

## Mission Giving A to Z - Transcript

Barbara Campbell, Deaconess

Annual Celebration Pledge Service

September 12, 2021

### Transcript

This is the part of the our annual celebration when we take a moment to focus on our missions. What they do. And how we, as members of United Methodist Women members support these missions through our mission giving.

What you're about to see is the world premiere featuring Barbara Campbell, one of our two Western North Carolina conference, United Methodist women resident experts on United Methodist Women missions around the world. Barbara will be leading us through her own work and Celebrating our mission institutions from A-Z. Please listen and learn.

Hello, I'm Barbara Campbell.

I'm a retired deaconess and I live at Brooks Howell home in Asheville, NC.

A few weeks ago, the Blue Ridge Executive Committee asked me to make a presentation on our pledge giving as United Methodist Women. They had the feeling that we had kind of lost track of where our money is supposed to go, so they asked me to do a presentation on our pledge. Where does it go and what does it do?

Well, first of all, we have to remember that the pledge is the lifeblood of United Methodist Women. If we don't have the present giving of all our Members, the organization is in deep trouble.

But to answer the question of where does the money go? There's a simple answer and there's a complex answer.

The simple answer is that if you live in Asheville and you give your money to your local treasurer, she sends it out to Arden for the district treasurer, and the district treasurer, she collects the information from all the units, and she sends the money to the conference Treasurer who happens to live in Boone who then gathers up the money from all the districts and she sends it to the National Treasurer of United Methodist Women in the office in New York City.

Now the more complicated answer is what the Treasurer does with it. According to the information they give us, there's roughly 200 to 250 projects that our mission giving helps to support. So according to the budget that has been developed for the particular year and according to established policies, the Treasurer then begins to send that money out across the United States and in many countries around the world. And those countries are identified in this issue of *response* magazine. In the March/April *response* issue of 2020 there are lists by map and by name for every project that was receiving our mission giving in that particular year.

The maps are renewed every two years. They are excellent resources to use as a way to find out where the money goes, but they can also be used to build very good programs.

Now what does the money do? You can describe that in two or three kinds of ways. You can use the general topics like missionary education, for publishing the *response* magazine, for leadership development, for education, and for healthcare. But that still doesn't tell you specifically what's going on in those 200 plus places, so I decided to use the alphabet and to try to skim in a summary fashion where the money goes. So, I'll combine where the money goes and what the money does, but it's a skim, it is not the 200, so I'm using the alphabet and so the alphabet begins with ABC.

And I could start with Arkansas or Alabama or Alaska or Arizona, but I'll start in Arkansas with Aldersgate Camp. Now it is a camp, a physical camp, many acres. But when it was originated in 1947, was probably out in the far country. Now it's in the city limits of Little Rock, but its special feature is that it is for people with special needs. Children, Youth and adults with Special needs come for residential camping and they can do all the things within their ability that all campers do. There is swimming, there's boating, there's kayaking, there's hiking, and there's even the opportunity to play in a treehouse. It is a hilly area of Arkansas, and they were able to build a walk, a walkway into the top of the tree and you have a treehouse. And it was designed by some of the architectural students of the University of Arkansas who volunteer at the camp to try to have a better understanding of how architecture can be adjusted to the special needs of certain persons. And so, while they were out there learning, they were also designing various kinds of activities and projects for the camp, one of which was a shooting range where the people could learn archery.

B. Bethlehem Center. There are half a dozen Bethlehem Centers or more across the country. There are two within our conference here, one in Winston Salem and the one in Charlotte recently renamed the Alliance Center for Education. But there are Bethlehem Centers down in Spartanburg, there's one in Chattanooga, there's one in Nashville and there are others across the country that have been incorporated into larger institutions where a single board manages both a Bethlehem Center and a Wesley Center that were operating in the same city.

C. Crossroads Urban Center in Salt Lake City is a Community Center almost in in the downtown part of the city. And one of the things that that's unique about it is the fact that it is a Protestant mission outreach in the heart of the Mormon city. The United Methodist are really quite proud of the work that goes on there because it is a city with needs like other cities, but it's a strong Christian emphasis that kind of counteracts the strong Mormon influence that they feel. They even get excited when there's a meeting in the area that they can put in the newspaper because they want the Protestant churches to have some publicity.

There's also a place in Kenya called the Center for Victims of Torture. Our Mission Money makes a contribution to that program.

D. Della Lamb Community Services. This one in the heart of Kansas City. It serves a multiracial neighborhood. Most of our centers are in areas that are economically deprived and so this is another with childcare, feeding programs (certainly most recently), and family centered activities that are part of their ongoing curriculum.

