

MISSIONARY

HERALD

JANUARY 1993

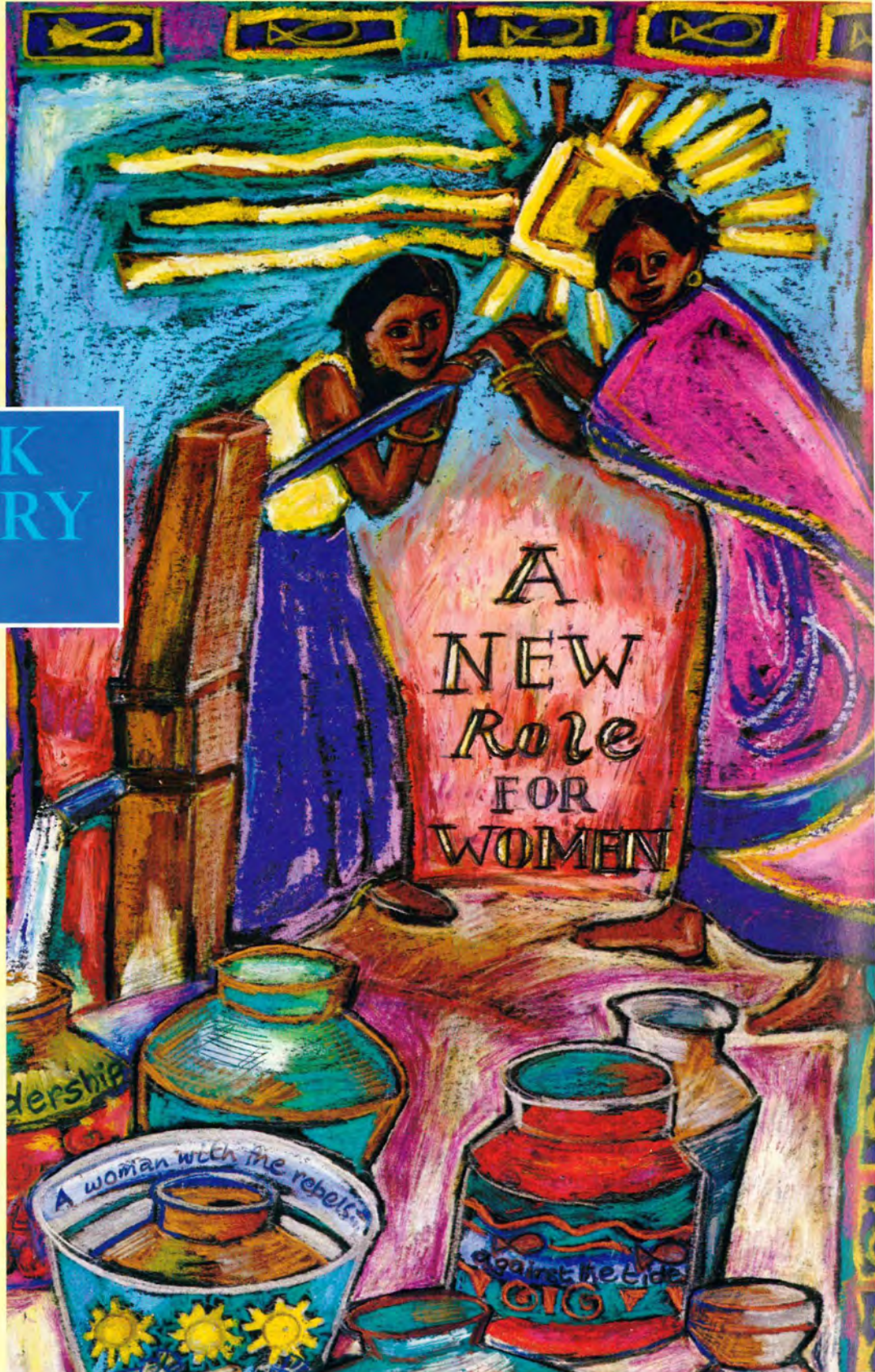
FEED THE
MOTHER
AND
SAVE THE
CHILD

NEW LOOK
MISSIONARY
HERALD

A ROLE FOR
WOMEN

NEWS

EUROPE.....
A SPECIAL
BOND
AGAINST
THE TIDE



PLUS DOUBLE TAKE PULL OUT SECTION

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Cover illustration by Sarah Prentice

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Mum has learned the lesson well and healthy, well-fed Camila is off to a good

Welcome to 1993, to a new year and a new look **Missionary Herald**. This magazine has known many changes since it was founded in 1819. At first it mainly reproduced the correspondence of missionaries who told vividly of their pioneering endeavours. We continue to tell the story today but not only through the experiences of BMS workers. We are now able to look at ourselves, the world and God's mission of love through the eyes of national Christians. They give us a different perspective as they peel away western cultural accretions

MISSIONARY
HERALD
 JANUARY 1993

FEED THE MOTHER AND SAVE THE CHILD

A project in north-east Brazil that is concerned with total health.

Iwouldn't mind working here,' I thought, looking at the sweep of the bay, the blue sea, the sand and palm trees. Walking along the sea-front at Fortaleza in north-east Brazil, in front of the luxury hotels, I could imagine myself in the Algarve or on holiday in some exotic Mediterranean resort or other tropical paradise.

But then there was the advice not to make my camera appear too obvious. 'We don't want to be mugged.'

And the armed police stationed at strategic places along the promenade. And children and old people begging at every point, evidence of another 'Fortaleza' behind the image projected for the benefit of the tourist.

Early next morning, I came face to face with the 'other' in the form of Teresa Cristina. She was 25 with one child and expecting another. Her husband earns one minimum wage - about £30 per month - cleaning out swimming pools.

They live in a favela, one of the many shanty towns that have sprung up around Fortaleza to house those who have left the poor, drought-ridden rural areas of Brazil's north-east in search of a better life.

They rent one room in a mud-built house. It costs £10 per month leaving them only £20 to feed themselves and

and church traditions. They force us to question what is essential to the life and work of the Church.

So this year we intend to pick a theme for each month. We shall examine it, as usual, through stories, news and articles. But we are also introducing a new centre-fold section, 'Double Take', which will take a second look at some of the articles, bringing out discussion, prayer and action points. We want to make this as useful as possible for individuals, small groups and churches. To this end, we invite you to make comments on the way we can develop this feature. Tell us what kind of material you would find useful in your church or group.

And if the examination of the Herald theme has stirred up some interesting discussion, ideas for action, or controversy, please write to - our 'Viewpoint' page - but don't make letters too long!

This month's theme is 'women'. Sometimes it is easier for us to be critical of situations of prejudice and oppression, promoting liberation, when they are far away. That's why we need a 'double take' to bring the issue closer to home.

A very Happy New Year to you all.

FEED

AND SAVE THE

their child.

Outside their house there is only a dirt road so the garbage truck makes only occasional visits to the area. Generally, refuse, including sewage, is dumped onto vacant land nearby.

Teresa has a gas stove but no sink, no toilet and no electricity. Water has to be collected from a pump.

Normally, Teresa will eat only once a day, perhaps some rice and beans and occasionally eggs. There is no milk or fresh fruit in her diet and hardly any vitamins.

I met Teresa when Mary Parsons took me along to the *Salve A Crianca* (Save the Child) project which she directs and co-ordinates. The project clinic, was originally based at the Baptist Memorial Hospital but it has now moved across the road to the basement of the newly built Igreja Batista Alvorada. It was the brainchild of Dulcinea Belo de Azevada, a Brazilian missionary, and was made possible with help from the Southern Baptist Foreign Mission Board.

