

New World Outlook

THE MISSION MAGAZINE OF
THE UNITED METHODIST CHURCH
MAY/JUNE 1994



NEW WORLD OUTLOOK

Publisher
Randolph Nugent

Associate Publisher
Rena M. Yocom

Editor
Alma Graham

Associate Editor
Christie R. House

Administrative Assistant
Hortense A. Tyrell

Art Director
Roger C. Sadler

Production Manager
Nancy Quigley

Layout/Design
Stephen Sohl

Staff Photographer
John C. Goodwin

Circulation Fulfillment
Mary Jane Shahan

Editorial Offices
475 Riverside Drive, Room 1351
New York, N.Y. 10115

Advertising/Promotion Director
Ruth Kurtz
475 Riverside Drive, Room 1337
New York, N.Y. 10115
212/870-3784

Published bimonthly by the General Board of Global Ministries of The United Methodist Church, Mission Education and Cultivation Program Department. (ISSN-0043-8812)

Second-class mail privileges authorized at New York, N.Y., and additional mailing offices. Copyright 1994 by the General Board of Global Ministries of The United Methodist Church. No part of *New World Outlook* may be reproduced in any form without written permission from the Editors.

Printed in U.S.A.

New World Outlook editorials and unsigned articles reflect the views of the editors and signed articles the views of authors only.

Unsolicited manuscripts will be acknowledged only if used. Otherwise, the editors cannot be responsible for returning them.

Report change of address to: Magazine Circulation, Service Center, 7820 Reading Road, Caller No. 1800, Cincinnati, Ohio 45222-1800. Also send old address, enclosing if possible address label. Allow at least 30 days notice.

POSTMASTER: Send address change directly to *New World Outlook*, Service Center, 7820 Reading Road, Caller No. 1800, Cincinnati, Ohio 45222-1800. Subscriptions in the United States and Possessions: One year \$12.00 (combination with *Response*, \$20.00). Single copies \$2.50. Two years \$20.00 (combination with *Response*, \$36.00). All foreign countries: One year \$17.00 (combination \$25.00).

Cover: Photo by Jerome DeVine of the children of the Bunyidde United Methodist Church in Uganda. This 57-member church, made up mostly of widows and orphans, is led by the Rev. Rose Okochi.

LETTER FROM THE EDITOR

The vast and richly varied continent of Africa provides the setting for the 1994-95 geographical mission study: African Churches Speak.

In the history of United Methodist mission, North Africa has been considered part of the Middle East cultural region, and the churches of Algeria and Tunisia have been included there. (See *Co-Workers for God* by Mary Sue Robinson, GBGM, 1992). Thus this issue of *New World Outlook* focuses on United Methodist mission work in Africa south of the Sahara—a diverse region comprising three-quarters of Earth's second-largest continent. The geographic term often used to designate this vast region is *Sub-Saharan Africa*. Here, despite wars, drought, famine, poverty, debt, and political upheavals, The United Methodist Church is flourishing—growing more rapidly, and perhaps more fervently, than anywhere else on Earth. May Jesus Christ be praised!

This issue brings you the story of African churches in two ways. First, African church leaders share their dreams, triumphs, concerns, and plans. "Making Mission Happen at Home" is the theme not only of Dr. Lahi Luhahi of Zaire but also of Bishop Done Peter Dabale of Nigeria and the Rev. Solomon Muwanga of Uganda. Bonnie Totten Adkins shows how Africa Church Growth and Development empowers African United Methodists to develop African support for mission. And the theme of self-help is echoed in Christie House's interview with Fawzi Guleid, "Self-Reliance for Somali Women."

The Rev. Anesu Tati of Zimbabwe was so self-reliant that she ate only cornmeal mush for months to save the money to visit her circuit's partner church in New York State. "If You Ever Had a Doubt" about the value of church partnerships and mission giving, read Dwight Busacca on "Zimbabwe Revisited" and the Revs. Anesu Tati and Kip Stratton on being "Not Strangers at All: Sister Churches." And listen to the call of Mozambican youth for Christ's Word in Zacarias M. Uqueio's "Show Us the Way."

The second way we tell the story is through the "Africa Primer." Here, you'll find brief histories of the United Methodist churches in the West Africa Central Conference (Liberia, Sierra Leone, Nigeria) and the Africa Central Conference (Zaire, Zambia, Burundi, Uganda, Angola, Mozambique, Zimbabwe), as well as coverage of Affiliated Autonomous Methodist Churches in Nigeria, Côte d'Ivoire, Ghana, Kenya, and South Africa. Conferences and major mission sites are shown on a removable wall map (pp. 28-29). The Editor compiled and updated the data for the primer with the invaluable help and cooperation of the World Division Africa team.

Meanwhile, African churches are speaking to other United Methodists, all over the world—calling us into mission partnership, inspiring us with their zeal, and showing us the way of faith that we must follow. □

Photo/Art Credits: Cover—Jerome DeVine • 4—Pam Hasagawa • 5—courtesy the Luhahi family • 6—(left) Jeneane Jones; (right) Jerome DeVine • 7-9—Bonnie Totten Adkins • 11—John C. Goodwin • 12—(left) courtesy UMCOR; (right) Kelly Miller • 13—courtesy the UMC of Nigeria • 14-17—Richard Lord • 18-20—Jerome DeVine • 21—Nancy Lightfoot • 24—(left) Zebediah Marewangepo; (right) Robert Fletcher • 25—John C. Goodwin • 26—Ruth DeVine • 28-29—computer map art by Stephen Sohl • 30—Julius Jefferson • 31—Thomas Logsdon • 32—Darla Rowley • 33—Jeneane Jones • 35—Zebediah Marewangepo • 36—Richard Lord • 37—Thomas Logsdon • 40—(weaving border) John C. Goodwin • 40-42—courtesy Fawzi Guleid • 44-45—Dwight Busacca • 46—courtesy Kip Stratton • 48-49 (underimage), 50—Darla Rowley • 50—Glenn Rowley • 51—Richard Lord.

1994-95 Geographical Mission Study Issue

GEOGRAPHICAL AREA STUDY: AFRICAN CHURCHES SPEAK

- 4 **Africa: Making Mission Happen at Home**
by Lahi Luhahi
- 7 **Heirs of God in Mission: Africa Church Growth and Development**
by Bonnie Totten Adkins
- 11 **The United Methodist Church in Nigeria**
by Peter Marubitoba and Done Peter Dabale
- 14 **Churches in Kenya, Zimbabwe, and South Africa: Photo Essay**
by Richard Lord
- 18 **Increasing a Hundredfold: The United Methodist Church of Uganda**
by Solomon Muwanga
- 40 **Self-Reliance for Somali Women: An Interview with Fawzi Guleid**
by Christie R. House
- 43 **If You Ever Had a Doubt: Zimbabwe Revisited**
by Dwight Busacca
- 46 **Not Strangers at All: Sister Churches**
- 47 **God Chose Me When I Was Three Months Old**
by Anesu Tati
- 48 **Show Us the Way: Church Growth in Mozambique**
by Zacarias M. Uqueio
- 51 **Paballo Ya Batho (South Africa)**
by Judy Bassingthwaighte



28 POSTER: United Methodists in Mission in Sub-Saharan Africa

AFRICA PRIMER

- 21 West Africa Central Conference
- 26 Africa Central Conference
- 34 Affiliated Autonomous Methodist Churches

DEPARTMENTS

- 39 Mission Memo
- 52 Mission Education
by Faye Wilson



africa

making mission

by Lahi L

about 40 years ago, the Rev. Dr. Shaumba Teneya Wembo, a respected clergy member of The United Methodist Church in Central Zaire Annual Conference, was invited to visit some churches in the United States of America. These were churches involved in mission work in Africa, particularly in Zaire. Once he returned home, he was invited from congregation to congregation in Zaire to give his impressions of what he saw in America. He told many stories, but one remark he made never left my mind. He said that people in America who send us their money to build churches, schools, and hospitals and who support missionaries are not all rich people in America. Many of them, he added, could well use that money for their own living expenses.

I was a schoolboy then. This remark contradicted what I thought I knew. Indeed, many stories we heard about America led us to believe that everybody there was rich. In some cases, it was even believed that what was sent to us was extra money that Americans didn't have any use for. These were and still are general beliefs in some communities in Africa. These beliefs have kept some Africans thinking that they can engage in mission work only when they become rich like Americans.

Above: Kenya: Kitui Diocese Semiarid Land Project.

Through m
discovered
remark wa
who contrib
to mission
believe the
difference
ries. The re
for years w
we Africans
we can sign
work—part
question be
as we see
own middle
advantages
congregatio
least in pa
Africa. Of
involved in
probably no
work certa
funding.

A few
Conference
Kinshasa, d
annual con
non-Metho
Mbomu-Fra
port the sala
the non-M
Bandundu.
Kinshasa
upheaval in
Successfu
in Africa. "I
annual cor
directly," ob
General Sec

ca:



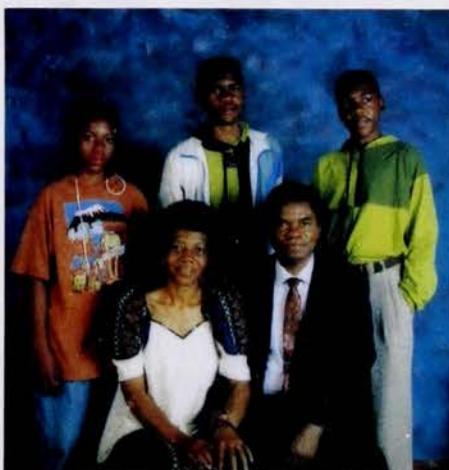
on happen at home

by Lahi Luhahi

Through my own experiences, I have discovered that Pastor Shaumba's remark was true. Most of the people who contribute their money and energy to mission work are people of faith who believe their contributions will make a difference in the lives of the beneficiaries. The remark has made me struggle for years with the question of how rich we Africans think we need to be before we can significantly engage in mission work—particularly in Africa itself. The question becomes much more pertinent as we see African society develop its own middle class that now enjoys certain economic advantages. This middle class could enable some congregations in Africa to financially support—at least in part—an African missionary working in Africa. Of course, money is not the only issue involved in making mission happen in Africa—and probably not the most important issue. But mission work certainly would be difficult to do without funding.

A few years ago, the West Zaire Annual Conference, located mainly in the capital city of Kinshasa, decided to try doing mission work. This annual conference is surrounded by traditionally non-Methodist zones. In my own congregation, Mbomu-Français in Kinshasa, we set a goal to support the salaries of two Zairian pastor-missionaries in the non-Methodist regions of Bas-Zaire and Bandundu. We succeeded in meeting our goal until Kinshasa experienced political and economic upheaval in 1991.

Successful mission outreach is certainly not unique in Africa. "More and more local congregations and annual conferences wish to experience mission directly," observed Dr. Robert J. Harman,¹ Associate General Secretary of the World Division of the General

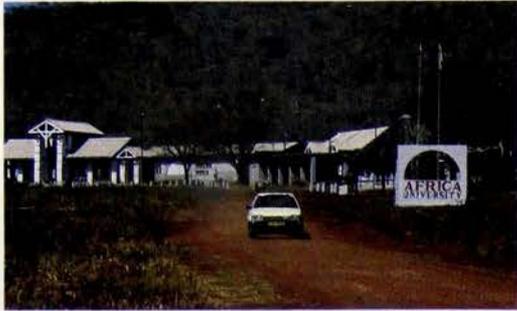


Yema and Lahi Luhahi with their children: Akaki, Shutshe, and Ndjeka.

Board of Global Ministries, speaking of a growing tendency in the "sending churches" in the United States. In Africa, too, which is generally thought of as a place of "receiving churches," more and more annual conferences wish to take a more active part in mission work and mission "sending"—especially within Africa itself.

My own evaluation of this particular experience, in which a local African congregation chooses to be involved in mission work, showed me that the faith to be in mission exists among Africans. Financial resources, if searched for, can be found within the limits of our standards of living in Africa. What seems to be lacking among us are the skills to organize and manage the mission enterprise. Indeed, until very recently, Africans didn't know how the mission enterprise was managed. We enjoyed the fruits of the mission but had not experienced the pain and the joy it takes to make it happen. The challenges awaiting The United Methodist Church in Africa in the twenty-first century will require the full participation of Africans in mission outreach.

One of the challenges the UMC will face in Africa during the twenty-first century is this: Membership is growing at a much faster rate than are the services the church can offer. In Africa, especially in the rural areas, some pastors serve congregations in up to five villages at one given time—usually with the help of lay preachers. If you consider Africa's communication and transportation difficulties, you have a large number of congregations that have to wait up to two months before they can be visited by their pastor.



Above: Africa University, Old Mutare, Zimbabwe. Right: Nkubu Synod offices, in progress in Meru, Kenya, will provide retail space on the first floor as income for the conference.



This lack of service to new communities of Christians may negate the efforts we have made so far to reach as many as we can. I believe that Africans must be organized to respond positively to these challenges alongside Americans and Europeans.

African Funding for Mission

During the twentieth century, our sisters and brothers from America and Europe have generously contributed their energy and money to carry on several projects for the growth and the development of the church in Africa. However, as different reports of treasurers of the General Board of Global Ministries seem to indicate, it is expected that contributions from America and Europe will no longer be enough to keep up with the fast-growing needs in Africa during the twenty-first century. To cope with these needs, we have to review our priorities in Africa in a way that enables African churches to contribute more to the mission work done in Africa. One permanent way to accomplish this would be to develop some financial sources in Africa for the mission work. These sources are meant to supplement the existing ones in America and in Europe.

Since Africans are generally poor, their offerings alone may not be enough to constitute significant financial support for the mission

enterprise. Important donations to the churches in Africa are still difficult to come by. Yet mission work requires continuous financial support. It seems reasonable that the way to start would be to invest in some profit-making projects in Africa.

Of the money spent so far on mission work in Africa, most was used for immediate and pressing needs. It is true that some churches in Africa do own properties, but in general these are not meant to produce profits. Little has been done to set up mechanisms from which recurrent needs could be met from African-based sources.

In Zaire, projects have been established by the Catholic Church in the areas of farming, hostels or guesthouses, office buildings, book printing, bookstores, and even car-repair shops. These projects have served their sponsors well. Such activities are not new to our United Methodist Church in Africa. What would be new would be to run them as money-making activities for the church.

It will not help to establish small projects disseminated all over Africa because small projects may not meet the standards needed to stand out against the competition. Regional projects, like Africa University, have the best chance to succeed. In the future, branches could be established for those projects that prove successful.

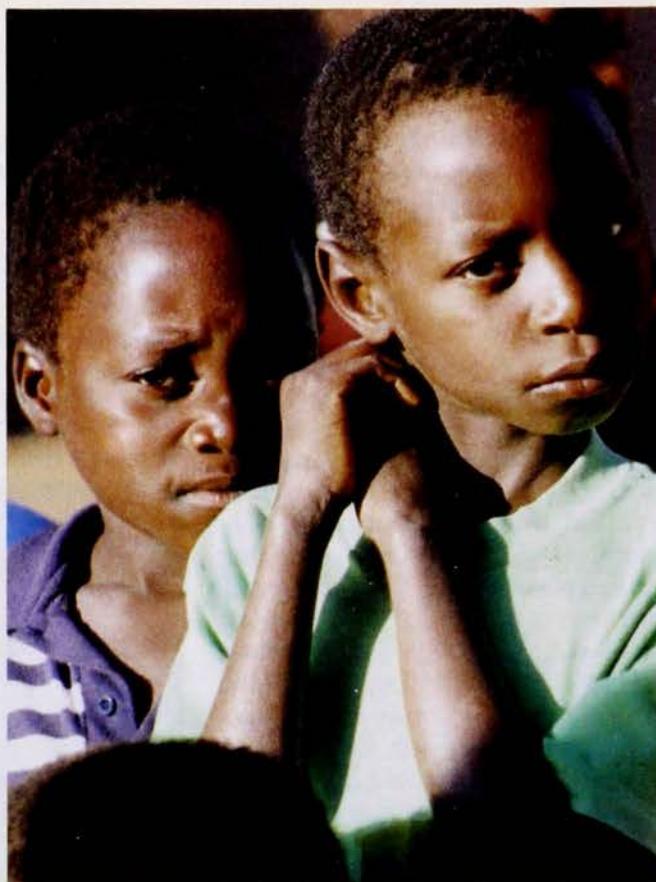
The initial investment could be shared by the three continents of Africa, North America, and Europe. That way, the projects will be a common belonging to The United Methodist Church.

Africans have taken pride in the Africa Church Growth and Development (ACGD) program, first because they contribute to its budget and second, because it gives them a unique opportunity to share their common resources according to the individual needs of each annual conference. Money-producing projects may be conceived, financed, and managed almost in the same way as the ACGD's projects. Money from these projects may be used to supplement the support given to the mission work of different missionaries working in Africa—be they from America, Europe, Africa, or elsewhere. This I believe is a way to get everybody involved in the mission of God. Then, when the time comes to answer His call, each and every one will be in a position to say to the Lord: "Here am I; send me!" (Isaiah 6:8) □

¹Dr. Robert J. Harman, "Mission for A New Millennium," paper delivered at the GBGM Annual Meeting, Stamford, CT, 10/18/93.

Dr. Lahi Luhahi is an International Person in Mission, originally from Zaire and now serving in Kenya.

HEIRS OF GOD IN MISSION:



Africa Church Growth and Development

by Bonnie Totten Adkins

Africa Church Growth and Development (ACGD) is a dynamic partnership of United Methodists from Africa, Europe, and the United States of America. Now in its fourteenth year, this program uniquely empowers African United Methodists to fulfill their responsibilities as joint heirs with Christ.

"African administration is the key factor for our church growth and development," writes Dr. William Humbane, executive secretary of ACGD. "Not only do we know best what we need," he continues, "but we also know what is necessary to meet our needs." Dr. Humbane—a former professor of linguistics at Eduardo Mondlane University in Maputo, Mozambique, and a current member of the board of Africa University in Old Mutare, Zimbabwe—is an active layperson in the Mozambique Annual Conference.

From his office in Harare, Zimbabwe, Dr. Humbane maintains contact with the African and West African Central Conference bishops who superintend The United Methodist Church in Angola, Burundi, Liberia, Mozambique, Nigeria, Sierra Leone, Zaire, and Zimbabwe. He also relates to the 13 annual conferences in these

*"For all who are led by
the Spirit of God
are children of God...
and if children,
then heirs,
heirs of God
and joint heirs
with Christ...."*

(Romans 8: 14,17)

countries through their ACGD committees and visits conference projects and ministries supported by ACGD funds. He maintains relationships with mission agencies in Europe and the United States.

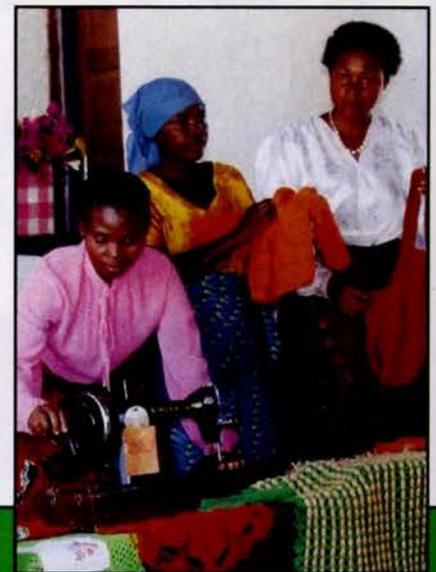
The responsibility, joy, and challenge of decision making in Christ's ministry are shared within ACGD in several ways. The ACGD Committee is responsible for policy, program priorities and evaluation, allocation of funds, monitoring of projects, and hiring and supervision of staff. This committee consists of 26 African United Methodists (one woman and one man elected by each of the African annual conferences) plus three members from Europe and seven from the United States. The African majority assures the greatest possibility of wise decisions in the African context.

finance determines the amount available. This is the only arena in which the 13 African conferences worship together, share joys and sorrows, and consult together to determine the most urgent or strategic needs. Needs have grown astronomically, while available funds continually diminish. Participants in these sessions discuss the challenges faced by each conference, their different perspectives, the meaning of interdependence and sharing, and the real cost of being heirs of God.

Zimbabwe's recent program evaluation notes that "by pooling their resources, the conferences accomplished greater tasks than could have been achieved if they were tackled in isolation."

During the first years of the ACGD program, African United Methodists almost matched the

Below, left: District Superintendent Joseph Lamboa and Rev. Mussaquoi in Sierra Leone with a truck purchased with ACGD funds. Below: A United Methodist Women's Center in Northeast Zaire. Page 7: Children of the War, Teles, Mozambique.



Officers and most subcommittee chairs are African. Each African member also serves on a conference ACGD committee and monitors projects within that conference. ACGD projects are first proposed and approved by each conference, working through its program and finance committees in consultation with its bishop.

Funding Church Growth

The actual allocation of funds by the ACGD Committee proceeds after its subcommittee on

amount given by the European churches. However, Africans' giving has decreased over the last few years because of the crises they have been experiencing. Angola and Mozambique, the former leaders in financial support, now find it difficult to contribute even small amounts because of long years of internal strife. Rampant inflation has caused Zaire to reduce its giving to only a token amount, despite Herculean efforts to raise its share. (The exchange rate is now 7 million

Zaires to \$1 US.) In this painful reality, Africans retain a strong commitment to giving with joy and gratitude in response to the many blessings God has given.

Program Priorities

The priorities that were chosen in 1980, at the outset of the Africa Church Growth and Development program, continue today. They are: 1) leadership development; 2) evangelism and community development; 3) church construction. The following are illustrations of the most recent programs that have been funded in these areas.

