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HERALD

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FREEDOM IS
COMING

WOMEN IN ASIA

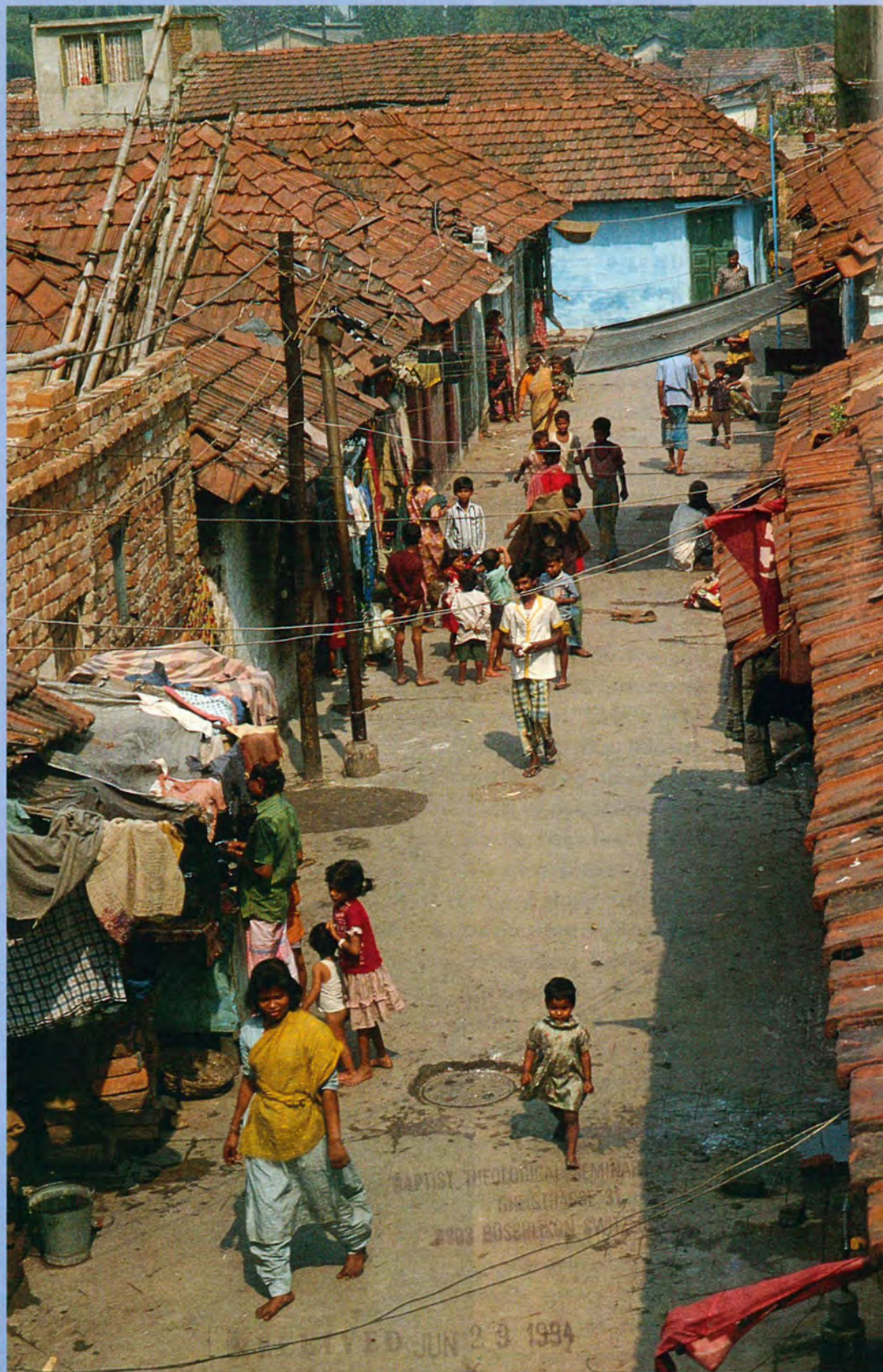
CHANGING CHURCH IN
SOUTH AFRICA

News...

BIKING THE
GOSPEL

NOT SO
Quiet...

MAKING
WAVES



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover photo : Calcutta street scene (Mike Quantick)

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Education is now available for girls in India.

Mission and Vision

Taken from the missionary sermon preached at the Baptist Assembly by **Mrs Evangeline Anderson-Rajkumar**, Lecturer in Theology and Ethics at Serampore College, India.

The *Telegraph* newspaper in Calcutta reported that a *harijan* woman, Rekha Ree, who was five months pregnant, was beaten senseless by a man for daring to draw water from a tube well that was exclusively for the use of high castes.

Harijans are *outcastes*. They do not belong to the four stratified castes in India, the Brahmins Kshatriyas, Vaishyas and the Sudras. These *harijans* or *Dalits* are faceless, voiceless, nameless people who are denied humanity and dignity. Dalits comprise about 25 per cent of India's population.

Some evade discrimination because they live in cities where caste discrimination is not so blatant, or because of upward mobility in education and lifestyle. But the majority are looked upon as non-human.

The shadow of a Dalit is enough to contaminate a high caste person, although he does not seem to mind taking away a Dalit woman to "offer comfort!"

Two small Dalit boys went for a swim in the pond used by the high caste and were electrocuted! In the case of the *harijan* woman Rekha, the story did not end with the beating. The residents protested but the offender set loose a dog and three *harijans* were bitten. The man also warned them of dire consequences if they reported the matter.

This may seem a drop in the ocean compared to the atrocities meted out against women all over the world and more so in developing countries like India. The discrimination of women by men starts in the womb. A survey conducted in a slum near



"Free at last," was the song after the elections in South Africa. We join with the South Africans in their celebration of democratic freedom for people of all ethnic backgrounds. Yet perhaps the song should still be "Freedom is coming" because, as Desmond Hoffmeister points out this month, there is still a long way to go and a great deal of reconciliation to be attempted.

If BMS is not working in South Africa, we are involved in other areas of Southern Africa like Zimbabwe, which struggled long for democracy, Mozambique, which is desperately trying to recover from years of civil war, and Angola where the "worst war in the world" is being waged.

If we can't yet sing, "Free at last" for Angola, or Mozambique, or Zaire, or even Rwanda, dare we attempt a faint "Freedom is coming"? Why not? That's why we are working in partnership with Christians in many African countries today. That's why together we are witnessing to the liberating good news of God's love in Jesus Christ. One of the startling impressions visitors to Angola and Zaire receive is the vibrant witness of the churches. There ordinary Christians, who are daily suffering through war and economic deprivation, are not only praising and thanking God - "He calls us to praise him through the good and the bad" - but also setting out on foot and on bikes to evangelise and to serve the needs of others.

Our prayers for freedom are not restricted to Africa. Evangeline Anderson-Rajkumar reminds us of the near "slavery" that many women experience. "No woman is free if one woman is not free," she says. And that's true for people generally and that's why we unashamedly affirm that we are about the gospel business of working for freedom for all from anything that enslaves. ■

Continued from page 3

Bombay revealed that out of 8,000 abortions 7,999 were of female foetuses! Female infanticide is explained by parents as their right to bring to life and their right to kill because they cannot afford to bring up a girl child. She is a liability right from birth and at marriage huge sums of money have to be paid as a dowry. A proverb says: "Educating a girl is like watering a plant in the neighbour's garden!"

One may be tempted to ignore female foeticide and infanticide judging by the increasing number of *accidental* stove bursts and burning of brides by in-laws. The declining sex ratio in India, Pakistan and Bangladesh is a cause of great concern. The incident of Rekha Ree is an example of what the Dalits, women and the poor face in developing countries like India.

Why Mission?

First of all, when we say, "We believe in God, the creator, redeemer and sustainer," we acknowledge that regardless of race, culture, religion and gender we are related to each other. We are *blood relations!* related by the blood of Jesus Christ. Therefore when we see our brothers and sisters in pain, robbed of dignity, humanity and rights, we have no option but to rise up as children of one family and respond. This is difficult when we draw the circle of our family too small. God's family includes all God's people.

Secondly, I am seen as representing the changing image of women in Asia. But we cannot say the process of liberation is over and done with the freedom of a few select individuals. Unless *every* woman is liberated, *no* woman is liberated; unless *every* human-being is liberated, *nobody* is liberated. Our mission in this world is bound up with each other's lives. Liberation of women from the clutches of patriarchy is libera-

Mission is not just a journey one makes from one place to another to proclaim the gospel, it is a journey of the heart and mind, a journey of faith, hope and love, together with the pilgrims - the people of God.



Missio

Evangeline Anderson-Rajkumar, the first female lecturer of Theology at Serampore College.

tion of human-beings.

Thirdly, the missiological motive comes alive when we recall the significance of being called *Christians* - Christ's followers. Jesus threw in his lot with the poor, weak and the marginalised. He never compromised with the powerful oppressors or systems. If he had done so, he would not have ended up on the cross! The cross is a constant reminder never to compromise with the mammon.