The project aims to provide good antenatal care for women from poor areas of the city, to protect the life and development of the unborn child and to improve the health of the pregnant woman. Mothers are educated so that they become more aware of their own needs and those of their children. Throughout, the love of Christ is shown in action and through a sensitivity to the spiritual needs of

Mothers (left) waiting to see nurse Ivania (right)



the women.

Also waiting in the clinic was Maria. She is 23 and single, has been pregnant eleven times and has ten surviving children. She had just lost a child, at 22 weeks. After being abused by her father, she left home. Some of her

lives with her parents. This was her first time at the clinic and she is a little apprehensive. She had never had her blood-pressure taken before.

Those mothers who join the project are monitored throughout their pregnancy and for the first six months of the baby's life. According to their needs, mothers are given food - beans, soya oil, rice and dried milk. The food is intended for the mother but where it is known that some will be used to feed other members of the family, extra is given.

The social circumstances of each mother are noted. The nurses check things like weight and blood-pressure. If necessary mothers are examined by doctors who come over from the nearby Baptist hospital. From time to time the project will pay a mother to have a scan.

Ivania, a graduate nurse on the project gives talks on health and the importance of breast-feeding. A mother who had come along with her expectant daughter said

She is 23 and single, has been pregnant eleven times and has ten surviving children.

children are probably by her father.

Angela Maria is 16 and single and expecting her first baby. She

THE MOTHER CHILD

that after an earlier health talk she had passed on some of the ideas to others. As in all communities, old-wives tales are widespread so this time is an opportunity to explode some of the more dangerous superstitions.

The women are told that the project is concerned with their total health, spiritual as well as bodily. So Fatima, the receptionist who studies at the seminary in the evening, takes time to teach the Bible. These occasions are quite evangelistic.

I visited the clinic again, later in the week, this time for the baby clinic. It had rained heavily just at the time when the mothers would be walking from their favelas. So there were not many there to

begin with.

In spite of all the care and teaching of the project the five month old child of one mother was poorly. He'd had scabies and probably diarrhoea and was lethargic, taking no interest in anything. The problem is that the mother has to work to survive. There was no way she could continue breast-feeding. During the day the baby is left with relatives who are feeding baby-milk and also a manioc-flour mixture.

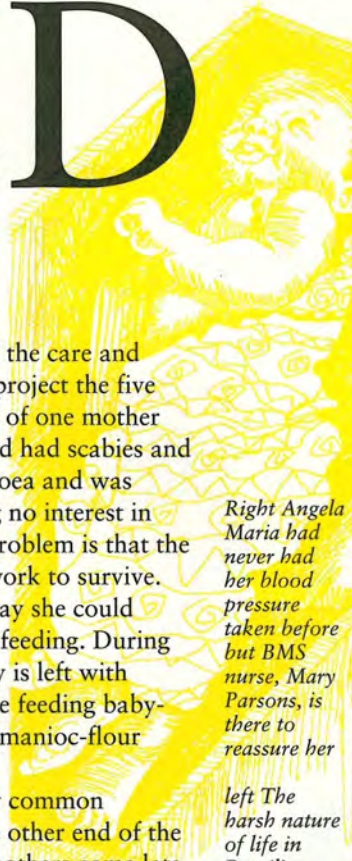
This is a very common dilemma. At the other end of the project, many mothers come late to the scheme because they dare not stop work. If they lose income they have to go without food

themselves. This is why the project helps out with food.

But there are success stories. Camila is only two months old, but solely breastfed. Mother has learned all the lessons very well and although she has to go out to work she goes home at lunch-time to feed the baby. Her employer asked her to stop breast-feeding and to get someone else to feed her the manioc-flour substitute. But she refused.

At most the project can only help a few. Perhaps, like leaven the successful few can make a difference to the general health of babies and reduce infant mortality. However, I wondered whether any real progress could be made without a revolutionary change in social attitudes, an improvement in Brazil's economy and an end to the atrocious conditions in which so many people exist.

David Pountain has been BMS Editorial Secretary and Editor of the *Missionary Herald* since 1982



Right Angela Maria had never had her blood pressure taken before but BMS nurse, Mary Parsons, is there to reassure her

left The harsh nature of life in Brazil's north-east is etched into the faces of the women.



First there were the men who were taken off the buses and 'disappeared'.

Then there was the pregnant woman who was abducted, raped for two days and murdered. Finally there was her cousin, who was castrated and killed. He was 14 years old.

Ramirez could take the repression no longer. She did something she never imagined she would do. She joined the Frente Farabundo Marti para la Liberacion Nacional (FMLN) rebels as a cook. Her husband also joined, but he was killed in combat in 1982.

For 14 years, Ramirez boiled beans and made tortillas for a group of guerrillas, fulfilling a vital function in a movement she asserts may finally bring justice and democracy to one of Latin America's most unjust and oppressed societies.

She feels that North Americans have a skewed view of El Salvador's guerrillas, which Presidents Reagan and Bush depicted as a communist movement orchestrated by the Soviet Union and Cuba.

'We are not communists,' she asserts. 'They treat us like communists because we denounce injustices like hunger and the lack of health care and education. We denounce injustice and that's why we are called subversives.'

Ramirez and the combatants she worked with stopped fighting in February 1992, after the FMLN and the Salvadoran government signed peace accords that ended a twelve year conflict in which nearly 80,000 people died.

Now 47, Ramirez is living in a camp in Perquin in the department of Morazan, an FMLN stronghold during the war, with 2,000 other former guerrillas. Perquin is one of 15 camps where disarmed rebels are taking classes to prepare for their re-entry into society as civilians.

While she is happy the war is over and there will be no more week-long marches through El Salvador's mountains, she is

A WOMAN'S LIFE WITH REBELS

The women of El Salvador campaigned vigorously on behalf of the 'disappeared'





WOMAN'S WITH THE ELS

uncertain what the future holds. She may work in some type of co-operative or perhaps in nutrition promotion.

Ramirez is certain of one thing, however. She hopes El Salvador never returns to days when death squads and brutal governments force homemakers and mothers to join revolutionary guerrilla movements.



Mary Kalil, Baptist Treasurer in El Salvador, 'just had to do something'.



I HAD TO DO SOMETHING to help the people of El Salvador

Mary Kalil is the Treasurer of the El Salvador Baptist Association (ABES). She represented the Association at the recent Partnership Consultation held between BMS and its partner churches in October. She was the only woman nominated to represent a partner church at the Consultation.

Mary is a third generation Baptist and her grandparents founded some churches in Santa Ana. Her father was a Methodist missionary from the United States and her mother Salvadoran. She ran a successful business, raised four children, has been involved with the Association since 1984 and has been its President.

During the civil war, Mary could have left El Salvador to live with her children in the United States, but, as she says, 'I had to choose between opting for those who had nothing or going.

'From a Christian point of view, I knew that I had to do something to help the Salvadorans to obtain justice and peace, and to obtain the abundant life that Jesus has promised all of us.

In talking about ABES Mary reflected on its wide-ranging ministry, 'There are 60 Baptist churches throughout the country, and a theological seminary in Santa Ana. There is work among women in literacy projects and education - the majority of church members are illiterate.

'ABES runs a Health, Literacy and Nutrition programme and a doctor and assistant are working in preventative medicine. People have learned how to make their own medicines from plants and mothers have been learning more about hygiene.