E. Emma Norton Services in St. Paul, MN. Is a residential program for single women with children. It has gone through several program changes through the years, but they have now built a little village for women who are having difficulty financially supporting their family can come and live in these apartments that are a part of the Emma Norton complex.

And, Epworth. That's a good Methodist historical term. There's Epworth village in York, Nebraska. I like to talk about it, because it's got such an interesting background. It used to be called Mother's Jewels Home because the children who lived there were mothers jewels except they were all orphans. And the program was initiated by a little boy who was an orphan who had somehow heard about the Home Missionary Society, and he wrote to them and said that you should build a place for orphan boys to live and sent a dollar with the letter. And out of that they did the research and that program was developed.

Also in St. Louis, Missouri, there's a comparable program. I think it's much more comprehensive and is called Epworth Family and Children Services. And one of the facilities that they have there, which is somewhat unique among our institutions, is a building that is a security building for particularly young children who have such emotional needs that they have to be protected. The building is locked. No one can go in except the residents and the staff. Those who live there, do not leave the building, but the staff that goes in, only goes in with the key and visitors are not permitted except under the most stringent of situations. It serves a group of children, particularly young children, elementary age, in facilities with services that are not available in other parts of the state.

F. Friendly Center in Toledo, OH another Community Center. And Four Corners Ministry in New Mexico, which is a program with Native Americans.

G. Gum Moon Home in San Francisco, its origins are with the Chinese immigrants. In the middle of the 18<sup>th</sup> & 19<sup>th</sup> century, who were coming to work on the railroad, the men were coming and they were importing wives, picture wives. But there were also women who came who we would say they were trafficked and one of the things that this early society did in building the home was to rescue the very young children who were serving in the brothels. Today it serves an Asian community. It's a residence for women. There are still Chinese women there because it's in the heart of Chinatown, but it also serves the interests of many other Asian women who come to learn a new culture, to learn a new language, to find a new life for themselves.

Then there's a group in Congo called Global Network of Women Peacemakers, and we have worked making a contribution to their work as well.

H. In Nairobi, Kenya, there's a group called The Hope Foundation for Women, which again is trying to meet the needs of women in their particular situation.

**That's the unique point of each of our institutions. While the programs can be generally categorized as health or education, and child welfare, but the specific activity is really directed to the needs of that immediate locale.**

And then close by, Henderson Settlement, many of us know that program very well. Many of us have visited there, but they have also had persons from the conference work in our School of Christian Mission and to be available for speaking engagements.

I. Isabella Thoburn College in Lucknow, India. If you've done anything with the mission study on our history, you know the name Isabella Thoburn and the school which she founded, which became a college.

And, international scholarships. Through our mission giving, we support a number of international students. Not always the same number each year. In 2019 there were 83 students who received scholarships. These scholarships are for Educational institutions in the country where the people live but also some of them come to the States for study and we have had a couple of the students come down to Spartanburg to the junior college down there.

J. I couldn't find anything that started with a J.

K Killingsworth Home in Columbia, SC. It's a residential home for women in crisis. A home for women who have had a nasty divorce and they're needing a space to recover. Women who are addicts and for women who are coming out of prison. It's a small program numerically. It's an important program both physically and emotionally. The women live in community. It's an 8 bedroom house and the women maintain the facility as a home while each of them takes classes or does whatever is necessary to help them recover from whatever it is that has put them into crisis.

L. Lessie Bates Davis Neighborhood House in East Saint Louis. That's kind of my home territory. East Saint Louis is one of the poorest economic areas of the country. It has been for years and years and years. It's had a bad reputation, which it deserved because of crime, and the things that go on there. When I was a kid, my dad described East Saint Louis as a place where all of the criminals who couldn't make it big in Chicago; they moved down to East Saint Louis. And so, when we drove through East Saint Louis, he said 'roll up the windows.'" But it serves an economically deprived neighborhood with a very comprehensive program. Success can be labeled in various ways, but one of the young men who grew up in that program is now a candidate for Bishop and in the North Central jurisdiction.

