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HERALD

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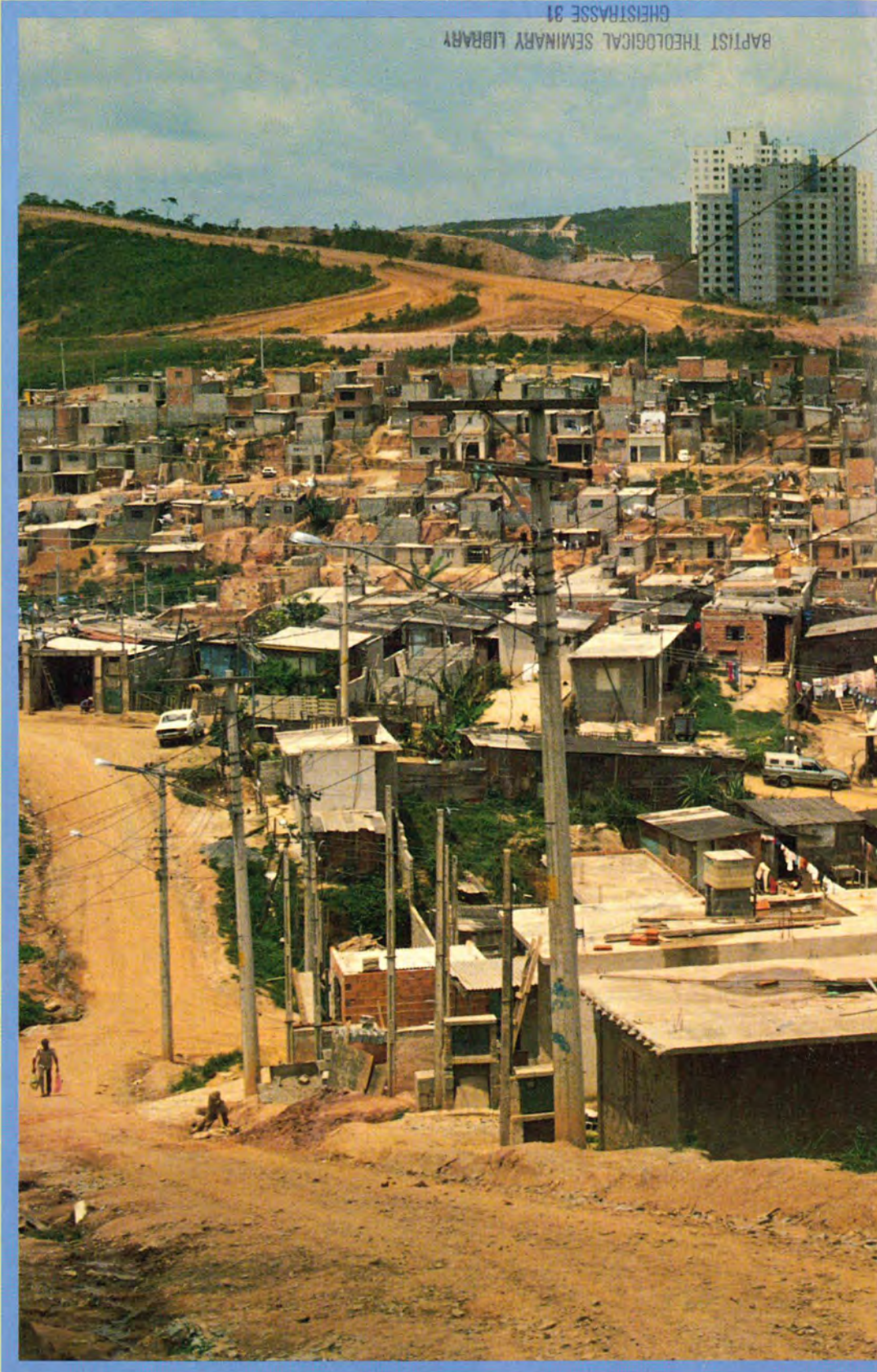
EXPANDING
URBAN AREA
VIOLENCE
AND FEAR
VARIETY OF
CHOICE

CITIES AND TOWNS

PROBLEMS
AND NEEDS

NEWS

THE
CHALLENGE
TO THE
CHURCHES



PLUS DOUBLE TAKE PULL OUT SECTION

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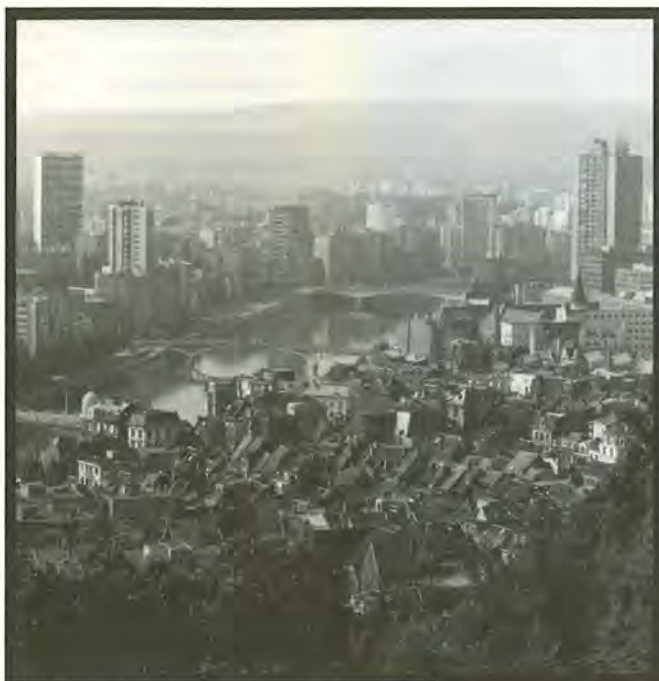
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Modern urbanscape in Liège, Belgium

THE URBAN CHALLENGE TO THE CHURCH

Urbanisation is the great phenomenon of the 20th century. In 1900, 233 million people lived in towns and cities, just 14 per cent of the world's population. Today nearly half of the world's population of 2.6 billion are urban dwellers and it is set to rise to 80 per cent within the next half century.

Such statistics bring out the prophets of doom (or are they realists?) in force. The United Nations is predicting that the 520 million people, who today live in slums, will rise to 1.2 billion by the end of this decade and that they will reach 4 billion by the end of the next century.

Cities also mean pollution. Three quarters of today's urban population breathes dirty air for most of the time.

Crime and cities also seem to go together. The more highly developed the country, the higher the prison population. The United States has the highest rate, 426 prisoners for every 100,000 people, compared with New Zealand which has only 100.

Yet cities can be exciting places of great opportunity. When newcomers from static rural communities and tribal groups arrive in the world's growing cities, they find themselves living alongside others with different traditions, dialects, religions and languages. Their basic assumptions are challenged. They are faced with new ideas and new ways of doing things. So cities can be centres of great creativity.

Wealth is concentrated in the cities. Here are found the banks, stock exchanges, markets, factories and offices, creating a rich élite.

In contrast cities can be centres of devastating poverty, of beggars and street children, as we realise when we look at places like Calcutta and São Paulo. Poverty in the city is worse than in rural areas for the traditional family or tribal structure is not there to turn to in time of crisis. In the city there is no

Cities are not all bad. True, this magazine has a lot to say this month about urban needs and problems. Yet there is a positive side too. Many people find city life liberating. It offers them a multitude of choices in both work and leisure. Compared with small town and rural communities, where everyone knows everyone and nothing is secret, the city allows more privacy.

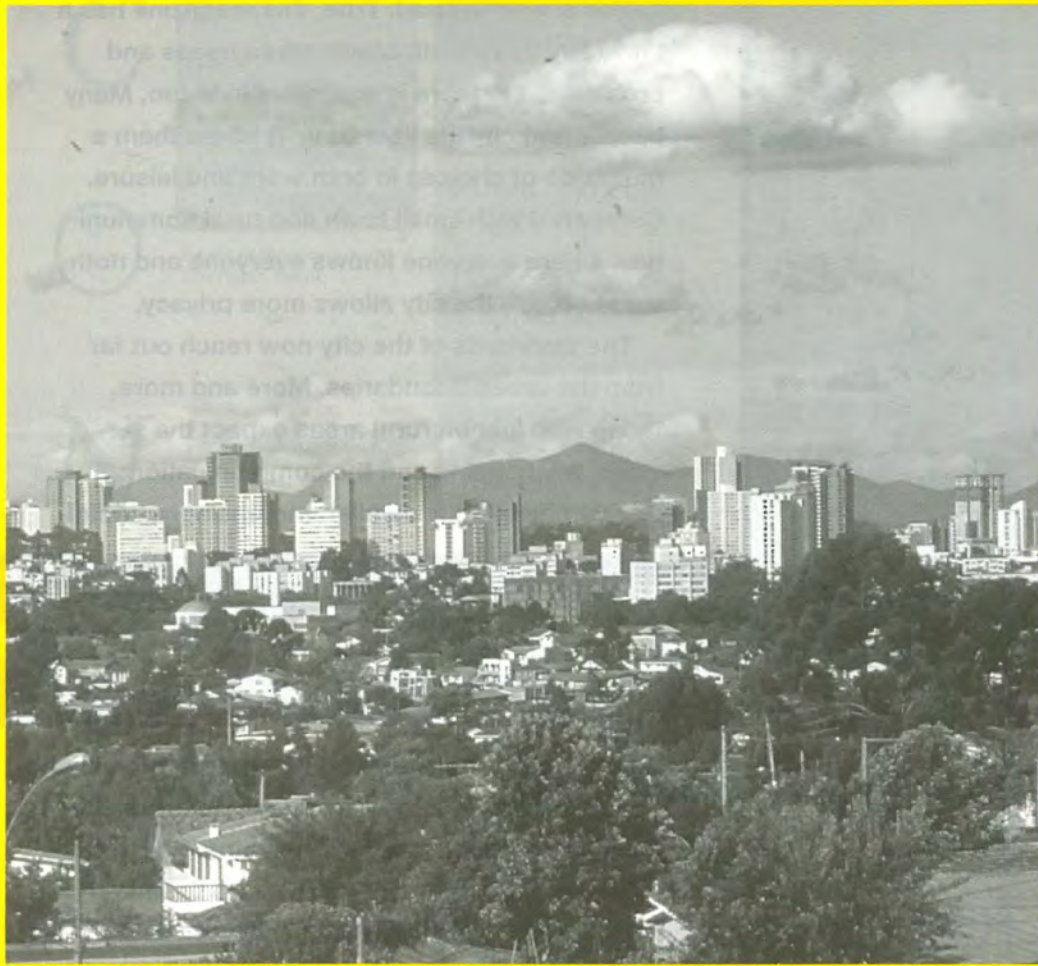
The standards of the city now reach out far from the urban boundaries. More and more, those who inhabit rural areas expect the services, the housing and the communications enjoyed by the city dweller. Increasingly, sociol-

HERALD

ogists are talking about the "global city" in which communities, large and small are electronically linked by computer and fax machine. It is possible to work on one continent and to be linked with computers in an office in another.

Even so, we cannot ignore the darker side of urban life - urban decay, violence, the breakdown of community, loneliness, homelessness, unemployment... The cardboard boxes beneath the railway arches, which give shelter to London's homeless are not so different from the favelas of Brazil and the shanty towns of Africa. Although perhaps the favela is a better place to live than the cardboard box. There is community there, a feeling of being together and often a sophisticated system of communication. In one Rio de Janeiro favela messages are broadcast over a loud speaker system from a central point.