'We work with the *campesinos* in technology, soil conservation and in the use of natural organic fertilizers. We have an agricultural school, and have helped *campesinos* with loans. We work with young people, have a lay training programme and are evaluating our evangelism programme. We also have an orphanage which began in 1983 for the children who were left as orphans because of the war.

'We need your prayers and solidarity. We are sustained by the prayers of Baptists and Christians all over the world.'



Women have a role worldwide that corresponds neither to their significance nor to their abilities.

WORLDWIDE, women make up 95 per cent of the nursing staff in hospitals, and the equivalent of their unpaid work \$4,000,000,000,000. But they own only one per cent of the wealth worldwide.

They make up 66 per cent of the world's illiterates, 70 per cent of the poor and 80 per cent of all refugees. Worldwide, one million women die of complications in childbirth or pregnancy every year and 100 million suffer permanent unfitness for work through such complications. In the so-called Third World complications in pregnancy are the most frequent cause of death.

In the Christian churches women mostly play a role that is based neither on the New Testament nor on their gifts.

It is good to remember that women were at the cross to the end, were the first witnesses of the resurrection and were also the first European

Christians.

Throughout the world today one and half million women are in full-time Christian service, but only 50,000 of them are ordained. Seventy-five per cent of all missionaries are female and in all continents world mission counts on the courage, on the commitment and, not least, on the abilities of Christian women and women's organisations.

In Africa, only ten per cent of all girls attend primary school and it is estimated

that only one per cent may have access to secondary schooling. A real professional training for young women is a rarity. But the women in Africa produce 80 per cent of all the food!

According to the World Bank there is a direct relationship between women's level of professional training and the fall in infant mortality and the birth rate. Even the relationship between political and civil rights and the professional training of women is statistically proven.

The conclusion of the world development report 1991 is: 'Professional training of women - a key to development.'

Dr Dietmar Lötz is the Africa Secretary of the European Baptist Mission. His article is taken, with permission, from INFO the magazine of the European Baptist Mission.

A NEW ROLE FOR WOMEN?

by Dietmar Lötz

'Women are to be given completely equal opportunities for their co-operation in the leading bodies of missions and the African Baptist Conventions, and this not only in the traditional activities of women, but also in the leading positions in staff, committees and Convention leadership.'

From the Ibadan declaration of 1987.

A WOMAN CREATED BY GOD!

*'To be a woman
in India can
mean walking the
path of toil and
drudgery for a
lifetime.'*

THAT'S THE VIEW ANN BOTHAMLEY GETS FROM HER SIDE OF THE DESK AT THE CHRISTIAN MEDICAL COLLEGE HOSPITAL AT VELLORE.

SHE STOOD in front of my desk, one eye completely blackened and a bruise on the other side of her face. The tears were not far away. My heart ached as I later listened to a story of the agonies endured every day at the hands of her husband.

Another face stared across the desk at me... too much exhaustion and strain etched on the face of one so young. Her story was about being treated as a servant in the



extended family and if time allows, sit on the floor while everyone else sits on chairs to eat.

'Tomorrow I must have leave sister. My two children are sick and neither my mother-in-law or my sister-in-law will look after them. I return from work to find them unfed and uncared for - yet he refuses to give me money for the rickshaw. I am so tired.'

These and many others like them



I N D I A

are the nurses who faithfully care for our patients and work hours of overtime. For most, their marriages have been arranged by their fathers or uncles. They are property to be



owned. If they don't bring enough dowry in the form of gold, sarees, kitchen equipment or anything else that the in-laws demand, they are subject to continual harassment.

Eighty per cent of kidney transplants done in CMC Hospital at Vellore are males. Of these 65-70 per cent of the donors are female.

The bright trusting eyes of a little girl plead with me for help. She is being kept as a servant for a wealthy family. At eleven years of age her childhood is over. She will receive no money and only left-over food. She wants to go home. Can I help her? Many children are kept as servants in this way. Some are treated as part of the family, loved and cared for but totally dependant; for others it is a life of misery

In some parts of this country baby girls are killed at birth.



Almost without exception the advertisements for brides specify that they must be beautiful and of fair complexion.

To be a woman in India is often still to walk the path of toil and drudgery for a lifetime.

For those of you who are women and read this, thank God for all the love and respect you receive. Give thanks for the place of dignity you hold, the place you have in your family or among your friends. Pray for the women of India.

Ann Bothamley is a sister at the Vellore Hospital in South India. Apart from a short break between 1973 and 1975 she has worked there since 1967.

A few years ago, Ann helped to start a hostel for the children of medical staff, trained at Vellore, who are working in other parts of India. She writes:

'In June we took nine children into the hostel, their parents working as far apart as the border of Nepal and Maharashtra. All the children study and play well together. The older girls have become more responsible. With seven children coming home at 4 pm. I now leave hospital earlier to be there when they arrive - to supervise homework and be available. Our full-time cook is a great asset and we still pray for Indian houseparents.

'This year I have 18 teenage girls in the Bible class. Pray that I might have the ability to make the Gospel alive and relevant as I teach them week by week.'



Ann Bothamley spending time with some of the hostel children.

D OUBLE TAKE-
TAKING A SECOND
LOOK AT SOME OF
THIS MONTH'S
ARTICLES.....

A NEW ROLE FOR WOMEN

(page 8)

1 WHY ARE COMPLICATIONS in pregnancy the most frequent cause of death in the Third World? Or, on the other hand, why is childbirth a very low risk in the western world? Find out the statistics for your part of the UK. (cf. 'Feed the Mother', page 4)

2 'IN CHRISTIAN CHURCHES women mostly play a role that is based neither on the New Testament nor on their gifts.' In your experience is this statement true?

3 THE BAPTIST UNION of Great Britain has had women ministers for many years. How many women ministers do you know? Would your church be prepared to accept one as pastor? (cf. 'A Woman in leadership', page 15 and 'Multi-lateral Europe', page 22)

4 WHY HAS THERE never been a woman General Superintendent for our Baptist churches in the UK?

TO THINK ABOUT

BHAGY'S STORY

Bhagy Naik is the first woman ever to be appointed as an Area Superintendent in the Church of North India. This seems a natural

step, as was her ordination.

She was born into a Christian family. Her father, a pastor, died when she was two years old. Bhagy and her mother went to live in a Christian hostel, where she was very much influenced by BMS missionaries. She committed her life to Jesus Christ and was baptised when she was 15.



Already she felt called to ministry, but argued that women did not become ministers. She decided she would become a teacher.

However, the call would not go away. 'Every time I prayed, I felt the call of God.'

A particular verse from John's gospel kept coming into her mind. 'I have other sheep that are not of this fold.'

After a time in theological college, Bhagy was involved in women's work and the Sunday School in the Church of North India. Subsequently she was in charge of training, then of women's work for the whole diocese.

During this time she was involved in much pastoral work in the churches. However, she always felt frustrated that she was not allowed to celebrate communion or baptise people. She was asked to consider ordination, but resisted.

Eventually she was ordained and became well known in the churches. Everyone saw ordination as a recognition of her work.

'And most importantly, my church people accepted me.'

She does not encounter opposition to the fact that she is an ordained woman.

She says, 'We are tribal women. We do not have problems of caste women. We are much freer. People got used to seeing women missionaries preaching and they don't think it is strange. Women have had complete freed in the church for a long time.'

'God has called me, like Esther, to pray for my people. She is my inspiration.'