Leadership Development

ACGD leadership-development funds have provided about 60 scholarships for students seeking advanced degrees at universities outside Africa. Returning graduates have contributed to the leadership of the African conferences

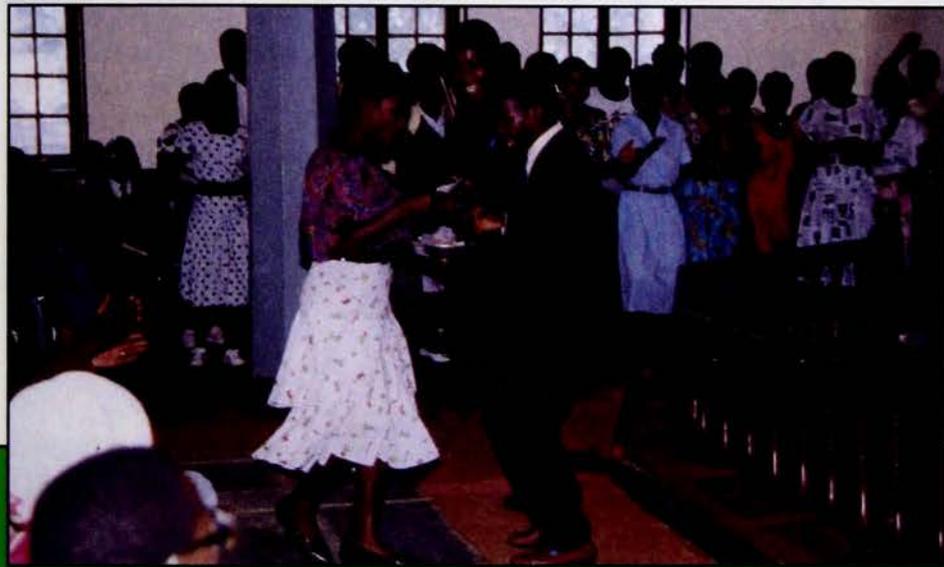
Below: Harvest Sunday Celebration, Cambine United Methodist Church in Mozambique.

under current funding. By contrast, 18 men and women received new scholarships in 1993 to study such subjects as theology, medicine, biology, administration, and agriculture in Africa. Western Angola and Zimbabwe have been leaders in the education of women, and all of their scholarship recipients in

A 1986 evangelism and community-development grant also enabled the Zimbabwe conference to help a small group of 55 United Methodists in neighboring Malawi bring the message of God's love through Jesus Christ to many. The Malawians rejoiced that in seven years, by late 1993, they had grown a hundredfold, to 5500 members.

In early 1993, an evangelism and community-development grant was given for continuing work on the hospital at Kayero in Burundi. The condition of the hospital following the 1993 coup is not yet known. The United Methodist Church in Burundi has been a leader in evangelism and church growth and now faces one of its greatest challenges.

Sierra Leone has suffered a rebel incursion from neighboring



and to the whole United Methodist Church. For example, after the Rev. Joseph C. Humper received a doctor of divinity degree from Garrett Evangelical Theological Seminary in Evanston, Illinois, in 1991, he was elected bishop of the United Methodist Church in Sierra Leone in 1992. He is the second ACGD scholar to be elected bishop, the other being Bishop João Somane Machado of Mozambique.

Recent scholars from Sierra Leone include Animata D. Kargbo, who graduated from Lycoming College in Pennsylvania in 1992; the Rev. J. S. Samai, who completed a master's in theology in Canada in 1993; and Henry Jusu, Jr., who is working on a master's in communications at Iona College in New York.

In the future, however, international scholarships will be extremely rare. The cost is prohibitive

the group above were female. In Zimbabwe, where church membership growth is burgeoning, a leadership-development grant has also provided intensive 6-month crash courses for training local pastors in ministry.

Tragically, during the October 1993 coup in Burundi, many of the ACGD scholars at the Mweya Bible Institute were killed. Fortunately, Bishop J. Alfred Ndoricimpa of Burundi and the Rev. Joel Ncarhoruri, treasurer of ACGD, were outside the country.

Evangelism and Community Development

In Zimbabwe, a systematic lay evangelism program—greatly assisted by ACGD—has more than quadrupled church membership over the last decade. The Rev. Sanda Sanganza, vice-chair of the ACGD Committee, has helped train new pastors there.

Liberia that has directly affected United Methodists in the south-east. Over the past several years, evangelism and community-development grants have helped the Sierra Leone church feed the hungry and house the stranger. Food, clothing, and medicines have been distributed, as well as seeds, seedlings, and farming tools.

Another ACGD evangelism and community-development grant enables United Methodists in the Eastern Angola Annual Conference to assist people displaced by civil war with nutrition education and a community health program. Their bishop, Moises Fernandes, is moving back to his area in Malanje now that there is a tentative movement toward peace. In Malanje alone, there are 7000 to 10,000 orphans whose parents died while trying to find food for them.

Women's centers in all of the conferences have been strongly

supported through evangelism and community-development grants over the life of ACGD. The most recent grant went to the women's center in Uvira, Northeast Zaire Conference. Classes include Bible study, nutrition, child care, and homemaking.

Church Construction

Along the border of Mozambique, in recently evangelized rural eastern Zimbabwe, the new Chambuta United Methodist Church was just completed with ACGD church-construction funds. It provides not only a sanctuary for worship but also space for men's and women's programming, a youth club, and various other community gatherings. Witnessing to neighbors through sharing God's love in word and action has been important for

Additional rooms will house district offices, lay studies, and other programs. The constant use of the structure while it has been under construction shows a sense of good stewardship and the conference's pressing need to have the building available for occupancy.

After 16 years of internal war, Mozambican United Methodists dedicated the Vilanculos United Methodist Church to the glory of God on June 6, 1993. Although first requested in 1989, the initial church-construction grant was given in 1991, with the final installment in March 1993. All during the civil war, in which more than a million Mozambicans died and 6 million were displaced from their homes, people witnessed to their faith in the living Christ, telling others of Christ's love while carrying out life-giving ministries.

dislocated), who have pushed the capital's population to about 3 million as they fled hostilities.

The United Methodist Committee on Relief (UMCOR)'s humanitarian emergency grants to ACGD have supported vital ministries in Liberia and Zaire. In Liberia, some order is beginning to emerge out of the chaos of four years of civil war. Zaire is suffering economic and social breakdown, with a dictatorial government and marauding bands of unpaid soldiers. In Mozambique, the largest refugee repatriation in African history is now under way, and The United Methodist Church will be a vital force in meeting the challenge.

As joint heirs with Christ, the African ACGD Committee members have witnessed to the pain of their congregations and their empathy for the pain of others; to their

African Christians seeking to live as children of God.

An excellent example of a project made possible only by the pooling of ACGD funds from all three partners over several years is the Murewa United Methodist Center in Zimbabwe. Begun in 1987, and having received a final grant of church-construction funds in 1993, the center is expected to be completed in time for dedication this spring. Murewa is one of Zimbabwe's designated "growth points." It is part of a concerted effort by the government to develop rural areas. The Zimbabwe Conference chose the site of its district headquarters for this large, multipurpose facility. The new center will provide a sanctuary with a seating capacity of 3500 to accommodate students and faculty members of the primary, secondary, and teacher-training schools as well as the local church congregation.

Refugee Ministries

By assisting with key building projects and scholarships, ACGD enables African Christians to use extremely limited resources in highly productive ways. A ministry such as the "Children of the War" program, supported by the United Methodist Women of Mozambique, enables churches throughout the country to respond to a government request to all agencies to assist in the care of half a million children traumatized by the war. Under the leadership of the Rev. Joaquim Garrine, a former ACGD scholar, the Mahlazine United Methodist Church in Maputo gives shelter, food, and education to a large number of orphaned or abandoned children. Although this church has no sanctuary, it has built a school, recognizing education as its mission. The congregation is mostly *los deslocalados* (the

dependence on God's guidance and their increasing faith in prayer; and to their knowledge gained through fire that "nothing can separate us from the love of God."

What a privilege it is for United Methodists in Europe and the United States to share in this unique mission partnership with African United Methodists! Let us pray to God for the faithfulness to increase both our fervent prayers and our generous financial support for Africa Church Growth and Development. □

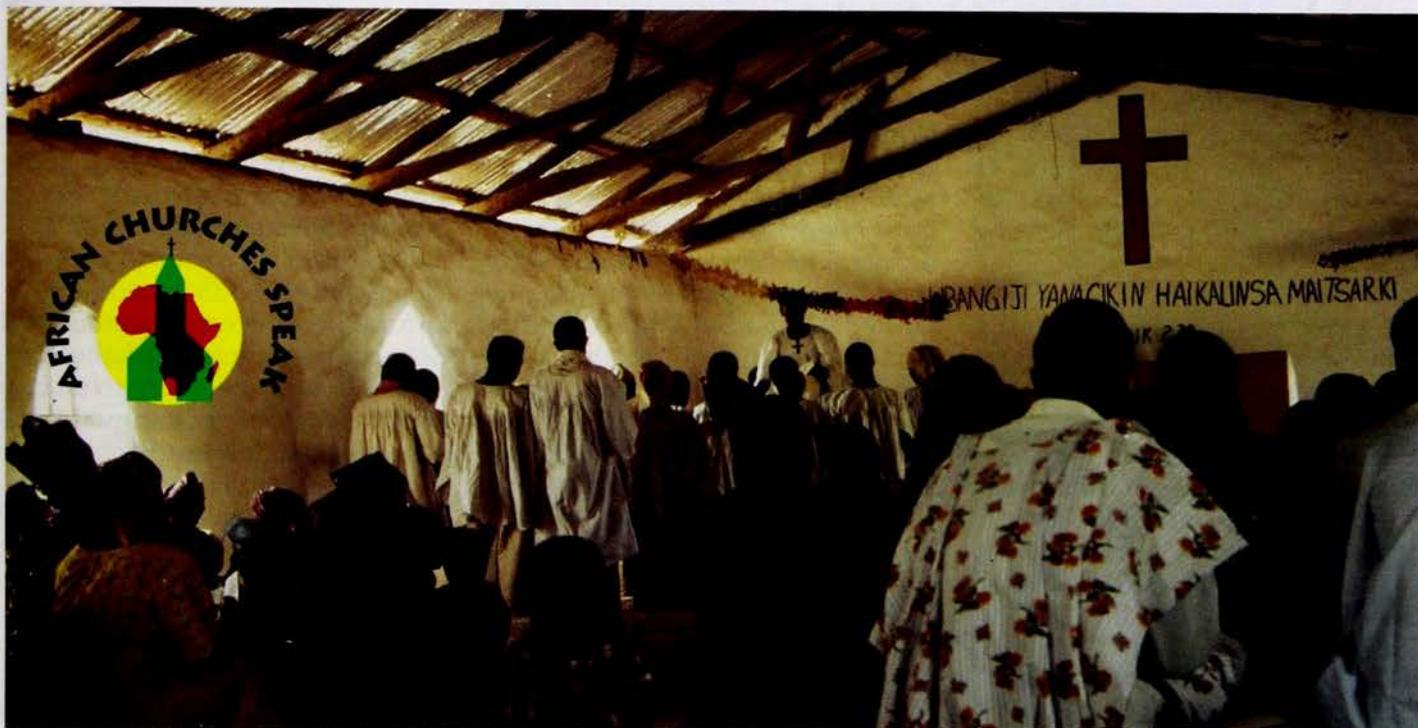
Bonnie Totten Adkins is Volunteer Africa Church Growth and Development Ministry Interpreter in the United States for the ACGD Committee and for the General Board of Global Ministries. For the history of ACGD, 1981-1990, see her article, "Numbers Added Daily," in the March-April 1991 issue of New World Outlook.

Th
AFRICAN C
A History
Annual
by Peter
The Niger
The Unite
located in
on both si
Its headq
attained
status in
its own r
Peter Dab
church u
changes, t
ers in the
founding

The United Methodist Church in

NIGERIA

by Peter Marubitoba and Done Peter Dabale



A History of the Nigeria Annual Conference

by Peter Marubitoba

The Nigeria Annual Conference of The United Methodist Church is located in northeastern Nigeria, on both sides of the Benue River. Its headquarters is in Jalingo. It attained full annual conference status in May 1992 and now has its own resident bishop, Done Peter Dabale. Before that time, the church underwent many name changes, following church mergers in the home countries of the founding missionaries.

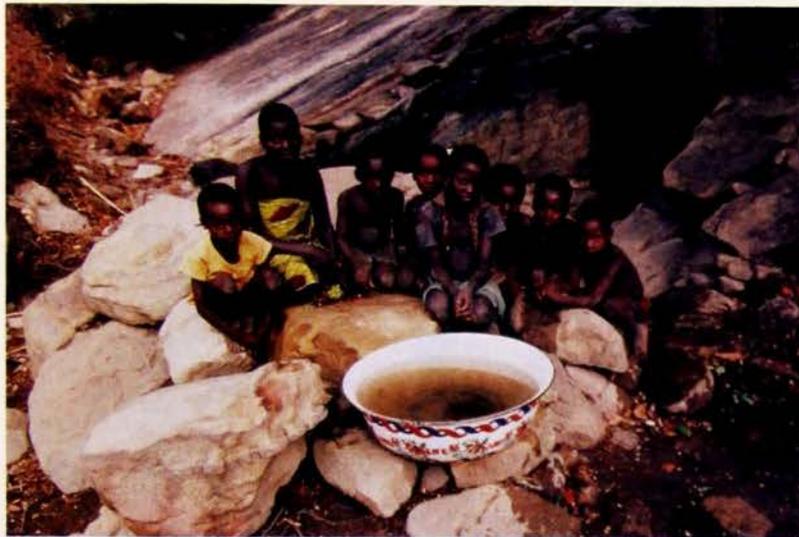
The first foundation for mission in Muri was laid in September 1906, when the Rev. Dr. C. W. Guinter of the Evangelical Church (a forerunner of the EUB Church) traveled up the Benue River to Ibi in Wukari. Guinter had come from the United States with four other missionaries to work for Jesus Christ in the Sudan—a region extending across northern Africa south of the Sahara.

On a tour of investigation in 1916, Guinter asked the residents of Yola about doing work among the Mumuye people, but he was told that the time was not yet ripe. In the 1920s, many other mission

The Ekan-Muri Church in Zing, Nigeria.

stations were opened, both by Guinter and other Evangelicals on the north side of the Benue River (beginning with Bambur in 1923) and by the British Methodist Church on the south side.

In 1946, the Evangelical Church became part of the newly merged Evangelical United Brethren Church (EUB). Meanwhile, the British Methodists were having trouble staffing and financing their mission work in Nigeria while still recovering from World War II. So in 1947, the British missions on the south side of the river



Water holes like the one (above, left) in Panya are the only source of water for many Nigerian rural communities. The Nigerian Annual Conference with the help of UMCOR has built new wells to provide fresh, clean water (right).



were merged with those of the EUB on the north side.

From 1923 until 1954, the EUB Church in Nigeria had been run by the Missionary Council. In 1954, it became the Muri Regional Church Council. The foreign missionaries were brought under the same church council as the indigenous Nigerians. Also in 1954, the first indigenous leaders were elected to run the Church as chairman, secretary, and treasurer. After pastoral training, the first ordinations of Nigerians took place in 1958 and 1964. Four district churches were also created in 1964, two on each side of the river.

In 1968, the Muri Church superintendent went to the United States to witness the union of the EUB Church with The Methodist Church. Two more districts were created in 1971. That year, a constitutional crisis over the tenure of the chairman—an increase in length of term from three to nine years—brought about division and separation. The trustees then led the church until 1976, when new officials were elected.

A United Methodist Church

The idea of the Muri Church's becoming a United Methodist Church began in 1977, with new leaders of the EUB Church and a restructured constitution.

Should the EUB Church in Nigeria become an Affiliated

Autonomous Church or a full member of The United Methodist Church? To decide, the Church appointed committees on which both Nigerians and missionaries served. The Church also sent officials to two countries to observe United Methodist Church traditions. The chairman, the Rev. Mazadu Bakila, went to the United States, while the secretary, Peter Marubitoba, visited the Liberia Annual Conference.

The delegate sent to Liberia came back with reports and started teaching the structures of The United Methodist Church. In 1984, the General Conference, meeting in Atlanta, Georgia, resolved that the Evangelical United Brethren Church in Nigeria would become part of the West Africa Central Conference as the Muri Provisional Annual Conference.

Bishop Arthur F. Kulah of the Liberia Annual Conference was appointed as itinerant bishop to Nigeria from 1984 to 1988. In 1989, he was replaced by Bishop Thomas S. Bangura of the Sierra Leone Annual Conference. Finally, in May 1992, Nigeria became a full annual conference, and on August 14, Bishop Done Peter Dabale was elected as its first resident bishop.

Peter Marubitoba holds a master's degree in Education, English and is a dedicated member of the Mumuye Bible Translation Program.

The Nigeria Annual Conference Today by Done Peter Dabale

[Bishop Dabale's remarks are excerpted from his episcopal message to the Nigeria Annual Conference held in Jalingo, Nigeria, January 1994.]

This is the eleventh session of our annual conference since the Church fully adopted Methodism in 1984, but the first after the Church attained full annual conference status in May 1992, with a resident bishop....It is because of the support given by the General Board of Global Ministries and the Committee on Africa Church Growth and Development that our Church was able to attain full annual conference status.

We have gone through our first and second four-year development plans, and we are in the second year of the third development plan....The Church has made remarkable achievements from the second development plan years. In 1989, a United Methodist covenant was signed with the Iowa [Annual Conference], to be named Nigeria: Iowa Partnership. As a result, we now have a nursery school and primary school in Jalingo. A secondary school will soon be established to prepare our young ones as leaders of tomorrow.

Theological Training

From 1988 to 1993, the Church ordained 46 ministers....We have one woman presently preparing to

be ordained that many be joining the The Church graduates from College of (TCNN), Bu theology d hold diplom istries and been ordain teach Christ edge in seco In 1989, t its theologica to prepare s work and fo other, highe ies. The Kak Zing and the meet our der

Evangelism The evang backbone of Church in N ing ministr churches, i Christian re prepares an courses for c As of thi (1994), the has been re Discipleshi Christian Ed is encourage to learn theo

Agriculture The agric insecticides, chemicals to rates to enc modern met selection o seedlings. It poultry farm quate proteir lage wells p lished to pr drinking wa The well sinl communal e supplied by t

be ordained. It is our sincere hope that many men and women will be joining the ministry.

The Church has trained 10 graduates from the Theological College of Northern Nigeria (TCNN), Bukuru, with bachelor of theology degrees. Many more hold diplomas in Christian ministries and theology. Some have been ordained pastors. Others teach Christian religious knowledge in secondary schools.

In 1989, the Church established its theological seminary at Banyam to prepare students for ministerial work and for degree programs at other, higher theological seminaries. The Kakulu Bible Institute in Zing and the Didango Bible School meet our demands for evangelists.

Evangelism

The evangelism program is the backbone of The United Methodist Church in Nigeria. Besides opening ministries and establishing churches, it directs the annual Christian revival meetings and prepares annual workshops and courses for clergy and evangelists.

As of this annual conference (1994), the evangelism program has been renamed the Board of Discipleship and Evangelism. Christian Education by Extension is encouraged to enable members to learn theology in their homes.

Agriculture and Village Wells

The agricultural program sells insecticides, fertilizers, and other chemicals to farmers at subsidized rates to encourage them to use modern methods, including the selection of better seeds and seedlings. It has also embarked on poultry farming to provide adequate protein in the diet. The village wells program was established to provide safe, potable drinking water for rural dwellers. The well sinking is done through communal efforts, with materials supplied by the program.

Rural Health and Development

Our rural health program has been one of the best performing health service programs since its establishment. The program has trained a Nigerian up to a master's degree level in medicine. He has since assumed work as director of the program. Community health supervisors, midwives, and nurses have also been trained to serve our many patients. Many dispensaries have been built, and many more are proposed.

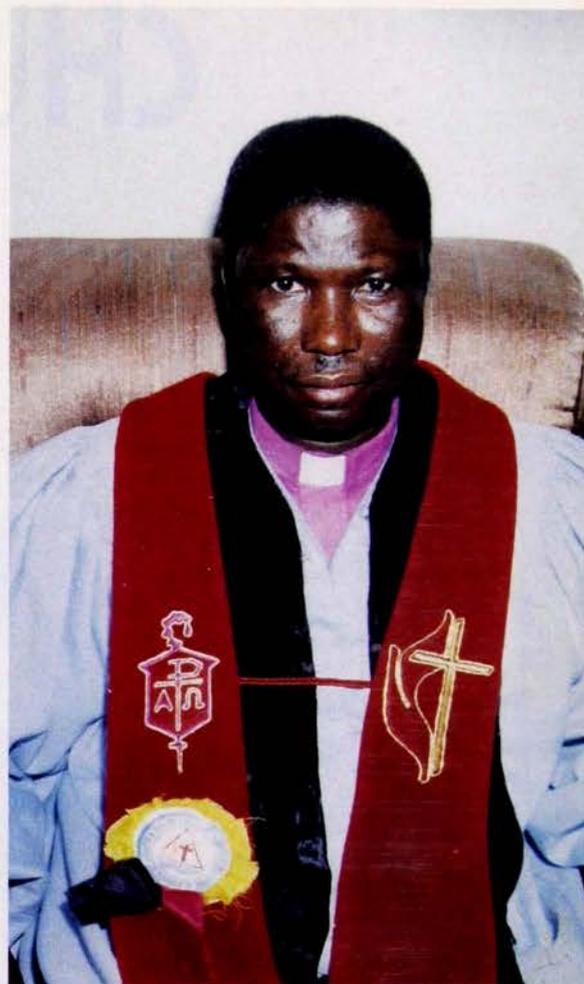
The rural development program in Taraba State has six operating sections: rural health service, evangelism, tailoring, forestry, water supply, and literacy. The rural health service operates mobile clinics for pregnant women and children in villages that lack dispensaries. The tailoring section is newly established to prepare our women for self-reliance. The literacy section aims at teaching our adults how to read and write—in their local language as well as in English—to enable them to read the Scripture, especially in the Mumuye language. The forestry section helps to fight desert encroachment and wind damage to churches.

Women's Fellowship

United Methodist Women in Nigeria are our main support in terms of evangelism. Women have always outperformed their male counterparts in attending meetings or giving for the work of God. For example, at one of their annual revival meetings, 19,022 women gathered and there was a total cash collection of N52,303. The women also study the Bible regularly and visit the chiefs, the old women, and the sick.

Youth Program

The youth program organizes youth in groups for self-help efforts. Provision has been made for Sunday school teachers, Boys'



Bishop Done Peter Dabale of Nigeria.

and Girls' Brigade officers, and other youth workers. The youth are actively involved in evangelism. Some take part in planting churches in rural communities. A technical training program has been newly established to help youth learn trades.

Transportation and Communication

As a result of the distances in our conference areas and the natural separation of the conference by the Benue River, the Church has established the aviation department to help in transportation between the north and south, especially in the rainy season. We are grateful to the General Board of Global Ministries for sending and training a national as a pilot/mechanic.