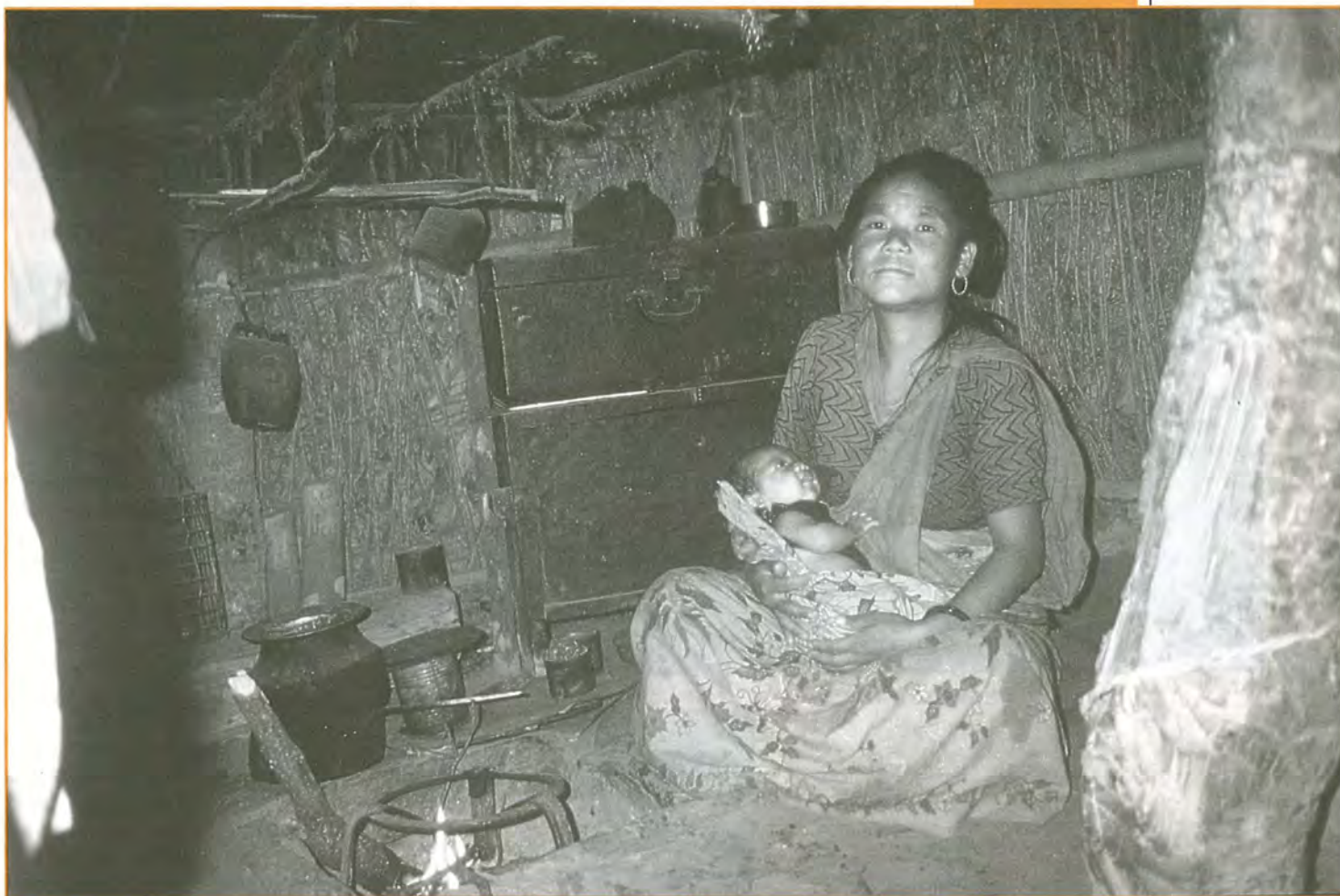
Peter is appreciated when he confesses that Jesus is the Messiah, son of the Living God. "Flesh and blood have not

revealed this to you Simon Barjona!" Peter had his theology right. However, when it came to putting it into practice, he failed miserably. When Jesus foretold his sufferings and death, Peter would hear none of it. But Jesus turned around and admonished him. "Get behind me Satan!" Those wishing to follow Christ have to deny themselves and take up a cross. *There is no option!* Those who put their hands on the plough cannot expect to keep themselves neat and tidy, spick and span, but become dirty, muddy and dusty and down to earth. The shine on our faces is hid-

A Christian wedding in India, forging the way for a life of partnership in the gospel.



n and Vision



den under this dust. Christian mission therefore gains a new face. It is confronting the realities of today - in Asia, India and in the whole world.

The reality need not be sought in books. It is right under our noses. When we ignore the way governments in developed countries make use of cheap labour from developing countries or decide to export banned medicines, or dump nuclear waste, as if the lives of people there were less important than their own, truth is bare for all to see. Poverty and hunger have become the culture of Asia which we accept

as a reality that cannot be changed. This reality stares us in the face. Fifty per cent of the world's population are women, who put in 60 per cent of all hours worked, earn only ten per cent of the world's income and own only one per cent of world's property. The minority of the world's population living in developed countries consumes the majority of the world's resources leaving little for the majority to fight over. Behind these statistics are real people.

The Spirit of God silences our egoistic thoughts and leads us into a period of critical self

Breaking free from centuries of oppression is not easy for most women.

5

Continued on page 6



"Unless every woman is liberated, no woman is liberated; unless every human being is liberated, nobody is liberated. Our mission in this world is bound up with each other's lives."

Continued from page 5

evaluation. The Mission of God's family cannot be to kneel down and pray that all this exists on the other side of the world and express thanks for one's own health and wealth.

If anyone wishes to follow Christ then the mandate is clear: to deny oneself, take up the cross and follow him. That means putting another's interests ahead of our own. What better example than William Carey whose toil and sweat were not for self-glorification but for the betterment of people like those women who were forced to step into the funeral pyre of their dead husbands no matter how young they were! Whose interest was to see Christ in the life of the poorest,

"Such a mission is possible for God's family when love fills every sinew of our being, ready to be crucified as our master was."

marginalised and victimised and restore their dignity. Such a mission is possible for God's family when love fills every sinew of our being, ready to be crucified as our master was.

Mission begins when we are ready to unlearn values and attitudes, which have robbed others of their right to dignity. Mission continues when we develop the courage to say no to any system, policy or power

that denies life to all. The mission of the Church is to be a *prophetic* voice. It is only then that the vision of the people of God and the dream of God for the world will merge. The three harijans, who were bitten by the dog for responding to the cry of their sister probably knew the price they had to pay but it did not deter them. Just as Jesus reminded Peter, reflection without action is void, theology without praxis is empty. Mission is not just a journey one makes from one place to another to proclaim the gospel, it is a journey of the heart and mind, a journey of faith, hope and love, together with the pilgrims - the people of God. ■

Samuel

by *Andrea Hotckin*

Samuel can you start the generator? Samuel can you come and translate for Dr Mark? Samuel, how's the patient who was ill last night in the TB ward?

So starts another normal day for Samuel. His job? Guardian of the Leprosy Hospital, Macenta. He may not have any official qualifications but without him the hospital would not run. Always present and willing to help he lives in a small house in the grounds of the hospital with his wife and three children.

He has been there since the work began ten years ago. At that time there was one building with a tree growing out of the middle. It served as a leprosy "ward". Now we have 60 beds for leprosy patients in ten small huts, and two TB wards; not to mention outpatient consulting rooms, a pharmacy, a physiotherapy department and an operating block. It is here that Mark is working, concentrating on healing ulcers caused by lack of sensation in leprous feet. He is also helping to restore function to fingers and feet paralysed by leprosy, hopefully bringing new life and hope to people whose lives have been made so difficult by this disease.

But to return to Samuel, he doesn't only help us at the hospital. His seemingly boundless energy leads him to our house where he's anxious to show

how to make a garden the Guinean way.

"It must be carefully measured, not as the women do."

"But don't they do most of the gardening Samuel?"

"Yes, but this is how to do it properly."

Not surprisingly his carefully planted maize grows well and tastes good.

Then, if you should go to church, who would you find there? None other than Samuel, this time translating the four language service where we can choose to listen to the sermon in French or English - or is it really two sermons? Perhaps when we understand Toma or Kissi we shall have three or four sermons a week.

Fortunately for us, not only can we be helped by Samuel, we can help him too. On Christmas Eve night he arrived in distress. "Ça ne va pas avec ma femme," he said. She was in labour and bleeding. A quick visit to the Health Centre revealed that she needed a Caesarian. We arrived at the hospital to find the doctor unavailable and the operating theatre unlit. A search in town for a nurse to help ended successfully when we met one in the street. And the newly cleaned operating light worked well when the knob was replaced in the right place. Mark gave the anaesthetic. I did the operation and Pauline arrived screaming in no time. My work continues in this area,

not always, sadly, with such good results. Many women arrive after days in labour. We hope, in time, to teach the women and midwives to seek help sooner.

