup> Century national office today to become a partner church under this initiative and let God show you great and unsearchable things you do not know! Glory to God!

For more information contact Cheryl Stevenson, National SBC21 Coordinator, 601 W. Riverview Avenue, Dayton, OH, 45406-5543; telephone 937-227-9436; fax 937-227-9407; e-mail: [cstevens@gcom-umc.org](mailto:cstevens@gcom-umc.org).

*Strengthening the Black  
Church for the  
21<sup>st</sup> Century*

### THE GREAT EVENT!

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More information forthcoming! The Great Event will be a time of inspiration, motivation and celebration! Every Congregation Resource Center will conduct a workshop in their area of expertise.

## Celebration of Black Church Ministries Held in North Carolina Conference

By Bishop Jonathan D. Keaton, SBC21 Chair

Bishop Gregory V. Palmer and Bishop Jonathan D. Keaton attended a celebration on Strengthening the Black Church for the New Millennium, April 26-27, 2002, in Fayetteville, North Carolina. It was sponsored by the North Carolina Annual Conference.

Participants attended ten workshops focused on everything, including lay empowerment, youth ministry, BMCR (Black Methodists for Church Renewal), worship, preaching, etc.

A sermon/lecture focused on the successful ministries of five important ancestors in Black Methodism. Each of them grew or has grown the church in a variety of contexts: rural, urban, suburban. Plus, the five ancestors had a number of attributes in common, namely:

- a) a strong sense of call
- b) a commitment to Jesus Christ

- c) exceptional knowledge of the Bible
- d) excellent to outstanding preaching
- e) know the value of hard work
- f) connectional in their ministries
- g) ministry to all races of people
- h) helped and identified with the Black community
- i) grew the church regardless of the appointment
- j) advocates for justice.

To catch a glimpse of the presentation for that exciting conference, check the East Ohio Conference web site at <http://www.eocumc.com>. Look under Episcopal Office for the sermon "By Faith".

Reprinted from the Strengthening the Black Church for the 21<sup>st</sup> Century Newsletter, Summer 2002.

# Dixon UMC Offers Ex-Offenders Hope, Support

By David Malloy

About 600,000 individuals, roughly 1,600 per day, will be released from state and federal prisons this year to return to their communities. Ever since the first prison was built, individuals have faced the challenges of moving from confinement to freedom on the street.

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## Dixon United Methodist Church in Dayton, Ohio, provides hope and opportunities for ex- offenders and their families

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Prisoners often return home having served longer sentences with less preparation for life "on the outside". Often, they have difficulties reconnecting with jobs, housing, and perhaps even with their families when they return. Many who are released remain plagued by substance abuse and health problems.

Shunned by society, most ex-offenders receive little assistance upon release, but Dixon United Methodist Church in Dayton, Ohio, home to The Keepers of the Village, is changing that. The restorative justice ministry provides hope and opportunities for ex-offenders and their families, and the ministry offers a support network that connects ex-offenders with the community and allows them to dialogue on key issues relevant to their transition and avoiding reincarceration.

The Keepers of the Village offers

various levels of support to ex-offenders such as a letter of referral for employment, vocational and technical training, housing assistance such as a security deposit for an apartment and other financial aid. A simple twenty-dollar grant can help an ex-offender purchase a bus pass to make it to job interviews or meetings with a parole officer.

"You can't imagine how much just going to the courthouse to support an ex-offender can mean to them. We don't have a lot of funding and when the money runs out and the sermons run out, just being there for them when

they need you can help so much."

According to Rev. Robert Biekman, pastor at Dixon UMC, the need for the ministry was evident when he arrived. He began at Dixon UMC almost two years ago and felt that part of the church's ministry should be community outreach. The ministry does not deal with violent offenders or sexual predators. (There are specialized counseling programs for violent offenders who have been released.)

Biekman is so committed to the plight of ex-offenders that he and another member of Dixon UMC, Abdur-Rauf Rashid, have started the National Council of Ex-Offenders, Inc. (NCEO). The nonprofit organization is dedicated to the support and rehabilitation of ex-

offenders and exists to promote and elevate the self-esteem of the ex-offender. It also provides access to support systems to meet their spiritual, economic, social and emotional needs.