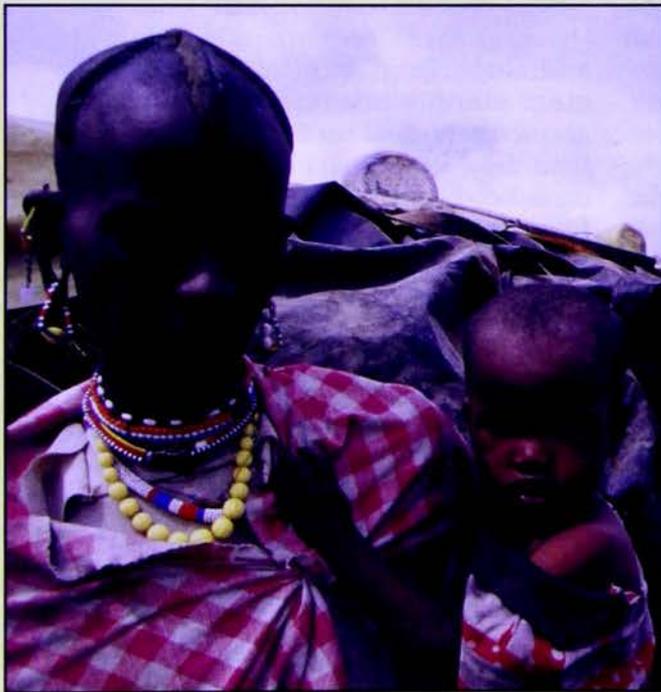
We have been able to work harmoniously with our brothers and sisters at home and abroad for the success of church growth and development here in Nigeria. □

CHURCHES IN KENYA, ZIMBABWE, AND SOUTH AFRICA: PHOTO ESSAY

KENYA

In Kenya, where British Methodist mission work dates back to 1862, I visited the Omega Church at Enkasite in Masailand, about 45 minutes from Nairobi. It is a new cinder-block church; the windows have not yet been put in. Korean Methodists have a mission outreach there, and a group of visiting missionaries were at worship.

The Korean Church has set up a medical clinic at the Omega Church. The church is also befriending a Masai woman who is very ill. She fails to fit the popular image of the rich, ornately dressed Masai, living instead with her children in a hut made of



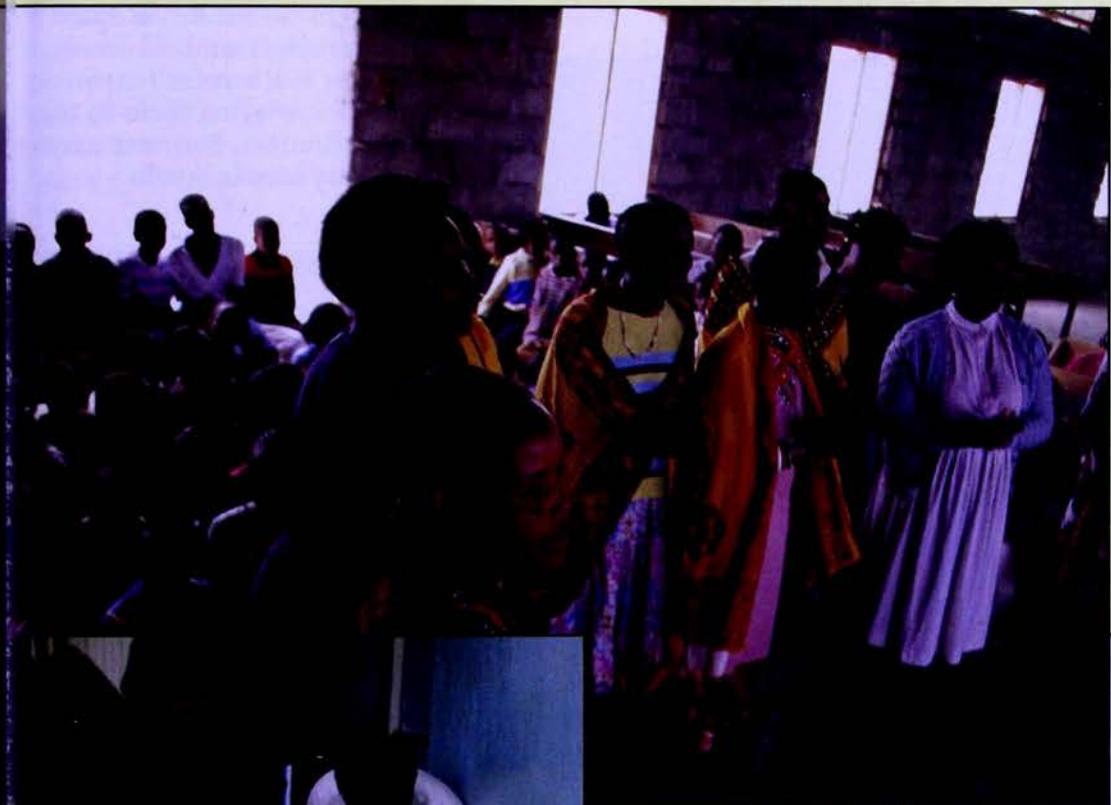
Above left: Masai woman befriended by the Omega Church. Top right: A Child of the Kibera slum outside Nairobi, Kenya. Right: The Omega Church in Enkasite, Kenya.

scraps of wood
dwellers in
looks out ov
Lavington
by Lavington
Anglicans, a
knit, and ma
The 1993
an Affiliated
there. Bishop

scraps of wood and metal. She seemed not much better off than the dwellers in the Kibera Slum, which, though it is in urban Nairobi, looks out over open countryside.

Lavington Women's Center is in the Nairobi suburbs. Sponsored by Lavington United Church—which includes Methodists, Anglicans, and Presbyterians—it is a co-op where women weave, knit, and make other handcrafted items to sell.

The 1993 Annual Conference of the Methodist Church in Kenya, an Affiliated Autonomous Methodist Church, was held while I was there. Bishop Zablon Nthamburi addressed the gathering (page 36).



Top left: Worship at the Omega Church in Enkasite, Kenya. Left: A child's foot is treated at the Omega Church medical clinic. Above: A Kenyan woman weaves at Lavington Women's Center.

ZIMBABWE

When I visited Harare, Bishop Christopher Jokomo of the United Methodist Church in Zimbabwe was officiating at a church wedding. Some wedding guests really got into the spirit of the celebration with singing and percussion instruments.

There was also great excitement at the Nyadire United Methodist Mission Compound, which includes a hospital and an agricultural center. The day I was there, Bishop Jokomo had come for the inauguration of a new milking machine. The United Methodist Women's group greeted him with song. Bishop Jokomo also conferred with the doctor at the hospital, Dr. John C. Buterbaugh, a missionary from the Western Pennsylvania Conference.

Before his election to the episcopate, Bishop Jokomo had been the headmaster at the United Methodist preparatory school in Murewa.

While there, he developed a program that mainstreamed children with handicapping conditions, placing them in regular classrooms. This was a revolutionary idea in Africa.



Above: Bishop Christopher Jokomo of Zimbabwe greets a women's group at the Nyadire Mission Compound. Right: A wedding ceremony in Harare, Zimbabwe. Below: Dr. John C. Buterbaugh, a United Methodist missionary at Nyadire hospital.



SOUTH AFRICA
In South
Methodist C
World Outlo
tographed p
training ses
black towns
working w
observers tr
in urgent ne
Cowan, edi
Methodists
by the Worl
One of th
Church in J
Love of Chi
children. Pe
and all-emb
Africa's futu
ing of a new

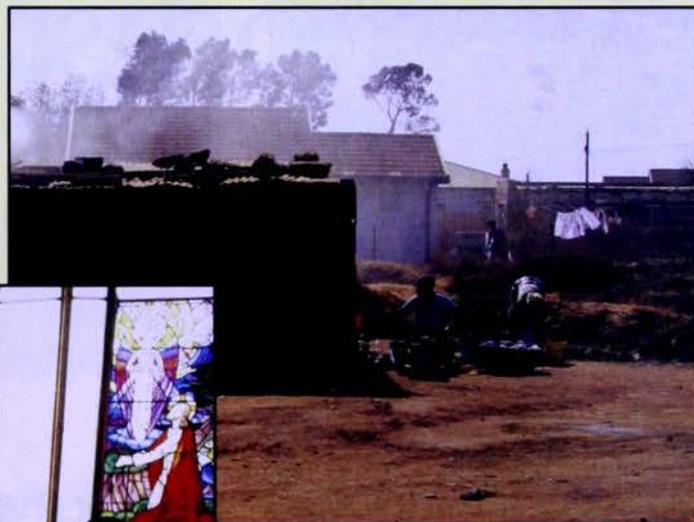


AFRICAN
Richard Lora
often under
New World

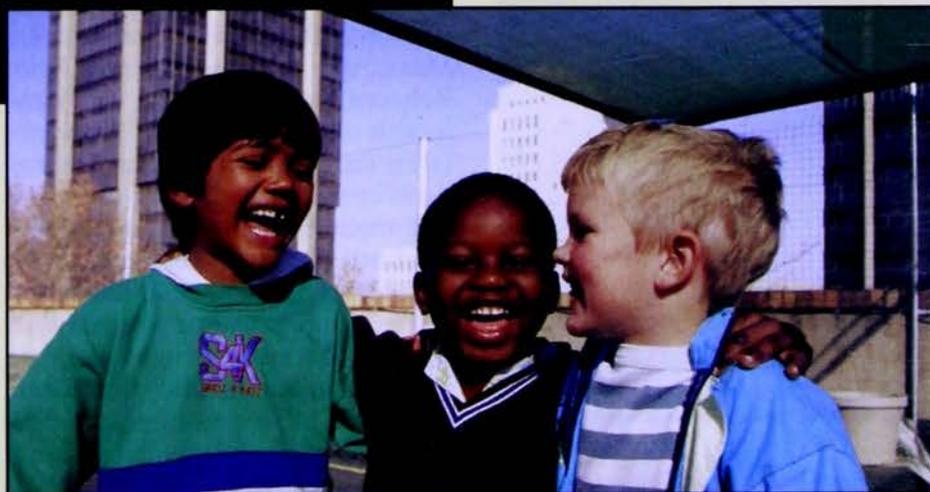
SOUTH AFRICA

In South Africa, I attended services and visited the Sunday school at Central Methodist Church in Johannesburg, where Mvume Dandala is pastor [See *New World Outlook*, July-Aug. 1993, pp. 12-13.] It is a racially mixed church. I also photographed political wall murals around the military base in Durban and saw a training session for the Peace Action Committee in Evaton, one of the "former" black townships. Through a German missionary, Reinhold Kötter, the church is working with Peace Action Monitors in the townships. These are teams of observers trained to document political violence and injustice. The townships are in urgent need of more volunteer observers, especially during elections. [Wayne Cowan, editor of the GBGM publication *Mission News*, is one of two United Methodists among 20 election observers being sent by the World Council of Churches.]

One of the missions set up by Central Methodist Church in Johannesburg is the racially mixed "For Love of Children" preschool project for inner-city children. Perhaps it is in their carefree exuberance and all-embracing joy that the best hope for South Africa's future will be found. Ultimately, the molding of a new, inclusive nation will be in their hands.



Above: Evaton Township. Left: Worshipers at the Central Methodist Church in Johannesburg. Below: Children at the church-sponsored "For Love of Children" preschool in Johannesburg.



Richard Lord is a photographer who often undertakes assignments for New World Outlook.

Increasing a Hundredfold: The United Methodist Church of Uganda



Excerpts from a report
by the Rev. Solomon Muwanga

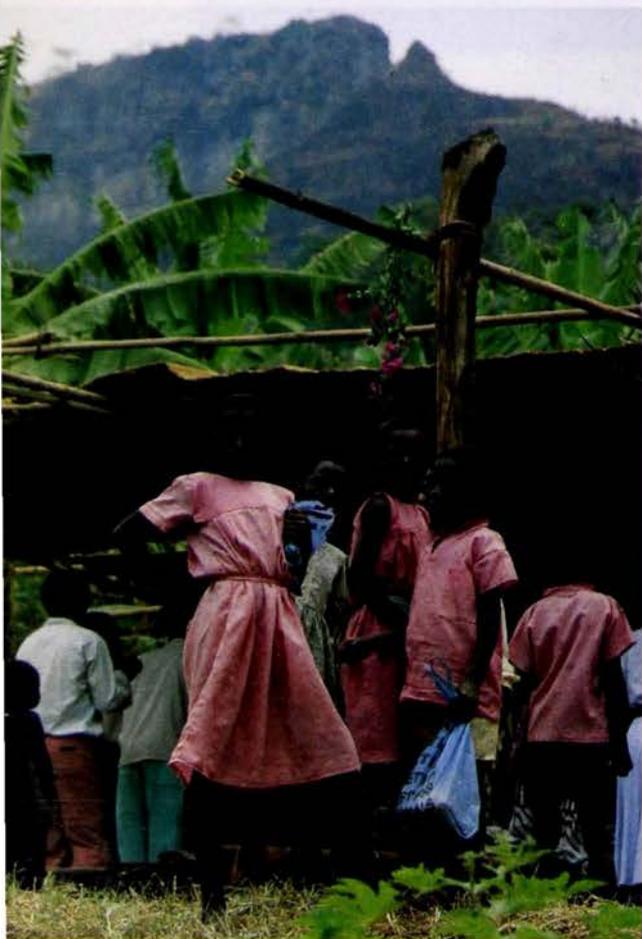
But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.

Matthew 13:23

In 1984, when my family returned to Africa from the United States, the United Methodist Church of Uganda had three members: myself—Solomon Muwanga, the preacher; my wife, Rebecca Muwanga; and our two-month-old son, David. Eight years later, in 1992, the Africa Central Conference accepted our work and made Uganda a district of the Burundi Annual Conference. On October 11, 1992, Bishop Emilio de Carvalho of Western Angola and Bishop Alfred Nduricimpa of Burundi ordained 15 Ugandan deacons. These acts added strength to our leadership and gave us a sense of direction.

By 1994, through the Holy Spirit, the church has exploded to a membership of 30,000 confirmed adults plus another 30,000 children and youth, making a total of 60,000 United Methodists worshipping in Uganda. We have planted more than 80 churches in different regions. Of these, only two have permanent buildings. Some congregations meet in temporary buildings with mud walls and grass-thatched roofs. Others meet out in the open, often under the trees.

Individual congregations are making their own bricks in order to develop permanent church buildings at the lowest possible cost. However, churches cannot afford to buy other building materials, such as cement, nails, and sheet metal. It costs \$6000 (US) for a rural congregation to put up a medium-sized, permanent, multi-purpose building suitable for worship and educational use. Though we lack the funds, we have a goal to build 10 small churches each year for the next three years. Our need for these churches is great. We already have the congregations to fill them.



Gamogo United Methodist Church, Uganda.

Top right: The Rev. Rebecca Muwanga (at right). Center right: The Rev. Solomon Muwanga (at left). Bottom right: In Buhemba, 250 children meet for school beneath this tree. Church members have made bricks (background) for a permanent structure. Below: Emmanuel United Methodist Church in Bulubandi, Uganda.



Most of the leadership for the existing churches is provided by the laity serving with the 15 deacons ordained in 1992. We have about 100 local lay pastors and assistants who have very little theological training.

Training, Building, and Transport

In the next three years, we project that the church will double its membership if we can train pastors and provide them with the necessary support, such as scholarships, salaries, church buildings, and bicycles for transportation.

We have an immediate need for pastoral training in Uganda. Currently, we have seven pastors at Alpha and Omega Seminary in Jinja, Uganda, and one at Limuru Theological Seminary in Kenya. The cost of training these pastors is \$10,000 a year. This covers tuition, books, clothing, living expenses, transportation, and health care.

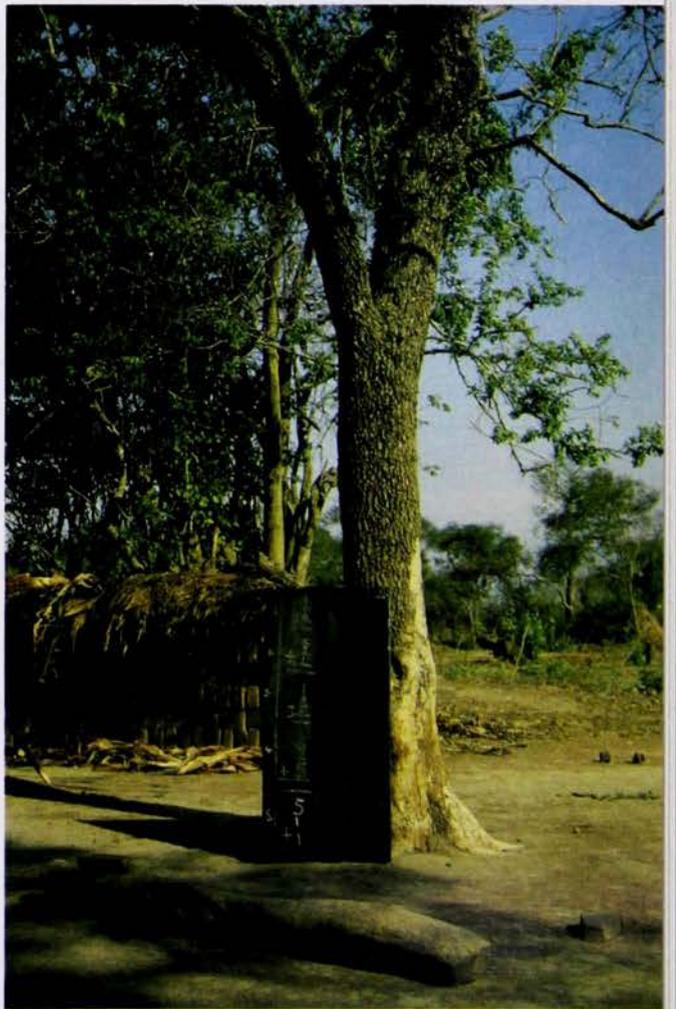
One way to minimize the cost of training pastors would be to establish our own training center, with the help of a clergy missionary couple. Our pastors need a

short-term course of education at their level of understanding that would enable them to exercise their calling to the ministry without long delays or loss of zeal.

We are constructing a multipurpose building at Jinja to be used as a church, leadership-training center, and conference center. We have raised the walls, but we need \$5,000 for a roof, doors, and windows. When this facility is completed, it will also be used as the headquarters for the United Methodist Church of Uganda.

As itinerant ministry grows in importance, better transportation also becomes a need. Our pastors walk on foot and go hungry many times as they take the Gospel to their own people without any remuneration from the church.

In the United States, most Christians drive to their churches. Many times in Uganda we have no other transportation than our feet. With bicycles for pastors, motorcycles for area supervisors, and a four-wheel-drive vehicle for the district superintendent, we could do much more to spread the Gospel to unreached areas.





Above: At Kasolo United Methodist Church, United Methodist Women dance a greeting.

Educational Outreach

Investment in education for children is one of the priorities of the United Methodist Church of Uganda. The civil wars left us with many orphans. We must now add to their numbers children whose parents are dying of AIDS, which has become a catastrophic national epidemic. An estimated 2 million Ugandans are infected with the HIV/AIDS virus. The future of their children and of the war orphans depends on the church's response. We feel overwhelmed and insufficient to meet the needs of so many sick and dying parents who need help to plan properly for their children. But we trust that with God on our side and through good planning with our sister churches, we can make a world of difference.

We have already opened primary schools for orphans and underprivileged children in Kioga, Kasolo, Bubwibo, Bunyide, and Buhemba. We also have day-care centers at these places and at Nakazigo and Arua. We feel that as a church we must invest in the education of our children.

The church would like to improve on the existing schools by constructing permanent buildings, providing good scholastic materials, and paying decent salaries.

Health Care

Both the church and the people of Uganda feel the need for establishing health-care units to serve as healing centers for minor illnesses that threaten the lives of infants. The United Methodist Church of Uganda has established such health units at Kasolo, Nakazigo, and Arua. However, in order to render effective services, those clinics need proper funding. Currently, only the Kasolo clinic is in operation. The Western Pennsylvania Conference has helped us construct the Kasolo buildings and provide a safe water supply to the community.

In addition to the problem of so many orphans in Uganda, we also have an influx of refugees from neighboring countries, especially Sudan. Malnutrition and lack of health care are often fatal for children in the refugee camps.

Income-Generating Projects

We have many ideas about ways we can generate funds, but we need seed money to start the projects. A United Methodist guest house for both local and international visitors could produce income for the church. With funding, we could also establish a furniture plant. In rural areas, we could raise and sell chickens or

fish. And if we had a suitable boat, we could charge for providing water transportation.

Women in Uganda spend many hours pounding dried cassava roots, millet, and cereal grains on rocks to make meal. A grinding mill would emancipate women from this hard labor and would also produce income.

United Methodist Women

The United Methodist Church is playing a major role in the struggle to improve the condition of women in Uganda, the Rev. Rebecca Muwanga reports. The United Methodist Women's Fellowship of Uganda, which she serves as president, is well organized in the local churches and in the district. The UMWF concentrates both on spiritual formation and on strategies to ensure better standards of living for women and their families. UMWF also encourages and reinforces the rights of women to participate in planning and decision making both in the family and in society.

Looking to the Future

In Uganda, we lost many human resources during the civil wars, which claimed over 400,000 people (most of them Christians) throughout the dictatorships of General Idi Amin and his successors. The wars caused instability and a loss of productivity in the country, leaving the economy in a shambles and destroying much of the infrastructure. However, the government of Uganda is now stable, with a democratically elected president. We believe that, with help, Uganda's economy has the potential to be restored. With peace and stability prevailing, Uganda can still be the pearl of Africa. □

The Rev. Solomon Muwanga is district superintendent for the Uganda District of the Burundi Annual Conference of The United Methodist Church.

UNITED METHODIST CHURCH STRUCTURE IN AFRICA



In The United Methodist Church, a geographical unit outside the United States that elects its own bishops and determines the boundaries of its Annual Conferences is called a **Central Conference**.

The work of The United Methodist Church in sub-Saharan Africa is organized into two Central Conferences—the **West Africa Central Conference** and the **Africa Central Conference**—comprising a total of 13 Annual Conferences, some with districts in other countries.

There are also **Affiliated Autonomous Methodist Churches**—self-governing churches that have entered into a covenant of relationship with The United Methodist Church as provided for in the *Book of Discipline* (#648).

West Africa is the region south of the Sahara, north of the equator, and west of Chad and Cameroon. The members of the West Africa Central Conference are Liberia, Sierra Leone, and Nigeria, each a republic having one Annual Conference. The Methodist Church of Ghana, the Methodist Church of Nigeria, and the Protestant Methodist Church of Côte d'Ivoire are Affiliated Autonomous Methodist Churches in the region.