It remains to be seen whether Mark can find the time or energy to help Samuel with his next project - building a house. Certainly building a friendship at the same time as helping each other and others seems to be a good way of living the gospel.

Andrea and Mark Hotckin

are BMS doctors who were originally hoping to go to Zaire. When the emergency in that country prevented them, they accepted an opportunity to work in Guinea where they are seconded to the Leprosy Mission.



I CANNOT BE human IF YOU ARE NOT human

Desmond Hoffmeister is pastor of a Baptist Church and Director for Ethics and Social Responsibility of the Baptist Convention in South Africa. He spoke to David Pountain about the place of the Church in the New South Africa when he visited Baptist House in March.

Desmond Hoffmeister began by thanking British Baptists.

“My wife, Beverley, and I are the direct result of missionary endeavour. Our church in Cape Town was started indirectly by British Baptists. Our conversion experience was fundamental, so radically changing our lives, that to minimise the positive effects of missionary endeavour would be a denial of our very lives.

“We have also come to thank those individuals, organisations and churches who through resolutions, protests, actions or even the support of sanctions and diplomatic pressure contributed to the normalising of our country.”

Talking about the situation in South Africa he saw the need for reconstruction.

“In our Church most people have only received a third-grade education. The challenges of the new South Africa present a need for theological education right across the board - formal and informal for lay people and for ministers.

“We need tools to relate holistically because we have had a very narrow view of the gospel. Politically we have had one agenda but theologically we

have been trapped. We need to be exposed to new models of being the church.

“The Church in South Africa is going through a major change. It must learn to relate to a powerful democratic government and to be a prophetic voice. So it needs to develop its leadership.”

Moving to the possibility of stronger links with British Baptists he said it would have to be on the basis of partnership and not paternalism.

“In South Africa, black Baptists, or people from the underside, have viewed British Baptists in the wrong way. We have thought of you in the way we view the South African Baptist Union which is predominantly white and in the main very conservative. The whole variety of the Baptist scene in Britain needs to be exposed to our church.

“Then there is the question of solidarity arising not from any political agenda but because everything we do has a theological base. Now is the time to rebuild. South Africans have suffered from three evils for almost 300 years: racism, colonialism and paternalism. So if we look at the gospel imperative, holistically and historically,

that is going to mean a solidarity that is empowering.

“We would be suspicious of any attempt to establish a neo-colonialism or neo-racism. We wouldn't want to replace one oppressor with another.

“Partnership then, as a mutual openness, is very important. In one sense it is easy to give because we have a charitable heart, but the maturity of our Christian experience is in the ability also to receive. We may be poor but because of our struggles and because of all the things we have gone through we have riches more than gold. We hope Baptists in Britain will be open to what we can give. If we can develop that approach we can build an empowering partnership.”

Desmond Hoffmeister pointed out that in South Africa they need to go through a process of strategic planning, prioritising needs and of presenting a coherent vision for a post-apartheid situation.

“One thing, much on our minds, is the establishment of a theological institution. We need resource people for this because we do not have any black nationals who could teach in any theological institution.

“Then there is the question of black empowerment. It is

one thing to have political freedom and a vote, it is quite another to have money in order to survive. We need to help people to generate income. So we would look for people to teach specific skills - computing, how to run co-operatives, marketing, how to operate small businesses. ”

He said that his holistic view of the gospel did not make him any less an evangelical.

“ I hold a high view of scripture. I have a very high view of Jesus Christ too. The centre of anything I do is Jesus. But we need to ask how that helps me to love as a Christian.

“I am an evangelical, but there is a narrow evangelicalism and broad evangelicalism. The narrow ones want me to separate daily experience from faith, so I might as well pack my faith in a bag and put it to one side as completely useless because it cannot answer the questions I raise. It cannot begin to empower me to provide for myself. It cannot give me a sense of dignity as a person. My faculties are diminished to a realm of spirituality and I become less of a human being.

“Under apartheid it was possible to be a good Christian on Sunday and to dehumanise people during the week. It was possible to have a relationship with God and devastate people in the process.

“My understanding of the gospel is that, as John said, I cannot love God without loving people. I must see Jesus in you and you must see him in me. My relationship with Christ is reflected in my relationship with you.

“I want to see people coming to Christ and I want to see churches being built as a clear commitment to that, but I want to see people coming to Christ for the right reasons not as a way of escaping from reality. If

I preached asking people to come to Christ, and then told them to forget their misery, to become better slaves and to wait for the day when God comes, then I would be cruel. I would be telling them to accept oppression and become victims of circumstance. I would be taking away the basic God-given right, the right to determine their future.

“If I meet people’s needs holistically from Monday to Friday, then worship becomes alive. I don’t have to import a liturgy. Worship is related to experience. Our Baptist hymnals do not have hymns to express the questions we are asking or to help us express our praise. So we have had to write new songs. One is called, “Created in the image of God. ”



We hope Baptists in Britain will be open to what we can give. If we can develop that approach we can build an empowering partnership.”



Desmond and Beverley Hoffmeister on their recent visit to Baptist House.

Looking at the Church’s prophetic role Desmond Hoffmeister said the country was fortunate in having a leader like Nelson Mandela.

“ Whenever we have called him to a summit, to a meeting with certain leaders, to talk about violence, he has always been responsive.

“Our leaders will face many challenges. They may be tempted to promise what they cannot keep. We may find a black elite developing, replacing or enlarging the white elite and forgetting the legitimate cries of people. The questions of land, housing and education may be put on the back burner. So I see the church as staying in touch with the poor, becoming the voice of the voiceless.

“There are a lot of expectations but balancing right with wrong is going to be important to articulate. Those of us who have spoken out have a responsibility to continue so that we will not be accused of being the new government at prayer. ”

What of Africa’s “white tribe”?

“ The church is talking about reconciliation. Revenge is not an option. We are warning against indiscriminate racism in reverse. There is a lot of fear and we have much teaching to do. There is a beautiful African word, *ubuntu*, which means my humanity is bound up with your humanity. I cannot be human if you are not human and you cannot be human if I am not human. The church’s responsibility towards white people is to restore the lack of humanity and remove the dehumanising effect of apartheid. ”

FREEDOM

BIKING THE Gospel



Have bike - will preach

Over 10,000 people heard the Word of God proclaimed during a series of evangelistic campaigns in one region of Zaire last year. The whole project was spearheaded by Pastor Mopanda Manzina. In the best of times, travel in Zaire is not easy. Today, because of the severe economic problems facing the country it is almost impossible. Yet Mopanda Manzina, the regional evangelist for the Bandundu region of the Baptist Community of the River Zaire (CBFZ), is still managing to get around.

There is little money to support his work. The evangelists, travel around on bicycles and are responsible for the repair of their own machines. But it is interesting to note that the evangelism department is the only department in the whole region that still has any working cycles. That's because, despite the lack of funds, Mopanda recognises the importance of his bikes and takes good care of them. During recent campaigns the evangelists have had to carry them over large distances where bridges have broken down or where the roads are water-logged.

Pastor Mopanda trained at the Centre for Evangelism in Kinshasa in 1991 and 1992 and was there at the time of the severe rioting. But he was still able to complete his studies and

return to his base at Bolobo.

A year ago he travelled around the Mushie and Ntandembelo districts carrying out evangelistic campaigns, holding training seminars and making pastoral visits. In all, 7,832 people heard the Word of God being proclaimed, 964 were brought to repentance and a total of 1,243 people were prayed for individually. Almost 2,000 attended the seminars.

In August and September, Pastor Mopanda was involved in a number of pastoral visits in Bolobo and he reported that 84 were brought to repentance.

Then he set out to Yumbi, where the evangelistic campaigns and seminars continued. He even conducted wedding services for seven couples, which is quite rare. Zairians still tend to have traditional marriages and do not often ask God to bless their union. In Yumbi, 1,204 people attended the evangelistic services and 118 people came to faith.

On returning to Bolobo in October, Mopanda did not take a holiday. Instead he continued to work. He held an evangelistic service in each of the districts of Bolobo. Another 1,376 heard God's Word and 241 repented.

Pastor Mopanda is not the only evangelist in this region of CBFZ. Both Evangelist Bongenda of Tshumbiri and Evangelist Molondo of Ntandembelo have been work-

ing hard to make sure the gospel is proclaimed in their respective areas.

One aspect of the course Mopanda took in Kinshasa concerned the training of lay people. His hope for this year is to carry out two "Ecoles Portatives". This is really a two month training school for the various lay preachers of the region. In Zaire there is a lack of trained pastors. Many of those leading the village churches are willing lay women and men who have had little or no training.