Community is what matters and that is what Christians should be about, creating and fostering centres of community where people can feel human again, where they can grow and develop and, most of all, where they can discover their wholeness in Jesus Christ. We should not meekly be accepting the dark doom-laden projections made by those who study statistics. We have a gospel which changes and liberates and that is good news for our cities.



land on which to grow food, or forest and river to hunt and fish. So people turn to trading and begging at street corners and traffic lights.

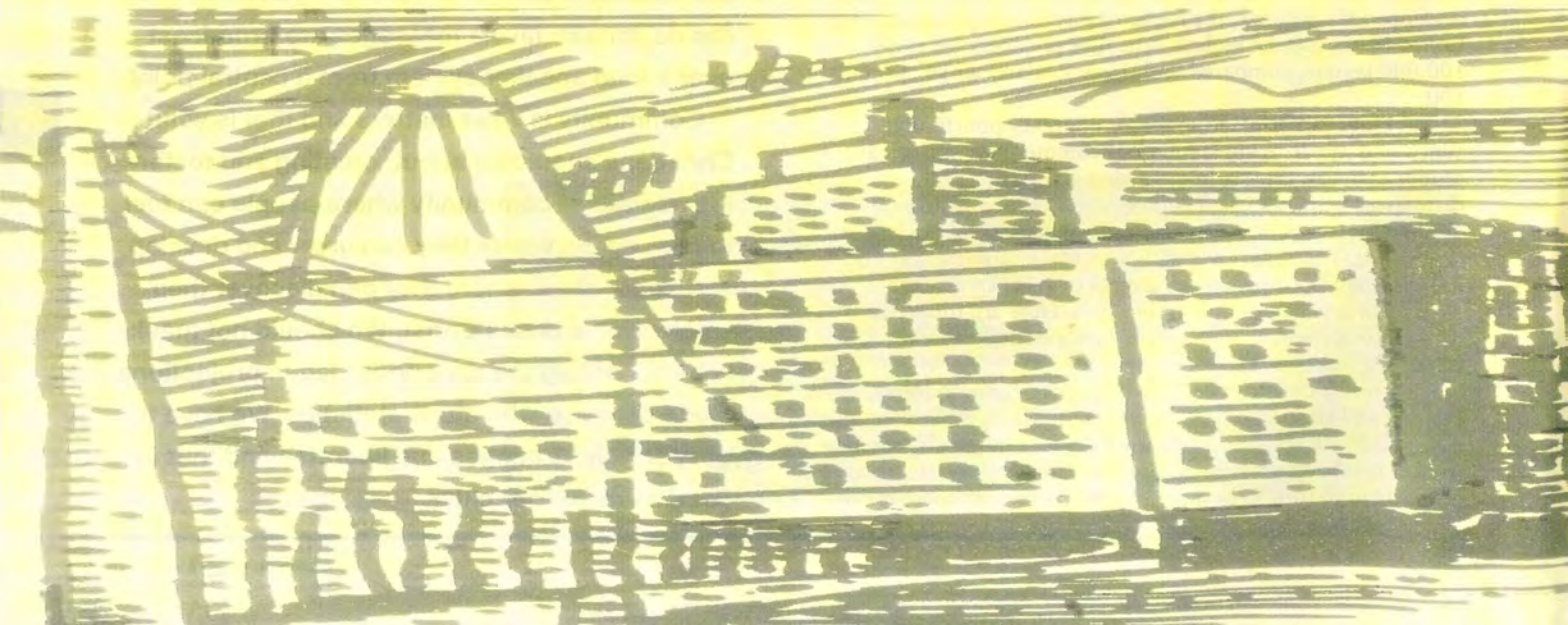
Without the restraints of family or tribal culture the unwary can be led into the sub-cultures of drug-trafficking, addiction and prostitution with its associated crime and AIDS.

It has been estimated that it takes about two years for new-comers to the urban situation to sort out a new pattern of living, to discover a new culture and to decide what groups to join.

This is a two-year opportunity for the churches to evangelise, to offer a centre of community with Christian values to replace the old cultures people have left behind.

More than that, looking at the predictions made about the growth of slum-dwellers, even within the next ten years, a great challenge faces the Church world-wide. Christians

THE URBAN CHALLENGE TO THE CHURCH



ought not to be accepting statistics as unchangeable, as fatalistically final. They should be entering right into the heart of urban needs, standing alongside the poor, working with them, campaigning for a better quality of life.

Yet at least 70 of the world's cities have no Christians or Christian influence. In fact, 90 per cent of concentrated Christian activity is directed at 3,000 of the world's wealthiest cities whilst 3,000 non Christian cities are targeted by a mere nine percent.

What is this saying about our Christian priorities? Are we stuck in a Victorian mind-set which sees mission only as trekking through jungles or canoeing up rivers? There is not much glamour about work in a city slum and most of our church members would rather live in leafy suburbs than in decaying down-town situations. Yet is that where Jesus Christ is waiting for us to join him today?



COUNTRYSIDE FAVELAS

Sprawling clusters of shacks, the familiar "favelas" of Brazil which have long been a symbol of urban poverty, have now begun to appear in the countryside.

Analysts see this as a sign that the rural poor have stopped their massive migration to the urban centres and are now opting to settle in the countryside.

An interesting example of this is around Campos, a city in the interior of Rio de Janeiro state. It is an important centre of sugar and alcohol production which is used as an ingredient of motor fuel in Brazil.

Five rural favelas, which together house 80 per cent of the regions 40,000 sugar cane cutters, are located near Campos. Most inhabitants work for the Campos sugar mills during the cane harvest which extends from May to November. Plantation owners have allocated land for the shantytowns, while the local municipality provided the infrastructure.

"It is not the ideal solution, but it's all we've been able to do given the absolute misery in which the country lives," said Roberto Henriques, the municipal social welfare secretary in Campos.

Previously, during the periods between the sugar cane harvests, the people who now live in the rural favelas wandered up and down the roads between Campos and Rio de Janeiro. Entire families lived on the city pavements. During that time the population of Rio's urban favelas grew considerably.

Traditionally the workers lived on

the haciendas where they were employed, but in the 1970's when the plantation owners were required to pay social benefits the owners chose to rely on seasonal contract workers.

Travessao is a favela about 15kms from Campos. It houses 1,500 families whose earnings average about \$50 a month. Antonio Carlos Pereira da Silva, a 35 year old cane cutter, is one of the founders. During the seven months of the cane cutting season, he finds work for himself and his family, earning up to \$100 a month.

Taking advantage of the opportunity provided by the municipality and the landowners, he built a shack in which he, his wife and their five children live. Although it is less than 40 square metres, it has electricity and water and their children can go to school.

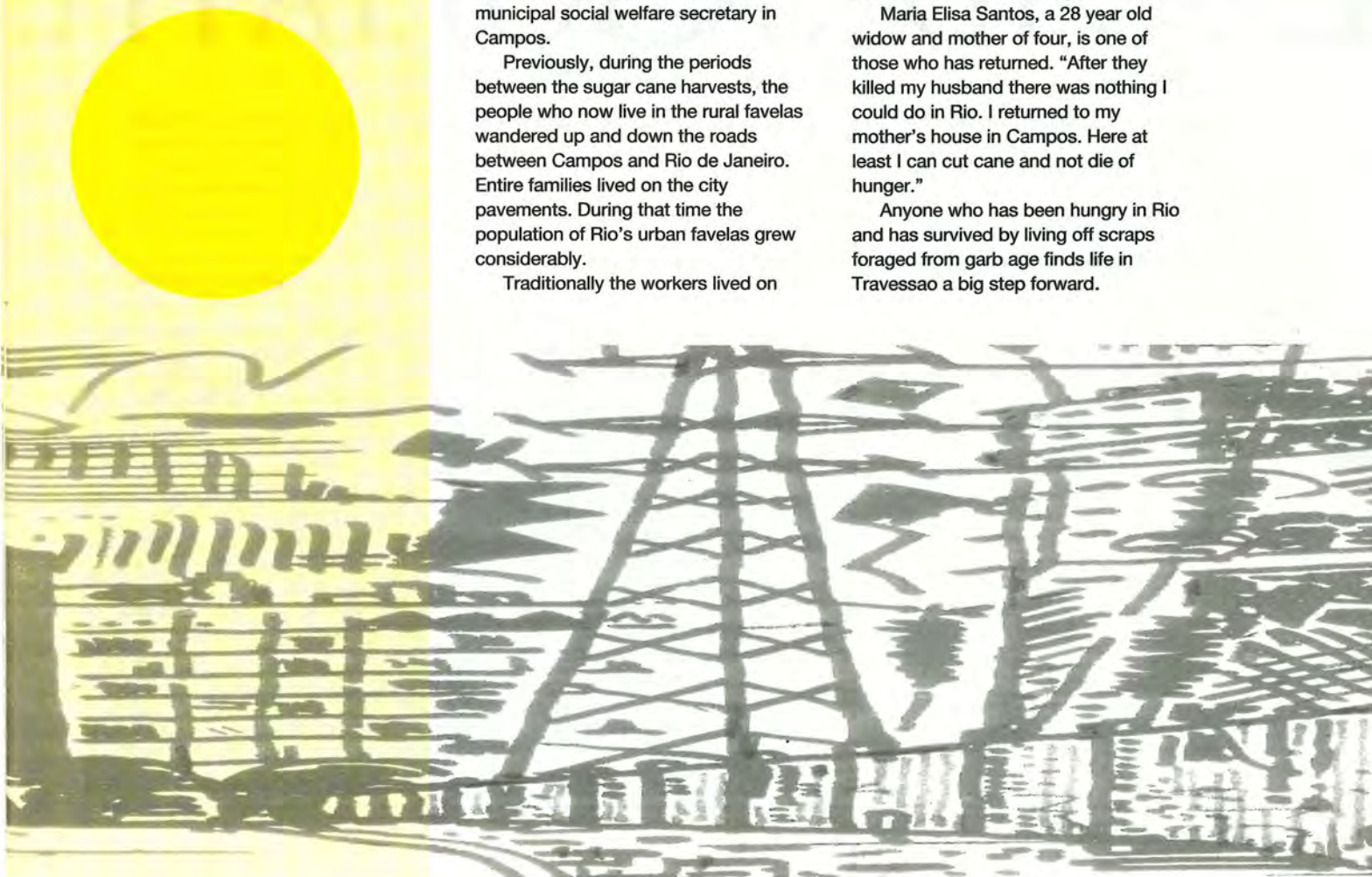
"I have lived in Rio's favelas," he said. "This is a paradise since there isn't as much violence. I hope to be able to raise my children here.

The region's large landowners, who have faced continual crises over the last ten years, also believe the favelas that they helped to build are a "lesser evil."

The mayor of Campos now has another problem to face/ "As living conditions in the countryside become better than those in urban areas, rural communities will face a "reverse migration" in which those who have left return to their place of origin.

Maria Elisa Santos, a 28 year old widow and mother of four, is one of those who has returned. "After they killed my husband there was nothing I could do in Rio. I returned to my mother's house in Campos. Here at least I can cut cane and not die of hunger."

Anyone who has been hungry in Rio and has survived by living off scraps foraged from garbage finds life in Travessao a big step forward.





The whole sequence of events has served to underline the seriousness of the business we're engaged upon and helped to unite the believers and to increase community sympathy for the work we're doing.

PRE-SCHOOL

It is great to be able to report that Georgie's vision and hard work together with the support of a team she's built up around her has made a dream a reality.

There have been 25 children attending every Tuesday and Thursday afternoon from 1.30 until 4.00 pm and the results are getting a very good press in the community. When Sonia, the team member responsible for developing the community contacts and support, went to see the headmistress of the local state primary school, she said that she'd already heard all about it and was thrilled, guaranteeing to give preference to "our" children.

