

A FAITHLETTER FOR UNITED METHODISTS WITH DISABILITIES AND THOSE WHO CARE ABOUT THEM
 Winter 2010 — Vol. 20 Issue 3 No. 79



**FROM WHERE I SIT:
 BACK TO THE BASICS**
 By Jo D'Archangelis

In the almost twenty years that *Wings* has been in existence, I've occasionally given talks to church groups on disability access and have reprinted in these pages a lot of articles by other people on the subject. I don't think though that I've ever actually written in this column about how to start a disability ministry. So maybe the beginning of a New Year is a good time to get back to the basics and list some of the things I think a church should consider when putting such a ministry into place:

1. KEEP IN MIND THAT THERE ARE MANY KINDS OF DISABILITIES.

General categories of disability include mobility limitations, hearing-impairments, vision-impairments, cognitive or intellectual impairments, and mental illness. Some people are born with disabling conditions while others may become disabled at a later stage in life due to illness or injury. Disabling conditions often accompany the aging process as well.

Each kind of disability has its own set of special accommodations that are required for persons with those disabili-

ties to fully participate in the life of a church. Some accommodations can overlap disabilities, and some people, of course, may have more than one kind of disability.

There are also disabilities that are termed "invisible" because they may not be readily apparent. These may include respiratory and cardiac conditions, epilepsy and other seizure disorders, and hearing impairments. But "invisible" disabilities can be just as "disabling" as those that are easily noticeable and often require the same special accommodations for full physical, communication, and/or attitudinal accessibility.

2. AUDIT ALL CHURCH FACILITIES FOR PHYSICAL AND COMMUNICATION ACCESS.

Does your church have accessible parking spaces? Accessible restrooms? Does it have ramps and/or elevators where there are steps and stairways? Is a sign-language interpreter on-call? Are large-print worship bulletins and other materials provided? Are sound amplification devices available for those who are hard-of-hearing?

(Note: local United Methodist churches can contact their Conference or District Committees On Disability Concerns for an Accessibility Audit Form. This form will help you determine how accessible your church is and what areas need improving. If your District or Conference does not have this form available, contact the Health and Welfare Division of the General Board of Global Ministries.)

3. FORM A COMMITTEE OR DESIGNATE A PERSON TO HANDLE DISABILITY CONCERNS IN YOUR CHURCH.

Preferably the person designated or at least one member of the committee formed should have a disability.

4. OBSERVE DISABILITY AWARENESS SUNDAY ANNUALLY.

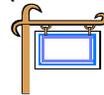
This special service not only celebrates the gifts and graces of people with disabilities in the Church as a whole, it also lets all members of the congregation, and through them their families, friends, and other people in the community in which they live, know that your church welcomes people with disabilities.

5. INVOLVE PEOPLE WITH DIFFERENT KINDS OF DISABILITIES IN DIFFERENT ASPECTS OF CONGREGATIONAL LIFE—

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WORSHIP, PRAYER GROUPS, BIBLE STUDY, CHURCH SCHOOL, SOCIAL ACTIVITIES, AND COMMITTEES.

Find out what the people with disabilities in your church can do (sing, play a musical instrument, teach, make phone calls, help serve Communion, send e-mail notices, etc.) and ask them to do it. People with disabilities are often reluctant to volunteer because they have been told so many times what they cannot do that they themselves overlook what they can do. Sometimes they surprise themselves and others by doing things nobody thought they could do.

6. AVOID "SPECIAL" PROGRAMS, CLASSES, AND ACTIVITIES WHICH TEND TO ISOLATE PERSONS WITH DISABILITIES FROM NON-DISABLED PEOPLE IN THE CONGREGATION.

Integrate persons with disabilities into already existing programs, classes, and activities with non-disabled people as much as possible while at the same time providing special accommodations when and where needed.

In those cases where "special" classes or groups are appropriate, e.g., church school classes for adults or children with intellectual impairments, "partner" intellectually impaired peo-

ple with non-intellectually impaired people to participate in church activities outside the group or class, such as serving as altar acolytes or door greeters.

7. OPENLY INDICATE YOUR COMMITMENT TO DISABILITY MINISTRY.

Display the disability access symbol (you know, the little guy in the wheelchair) or use such phrases as "Disability Ministry" or "People With Disabilities Welcome Here" on the signage or message boards in front of your church, in your worship bulletins and church newsletters, and in the listing of your church in the local newspaper.