By May, the first school was underway. It took place in Bolobo where there are 47 catechists (lay pastors) and three teachers. They studied throughout each afternoon. Their comments are encouraging, although many of the students were quite old and said that it was hard to return to school after so many years.

"I praise God for all the help I have received over the past year," said Mopanda. "I am praying for strength and encouragement in order to be able to continue my work."

"Amongst all the hardships, problems and corruption of Zaire, Mopanda stands out for his faith and for his love of God," said Elizabeth Allford.

"Please pray for him as he travels around leaving his wife and children at home for lengthy periods of time. May God honour and bless him." ■

Discussion Starter

Double Take Double Take



1 Is our society free from outcastes? (See Mission and Vision, p3) If your answer is 'no', who are the outcastes in your village, town, or city? Do you know the factors involved in contributing to their way of life? Is there anything you can do to help? How would you give someone's humanity back to them?

2 In what ways does the church in Albania have similarities with a New Testament church? (See David Wilson article, p4) And how is it different? What will be the indicators that things are changing and maturing in Albania?

3 What does it say about being female in India when 7999 out of 8000 abortions are of female foetuses? (See Mission and Vision p4). Living in the 'enlightened' western world, for those of you who are female, are you glad you have been born female; and for those of you who are male, list the positive attributes of femaleness.

4 Is there any freedom at all in Zaire at the moment? (See Not so Quiet, p15) What freedom does death bring?

5 In what ways could we 'pack our faith in a bag' (as cited by Desmond Hoffmeister, p9)? Desmond Hoffmeister then goes on to say 'and put it to one side because it is completely useless'. Is this true or fair? Would there be times when packing our faith in a bag might be an advantage?

6 How would you have reacted to the immense problems faced by Christian workers in Zaire? (See Biking the Gospel, p10)

7 'When we say, "We believe in God the creator, redeemer and sustainer", we acknowledge that regardless of race, culture, religion and gender we are related to each other.' (See Mission and Vision, p3) Is the family likeness apparent? How could this bond be shown more in its out-workings? ■

FREEDOM!

DOUBLE 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

Galatians 5: 1-15

The issues here for the Galatians were those of circumcision and the relevance of the Mosaic law for salvation. We know that some Jewish Christians tried to impose Jewish ceremonials, including circumcision, on Gentile converts. Paul spelt out the central issue of the Gospel, which later was to play such an important part in Martin Luther's thinking: namely, that of "faith alone, and grace alone", and asked how the Galatians who had begun in grace, should now get bogged down with the law. Ritual acts and good works could only destroy grace.

5: 1-2 Freedom in Christ

Although this is talking about a *spiritual* freedom, its message can have many applications. In some ways, it is easier to live as a slave, or a literal prisoner than face the demands freedom places upon us. The article on South Africa says "we wouldn't want to replace one oppressor with another"(p8)

Can you think of areas of the world which have won their freedom, only to find the people are now enslaved to someone or something else? What does this say about human nature? Do you have any personal recollections of being 'imprisoned' by a bad habit or overbearing person? What happened when the prison doors were opened for you?

5: 2-6 The issue of the day - Circumcision

Circumcision is the mark of the male Orthodox Jew: It represents everything he stands for in regard to obedience to the law and salvation. And you cannot trust in the law and at the same time trust

in Jesus Christ for salvation. So Paul points out (v6) "neither circumcision nor uncircumcision is of any value"; and that what does count is a personal faith in Jesus Christ, and this faith working itself out through love.

What similar issues for Christians today equate with the New Testament issue of circumcision?

Had you been in Calcutta when harijan Rekha Ree drew water from the high caste tube well (p3), what would your reactions have been? Were her few moments of freedom worth it?

5: 7-12 Spiritual Progress

Paul has used the analogy of a race elsewhere. "Who cut in on you?" or "hindered you?" (v7) perhaps suggests a person or group of people standing on the sideline hassling the competitors, making them lose sight of the reason why they were in the race in the first place. So the runners of the race must be on their guard, and Paul can say confidently that the one who was unsettling them would one day meet his judgement. Why is Paul able to say this? Do you think it is right for Desmond Hoffmeister to say for the black people of South Africa "revenge is not an option"? (p9) If you were in his shoes, would you be able to say that?

5: 13-15 The freedom to serve in love

Freedom is not just freedom *from* legally imposed religious rituals, but it is also freedom *to* exercise one's liberty in Christ. This is not an excuse for lawless living, it is a freedom which is a service to others. There is a Christian bondage, but it is a willing and joyful one.

Evangeline Anderson-Rajkumar said "To deny oneself, take up the

cross and follow (Christ) means putting another's interest ahead of our own." (p6)

How practical and realistic is this advice?

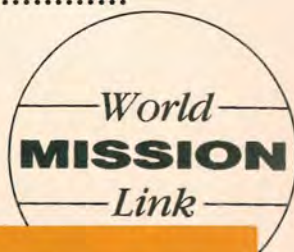
How would it work out, for example, in a church member's meeting?

The church in Albania is very much like a New Testament church situation (p18). Imagine yourself in the role of a 'Paul' about to write a letter to this new group of churches. What advice would you give the church leaders and members? ■



Double
Take
Double
Take

Action Points



1 We do not have facts and figures to elaborate on Evangeline Anderson-Rajkumar's statistics about female discrimination. But we do have other figures such as male/female literacy. For countries mentioned in this Herald the statistics are as follows:

Literacy	Male	Female
Albania	80%*	71%*
Guinea (1990)	35%	13%
India (1990)	62%	34%
RSA (1980)	78%	75%
Zaire (1990)	84%	61%

**These are the figures for secondary school enrolment. Literacy figures are just given as 75% (1989), for both male and female.*

Wherever you are in our society, whatever job you do or don't do, see if there is discrimination eg

- if you are working with or overseeing children and young people, do the boys have an easier life than the girls? Do the bright, good looking kids manipulate others? Do children from less privileged backgrounds have to fight harder for the same benefits?
- if you are an employer or work in a capacity which involves management of other people, are you fairer to some people than to others? Do you label people according to hearsay, rather than personal valuation?
- if you are involved in caring for other people, are you likely to be more irritable with the unlovely, cantankerous people?
- if you are out of work, do you feel discriminated against personally?

At the end of each day (for a week) write down all the people

you have met and come into contact with. Write your reactions to them, and try to analyse why this was. Ask whether it was a Christian reaction, and if it wasn't, resolve with God's help, to make it more so.

2 Find out more about pro-life groups, reconciliation groups, environmental groups or social welfare groups in your area. If appropriate, join one!

3 A suggested resolution to take to your church members meeting: We,, wish to congratulate the Salvadoran people on its recent presidential, national and local government elections. In sending good wishes to those elected we are mindful that the civil war of the 1980s has left a legacy of fear and suspicion.

Therefore, we call on the Government of El Salvador:

- a)** To wholeheartedly seek reconciliation amongst all its citizens and the reconstruction of the country;
- b)** To even-handedly offer compensation to those who suffered as a result of the conflict;
- c)** To establish the documentation of citizenship to all who have been disenfranchised as a matter of urgency;
- d)** To vigilantly restrain any who would use intimidation and/or violence to perpetuate old divisions.

Write to: *Dr Armando Calderon Sol*
Presidente de la Republica
Casa Presidencial
San Salvador
El Salvador
Central America

World Mission Link seems very complicated. We only had one name to remember in the previous scheme.

Before 1991 we had Deputation, but there was also the Missionary Link Scheme (sometimes called Adoption). Since 1991 we've had one programme, World Mission Link (WML), with three parts - Link-Up, Staff Teams and Mission Education.

- LINK-UP involves churches and missionaries;
- STAFF-TEAMS involve churches, BMS staff in the UK, people studying here from abroad (Scholarship Holders) and missionaries;
- MISSION EDUCATION involves churches, BMS Resources, speakers living in Britain, Scholarship Holders, and sometimes missionaries and Didcot staff.

If churches are involved in all three parts of WML shouldn't we have been sent some information?

All churches received a booklet about WML at the beginning of 1994. Copies are available.

What other material should I know about?

Here's a list:

- WML booklet;
 - Visiting Speakers, Guidelines for Churches leaflet;
 - Power Pack quarterly resource material;
 - BMS Resources catalogue;
 - Link-Up groups receive a profile and photograph of their missionary, plus certificate.
- If you require replacements, write to the WML Organiser, Didcot.

Should I write to Didcot for all WML queries?

It's best to contact your BMS

Representative first if you want to book a speaker for a meeting or enquire about Staff events. Other queries go to Didcot, but don't worry, BMS Representatives pass letters on.

I thought we couldn't have any speakers apart from our Link-Up missionary. Can I book a speaker for a missionary meeting?