(taken from 'A Woman's Touch', the current BMS Women's Project material).

Double Take

D OUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Bible Study

A SPECIAL BOND

by Mary O Ross

OUR LORD seemed incapable either of thinking or speaking of women apart from men. Reading the gospels, we suddenly come alive to the startling fact that, if there were no other books in the world with the exception of the four gospels, the reader would have no idea that women were ever considered inferior to men in any way whatsoever.

It is striking that in Jesus' parables and illustrations, women are invariably included. Jesus was a lover of stories, using parables frequently to say what needed to be said. Jesus never forgot the individual needs and experience of women as well as men.

Listen to the beginning of some of the parables:

Two men shall be in a field. One is taken and one is left...

Two women shall be grinding at the mill. One is taken and one is left...

Now what man of you having 100 sheep and having lost one of them will not leave the 90 and 9 and go seeking the one that is lost?

What woman, having ten pieces of silver, if she loses one, will not light a lamp and sweep the house and seek diligently until she finds it?

The Kingdom of heaven is as a man travelling into a far country who called unto his servants and delivered unto them goods...

The Kingdom of heaven is like ten virgins who took their lamps and went forth to meet the bridegroom.

There were many lepers in Israel in the time of Elijah, but none of them was cleansed by Naaman.

There were many widows in Israel in the time of Elijah, and unto none

of them was he sent but to Zarah.

The men of Nineveh shall stand up in judgement with this generation, and shall condemn it.

They repented at the preaching of Jonah, and behold one greater than Jonah is here. The queen of the South shall rise up in judgement with the men of this generation and shall condemn them for she came from the ends of the earth to hear Solomon.

These parables make it easy for us to accept Jesus of Nazareth as the ideal human being, including both man and woman in his idealism. Yet even though we do understand that the Gospel is not sexist in its incarnation to us, I am a woman, and I have a special affinity with the problems and experiences of women.

I think we all agree that Jesus came and dignified the position of women. he visited them in their homes. It was a Samaritan woman - one of those unnamed women, 'the woman of Samaria' - that Jesus revealed God is spirit. They that worship God worship in spirit and in truth. It was to another woman, Martha, Jesus said, I am the resurrection, another great revelation.

Martha and her sister sent for Jesus after their brother Lazarus died. They wanted to do what many of us try to do today, limit Jesus. They wanted to time him. It took him two days to get to them. One cannot limit or time Jesus. They were anxious.

One of them spoke to him and said, If you had been here, Jesus, our brother would not have died. Some of us are still limiting Jesus. But Jesus said to Martha, I am the resurrection.

Then after his resurrection, it was a woman Jesus told to go and tell the disciples to meet him in Galilee. Jesus shares a special bond with women.

Mary O Ross is President of the Women's Convention, National Baptist Convention, USA. The above is extracted from her article, 'Building Bridges' in the March edition of the American Baptist Quarterly.

POINTS FOR DISCUSSION

1

How do you think Jesus was able to overcome the prejudices of his day?

2

Where do you turn to for biblical material on women? Is it to the letters of Paul or to the gospel? Why?

3

Consider each of the parable pairs referred to by Mary Ross. Which of the two examples is most often used as a sermon text?

4

How often are women used in an integral and non-remarkable way to demonstrate gospel truths?



Studying the Bible - a class in session at the Baptist Seminary, Porto Alegre, Rio Grande do Sul, in south east Brazil.

A WOMAN'S TOUCH

We are half way through the year of A Woman's Touch, the current Women's Project. It looks at the distinctive contribution of women to mission in four particular countries.

The project booklet is based on stories. There are four biblical women who tell their stories alongside the present day stories of women in El Salvador, Brazil, India and Angola. They tell how they are involved in serving, caring and interceding for their people and in celebrating with them.

There are opportunities for reflection, ideas for creative and dramatic follow-up and an order of service which reflects this four-fold theme.

It may come as something of a surprise to learn of the courage and vision of these women in their separate battles against poverty, war and male domination. And, then again, it may not.

So far the project has raised £9,668.42 which is less than in previous years at this stage. The money will go towards the ministry of women in these countries. It is badly needed. Encourage your church to take up this project if no one has done so yet. A poster and bookmark accompany the booklet and a slide set is available.

Did you know that 1988-1998 is the Ecumenical Decade of Churches in Solidarity with Women, initiated by the World Council of Churches?

Its aims are:

1 Empowering women to challenge oppressive structures in the global community, their country and their church.

2 Affirming, through shared leadership and decision-making, theology and spirituality, the decisive contributions of women in churches and communities.

3 Giving responsibility to women's perspectives and actions in the work and struggle for justice, peace and the integrity of creation.

4 Enabling the churches to free themselves from racism, sexism and classism and from teaching and practices that discriminate against women.

5 Encouraging the churches to take actions in solidarity with women.

You can:

- Discuss the purpose of the Ecumenical Decade and your church's priorities at a church meeting.
- Find out what national or regional plans are afoot.
- Subscribe to *Decade Link*, a news-sheet published two or three times a year.
- Send for worship resources for celebrating the Decade or a resource package for group study and action.
- These may be ordered from the World Council of Churches, Sub-unit on women in Church and Society, PO Box 66, CH-1211, Geneva 20, Switzerland.



Double Take

ACTION POINTS

Worship

A CALL TO WORSHIP

WE COME TOGETHER
TO WORSHIP THE ONE
WHOSE LIGHT NEVER GOES OUT,
WHOSE EYE NEVER CLOSES,
WHOSE MIND NEVER GIVES UP,
WHOSE HEART NEVER GROWS COLD
AND WHOSE HAND
NEVER STOPS REACHING OUT.

(adapted from some words by Mary O Ross)

Magdalene,
Martha, Lydia, Tabitha, Esther,
Deborah
and other gifted women in the
Bible;

we give you thanks.

For women like Hannah
Marshman, Pattie Grenfell,
Edith Brown, Ruth Tait and
other gifted women
who have served overseas
through
the Baptist Missionary Society;

we give you thanks.

For women like Carmen de
Chicas, Mary Khalil,
Bhagy Naik, Mama Ditina, and
the millions of ordinary
women today who live lives of
great courage
in your name;

we give you thanks.

For situations of conflict,
suffering and despair
throughout the world,
we pray for Christian women
that they will know your
strength, grace and love
and be lights that illuminate the
darkness;

*in your mercy, hear our
prayer.*

For ourselves, in our families
and daily lives
we pray for wisdom, humility
and love
all infused with a sense of
urgency
that we may do all we can
to extend your
healing
loving
strengthening
liberating touch
and help others to know you as
Lord
our rock and our Redeemer.

Amen.

(adapted from 'A Woman's Touch' the current
BMS Women's Project)

RESOURCES

A Woman's Touch, THIS YEAR'S
BMS Women's Project. Write to BMS
for more information.

BMS Prayer Guide 1993 FULL OF
background information on missionar-
ies and partner churches and
including prayers for each week of the
year. Price 90p from BMS.

Drama Pack TEN DRAMAS, the pick
of our collection, suitable for use in
worship or as discussion starters.
Price £5 from BMS

'50 ways you can feed a hungry world'

BY GORDON AESCHLIMAN AND TONY
CAMPOLO.

PUBLISHED BY KINGWAY PUBLICATIONS AT
£5.99.

We all feel the burden of world need.
We all know that we should be doing
something about it. 'But the problem
is too big for me to solve. What can I
do?'