Sierra Leone, Liberia, Côte d'Ivoire, Ghana, and Nigeria lie along the Atlantic coast in a region between 5° and 15° north of the equator and between 15° east and west of the prime meridian. In this part of West Africa, most of the land is tropical rain forest and savanna (treeless plain or grassland), with mangrove swamps or marshy scrubland along the coastal plain and with hills, plateaus, and sometimes mountains inland. It is a tropical climate area of rainy and dry seasons, with hot, wet summers and hot, dry winters. Despite rich resources—which are still often controlled by foreign powers—most West Africans are subsistence farmers.

LIBERIA

Capital:	Monrovia
Area:	38,250 sq. mi. (slightly smaller than Tenn.)
Population:	2,800,000 (est. mid-1993)
Infant mortality:	119/1000 live births (1992)
Life expectancy at birth:	54, male; 59, female (1992)
Gross domestic product, per capita:	\$395 (1988)
Languages:	English (official); more than 20 local languages of the Niger-Congo
Literacy rate:	25% (1992)
Religions:	Christian 50%; Traditional 30%; Muslim 20%
Ethnic groups:	Indigenous African tribes, including Kpelle, Bassa, Gio, Grebo, Kru, Mano, Krahn, Gola, Gbandi, Loma, Kissi, Vai, and Bella 95%; Americo-Liberians (descendants of freed US slaves) 5%



Liberians going to Annual Conference.

History: Republic of Liberia

Christianity first came to sub-Saharan Africa in the 1400s and 1500s with European exploration and conquest. But Methodism arrived in Liberia in company with liberation.

In fact, the Liberian Methodist Church was founded on board the ship *Elizabeth* as it carried freed slaves from the United States to the West African coast. There, a US abolitionist group, the American Colonization Society, had purchased land to start a settlement. It would be called *Liberia*, "place of freedom." The founder of Liberia's Methodist Church was the Rev. Daniel Coker, a Black Methodist minister from Baltimore, Maryland. On January 7, 1822—the day the *Elizabeth* landed—Rev. Coker planted Methodism in African soil, where it was to take firm root.

In 1847—just 25 years later—Liberia became the first independent Black republic in Africa. Its independence was proclaimed by Joseph Jenkins Roberts, an Americo-Liberian from Virginia and the son of a Methodist missionary, who became the new republic's first president.

Though representing only 5 percent of Liberia's population, the English-speaking Americo-Liberians remained for many years a Black settler elite, politically and economically dominant over the indigenous majority.

Liberia's first indigenous president, Master Sergeant Samuel K. Doe, seized power in a military coup in 1980, assassinating President William R. Tolbert, Jr. Doe's decade in power ended on Christmas Eve, 1989, when Charles Taylor led a small rebel army into Liberia from Côte d'Ivoire. In early 1990, all United Methodist missionaries were evacuated.

A peacekeeping force was sent to Liberia in 1990 by the Economic Community of West African States (ECOWAS). Despite this, Taylor's forces, a rival rebel group led by Prince Yormie Johnson (who captured and executed Doe in

Monrovia), and the remnants of Doe's army continued to fight for control. In the conflict, troops loyal to Doe stripped and burned Bishop Arthur Kulah's house.

In November 1990, ECOWAS installed an interim Government of National Unity in Monrovia, with Amos Sawyer as interim president.

In March 1991, faced with mass starvation, a displaced population of over one million, an estimated 50,000 casualties, and at least 5,000 parentless children, Taylor and Johnson agreed to disarm. Instead, Taylor—who controlled 95 percent of the country (Greater Liberia) and whose troops were being attacked by a new rebel group—set siege to Monrovia in 1992. Though another peace agreement was reached in July 1993, including a cease-fire and plans for democratic elections, Liberia's political future remains uncertain.

The United Methodist Church in Liberia

Liberia was American Methodism's first overseas mission site. The Rev. Melville B. Cox, the first missionary sent abroad from the United States by the Missionary Society of the Methodist Episcopal Church, landed in Liberia in 1833. Though Rev. Cox died within four months, his work led to the establishment of the Liberian Annual Conference in 1834. In 1858, Francis Burns, the first Black American to be elected bishop in the Methodist Episcopal Church, was sent to Liberia as the first missionary bishop ever elected. The first indigenous Liberian bishop, the Rev. Stephen Trowen Nagbe, Sr., was elected in 1964. The church's current leader is Bishop Arthur F. Kulah.

The Liberia Annual Conference grew to include 19 districts, 445 fully organized churches, and 157 fledgling congregations. With 308 pastors, 447 lay preachers, and 66,227 church members, the United Methodist Church in Liberia is one of the country's largest Protestant denominations.

Mission in Liberia

In the 155 years before the civil war began, the Liberia Annual Conference built up many important mission institutions and programs. The annual conference has operated 36 recognized educational institutions, including a seminary, a junior college, 4 senior high schools, 6 junior high schools, and 24 primary schools. The College of West Africa is the second-oldest secondary school in the country. Through such institutions, the Liberian Annual Conference has prepared leaders who have worked at all levels of government, business, and the social services. For example, William V. S. Tubman, a lay leader of the Liberian Annual Conference, was president of Liberia from 1944 until his death in 1971.

When the war became widespread in Liberia, all the schools had to close. Now, with the guidance of Bishop Arthur Kulah, UMC missionaries, and the General Board of Global Ministries, United Methodists in the United States have begun a program called Operation Classroom Crisis Care. In 1993, a team was sent to Danané, Côte d'Ivoire—where there are thousands of Liberian refugees and many evacuated UMC missionaries—to construct a building and erect tents for classroom use by 700 uprooted junior and senior high school students.

Like the schools, the church's health ministry in Liberia has also been unmatched. Ganta Methodist Hospital was the first hospital to open in northern Liberia. It was well-built, well-equipped, well-staffed, and well-run before the war. Now it is one of only two hospitals functioning in Greater Liberia, and the conference is struggling to rebuild and refurbish it. Its chief doctor is a Liberian person in mission. Winifred Harley School of Nursing, also at Ganta, reopened in 1991. Its graduates are recognized as the best-trained in the region. Now nurses trained by

missionar
become nu
The Lib
ence has
evangelism
women's
to youth:
lists went n
of the coun
resources a
als. Now t
reach the
have suffe
physical tr
In cons
Kulah, Op

Capital:
Area:

Population
Infant mor
Life expect
Gross dom
per capi
Languages

Literacy ra
Religions:

Ethnic gro

History: R

The fir
Leone we
were the
sailors vis
in 1460 an
ous penins
After th
British ab
resettle fr
Leone's n
attempt v
Granville
Freedom
Freetown

missionaries have themselves become nurse-trainers.

The Liberian Annual Conference has always had a strong evangelism program as well as a women's program and ministries to youth. Before the war, evangelists went regularly into every part of the country with Christian print resources and audiovisual materials. Now the church is striving to reach the many thousands who have suffered spiritual as well as physical trauma.

In consultation with Bishop Kulah, Operation Classroom is

training a team of 20 in cross-cultural counseling. They are going to Liberia from the United States as part of a five-year program to train principals, teachers, pastors, and other leaders to minister to traumatized youth—many of whom have seen family members killed and some of whom have borne arms themselves. Operation Classroom is also working with the Youth and Young Adult Department of the Liberia Annual Conference to develop a vocational school to help child and teenage ex-combatants move away from

the use of guns and prepare for productive work in peacetime.

Since the war, the Liberian Annual Conference has devoted many of its resources to recovery—meeting immediate needs for food, medicine, clothing, and housing; helping people locate displaced relatives; and rebuilding damaged homes, hospitals, schools, and churches. The Christian challenge for United Methodists will be to rebuild the dream of Liberia—as a place not only of freedom but also of equality where all ethnic groups can join in a just and lasting peace.

SIERRA LEONE

Capital:	Freetown
Area:	27,925 sq. mi. (slightly larger than West Virginia)
Population:	4,500,000 (est. mid-1993)
Infant mortality:	148/1000 live births (1992)
Life expectancy at birth:	43, male; 48, female (1992)
Gross domestic product, per capita:	\$330 (1991)
Languages:	English (official); Krio (widely spoken Pidgin English dialect of the Creoles); Temne; Mende
Literacy rate:	21% (1991)
Religions:	Christian 45%; Traditional 30%; Muslim (Sunni) 25%
Ethnic groups:	Temne (north and west) 30%; Mende (south and central) 29%; Creoles (descendants of resettled freed slaves, Freetown area); others include Limba, Kono, Bullom, Fulani, Koranko, Yalunka, and Kissi

took over the colony, and 1865, when the US Civil War ended, around 50,000 West Africans—released by the British from slave ships of many nations—settled at Freetown.

From 1808 until 1961, Sierra Leone was a British colony. In 1961, it became an independent nation and, in 1971, a republic.

The United Methodist Church in Sierra Leone

According to the African Central Conference Edition of *The Book of Discipline* (1990, pp. 3-4), some Methodists came to Sierra Leone as early as 1792. Thus "when George Warren, a Wesleyan Methodist missionary from Great Britain, arrived in Sierra Leone in 1811, [he] 'found the whole apparatus of Methodist organization and discipline already in progress,' with a 200-member strong Society."

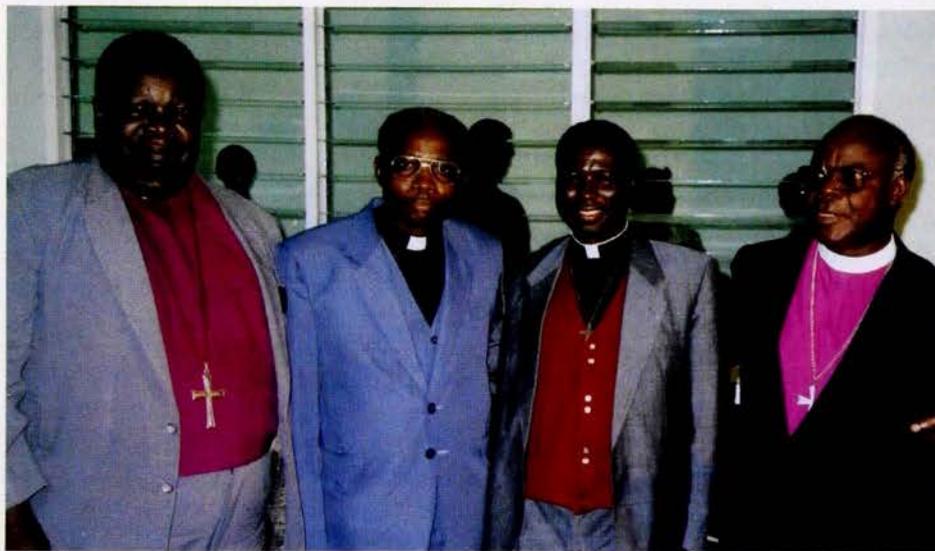
The United Methodist Church of today traces its history in Sierra Leone to 1855, when a predecessor denomination, the United Brethren Church, began mission work there. After a Black couple, Mr. and Mrs. Gomer from Dayton, Ohio, went to Shenge, Sierra Leone, in 1870, the mission—particularly in education—began to flourish. As indigenous leaders were trained, many schools were developed, such as Albert Academy for boys in Freetown (founded 1904) and Harford School for Girls in

History: Republic of Sierra Leone

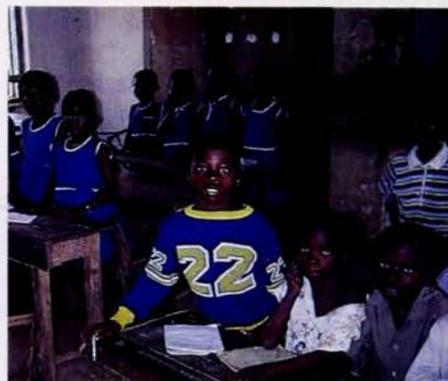
The first inhabitants of Sierra Leone were Temne people. They were there when Portuguese sailors visited the Freetown area in 1460 and named the mountainous peninsula "Lion Mountains."

After the American Revolution, British abolitionists decided to resettle freed slaves along Sierra Leone's northern coast. The first attempt was made in 1787 by Granville Sharp. The Province of Freedom (near present-day Freetown and including a fine har-

bor) was founded on land bought from a Temne leader. Few of the 1787 colonists survived. In 1792, another Briton, Thomas Clarkson, tried again. This time the settlers were 1100 freed Blacks returning to Africa from Nova Scotia in Canada after having fought on the British side against the Americans. They founded Freetown, where they were joined in 1800 by 500 free Blacks from Jamaica, known as the Maroons. In 1807, Great Britain abolished the slave trade. Then, between 1808, when Britain



Left: Left to right: Thomas S. Bangura, retired bishop of Sierra Leone, J. C. Humper, current bishop of Sierra Leone, D. Peter Dabale, bishop of Nigerian Annual Conference, and Bishop Arthur Kulah of Liberia. Below: Operation Classroom continues to support education in Sierra Leone.



Moyamba. Their graduates were to become national leaders when Sierra Leone became independent. Soon the churches grew and they were pastored by African clergy. Rotifunk Hospital and many health dispensaries were strategically placed throughout the country.

Today, the United Methodist Church in Sierra Leone is one of the largest Christian denominations in the country. The Sierra Leone Annual Conference was established in 1973 under the leadership of Bishop Thomas Bangura. It became a part of the West Africa Central Conference in 1981. Led by Bishop Joseph Humper since 1992, the conference has 274 organized churches, 106 pastors, 228 lay preachers and evangelists, and more than 75,000 church members.

Mission in Sierra Leone

The Sierra Leone Annual Conference is actively involved in education, agriculture, health, and clean water systems. A vigorous program of evangelism undergirds all these programs.

Education has always been a priority for the Sierra Leone church. Albert Academy and

Harford School for Girls are flagship institutions among the conference's 16 primary and 19 secondary schools.

Operation Classroom, a program started in 1987 by United Methodist churches in several US states, has organized work teams to build and repair schools, has provided volunteer teachers, has given scholarships for secondary and higher education, has held teacher-training seminars, and has provided equipment, books, and supplies to many UM secondary schools in Sierra Leone and Liberia.

Theological Hall in central Freetown is the nation's primary institution for educating church leaders. United Methodist pastors are also trained at the Bible Training Institute in Bo.

There are women's centers across the conference, such as the Betty Carew Women's Training Centre in rural Yonibana (which offers instruction in nutrition, child care, health, and home-based crafts) and the Kissy Women's Training Centre in Freetown (which teaches crafts to young school dropouts). The women of Pa Lokko organized a cooperative

project for raising and marketing farm animals and crops.

Ten health centers provide preventive and curative medical care. The well-equipped Kissy Eye Clinic in Freetown also serves patients from Guinea, Gambia, and Liberia. Volunteer ophthalmologists from the United States spend a month at Kissy every year.

Community-based primary health care has further connectional support. The UMC of Germany is involved in the Mitchner Memorial Health Centre in Kono District, while the UMC of Sweden supports the Pa Lokko Health Centre.

The Sierra Leone Annual Conference has provided food, medical supplies, clothing, and bedding to tens of thousands of refugees from war-torn Liberia. Sierra Leoneans have also lost lives, homes, and farms as a result of fighting along the Liberian border.

Though the conference faces an enormous task of rebuilding and renewal in the midst of a declining economy (with 70 percent unemployment and almost no industry), The United Methodist Church in Sierra Leone remains a dynamic and prophetic force.

Capital:
Area:

Population:

Infant mort
Life expecta

Gross dome
per capita

Languages:

Literacy rat

Religions:

Ethnic grou

History: Fe
of Nigeria

Nigeria h
tion of any

13 African

area. It is n
ethnic grou

in the north

the south. N

cultures hav

the nation to

Once an

doms and

victim to th

from the 15

From 1851

colonial era

wholly und

whole col

colony from

Nigeria r

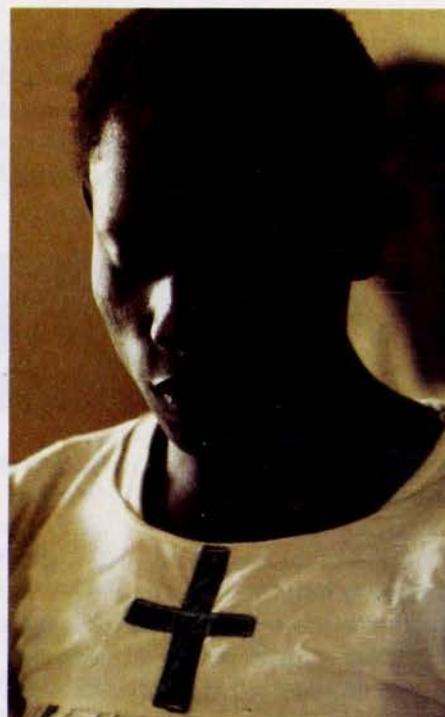
(1978) that

democracy

ance powe

NIGERIA

Capital:	Abuja
Area:	356,700 sq. mi. (the size of California, Arizona, and Utah combined)
Population:	88,500,000 (1992 govt. census); 122,470,574 (other estimates)
Infant mortality:	110/1000 live births (1992)
Life expectancy at birth:	48, male; 50, female (1992)
Gross domestic product, per capita:	\$230 (1990)
Languages:	English, Ibo, Yoruba, and Hausa (all official); Fulani; others
Literacy rate:	51% age 15 and over (1990 est.)
Religions:	Muslim: 47%; Christian: 35%; Traditional: 18%
Ethnic groups:	Over 250, including Hausa, 21% and Fulani, 9% (north); Yoruba, 20% (southwest); Ibo, 17% (southeast)



History: Federal Republic of Nigeria

Nigeria has the largest population of any African nation, though 13 African countries exceed it in area. It is home to more than 250 ethnic groups. Most Muslims live in the north; most Christians, in the south. Nigeria's many different cultures have made it difficult for the nation to unite.

Once an area of African kingdoms and empires, Nigeria fell victim to the European slave trade from the 1500s to the mid-1800s. From 1851 until 1960, during the colonial era, Nigeria was partly or wholly under British control, the whole country being a British colony from 1914 to 1960.

Nigeria now has a constitution (1978) that guarantees two-party democracy and attempts to balance power among the regions. Despite this, there has been only one 4-year period (1979-83) of civilian rule since its enactment.

The United Methodist Church in Nigeria

The United Methodist Church in Nigeria grew out of mission work begun by a predecessor denomination, the Evangelical Church. After exploratory efforts by the Rev. Dr. C. W. Ginter, the

first Evangelical mission station in Nigeria was opened in 1923 at Bampur on the north side of the Benue River. Then, after World War II and the merger of the Evangelical Church with the Church of the United Brethren, the British missions on the south side of the river were merged with those of the EUB Church on the north side under the Muri Regional Church Council. In 1984, the Muri Provisional Annual Conference of The United Methodist Church was instituted as part of the West Africa Central Conference. Finally, in 1992, Nigeria became a full annual conference under its own resident bishop, Done Peter Dabale.

The Nigeria Annual Conference includes 15 districts, 570 congregations, 84 pastors (54 full-time), 589 evangelists, and 95,000 church members. Bishop Dabale attributes the widespread church growth to the work of laywomen, whom he calls "the movers in our churches."

The primary schools and secondary school established in northern Nigeria by the former EUB Church were incorporated into the public education system in the late 1970s. Still, many of the teachers are United Methodists. The Didango Bible School and

Kakulu Bible Institute train men and women as evangelists. Kakulu also trains pastors. The conference evangelism program continues to reach people in remote areas.

The United Methodist Church in Nigeria conducts literacy programs in each of its 15 districts. In 1990, the Muri Provisional Conference, in partnership with the Iowa Annual Conference, opened a nursery school in Jalingo, with plans to add a grade every year until the original students graduate from secondary school.

The Ginter Memorial Hospital, founded by the Evangelical Church in the 1920s, remains one of Nigeria's best medical facilities. Since the government began taking responsibility for the hospital in 1976, the church has focused its medical work on an extensive rural health ministry. It operates 11 mobile clinics, 11 dispensaries, two rural health stations, and health education classes.

The conference Women's Fellowship runs two women's leadership training centers, offering programs in health, education, child care, nutrition, literacy, agriculture, and basic economics. Outreach programs extend to women in every district.

The Africa Central Conference covers Central, East, and Southern Africa. It includes Angola (with two annual conferences), Burundi, Mozambique, Zimbabwe, and Zaire (with three episcopal areas and five annual conferences). Burundi has outreach into Uganda; Zaire, into Tanzania and Zambia; Zimbabwe, into Zambia, Malawi, Botswana, and South Africa; and Mozambique, into South Africa. United Methodists also work with Affiliated Autonomous Methodist Churches in Kenya, Tanzania, Uganda, and South Africa.

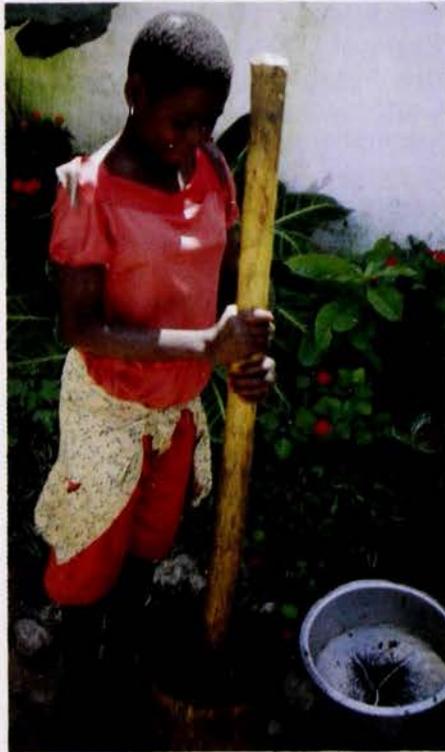
ZAIRE

Capital:	Kinshasa
Area:	905,563 sq. mi. (about the size of the United States east of the Mississippi River)
Population:	39,084,000 (1992)
Infant mortality:	97/1000 live births (1992)
Life expectancy at birth:	52, male; 56, female (1991)
Gross domestic product, per capita:	\$180 (1990)
Languages:	French (official); Lingala, Swahili, Kikongo, Tshiluba, Kingwana, other Bantu and Nilotic languages
Literacy rate:	72% (1990)
Religions:	Christian 77% (Roman Catholic 48%; Protestant 29%); also Kimbanguist, Syncretic, Traditional, and Muslim
Ethnic groups:	Over 200, including Luba (18%), Kongo (16%), Mongo (14%), Rwanda (10%) [all Bantu], others

History: Republic of Zaire

Zaire, which lies on the equator, is the largest country in the southern half of Africa. It is bounded on the west by the Congo River—now called the Zaire.