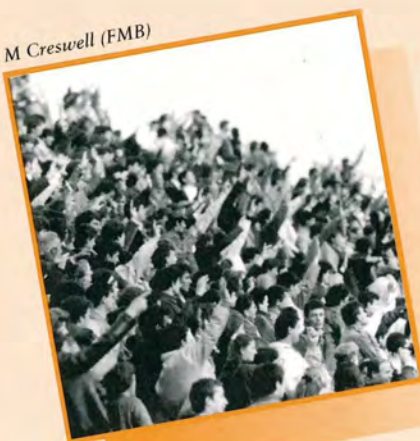
There are many people in this country willing to visit churches. But ask well in advance.

So, we have one programme with three parts and churches can be involved in all three. That's not as complicated as I thought.

Remember, we want to hear of problems and of any ideas for improving the programme or the need for more information. We'd also be delighted to hear of good things happening through WML to share with other churches and groups. ■

Worship

M Creswell (FMB)



1 "In Petersburg, one of the most racist towns in South Africa, a black member of the Baptist Church moved into a new home. He introduced himself to his neighbours. Mr Vansero welcomed him with open arms. Mr De Beer, next door, made him understand that he wasn't welcome and didn't appreciate a black man with more money and better educated than he.

"Within three months, however, they had built up such a healthy relationship that Mr De Beer said he wouldn't think of moving away." **Desmond Hoffmeister**

Give the black member of the church a name and then write a short drama sketch showing how the relationship between the black and white men developed.

2 Desmond Hoffmeister said, "If I begin to meet people's needs holistically from Monday to Friday then the worship itself becomes instinct. I don't have to import my liturgy. My worship is in relation to all this."

Write your own liturgy based on your own situation here and now, good or bad. Don't try and use 'clerical' language if that is not how you would normally address God. Different groups in your church could write a hymn or a song (it may be easier if you use an existing tune). But most important of all, let it be honest and reflect your hopes, struggles and life at the moment.

3 **Songs from World Praise**
no 21,
Free to serve Ghana
no 16,
God gave us a new heart
El Salvador

no 65,
Santo, Santo, Santo
El Salvador

Baptist Praise & Worship

no 622,
Freedom is coming
Oh yes, I know!
no 625
'I have a dream,'
a man once said
Pam Pettitt

*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 eco-
nomics 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,
every man, woman and child
as if they were our own
because they are yours.*

David Pountain BMS Prayer Guide 1993

ZAIRE

*I hear the cries, countless souls
unfold
who die without a name
their twisted bodies, already cold;
the earth its dead proclaim.*

*Where are you, Father,
why silence keep?
Don't you hear their cries?
...but now silently I see you weep
as on the cross he dies.*

*Come resurrected Christ of life;
break from the earth again.
Arise from Zaire's burning strife
and free them from their pain.*

Richard Hoskins, 1991

Another quiet

WEEK

THE DISQUIET OF BAD NEWS

Our first week back on the CBFZ compound was a quiet one, but for a particular reason. On our first night, Monday, the stillness of the small hours was suddenly rent by anguished sobbing. News had reached our neighbours, the Mengi family, of their daughter Emma's death from cancer.

Months earlier, with the help of the Church of Christ in Zaire (ECZ) and friends overseas, Pastor Mengi had flown with her to where she could get treatment unavailable in Zaire. Everything had been tried, including amputation of the leg, but finally to no avail. Pastor Mengi returned with the body on Thursday, and the flow of people coming to comfort the family increased. Many of Emma's friends, young people from the church, filed past the open coffin under a canopy set up on the lawns. Choirs sang and each evening a service was conducted in the open.

On the Saturday, Emma's brothers and sisters led the cortege to the church over the road, where Pastor Mengi leads the pastoral team. During the service testimony was given to Emma's Christian hope. Taking to the main boulevard in the midday rush-hour the large congregation accompanied the body the half-mile to the cemetery and there laid it to rest.

Death is too commonplace



here for comfort. Not because of war. Nothing so dramatic. There is apparent peace. But many people can no longer afford to feed their families properly or to pay for medical treatment. Resistance is low and social security non-existent.

One friend wrote: "We are living on the borderline between the life of a human being and the life of an animal, such is the uncertainty of tomorrow."

In the small church where we assist the pastor there were five deaths recently in one week - members or their children. Exceptional, to be sure, but it happened. One was a 19 year-old daughter of the church secretary. He has what would be considered in normal times a good job - academic secretary in one of the institutions of higher education. But like many others, not having been paid for months, he was unable to pay for medical treatment.

One mother of three children whose husband has left her is a civil servant. Last time they were paid, four months ago, she didn't get hers. She was away that day and it was "lent" to someone else. When I asked how much it was she said, with a laugh, "150 new

zairees." That is the equivalent of about £1. She tried to scrape a living sewing clothes. Friends pay for her children to go to school.

Jean (as in French), the odd-job man, soon discovered we were back. I must say that he is careful to observe a proper respect for the dead. He came in one morning to say that he was not coming to work.

"Why not?"

"The King of the Belgians has died."

When I expressed surprise that this should cause him the loss of a day's work he said, "Well, he was our king too."

Another day it was the President of the Ivory Coast. On another occasion he arrived with his head shaven. His "oldest father" had died. He was referring to his father's eldest brother. Custom required that he shave his head.

"When did he die?" I asked.

"In 1982," he said.

"If custom requires you to shave your head, why didn't you fulfil your duty at the time?" I enquired.

"Well, I didn't, but now I have," he said.

His face bore the contented smile of a man who has done what a man has to do and I hadn't the heart to pursue my enquiry. After all, better late than never.

*From our special correspondent,
Owen Clark, in Kinshasa.*

*A funeral
in
Kinshasa.*

THE TRUTH WILL SET YOU **free**

James Grote reports on the recent elections in El Salvador

On 20 March 1994 the people of El Salvador went to the polls to elect a new president, parliament and local government. The elections formed part of a United Nations brokered Peace Accord which brought to an end the country's twelve year civil war between the right-wing government and the left-wing guerilla army of the FMLN. Two years on from the signing of the Peace Accord FMLN is a political party and was the most powerful challenger to the ruling ARENA party.

We returned to El Salvador in February to find a country daubed with the colours of the seven contending parties; bridges, curbs, walls, tree-trunks, roads, lamp posts all failed to escape the brush and paint of the campaigners. These were the first free democratic elections in El Salvador's history following decades of military-controlled governments.

Jaime came to our house on the morning of the election, electoral card in hand. He went out to the voting booths that lined the main road through San Miguel. The elections were monitored by 3,000 foreign observers. The results poured in over the first 24 hours and diminished to a trickle for ten days until a final result was declared. The FMLN won 25 per cent of the parliamentary

seats compared with a little less than 50 per cent for the ruling ARENA party. These results were reflected in the presidential election and with no one taking more than 50 per cent of the vote, a run-off between the FMLN and ARENA candidates was announced for 24 April.

With the results came in accusations of fraud. Thousands of people having applied for their electoral card never received it. Jaime's sister, Rose, began to apply for her card in July last year, was sent from pillar to post and was eventually told that she wouldn't get it in time. Others with cards turned up to find their names omitted from the register. Names on the register included some who were dead or living outside the country. Polling stations were moved, making them inaccessible. Some opened late, others closed while people were still queueing.

In the second round of the presidential election less than half the people bothered to turn out, betraying their lack of trust in the electoral system, which, according to the United Nations, still begs for reform.

The right-wing candidate, Dr Armando Calderon Sol, is the new president, aided by the slick advertising of Saatchi and Saatchi. The ARENA party which he leads was founded by the late Major Roberto D'Abuissou who, according to

the Truth Commission, established to investigate human rights abuse, ordered the assassination of Archbishop Romero in March 1980.

At a service on the anniversary of his death last year the person leading the worship asked, "Why do we remember Archbishop Romero?". "Because he told the truth," came the reply - the truth about injustice, the poor and how they suffer.

El Salvador has come a long way; the end of a civil war, the first democratic elections. But there are massacre sites where bones lie buried, no one has been tried for the murder of Archbishop Romero and thousands of others, death squads which are still active and killed four left-wing politicians during the campaigns, have never been investigated.

Jesus said, "The truth will set you free", and talked about "the truth" to Pilate just after a council democratically elected him to execute him. ■



Handbook for voters in El Salvador.

CALL TO PRAYER

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. Heb. 12:3

WEEK
29
July 17-23
ASIA

There is a movement of people across Asia as people are driven by pressures from varying situations. The State Law and Order Restoration Council (SLORC) of Myanmar holds the country in a grip that restricts speech and action. Muslims in the west of Myanmar, seeking freedom, are flooding into Bangladesh. Burmese Karen are also seeking refuge in Thailand. Political tensions in Sri Lanka, India, and Pakistan prompt other massive moves of population. Refugees find their way to the relative safety of Thailand, Bangladesh, etc.

The Christian church too is on the move! Rapid church growth in China, South Korea, Indonesia and Nepal confirms the movement of God's Spirit among the peoples of Asia.