If your church has its own website and/or is included on some other website, make sure that the site refers to your church's disability ministry and gives the specific ways in which physical, communication, and attitudinal access are provided. Unfortunately, I've seen websites extolling the ministries and programs of certain churches without the words "disability access" or something similar ever once being mentioned even though a disability program of some kind was in place. Hiding your disability ministry under a bushel basket, no matter how large or small your ministry may be, makes us wonder if you want to hide those of us with disabilities under a bushel basket too.

So if your church has not yet developed a disability ministry, start the New Year right and gather some disabled and non-disabled people together and initiate the first steps towards real accessibility. (If you think you don't have any people with disabilities in your congregation, look again—you'll probably find them straining to hear the sermon or read the worship bulletin or sitting at the bottom of your sanctuary steps).

And be sure and set your disability ministry, even one in its early stages, on a lampstand so that everyone gets the message that your church as the Body of Christ is committed to disability access as a significant part of your mission and ministry to all of God's children.



A non-official quarterly newsletter for United Methodists with disabling conditions and all others interested in the issues of disability, accessibility, and the church

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UNITED METHODISTS WITH DISABILITIES IN THE NEWS

By Heather Peck Stahl

Michael Hingson: Survivor/Speaker

Michael Hingson was hosting a meeting of field representatives on the 78th floor of the north tower of the World Trade Center when terrorists crashed an airplane into the building on Sept. 11, 2001. After his guests were escorted out of the building, Hingson, blind since birth, was led by his guide dog, Roselle, through his office and down a stairwell filled with the odor of jet fuel. "I'll always remember talking to and thanking the firefighters as they went up the stairs," says Hingson. "Some of them got affectionate licks from Roselle, which is perhaps the last demonstration of love they received." Hingson was walking two blocks away when the first tower collapsed.

Hingson's experience was recounted on 26 television shows, including "Larry King Live," "The Early Show" and "Regis and Kelly." He also interviewed for 13 radio programs and dozens of magazines, including the *New York Times*, *USA Today*, *Newsweek*, and *Time*.

A United Methodist since his marriage 21 years ago to wife Karen, Hingson, 53, is the national public affairs representative for Guide Dogs for the Blind

Inc. He speaks worldwide about faith issues, team building, the importance of the human-animal bond, misconceptions about blindness, making choices and ethics.

Contact Hingson at (800) 295-4050 or email mhingson@guidedogs.com.

Adapted from *Interpreter Magazine* website, www.interpretermagazine.org; originally published in Dec. 2003 issue.

Carrie Willoughby: Paralympic Swimmer

Carrie Willoughby grew up swimming socially with her friends and older brother. Born with oculocutaneous albinism, the 28-year-old is legally blind and has no pigment in her eyes, skin, and hair. Still, she persevered, saying, "Nothing good is ever easy, nothing easy ever shows how good you really can be."

At age 6 she joined a summer league team and by 16 she was part of the Alabama state championship women's team. Upon her high school graduation, she decided to stop swimming competitively and enjoy other aspects of college until she learned about the

swim team at Jacksonville State University.

The university offers opportunities for athletes with visual or physical impairments through its involvement with the Lakeshore Foundation, a health, fitness and education center in Birmingham that supports and sponsors physically disabled and impaired athletes. As a result, Willoughby quickly returned to the sport and represented the United States in the [2000, 2004, and 2008] Paralympic Games for disabled athletes.

A member of Saint Mark United Methodist Church in Birmingham, Willoughby has also won two world championship medals in the 100-meter backstroke and the 4-by-100 medley relay. "My church has been incredibly supportive," says Willoughby, who has volunteered as a youth counselor at Saint Mark Church since 2000. "The children of my church made me good luck signs and cards for my competition in Athens. It's so nice to know people support you and love you."

Willoughby can somewhat see larger objects but cannot distinguish detail and can navigate in familiar areas without a Seeing Eye dog or cane. As a result, she is able to swim within walking distance 8 to 10 times a week for 1 to 2 hours per practice and work part time at Home Depot, which also helps sponsor her swimming career.

While Willoughby keeps focused on competing...she also plans to eventually retire from the sport and become an art teacher. An accomplished artist with an art degree from Auburn University, Willoughby says, "Many art students are taught to fulfill other people's standards. I want to teach students that art is not about rules; it's about taking life experiences and perspectives and redefining them in art."

Adapted and slightly abridged from *Interpreter Magazine* website, www.interpretermagazine.org; originally published in Dec. 2005 issue.