The Kongo kingdom on the Atlantic coast was one of the African kingdoms flourishing in 1482 when Portuguese sailors first reached the mouth of the Congo River. However, most of Zaire remained unknown to outsiders until Sir Henry M. Stanley explored the river from east to west in 1874-1877. With Stanley's help, King Leopold II of Belgium successfully claimed the land in 1885 as his personal colony, the Congo Free State. In 1908, the Belgian parliament took control of the colony and renamed it the Belgian Congo. The country was called Congo when it gained independence in 1960. This name was changed to Zaire in 1971.



Many families in Zaire eat only one meal, of cassava root, every other day.

The independence gained on June 30, 1960, was followed by five years of civil war, including the secession of the mineral-rich provinces of Katanga (now Shaba) and Kasai. The fighting ended when Joseph Mobutu, the head of the army, seized power in 1965. He placed himself at the helm of a strong, single-party state, renamed it Zaire, changed his own name to Mobutu Sese Seko, and mandated that all European names in Zaire be changed to African ones.

Since 1990, when Mobutu announced multiparty reforms, the country has been in crisis, as the economy and infrastructure have collapsed. In 1991, riots broke out in many cities, which resulted in the evacuation of most American missionaries, who have since returned. In 1993, inflation was 8500 percent. In 1994, the new, reformed currency was devalued by 98 percent. Unpaid soldiers have been on the rampage. The collapse of order in Zaire is affecting all of Central Africa.

In this crisis, the government has been paralyzed—with Mobutu and his rivals deadlocked.

The United Methodist Church in Zaire

The first Methodist in Zaire was Missionary Bishop William Taylor, who traveled there in 1885-86 as part of his vow to establish self-supporting missions across Africa. He was followed by the Rev. and Mrs. John McKendree Springer, who opened mission stations in Katanga Province (now Shaba) beginning in 1911. From these efforts grew the Congo Mission, organized by Bishop Joseph Crane Hartzell in Lubumbashi in 1915. This mission became the Southern Congo Provisional Annual Conference in 1940 and a full annual

conference in 1955. Today the Southern Zaire Annual Conference is an episcopal area headed by Bishop Katembo Kainda, who resides in Lubumbashi.

The Methodist Episcopal Church, South, began its work farther north, sending Bishop Walter Russell Lambuth to Wembo Nyama in 1911, in what is now Central Zaire. Dr. John Wesley Gilbert, an African American professor from Paine College, joined the bishop in setting up a mission station there. This mission became the Central Congo Provisional Annual Conference in 1940 and a full annual conference in 1948. Today it is the Central Zaire Annual Conference, an episcopal area headed by Bishop Onema Fama, who resides in Kananga. The Central Zaire episcopal area now has three annual conferences: West, Northeast, and Central.

After Zaire gained independence in 1960, Methodists living in the northern part of the seceding Katanga Province challenged the church to expand there despite the civil war. So successful were the efforts of the evangelists, pastors, and teachers sent to the new district

in northern Katanga that it was made the North Shaba Provisional Annual Conference in 1968 and a full annual conference in 1970. An episcopal area since 1980, it is headed by Bishop Ngoy Kimba Wakadilo, who resides in Kamina.

Mission in Zaire

Churches in Zaire give high priority to evangelism. During the 1988-1992 Quadrennium, the number of pastors in Zaire increased from 686 to 1369 and the number of preaching places grew from 2779 to 3218. In 1979, there were 297,293 enrolled United Methodists; in 1989, 528,321; and in the early 1990s, 730,000.

The UM Church in Zaire also operates schools, theological seminaries, literacy programs, technical training centers, hospitals and clinics, and agricultural extension work. Each of the three episcopal areas runs an aviation ministry to transport church leaders, persons in mission, and the critically ill to and from areas that are inaccessible by road. In crises, the aviation program has made it possible to quickly evacuate threatened church leaders and missionaries.

The Church in Zaire also has outreach to neighboring nations. The North Shaba Annual Conference has established churches in Kigoma, Tanzania and hopes to plant the seeds for congregations throughout the area.

Zaire's three indigenous bishops have been guiding one of the fastest-growing churches in the world. They need the prayers of all United Methodists to carry them through the political and economic crises that threaten Zaire and its people today.

The Zambia District

The Southern Zaire Annual Conference has a mission district headquartered in Ndola, Zambia, with five circuits and 41 congregations. Also The United Methodist Church in Zaire has five Zambian congregations, including three in the area of Lusaka.

United Methodist involvement in Zambia centers around the Mindola Ecumenical Foundation at Kitwe. Mindola provides leadership training for women and youth from all over Africa, vocational training, and seminars on church and national development.

BURUNDI

Capital:	Bujumbura
Area:	10,747 sq. mi. (the size of Maryland)
Population:	5.6 million (est. 1993)
Infant mortality:	106/1000 live births (1992)
Life expectancy at birth:	51, male; 55, female (1992)
Gross domestic product, per capita:	\$200
Languages:	Kirundi and French (both official); Swahili
Literacy rate:	50% (1991)
Religions:	Christian 67% (Roman Catholic 62%; Protestant 5%); Traditional 32%; Muslim 1%
Ethnic groups:	Hutu (Bantu) 85%; Tutsi (Hamitic) 14%; Twa (Pygmy) 1%

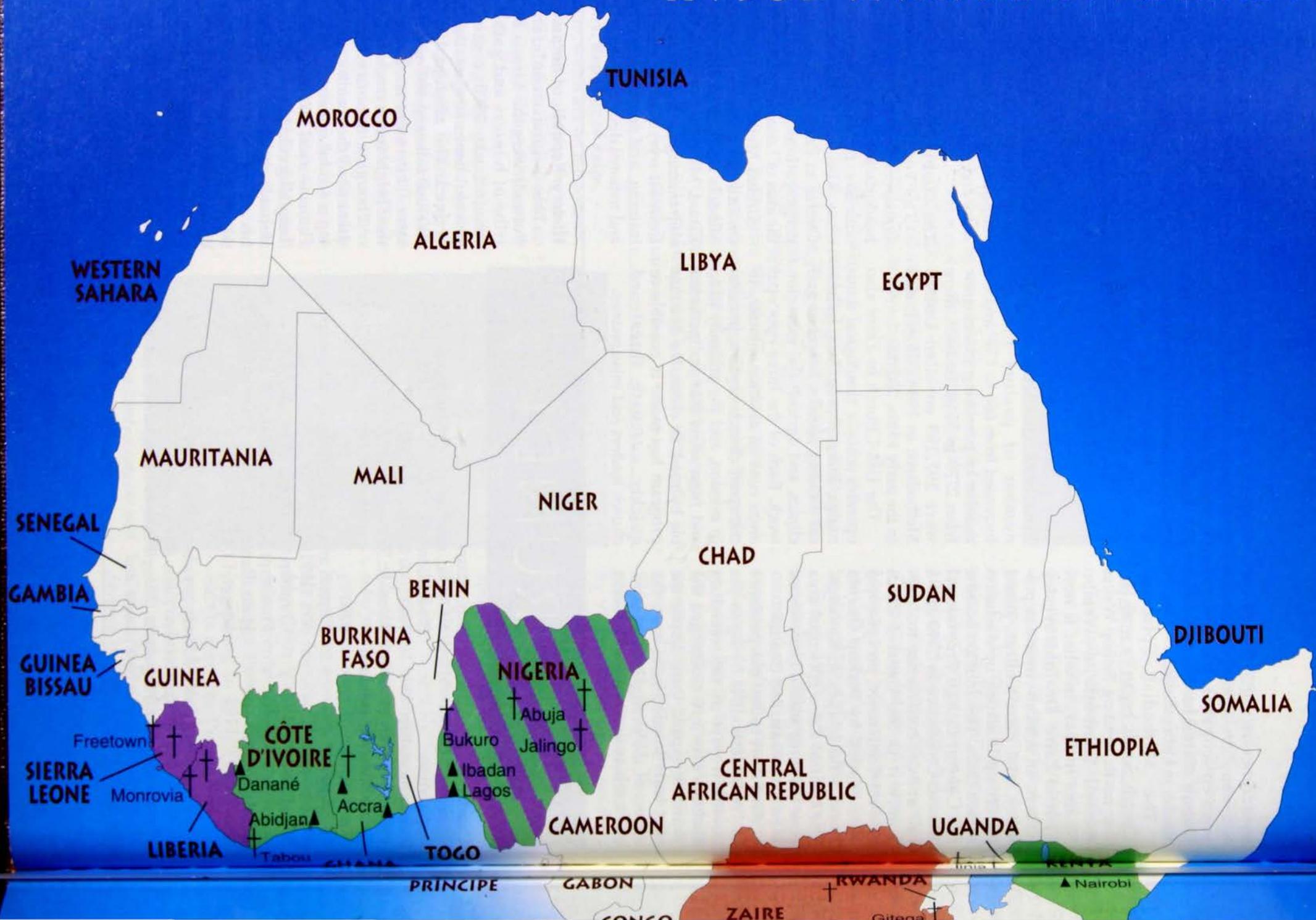
Burundi is a small, densely populated, landlocked nation in central Africa. It is squeezed between Zaire, Rwanda, and Tanzania at the northern end of Lake Tanganyika. Though close to the equator, it has a cool climate owing to its high plateau land.

History: Republic of Burundi

The original inhabitants of Burundi were the Twa, a Pygmy tribe of hunters and gatherers. Around A.D. 1000, a group of peaceful Bantu farmers, the Hutu, arrived. The aristocratic Tutsi (Watusi) followed 400 or 500 years later. They were remarkable for their height (often reaching 7 feet).

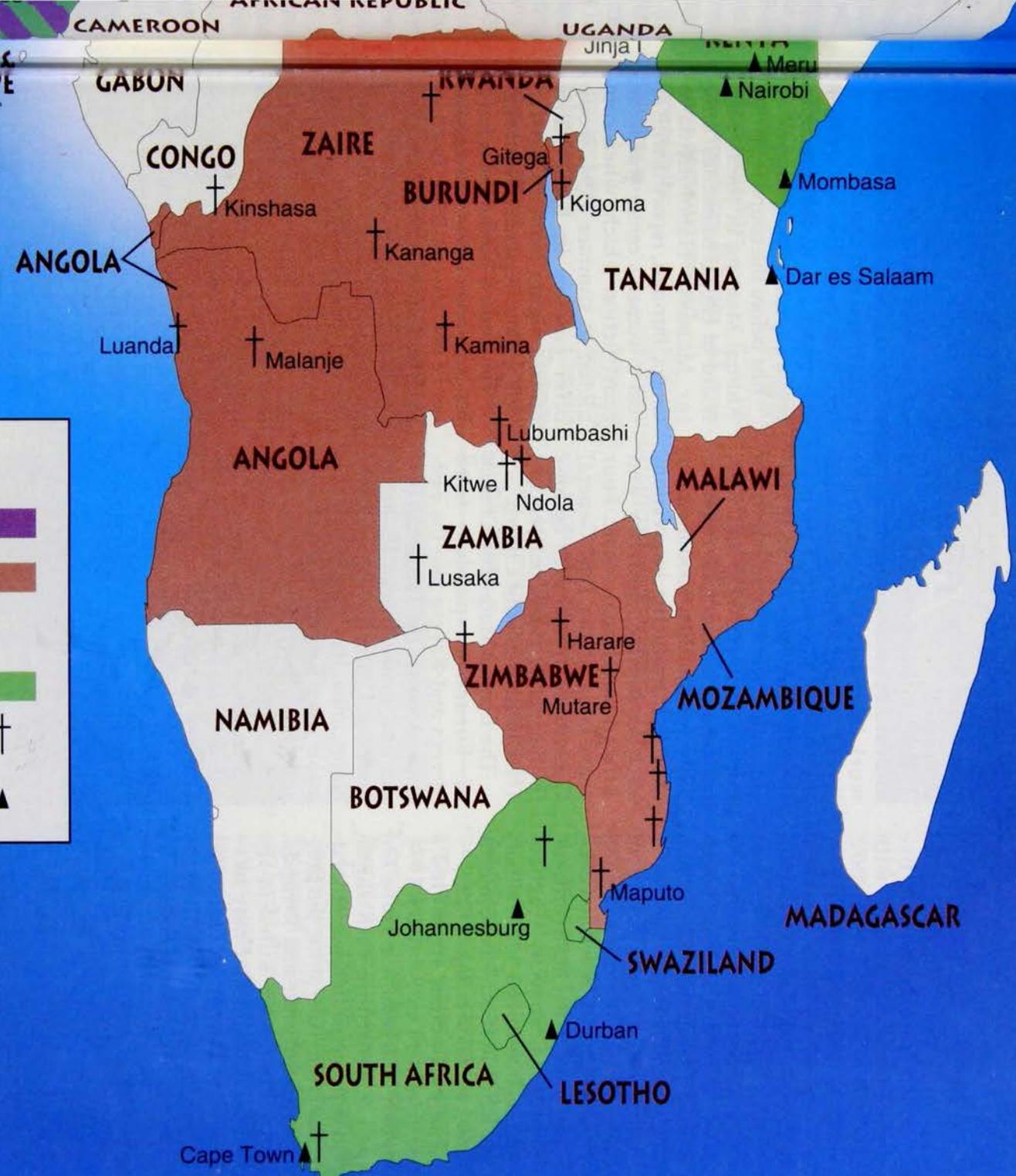
Though a minority, the Tutsi dominated the country, establishing a feudal system in which the Hutus worked for them as serfs. A Tutsi king ruled in the 1890s when Burundi and neighboring Rwanda became part of German East Africa. In 1916-1919, the two areas came under Belgium's authority as Ruanda-Urundi—finally winning separate independence in 1962. Burundi was first a kingdom, then a republic—with army and government under Tutsi control.

UNITED METHODISTS IN MISSION IN SUB-SAHARAN AFRICA



KEY

- WEST AFRICA CENTRAL CONFERENCE
- AFRICA CENTRAL CONFERENCE
- AFFILIATED AUTONOMOUS (AA)
- METHODIST CHURCHES
- UNITED METHODIST MISSION SITES
- AA MISSION SITES



NEW WORLD OUTLOOK

GENERAL BOARD OF GLOBAL MINISTRIES

The Tutsi-Hutu Conflict

In the 32 years since its independence, Burundi has seen five Tutsi-led military coups, with massacres of Hutus in 1965, 1972, 1988, 1991, 1993, and 1994. In June 1993, Melchior Ndadaye became the first democratically elected president and the first Hutu head of state in Burundi's history. The United Methodist Church participated in monitoring the election and repatriating refugees.

Four months later, President Ndadaye and six of his cabinet were assassinated in a failed coup by renegade Tutsi army officers. For months, anarchy reigned. From 50,000 to 200,000 civilians were killed in Hutu-Tutsi conflicts. Almost a million refugees fled.

The parliament appointed a new president in February 1994: Cyprien Ntaryamira, a Hutu. On April 6, returning to Rwanda from a peace conference on ending the Hutu-Tutsi strife, the presidents of Burundi and Rwanda, both Hutus, were killed in the crash of a plane that may have been shot down. Rwanda was thrown into chaos, with mass killings of tens of thousands.

The United Methodist Church in Burundi

The United Methodist Church in Burundi grew out of mission work begun in 1922 when the World Gospel Mission founded the World Gospel Church of Urundi. After most Christian missionaries were expelled from Burundi between 1978 and 1980, indigenous leaders took responsibility for the then-5000-member church, introducing innovations such as holistic ministry and African traditional music. Four years later, at the 1984 General Conference, this church became the Burundi Annual Conference of The United Methodist Church.

The United Methodist Church of Burundi expanded from Mweya and Kayero into the eastern region near the Tanzanian border and made Gitega its headquarters. Under Bishop J. Alfred Ndoricimpa, the church became a major force for social change and spiritual growth. Between 1984 and 1990, membership nearly tripled, from 11,119 to 32,706. By April 1992, more than 30 new churches had been established and membership had grown to 42,312.



A village in Burundi.

Before the coup of October 21, 1993, the church had been promoting major programs in education, health, community development, evangelism, and church construction. With more than half its members under age 30, the church had begun a special youth program.

Just before the coup, at the 1993 Annual Meeting of the General Board of Global Ministries, director Manasse Habonimana of Gitega, Burundi, reported with joy that a women's center was under construction which, when completed in summer 1994, would offer courses in Bible study, human rights from a Christian perspective, hygiene, and sewing.

The United Methodist Church has been one of the main supporters of the Mweya Bible Institute. During the October coup, many of the Africa Church Growth and Development scholars there were killed. The Burundi Conference's administrative assistant and his wife were assassinated also. At least two pastors and 11 lay leaders were killed and at least five church buildings destroyed. Fortunately, Bishop J. Alfred Ndoricimpa—a national leader in the reconciliation movement among ethnic groups—was in Belgium, on his way to a Council of Bishops' meeting. Though believed to be still targeted for death by the army, he returned to Burundi in February but was forced to leave a month later in the wake of new violence.

The Uganda District

In 1992, the Africa Central Conference made Uganda a district of the Burundi Annual Conference. Also called the United Methodist Church of Uganda, with headquarters in Jinja, it now has 15 ordained deacons, more than 80 churches, and a membership of 30,000 confirmed adults and 30,000 children. The Uganda District would like to become an annual conference in its own right and help its sister church in Burundi to recover as it has been helped by that church to grow.

Capital:
Area:

Population
Infant mor
Life expect
Gross dom
per capi
Languages

Literacy ra
Religions:

Ethnic gro

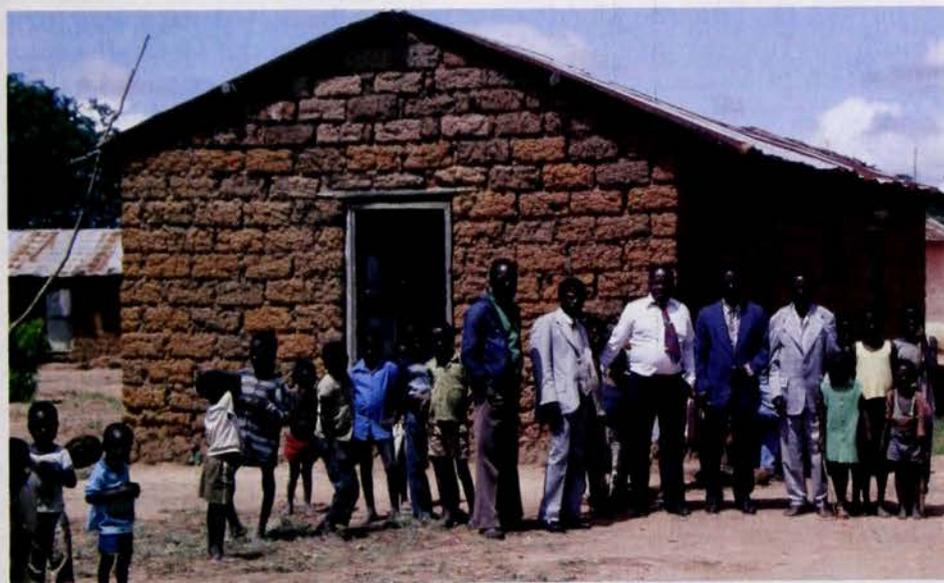


Angolan wo

History: F
of Angol
Angol
southwe
mile At
region w
speaking
A Portug
for an oce
the first
in 1482.
Portugue
a major s
their colo
After a
competin

ANGOLA

Capital:	Luanda
Area:	481,353 sq. mi. (about the size of Texas, New Mexico, Arkansas, and Louisiana combined)
Population:	9,500,000 (mid-1993 est.)
Infant mortality:	151/1000 live births (1992)
Life expectancy at birth:	43, male; 47, female (1992)
Gross domestic product, per capita:	\$950 (1991)
Languages:	Portuguese (official); various Bantu languages
Literacy rate:	40% (1992)
Religions:	Christian 53% (Roman Catholic 38%; Protestant 15%); Traditional 47%
Ethnic groups:	Ovimbundu 38%, Kimbundu 25%, Bakongo 13%, Mestiço 2%, others



Angolan worshippers outside a rural church in Malanje.

History: People's Republic of Angola

Angola is a large nation of southwest Africa with a 1000-mile Atlantic coastline. The region was settled by Bantu-speaking peoples 2000 years ago. A Portuguese navigator searching for an ocean passage to India was the first European to discover it in 1482. A century later, the Portuguese were using Angola as a major source of slave labor for their colony in Brazil.

After a 15-year war involving competing liberation movements,

Angola won independence in 1975. Its first president, Dr. Augustinho Neto, was a United Methodist. However, civil war ensued (1976-1991), claiming 300,000 lives.

A 1991 peace plan and 1992 elections failed to end the conflict. Now, 1000 people a day—mostly civilians—are dying, reports United Methodist Bishop Emílio de Carvalho. About two million Angolans have been displaced. Many face starvation. Refugees who have had houses, schools, and churches destroyed are crowding into cities and refugee camps.

The United Methodist Church of Angola

The United Methodist Church of Angola covers the northern two-thirds of the country and is divided into two annual conferences: the Western Angola Annual Conference (eight districts), headed by Bishop Emílio de Carvalho in Luanda; and the Eastern Angola Annual Conference (five districts) headed by Bishop Moisés Domingos Fernandes in Malanje.

Methodist work in Angola began in 1885, when Missionary Bishop William Taylor and 45 missionaries set out to develop six self-supporting mission stations in Africa—five of them in Angola. Angolan Christians worked with missionaries to spread the Gospel and to build churches, hospitals, and schools. The Quessua Training Center was the first school in the country to admit Angolans.

During the 1961-75 war, the Portuguese excluded or expelled all Protestant missionaries. Almost all of the 33 Angolan United Methodist pastors were killed, jailed, or forced into exile. Despite outright persecution, the church continued to grow underground. By 1987, membership had reached 110,000.

Long noted for self-reliance, The United Methodist Church of Angola now needs outside help after years of civil war. There are pressing needs for medical supplies, food, vehicles, and school materials. UMCOR has made emergency grants and has sent food and medications. Aid is also needed to support nationals in mission, sustain evangelism, and provide leadership training.

In the Eastern Angola Annual Conference, there is a severe shortage of food, medicines, and vitamins. Starving pastors are often too weak to minister and preach.

Even during wartime, Angola's United Methodist Women operated a training center and opened day-care centers. Now they have a ministry to street children.

Bishop de Carvalho says: "We need to train the future leaders of the church. Who will help us?"