DAVID AND GOLIATH.

Children's day in Brazil, 12 October, is always an opportunity for Churches to make an impact in the local community. This is especially true in such a close packed community as the favela where we are working," reported Stuart and Georgie Christine at the end of last year. Stuart and Georgie are based in the 18 million urban complex of São Paulo

Her only regret was that we could only cater for 25. She wanted us to expand to take twice that number! We hope to expand to two classes with a total of 40 children as from February.

A survey that Stuart carried out with some of the seminary students recently showed that 98 per cent of the shacks in the slum have children between the ages of 0 and seven years old and that 30 per cent of the entire population of the slum was in fact made up of children in that age range! Given the size of the favela we're working in that means that there's over 1,500 kiddies who'll be needing to get ready for school. These facts mean that pre-school offers us a direct entry into virtually every home in the favela offering something that is really needed and that can make a life-time's difference.

It would be great to be able to expand next year because the "harvest is indeed plentiful" but the workers are what we'll need if we're to do this.

Instead of organising an event for children to come to however, we decided that we'd get out onto the streets to show something of the vitality and relevance of the Gospel to as much as the favela as possible. So a Goliath was made, hair, beard and all, and duly paraded through the streets accompanied by a six year old David and a hundred or so of our Sunday School and pre-school kids complete with balloons and banners and bangers!

At three different sites we stopped and re-enacted the victory of young faith over arrogance and strength. What with the decorated cars and the distribution of some

800 leaflets we certainly made the impact we were looking for.

But Goliath strikes back...

Three times in the following 14 days our premises were broken into, once to steal a cooker that had been donated to prepare food for the children and twice by a drug taking "gang" who did their best to wreck the place, throwing around all the pre-school stuff, going to the toilet everywhere and setting fire to some cots that we'd received for a crèche.

As a result we've begun to build a small house for a caretaker and are on the look out for the right person or couple.

Above: Favela children from Jardim Olinda

ANDRÉ



Remember the Herald just twelve months ago? The cover featured a Brazilian favela home in Jardim Olinda, São Paulo. Stuart Christine has just reminded us of it in a recent letter.

Although André didn't appear in the photo, it was through our contact with him and David Pountain was able to take the photo.

He was 13 then and a really nice lad, doing all right at school, good looking and with a nice temperament. I was sorry when a job in a flower shop meant that he was unable to carry on meeting with us on Sundays, but on the other hand it was great that he'd managed to get a job at all.

About July last year he lost the job and joined the crowds of other kids who, for lack of work opportunities, have nothing to do but roam the streets and hang out in the bars. I'd still see him and chat and invite him to come along to one event or another, but he began to get distant and excuse himself saying that his life was getting into too much of a mess.

He'd joined up with a street gang. In April, proving himself by robbing bus passengers at gun-point he got nervous and pulled the trigger, killing the Japanese lady in front of him.

It's common for the relations of folk that are murdered to

hire killers to settle accounts and finally they caught up with André. He was shot outside the shack of one of our church members and his body dumped in front of the shack of another.

At 14 years old André's story has finished. We can't rewrite it, though God knows we would if we could and so would the family who lost their mother and so would the family who lost their son.

What we committed ourselves to do, however, with the rest of the team, is to try to set up a work-training and opportunities project for teenage boys. Perhaps we'll call it "Operation André" and perhaps it can offer a post-script of hope to André's story and the stories of countless other André's throughout the São Paulo whose lives end as a blood-stain on the backstreets and alley-ways of favelas and slums.



Above: a São Paulo favela. Right: in the favela Sunday School. Below: Georgie Christine teaching.



IMPACTO URBANO

Stuart and Georgie Christine also report on a new missions venture to be launched jointly by the Missions Department of the Theological Faculty and the São Paulo Home Missions Board.



In Portuguese the letters of the words Impacto Urbano stand for: Urban Missions Initiative for Research, Action, Contact, Training and Consultancy. It certainly loses something in the translation!

We believe that the adoption of this project will allow the churches, the training institutions and the Missions Board to work together in new and mutually beneficial ways.

One aspect is the formation of Front Line Teams composed of students and committed lay people with the aim of planting new churches amongst the poorest and the most wretched groups of folk here in São Paulo - those who live in

the favelas and those who live in the tenement slums.

Already we have formed four such teams and are looking forward to increasing the number using each new intake of students and involving an increasing number of lay folk who are becoming aware of the work in Jardim Olinda and are coming to us for training in order to set up favela slum work of their own.

The Jardim Olinda favela church had its first three baptisms on Pentecost Sunday. There are a dozen more getting themselves sorted out to follow these three, though lives are often very tangled and it takes time and prayer

RETURN TO KINSHASA

where Christians are worshipping, praying and listening to the Word as never before.

Owen Clark returned to the capital of Zaire, in May confessing to "some trepidation." He and Deanna had worked there for a number of years, but they were home when their colleagues were evacuated in September 1991, following looting by soldiers and civilians.

By all accounts the second time round, in January this year, was worse, with more bullets flying and a larger number of people killed, both on the streets and in their homes. When I flew to Brazzaville on May 9 there was uneasy calm in tense Kinshasa.

Flights between Brazzaville and Kinshasa had been suspended, so I crossed the river Zaire by ferry in the company of a Guinness representative. He was on a four-day visit

to wrap up an agreement to brew Guinness in Kinshasa. It was a timely reminder of William Carey's argument, in his Enquiry, that if people were prepared to risk crossing oceans for commercial advantage, surely Christians should be prepared to do the same for the

sake of the gospel.

The noise and confusion at Ngobila beach was nothing new, but it was good to be welcomed by Ruth Montacute and Malela, the protocol man for the Baptist Community of the River Zaire (CBFZ).

Ten minutes later, at the CBFZ compound, all was tranquil and much as we had left it. White egrets stalked the grasshoppers in the



coarse grass. Our apartment had hardly changed and all our belongings seemed to be there, though in disarray and dust-covered where they had been thrust into one of the bedrooms. Walls and ceilings were criss-crossed by termite trails, but an effort had been made to clean them off. Familiar pictures were on the walls and the same old carpet on the sitting-room floor.

Gradually, as people came, over the next few days, to welcome me back, I realised they had been making a considerable effort to carry on life and work as normally as possible, in spite of enormous economic difficulties at national and personal level.

Much of the city's industrial and commercial infrastructure had been destroyed. Many Zairian colleagues looked thinner and had harrowing stories to tell, but they remained their usual cheerful, friendly selves. They spoke of continuing armed robbery and insecurity, but again and again they told how God had miraculously protected them.

Kinshasa was in a sorry plight - the streets dusty, with garbage here and there and most of the once fine shops not just boarded, but bricked up with cement blocks and only a

few functioning.

Fewer people were on the streets, particularly from the late afternoon onwards, and buses, lorries and taxis were less in evidence. Nonetheless, on the side of the road, casual vendors held up a variety of wares, some, no doubt, the illicit fruits of pillaging.

Petrol stations were busy. One had expanded and given itself a coat of bright red and yellow paint. One or two little food shops were well-stocked and doing brisk business.

The banking sector had ground to a halt for lack of cash, cheques being unwelcome and plastic cards unheard of. Unofficial moneychangers, seated in the shade of the trees, had cornered much of the cash market, dealing in a variety of currencies. Prices were mind-blowing and in millions of zaires.

Schoolteachers were being paid two months late and were on strike. So the schools were closed and children at home or on the streets. Others were also behind with their pay but those whose employer was still functioning counted themselves fortunate.

Against this background, on my first Sunday morning back, I went to the French speaking service at the International Protestant Church. With 500 people present the service was lively and joyous, Jesus being worshipped as King of kings and Lord of lords. I gave a greeting and spoke of the prayers of many people on their behalf. At the regular meeting of the youth group afterwards, I was welcomed back and given the occasion to respond. Then soft-drinks, bread-rolls and peanuts were served to the accompaniment of the rhythmic songs of the music group.

Pastor Mengi had started morning prayers each day, except Sunday, from 6.30 to 7.00 am. I went along, on Tuesday. About 20

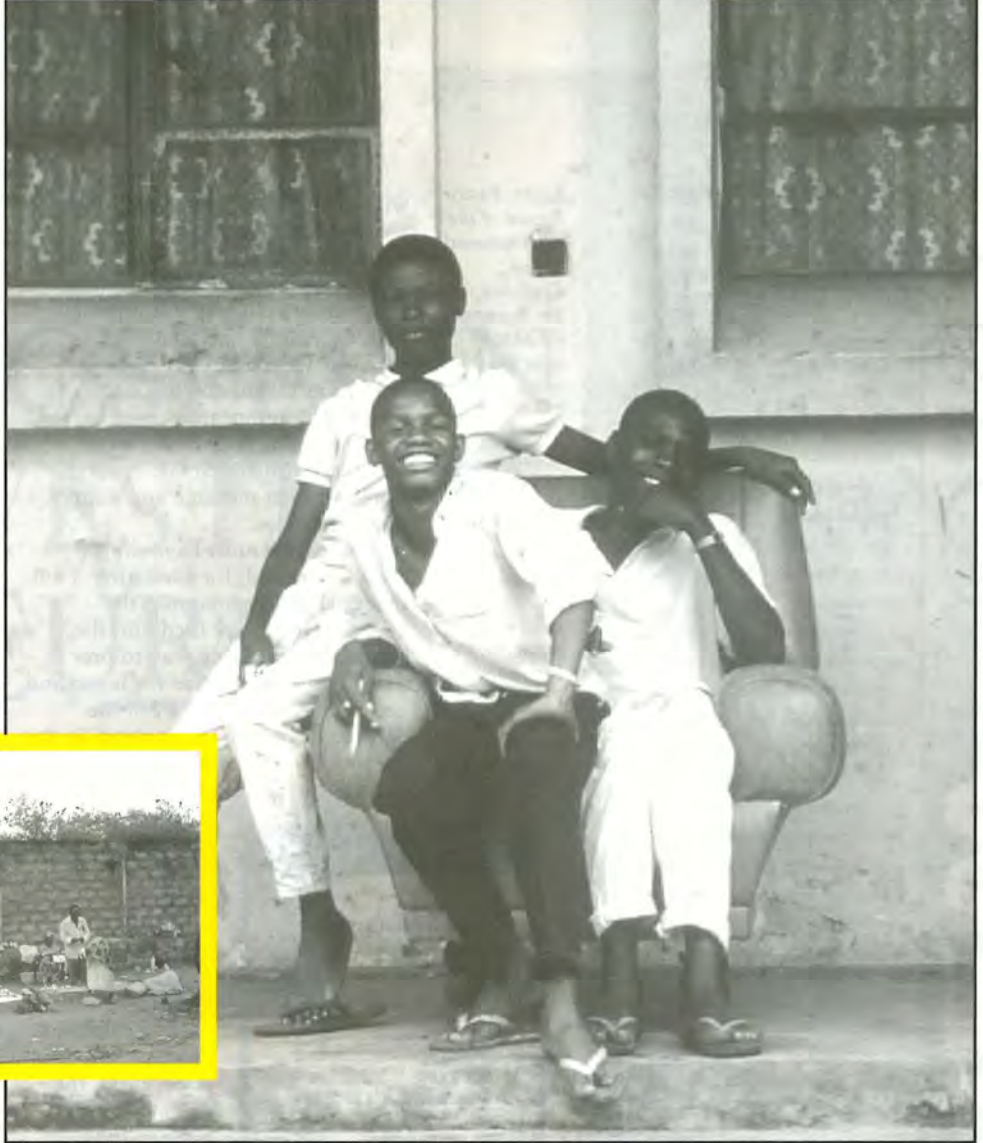


Deanna and Owen Clark

Right: older children relaxing when they should be at school.