WEEK
30
July 24-30
EUROPE

BMS has recently established partnerships with Portugal and Bulgaria, and is seeking missionaries to work in these countries. The Convencao Batista Portuguesa is requesting help with evangelism and church planting. In Bulgaria the Baptists are seeking to take advantage of the freedom to evangelise after years of Communist repression. The International

Baptist Lay Academy (IBLA) in Budapest, Hungary offers students from Eastern Europe the opportunity to learn English. This opens up employment as well as the ability to read English books. At the end of the year IBLA will be looking for a new location.

This month the EBF Congress takes place at Lillehammer, Norway bringing together 4,000 Baptists. For many it will be the first opportunity to travel freely and attend an international gathering.

WEEK
31
July 31-August 6

CARIBBEAN: JAMAICA, TRINIDAD AND TOBAGO, GUYANA

The Caribbean Baptist Fellowship represents Baptist unions and conventions in the area. Theological training is undertaken at the United Theological College of the West Indies (UTCWI) in Jamaica and at the College in Barbados. Although there are no BMS missionaries in the region links with churches are strong. In Jamaica BMS makes grants to UTCWI, the Calabar High School and the work of the Union. We remember the General Secretary of the Jamaica Baptist Union, Luther Gibbs, and the General Secretary of the Trinidad Baptist Union, Adrian Thompson. Guyana, with a population of just over one million, suffers the difficulties of world economic recession and the falling price of bauxite. BMS supports Brazilian Baptists in maintaining Brazilian missionaries in Guyana.

WEEK
32
August 7-13

BANGLADESH: CHRISTIAN EDUCATION

The training of lay leaders is essential to the growth of the church in Bangladesh. A significant opportunity is given to individuals identified in the Sammilinnis (districts)

to organize Sunday School work in their area. Valerie Hamilton has the responsibility of co-ordinating this work nationally on behalf of BBS and her ministry among children is preparing others for future leadership.

The Christian Theology of Bangladesh has as its Principal, the Revd Simon H Sircar. The College, situated near the capital, offers full-time courses and encourages many Baptists from around the country to take up courses for theological training by extension.

WEEK
33
August 14-20

BRAZIL: MATO GROSSO, MATO GROSSO DO SUL AND GOIAS

These states encompass a vast area in the west of Brazil. The two state capitals, Cuiaba and Campo Grande, and Dourados in the south, have Seminaries.

The seven Friendship Houses in Campo Grande serve needy people in many of the shanty towns. They offer extra education and professional and domestic skills for those who need to increase their family income.

Peter and Susan Cousins: Peter is Principal of the Seminary Cuiaba. Mike Gardiner teaches at the Seminary and Jean his wife is working with Christian education in the State.

John and Lidia Pullin are working at the Campo Grande Baptist Faculty. Lee and Evelyn Messeder: chaplaincy to AIDS patients, church work and seminary teaching in Campo Grande and Dourados.

Tim and Rosimar Deller have moved from Agua Boa to Goiania, the capital of Goias, where they are involved in church planting and theological education.

WEEK
34
August 21-27

INDIA: CBCNI

The Council of Baptist Churches in Northern India is

made up of three provincial unions - the Baptist Church of Mizoram (BCM), the Baptist Union of North India (BUNI) and the Bengal Baptist Union (BBU) respectively. These quite separate unions hold together churches set in very different social and economic areas. The BBU has a constituency that is economically very poor. The BUNI has financial difficulty but is blessed with a range of well established and well run schools through which young people from many religious backgrounds are being influenced. The BCM continues to flourish and witness effectively in its area near the NE frontier of India. The BCM's Mission is fulfilled through the Zoram Baptist Mission which has missionaries scattered throughout several Asian countries.

WEEK
35
August 28-September 3
EL SALVADOR

In the post war situation much needs to be done to rebuild society. Old suspicions and fears live on. Poverty and high unemployment are oppressive and there is much violent crime.

People, particularly the less privileged, are having to learn to trust, and use for their own rights and benefits, the security forces, judicial system and electoral process. This will take years rather than months. The first truly democratic elections have now taken place (see report by James Grote)

Since the end of the war internal divisions and differences have surfaced within churches and denominations including the Baptist Association. There have been changes in the leadership as the church faces a new era.

In San Salvador David and Rachel Quinney Mee continue their work with the Lamb of God Baptist Church, David also teaches a liturgy module at the Baptist College, in a poorer suburb. James and Susan Grote have now returned to the UK.

CALL TO PRAYER

1994 Prayer Guide Update (Week numbers correspond with those in Prayer Guide)

JUST LIKE THE EARLY CHURCH

Albania is developing rapidly. More food is available, more cars are on the streets and there are certainly more tractors working the fields. There is a feeling of hope and excitement amongst the people that they now seem to have a peaceful future ahead of them.

The Department of Education is creating a new University in Vlora in the south. It will open in September/October and initially will have five faculties including a Faculty of Nursing. We have been asked to help with the development of this faculty. The BMS has already promised to send Prema Teenekoon, who has many years of experience in nursing education in Britain, to join the staff of the University. YWAM is also seconding Barbara Burns, an American with a Masters degree in nurse education. Barbara has been working in Albania for over two years and speaks good Albanian.

They would like us to send another 2/3 nurse educators to join Prema and Barbara in creating this Faculty. The first test Prema and Barbara will have will be to prepare the curriculum. The students, who will have completed secondary school and many of them will speak English. So some of the tuition may be in English because their text books will be in English. There are no Albanian text books they can study. They will also need practical instruction in the local hospital in Vlora. We already have one BMS volunteer nurse there, Gill Firgood, who has made an enormous contribution in raising the standard of nursing. She will take part in the practical training of these new undergraduate nurses. YWAM also have a nurse there from Zurich in Switzerland. So we have the beginning of a team of nurses who can contribute both to the academic and practical training of the new undergraduate nurses.

At the same time, the hospital wishes us to be involved in raising the standard of their existing nurses. These are nearly all women of varying ages who have had some preliminary teaching of nursing during their secondary school years, but have had no professional training. They are much as nurses used to be in our country before Florence Nightingale revolutionised the nursing profession in the 1850s. However, they realise the need to have their level of work and understanding raised, and so we have been asked to lay on a programme of professional training. We clearly need more nurses to help in this.

There are also opportunities for raising the level of radiography, for helping in the medical labora-

tory, and in the X-ray department. So there are opportunities for a physiotherapist and a medical laboratory technician, a radiographer, to go and work alongside the existing staff and help them in their professional development.

Vlora is a beautiful place to live, right on the sea coast with a pleasant climate, and the church there is growing in a very exciting way, and I found it a joy to be there.

When I first went to Vlora in March 1993, the church had been meeting for seven weeks. It had started with 20 people at the first service in January and the second Sunday I was there, in March, there were 75 in the congregation. There are now five groups meeting in various buildings around the town. There is no church building, nor is there any legally constituted church, because these worshipping groups are made up of very young Christians, none of whom has had as long as two years of experience in the Christian faith.

The majority are also young people between the ages of 15 and 25 years. Their enthusiasm and their level of expectation is a thrill to see. It helps to understand the way the church grew in New Testament days, when you see what has happened in a year and a half. Some have already offered themselves for a discipleship training course but it is too early to see the way the structure of the church will eventually evolve. At the moment they are groups of highly enthusiastic and spirit-filled young people, full of the joy of the Lord and eager for evangelism. It is a very different situation from that which we know in the UK, where we have such things as church buildings, ordained ministry, church officers, church programmes. This is how the church must have begun in the early days of the first century.

I worshipped in Tirana the day before I left. The group meeting in the Baptist Centre already had five baptised Albanians worshipping with them, but on 14 May 21 people were due to be baptised in the sea. They arranged a number of buses to take the congregation to the seaside with three orders of priority. The first was for those to be baptised, the second for their families and the third for anyone else wishing to go.

This gives a worshipping community in which 26 people have been baptised and the missionaries are now discussing how this young group of converted, baptised worshippers will eventually be formed into a constituted church.

This gives a worshipping community in which 26 people have been baptised and the missionaries are now discussing how this young group of converted, baptised worshippers will eventually be formed into a constituted church.

David Wilson, is BMS Vice President and Honorary Medical Officer. He visited Albania for the third time in May.



FORTY YEARS ON

The United Mission to Nepal (UMN) celebrated its 40th anniversary in March with parties, processions and services of thanksgiving in Kathmandu and in the 35 projects throughout Nepal.

In a service of worship held in the garden of the UMN headquarters in Kathmandu and attended by around 400 people, past and present missionaries and Nepali staff and friends who gathered to pay tribute to 40 years of service in the country.

Pastor Robert Karthak, leader of one of the largest churches in Kathmandu, acknowledged the close friendship between the Nepali church and the Mission while maintaining separate identities. Karthak said that "both have served God in different spheres..." allowing the Nepali church to develop its own theology and leadership... Yet always there has been the unspoken acknowledgement of belonging to the same family.