MOZAMBIQUE

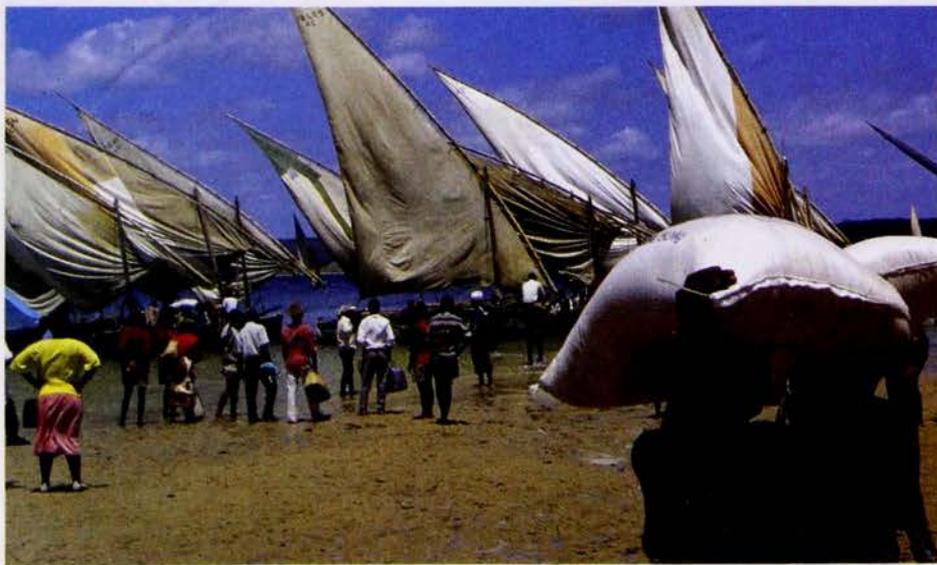
Capital:	Maputo
Area:	303,769 sq. mi. (the size of Texas plus Indiana)
Population:	15,300,000 (mid-1993 est.)
Infant mortality:	134/1000 live births (1992)
Life expectancy at birth:	46, male; 49, female (1992)
Gross domestic product, per capita:	\$120
Languages:	Portuguese (official); Bantu languages, including Makua, Tsonga, Shona, Chopi, Makonde, Swahili (on coast)
Literacy rate:	17% (1991 est.)
Religions:	Traditional 60%, Christian 30%, Muslim 10%
Ethnic groups:	Makua 47%, Tsonga 23%, Malawi, 12%, Shona 11%, others

History: Republic of Mozambique

Mozambique is a nation in southeast Africa with a 1500-mile coastline on the Indian Ocean. Bantu-speaking Africans and Arab and Swahili traders had been there for centuries when Portuguese explorer Vasco da Gama visited the area in 1497-98 on his voyage around Africa to India. Between the first Portuguese settlement in 1505 and independence in 1975, the people of Mozambique—despite resistance—suffered enslavement and forced labor at the hands of the Portuguese.

In 1962, Dr. Eduardo Mondlane founded the Front for the Liberation of Mozambique (FRELIMO). He studied as a child at the Cambine Methodist Boys' Boarding School and later as a Crusade Scholar. FRELIMO forces engaged in more than a decade of armed struggle, during which Mondlane was assassinated, before Mozambique won its independence from Portugal in 1975.

For 16 years, a South-African-backed guerrilla movement engaged the FRELIMO government in a civil war. More than a million Mozambicans died and 6



Mozambicans at Inhambane Bay prepare to sail to Annual Conference.

million were displaced from their homes. United Methodists have been kidnapped and killed; mission stations, looted and burned. The war severely damaged the country's infrastructure. Along with drought, famine, and crop destruction, it brought life in Mozambique to a standstill. Conditions began to improve in late 1992, when both the war and the drought ended and the long process of rebuilding began.

The United Methodist Church of Mozambique

The first missionaries of the Methodist Episcopal Church came to Mozambique in 1890, when the Rev. Dr. Erwin Richards began mission work near Chicuque. In 1905, Tezoura Navesse Mawoze became the first Mozambican to be ordained into the Methodist ministry. In 1964, Escrivão Anglaze Zunguze was elected bishop of Mozambique, becoming one of Africa's first indigenous bishops.

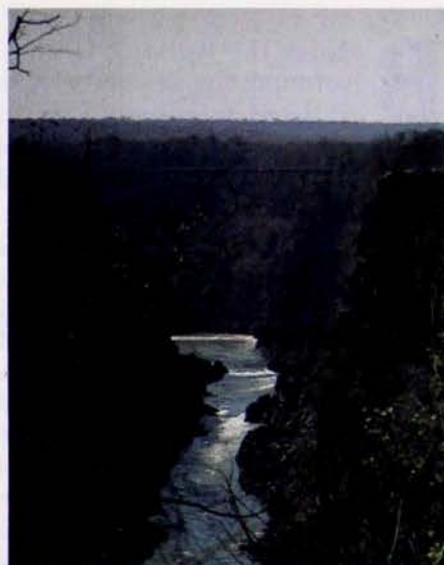
During the almost 30 years of liberation struggle and civil war, the church continued to minister to people on both sides and played an important role in peace negotiations. Despite great difficulties, church growth and evangelism continued. Now The United Methodist Church of Mozambique is active in all 10 provinces. Bishop João Somane Machado, who resides in Maputo, oversees 10 ecclesiastical districts, 4 missionary areas, and 16 areas of evangelism. With just 40 pastors to lead 60,030 church members, the church remains dedicated to spreading the Good News and rebuilding lives and property.

The United Methodist Women of Mozambique have established a "Children of the War" project to meet orphaned children's physical, emotional, spiritual, and educational needs while trying to reunite them with family members.

The United Methodist Church of Mozambique has continued its long-standing ministry to Mozambican miners and their families in the Transvaal region of South Africa.

ZIMBABWE

Capital:	Harare
Area:	50,803 sq. mi. (slightly larger than Montana)
Population:	11,351,000 (1993 est.)
Infant mortality:	59/1000 live births (1992)
Life expectancy at birth:	60, male; 64, female (1992)
Gross domestic product, per capita:	\$660 (1991)
Languages:	English (official); Shona, Sindebele, others
Literacy rate:	67%
Religions:	Syncretic 50%, Christian 25%, Traditional, 24%
Ethnic groups:	Shona 80%, Ndebele 19%



History: Republic of Zimbabwe

Zimbabwe is a landlocked nation of south central Africa, bounded by the Zambezi River on the north and the Limpopo River on the south. Bantu-speaking Africans, the ancestors of the Shona people, have lived there more than 1500 years. Around A.D. 1200, they created the great stone city of Dzimbabwe, for which the modern nation was named. Its ruins—buildings enclosed by high, round walls with conical towers—still stand today. The Ndebele people invaded the area from the south in the 1830s.

The country's colonial name, Southern Rhodesia, came from a Briton, Cecil Rhodes, who had amassed gold and diamond fortunes in South Africa. In 1889, he formed the British South Africa Company under royal charter and, in 1890, invaded Zimbabwe with White settlers and armed police. By 1897, his company had defeated the Ndebele and the Shona.

In 1923, Southern Rhodesia became an internally self-governing colony under Great Britain's control. A 1961 constitution guaranteed continuing minority rule by Whites. To ensure this, in 1965, the colony declared independence. Missionaries who supported African rule were deported.

Fifteen years of UN sanctions, negotiations, and armed struggle (1972-78) followed. Bishop Abel T. Muzorewa combined episcopal

duties with active political leadership to bring the country to African majority rule. Finally, on April 18, 1980, what had long been White-ruled Southern Rhodesia became independent Zimbabwe.

Today, Zimbabwe is one of the most developed nations in sub-Saharan Africa. Despite three years of severe drought (ending fall 1992) and financial hardship caused by economic restructuring, the political, social, and economic order of Zimbabwe remains one of the strongest in Africa.

The United Methodist Church in Zimbabwe

Methodism in Zimbabwe began with Bishop Joseph Crane Hartzell's visit in 1897. Learning that a mining town was being abandoned because mountains kept the new railroad from reaching it, Bishop Hartzell asked the British South Africa Company to grant the property to the Methodist Episcopal Church. Cecil Rhodes agreed, and the church was given a large tract of land (with buildings) that became the site of the Old Mutare Mission.

In 1992, Africa University opened its doors at Old Mutare. It is the first United Methodist university built for the purpose of training future indigenous leaders for all of Africa.

Today the United Methodist Church in Zimbabwe is an annual conference headed by Bishop

Christopher Jokomo, who resides in Harare. In this vital, 62,000-member conference, churches overflow with worshipers. The church has spread to almost all nine provinces of the country and continues its spiritual outreach to neighboring nations, including Malawi, Zambia, and South Africa.

Mission in Zimbabwe

The United Methodist Church in Zimbabwe has three high schools for university-bound students plus many other primary and secondary schools. The annual conference also operates three hospitals—at Nyadire, Mutambara, and Old Mutare—along with clinics and nurses' training programs.

The Baby Fold at Old Mutare is a refuge for orphaned and abandoned infants. It is the country's only orphanage that accepts infants and newborns.

Agricultural projects include Nyadire Farm, a major cattle-raising project.

United Methodist Women have been a pillar of the church in Zimbabwe. Through evangelism, training programs, and fund-raising projects, the women have been able to open and run the Mbuya Lydia Chimonyo High School near Mutambara as well as offer scholarships to needy students. Their example has been followed with zeal by the United Methodist Men's organization, the Vabvuwi, meaning "fishers of men."

Besides the thriving United Methodist Central Conference Churches in Africa, there are Affiliated Autonomous Methodist Churches. These churches are cousins in the Wesleyan family. In Nigeria, an affiliated autonomous church operates in the same country as a United Methodist annual conference. In other countries, such as Côte d'Ivoire, Ghana, Kenya, Tanzania, Uganda, and South Africa, United Methodists work with affiliated autonomous churches in mission.

THE METHODIST CHURCH NIGERIA

Methodism arrived in Nigeria on September 23, 1842, when the Wesleyan Methodist Missionary Society of Great Britain (WMMS) sent Thomas Birch Freeman, whose father was African, as its first missionary to the "Slave Coast" area. Nigerians themselves, who had learned of Methodism from freed Blacks who had resettled in Sierra Leone 50 years earlier, called for a missionary with the plea: "Come quickly; start this moment." The initial calls came from Badagry and Abeokuta. The first Methodist pastor in Abeokuta was an African, as was the first Methodist missionary to Lagos.

Two different British Methodist traditions were established in Nigeria: the Wesleyan Methodists on the west side of the Niger River and the Primitive Methodists on the east side (chiefly in the southeast). In 1932, the Wesleyan and Primitive Methodists in Britain united to form one Methodist Missionary Society.

The growth from mission to church was symbolized with the appointment in 1946 of the Rev. Moses O. Dada as the first Nigerian Chairman of the Western Nigeria District Synod. In 1962, the Western and Eastern Nigeria District synods were united, and Methodist Church Nigeria was born—given autonomy by the British Methodist Conference. The Rev. Dr. Joseph O. E. Soremekun was the first African President of the Conference.

A Truly African Church

Finally, on January 20, 1976, "The Appointed Day," a truly African Methodist Church Nigeria came into being. Where British Methodism had had presidents, chairmen, and superintendents, the new church had a patriarch, archbishops, bishops, presbyters, priests, and deacons. In *The Wesleyan Presence in Nigeria*, author Mercy Amba Oduyoye describes

the scene: "The first public act was the investiture and enthronement of the Patriarch....The splendour of the ecclesiastical robes, the richness and great length of the liturgy, the crosses and keys, the crown and crosier proclaimed in no uncertain terms that a new style of Methodism was emerging in Nigeria....It was evident that a seed of Eastern Christianity had been sown...."

Mission institutions set up by Methodists in Nigeria included Wesleyan Boys' High School, Lagos (1878); Methodist Girls' High School, Yaba (1879); Wesley College, Ibadan (1905); Shagamu Girls' School (1927); Women's Training College, Shagamu (1930); and Methodist Laymen's Training Institute, Shagamu (1950). With the Anglicans, the Methodists established the United Missionary College, Ibadan (1928); Igbobi College, Yaba (1932); and Immanuel College of Theology, Ibadan (1962).

THE PROTESTANT METHODIST CHURCH OF CÔTE D'IVOIRE

The Protestant Methodist Church of the République de la Côte d'Ivoire has its headquarters at Abidjan. The Rev. Lambert N'Cho is President and the Rev. Benjamin Boni, Secretary.

Côte d'Ivoire is located between Liberia and Ghana in West Africa. It was a French protectorate from 1842 to 1960, when it won independence. Diversified agriculture and foreign investment have made it more prosper-

ous than other tropical African nations. In 1985, the country changed its name from Ivory Coast. In 1990, it held its first multiparty presidential election.

Thousands of Liberians, accompanied by United Methodist missionaries, are now living at a refugee camp at Danané near the Liberian border. UM missionary to Liberia Nancy Lightfoot is pursuing her Bible translation work at Tabou in the southwest.

The Protestant Methodist Church of Côte d'Ivoire has done a great deal in working with refugees from neighboring nations. One example involves a group of women who had fled Ghana, where they had worked as prostitutes. Cooperating with the church in Côte d'Ivoire, the World Division of the GBGM provided a grant for these Ghanaian women to build their own church as they rebuilt their lives.

Capital:
Area:
Population:
Infant mortal
Life expectan
Gross domes
per capita:
Languages:

Literacy rate:
Religions:
Ethnic group:

The Methodi

The Meth
Ghana began
seas distric
Methodist CH
ated auton
close ties to T
Church, the
has 10 distri
deacons, dea
chists; and 2
and class lea
than 300,000
Church head
The Rev. Dr.
President. T
evangelism ca
remote areas

Ghana was
ple from Afri
north. Portug
ing in 1471, ca
Coast. Later,
Dutch and Da
Ashanti Em
extended its co
coast and esta
the Gold Coa
World War I
won from Ger
the colony.

In 1957, un
nationalist K
leading prop
unity, Ghan
European col
Africa to gain
new country
Ghana from
medieval emp

GHANA

Capital:	Accra
Area:	92,098 sq. mi. (slightly smaller than Oregon)
Population:	16,185,000 (1992 est.)
Infant mortality:	86/1000 live births (1992)
Life expectancy at birth:	53, male; 56, female (1992)
Gross domestic product, per capita:	\$400 (est. 1991)
Languages:	English (official); Akan, Twi, Ewe, Ga, Moshi-Dagomba, others
Literacy rate:	50%
Religions:	Traditional 38%, Muslim 30%, Christian 24%
Ethnic groups:	Akan (Ashanti, Fanti), Mossi, Ewe, Ga, others

The Methodist Church of Ghana

The Methodist Church of Ghana began in 1835 as an overseas district of the British Methodist Church. Now an affiliated autonomous church with close ties to The United Methodist Church, the Ghana Conference has 10 districts; 425 pastors; 43 deacons, deaconesses, and catechists; and 26,268 lay preachers and class leaders among more than 300,000 church members. Church headquarters are at Accra. The Rev. Dr. Kwesi Dickson is President. The *New Life for All* evangelism campaign reaches into remote areas of the country.

Ghana was first settled by people from African kingdoms to the north. Portuguese explorers, arriving in 1471, called the area the Gold Coast. Later, winning out over the Dutch and Danes and defeating the Ashanti Empire, Great Britain extended its control inland from the coast and established the colony of the Gold Coast (1874-1957). After World War I, British Togoland, won from Germany, was added to the colony.

In 1957, under the leadership of nationalist Kwame Nkrumah, a leading proponent of pan-African unity, Ghana became the first European colony in sub-Saharan Africa to gain independence. The new country adopted the name Ghana from a West African medieval empire. In 1960, Ghana's

people voted to become a republic and elected Nkrumah president.

After years of autocratic rule, Nkrumah was deposed in 1966. The current government has effected an economic turnaround. In 1992, voters approved a constitution providing for a multiparty system.

As with all Methodist churches in West Africa, the Methodist Church of Ghana has wide-ranging programs in education, health, and agriculture. The church is involved in 22 secondary educational institutions, three coeducational training colleges, and two special schools: the Mmofraturu Girls' School in Kumasi and the School for the Blind in Wa. Trinity

College in Legon is a theological seminary serving several Protestant denominations, with Methodists having the largest enrollment quota. The Kwadaso Women's Training Center in Kumasi provides vocational training to some 400 young women, mainly school dropouts. The church's women's organization participates in this work and also runs small-scale programs in villages and urban communities. Youth workers assist in village development and literacy training.

In close cooperation with the national Ministry of Health, the church operates three clinics in rural areas where there are no other health facilities. Its 62-bed Wenchi Hospital in Brong-Ahafo serves a population of 200,000. Nyankomasi Agriculture Project in Axin Fosu is both an experimental farm and a training center where crops and livestock are raised for local distribution. The project receives assistance from Heifer Project International and Habitat for Humanity as well as from The United Methodist Church. Two United Methodist missionaries are stationed at Sunyani.



A pastor, choir, and worshippers at an open-air church in Ghana.

KENYA

Capital:	Nairobi
Area:	224,960 sq. mi. (slightly smaller than Texas)
Population:	26,164,000 (1992 est.)
Infant mortality:	68/1000 live births (1992)
Life expectancy at birth:	60, male; 64, female (1992)
Gross domestic product, per capita:	\$385 (1991)
Languages:	Swahili (official); English (widely spoken); Kikuyu, Luhya, Luo, Meru, others
Literacy rate:	69% (1990)
Religions:	Christian 66% (Protestant 38%, Roman Catholic 28%), Traditional 20%, Muslim 6%
Ethnic groups:	About 40, including Kikuyu 21%, Luhya 14%, Luo 13%, Kelenjin 11%, Kamba 11%, Kisii 6%, Meru 6%

The Methodist Church in Kenya

The Methodist Church in Kenya (MCK) became autonomous in 1967—four years after Kenya won its independence from Great Britain. Before that time, MCK had been an overseas district of the British Conference, under the responsibility of the Methodist Missionary Society.

British mission work in Kenya began in 1862 when a party of missionaries from the United Methodist Free Churches of Great Britain arrived in Mombasa and started a mission station at Ribe. Of this party, Thomas Wakefield remained, joined by Charles New in 1863. Wakefield and New founded a chain of mission stations along Kenya's Indian Ocean coast. They opened the first Methodist mission school at Ribe around 1864.

In 1907, the United Methodist Free Church joined with two other Methodist denominations in Britain to form a United Methodist Church. The first attempt made by the new united church to move into Kenya's interior was the Meru mission, opened in 1913 by the Rev. R. T. Worthington on the northeastern slopes of Mt. Kenya. The British church thus developed two circuits: the coast and Meru. By 1947, MCK's two circuits had

137 teachers and 5349 students. Every teacher was an evangelist.

Between 1928-1930, the Maua Methodist Hospital was opened on the eastern slopes of Mt. Kenya near Meru. Today, this 150-bed hospital has a dental clinic, eye clinic, outpatient department, maternal-child health unit, and school of nursing. In the 1970s, the British working there were joined by United Methodist missionaries from the United States. Today, the Maua Hospital and the Methodist Training Institute in Meru are among the projects in Kenya supported by the World Division of the General Board of Global Ministries. The World Division also supports rural development, evangelism, and church-building programs.



Bishop Nthamburi addresses the MCK's 1993 Annual Conference.

In his *History of the Methodist Church in Kenya*, Presiding Bishop Zablon John Nthamburi writes: "The autonomous church in Kenya owes its existence not only to European missionaries but also to indigenous teachers, evangelists, and ministers, whose zeal for evangelism qualifies them to be regarded as apostles among their own people." Among the early African ministers were W. H. Durning of Sierra Leone (1879) and such indigenous Kenyans as John Mgomba (1899), Thomas Mazera (1904), and Philip M'Inoti (1931). Rev. M'Inoti "never felt that to be a Christian he must cease to be a Meru," Bishop Nthamburi points out. "He was convinced that Christ came to fulfill the spiritual pilgrimage already under way through the tutelage of the traditional religion."

Still, it was not until autonomy in 1967 that indigenous leadership took over the general administration of the church. The Rev. Ronald Mn'ong'o was the first President of the Methodist Church in Kenya from 1967 to 1970. Later, the term 'President' was changed to 'Presiding Bishop.'

The Methodist Church in Kenya has grown in membership to nearly 250,000 and has opened new missions in the north and west. It also has established vital mission churches in Tanzania and Uganda. A new goal for KMC is its own denominational institution of higher learning: Kenya Methodist University, located in Meru, with its first campus at Kaaga, site of its oldest church.

SOUTH AFRICA

Capitals:	Pretoria, Cape Town, Bloemfontein
Area:	472,359 sq. mi. (three times the size of California)
Population:	41,688,000 (1992 est.)
Infant mortality:	51/1000 live births (1992)
Life expectancy at birth:	62, male; 67, female (1992)
Gross domestic product, per capita:	\$2600 (1991)
Languages:	Afrikaans and English (both official); Zulu, Xhosa, Sotho, other African languages
Literacy rate:	76%, including 99% Whites; 69% Asians; 62% Coloureds (mixed race); 50% Africans (1990)
Religions:	Mainly Christian; Hindu and Muslim minorities
Ethnic groups:	Black 75%, White 14%, Coloured 9%, Indian 3%; African ethnic groups include Zulu, Xhosa, Tswana, Sotho, Shangaan, Swazi, Venda, Ndebele

Methodism in Southern Africa

A close relationship has developed between The United Methodist Church and the Methodist Church of Southern Africa (MCSA). MCSA is headquartered in Durban, with Bishop M. Stanley Mogoba as Presiding Bishop. At MCSA's request, The United Methodist Church supports many projects in South Africa, such as multiracial day-care centers and after-school programs, the John Wesley Primary School in Pinetown, Aid for Children in Crisis, and the Wesley Ladies' Hostel.

Besides cooperating with ecumenical partners, such as MCSA, the South African Council of Churches, and the Peace, Justice, and Reconciliation Ministry, The UMC has historically worked in South Africa through the Mozambique Annual Conference. This came about because many Mozambicans were recruited to work as cheap labor in the South African mines. Many miners who had their first encounter with Christianity through literacy programs organized by The United Methodist Church are pastors or church members today.

More recently, some indigenous South Africans have sought to become United Methodists. The first step was taken when, with the approval of the Africa Central Conference in 1988, South Africa became a district of the Zimbabwe Annual Conference.

Making History in South Africa

Methodists, both MCSA and UM, are among those making history in South Africa today. On April 26-28, 1994, South Africa's first free multiracial elections are to be held, ending more than a century of White minority rule. Black South Africans will have the right to vote for the first time. In October 1993, African National Congress (ANC) president Nelson Mandela, a Methodist, and South African president F.W. de Klerk were jointly awarded the Nobel Peace Prize for their efforts to bring democracy and racial harmony to South Africa. Both are major presidential candidates in the election.