Inset: Trading on the street.

Bottom right: Bishop Bokeleale of the Church of Christ in Zaire (ECZ)



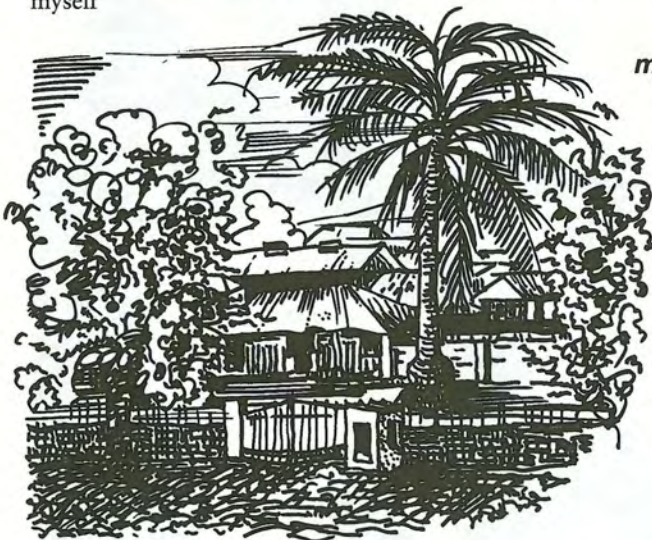
people were present, either living or working in this part of town. The service was conducted in Lingala by one person, with someone else commenting on a Scripture passage. I was told to be ready with a message for Saturday.



The following week, the week before Pentecost, a series of seminars on the person and work of the Holy Spirit were arranged at 4.30 in the afternoon. Again I was warned to get something prepared for Thursday. I got the feeling he did not want me to idle my time away! In fact, about 100 people showed up and they proved well worth while.

Friday was different. A prayer vigil was to be held, starting at nine o'clock at night through until five o'clock in the morning. I fortified myself

What I had been told about the people of God devoting themselves to worship, prayer and the hearing of the Word, in an unprecedented manner, I had discovered to be the plain, unvarnished truth.



VIEWPOINT

Many thanks for the editorial in the "MH" for June. It is excellent that this issue and the editorial is explicitly about justice and peace and the Society's work for these concerns since its foundation.

Of course the gospel is more than liberation, e.g. forgiveness resulting in adoration and service, but justice and peace are stepping stones on the way to the full Christian expression of love and forgiveness.

If only all Christians in this country would stand up for these principles as our missionaries do abroad. If not, we are seen as weak and acquiescing in a two nation society of the employed and the unemployed, let alone condoning reduced aid to needy nations while charging high rates of interest on any loans to them.

Please continue to make the application of the gospel in society clear through examples overseas to help us apply the gospel at home and off church premises

Arthur Grimshaw
Wilmslow
Cheshire

Right: Pastor Kasisa of the International Parish, Kinshasa, Mr Bosunga - a deacon who is a minister in the Tshisekedi government and Pastor Ngoy, Rector of the Protestant Faculties of Zaire.

Below: After service in the International Protestant Church of Kinshasa

with a couple of hours' sleep and prepared to stick it out.

All five choirs took part, though depleted in number, and the programme followed a liturgical pattern. After a lively message between 11 pm and midnight, a break was taken, and tea, coffee, bread-rolls and peanuts were served. The remaining four hours were occupied with systematic intercessions, another message and a time for testimonies.

The pastor must have slipped away unnoticed, for soon after 5 am I was asked to pronounce the benediction. As we filed out, the night sky was giving way to pre-dawn lightness. I made for home and bed and spent a fair part of the Saturday catching up on sleep. In the evening I prepared the intercessory prayers for the Sunday service for,

true to form, the pastor had decided not to leave me unemployed.

There remained Pentecost - a packed church, a joyous celebration, the message of the birth of the Church from Acts, the prayers of intercession, until the benediction was pronounced by Bishop Bokeleale, the President of the Church of Christ in Zaire. We were not alone. Some of



our Kinshasa pastors told me of packed churches, and the need to hold two consecutive services on a Sunday morning. What I had been told about the people of God devoting themselves to worship, prayer and the hearing of the Word, in an unprecedented manner, I had discovered to be the plain, unvarnished truth.

The strange (or not so strange) thing was that I suddenly realised on that Sunday that I had quite forgotten about being fearful and anxious. I could say with the Psalmist: You have traced my journey and my resting places and

Pentecost - a packed

church, a joyous

celebration of the

message of the birth of

the Church from Acts

are familiar with all my paths. You have kept close guard before me and behind and have spread your hand over me. (Psalm 139: 3 & 5).

INFORMATION

URBAN POPULATIONS IN COUNTRIES WITH BMS LINKS

ALBANIA	35%
ANGOLA	27%
BANGLADESH.....	13%
BELGIUM.....	97%
BRAZIL.....	75%
BULGARIA	69%
EL SALVADOR	40%
FRANCE	74%
INDIA	27%
INDONESIA	28%
ITALY	68%
NEPAL	9%
NICARAGUA	59%
PORTUGAL	33%
SRI LANKA	21%
THAILAND	27%
UK	92%
ZAIRE	38%
ZIMBABWE.....	27%



THE GOSPEL IN WESTERN EUROPE

John and Sue Wilson have been working in Bron, a suburb of Lyon, the second city of France, since 1990. Later this year they move to a new location on the outskirts of Paris.

"Broken relationships, isolated individuals, depression and loneliness are just a few of the problems we encounter in our tower block," they say.

Over the last 30 years it has been a joke in our churches that when we think of missionaries we think of people wearing pith helmets. Not only do we know it's not true but now we are beginning to have to rethink about what it means to receive missionaries into our own culture.

During our first placement in France we have had to think through what it means to share the gospel with people who have no immediate physical needs. When people are starving or illiterate or lacking basic medical supplies, it is easier to see how we can begin to share Christ's life with them. But when the only difference between ourselves and the people with whom we are working is that they speak the language better than we do, the question of the gospel's relevance to them becomes much more difficult to define.

The question is no different from the one British churches face, except that with so many more people in church in Britain, the question can lose its urgency because there are enough things to keep us busy



within our own structures.

In the last few years, with only 15 adults attending church and nearly all of these African immigrants, we have begun to discover something of what the gospel has to say to our culture.

The first is that we need to be humble enough to learn from others. The recent change in the BMS's statement of mission is only lacking in that it includes the words "principally beyond the British Isles" retaining the old view of mission as something that happens principally over there! Otherwise the mission statement is clear in the challenge that it brings to us in the West.

No longer are we simply to send people abroad but we should also be receiving people from abroad to work in our culture. The Zairian Christians in our church are not only a testimony to the missionary work of the last 100 years in their country, they also challenge European Christians by their enthusiasm, Biblical knowledge and willingness to apply their faith to the circumstances that confront them. We need to be welcoming some of these people as our leaders, yes, even in Britain.

The second lesson we have learnt is that the gospel is as vital to the rich of this world as to the poor. Whilst it may be true that God first

addresses the poor it must also be remembered that he comes to the sick and not the healthy. Our Western culture is much sicker than parts of the world in which Christ's name is less well known.

It would seem right that mission in Europe should only receive a proportional percentage of the BMS budget, but that should not lead us to minimise the needs of our culture. Broken relationships, isolated individuals, depression and loneliness are just a few of the day-to-day problems we encounter in our tower block. Violence, theft and racial discrimination confront us all too often.

The Asian, African, Eastern European Baptist churches all have greater resources and support than the small, struggling communities of



BMS BOARD OF MANAGEMENT



The new BMS management structure is now beginning to be set in place. At the General Committee meetings, held in Portsmouth last month, the non-executive mem-

bers of the Board of Management were appointed.

The Chairman of the Board, to serve for three years, is the Revd Basil Amey. The Revds David Doonan and Carol Murray were appointed to serve on the Board for three years and the Revd Patrick Baker, Mr Martin Pearse and Mrs Jenny Sugg were appointed for a two year period of service. In addition, the President, Vice-President and Treasurer of the Society will be ex-officio members of the Board.

The Nominations Committee also brought forward the name of the Revd Reg Harvey to serve in the new position of General Director. There were a number of enquiries about the position and in the end nine actually applied.

Reg Harvey, who has been BMS General Secretary for eleven years, is the first of the new executive director appointments. Four other executive directors with responsibility for Finance and Administration, Constituency Support, Missionaries and Operations, will be appointed by the General Committee in September.

From September until the end of the year, the Board will be in planning mode ready to begin work in January 1994.

main-land Western Europe, where the battle between mammon and Jesus Christ is being most fiercely fought. The gospel is relevant to our culture, to the people who live around us. Mission can no longer simply mean sending what we have to people we consider less fortunate than ourselves. It means going

INFORMATION

THE RISE OF THE URBAN POPULATION

1800 -50 million people (5% of world) - 1 megacity

1900 - 233 million (14% of world) - 20 megacities

Projection:

2000 - 2,917 million (46.7% of world) - 533 megacities

2050 - 7 billion (80% of world) -900 megacities, 220 supercities, 80 super-giants

2100 - 9 billion (90% of world) -15,000 metropolises

ourselves. There is not much glamour in being a missionary in Britain or France. Today, as Baptist Christians, we need to be going to people who are only slightly different from ourselves and working out what the gospel has to say to us as well as to them.



KEEP AFRICA ON THE AGENDA

"Don't forget Africa!" that was the plea made by Derek Rumbol, BMS Overseas Secretary for Africa when he reported to the General Committee in Portsmouth last month.

"Keep Africa on the agenda. The press and the public tend to have an attitude of leaving Africa on one side to concentrate on other places," he said. "As far as the world is concerned, Africa is seen as of little strategic value and a place where aid is squandered."

He spoke particularly of Angola, where peace talks have again failed and where one thousand people are killed everyday.

"I was present in Luanda (the capital of Angola) on Palm Sunday and we thought of Jesus weeping as he looked on the city of Jerusalem because the people did not recognise the things that make for peace. We reflected also on the cities of Luanda, Huambo and other towns in Angola as well as in other countries, cities like Kinshasa, Johannesburg, Juba, Belfast, Warrington, Srebrenica and others."

In asking for British Baptists to pray for Africa he said, "The Evangelical Baptist Church of Angola warmly received the greetings of assurance of prayers which I took with me. They pleaded that we should continue to pray for them and keep in touch with them. They, in their turn, sent love and greetings and prayers to Baptists in Britain."

STREAMS IN THE DESERT

The new pack for this year's Harvest Appeal containing drama, worship and prayers, children's talk, ideas for harvest displays and more. It costs £5. Please write to Operation Agri/BMM, 19 The Mortons, Laund Road, Huddersfield HD3 3GX for more information

SERVE and EVANGELISE in FRANCE

THE CHRISTIAN COMMUNITY OF RECONCILIATION IN LILLE
WRITES YOU TO LIVE IN COMMUNITY AS A VOLUNTEER FOR ONE YEAR OR LONGER!

CONTEXT: The Christian Community of Reconciliation in Lille, in the North of France. A community where people live together and welcome in others as well. A Baptist Church with an oecumenical calling.