Bishop John Reid from Australia, Chairman of Interserve International Council, highlighted the inseparable partnership of words alongside deeds, as vital today as it was in Jesus' ministry. This is captured in UMN's vision: "To minister to the needs of the people of Nepal in the name and spirit of Jesus Christ, and make him known by word and life."

To mark the 40th Anniversary in the UK an ascent of the outside of the Lloyd's building in the City of London was made by a medical climbing team, tackling Mount Everest later in the year to raise funds for UMN. Churches around the country also participated in the Worldwide Sunday of Thanksgiving and Prayer for UMN and the Nepali church.

On the same day in Kathmandu a glimpse of what life was like in the early years was provided by some of the early missionaries. Moving stories were recounted of hair-raising journeys through beautiful hills and valleys of Nepal to establish hospitals and schools in remote areas.

Although direct church work was not allowed in the Hindu kingdom, UMN has always sought to provide a demonstrative witness of God's love through its developmental efforts. Against a background of persecution and imprisonment of believers in the early years, the number of Christians has grown from just a handful in the 1950s to over 100,000 in 1994. Today Christians are allowed to worship freely although attitudes in society and families can still be harsh.

In a sensitive and informal way, UMN supports the growing Nepali church. UMN missionaries and Nepali Christians are worshipping and working side by side in the same churches and in the same projects.

Ed Metzler, UMN Executive Director, said: "This special anniversary reaffirms UMN's commitment to continue to minister to the needs of the people of Nepal, strengthening the capacity of the Nepali people, in village communities, in churches, in government institutions, using UMN as a resource base. Through these means we will continue to demonstrate the love and hope of the Christian gospel in Nepal." ■

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THAT WON'T WORK HERE!



That's a phrase Phil and Rosemary Halliday have been hearing over and over again whilst preparing for their work in France.

"They were emphasising that there is a different starting point when presenting the gospel in France."

They report that their own experience confirms this view.

"A hypermarket nearby recently employed around 20 clairvoyants for a week and set them up in booths in their aisles to give their customers free consultation and tarot-

card readings. This was a promotion with which everyone seemed to be at ease, apart from ourselves.

"Also, we noticed a survey in a national newspaper which reported that only 15 per cent of French adults under retirement age consider that it is important for children to be taught about God during their upbringing."

Phil and Rosemary are in France with their family, Luke, Charis and Lydia, are doing language study at the language school in Massy run by the French Baptist Federation.

INCREASE

Numbers attending the fellowship at Parque Marinha, a suburb of Rio Grande in the south of Brazil, are increasing. This is the church received a grant from the Fund for the Future for its new building.

"Our numbers have grown with the addition of at least four teenagers and two adults," reported Roger Collinson in a recent letter.

"When it is appreciated that our total number was 33, this is an increase of around 20 per cent. Numbers are not all important, but they can be an indicator of how things are going. "In addition we have

Left: hypermarket at Massy.

Right: new interior at Parque Marinha church.



about 15 children to keep us feeling young and distracted."

THAT SILVER MEDAL!

Last month we reported that the BMS Video of Carey's life and work, *The Weaver's Son*, had won a silver medal in the Chicago International Film Festival. It was in fact "a second place Silver Screen Award" at the US International Film and Video Festival and the category was Religion, Ethics and Humanities. We are still very proud though!

The organisers say: "This recognition represents an outstanding

achievement. The US International Film and Video Festival is the world's leading competition for sponsored, business, television and industrial productions. There were 1,500 entries submitted this year from 29 countries and only 108 Silver Screen Awards are being presented among our 78 categories." Mike Iliffe, representing the producers, CTVC, went to Chicago on 2 June to receive the engraved Silver Screen Award plaque.



THANKS A MILLION

Thanks a million - three times over! Since January the BMS Stamp Bureau has received over three million stamps. David Beaumont, who is in charge of sorting them out, said he is grateful "to all those in the churches who have collected them."

"Soon we expect to issue a new leaflet about the Stamp Bureau which may encourage even more churches to collect used postage stamps for the BMS."

David Beaumont says he is looking for more volunteers to help with trimming and sorting stamps. If you think you can help - it's a simple job, suitable for people who don't get out much - please speak to your BMS National or Area Representative, or get in touch with David Beaumont through BMS at Baptist House.

ONE OF OUR OLDER READERS

Mrs Ada French of St Helens in Merseyside was 100 years old last November. She has been reading the Herald for many years and she is still receiving it each month. It is interesting to note that Herald (founded in 1819) was only 74 years old when she was born!



RWANDA

As the full horror story of Rwanda emerged and details of those who had been slaughtered, maimed and orphaned were discovered, BMS responded quickly with a grant of £10,000 from the Relief Fund.

The money was given to Baptist World Aid (*BWaid*) which had an 80,000 pound shipment of pharmaceuticals ready for despatch. The Rev Eleazar Ziharambare, General Secretary of both the Rwandan Baptist Union and the All African Baptist Fellowship, is advising *BWaid* where they and other Baptist groups can assist in the relief effort.

The slaughter in Rwanda started whilst the Baptist Union of Rwanda was meeting in the south of the country. Some of the ministers decided to leave for home early and were caught up in the massacre. Eleazar managed to escape from Rwanda with his children to neighbouring Burundi. His wife was studying in London at the time.

BWaid is helping him to relocate his work base so that he is more able to act on behalf of the Baptist World Alliance as well as serving his own people. Eleazar is trying to make contact with Baptist pastors who have crossed the border and with their help hopes to develop projects to respond to needs in the area. He also plans to

travel to Zaire and Tanzania with the same aim in mind.

American Southern Baptist and Danish Baptist missionaries have also been carrying out assessment visits to refugees.

Already *BWaid* has given \$40,000 to Canadian Baptists who, through the Canadian Food Grains Bank, are shipping, through Mombasa or Dar-es-Salaam, almost \$1 million worth of beans and other food to refugees and displaced persons.



ACTION TEAMS

The 1993/94 Youth Action Teams, who returned to the UK in April, have just come to the end of their round Britain tour. We shall be telling something of their overseas experience in a future edition of this magazine. In the meantime they have been telling their story to the

churches and, judging by the reaction of people, have been making quite an impression.

"We were most impressed by the team," wrote Peter Kennett from Cemetery Road Baptist Church in Sheffield in May.

"The Zimbabwe Action Team has just left us for another venue after two full days in Sheffield. We were able to involve them in leading school assemblies, taking RE and Geography lessons, and in a special meeting for the South Yorkshire District of Baptist Churches.

"I am writing to express the appreciation of so many people in Sheffield for the way the group has worked here. The six young people were well briefed and had prepared their material thoroughly. They were well aware of the difference between evangelisation among those who have the chance to walk away and the situation in a local authority school, and were able to get across something of God's love for Zimbabwe and his hand at work in their own lives.

"At Cemetery Road they excelled themselves with sketches, slides, prayers and Zimbabwean songs. It was a much-needed spiritual shot in the arm for many of us who, at times, feel jaded with the 'normal' round of support for BMS. The members of the team are a credit to the BMS and to their Lord. I would recommend a visit from such a team to any church or school."

Top: Brazilian Action Team at work in the open air.

Bottom: Brazilian Action Team taking time out for a team photo.

CHECK OUT

JUNE/JULY/AUGUST 1994

ARRIVALS

- Derek Rumbol**
from Zaire
John Corbett
from Zaire
Chris and Alison Rudall
from Nepal
Glyn and Gill Jones
from Albania
Neil and Ruth Abbott
from France
Phil and Rosemary Halliday
from France
Ian and Pauline Thomas
from France
John and Norma Clark
from Brazil
Peter and Susan Cousins
from Brazil
Keith and Barbara Hodges
from Brazil
Sheila Loader
from Nepal
Andrew and Linda Mason
from Nepal

DEPARTURES

- Yvonne and David Wheeler**
to Albania
Angus and Carol MacNeill
to Thailand
Rena Mellor
to Zaire
Derek and Joanna Punched
to Brazil
Prema Tennekoon
to Albania
Mike and Jean Gardiner
to Brazil

VISITS

- Sian Williams**
to Brazil
Andrew Stockbridge
to France and Brazil
John Passmore
to Belgium and Italy
Reg Harvey
to Sweden and Norway

ACKNOWLEDGEMENTS

(for gifts and legacies received between 1 and 30 April 1994)

LEGACIES

Chadwick, Edna	1,000.00
Johnston, Christina	5,000.00
Lathbury, Dorothy	1,520.23
Ludlow, KL	60.00
Stuart, Joyce	65.00
Tarrant, Lillian	400.00
Warren, R	874.87
Watson, DM	15,000.00

GENERAL WORK

Bath	3.15
Bristol	3.50
Leeds	20.00
South Lancashire	10.00
Gloucestershire	5.00
Watford	12.00
London	75.00
Collection of 2p coins	1.84
Charities Trust	21.85
Edinburgh	10.00
Watford	50.00
Upton-on-Severn	50.00
Portsmouth	250.00
Give As You Earn	91.17
CAF Voucher	400.00

TWO MORE CHURCHES

"Two more churches get off the blocks," report Stuart and Georgie Christine from Sao Paulo in Brazil.