This book is crammed with ideas, 50
of them, to help us get started. They
are very practical ideas looking at
lifestyle, something for a local church
to do, career options and further
education. It challenges us to think
about donating our personal skills,
taking a weekend break to do
something useful in a needy area or
taking up a career that is directly
related to the real needs of people in
the world.

Monsters, Monkeys and a Big Big Spider.

THE LATEST BMS VIDEO, this time for
children. Roy Castle relates, in
illustrated Jackanory style, five mission
related stories. It can be used in
Junior Church or Sunday or for use at
a holiday Bible club. Send to BMS for
your copy today. It costs £5 to hire
and £12-50 to purchase.



A PRAYER

Let us pray for the world and
the church
for the special ministry of
women
for the serving
caring
praying
celebrating
touch of women in mission.

Loving God,
for women like Mary

A WOMAN IN LEADERSHIP

Deanna Clark talks about the work of Mama Ditina in Zaire.

The Revd Ditina Diakubama, respectfully known as Mama Ditina, is an ordained Baptist minister of the Baptist Community of the River Zaire CBFZ.

Within the Christian Education Department she is responsible for work amongst women and families and travels throughout the community speaking at conferences, seminars and encouraging women in their work and witness.

Every three years, she organises a national conference of women which takes place, in turn, in the different regions of the CBFZ. There should have been one at Upoto last year.

The last one took place at Ntongo in 1989 when over 40 women gathered for a week of fun and fellowship through Bible studies, conferences and leadership training.

The women shared their problems and the encouragements of different activities in their churches, as well as their needs. Many reported on home, hospital and prison visits, taking food and sometimes clothing to the needy.

Some shared the problems many women face with abusive, unbelieving husbands.

Such conferences encourage women in their leadership roles within the local churches as well as in their own personal lives and witness.

Mama Ditina lives in a small apartment at the Mama Ekila Women's Centre attached to the large Kitega Church in Kinshasa. There, during term time, she is surrounded by girls and young

women from 15 years old upwards.

They are at the centre to learn basic literacy and numeracy skills as well as some of the practical skills of homemaking. For, although the first year classrooms of primary schools are packed with boys and girls of six and seven, the older classes show a marked decline in the number of girls attending. Many drop out when they are old enough to help mothers look after younger members of the family, or to be useful in some other way. Young girls, under the age of ten, can be seen taking care of a toddler relative - brother, sister or cousin.

As the economic situation of Zaire has deteriorated most families do what they can to make ends meet and the women of the church were afraid of what might

So Mama Ditina's school for girls was started to help them develop and learn skills leading to jobs and also enabling them to be better wives and mothers.

Left By truck and by boat women's leaders from Bolobo arrive in Ntongo.

Below MamaDitina



become of such girls growing up without the skills to enable them to get a good job. Without an education girls can often only turn to prostitution.

So Mama Ditina's school for such girls was started to help them develop and learn skills leading to jobs and also enabling them to be better wives and mothers.





*Women in Zaire,
struggling to find their
identity.*

Life has always been a struggle for Matondo, the only daughter of an Angolan refugee widow who makes a pitiful living selling vegetables. Matondo at 23 is in year four of secondary education. After six years of primary schooling, her mother decided that Matondo should go to Catholic boarding school, where, amongst other things, she would learn to make clothes and eventually be able to support the family.

Prolonged absences from school to have a baby, the result of rape, and because of ill-health, have meant extra years of support from her mother and brother. However, she still hopes, eventually, to get a job or to earn money from making and selling clothes in order to support her child and mother.

Florence, on the other hand, once she had completed six years of secondary schooling in Zaire and had obtained her State Diploma, was sent to university in America by friends and family. She studied information technology and,

after taking her master's degree, applied for a job in Zaire. She was called to Zaire for an interview, but at her own expense. Instead she found a good job in America and is now in the unexpected position of taking in and supporting her younger sisters from Zaire, who, with the universities and colleges in Zaire shut, now attend American universities.

Pauline, who had a full secondary and college education is involved in the administration of the Protestant Guest House in Kinshasa. She has held this very responsible post for several years now and is always ready to welcome guests and do what can be done for their comfort. She is a Christian and very active in her local church.

In her early 30's she is still unmarried and, with other career women of her age, wonders whether she will ever marry. She believes she should marry a Christian and be his only wife.

Women in Zaire struggle, as they do in the UK, to find their identity as Christians, and to follow Christ, so often against the tide of public opinion.

Deanna Clark *has served with Owen, as a BMS missionary in Zaire, since 1961.*

AGAINST THE TIDE

by Deanna Clark





BICENTENARY SERVICE

Did you miss the BMS
BiCentenary Service at
Westminster Abbey?

Did you go but would like
a permanent memento of
the occasion?

Don't worry!

A cassette tape of the one
hour service is now
available at £2.50 together
with a souvenir
programme.

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cassette tape at £2.50 per
copy (incl. p & p).
I enclose cheque/PO for
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Name.....

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CALL TO PRAYER

The BMS Prayer Guide for 1993 provides information and topics for prayer related to all the areas of the world where BMS is working. This column is not meant to be a substitute for the Prayer Guide but a supplement, a way of providing information that was not available earlier. Please use it alongside your copy of the Prayer Guide.

WEEK 7

14-20 February
ZAIRE: KINSHASA

The political situation in Zaire is volatile and the economic predicament is dire. Yet the Church is vibrant with activity. At a recent ordination service the Lisala Baptist Church in Kinshasa was packed. The worship was real and joyful. Let's thank God for the ability to praise him in circumstances of suffering and poverty.

The Zaire British Association School is running just two classes at the moment. Ruth Montacute, the school's head, and the management group are asking questions about the viability of the

school's work as they try to identify the 'British community' they are seeking to serve.

WEEK 8

February 21-27
BRAZIL: PARANA

Dean of the Baptist Seminary in Curitiba, Keith Hodges, reports a large intake of students, 53, last year. 'Unhappily many were

Prayer

*Loving Creator God,
you have shown us
that every man and woman
is valuable
by offering
the life of your own son.*

*Why then
do we count human life
as cheap?
We confess that it is easier
to think in terms
of graphs and figures
of percentages and statistics
hiding behind the 'laws'
of economics
and forgetting
that inflation
is about people -
hungry people
and dying babies.*

*Loving God,
give us a Christlike spirit
which will help us
to value everyone.*

not suitable for training for ministry. Some had no means of support; others had been advised incorrectly; and others were hopelessly ignorant of what training for ministry involved. Thus the new intake reduced itself considerably. On the positive side, the teaching has gone well. It has been good to have Roy and Margaret Deller with us, but unfortunately Roy is not well. We pray for his recovery.'

Avelino and Ana Ferreira are involved in urban evangelism. Their time of service with the BMS has been extended but Avelino will 'retire' at the end of June when he will be 68 years old. Not that it will make any difference to his enthusiastic involvement in the work of mission.

WEEK 9

February 28-March 6
INDIA:
ADMINISTRATION

A new Administrator for the BMS Calcutta office, Mr C V James is starting his work looking after missionary affairs and the management of the Guest House. Mr James is sharing responsibility for the legal affairs of the BMS in India with Mr Archie Edwards.

Sheela James co-ordinates the work of the Guest House and its ministry. Pray for the many guests who find physical and spiritual renewal during their brief stay in Calcutta

WEEK 10

March 7-13
ANGOLA

Peace has not yet arrived in Angola. UNITA lost last year's election but has not accepted the result and has remobilised its forces. Nevertheless, in this situation the church continues its work. The churches draw large congregations. We join them and the leadership of the Evangelical Baptist Church in Angola (IEBA) and the Secretariat in Luanda as they work and pray for peace.