THE CALLING OF THIS COMMUNITY:
Taking the very poor into our homes. Evangelising

4 POSSIBILITIES FOR A PERIOD OF ONE YEAR OR MORE:

- 1 People to assist in TAKING IN and ACCOMPANYING the poor, both in the street and in the community houses.
- 2 EVANGELISATION team. In the street. Organising concerts. Doing follow-up.
- 3 MUSICIENS: pianist, bass guitar player, keyboard player, percussionnist, saxophonist, guitarist, drummer, etc... order to develop further our present musical ministry of praise and outreach.
- 4 Qualified FARMER for the community farm located in Ardeche.

CONDITIONS: Minimal ability to communicate in French. To be a committed, active Christian.

APPLICATION: Write to Christophe BERLY, Communauté Chrétienne de la Réconciliation, 111 rue des Stations, 59800 Lille, France. Tél: (.)33.20.57.23.19 Fax: (.)33.20.42.94.22





Discussion Starter

1 **Where do you live?** If you are in a group describe what you see and hear when you wake up in the morning, and look out of your windows. Whether you are at home or at work during the day describe your environment. List the things you enjoy about living where you do and another list for the drawbacks. If members of the group live/work in quite different situations describe the pluses and minuses of your living/working location to each other. Is there anyone you would like to swap with? Why?

2 **Jungle Setting** John and Sue Wilson say "Over the last 30 years it has been a joke in our churches that when we think of missionaries we think of people wearing pith helmets." (p11) At BMS we reckon that the majority of our missionaries are working in urban situations and this is probably true for other missionary societies. What can be done to remove the concept of missionaries from a "jungle setting"?

3 **"The poor you will always have.."** Is it sheer weight of numbers, social concern, or something else that fuels the vision for caring for and educating young children? See Articles "A Baptist Social Centre" (p17) and "David and Goliath .." (p6). Do you think anything could have been done to prevent the awful chain of events which led up to André's death? (p7). What message would you give the Christians in this situation?

Do not people in rural areas have the same needs? If you are poor, are you "better off" living in a city? See

also "The Amity Foundation in China" (p20).

4 **Just one cornetto** List the differences between the north and the south in Italy (p26). Why do you think the Christian church in the south has flourished in comparison with the north? Do you see any similarities with the church in the UK or any other country that you know well?

5 **Serving the community** What is a church saying to the community it is situated in by having toddler groups, crèches, homes for the elderly, schools etc? If government funds are lacking, wouldn't these tasks be undertaken just as well by community funded projects or humanitarian organisations?

6 **What is normality?** Kinshasa is a city in crisis (p8) and yet the churches are packed. Are these two facts related? The majority of people living in Kinshasa would be first generation city dwellers, who have come from their tribes and communities. Is the church here replacing the lost sense of community? Or is it something more?

7 **And finally ..**What can cities and communities teach churches? What can the church say to your community?

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



Genesis 4 : 8 - 17; Genesis 11 : 1 - 9; Revelation 21 : 1 - 27

With 92% of the UK population living in urban areas, it is likely that most of the Herald's readership is urban. How do you feel about where you live? Do you love it or hate it? Or perhaps you don't care too much.

It is tempting to get a very negative approach to cities in Scripture. We'll have a look at some of the passages behind this viewpoint, and then turn to something completely different.

Genesis 4 : 8 - 17

We do not know why Cain's gift was rejected by God; we can only hazard a guess. It has been suggested that God was not looking so much at what they brought, but the attitude of heart in which they brought it. Abel came in the right attitude : Cain did not. Anyway, Cain's reaction was one of unbridled anger and bitterness, and after murdering his brother and remaining unrepentant Cain was cursed by God and banished to the life of a wanderer (the land of Nod means literally land of wandering or flight.) It was here he built a city, named after his son Enoch, the first mention of a city in the Bible.

A Christian leader is quoted as saying "God created the earth, but it was man who made the city; it was out of rebellion that Cain started the first city and ever since that time the city has been a reflection of man's evil and fallenness."

What does such a view say to you

about people who opt to live and work in cities?

Do cities conjure up the idea of rebelliousness to you?

Do you think this pattern of thinking is responsible for the church's limited impact in cities?

What would you have said to Stuart and Georgie Christine after their premises had been burgled and desecrated three times? (p6)

Genesis 11 : 1 - 9

Rebellion was followed by arrogance and pride.

The next reference to a city in the Bible is to Babel.

What were the motives for building a city in this location?

Why did God intervene?

What happened then? Put yourself in the mind of someone who contributed to the building of the tower, and was subsequently scattered. Describe how you felt.

What New Testament event reversed this incident?

The Wilsons in their article say (p11) "Broken relationships, isolated individuals, depression and loneliness are just a few of the day-to-day problems we encounter in our tower block." What are the similarities

between this tower block in Bron to the tower of Babel ?

Most of this so far has been quite bleak. But fortunately the Bible reveals the entire plan of redemption for the whole of creation, which includes cities:

Revelation 21 : 1- 27

History ends in a city, the new Jerusalem.

What are the characteristics of this city?

Why has God prepared it for us ?

How does the picture in Rev. 21 of the new Jerusalem give us a greater clarity of how the whole story was meant to begin ?

Given that urbanisation is happening more and more on our planet, what does this passage say about God's purposes for all of human history ?



ACTION POINTS

We are all part of a community, perhaps several, if we take the dictionary's alternative meaning of "a group of people having cultural, religious, ethnic or other characteristics in common". But what is the level of our commitment and involvement to our church community, our geographical community and any others we can name?

1 How does your church seek to reach out in your city or community? Do you have any of the following: mother and toddler groups, playgroup, nursery, teenage contact, young mother's group, elderly ladies group, or men's group? Ask the leader of this (these) group(s) to write out a list of all the unchurched contacts that come into your church through these activities or organisations. How could you as a church do more to befriend these people and share your faith with them?

2 On a personal level, or in a group make a list of all the activities in which you are involved that are church based. Make a similar list of all your out-of-church activities. If you are in a group share your lists with each other and learn about each other's interests. On a personal level, which is the longer? Does the balance need to be redressed?

3 Take time to make a list of obvious needs in your community. They may be quite far-reaching from somewhere for young people to go to in an evening, to a community centre for elderly or disabled, a drop-in place for the unemployed, or a baby sitting circle. Can you help?

4 As a church think about adopting a project with practical applications which will benefit both you as a church and people in your community. It could be helping the homeless, victims of crime, after-school child-minding, helping people who need transport to church or say, hospital. It could also be getting involved with CARE providing a safe home for a young single mother who otherwise would have her pregnancy terminated, or joining the Samaritans, Relate, or Cruse, or helping with debt or pre marriage counselling.

CARE (Christian Action Research and Education), 53 Romney Street, London, SW1P 3RF. Tel. 071-233-0455.



Above: Parisien traffic.

Below: young people in Bron, Lyon, France



Double Fake

Worship

Singly or as a group hold a prayer walk in your community. Stopping at different points to pray for people.

Thanksgiving

Thank God for all that is good about where you live, be it city or smaller community.

Give thanks for all the people you meet regularly and occasionally.

Intercession

Pray for all the people who work here: in banks, shops, factories, schools, estate agents and offices. Also cinemas, theatres, restaurants, fast-food cafes, and olde worlde tea shoppes.

Pray for the work that is carried on, that godly standards of honesty, decency and truth may prevail.

Pray for the well-heeled and the down-and-outs.

Pray against the forces of evil that can hold individuals and groups in their power, through drink, drugs, gambling, occult activity, violence or disobedience to God, with all the ensuing wrecked lives and family breakdowns. In Jesus' name pray against the strongholds that power pornography, vice, hatred and anarchy. Pray for the individuals caught in these traps that the power and the love of God might set them free.

Reading Suggestions

IS THERE A GOSPEL FOR THE RICH?

The Christian in a Capitalist World
Richard Harries. PB £7.99. HB £12.99.
Published by Mowbrays

Richard Harries takes the reader through the Church's response to questions about possessions through the ages, and looks at the creation of wealth, the market economy, stocks and shares, investors, employees, in his search for a Gospel for the rich as well as the poor.

STAND UP AND BE COUNTED

(the CARE handbook)
edited by Luke Whitcomb and Nigel Williams.
Price £6.99 Available from CARE,
address on page 5

WILD HOPE

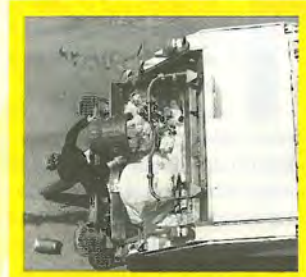
A wake-up call to the challenges and opportunities of the 21st century, by Tom Sine. £8.99. Pub. Monarch.

Business through the eyes of faith by Richard Chewning, John W Eby, Shirley J Roels. Pub Apollos Books £7.95.

Write a short drama sketch based on the children's story of "The town mouse and the country mouse." Imagine how churches in cities see the grass is greener on the other side ie in rural locations and vice versa.

Ideas and suggestions for songs and hymns.

City, O city, O city of God. SHF 55.



Come walk with me round the walls of the city. SHF 72.
Glorious things of you are spoken BPW 480.

I have built in my people a temple. SHF 193.

Jesus Christ is waiting, waiting in the streets. BPW 534

There's a city to build. SHF 539.

BPW = Baptist Praise and Worship
SHF = Songs and Hymns of fellowship



A BAPTIST SOCIAL CENTRE

The BMS may have just signed a partnership agreement with Baptists in Portugal, but links with Portuguese Baptists go back a long way as retired missionaries, Jim and Pep Grenfell, remembered when they took a short holiday in Portugal. They visited the Baptist church in Cacém where their friend Sergio Felizaro is Pastor.

"Sergio and his wife Ofelia were our colleagues in Angola where they worked at Kibokolo and Bembe before 1961 as teachers and missionaries of the BMS."



Cacém is a rapidly growing town about 30 minutes by train from Lisbon on the Sintra line. Throughout the day trains run every 16 minutes with extras during the rush hours to cope with commuters who work in Lisbon.

Since 1975 the population has risen from 12,000 to 80,000 and is still growing. New apartment blocks and housing developments have transformed a sleepy country town into a busy bustling new town. The development is impressive, but as in new towns anywhere in the world, social problems have multiplied.

After the BMS work was disrupted because of the Angolan war in 1961 Sergio and Ofelia returned to Portugal and following a period of unemployment and considerable hardship Sergio managed to find work in a bank. However, he continued to serve the church as a lay preacher and studied for the ministry as a part-time student and was eventually ordained. He still works at the bank but every moment of free time is spent pastoring the church and directing the social centre. In 1975 the 60 members of the Baptist Church of

Cacém invited him to be their part time pastor, for they could not afford a full time minister, and Sergio accepted the call.

The church now has 126 members and is a thriving, praying and caring fellowship with an effective ministry to a wide community. The Sunday and weekday services are typical of Baptist churches in many countries, with prayer meetings, evangelistic and worship services and an all age Sunday school every Sunday morning.

During the past ten years, six young men from the Cacém church have gone into the ministry and are now serving churches in other parts of Portugal.

However, in one respect, the Cacém church is not typical. As the



Children enjoying the care and facilities of the Social Centre.



Left : crèche children.

Below right: Sergio and Ofelia outside the Social Centre.

town grew and social problems were on the increase, Sergio had a vision, which. He felt there was room on the land on which the church stood to build a social centre and still leave room for a children's playground.

The idea was new. Some said a pastor's job is to pray and preach and not to be side-tracked into social activity. But Sergio told them that as a missionary in Angola he had seen how effective the educational and medical work of the BMS had been. It had prepared the way and sown the seed of the Gospel. Soon the members of the Cacém church shared his vision and set about raising the money to build.

The Baptists of Cacém have been serving many of the needs of the community during the past few years, but since the building was completed and the Social Centre opened in 1990 they are able to do this much more effectively.