M. Murphy-Harpst Children's Centers in Cedar Town, Georgia. Cedar Town was a mill town. It had a depression that closed the mills and there was a need both in the black and the white community for assistance for children and at different time periods, two different centers were established - a home for black children a home for white children. And then in more recent years it has merged under a single program. I volunteered at Harpst Home one summer during college years. In that time period, the mode of caring for the children was to put a large number of children together who were more or less the same age in a dormitory with a housemother. A friend of mine was the housemother. That was the way I got down there to volunteer. I didn't have any responsibilities in the evening, so periodically I'd go over to help her. She had 14 boys who were generally 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> grade boys. And one of the things we she asked me to help with was to sort the laundry. When the laundry came back - visualize shorts and jeans and socks for a week's worth of 14 boys all put together in a big heap to be sorted. Socks were the big challenge, but it was important ministry then, and it has evolved to a continuing important ministry. One of the things that is a bit unique with them is that they have an equestrian ministry. The home has a large farm and they raise horses, and the children who are having emotional difficulties really find a rescue and meaning in working with the horses.

N. Navajo United Methodist Center in Farmington, New Mexico.

O. Opportunity School for persons with developmental develop mentally disabled in India. It is located in Chennai. It was a pioneer program there with some of the deaconesses of India were concerned about, particularly women, and this program was established.

P. Pfeiffer University right here at our Conference is one of the national mission institutions and Paine College in Augusta, GA is another.

Q. I couldn't find anything that begins with Q.

R. Rust College in Holly Springs, Mississippi and Ruth M. Smith Center, the Community Center in Sheffield, Pennsylvania, near Philadelphia. And eight Regional Missionaries, so women who are natives of Africa or Central America or Japan, Philippines who are working in their region of the world, who are our missionaries that are United Methodist Women.

S. Scott's Run Settlement House in West Virginia.

T. Tacoma Community house. This is a program that is well over 100 years old, and many of these others are also. Tacoma is one of the entry ports for the country, and so the center has served as a service area for immigrants who are coming into the country through this port. In more recent years when immigration limitations have been more strict, many of the persons who can't get through immigration immediately are housed in a facility with 1200 people. Now at the time that started it sounded like a lot, but with things that have been going on in the border recently, it sounds more like what's become standard. But they were put there with nothing to do and nowhere to go. And one of the things that the center was doing was trying to collect reading materials in any language they could find, just to give the people something to do. But they didn't care whether they're religious, or comic books or whatever, just something that the people can read. They emphasize helping newcomers become citizens, so they have computer learning classes. They have English as a second language classes. They learn how to fill out a job application and they have contacts with the many parts of Tacoma that are willing to work with the immigrants that the Center recommends. And the facilities that they now occupy have been enlarged about three times to accommodate the massive number of immigrants that are that are coming in. Last year they dealt with people from 21 different countries, so think of what that means in terms of the kind of specialized staff. You have to have the kind of specialized resources, the kinds of patience you have to have, and the complexity of that many people that are trying to understand and learn, and move into citizenship.

Also, another T is in Russia - Tbilisi, in the province of Georgia, a youth center that we work with.

U. United Community Centers in Fort Worth, Texas. This is one of the places where a Bethlehem Center and a Wesley house in different parts of the city are now managed under a single a board of directors and united staff. But they still function in different parts of the city.

V. The Vashti Center in southern Georgia. Another place that that started as a residential school to meet the needs of that particular area. It was an area where mills had been shut down, and for reasons that I've never completely understood in the early 1900s and really into the 1920s and 30s, there were tremendous numbers of orphans. I mean, children who didn't have parents and many of our many of our residential places started as orphanages. And since the need for orphanages is not the same as it used to be, most of these facilities have transferred into residential treatment Centers for children with special needs, either physically or emotionally, or for children who have been put there by the courts

because there is no place else for them to go. It's a subculture that we don't really know all that much about a lot of the time.

W. Warren Baby Fold in Bareilly, India, which you know is kind of the same thing there, orphan Indian children who were brought together by the deaconesses in India and this particular home is well over 100 years old.

There are 12 Wesley centers, community centers called Wesley centers in various cities across the country. One of those is a Honolulu. So that you know our work stretches from Puerto Rico, where there is Robinson School down to South Florida where there's a Wesley house, in Tacoma, and also there's a second program in Seattle called Atlantic Street Center. In Honolulu and even across the United States where we're spread to almost 100 centers where we're working.

X,Y,Z: And then we get to the end of the alphabet and we come to the XYZ Center. Extra Years of Zest, XYZ is a program for seniors, particularly women in Nome, Alaska, which is a very isolated area. But the women get together periodically for meals, for fellowship, for the kinds of things that are giving them a spark of life in their senior years and in a little town where there's not all that much to do. XYZ – Extra Years of Zest.

Yes, so that's our mission institutions and our mission giving support for places A to Z.

I haven't mentioned any ways near all of them, but these and others are the places where we can say that we as United Methodist Women are putting faith, hope and love into action.