Rashid is an ex-offender who was employed for 14 years with a major airline and lost his job after he published a book designed to help ex-offenders going through reintegration. When he lost his job, the community and Dixon UMC embraced him and rallied around him. He wanted to give back to the community that had supported him and felt the best way was to try to help others who don't have the support he received.

Biekman is pleased with the

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**"You can't imagine how much just going to the courthouse to support an ex-offender can mean to them. We don't have a lot of funding and when the money runs out and the sermons run out, just being there for them when they need you can help so much."**

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direction of the new ministry and Dixon UMC's role in maintaining it. He has encouraged the congregation to be more open, to take away artificial barriers so that others can feel more comfortable coming and receiving the word of

Continued on page 9



# Korean American Youth Initiative

By Rev. Dr. Brandon Cho, Executive Director,  
United Methodist Council on Korean American Ministries

Developing leadership is a primary focus of the Korean American National Plan. We have become acutely aware that cultivating and developing leadership must begin with our young people, especially among our youth with potential for servant-leadership. For this purpose, we ignited in 2001 "The Korean American United Methodist Youth Initiative", a nationwide gathering of Korean American United Methodist youth. It's a collaborative work of the General Board of Discipleship (GBOD), General Board of Higher Education and Ministry (GBHEM), General Board of Global Ministries (GBGM), and the United Methodist Council on Korean American Ministries.

The 2002 gathering at Occidental College in Los Angeles brought together 160 participants (120 youth and 40 young adult and adult workers with youth) from all parts of the country for a time of fellowship, celebration, spiritual formation, and training on the Wesleyan heritage and leadership skills. This year we were very intentional about developing leadership styles and skills for the current youth leaders and those youth with leadership potential. We aimed to fulfill the long-term vision of developing and cultivating leadership of our young people for the church of today and tomorrow. These young and dynamic servant-leaders are vitalizing their respective youth groups, especially in their faith and ministry. Furthermore, it provided a supportive network and practical training for college-age and adult workers with youth and youth



Dr. Brandon Cho

pastors. We are seeing several, out of these 160 participants, who are considering the call to Christian ministry in The United Methodist Church. We take this opportunity to

lift up the leadership and contribution of the Rev. Dr. Sang E. Chun, of GBOD, for this vital movement of raising up a new generation of servant-leaders.

It has been said that "when you look ahead five years from now, you save your money in a bank. When you look ten years from now, plant a tree. But when you look 100 years from now, invest in people." The Youth Initiative reflects the vision of investing in our young people for the next 100 years.

We look forward to the 2003 Korean American Youth Initiative for cultivating and developing leadership among our youth. As we see their faces through the eyes of Christ, we also sense a bright future for them and for His church! Thanks be to God!

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## Dixon UMC Offers Ex-Offenders Hope, Support continued from page 8

God. Although joining the church is not a requirement to participate in the program, the facilitators do emphasize the spiritual principles on which the programs are based.

"Jesus, Paul, Peter, John, Jeremiah—they would all be considered ex-offenders according to today's society," Biekman said. "How would we treat them? Would we treat them with the same contempt and scorn that we treat ex-offenders with today?"

"We all fall short. We are all sinners. I hope that we are providing

the theology behind the oneness of God," he said. "For the ex-offender, I hope the ministry is conveying an understanding of God's grace, how it stretches and covers a multitude of sins. For the community, I want them to understand that our salvation depends on how much we can forgive."

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Excerpted from West Ohio News, Issue October 11, 2002. David O. Malloy is the 2002-2003 Judith Weidman REM Fellow. He is working with the communication production team of the West Ohio Conference.

## Native American Ministry Helps Native Americans ... continued from page 1

Additional activities for the Native American Ministry include working with vacation Bible school, speaking at churches, speaking to groups at the Nanticoke Museum, working with elders at nursing homes, and speaking at library events. Mission activities also entail meeting with schools and prisons to develop plans to mentor Native American young people and youth and meeting with Boys and Girls Clubs to work with youth who attend their programs.

The two missionaries have helped to develop a mission statement, objective, and goals for the Native American ministry. They are as follows:

### MISSION STATEMENT:

- Through this ministry we will help all human beings understand that God created all people and gave them gifts.

- Native and non-Native people will have a new understanding about Native American spirituality, while embracing Christian faith and the teachings of Jesus Christ in a spirit of respect and unity.

### OBJECTIVE:

We can break down some of the stereotypes of our people, that we can feel proud once again. We are all created by our Father in heaven.