For five days every week 100 children from babies of three months to six years old are looked after from 8.30 in the morning until 4.00 in the afternoon. In the crèche and play-school qualified teachers and child-minders look after the children in excellent class rooms. There is a well-equipped kitchen and good food is provided by trained cooks. In the crèche and dormitories cots and mattresses are available at siesta time. The laundry and toilet facilities are of a high standard. A doctor, who is a member of the church, visits the Centre to give advice to the staff and the parents. The children are happy and well looked after.

Altogether with teachers, child-minders, cooks, kitchen helpers and office staff the Social Centre employs 30 full time workers. A church with only 126 members could not support such a venture from its own resources but the Centre is on a sound financial basis.

The parents who leave their children have to pay, but they pay according to their means. There is a scale of charges, which is on prominent display in the office, with seven grades dependent on the income and commitments of the parents. All is administered most efficiently. Parents have to produce

their pay slips and rent books before their children are enrolled so that the fees can be determined. In this way those who can afford to pay the top rate help subsidise those who can pay very little or nothing.

There is already a long waiting list of parents eager to put their children into the Baptist Social Centre for it serves the whole community. The children may be from Protestant or Catholic homes and there are even a few whose parents are Hindu immigrants who moved to Portugal from Goa via Mozambique.

"We have an open door policy but we do sow the seeds of the Gospel," said Sergio. "The parents respond to special events put on by the church at Christmas and Easter in which the children participate and we tell them the story of Jesus."

In addition to the work amongst the children and their parents every day 30 senior citizens are accommodated in another part of the Centre and given a very fine midday meal. We joined them and enjoyed good Portuguese soup followed by an excellent fish dish and a cooked apple for sweet. Ofelia works with these people every day helping them with occupational therapy and holding a fellowship for them once a week.

While we were having our lunch we met up with another friend and former colleague Guilherme Ribeiro Neves, the brother-in-law of Sergio, who had just arrived from the

hospital where he had been for a periodic check-up. Guilherme, or Bill as we call him, and his wife Sonia worked with us at San Salvador (Mbanz'e Kongo) from 1954 until 1961.

In those days he was also a BMS missionary teacher. In those few years he transformed the educational work of the mission. When he started it was almost none existent, but by 1961 over 1,500 children were receiving primary education in the new Central School at San Salvador and in a dozen Rural Schools.

Now at 67, Bill, a very sick man following three heart attacks and with a pace-maker, is still working



S O C I A L C E N T R E



Pep Grenfell talking to former colleague in Angola, Bill Neves.

"Having no pension it is necessary for him to learn what little he can. He travels each day to help in the Social Centre. It's hard going but he enjoys being useful."

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for the church. Having no pension it is necessary for him to earn what little he can, so he travels each day for an hour by bus and train to help in the office at the Social Centre in Cacém. It's hard going but he enjoys being useful.

He looks back on his time with the BMS as being some of his happiest years and like all good school-masters is proud to hear that his boys and girls have done so well. Alvaro Rodrigues the present General Secretary of the Evangelical Baptist Church of Angola, and João and Nora Matwawana who have had fine ministries in Angola, Zaire and Canada are amongst the many Angolans who always speak with



gratitude that they got their early schooling from Bill Neves.

In the afternoon Sergio took us to visit a large house which the church has now acquired for their next project. They are aiming to equip and run a Home for the Elderly, and have faith that the funds will be raised. They plan a home which will provide accommodation for 30 people. We were impressed and excited by all we saw during our brief visit to the Centro Social Baptista in Cacém and thrilled to see what God is doing through our friends.

When a Link-Up is made, each church in the group receives a certificate. Listed on the certificate are the things the church and the Link-Up missionary will do like, support in prayer and giving; contact and taking part in Link-Up visits; sharing news and prayer needs.

How do you maintain contact? How does the missionary maintain contact?

THE MISSIONARY

There are two types of Prayer/News letters which missionaries may write:

1 - Prayer/News letter. Each church in the Link-Up group receives five copies of these from their Link-Up Contact person.

2 - Link Letter. Again Link-Up churches receive five copies. It's important for churches to recognise the confidential material some Link Letters contain. They are not meant for wider circulation.

THE CHURCHES

A few suggestions about letters:

1 - News is important. Yes missionaries do have the BBC World Service, but extra details and comments are helpful.

2 - Send a copy of your church magazine; your missionary wants to know about you.

3 - Don't forget those special events from sport to Spring Harvest.

4 - If you have interests in common, share them.

5 - Birthdays are important.

6 - Use their last Prayer/Link letter. Have you got questions; were parts helpful; are their links between the churches in their country and your church...?

OTHER CONTACT

What about the occasional cassette or video (check they have the same system) of a service or an event?

REMEMBER

Post to some countries is not always dependable and often takes a long time.

Check that any packages you wish to send will not cause problems with the customs authorities.



Your Link-Up missionary has seven Link-Up groups, that could mean a lot of letters. They are grateful to receive them and do look forward to receiving them, but replying personally to each letter is not always possible. Most missionaries have other ways of saying thank you.

SIGNING ON

Has your Link-Up missionary signed the Link-Up certificate? Remember that they do this when they visit. Some groups organise special signing events.



We would like to know any good or creative ideas you have which make your Link work! Send them to: WML, BMS, P O Box 49, Didcot, Oxon OX11 8XA



The
foundation
is trying to counter
the trend of the brain drain
from the rural areas
to the cities.....

THE AMITY FOUNDATION IN CHINA



Five Christian teachers of English as a Foreign Language leave in July to work through the Amity Foundation in different parts of China. They will be joining teachers from other parts of the world for a month of orientation and language study at Dali before going to the city or town where they have been placed, initially for a period of two years. Among this group are the first Baptists from Britain to get involved in this work which started in a small way eight years ago.

Fiona Jeffcoat actually hails from New Zealand, but while in the UK attended St Andrew's Baptist Church in Scotland.

Lorraine Peters grew up in a Baptist Church but her work as a nanny often meant she worshipped when and where she was able.

Frances Weightman, has just completed a degree in Chinese at Edinburgh University. She is the only one with a knowledge of the language. A member of Hillhead Baptist Church, Glasgow, she chose Chinese because she enjoyed languages, and Chinese held a special fascination.

Steven McPake and Geoff Hamilton complete this year's recruits sponsored by the British Amity Group.

They all met up for a week of

preparation at Carberry Tower, Musselburgh, after Easter along with five teachers from Sweden, two from Norway, one from Germany and two Britons going to China with other organisations.

The British Amity Group is an ecumenical group comprising BMS, Church of Scotland, Church Missionary Society, Methodist Church Overseas Division, Presbyterian Church of Ireland, Quaker Peace and Service, United Reformed Church and United Society for the Propagation of the Gospel. The group is responsible for recruiting, selecting, preparing and supporting the teachers throughout their time in China.

Of the eleven teachers supported

during the past year, four will shortly be returning to the UK having completed their two years. From time to time some teachers choose to extend their contracts to three or even four years.

With these five new teachers, there will be twelve teachers sponsored by the British group during the coming year among the 80 or so teachers from around the world.

The Amity Foundation is a Chinese Protestant organisation founded to improve the lot of some of the Chinese people. There are five different strands to the programme. The teachers programme is the one which makes most use of expatriate help. The Chinese office in Nanjing arranges the placements of teachers and also sees to their care.

At first, teachers were placed in key institutions but now it is policy to send people to teacher training institutions in poorer, more rural areas where training establishments are being starved of funds and where the status of the teacher is considered to be very low. These are often peopled by students whose scores were too low to get to University.

Didcot. The role of the foreign Amity teachers is potentially constructive, providing motivation for the teaching profession, crossing



Other aspects of the Amity work include a medical health training programme training village health workers on a one year course. There is no funding from the government for health training.

Although in the big cities there are very high health standards with institutions providing high technology equipment, this does not reach into the rural areas and many parts of the country suffer from a lack of equipment. Workers are not paid and not properly trained either. They obtain their pay from patient fees and sale of medicines.



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cultural boundaries and making a significant contribution to the educational development of the country.

Amity hope to be involved in six to eight different colleges in the more remote areas from this summer instead of some of the better known ones. These placements will still be a sizeable town or city, but the teachers, who are usually placed in pairs, may be the only foreigners in town. This policy will impinge on recruitment since the Amity group will be looking for those who can face the challenges of this type of placement.

The foundation is trying to counter the trend of the brain-drain from the rural areas to the cities, and has resisted attempts to make commercial use of Amity teachers. They do still, however, believe in the efficacy of teachers being placed in urban areas because they can challenge false notions of the capitalistic west to which Chinese young people are increasingly inclining. They attempt to stand for democratisation, not only by what they teach but by who they are and how they approach their life and work serving the periphery of Chinese society.

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This can often lead to over-medication in order to provide the salaries of health workers.

The social programme often involves community based rehabilitation such as enabling blind children to cope in ordinary schools. The agriculture/rural development programme involves projects in poor areas often related to irrigation programmes. The Christoffel Blinden Mission sponsors courses for rural doctors to be trained in cataract surgery and to be able to diagnose common eye diseases.

NEEDED OVERSEAS

ANGOLA

Doctor for Community Health Programme

BRAZIL

Church based community/social workers.

Nurse for training nurses.

Pastors to work in deprived inner-city areas where church planting, evangelism and community work with a bias to the poor go hand in hand.

BULGARIA

Experienced pastor for pastoral and evangelistic work and training of leaders, with experience of church strategy and administration. Five year appointment.

CHINA

TEFL teachers to work with Amity Foundation from July 1994.

EASTERN EUROPE

Those equipped for theological education and for training youth workers.

INDIA

Volunteer teacher of Western music.

INDONESIA

Couple for theological and discipleship training for 1995 or 1996

NEPAL

Teachers, Engineers, Doctors, Surgeons, Nurses, Development workers, Admin personnel

NICARAGUA

Doctor - speciality in Anaesthetics, Ophthalmology or Neurology.

SRI LANKA

One minister or ministerial couple (long term)

ZIMBABWE

Minister or ministerial couple for training of lay leaders and church planting.

If you think God is calling you to serve in any of these ways please write to Janet Claxton, BMS, PO Box 49, Didcot, Oxon OX11 8XA

Happiness lies more in giving than receiving. Acts 20,35

LOVING GOD,
 EVER GIVING OF YOURSELF TO US
 THROUGH YOUR SON,
 TEACH US HOW TO GIVE,
 SACRIFICIALLY,
 PAINFULLY,
 LOVINGLY,
 NOT AS AN AFTERTHOUGHT,
 WHEN WE HAVE PAID ALL OUR BILLS,
 BUT AS PART
 OF OUR JOYFUL COMMITMENT
 TO YOU AND YOUR KINGDOM.

CALL TO PRAYER

WEEK 30 July 25-31
THAILAND
 BMS missionaries in Thailand Geoff and Chris Bland, are on Home Assignment. We pray that this may be a time of refreshment, as they find time to relax, and of inspiration and encouragement as they renew contacts with churches in the UK.

Last year, Geoff produced a book on Matthew's Gospel intended for church elders. However, it has been used regularly for teaching in the village of Na Sing, where previously there were no Christians.

Geoff says, "Please remember to pray for the brothers and sisters in the Thai church. They are such a tiny minority in that Buddhist country and often feel isolated and weak."

When the Blands return to Thailand they will be based in Bangkok to work in the Institute of Theology. Jacqui Wells returns this month to work with the Karen.

WEEK 31

August 1-7
SECONDMENTS
 A number of BMS missionaries, unable to work for the time being in Zaire, have been seconded to work with other mission agencies in Africa. Some of them are now beginning to write of their new locations.