Stahl, who lives in Nashville, Tenn., is a freelance writer and editor.

OPTIMISM AND HOPE

Optimism and hope are radically different attitudes. Optimism is the expectation that things—the weather, human relationships, the economy, the political situation, and so on—will get better. Hope is the trust that God will fulfill God's promises to us in a way that leads us to true freedom. The optimist speaks about concrete changes in the future. The person of hope lives in the moment with the knowledge and trust that all of life is in good hands.

— Henri Nouwen —

From *Bread For The Journey*, Harper (San Francisco: 1997).



SIGNS OF FAITH

By Cyndie Claypool de Neve

"I hate that I am deaf," 13-year-old Joshua Jensen of Vista [Calif.] signed to his father one day. "Because I can't talk to people."

His son is outgoing, expressive, and captivating, says his dad, John Jensen, but it's hard for the boy to communicate in a hearing world. "In his heart, he's very frustrated that he's deaf." And worse, said his father, is that it's hard to talk with his son about God. "The most important thing is his relationship with God, but we couldn't communicate that to him," said Jensen.

American Sign Language interpreter Sharon Whalen, whose husband is deaf, understands the need to reach out to the hearing-impaired. "They (the deaf) want to learn and understand the Lord's will, but they feel left out. Then they don't go to church, and they fall away from the lord."

Jensen did not want this happening to his son. He and his wife, Bonnie, tried interpreting for Joshua during the services at First Baptist Church of Tri-City in Vista, but it wasn't successful. "It's very difficult to interpret. A professional can interpret as seamlessly as we talk, and it comes naturally. But we couldn't concentrate on worshiping because we were thinking about interpreting."

To solve the problem, a year and a half ago Jensen hired Whalen of Chula Vista to interpret the services for \$50 a week. That solution has worked well, said Jensen, who added that Whalen has started a Sunday School class to teach ASL to eight church members. Six of the students are taking the class just to communicate with Joshua. "He loves the fact people are trying to talk to him," said his father.

Jensen is not the only one in North [San Diego] County concerned about finding a way to touch the spiritual life of someone who is deaf. Several other churches are also trying to reach out.

One Escondido couple even helped

establish the Deaf Culture Church of the Southern Baptist Convention, which meets at the First Baptist Church in Mira Mesa....Lance Hays, deaf since a near death experience as a toddler, is the founding minister of the church. His hearing wife, Francine, said the church is the only one of the Protestant churches in the area that has a minister who signs the sermon, instead of having it translated.

"It's a unique group of people bound together by a similar language and similar experiences," said Francine, who works as a sign-language interpreter for the San Diego Union School District. "For many deaf people, it is difficult to feel a part of a church family. It's easy to feel stifled spiritually, especially when there is no communication. Few stay for the church's social activi-

ties."

Even when a church does make the effort to offer a deaf ministry, she said, there can be problems. "Usually the ministry is provided by volunteers who may or may not be skilled [in signing], and the message can get distorted," she cautioned.

This is a problem that could be averted by having a minister deliver the sermon directly in ASL. "Our church is run by deaf people. ASL is the main language, though we are sensitive to the hearing people in the service," Francine said. On any given Sunday, Lance Hays is not the only one standing in front of the almost 50 members. Francine Hays and Judy Lang are at one side translating into English, while another woman translates what is vocalized into Spanish Sign Language, different from ASL.

Reprinted by permission
from the *North County Times*
(Aug. 23, 1996: Escondido, Calif.).

HAND CHAT USA

Hand Chat USA is a good company to know about if you are interested in learning sign language in a Christian context or in interpreting and/or religious learning with deaf persons. Hand Chat provides American Sign Language (ASL) resources for interpreters and translators and offers deaf interpreting and translation training materials; novelties and gifts including books, videos, DVDs; and more. It also has a selection of ASL religious learning materials. Here are some examples of their products:

Signing At Sunday School —A 31-page book by S. Collins for \$7.99, it provides an introduction to sign language for young signers. Phrases, songs, Bible verses, and the story of Jesus are illustrated with signed vocabulary.

The In Sign Language Series: Lord's Prayer (VHS-24 minutes)—An \$18.95 Christian tape for children or anyone learning sign language, it uses a step-by-step, sign-by-sign approach. Useful for Sunday School teachers, interpreters and home use, this video starts with the sign explanation and then signs the prayer slowly at the end. The video is voiced, uses signed English, and is closed captioned.

More information can be found on Hand Chat USA website: <http://www.handchatusa.com/>.