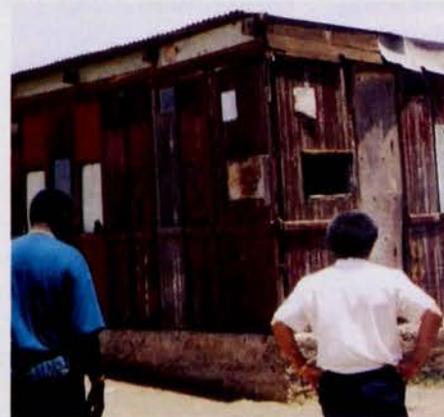
Bantu-speaking Africans have lived at the southern end of the continent since A.D. 300. The first European settlers came to the Cape of Good Hope in 1652 with the

Dutch East India Company. These early Dutch settlers were called Boers (meaning "farmers"). In the early nineteenth century, the Cape Colony changed hands between the Dutch and the British. Discovery of diamonds in 1867 and 1870 and of gold in 1886 led to the second Anglo-Boer war (1899-1902), in which the British defeated the Dutch. In 1910, four colonies given self-rule by the British formed the Union of South Africa. Later, after 30 years in the British Commonwealth (1931-1961), South Africa withdrew and became the Republic of South Africa.

Starting in 1948, apartheid ("separateness"), a formal policy of political and economic discrimination against nonwhites, was made official in South Africa through a series of legislative acts. Many Black South Africans were forced to live apart in "homelands"—impoverished areas with little land, few resources, and few jobs—and to carry passes that restricted their movements.

In 1986, Anglican Archbishop Desmond Tutu called for worldwide economic sanctions against South Africa to force an end to apartheid. In 1990, the government lifted its ban on the ANC, and the ANC president Nelson Mandela was freed after 27 years in prison. Democracy, if it truly comes, will transform the future.

This Africa Primer has been compiled by Alma Graham from sources supplied by the World Division of the General Board of Global Ministries.



A railroad boxcar church in Botubella near Bloemfontein, South Africa.

RESOURCES FOR THE 1994-95 MISSION STUDY

AFRICAN CHURCHES SPEAK

ESSENTIALS:

Claiming the Promise: African Churches Speak (#1896) by Karamaga, Kanyoro, Oduyoye, et al.

Essays by church leaders, theologians and scholars are combined with reports from major consultations and assemblies of churches in Africa to show how Christians believe in Christ's promise of abundant life.

\$7.95

Study guide to Claiming the Promise (#1897) by L. Cecile Adams

Worship and study activities, bibliography, filmography, maps and photos all provide supplementary material to use with the basic study book.

\$5.95

FOR CHILDREN:

Lodu's Escape and Other Stories from Africa (#1898) Edited by Phoebe Mugo

Stories about African children who show courage in the face of challenge. One story is about a Sudanese boy who experiences danger, famine and being a refugee in his own land.

\$6.95

Teacher's Guide to Lodu's Escape (#1899) by Sara Covin Juengst

Teaching by the traditional West African figure, Anansi, is enhanced by African greetings, map study, songs, recipes and arts and crafts.

\$5.95

FOR YOUTH:

African Youth Speak (#1901) by Lawrence Darmani

African youth speak of their lives and the issues they are most concerned about as Christians in Africa.

\$4.95

VISUALS:

Today's Africa: The Church and the People-Video (#2080)

Two programs-Africa: Our Own Story and A Church of the People. One tells about issues of development and village economies and the other depicts the growth of independent African churches. 50 min.

\$39.95

African Tales-Video (#2081)

Three African fables, "Banana Thieves," "The Spider and the Antelope," and "The Boastful Crocodile." 23 min..

\$29.95

African Youth and Students: The Impact of Christian Witness-Video (#2079)

Young people from North America join African youth at the All African Youth and Students Assembly of the All Africa Council of Churches in Zaire. 15 min.

\$19.95

African Churches Speak-Slide Set (#2082)

20 color slides with reading script and study notes to accompany the basic study.

\$12.50

Map 'n Facts: Africa (#1903)

A colorful 35"x 23" map based on the Peters Projection, showing all countries, capitals and major geographic features.

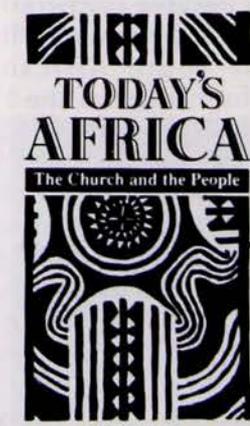
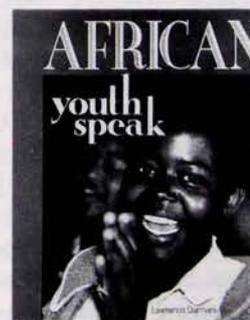
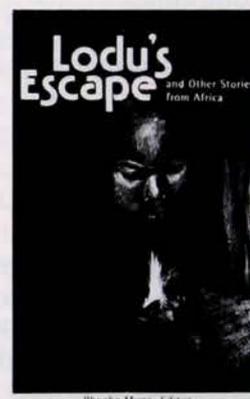
\$4.95

RELATED RESOURCES:

New World Outlook Special Issue on African Churches Speak. May/June 1994. (#2085)\$2.50

Response Special Issue on African Churches Speak. June 1994 (#2087)

\$1.25



Mis
A Good Po
Congrat
ences—Ok
They are th
percent of t
Red and W
Campbe
Methodist
Kentucky, a
soup labels
churches an
country, Re
seven van
exchanged
including a
sewing mac
A Call from
At the re
chancellor o
with exper
build house
of 6-10 peop
travel exper
executive d
Southeaste
from Atlant
World Day
The 1995
Earth Is a H
Christian w
rate three st
gle to main
the midst o
World Day
Christian v
together to
year. Wome
will particip
will be organ
Possible Sit
The Site S
the 1992 G
General Boa
is considerin
tating the
Boston, Ma
Washington
FL; Orlando
Houston, T
Chicago, IL
MO; Minne
Angeles, CA
Seattle, WA

Mission Memo

A Good Portion

Congratulations to the three missionary conferences—Oklahoma Indian, Red Bird, and Alaska. They are three of only six conferences that paid 100 percent of their apportionments in 1993.

Red and White Currency

Campbell's Soup Company names the United Methodist Red Bird Mission School of Beverly, Kentucky, as the number-one collector of Campbell's soup labels in the United States. With the help of churches and United Methodist Women across the country, Red Bird School has been able to purchase seven vans in seven years. In 1993 the school exchanged more than 2 million labels for 226 items, including a refrigerator, a camcorder, electric ranges, sewing machines, and a host of teaching aids.

A Call from Africa University

At the request of the Rev. John W. Z. Kurewa, vice chancellor of Africa University, UM volunteer teams with expertise in construction are being sought to build houses for university faculty. Volunteer teams of 6-10 people are asked to raise \$5000 per team plus travel expenses to Zimbabwe. The Rev. Tom Curtis, executive director of Volunteers in Mission in the Southeastern Jurisdiction, coordinates the project from Atlanta. For more information call 404-659-5060.

World Day of Prayer 1995

The 1995 World Day of Prayer material, "The Earth Is a House for All People," will be written by Christian women of Ghana. The resources incorporate three stories of Ghanaian refugees in their struggle to maintain their traditional extended family in the midst of national and community upheaval. World Day of Prayer is a worldwide movement of Christian women of many traditions who come together to observe a common day of prayer each year. Women of more than 170 countries and regions will participate on March 3, 1995. The 1996 theme will be organized by women of Haiti.

Possible Sites for the GBGM

The Site Selection Task Force, formed as a result of the 1992 General Conference vote to move the General Board of Global Ministries out of New York, is considering 23 cities that meet the criteria for facilitating the church's mission program. They are: Boston, MA; Philadelphia, PA; Pittsburgh, PA; Washington, DC; Atlanta, GA; Charlotte, NC; Miami, FL; Orlando, FL; Tampa, FL; Dallas-Fort Worth, TX; Houston, TX; Nashville, TN; New Orleans, LA; Chicago, IL; Detroit, MI; Cincinnati, OH; St. Louis, MO; Minneapolis-St. Paul, MN; Denver, CO; Los Angeles, CA; Portland, OR; San Francisco, CA; and Seattle, WA.

YSF Grants

The United Methodist National Youth Ministry Organization is accepting applications for its 1995 National Youth Service Projects. Priorities for projects receiving grants will be programs that include youth leadership development, empowering youth to discover and respond to God's call, and a vision of harmony in race relations. YSF money is used to develop new projects that will then become self-supporting. For an application, contact Lynn Strother Hinkle, National Youth Ministry Organization, P.O. Box 840, Nashville, TN, 37202-0840; phone: 615-340-7184. Applications must be postmarked by June 1, 1994.

Bread for Women and Children

Bread for the World has announced a letter-writing campaign called "A Child Is Waiting." The program is an effort to secure guaranteed funding for the Special Supplemental Food Program for Women, Infants, and Children (WIC). Because of lack of funding, only 60 percent of eligible low-income children and women now receive WIC benefits. The United Methodist Committee on Relief, a partner with Bread for the World, urges Methodists to become involved in the campaign to send 150,000 letters to Congress. For more information, contact Bread for the World at 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910 or call 301-608-2400.

Deaths

Charles F. Root, Sr., retired missionary with 12 years of service in Sarawak, Malaysia, died on July 12, 1993...Marjorie Hager, a retired missionary who served for 10 years in Sierra Leone, died on December 14, 1993, at the age of 90...Marion Gladys Schmitt Lewis, who served as a missionary in the United States for 20 years, died on January 3, 1994, at the age of 94...The Rev. William H. Foster, retired missionary to Malaya, died January 17, 1994, at the age of 80...Margie Louise Avett, retired missionary to China and Hong Kong with 23 years of service, died January 22, 1994...Helen Paulsen MacInnis, retired missionary to China and Taiwan, died February 7, 1994...Dr. Dale E. Robinson, retired home missionary with 20 years of service, died February 13, 1994...Carlotta Ruth Henne, retired deaconess with 13 years of service, died February 25, 1994...Susie Mayes, who served as a missionary in China and Sarawak for 39 years, died on March 5, 1994, at the age of 91...Carolyn Dickerson Minus, former staff member of the Women's Division of the General Board of Global Ministries, died March 7, 1994, at the age of 52...Ovra Marie Palmer, a retired deaconess with 39 years of service, died March 17, 1994...Alice Emma Murdock, who served for 28 years as a deaconess with the GBGM Women's Division, died on April 11, 1994. □



Self-Reliance for Somali Women



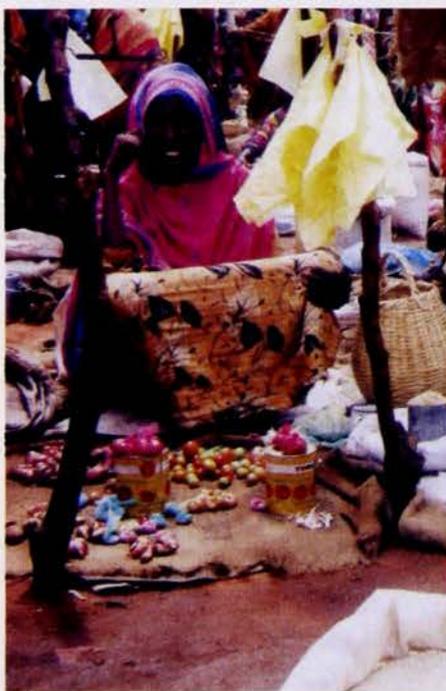
What would a State of the Union address sound like for the Somali Democratic Republic in 1994? According to Fawzi Guleid, founder of the Somali Community Services (SCS), the only employers in the country are United Nations agencies, United Nations Operations in Somalia (UNOSOM), and international nongovernmental organizations (NGOs) such as The Red Crescent, OXFAM, and other relief agencies. Meanwhile, free food distribution has been suspended. Although people are no longer "starving," they are destitute. They lack food, medicine, clothing, and shelter. Malnourishment is common.

The only way to receive food that is not raised or grown is through the Food for Work Program, another UN agency. A laborer may receive two bags of wheat (220 lbs) and 3 kilograms of cooking oil for a month of labor. Somali teachers, doctors, and nurses are basically donating their labors to keep the country going. Children meet with volunteer teachers under the trees, since many school buildings have been bombed and looted.

The problems are so overwhelming that many international agencies are likely to give up. While the United Methodist Committee on Relief (UMCOR)

An interview with Fawzi Guleid, founder of Somali Community Services, Inc.

by Christie R. House



had given block grants for relief efforts through the usual channels, such as Church World Service, it had not found any specific long-term projects to support rehabilitation efforts. In a country that has a 99 percent Muslim population, it is hard for Christian organizations to form partnerships in efforts that have any impact on the population.

Then UMCOR representatives Lloyd Rollins (Disaster Response Coordinator) and Kenneth Lutgen (Associate General Secretary) met Fawzi Guleid, a Somali Muslim, at a State Department briefing in Washington, DC. Guleid had formed a corporation that was starting something new on a grass-roots level in rural communities of southern Somalia. It was called Somali Community Services, Inc. (SCS). UMCOR formed a partnership with SCS and began to fund its efforts.

Woven Mats vs. Plastic

"First, let me give you some perspective on Somali culture," Guleid began our interview. "The majority of Somalis live in pastoral-nomadic societies. They have herds of livestock—cattle, camels, sheep, goats. They move from one place to another all the time, to find water and grass for their livestock. They are not a settled people. They are a moving society.

"The shelter they use is a type of tent that they can take with them whenever they move. It is



Left: Belgian troops "repatriate" Somalis.

Below: Facing the camera is Fawzi Guleid.

portable. It is made of mats woven of grass and other materials. When Somalis move, they use camels to carry their belongings. They use stems and rods to build a frame and then cover it with the mats. The mats are durable and waterproof. The same mats may survive many years in the family. Wind cannot get through. The shelter protects the family from mosquitoes and other insects. It is a very appropriate shelter for Somalis.

"When the crisis happened in Somalia, most of the people left their houses and went to refugee camps. International organizations provided plastic sheets for shelter. But the Somali women could weave their mats—the grasses were available locally from the bush. The plastic sheets were not appropriate. They didn't protect the people from the elements—from dust or heat or the chill of the night.

"We felt it would be good if we could give the women something to do, because they have nothing to do at the refugee camps. They are idle. We wanted to give them activities that they know, that would benefit them and also benefit the community at large."

Partnership in Small Enterprises

The Somali Community Services began with a \$2,000 grant in this humble way. "We wanted to give them something to do that was familiar to them," says

Guleid. It was a small thing, a simple idea, but its implementation has had profound results for the communities of Somali women and their families served by the project. So much of their lives in the past three years has been unfamiliar. The thin synthetic plastic sheets are very different from the thick natural softness of their native woven mats.

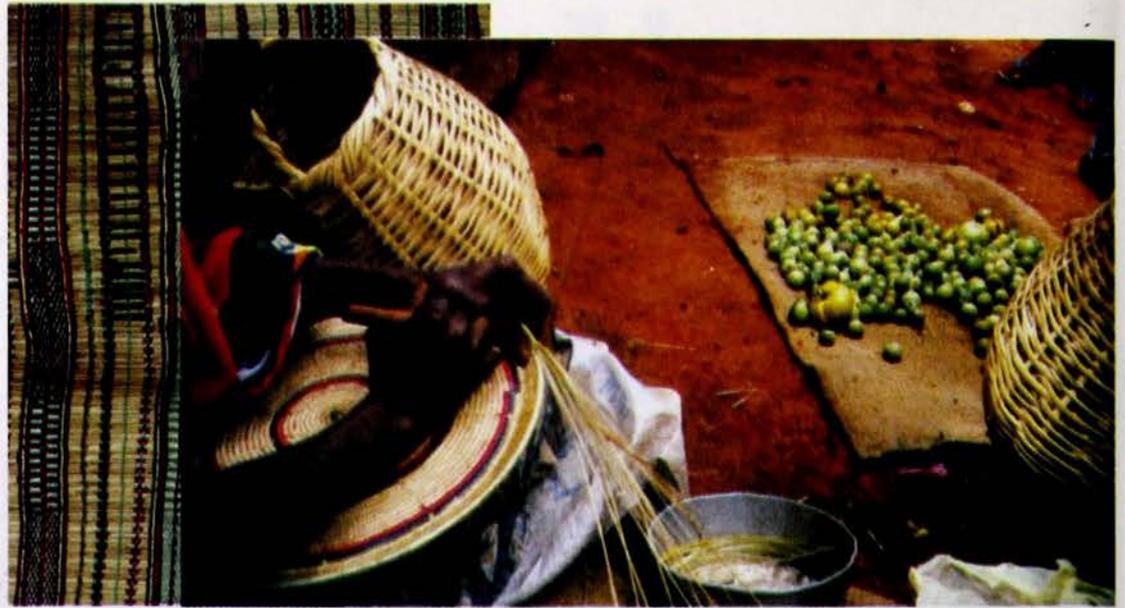
At first, SCS began working in Somali refugee camps in Mandera, Kenya. Women were encouraged to make the mats for themselves and their own families. Very soon, however, the full potential of the project became evident. With a grant from UMCOR, 1000 women in groups of 10 were contracted to weave mats, each group working to complete an entire house. They were paid for their work. The completed shelters were given to families that were homeless. In this way the project generated income for some families and houses for others. As people begin to return to their villages, the need for decent housing is immediate.

The house-building process has been taken a step further as communities in Somalia are "repatriated" by the United Nations Operations in Somalia. Koban is the main village of a community of nine villages located on the west bank of the Juba River in Jamaame district. Before the war, about 980 families lived as farmers in Koban. The village is on the main road from Mogadishu to

Kismayu, making it a prime target during the war. Three-quarters of the population fled the town. Repatriation meant that Belgian UN troops dropped off about 315 people (67 families) from trucks in the deserted town.

What little housing was left in Koban village was dilapidated. Shelters were so few that more than one family shared living quarters. In addition, flood controls on the Juba River were not maintained over the past three years, so the river flooded the farmland. SCS representatives arrived early in the repatriation process and listened to the community elders and activists, who in this case were farmers rather than nomads. "We went to the people in this area," explains Guleid. "They said, 'we don't want this kind of shelter [the portable structure]. We have permanent shelters. We need to rehabilitate our own shelters.'"

SCS combined its efforts with those of other NGOs working in Somalia and with the Koban village community itself. The Koban village provides the human resources for gathering the materials that are found locally and for building shelters. SCS buys materials that are not available locally, such as wire, nails, windows, doors, and cement. The project is being monitored by HEAL, a Somali NGO. Three hundred houses in Koban are slated for rehabilitation and another 100 will be completely rebuilt.



Right: Weaving is a fine art in Somalia. Below: A frame for a Somali portable house.

In another town in the Jamaame district, the women of the village were renowned for their craftsmanship in making pots. Pots have a variety of uses in Somalia depending on their size and shape. With few places having running water, a large pot in the house holds water for a family's daily needs. Another pot is used to carry the water to the house. Smaller pots are used for cooking and cleaning, while another kind of pot is used for burning firewood, like a stove. The pottery is made of mud or clay found near the river and fired inside a mound of firewood. The need to replace pots was so great in the area that the village not only supplied its own needs but was able to supply surrounding households with pottery as well.

In Guduudey village, the women knew how to weave the mats, but they needed sleeping mats, not housing mats. In Guduudey, 120 women produced 1500 mats so that village residents would have mattresses to place upon the dirt floors of the homes. Badhadhe town, the most remote and undeveloped area of the region, had no shops and little transportation available to get to larger towns. The Badhadhe women's group requested supplies to run a trade shop. In this case, SCS provided 3 metric tons of supplies on a credit basis.

In each village or region the SCS visits, the project takes on a new



shape and a new life. Meeting with the elders of the town, or the women, or the village leaders, Guleid listens to their own ideas on how best to serve residents. He then uses SCS resources and coordinates with other relief agencies to try to meet the needs. In the near future, they hope to begin a revolving loan fund for getting families started in small enterprises.

In its most recent efforts, SCS has designed a student-to-student program. Children aged 12 and under in the United States give \$5.00 a month to adopt a student under 12 in Somalia. The money provides the Somali student with a uniform, school supplies, one meal a day, and assistance with a teacher's salary.

Despite cease-fires, travel in Somalia continues to be a dangerous enterprise. "The Kismayu-Mogadishu road is so dangerous that every five kilometers or so,

someone shoots at passing vehicles. Most drivers opt not to stop for a person waving or road blocks," explains Guleid. At the beginning of the year, Lloyd Rollins waited in Kenya for Guleid to lead him across the border to visit the projects. Guleid arrived to tell him that it was too dangerous for him to proceed.

"It's an amazing partnership," says Lloyd Rollins. "In this instance, we can put aside our religious differences and work for the common good in Somalia. This is a principle basic to both the Muslim and the Christian community." □

Christie R. House is the Associate Editor of New World Outlook.

Somali Community Services, founded by Fawzi Guleid, was incorporated in Maryland in 1990 before the Somali crisis exploded in the US media. The small expatriate Somali community outside Washington, DC, became an advocacy group for Somalis in the United States. Born in Somalia, Guleid was university-educated, with a degree in travel and tourism. He worked in Kuwait as a travel agent until 1988, when he emigrated to the United States. Since 1991, he has been active in Somali relief work.

Church Partnerships with Zimbabwe

Local churches in the United States have found various ways of establishing partnerships with churches in Africa. Some churches form a covenant relationship with missionaries serving in Africa, contributing toward salary support, receiving and sending letters, and offering prayer. Other churches support Advance Special projects that benefit churches. In the first article that follows, Dwight Busacca, a former staff member of the General Board of Global Ministries, follows an Advance Special project in Africa over an 11-year period, letting contributors know what their money has accomplished.

Another way for a local church to form a partnership is to become a sister church, pairing with a church in another country—in this case, an African nation. Such a relationship was formed between the Morris United Methodist Church in Morris, New York, and the KweKwe West Circuit of the United Methodist Church in Zimbabwe. It is a relationship that remains between churches, regardless of how pastors come and go. The Rev. Anesu Tati, currently pastor of the KweKwe West Circuit, was the pastor at a different United Methodist Church in Seke when Dwight Busacca visited in 1992. Both the Seke and the KweKwe churches benefited from their US church partnerships.