The BMS is looking for a doctor, who will be based in Luanda but will have responsibility for health work in the north of the country

WEEK 11

March 14-20
ZAIRE: UPPER
RIVER

In spite of the country's emergency situation, the church in this Upper River Region of Zaire, based on Kisangani, is in good heart. It is maintaining a full programme of activity including its school work with large numbers of pupils in the primary schools.

FUND FOR THE FUTURE

WE'RE ALL MISSIONARIES HERE!

If you were to land in Mizoram, in the north-east of India, and to ask if there were any missionaries around, the people would probably laugh.

'We're all missionaries here!' they would say. And you would discover that this was true.

Mizoram, which became the 23rd State of the Indian Union in 1987, is almost entirely Christian. The Baptist Church of Mizoram is a strong, independent body, with 233 member churches.

And Baptist Mizos have a real vision. Mizoram is surrounded by other countries in Asia; Burma, Bhutan, Bangladesh and China. And the plains people of India are right on their doorstep. Mizos see their Asian neighbours as people ready for the good news of Jesus Christ; and they believe it is their calling to take that good news to them.

The BMS has agreed to help in this task, which is where Fund for the Future comes in. The Mizos are very keen to forge links with other Mission

Agencies and Societies in Asia. This would also mean sending some missionary personnel.

Will you help by giving to Fund for the Future?

A hundred years ago, Mizos were notorious for their 'heathenism'. Animism spread a web of fear, and the tribes were known for head-hunting in their savage attacks on one another. Their conversion, through the efforts of British missionaries, was profound, and has transformed Mizoram into a land where the name of Jesus is loved.

You can help the Mizos to bring in the kingdom of God amongst their neighbours in India and other parts of Asia. Send

your gifts to:

Fund for the Future, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

A
fund
for the

future



Mizoram village



WORLD MISSION LINK
from the post bag

Will our missionaries do L-Up visits now they have been seconded to another organisation?

How do we get a new L-Up missionary. Our L-Up missionary has been seconded to ... and is presumably no longer a BMS missionary.

Will BMS still send out their Prayer letters now they've been seconded?

Many people are muddled about secondment - here are some facts:

- 1 All missionaries seconded to work with other groups continue to be BMS missionaries.
- 2 As BMS missionaries they will be supported by BMS.
- 3 Since they are still BMS missionaries L-Up is not affected.
- 4 On Home Assignment they will visit their L-Up groups as usual.

More from the postbag

Our L-Up missionary is going to Sierra Leone - do you have any background information?

Will there be an In View on Tanzania, Mozambique, Cameroons.?

We are producing some basic background information sheets to help L-Up groups. By their nature secondments are not long term and that means finding new ways of providing information.

A final letter from the postbag

I'm still finding out what being L-Up Contact Person involves. Do all the churches get the Prayer letters or just me?

We are trying to arrange ways for Contacts to meet and explore the role and discuss problems. As to Prayer letters - no they do not go to the other churches. They all come to you. One of your tasks is to see each church gets five copies.

RISKING ALL..

Preparations for the 12th Baptist Youth World Conference, to be held in Harare, the capital of Zimbabwe, from the 11-15 August 1993, are well



in hand. The theme, 'Risking all for Christ our only hope' has been chosen by the Africans especially for their continent with the emphasis on Christ being their only hope.

Speakers include Anne Wilkinson-Hayes and Steve Chalke from Britain and Tony Campola from the States. The conference will be held in the Harare International Conference Centre. The auditorium seats 4,500 and it is envisaged that there will be about 4,000 delegates. The majority of these will be coming from Africa itself.

There are already 40 firm bookings from Britain and there is still time for those just making up their mind to join one of the tours. As well as attending the Conference young people from Britain will go sightseeing at places like Victoria Falls and one of the many game parks. Two British groups will also be involved in mission projects. One travelling via South Africa to Harare and another group engaged in some work with Baptist churches in Zimbabwe.

All enquiries should be made to Baptist Youth Ministry at Baptist House.

John Passmore was part of the International

International Conference Centre, Harare

Programme Committee meeting both white and black South Africans, delegates from other countries in Africa as well as those from the USA and Asia.

The delegate from the Cameroon had to get permission to leave his own village and travel within the Cameroon and then get separate permission to leave his country in order to attend the meeting because of the trouble there,' John said.

'We were aware of renewed fighting in Angola and many people told stories of violence and bloodshed in South Africa which is not being reported on the international media.

'I arrived in Harare the day before our meetings began and spent some time walking through an almost deserted city centre. Having flown in the morning and seen the dry, brown areas of the country where nothing is growing it was strange to see fountains playing in the town centre and well watered flower beds and green parks.

'Couples were strolling hand in hand on this pleasant Sunday afternoon. I bought a cup of coffee at the only place which was open in the centre of Harare - a Wimpey bar. As I sat drinking it the Cathedral bells rang out and it was hard, for a moment, to imagine that I was in the centre of Africa and not back home in Britain.

Against that I visited areas where the people are very poor, have no work and are dependent on relief food for their survival. The Church is active in relief programmes and is also wondering how it can help people now that the rains have returned but by helping to plant crops and in future long-term development projects.'

LOUD TOUR

The LOUD tour started in Orpington on 8 October and progressed through 16 venues in England, Wales and Scotland finishing at St Helens on Sunday 25 October. Orpington was a dress rehearsal and 300 young people crowded into Station Road Baptist Church for the performance.

Over the next 15 nights the numbers varied from 120 to over 700 in Edinburgh, the Saturday evening event of the Scottish Baptist Youth Assembly. In all over 6,000 young people attended the 16 nights. The name LOUD came from the idea that the Biblical message of mission is still coming through loud and clear today. That the 200 year old message of William Carey is still relevant.

The letters of 'loud' were used to mean the 'League Opposing Ungodly Disbelief' and the show was centred aboard a space ship on a missionary expedition to the planet Hernia in

the year 2093.

On board was a collection of artifacts and exhibits from 20th century Christianity including the brain of Graham Kendrick, the teeth of Billy Graham, a collection of books written in one lunch time by Josh McDowell and a deep-frozen evangelist complete with filofax who had fallen asleep at the Baptist Assembly in 1992.

By mistake this evangelist was thawed out during the journey and appeared as one of the characters on the spaceship. He just happened to be Steve Chalke. Throughout the performance the ship's computer interacted with the audience, crew and Steve. Despite being called an overgrown Atari and threatened with having his plug removed he was perhaps the star of the show.

After watching the crew's inept efforts to evangelise and to explain their mission, the 20th century evangelist is returned to his own time so that he can prevent today's young people from turning into the bungling idiots aboard



the LOUD spaceship.

Those who had felt God speaking to them about their own Christian service and role in His world wide mission were challenged to respond by offering their lives in service. Over 500 people indicated they were prepared to take new steps and dedicate their lives in different ways to serving God. Examples of how this could be done were mentioned during the night through Baptist Union, Oasis and BMS schemes.

Volunteers who had taken part in the BMS 28:19 programme were conjured up by the computer and interviewed by Steve Chalke.

The response is already becoming evident. Those who responded have been sent a letter encouraging them to make contact with their own minister or youth leader. Letters have been sent to pastors asking them to get in touch with the young people. Follow up needs to be done on a personal and local basis by those who know the young people well. Further letters will be sent to encourage them to pursue the decision they made.