Adapted from a DISC listserv posting. Editor's Note: DISC's listserv for United Methodists with disabilities has been discontinued; see page 7 of this issue for more details.



HOW ARE YOU DOING?

By Lisa Copen

Last week I had a series of doctor appointments: A trip to the rheumatologist to discuss rheumatoid arthritis and fibromyalgia; a trip to the dermatologist to query about the new red rash on my face; a few others I won't mention. And then there is the maintenance of nails that need done, hair that needs colored, and legs that need shaved. Ever feel like maintenance of your body is becoming a full-time job? Ever feel like giving up?

As the pills pile up and the pillows flatten out, we all have those moments when we are overcome with desire to rebel against all that is happening to us by taking control over our body—even in negative ways. Perhaps we quietly rebel by not taking our medication or by choosing to eat something we should not. Maybe you say, "what the heck," and enjoy a glass of wine, even though the doctor has cautioned you against it.

Florence Nightingale once wrote, "Volumes are now being written and spoken about the effect of the mind on the body—I wish more was thought of the effect of the body on the mind." Her words are still relevant today. Our bodies can have a large impact on our mind and our spirit if we allow it.

Romans 6:12, 13 says, "Therefore, do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God...offer the parts of your body to him as instruments of righteousness."

This is one of those verses we all need to paste to our refrigerator door. It seems unfair that we have been given a broken body and yet we are still expected to use it as an instrument for good and offer it to God. Our worn bodies are exempt from many things. We are no longer expected to run in

marathons or pass life-insurance lab tests with flying colors. God, however, does not exempt us from using our bruised body for his righteousness and glory. We offer up this body full of scars and God takes it and makes it sacred.

Each day I am blessed to hear from people who have found a quiet peace in offering their body and all that it can and cannot do to God to do with as he pleases. He makes a cane become a conversation piece. He fills their body with righteousness and makes it glorious.

There's a popular commercial right now where the guys at the bar say, "How are you doing?" and an out-of-towner man in a cowboy hat tells everyone who asks, in a detailed description, just how he is doing. How often I have been able to use people's simple greeting as an opportunity to share God's goodness! When they ask, "How are you doing?", although I am tempted to reply, "not great," instead I respond, "You know, God is good...I've been

flaring a lot lately and caught a bug, but overall God has really blessed me...and the ministry is going great...we now have over 175 Hope Keepers groups...!", and I can go on and on as long as they are interested.

"How are you doing?" I ask them, truly caring. How quickly people are willing to share their real feelings when we have revealed our own, opening the door to authentic relationships! Never assuming what one would want prayer for, I ask, "How can I pray for you?" Even those that are not Christians often pause for a moment, pondering their answer. "Wow! She is going to pray for me. I have to make this one count!", they think. In fact, in their own minds, they are prioritizing what they value and then sharing it with you.

God can use our bodies every day for his righteousness. One of the most valuable ways is to share him with others by using our weaknesses. Suddenly our body no longer seems to be a barrier but rather a tool in reaching out to people. That's what it's all about.

From *And He Shall Give You Rest*, a publication of Rest Ministries, Inc. (March 2002), originally entitled "A Talk Over Tea."

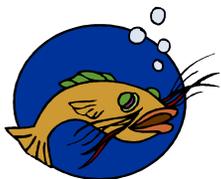
REFUGE By Roberta Porter

Prayer
is my place of refuge,
of rescue
when the world and its sorrows
surround.
I pray for those in grief, in pain,
ask God's healing presence
with people in turmoil.
Not knowing "why?"
those questions unanswered,

still
I trust the One
whose promises are true,
the One who also grieves,
who provides courage
and help to worship
and work on
with others—
bearers of light
in the mourning.

From *Alive Now* (March/April 2008).

Porter lives on the Oregon Coast. She does volunteer work with a thrift store that benefits hospice, and she and her husband put out the newsletter for the volunteers.



LA ESPERANZA: MAKING THE ORDINARY SACRED

By Reed Criswell

The Rev. Shana Harrison's journey to the Sheltered Workshop La Esperanza led her from an Arkansas catfish farm across three continents to Santiago, an unfamiliar city of nearly six million people whose language she didn't speak.

What began in 1997 as a nine-month tour in Chile with Volunteer in Missions has become a long-term commitment to La Esperanza (Spanish for "Hope"), the workshop for mentally handicapped adults that Ms. Harrison helped found. As workshop director and a field executive of the General Board of Global Ministries for The United Methodist Church, she works with local governments in Chile, international mission organizations, and mission groups from across the United States to meet the needs of a special group of people who regularly help her see "ordinary mo-

ments turned into worshipful ones."