Alan and Ruth Wood are working at an SIM mission hospital in Galmi, in the sub-Saharan country of Niger. "The medical team try to show Christ's love by their caring attitude and high standards of treatment for all, whether rich or poor."

Dr Helen Johnston is in Sierra Leone working with the European Baptist Mission at the Samu Baptist Health Centre, Kassiri. She says, "I hope to spend time on basic education/teaching as many of our staff have vast experience but poor knowledge."

Mark and Andrea Hotchkin, still doing further training in Belgium, have visited their future location, with the Leprosy Mission, in Guinea. They say, "We are sure that this is the right place for us to be and work."

WEEK 32

August 8-14
SOUTHERN AFRICA
 The Baptist Youth World Conference starts in Harare on

August 11 and many young people from BMS partner countries will be there. We pray that this may be a time of inspiration, particularly for those young people from Africa.

BMS is strengthening links with Southern Africa in a variety of ways. Dr Suzanne Roberts, formerly of Bangladesh, is now working with ACRIS, a community health group in Mozambique. She writes, "I feel very privileged to be working with them. Pray that I may be sensitive to the culture and to different ways of working, both in the church and in health care, and that as the project is set up, we may all be sensitive to the concerns and needs of each local area we serve."

Steve and Pam Seymour are hoping to do aid work in Zimbabwe, but they are finding it difficult to obtain a visa.

WEEK 33

August 15-21
INTERNATIONAL NEPAL FELLOWSHIP

About 130 missionaries from 15 countries work with INF in Nepal. BMS has three workers with INF - Sue Frame and Chris and Alison Rudall.

Sue has been in Nepal now for two years. Based at Burtibang she works in a community health programme. "The programme aims to direct its work towards vulnerable groups of the society including women, children and underprivileged communities and to work in such a way that the health improvements are sustainable beyond the life of the programme."

Chris and Alison Rudall have completed the basic language and orientation course. "We are both pressing on with language study but find progress slow. A comfortable level of communication seems a long way off."

WEEK 34

August 22-28
BRAZIL: MATO GROSSO AND MATO GROSSO DO SUL

Tim and Rosimar Deller are doing church planting work in Agua Boa, Mato Grosso and have not been finding the work easy. Some Presbyterians who were worshipping in the church have left to plant a church of their own. This has "led to a lot of unwelcome rivalry as families, brothers and sisters in Christ are being pushed and pulled in all directions. We pray that Christ's peace may be established soon. However the Sunday School is growing and last year's young converts are slowly maturing."

Peter and Susan Cousins, in Cuiabá, also talk about "good news and bad. Our little congregation continues to struggle. One answered prayer is the purchase of land which will do very nicely for the future of the church. It cost every penny we had saved up. The number at the service fluctuate wildly and members are not very faithful at attending services. At the seminary the disappointment was the poor intake of new students. We have seven full time students and eleven part-timers but need twice this number to keep going. An encouraging sign is the rebirth of our extension course providing basic training in leadership, evangelism, Bible knowledge and spiritual discipleship. Mike Gardiner is helping with the tutoring."

WEEK 35

August 29 - September 4
HOME ASSIGNMENT

The number of BMS workers on Home Assignment at any one time varies. Coming home, they look forward to a time of relaxation and

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refreshment. They don't always look forward to the prospect of travelling around the churches to talk about their work. Some consider this to be a "terrifying experience." Let's pray for them that they may be encouraged by the prayers and friendship of their supporting churches.

WEEK
36

September 5-11
CENTRAL
AMERICA

In both El Salvador and Nicaragua our partner Baptist Churches have been facing difficulties. There have been changes in leadership and tensions as theological differences have to be faced.

Writing about the problems in El Salvador, David Quinney Mee says: "Within all these complexities are leaders of varied ages and experience with outstanding integrity and patience, who are meeting together with many others from a broad cross-section of congregations. With a committed spirituality that belies the 90 years youth of this Savadoran denomination they are struggling not just to make the best of a bad situation, but rather something new and visionary of a bitter stage in post-war El Salvador. Something that will not merely solve a denomination's internal problems but, out of its own experience, speak to and indeed exist for the world beyond its ecclesial boundaries. A nation thirsty for a renewing taste of genuine reconciliation."

WEEK
37

September 12-18
AFRICA

Africa has been described as the forgotten continent. Since the end of the cold war, Africa is being left to its own devices, no longer the battleground for the old power politics. Countries like Angola and Zaire are having to come to terms with the new world order that seems no longer to need them.

Africa is a continent of great contrasts - famine and plenty, great riches and a crippling international debt, burgeoning democracies and die-hard dictatorships, peace and war. And everywhere south of the Sahara a growing and maturing Christian population.

FUND FOR THE FUTURE

Our partner churches are constantly challenging us with their new and imaginative ideas for reaching out to others.

From the BMS Fund for the Future a grant is being made for work in a poor, industrial area of Colombo, the capital of Sri Lanka. Here a bi-lingual congregation (which holds its services in both Sinhala and Tamil) and includes both Hindu and Buddhist converts. It has now committed itself to a building programme that has a three-fold impetus - to provide education for pre-school children, temporary accommodation for young people, and also a community skills development centre.

On the other side of the world in Curitiba, Brazil a new grant has been approved to build a home for the care of street children.

Elsewhere new work in Bulgaria and Portugal has also had funds allocated.

Up to the end of June the amount of money received for Fund for the Future had reached nearly half a million pounds. Wonderful, though that is, we cannot pat ourselves on the back for too long, as there is still a long way to go before the end of October when the Fund closes.

Week by week new ventures are drawn to our attention which are eligible for a Fund for the Future grant, and it is with great sadness we have to reject some purely on the grounds of "insufficient funds." Of



course, in situations of intense urgency we send the money anyway, and look to God for the money to come in, in the hope that His Spirit will be moving in people's hearts and cheque books. In cases

such as this many churches are happy to know they have contributed a sum which is equivalent to the cost of the project they are supporting.

We would like to keep you up-to-date on the progress of the Fund for the Future projects together with recent photographs. We shall certainly be doing this but because a large number of Fund for the Future projects are dealing with situations which are new to BMS, or are located in parts of the world which are "new ground" for us, this means that some things take a long

1 1/2 million

while to come through, especially for the ventures that are still in their infancy. In fact it could take a number of years rather than months before any sort of fruit is seen.



CARIBBEAN CHURCHES SEND AID TO CUBA

Three boxes of food and clothing from St Kitts-Nevis in the eastern Caribbean were transferred recently from the Jamaican airline BWIA to Cubana Airlines in Kingston free of charge and sent on to Havana to help storm-ravaged Cubans.

The boxes were the tiny island's contribution to an effort co-ordinated by the Caribbean Conference of Churches (CCC) to get disaster relief to Cuba, which suffered devastating damage from a savage storm in February.

They also represent a growing Caribbean solidarity with the Cuban people and greater efforts by the Caribbean ecumenical community to help Cuba.

The CCC aid pipeline has also sent toothpaste, toilet paper and detergents from Barbados, medicine from Antigua, and canned food and blankets from Jamaica to Cubans.

The CCC, an ecumenical group consisting of 34 Caribbean churches, started co-ordinating relief shipments and asking Caribbean churches, governments and non-government organisations to help Cuba following the storm that destroyed 40,000 homes and devastated

Cuban agriculture. The UN estimates the storm caused more than \$1 billion damage.

A major obstacle to CCC's work has been the US embargo of Cuba, which was tightened last year when the US Congress passed the Torricelli Amendment. One aspect of the embargo that hampers relief is the US policy prohibiting organisations in Cuba from cashing US cheques, even for urgent humanitarian aid.

In April the CCC sent \$40,000 worth of cheques to Cuba to buy badly needed medical supplies for the children's ward of the local hospital in the town of Cardenas. But at the beginning of May, as children gasped for medicine to treat their asthma and the staff waited helplessly without supplies, the cheques were returned by the Presbyterian Church of Cuba because they could not be cashed.

The CCC had to redirect the funds through the United Church of Canada to get the money to the Cuban hospital.

Church support for the people of Cuba is not a recent phenomenon. In 1971, at the first church conference on Caribbean development, sponsored by the CCC in Trinidad, church leaders condemned the US blockade and asked Caribbean governments to establish diplomatic relations with Cuba.

Since the Cuban government removed restrictions on religious activity, the CCC has encouraged the Cuban church to become more involved in development. It has also written to President Clinton asking him to lift the embargo and blockade, which, it said, were "inimical to the welfare of ordinary Cubans and offensive to international relations."

Mike James, *Latinafrica Press.*

OUT OF AFRICA

Ruth Montacute, who has served in Zaire for 20 years has recently returned to the UK after closing down the Zaire British Association School.

She described the situation in Kinshasa as "very tense. You don't live a day at a time, you live a minute at a time because you just don't know what

possibility of its reopening for at least five years.

Ruth has spent the time since January sorting out the BMS children's hostel in Kinshasa and forwarding the personal belongings of missionaries home.

"We have also completely packed up the school, got rid of a lot of stuff in Kinshasa and we have sent 67 crates of school material to Albania."



Former pupils of the Zaire British Association School.



MISSIONARY AUCTIONS

Last year, BMS received £1,406 from Wallington Missionary Auctions. Another Society received over £30,000 perhaps because their supporters are more aware of the possibilities of raising money for missionary work in this way.

According to the organisers the kind of items sold are, antique furniture, jewellery, silver and plated goods, paintings, prints, etchings, antique books, postcards, porcelain, musical and scientific instruments, clocks, old dolls, toys, linen, Victoriana, stamps, coins and medals.

Letters are sent to all donors with details of the amount their contributions have raised.

Wallington Missionary Auctions claim that they often do better than the

is going to happen next."

When Ruth returned to Kinshasa in August last year there were still some children there and the parents were keen for the Zaire British Association School, of which Ruth was head, to reopen.

"We had about 21 children and two teachers apart from myself. I was teaching children aged from three up to seven in the same class. But in January, when all the violence erupted again, I took the decision to close the school."

The school committee later confirmed the decision and Ruth sees no



London auctions. Items are valued by professionals who suggest reserve figures. Evidently, even bric-a-brac does well.

The remaining auctions in 1993 are scheduled for September 23-24, October 21-22 and November 25-26.

So how about turning out your loft/attic/cellar and contacting *Wallington Missionary Auctions, 20 Dalmeny Road, Carshalton, Surrey, SM5 4PP (Tel: 081-647-8437)*. If you can deliver to this address, all the better.

And don't forget to mention that the proceeds are to go to the BMS!

LUDHIANA

A new director has been appointed to the Christian Medical College at Ludhiana, India. He is Dr L B M Joseph who is described as having a "long and distinguished career as a medical educator and administrator." He was, for 13 years, Director of CMC Vellore in South India.

Since the appointment, there has been an improvement in relationships at Ludhiana. The



flow of patients and therefore hospital income has improved as confidence in the hospital returns.

GIVING

Last month (page 10) we reported that BMS had "agreed" to help fund a boarding school in

Thailand. We should really have said "has been asked". As part of next year's budget the BMS's ability to fund this and many other projects will depend on giving to the BMS General Fund both this year and next.

Unfortunately, giving for the present year is running below our appeal target. To cover present commitments BMS appealed to the churches to increase giving by six per cent. At the moment, giving is just about equal to last year, not even matching the small increase in inflation.

To make matters worse, the Society's ability to fund work overseas has been hit by the weakness of the pound against the American dollar since many of the currencies we have to deal in are valued against the dollar.