### GOALS:

- To empower Native people to be proud of their heritage and traditions and to understand that this aspect of their life does not conflict with their love of God or with their religious belief.
- To work with churches to educate them about

traditional native beliefs. Stereotypes about our beliefs are incorrect and church leaders need to know that our traditions are not in conflict with our Christian beliefs.

- To work with youth groups and ministries in developing skills to deal with many challenges in today's society. We will be teaching Native American traditional and Biblical concepts.
- To organize and develop workshops on physical, emotional, mental, and spiritual programs for adults. We will incorporate Native American philosophies on keeping all things in balance to improve their overall well-being.

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Odetta Wright and Raggatha Calentine are the two missionaries assigned to Native American Ministry in the Peninsula-Delaware Conference.

## National Ethnic Caucuses

### ➤ **Methodists Associated Representing the Cause of Hispanic Americans (MARCHA)**

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## Making the Bible Come Alive continued from page 2

the words and phrases, though in Vietnamese, seemed archaic and foreign. The sentence structure was awkward and out of date.

Rev. Dang explains that the 1926 translation was acceptable in its time, but during the subsequent 75 years the Vietnamese language had changed a great deal. For example in the story of the wedding at Canaan (John 2) when Jesus' mother tells Jesus that there is no more wine, Jesus responds that it has nothing to do with she and him. The translation into Vietnamese gives the reader the impression of Jesus being very impolite and disrespectful to his mother. It is an offensive view. Bau says a Vietnamese would never speak to a parent in that way.

He began talking with his ministry colleagues about working on a new translation of the Bible. All said it was desirable, but no one had the time to take on such an enormous task. Bau recognized that God gave him the gift of knowledge of not only Vietnamese, but also Greek and Hebrew, so he began the work of translating the New Testament. He did this whenever he had time—in the evening, on weekends, during vacation, etc.—in addition to his regular pastoral responsibilities. He pursued it day after day, sentence by sentence. He distributed manuscripts to almost one thousand clergy and laity requesting their review and comments. Many suggestions strengthened the text. An Anglo printer became interested in the project and donated much of his time and printing expertise. The California-Pacific Annual Conference contributed \$3,000 towards the printing of the first 1,000 copies. Bishop Mary Ann Swenson dedicated the Bibles at a special service.

Another 2,000 copies have been printed and were recently dedicated at the Vietnamese Ecumenical

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**Bishop Mary Ann Swenson dedicated the Bibles at a special service. Another 2,000 copies have been printed and were recently dedicated at the Vietnamese Ecumenical Conference in Orange County, California where Vietnamese church leaders from around the world were present.**

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Conference in Orange County, California where Vietnamese church leaders from around the world were present.

Rev. Dang has received additional training from the United

Bible Society along with 20 other Vietnamese scholars. Today the Bible Society has organized translation teams in Vietnam and the United States to do a new Vietnamese Bible. Rev. Dang chairs the U.S. Review Committee.

The work continues as Rev. Dang undertakes the translation of the Old Testament. Psalms and Proverbs are now complete and are being used in his church weekly. Rev. Dang explains that the old translation did not touch the emotions and feelings of the people. Psalms are poems that need to speak from the heart to the heart. He has now also completed I and II Kings, Judges, Ruth and the minor prophets. He is now working on Genesis and Malachi.

We are grateful to the dedication of Rev. Bau Dang to make the Bible exciting and alive for today's Vietnamese people.

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## Multicultural Church Privilege, Not Strategy continued from page 4

example, in discipleship study, the drinking of coffee before study could be seen as a waste of time in most North American time-conscious, on-the-go society. In the Hispanic culture, the time spent drinking coffee in fellowship is invaluable in developing relationships and building communities of faith. Spiritual growth is directly related to the health of the larger community.

“Hispanic people do not want to be needy people—but we do have

needs,” Rev. Villalpando said. “I see this effort to make our church multicultural not as a strategy but as a privilege of the family of Christ. The more cultures that are involved, the more one can truly see who God is.”

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Excerpted from West Ohio News, Issue November 22, 2002.

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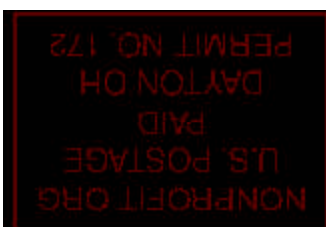
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