These moments still catch Ms. Harrison by surprise. During a walk back to La Esperanza after a recent field trip at a nearby park, Ms. Harrison's group began making animal noises. When she tried to establish order by asking, "Are we animals or humans?" he was promptly reminded by one of the group, "The animals are of God, too."

The first leg of her transcontinental journey took Ms. Harrison across the Atlantic to the British Isles. At the suggestion of Brett Webb-Mitchell, her Christian education professor at the Divinity school, she took a leave of absence during 1995-96 to live in L'Arche, a community for adults with handicapping conditions, in Iverness.

"It was there in Scotland that the pieces of my life began to come together," says Ms. Harrison. "At L'Ar-

che, I began to practice gifts of hospitality, learned to enjoy simple things, and was humbled on a regular basis by people with disabilities."

When she returned to Duke in the fall of 1996 to complete her Master of Divinity degree, Ms. Harrison's plan was to continue the familiar rhythms of academic life. She applied and was accepted for the Master of Theology degree program. But during spring break, she accompanied a family friend on a mission trip to Chile. The experience "excited my imagination enough," says Ms. Harrison, "that I decided to delay the [theology degree] and return to Chile for a nine-month tour with Volunteer in Mission."

Ms. Harrison's first few months were not particularly promising. As a volunteer assistant pastor in a Methodist church in Quillota, a village outside Santiago, she visited the sick and shut-in, taught Sunday school and led prayer meetings. Although she had studied Spanish in high school and college, the Chilean dialect was difficult to speak and understand, and few of the residents in her village spoke English. A private tutor helped, but mastering the language was a slow process. With no Internet access, Ms. Harrison had trouble staying in contact with friends and family back in the States. Headaches became a daily occurrence.

But through her work in Quillota, Ms. Harrison gradually made connections in the Methodist Church of Chile, a small organization in that predominantly Roman Catholic country. In the spring of 1998, a friend introduced church to the John Wesley School in Santiago. "Once I visited it, I felt I was exactly where God was calling me to be," says Ms. Harrison.

Santiago is a far cry from Carlisle, Ark., where Ms. Harrison grew up. Her father is a catfish farmer and caterer, her mother a high school teacher and local pastor in a small United Methodist parish. The only girl between two

(LA ESPERANZA continued on page 7)

A GATEWAY FOR THE FUTURE

Bogdan* is a seven year old boy in Tbilisi, [Republic of] Georgia, with limited walking and communication abilities due to cerebral palsy. He rarely goes to school and has little contact with children his own age. When his mother learned about Gateway for the Future, a project supported by UMCOR [United Methodist Committee On Relief], she placed her son in a cinema class. In the class, children with similar disabilities as Bogdan watch and discuss films. Before long, Bogdan was slowly opening up to his classmates and participating in class activities.

Gateway for the Future was made possible through a \$30,000 grant provided by UMCOR to the Tbilisi Youth House Foundation in the Republic of Georgia. Through fun, educational and interactive learning activities, over 900 disabled children are developing socially, emotionally and physically. The classes include art, therapy gymnastics, computer lessons, music, and theatre.

*Name has been changed.

From listserv newsletter, *UMCOR Hotline Of September 8, 2009*. Go to <http://list.gbmg-umc.org/> to find out how to donate to UMCOR projects.

(*LA ESPERANZA continued from page 6*)



brothers, Ms. Harrison decided as a child to become an elementary school-teacher. Following high school, she earned an undergraduate degree in Elementary Education from Lyon College, a small Presbyterian school in Arkansas.

Ms. Harrison's passion for teaching has proven invaluable at La Esperanza. "My education training has helped me to see each moment as teachable," she says.

When she began working with the school, it served all ages. Recognizing the need for a more stimulating and appropriate environment for the adults, Ms. Harrison and Raquel Pavez, the director, set to work. Soon they had developed new spaces where the adults could work without interruption from younger students.

In 2000, the Chilean Ministry of Education designated John Wesley School a public-private institution and eligible for student subsidies. The government funding, while welcome, was limited to students up to age 24. In order to maximize the school's funding and physical space, the older students would have to go to another facility.