STAMPS

Mr Draycott retired at the end of December from running the kiloware sorting department of the BMS Stamp Bureau and we thank him for all the hard work he has put in over the years.

Starting this month Mr M J Mason, 102 Pickersleigh Road, Malvern, Worcs. WR14 2RT, will be looking after this aspect of the work. He will be glad to receive donations of stamps,

postcards, cigarette/tea cards, coins, notes, medals and badges. Otherwise BMS Area and National Representatives can be asked to deliver items to Baptist House. They can then be forwarded, as convenient, to Mr Mason.

Mr R B Camp continues to be responsible for the Retail Sales Department and collectors wishing to buy any items should contact him at 3 Barnfield Crescent, Wellington, Telford, Shropshire, TF1 2ES, who will forward details.

RELIGIOUS LAW

The Albanian government is looking again at a proposed Law Regarding Religious Communities after several groups, including the BMS, made strong representations. The original draft excluded Protestants from those to be legally recognised - Muslims, Bektashi (a Muslim sect), Albanian Orthodox and Roman Catholics. The law was referred back to the Council of Ministers on October 24.

According to one report 'it is unclear whether the draft law will be completely rewritten or merely amended.'

Evidently a legal adviser, representing the Albanian Protestant community, conferred with parliamentary aides to consider the changes needed to afford religious freedom guarantees to the Protestant minority.

Some parliamentary aides are convinced that there is no need for a special law on religion. One option being considered is to 'discard the law entirely and to put a clear, simple and concise article in the constitution which gives true freedom of religion.

VIEWPOINT

VIEWPOINT

BIBLES IN CHINA

Having just read the article, 'The Growing Church in China' in the November issue of the *Missionary Herald*, I feel I must write after spending four weeks in Hong Kong and China as a Volunteer Courier with Open Doors.

It appears that Mr Edwards has been to some of the large areas where Bibles are available, and obviously not to the many parts of China where there are very few Bibles. Noting that of the areas he visited three of them are key cities where Open Doors works, so obviously Bibles are more common because they are receiving thousands every month.

I made twelve trips to China during my time there and in my experience, and that of many co-workers, the overwhelming view was that they are desperate to get Bibles. The view that enough are printed in China is far from the reality of the situation.

According to the article, 6.5 million Bibles have been produced and distributed. According to my calculations that means one Bible for 170 people. Hardly adequate.

If Bibles are available how come we couldn't find any in the shops in Shanghai or Guanzhou. If there are so many available why is the government trying to stop Bibles being smuggled in. There would be no point, if there were as many as the article said, in taking them in.

The view in the article seems to be that of the Three Self Patriotic churches which are run by the government and have to give this view. It is nothing like that in the Underground Church.

That the BMS can condone an article like this is clearly damaging to

many Christian organisations like Open Doors and others involved in this type of work. As a baptised member of Lee Mount Baptist Church in Halifax I have a deep concern that our own missionary society should present a biased view of the situation rather than the true picture.

David Brooke Halifax West Yorkshire

CHECK OUT

ARRIVALS

Tim Bulkeley
from Zaire
Ruth Montacut
from Zaire
Richard Smith
from Zaire
Geoff and Christine Bland
from Thailand
Suzanne Linnel
from Nepal
Lee and Evelyn Messeder
from Brazil

VISITS

David Martin
to Portugal
John Passmore
to Belgium and France

CONGRATULATIONS!

John and Lidia Pullin on the occasion of their wedding in Brazil on 21 November 1992.

ACKNOWLEDGEMENTS

LEGACIES

Lilian Violet Collins	1643.45
Edna Lacy	50.00
William Barnaby	400.00
Winifred Grace Sales	994.81
S M Bond	852.51
Verna May Rees	886.02
Kathleen Lily Gay	3750.00
Dorothy Esther Bolt	2138.07
Mrs F E Mills	8000.00
Vera E Iliff	500.00
Miss Eva Williams	200.00
John Morley	3703.81
Mrs M Harvey	5660.32
Mary Audrey Maskell	28949.42

GENERAL WORK

Coventry: £20; Scotland: £10; Darlington: £30; CAF: £14.25; NSB: £15.00; CAF: £20; CAF: £25; Croydon: £25; Llanelli: £5.00; BU Corp: 7.67; National Eisteddford: £27.50; JRG: £20 & £80; Swindon: £10; Anon: £40; Anon: £10.

Chris Burnett leading singing for an ex-patriate group in Albania



MULTI-LATERAL EUROPE (2)

Continuing with Steve and Carolyn Green, about to leave France for the UK with that very special international team.

OUR BELOVED minibus broke down! But by 'prevenient grace' we had a spare day, a day we'd rather dreaded. It turned out to be the rest we needed, bus and riders, after an emotional and spiritual experience.

Bus repaired, we bought our picnic at a Mammouth, and sailed for merry England, the correct side of the road and the cold weather.

Our first destination was Mecca, or Didcot, as it is familiarly called. Straight off the boat, we arrived to find a reception laid on not for us, but for the Mayor and Baptist House staff in honour of the 200th. Not quite sure where to put us, we were invited to gate-crash the service and feast.

Next day we visited the nerve centres of the BMS and the Baptist Union, and found the remaining members of our team. José from Angola and Zinu from Zaire brought us to full strength.

Not having had Abbey School cuisine, and Belgo-French nosh to introduce them to the European table, José in particular found the quantity and variety of food a subject for much soul searching. After telling us all that where he came from food was very scarce, he soon adapted culturally.

We added more Portuguese,

French and Kikongo to our repertoire, and as we set off north to the depths of Warrington and Manchester, the bus reverberated to hymns in several parts and more tongues. An occasional Praise tape was permitted on the cassette recorder, and 'Babel's Tower' was acclaimed team game.

Our English Church Tour was centred round Manchester and Bristol. We were in the hands of the Baptist Union of Great Britain, and it was good to be able to point away from BMS if there were occasional organisational blindspots.

We always had the warmest of welcomes, but sometimes only after explaining that we were visiting churches to compare and contrast life and witness, rather than being on a tourist binge.

We saw large and small



Steve Green discussing the visit to the UK with team member Pastor Jose from Angola

buildings with small and large congregations. We talked about support from BU and Home Mission, we heard wonderful accounts of God honouring the faith of a few or giving new life to tens and scores.

We wondered at the desire for instant results, and realised the church had sometimes fallen victim to the 'Now' mentality of our present day culture. 'No pain no gain,' we thought.

But on the whole we wondered where the young people were. They were not in church, and so were thrilled to find that in some places the church was going to them. We found that commitment

in Inner London, through Oasis Trust, and it must be elsewhere.

We didn't see everywhere, but we were driven to pray for a country which is no longer Christian. Sad, when so many of us owe our entire Christian heritage to Britain. But a lesson that even the land of Carey can grow cold in the comfortable West where the most effective opposition is found in apathy.

Scotland! Well the two Scots in the party were hardly representative coming from Edinburgh and Glasgow, but we were both happy to visit churches in the Edinburgh and Glasgow areas while aware that it is not the whole scene.

We saw a commitment to the social aspect of the gospel in the caring for the elderly, the vulnerable and the drug abusers.

We visited a Home Maker

project which helps victims of our credit-ridden society cope after goods have been repossessed through debt.