"On 6 June we opened a new work in a favela called Divinea. It's near the inner city airport and is one of the worst that I've seen so far. This community of about 1,500 people, including perhaps 450 children under the age of seven, is built on the banks of a stream (sewer) where the 250 makeshift homes regularly get flooded to a depth of several feet. It is a prime site for an outbreak of the usually fatal Vile's disease, spread by rat's urine and increasingly common in such places.

"Solimar and her husband Miguel had been helped by Paul and Debbie Holmes to begin a children's work there last year, but as is too often the case they received little support from their church and the strain of facing so much need by themselves was proving too much.

"After six months of meeting, seeing, praying, planning and team forming there is now an excellent group of six folk from different churches committed to founding a new church in the favela. At the beginning of May we began the renovation of a shack we've got the use of and should be able to begin what will be Georgie's third pre-school, with a new teacher Karin and then the evangelistic programme of the church by D-Day."

Stuart and Georgie are also looking forward to the formal constitution as a church of the work in Jardim Olinda which they began in January 1992.

"The range of ministries and the penetration of the community continues to grow week by week. There were some 300 present on Sunday night. The development of local leadership is going ahead steadily and Carmelo, the team member responsible for pastoral care in the community is doing a fine job and should be formally ordained soon. "In many ways this church has become a model for folk interested in developing work in favelas."

BRAZIL TOUR 1995

The Revd Cyril Hadler of Worldwide Christian Travel is organising a "unique and fascinating



tour" of Brazil from 2-18 May 1995. It is described as "Full Sightseeing and also an opportunity to see the work of the Baptist Missionary Society in this remarkable country."

Anyone wishing for further details should write to: The Revd Cyril Hadler, Worldwide Christian Travel, 50 Coldharbour Road, Redland, Bristol, BS6 7NA.

NEW BOOK

The Revd Dr Dharendra Kumar Sahu, who studied in Oxford with the help of a BMS Scholarship, reports that his book has recently been published. It is entitled, *The Church of North India: a Historical and Systematic Theological Inquiry into an Ecumenical Ecclesiology*.

Writing to congratulate him, the Revd David Martin, BMS Director of Operations, said: "I am sure that your book will be a helpful tool for all involved in the development of the life and witness of the Church in North India." Dharendra Sahu works in the theology department of Serampore College, India.



Money from the BMS Relief Fund was sent to Mizoram last year to help make good extensive monsoon damage. Money was used to help flood victims, to replace roofing material and to rebuild this bridge.

READERSHIP QUESTION- NAIRE

Can you join us? We want to make sure the Missionary Herald is meeting the needs of its readers. To do this enclosed in the centre of this edition is a questionnaire to guide your comments, to find out what you think of it now and how we could improve. It's all anonymous so please feel free to make frank comments. We look forward to hearing from you.

PRAISE AND REJOICING

"May 1 was our annual thanksgiving service," reported Gwen Hunter from Kimpese, in Zaire. A day of praise and rejoicing when there is a united service. There is a special offering of money and goods - especially out of the fields and a bit like harvest festival. It's usually the first Sunday after the monthly pay day and is relied upon to help fund the church. This month the hospital workers were due to have all of their agreed rise, but it was obvious that it would need a snow storm of bank notes to bring enough into the safe to pay before the first.

On Thursday, it was about 5.50 am, there was a pop-pop from the direction of the centre followed by gun-fire from all around. From CINAT, across the railway, an eyesore of a cement factory, came machinegun fire and we realised that we had a problem on our hands.

It had started in

Mbanza-Ngungu at 1 am and gone on all night. There are two military camps there and only some of the soldiers at one of the camps had gone on the rampage. Having looted all night a group took a vehicle from the Catholic mission and cleaned the Fathers out, obtained money from the cement factory and forced Charlie Moore at CECO to give them money. There was no traffic up and down the road, or locally, except for the military in their stolen vehicles carrying away the loot. The damage to property was less than last time but two people died and many were injured.

By nightfall all was calm, and next day things started to get back to normal. This time military and political sources seem to be taking it seriously. Père Louis has received back most of his things and the offenders are being punished. Many people are being arrested as a house-to-house search reveals stolen goods.

Many folk were frightened. Several thought we should cancel our thanksgiving service, since economically a difficult situation had become impossible. But God calls us to thank him in the good and the bad and you don't need money to praise and thank him. He's looking for a renewed offering of self. We have no gold or silver, but we have the power in the name of Jesus and we are called to leap up from our lameness and get walking to share the good news of the gospel in all its facets. So it was a good service of thanksgiving and affirmation of the fact that whatever comes we and our "house will serve the Lord."

M A K I N G W A V E S

WHY CAN'T GIRLS... ?

Why can't girls achieve the freedom and the status which the boys are allowed to enjoy freely? Why are they neglected, humiliated and exploited by society? Why are they teased, raped and burnt for dowry? Why are most of the girls still unable to raise their voices against injustice even in this modern age? All of the above questions have been asked for years but they have not been answered until today.



In most of our Indian families, girls are considered a "curse" and a burden for the parents. Girls are always disdained by society.

No doubt, boys are physically much stronger than girls, but it has also been proved that girls are emotionally and spiritually much stronger than boys. Girls are soft-hearted, delicate, kind and sympathetic. Girls have more patience and mercy than boys. They have a natural ability to take decisions quickly and in a correct manner, which is very rarely seen in boys, who are very hasty and headstrong.

Our great epics like Ramayana and Mahabharata have also described woman as an idol of love and sacrifice. In spite of this, our society has been giving preference to boys since time immemorial. Parents used to cry at the birth of a girl child. In the early days most of the female infants were murdered cruelly before or immediately after birth.

Such inhuman and cruel behaviour towards girls is really very painful and unfortunate. I humbly request all of you and especially the young generation to strongly condemn the injustice towards girls, so that, in the coming years every girl can be proud of being born a girl.

by **Bosky Sharma** Taken from the magazine of Gange Girls Senior Secondary School, managed by the Baptist Union of North India, where Bosky Sharma is a pupil.

SAWADEE!

BMS YOUNG PEOPLE'S PROJECT

HELP THE HILL TRIBE PEOPLE OF NORTHERN THAILAND!

SPECIAL LAUNCH : 2 - 9 OCTOBER 1994

You Know THE BENEFITS OF CLEAN WATER.

You Know HOW YOU COULD BE INFECTED WITH HIV.

You Know BECAUSE SOMEBODY TOLD YOU IN A LANGUAGE YOU UNDERSTAND

THE HILL TRIBES OF NORTHERN THAILAND DO NOT ALWAYS KNOW. ANY INFORMATION IS IN THE THAI LANGUAGE WHICH THEY DON'T UNDERSTAND; THEY HAVE THEIR OWN LANGUAGES AND CULTURE.

NO ACCESS TO CLEAN, RUNNING WATER MEANS DISEASE AND POVERTY WHEREVER YOU ARE, WHOEVER YOU ARE.

AND FOR YOUNG GIRLS AND WOMEN FROM THE HILLS, TRICKED OR SOLD INTO PROSTITUTION, VIRULENT HIV KNOWS NO BOUNDARIES. ABOUT 71 PER CENT ARE HIV POSITIVE.

YOU CAN HELP THE HILL TRIBE PEOPLE OF NORTHERN THAILAND, BY TAKING PART IN **SAWADEE!** WHICH AIMS TO RAISE £30,000.

SAWADEE! HAS FOUR OBJECTIVES:

1. TO SUPPLY RUNNING WATER TO THE VILLAGE OF HUEY MALAI IN THE KANCHANABURI PROVINCE (PART OF THE RIVER KWAI HOSPITAL PROGRAMME).
2. TO FUND HEALTH AND EDUCATION PROJECTS IN THE VILLAGES, ESPECIALLY AIDS EDUCATION PROGRAMMES.
3. TO CONTRIBUTE FINANCIAL SUPPORT TO THE 28:19 YOUTH ACTION TEAMS GOING TO WORK WITH THE HILL TRIBES OF THAILAND.
4. TO PROVIDE JACQUI WELLS (BMS MISSIONARY IN CHIANG MAI) WITH A VEHICLE FOR HER WORK AMONGST WOMEN.

SAWADEE! IS A THAI GREETING. HELP THE HILLTRIBE PEOPLE SAY "HELLO" TO A BETTER WAY OF LIFE IN THE NAME OF JESUS CHRIST.

YES, PLEASE, I WANT TO REGISTER FOR SAWADEE!, BMS YOUNG PEOPLE'S PROJECT 1994

NAME

ADDRESS.....

.....POST CODE.....

CHURCH..... ARE YOU A YOUTH LEADER? YES/NO

SAWADEE! WILL BE READY FOR DISTRIBUTION MID-AUGUST