The end of the BMS financial year is October 31, but please don't wait until then to send in your donations. Many new requests are coming to the BMS for help. Our partner churches, and there are more of them now than five years ago, are asking us for personnel to work with them. But our ability to respond can only be in proportion to the committed, faithful giving of British Baptists.

BICENTENARY TOUR

It was a special joy recently for a party of 20 led by Edward and Rosemary Williams to visit Bangladesh on a BiCentenary tour to follow in the steps of William Carey.

Gaynor Davies, the spokeswoman for the group recalls incidents and memories of the tour, from the air hostess asking incredulously, "What makes you want to



go there? No one goes there unless they have to!" to the five and a half hour delay in getting to Sunday worship at Chandraghona - the road had been deliberately blocked by tree trunks placed by opposing factions of students - to actually seeing missionaries like Sue Headlam, Phil Commons, Valerie Hamilton and Christine Preston in situ.

For Gaynor Davies and friends it was the journey of a lifetime, and they count themselves privileged to have seen a little of the follow-up work of Carey, and seeing the Bengali church at work, a minority group in a predominantly Moslem land.



NEW FRENCH PRESIDENT

French Baptists have appointed a new President. At their assembly, held in Morsang in May, Henri Frantz, pastor of the Ave du Main Baptist Church in Paris, was elected. He succeeds Robert Somerville who has been president for the past six years, the maximum allowed.

With a strong emphasis on evangelism, membership of the French Baptist Federation has increased by 40 per cent in the past ten years.

CHECK OUT

ARRIVALS

Stan and Maureen Porter from Brazil
Ruth Montacute from Zaire
Karen Poole from Hungary
John Mellor from Zaire
Robert and Catherine Atkins from France
Stuart and Joyce Filby from Belgium
Ian and Pauline Thomas from France
Anne Campbell from Nepal (volunteer)
Peter Clough from Nepal (volunteer)
David Payne from Nepal
Christine Preston from Bangladesh
Mark and Andrea Hotchkin from Guinea Conakry (to Belgium)

DEPARTURES

Derek Punchard to Brazil
Brenda Earl to Zaire
Marilyn Fenn to Nepal (volunteer)
Robert and Catherine Atkins to France
Stuart and Joyce Filby to Belgium
Jacqui Wells to Thailand

VISITS

Reg Harvey to Switzerland and Spain
Derek Rumbol to Zaire
John Passmore to Belgium

ACKNOWLEDGEMENTS

Legacies

L J Hyde	23.38
A A Cholerton	50.00
M F Westlake	500.00
Hilda A Smith	4,517.09
Miss A I Chapman	1,951.35
Mrs Elsie Reeves	200.00
Mrs Amy H M Davies	898.92
Mrs Winifred Elsie Pine	3,637.00
V Ashlin	3,403.48
Edith Morgan	15,000.00
Mrs Florence Gulliver	100.00
Miss E E R Wills	100.00
Daphne Ann Munson	13,633.70
Thomas G Powell	27,000.00
P H Teager	9,000.00
T G Powell	60,000.00
Miss Turnbull	50.59

General Work

Lossiemouth: £10.00; Durham: £15.00; Darlington: £70.00; Western Way: £35.00; Fund for the Future: £50.00; Dronw: £50.00; Bristol: £300.00; Fund for the Future: £13.13; Bradford: £200.00; Coventry: £50.00; Lancashire: £10.70.

THE CITY OF THIEVES

When the 28:19 team arrived in Italy last year, they were told how different the North of Italy is from the South.

The division is apparently strong and important. Having heard many 'theories' as to what the difference were, as a team we decided to go and see for ourselves.

The result was a trip to Naples, a large city with a population of about 2.5 million. It is the 'heart' or capital of the Southern part of Italy situated on the west coast 217 kms south of Rome.

The first thing that struck us when we arrived was the sense of utter chaos. The amount of traffic is incredible. Each family has two or three cars, there are buses, trams, scooters and motorbikes all vying for space on the road. The few traffic lights are ignored (even when red!). Parking in the middle of the road is common, as is driving down the wrong side of the road. Traffic pollution is a serious problem. Being a traffic warden in Naples is very hazardous!

The centre of the city is very historical. There are castles, palaces, museums, old churches, large monuments and piazzas commemorating major events or people significant to the history of the city. The core of the centre is made up of shopping and business districts, which spread down to the large harbour area. The city centre is bustling with activity as would be expected from any large



The streets are narrow and in many places have steep slopes, where the city has spread up the surrounding hills.

The fringes of the city show the results of the urban sprawl which has occurred. Here the streets are strewn with broken down, or burnt out cars and rubbish of many sorts, discarded with no care. 'No-go' areas exist for tourists, or those unfamiliar with the city as prostitution, drug abuse and crimes such as mugging are prevalent. The city and its authorities struggle to cope with the population, the crime and the traffic.

People speak a dialect which varies considerably from Italian. They even have their own vocabulary and dictionary. Although Neapolitans learn Italian, most prefer to speak in their own language, which they hold onto as a tradition and its importance should not be underestimated.

In contrast to the North where Baptist churches are few and scattered, Naples alone has seven Baptist churches. Of these we visited two, one



industrial centre.

The atmosphere of chaos and disorganisation is prevalent throughout the city. The apartment blocks are higher than in any other city we saw in Italy and from the outside they looked very shabby. They are crammed together with a density similar to third world cities.

in the centre and one on the outskirts. There was a marked difference between their buildings. The one in the centre was traditional. It had high ceilings, a very simple structure, was plainly decorated and had a large pulpit positioned at the front of the building. The other on the outskirts

was modern, with white-washed walls, chairs instead of pews and two scripture passages elegantly decorated on the front wall. It was founded as the result of an 'overspill' from one of the other churches.

The congregations of the Baptist churches in Naples are large and on Sunday 70-200 people managed to squeeze into the buildings giving a lively atmosphere for worship. Congregations in the north are 15-30 at best.

The church population in Naples has many more young people than would ever be found in the Northern churches. The church youth groups are large and they have a joint meeting regularly. An aim of these meetings is to socialise and this is probably a main factor in attracting young people to church on a Saturday evening. They are also eager to worship, study the Bible, share their experiences and learn new skills.

The churches we saw had enthusiastic and competent musicians who were keen to learn new songs and added to the worship in the service. They sang many choruses similar to those we sing in Britain. Their musical knowledge is vast and varied, this is also something that is not common in most Baptist churches in Italy. Churches struggle to have a variety of music, since most congregations have a very limited knowledge of Christian music.

The churches are united in several events by sharing fellowship and participating in joint evangelistic outreaches.

The openness of the Neapolitan people makes evangelism in the city different from the North and in some respects easier. People are more open to accept the Gospel and we were told that street evangelism in the summer is met with a great response. It is a normal practice to have 'mass Baptisms' in the sea. These also result in more evangelism as they attract large crowds.

Naples is known as the city of thieves. It has many problems and has a very dark and sinister side to it. It is also large, noisy, dirty, chaotic and congested.

Hidden beneath this, there is a great sense of community and the love, warmth and friendship of the people is evident. The Baptist churches there and the evangelism that continues is like a light shining through the darkness. The city of Naples is truly like no other in Italy.

Alison Wilson and Anne Roser

M A K I N G W A V E S M A K I N G

M A K I N G W A V E S

Maybe it's because I'm a Londoner....

Paul Brickell, Reader in Molecular Biology, University College London

Medical School.

London, I learned from the TV this week, has become home to an enormous variety of plants and animals whose origins lie elsewhere. The reasons why they came and the reasons why they stay are many. Nowhere is too strange or too inhospitable



for some creature to make it theirs. Red-eared terrapins flourish in the wild in a park in Stoke Newington (released there by small boys no longer interested in Ninja turtles); parakeets and German hairy snails roam an island in the Thames at Isleworth; buddleia (covered with butterflies) rejoices on demolition sites and in the cinders lining the approaches to mainline stations. Even the rabbits and fallow deer in Richmond Park came from far away, long ago.

As with its animals and plants, so with its people. London has become home to people from every nation and of every class, creed and colour. Some measure their citizenship in days, some in generations. My own forebears came here five generations ago, driven from the countryside like many others, in search of work. Some groups of people have found places to live and lifestyles that other groups of people find strange.

Perhaps this is why London is such a wonderful city and why I love it so much. It is this abundance of people in their multitude of habitats that makes London so exciting and that gives the opportunity for tolerance, understanding, respect and love to grow and flourish; for these really are the fruits that are to be found in the houses and streets and parks of London, growing in the derelict land of racism and intolerance, of isolation and hopelessness.

This is why London is a model of the City of God.

Help foot the bill and put Luis on wheels.

There's a lot Luis wants to do - like lay training, pastoral support, visiting the bereaved and others in urgent need, as well as taking Sunday services. Nothing unusual for a pastor, in fact. But for Luis it's almost impossible.

His five congregations are spread out over 120 miles in Nicaragua and he has no transport. Which is why we want to buy him a motorcycle through *Fund for the Future* and bring Luis closer to his people.

Fund for the Future is a scheme which exists to fund exciting new projects and partnerships, providing for mission work globally.

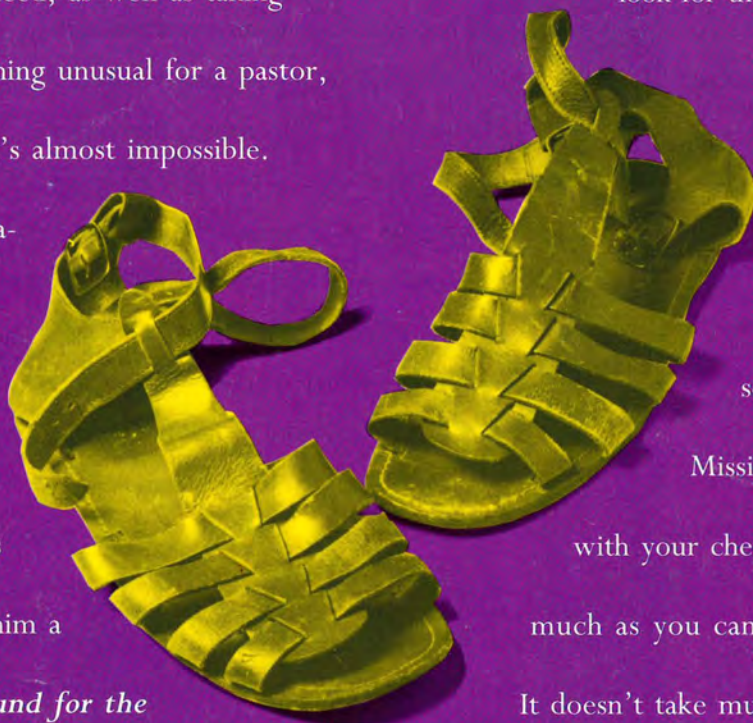
We've already given the go-ahead to a wide variety of plans. From helping the Union of Baptists in Belgium, to enabling support for an evangelist in Indonesia.

We need to raise £2m by October and with

your help we can do it. If you'd like more details about *Fund for the Future* ask your Minister, or look for the leaflets in your church.

It's easy to make a contribution. You can simply fill in the coupon now and send it to the Baptist Missionary Society along

with your cheque. Please donate as much as you can and give Luis a lift. It doesn't take much to make a world of difference.



Fund for the Future

Baptist Missionary Society

Yes, I do want to make a world of difference. Please accept my gift payable to the BMS Fund for the Future.

£5 £10 £20 £50 £100
 £250 GiftAid £ _____ Other

Name _____

Address _____

Postcode _____

Home church _____

Please detach and send to: BMS Fund for the Future, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

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