The John Wesley staff, which then included Ms. Harrison as chaplain, turned this dilemma into an opportunity to create a new ministry. In 2001, the Sheltered Workshop La Esperanza, with 12 students and Ms. Harrison as director, opened in a small, rented house near the Wesley school. Within a year, the General Assembly of the Methodist Church in Chile approved La Esperanza as a conference mission, recognizing it as another means of outreach to persons with handicapping conditions and their families.

Currently the mission serves 18 people ranging in age from 21 to 69. Day-to-day activities at the workshop give them the opportunity to explore, identify and use their many God-given talents in a non-threatening environment while simultaneously learning how to

better care for themselves. Arts and crafts made by the participants provide them with a sense of accomplishment and productivity, as well as monthly wages.

Although many of the adults at La Esperanza live at home with their families, others are in elderly care facilities ill-equipped to meet their needs. With Dora Canales, the workshop's chaplain, Ms. Harrison has established meetings and a series of retreats to help families begin to make arrangements for future care of their sons and daughters.

Long-term plans to offer residential care at La Esperanza became an urgent priority last fall when conditions at an elderly care facility endangered two people. From November through February, Ms. Harrison shared her own apartment with them, providing a safe and comfortable space.

With the blessing of La Esperanza's Board of Directors, a house to serve as an emergency shelter was rented in January 2004. Soon afterward, mission groups from Conway, Ark., and Centreville, Va., helped clean and furnish it for the first two full-time residents and a volunteer family, who moved in later in February.

Ms. Harrison's ability to meet such

daunting challenges doesn't surprise the Rev. Bruce Stanley, who served as her field education supervisor at Duke and later, as the North Carolina Annual Conference director of missions, her advocate to the United Methodist General Board of Global Ministries. "Shana is probably the most powerful person I have known," said Mr. Stanley. "She has both an academic interest in missions, and a willingness to undo her life for the vocation."

Community worship at La Esperanza is a dynamic experience, said Ms. Harrison. The traditional sense of reverence and order in the liturgy may be enhanced by the unexpected scream of a disabled child expressing joy or a believer who interrupts the liturgy to touch a cross behind the altar and show Christ's immediate presence.

Her goal, said Ms. Harrison, is to "provide a place where all are loved and accepted. A place where, in return, these adults can thrive and show others the face of Christ"....

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DISC LISTSERV DISCONTINUED

On December 31, 2009, the DISC (United Methodist Disability Concerns) listserv was permanently discontinued. According to the former DISC List Administrator, Charlotte Hawkins Shepard, the closing was due to economic constraints, reallocation of resources, and the increase in other electronic forms of information and social networking. United Methodists with disabilities and other interested persons are invited to go to the still operating DISC information website at <http://new.gbgm-umc.org/umcor/work/health/disc/> and to the new United Methodist National Task Force on Disability Ministries Facebook fan page at <http://www.facebook.com/pages/United-Methodist-National-Task-Force-on-Disability-Ministries/144714055955>.

Based on one of the last DISC listserv postings.

**DEAF
MINISTRY**

ATTITUDES COUNT

By Rev. Tom Hudspeth

One Sunday morning three years ago, David French and his father, John, pulled into an accessible parking spot at Lovers Lane [United Methodist] Church in Dallas, Texas. A few days earlier, John had seen the church's "Deaf Ministry" banner and thought David would be welcomed.

Born with limited vision and deafness, and a rare form of dwarfism that cripples the joints, David uses crutches to move about. On that day, he walked quickly across the smooth walkway from the parking space to the narthex doors.

Once inside, an usher, Raymond Hayes, greeted David, "Happy Sunday," bending to be eye to eye with him. Noticing that David could not respond verbally, Raymond gave him a soft pat on

the back.

Since that Sunday, David has become an integral part of the ministry at Lovers Lane. In 2002, David and John went on a deaf mission trip to Kenya, where David's presence made an effective witness in a culture where children with disabilities are viewed with shame or, as practiced in some rural areas, killed by their parents.

David has a gift for graphic design, having designed logos and posters for the church's deaf ministry. When David gave a sketched portrait to Raymond, he was surprised and delighted. "I was amazed," Raymond said.

Adapted from *Interpreter Magazine* website, www.interpretermagazine.org; originally published under title of "Evangelism: With Disabled, Attitudes Count" in Nov.-Dec. 2003 issue.

Hudspeth is associate pastor for deaf and small group ministries at Lovers Lane Church in Dallas.



Wings Honor Roll of Appreciation

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*"A Faithletter For United Methodists With Disabilities
 And Those Who Care About Them"*

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