But we wondered why the many gifts and talents of women, seen as they run the Ark Housing association and the homes for the elderly, are not seen in the ministry and organisation of the Union. The church in

Zaire would be the poorer if women were denied their place in the pastorate, and our *pastora* from El Salvador was sad she could not teach and preach if she were called to Scotland.

Wales was our saddest country, yet not without optimism. To people who had heard a Gospel, preached by missionaries, that told of no division because of colour, race or tribe, people who have put that into practice for 200 years, Wales was a sad mystery. How could such a gifted and blest land be divided over language and culture. Had there been confusion of culture and religion?

There was a grief in

MAKING WAVES

THE WAY I SEE IT

Helen Matthews, takes a very personal look at this month's theme.

THIS CROSS, made with the unmistakeable touch of the El Salvadorans, celebrates the life of women. The central figure may take us by surprise. She usurps the place of Christ, spreading out her arms in a cruciform gesture, inviting us to notice her.

But does she usurp? Or is it her place? Or, in fact, the place of every child of God who has suffered, been betrayed, been sacrificed on a godless altar? Surely by now our eyes are opened to the injustice heaped upon women over the centuries, in all countries. In this issue of the Herald alone are stories of brutality towards women at their most vulnerable, of betrayal, of exploitation, of impossible burdens, of tears.

However, this cross moves us on. The Christ-woman is not suffering now. She is not stripped and bowed but gaily dressed and smiling. Her arms, flung wide, invite us in to the working, healing, nurturing, courageous world of women in El Salvador. With a baby at the breast, oxen on the yoke and harvest in the fields, fruitful lives are portrayed, lives at work in the community, skills shared for others.

And so women are at work in all the world. They are not all noble, not all hard working, not all able silently to suffer pain nor celebrate their own riches. The poor complain, the beaten snivel, the oppressed grow bitter. Many women are selfish, many are rich, some oppress their sisters.

But they - we - all deserve respect. Not laughter which belittles us, not fear or nervousness which pushes us away, not Bible texts like bullets which damage us. Just to be looked in the eyes and recognised.

As Jesus did. As Jesus does. And until we, women and men in Britain, can truly believe in women's co-operative, partnership role in building the kingdom of God on earth, we cannot begin to be outraged by the way women are treated in other parts of the world.

Time for women to move on from suffering to celebration. The women of El Salvador invite us.



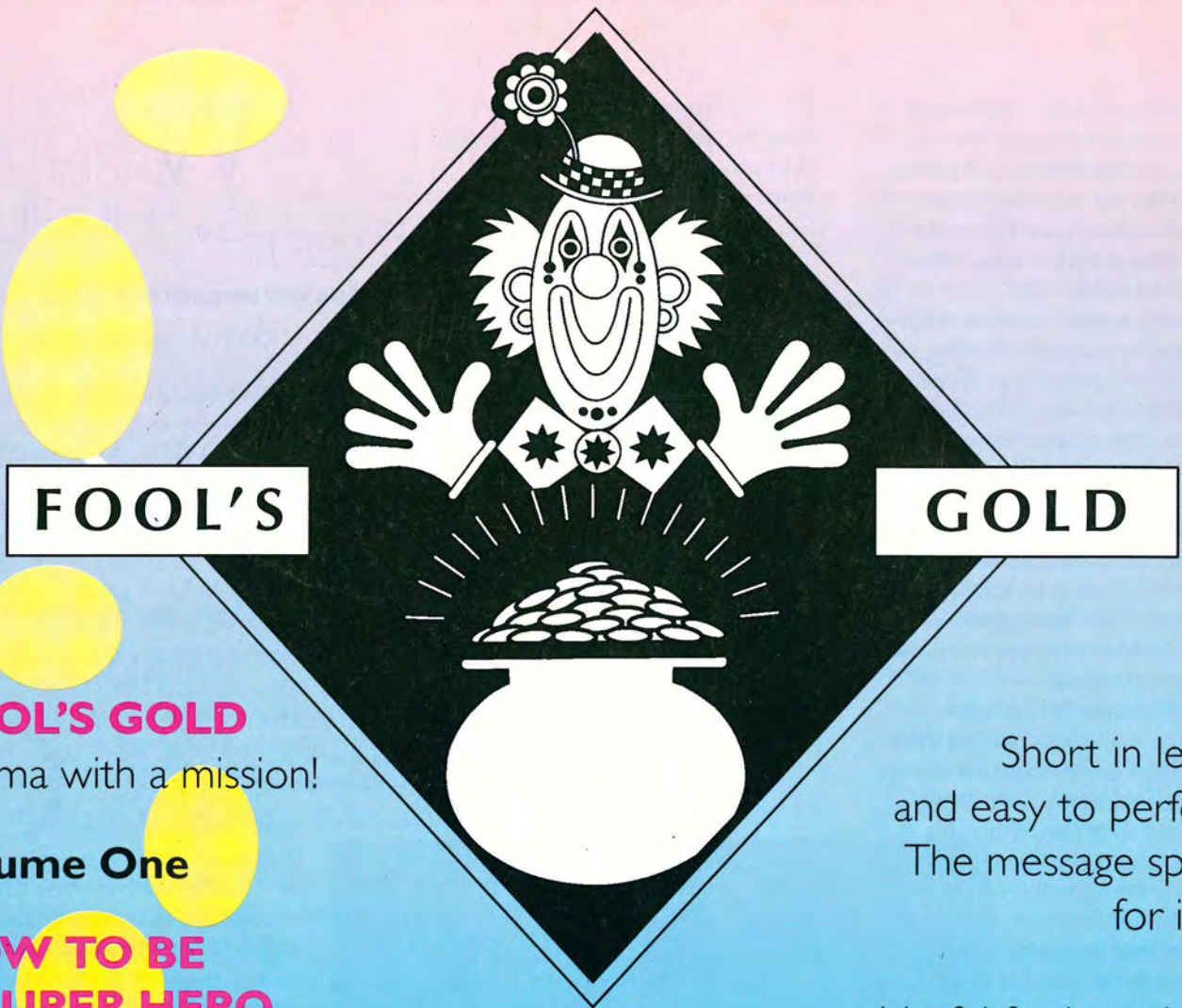
discovering that, the church had little vision for mission. Oh yes, they supported BMS and work in lands afar. But when folk came from those lands and found the church divided, they wept. 'How can Wales be like this?'

Yet we listened to some, felt the burden, and while wanting to keep the culture alive, realised that Welsh speaker and English speaker alike need to know the Saviour, not just as part of that culture, but as Saviour and Lord of today. So we felt there was hope for the future. Some of us asked if we would be accepted as missionaries to Wales, because we felt we could help them defeat the spirit of apartness.

In Wales too we had an experience which showed us to be children of one Father. In a tiny Chapel, no larger than a sitting room, we sang Cwm Rhondda in Welsh, Singhalese, Kikongo, Spanish, Portuguese, French and English!

Our final days with Jim Grenfell in the peace of a Carmelite Priory near Oxford, brought us to reflect on our life during the previous four weeks. We spoke of our reservations about undertaking the task as leaders. Others spoke of their resentment at being instructed to take part, and not having the chance to refuse. Some had been terrified at the prospect. All of us testified to having been changed by this time.

As we ask, 'What do we do with this experience?' we know that we are not the same people as we were at the beginning. We have learnt from the strengths and weaknesses we have seen. We are determined that others should know what we have seen and heard. We have been called to pray for one another and for our own lands. Most of all we know that as the day of the Lord's return comes nearer, we don't have time to waste; rather we must be busy with sharing Him.



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