If You Ever Had a Doubt: Zimbabwe Revisited

by Dwight Busacca

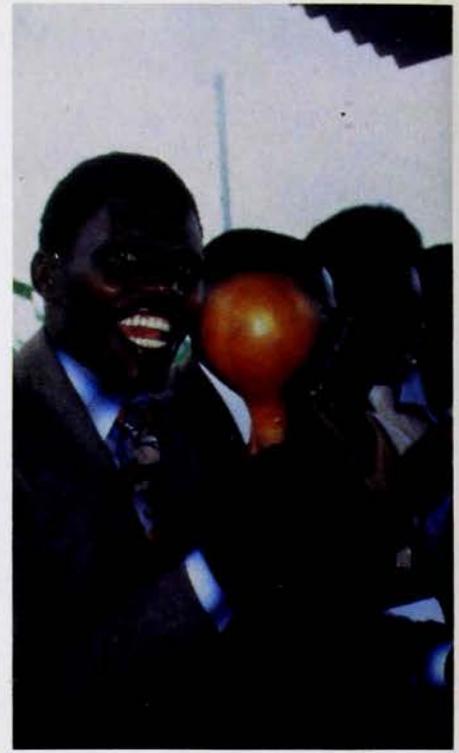
Have you ever asked yourself the question: "Does our mission giving to Advance Special Projects really help? Does it get to the projects for which it is designated?" I had a chance to find out.

The story began in January 1982, when I took a group to visit Zimbabwe. Less than two years earlier, Zimbabwe had become an independent nation. It was an exciting time to visit.

On Sunday our group of 18 people was divided into five units to visit various churches. My group went to the Seke community, a new suburb about 25 miles outside the capital city of Harare. On the way, we were told that Seke was made up of small, government-built houses for people who had lost their homes and had been displaced by the war for independence. About 50,000 people were living there.

We wondered what kind of church building the Seke congregation would have. It was the only

Below: The Seke church in 1982. Right: In 1982, the Seke church had an enthusiastic choir of eight.



organized congregation in the new village. After a half hour's drive, we arrived at the corner lot where the congregation worships and discovered that they had no church building. There was only a corrugated metal roof, about 15 feet by 25 feet, held up by a few support posts made from the trunks of small trees. During the rainy season, the worshipers not only would get soaked but would also have a hard time hearing as rain poured on the metal roof.

Under this metal roof, about 125 people gathered for worship. There was a simple pulpit and a choir of eight at the chancel end of the worship area. A few benches were placed at the other end so adults could be seated. The children and some of their mothers sat on mats on the floor between the benches and the chancel. It was a meaningful worship service, and we were especially impressed with the period of prayer. We couldn't understand the Shona words spoken, but we could clearly feel the impact of the worshipers' commitment.

As we left this service, we vowed to do everything we could to enable this Seke congregation to have a church building. This project was listed as an Advance Special. A sum of about \$25,000

was needed to build the church. In the following two years, whenever I spoke or showed slides to church groups, I told of the need for an adequate church building in Seke. The monthly newsletter that my office published encouraged church groups to help.

And help they did! Individuals contributed. Sunday school classes gave. Congregations took up special offerings at Christmas and Easter. Some groups even put this Advance Special project in their congregation's mission budget. Thus, in time, we raised the amount needed for a church building in Seke. Then, once the money was available, we wondered what the new sanctuary might look like.

In February 1993, 11 years later, I took a second group of 18 people to visit Zimbabwe. I asked Samson Mungure, assistant to Bishop Jokomo, if we might visit the Seke congregation on Sunday. Our traveling group was divided into small units, as before, so that we could visit several churches. Four of us went to the Seke church.

On Sunday at 7:00 A.M. we were picked up at our hotel in Harare by Wilfred Bororwe, a lay leader in the Seke congregation. On the way to the church, we learned that the Seke congregation now has



Left: The Seke church in 1992. It was built with Advance Special funds.

two Sunday morning services, one at 8:00 and another at 11:00 A.M.

As we arrived at the same church lot we had visited 11 years earlier, we saw a rectangular red-brick building—not elaborate, but impressive. After visiting with some laypeople and the pastor, we entered the sanctuary. It was large (about 100 feet wide by 120 feet deep), with a long center aisle, two side aisles, and long pews. By the time the service was to start, the sanctuary was packed with worshipers—from corner to corner. At precisely 8:00 A.M., the choir of 35 voices processed down the center aisle singing: “Jesus Is Calling My Name!” They were accompanied by *hoshos* (a rhythmic instrument) and two drums about four feet high.

Once the choir came into the sanctuary, other worshipers, who had waited outside during the procession, poured into the church. Since the pews were filled, they sat on the floor in the center aisle.

My statistically oriented mind caused me to count the number of people in each row of pews and the number of pews. I estimated that there were at least 1000 worshipers present. Another 400 to 500 would attend at 11:00 A.M.

During the service, children attending for the first time were

blessed. Then, halfway through the service, all the children—about 300—left the sanctuary through the door to our left and held their Sunday school session in the grassy courtyard. There were about 12 classes, with 20 to 30 children in each class. I wondered what they did for Sunday school space during the rainy season.

But the greatest impact came as we drove back to Harare with Wilfred Bororwe. As we talked about the Seke church, he said: “Our congregation needs many things. We need to expand our seating capacity. We have gone to two services, but we still can’t seat all the worshipers. We have also started a new congregation and it is going well. In fact, last year we gave them 27,000 Zimbabwean dollars to help them get started. Our church does not have a parsonage. We gave ours to the new congregation, and we rent one for our pastor. We also need a stove in our church because we gave ours to the new church. We have no educational unit for our Sunday school classes and no storage space in our church building.”

He paused and then continued: “But we cannot purchase any of these things for ourselves while the new congregation does not even have a roof over its head or a

church building in which to worship. First we need to help them get started. Then we can use some of our money to purchase the things we need at our church.”

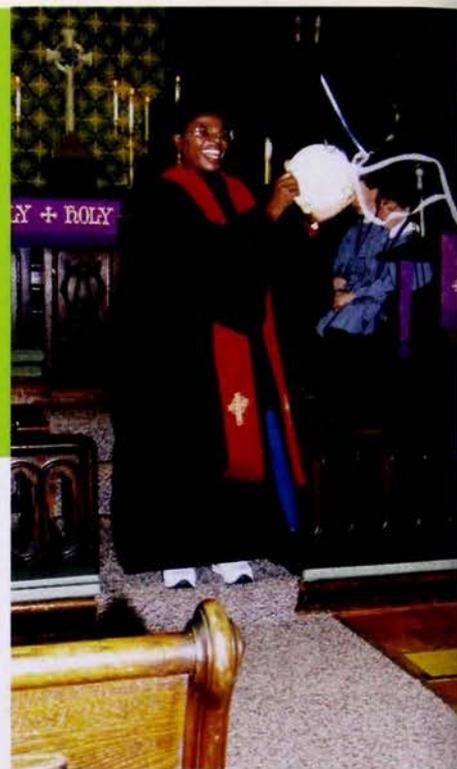
Wilfred Bororwe had caught Jesus’ spirit of mission! The mission spirit had taught the Seke congregation that we give to others before we get everything we want or need—individually or as a congregation.

The second impact on our lives came as we realized that the incredibly rapid growth of the Seke congregation could not have taken place if it were not for the church building, erected because of Advance Special mission giving. At a crucial point, the Seke congregation needed outside help. Now it is not only a strong, self-supporting congregation, but it is reaching out in mission to others.

If you ever had a doubt about how important our mission dollars are, the story of the Seke congregation in Zimbabwe should lay that doubt to rest. I could give scores of similar illustrations that witness to the effectiveness of our mission giving. □

Dr. Dwight Busacca served as the Field Representative for Development in the North Central Jurisdiction for more than 24 years.

Below: Anesu Tati at the Morris United Methodist Church. Kip Stratton and Anesu are the last two on the right. Right: Anesu Tati makes a joyful noise to the Lord with a tambourine.



Not Strangers at All: Sister Churches

A combination of stories from the Rev. Kip Stratton and the Rev. Anesu Tati.

"Morris Church is like the right hand helping the left hand whenever need arises. Right now, we cannot do without Morris Church."

—Anesu Tati, pastor of KweKwe West Circuit, Zimbabwe

"While Anesu was in our home and church, she was a great witness to the faith and to the ways that strangers in Christ are not strangers at all, but really members of the same family."

—Kip Stratton, pastor of Morris UMC, Morris, New York

The Wyoming Conference, which covers northeastern Pennsylvania and south central New York, established a network to partner its local churches with churches in the Zimbabwe Conference. This happened after Bishop Felton May—who was then presiding over the Central Pennsylvania and Wyoming conferences—visited Zimbabwe and met with its church leadership.

In 1990, the members of Morris United Methodist Church in Morris, New York, decided to become a partner church through the conference program. They were paired with the KweKwe Circuit, a preaching circuit that had a number of churches in Zimbabwe's rural countryside. When the Zimbabwe Church divided the circuit into east and west branches, the Morris UMC was paired with the KweKwe West Circuit, which has four churches: Amaveni, Redcliff, Rutendo, and Torwood. The Rev. Anesu Tati, who had been serving the Seke United Methodist Church, was then appointed to serve KweKwe West.

"Our relationship with KweKwe has served to revitalize this small rural parish," Morris' pastor, the Rev. Kip Stratton, affirms. "It has helped us to feel

truly connected to the larger United Methodist Church."

Last year, across the Atlantic, unbeknown to Pastor Stratton, Rev. Tati decided to personalize the connection. She chose to begin her new ministry at KweKwe West with a visit to the circuit's partner church in the United States. She was able to do this thanks to a partially paid ticket given to her by a lay member of her previous parish who worked for an airline. To pay the remaining 25 percent of the ticket price, Tati and her family had to sacrifice all luxuries. For months, they ate only cornmeal mush for each meal, without any meat or vegetables. Sacrifice, she told her family, is often necessary for new possibilities to happen.

Tati announced her visit by means of a 3 A.M. phone call to Pastor Stratton a few weeks before her arrival at JFK Airport on February 21, 1993. Stratton and his congregation greeted this surprise as a gift from God. "I kept wondering what God was planning to do with this visit," Stratton recalls.

During her visit to Morris UMC, Tati also met with the pastor and church leaders of Cooperstown UMC, sister church to the KweKwe East Circuit. At Morris Church, she participated in

Bible stu
Covenant
week Hol
the Sund
preached
Kip Str
Marangy
Parish Re
West Ci
greatly b
us. It has
a face-to-
your chur
has don
strengthe
Christ."
Later i
Morris U
ment of b
materials
churches
container.
dren raise
new mot
parts for
church a
KweKwe
through c
and Christ
"My tri
ly worked
my being
Church p
West chu
our part
Kip Strat
are doin
Circuit is
money s
Amaveni
cation. W
the restro
pit. The c
appreciate
Stratton
colleague
came to o
and to le
says. "She
to Christ,
ing heart,
seen in he
lent com
of Jesus
learn and
We were
guest in
church. T
of Morr
Church w

Bible study and in a faith-sharing Covenant Group, assisted in mid-week Holy Communion, met with the Sunday school children, and preached during Sunday worship.

Kip Stratton wrote to Samson Marangwanda, chair of Pastor-Parish Relations in the KweKwe West Circuit: "We have been greatly blessed by her visit with us. It has been wonderful to have a face-to-face representative from your church, and your new pastor has done a wonderful job in strengthening our partnership in Christ."

Later in 1993, after Tati's visit, Morris UMC sent a special shipment of books, clothing, and other materials to the KweKwe West churches in the conference's sea container. The Sunday school children raised money to purchase a new mountain bike and spare parts for the pastor's use. The church also raised money for KweKwe West's building project through communion-rail offerings and Christmas craft sales.

"My trip to Morris Church really worked," Tati writes, "because my being there made the Morris Church people see the KweKwe West churches. It strengthened our partnership. What the Rev. Kip Stratton and Morris Church are doing for KweKwe West Circuit is wonderful. They gave money so we could finish up Amaveni Church before its dedication. We were able to complete the restrooms and build the pulpit. The congregation and I deeply appreciate all this support."

Stratton offers his transatlantic colleague equal praise. "Anesu came to our country to work hard and to learn all she could," he says. "She has a deep commitment to Christ, an excellent mind, a caring heart, and a great joy that is seen in her smile. She is an excellent communicator of the Gospel of Jesus Christ. She is eager to learn and she is a good teacher. We were fortunate to have her as a guest in our home and in our church. The lives of the members of Morris United Methodist Church were blessed by her visit.

God was truly with us, which is what the name *Anesu* means in her native Shona language." □

Compiled by Christie R. House, associate editor, from letters and conversations with Kip Stratton and letters of Anesu Tati.

God Chose Me When I Was Three Months Old

My name is Anesu Tati. I am the eldest of five children of Albert Katsande, a United Methodist pastor in Zimbabwe, and Tabitha, a teacher. In the African culture, having a child is an important thing. Women are expected to conceive shortly after marriage. It was two years before my mother became pregnant. My father's family was beginning to wonder what the problem was. When I was one month old, my father had to travel to the United States. My mother was left alone to care for me. At the age of three months, I became very sick.

My mother took me to the hospital. Another baby had the same illness. The doctors said there was no cure for us. They began to neglect us and only gave us pain killers. As they stood around our beds, they said in English: "These two babies are going to die. It will be lucky if they are here tomorrow." My mother, who understands English, went to the hospital restroom to kneel down and pray. "God, if you want Anesu to be your child and to serve you, please heal her from the disease that the doctors have failed to cure. Let your will be done." She repeated the prayer over and over again. When she went back to the ward, the other baby had died. I struggled through the night. In the morning, I opened my eyes.

When the doctors came around, they were shocked to see my mother nursing me. They ran around looking for medicines to give me, to add more life. But my mother said in her heart: "You are late, doctors. God has intervened. God has heard my prayers."

After one year, my father returned to find me in good health. My mother told him the story, but they did not tell me. They kept it a secret.

I decided on my own to enter the ministry. I felt God was calling me. I went to the United Theological College in Harare and was the best student in my class. On my graduation day, my parents watched me win prizes for being the best student in all subjects except one. After the graduation ceremony, my parents gave a dinner in my honor. My father told us to sit down while my mother narrated the story. My father said: "Anesu, we did not tell you this story because we thought it would persuade you to become a pastor. We just kept quiet and waited for God to do His will. And it was done."

This story is now one of my sources of spiritual strength.

SHOW US THE WAY: CHURCH GROWTH IN MOZAMBIQUE

by Zacarias M. Uqueio

The first missionaries came to Mozambique in 1890, bringing a new light known as the Methodist Episcopal Church. Today, this light is The United Methodist Church in Mozambique. Chicucue and Cambine in Inhambane Province were the first places to receive this light. Tezoura Navesse Mawoze and Muthi Munene Chicovele, the people who received the first missionaries, seemed to say: "Show us the way we should follow, and when we are old, we will not depart from it." (See Proverbs 22:6)

The missionaries built churches, schools, and hospitals at Chicucue and Cambine. They began to teach Christianity and to train people in various courses that would enable them to live a balanced Christian life. Some of those who accepted Christ as their Savior and who received education and training were sent out of the mission stations to teach and to train others. In this way, the word of God started to spread.

Those who heard the good news about what was being done in Chicucue and Cambine started to send their children to the boarding schools at these two mission

When the government closed churches, those who had found the Gospel of Jesus to be the true living Word of God continued to abide in it.

stations. There the young people could learn how to read and write and how to live a Christian life. Young families were sent to be trained as evangelists and pastors. Young boys and girls studied to become teachers, nurses, carpenters, and builders. Modern agricultural methods were taught to everyone. So those who came out of these two schools were well prepared for life, and their Christian attitudes made them welcome in most positions and places. Wherever the Cambine and Chicucue graduates went, they introduced what they had learned

from their Christian schools. They created Wesleyan classes. Then, when they settled in communities, they asked for pastors to lead them. Thus, many churches started in towns and cities.

In the rural areas, some churches started when an evangelist or a pastor arrived. Others started as young teachers were sent to open schools in the rural areas. These teachers introduced Christianity and eventually asked for a pastor or evangelist to lead the church activities. This was not an easy task, since Portugal, the colonial power, was against it. But the Word continued to spread.

Show Us the Way

I remember one of the songs we sang when I was at Cambine as a student. We said: "*Hina hi valavi vandlela; hi kombe hita famba ha yona.*" This means: We are the pathfinders. Show the path to us, and we will walk in it."

As many of these young people completed their primary education in the Chicucue and Cambine schools, they moved into towns and cities to seek jobs and more education. Pedro Nunes Institute was created in the capital city (at the time known as Lourenco



Left: Pastor Angelo Nhatsave calls for the offering at the Chicuque Annual Conference meeting. Underimage below: Children at the Cambine mission station.

Marques, now called Maputo). This Institute continued to further Christian education while also teaching other subjects. But when independence finally came to Mozambique on June 25, 1975, the church schools and hospitals were nationalized by the government. The government closed the churches at Chicuque and Cambine. Many people were discouraged from worshipping. But those who had really found the Gospel of Jesus to be the true living Word of God continued to abide in it.

The wars between FRELIMO [the Front for the Liberation of Mozambique] and RENAMO [the National Resistance Movement of Mozambique] lasted for 16 years. They caused people to abandon the rural churches and seek refuge in various places, including neighboring countries. I do not know whether these people continued to worship wherever they were. But I know for sure that those who made their refuge in towns and cities where United Methodist churches existed joined the members there. As the war has come to an end, surprisingly, The United Methodist Church is now found in all the 10 provinces of the country.

There are many
young people in the 10
ecclesiastical districts.
There are still more in the
16 areas of evangelism. All
are asking the church:
"Show us the way!"

We count 10 ecclesiastical districts of The United Methodist Church, 4 missionary areas, and 16 areas of evangelism. Forty pastors lead 60,030 members.

Reopening Churches and Schools

The Cambine church, which was closed on June 12, 1979, was reopened on December 7, 1993. The Chicuque church was reopened even earlier. It was a great joy when The United Methodist Church had its first annual conference at Cambine after 14 years. God is great! At the annual conference, it was announced that the

Cambine Theological School would reopen in 1994. Also, Pedro Nunes Institute in Maputo has been returned to the church again. The church decided to rename it "Almeida Penicela Institute of Arts," in honor of our second Mozambican bishop, now retired.

The end of the war has brought the return of refugees to Mozambique. Young people 16 years and younger have come home for the first time. Some older refugees might have lost their faith because of the hard life they have led. Martha and I have been youth counselors for the last quadrennium. The young people have said: "Show us the way we should follow and when we are old, we will not depart from it."

We feel as Moses must have felt when he heard God say: "And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work they must do." (Exodus 18:20) But these are the youth of only one parish. There are many more in the 10 ecclesiastical districts. There are still more in the 16 areas of evangelism. There are many in the local churches, all asking the same thing of the church: "Show us the way."

Right: Zacarias M. Uqueio, minister of music and choir director at Chamanculo United Methodist Church, Maputo, Mozambique.

On a recent Sunday morning, our parish of Chamanculo produced a new parish. A large group of our church members stood up and bade farewell to us, because the following Sunday they would be worshipping in their own place. They do not have a church building. They will start just under a tree. That is how most of our churches start. We will remain in the old church, the first one in this province of Maputo. From this church of Chamanculo, 10 more have been given life. As a result, it is now called the grandmother church. The church building needs to be rebuilt.

As new churches are built or created, more people are needed to train and teach the new members. Those who had been trained in the early years are no longer sufficient in number. Some of them were taken by the government to serve in governmental schools and hospitals and in various government ministries of high rank. Since the schools and churches were closed, the church's ability to cope with growing congregations has been reduced. An entire generation of church leadership is missing.

On January 16, a letter from our bishop, João Somane Machado, was read in our churches. It said that the Theological School of Cambine was going to start its work, even though it lacked a full teaching staff. The message added that we, the church members, should be prepared to lose our pastors because some of them might



be called to go and teach at the theological seminary. This is a challenge to The United Methodist Church in Mozambique. Although it does not have enough teachers or church buildings, it does have large congregations and continuing hopes of bringing others to Christ.

The church is determined to do its best both to train the leaders of tomorrow and to meet the day-by-day needs. The Almeida Penicela Institute of Arts will soon need well-qualified teachers, who will need to be well paid. The church will be forced to hire teachers who were not trained by the church. They will demand high salaries, yet they will not be capable of teaching Christian education, which seems to be lacking in our youth today. The school needs to be rebuilt and furnished, but the church does not have the money. The demands are multiplying every day. The church has to gather the strength once more to do what it did in years gone by.

We are willing to show others the way—even to prepare others who could help us to show others the way. But strength is not enough. So we trust that God will make it possible for us to gain the means to meet the challenge.

New Tasks

Martha and I have been asked by the district to lead young married families during this quadrennium. For us, being counselors does not mean that we are limited to spiritual counseling only. So we thought we could introduce new ideas into the training.

We hope to introduce some short, practical courses, such as cooking, sewing, and typing, to help young couples adjust to life on their own. This seems to be a dream because we do not have the materials or equipment to teach these courses. But we feel that they are necessary since most of our young people marry before they prepare for their future. We trust God will show us how our plans can become reality. These young families say to us: "Show us the way...."

I see that the harvest is great and the laborers are few in the growing United Methodist Church in Mozambique. Our prayer is that whosoever can help our church show others the way will hasten to assist us. □

Zacarias M. Uqueio of Maputo, Mozambique, is a director of the General Board of Global Ministries

Paballo Ya Batho

by Judy Bassingthwaighte



Every week, at the Central Methodist Mission (CMM) in the center of Johannesburg, South Africa, a candle of peace and justice is lit to illuminate the continuing struggle against apartheid.

Even as recently as the late 1980s, people of color staying in the city were here illegally because of the Group Areas Act. Now Black Africans can live in the city, but many remain homeless because of the high rents.

As the Central Methodist Church responded actively to the many needs within the city, several ministries grew up. They include Johannesburg's first integrated restaurant and first integrated aftercare center, an inner-city preschool project, a hostel, a Sunday school, a voter-education project, and Paballo Ya Batho, a caring ministry to homeless people.

In the Sesotho language, *paballo ya batho* means "caring for the people." The purpose of Paballo—a joint ministry of the Methodist Church of Southern Africa and the Anglican Cathedral of Johannesburg—is to face and meet the challenge of poverty, hopelessness, and unemployment in the city.

The main services the ministry offers are food and medical attention. A simple meal of soup and bread is served weekly at 12 homeless communities in the inner city. Paballo also provides clothing and shoes, transportation, and identity documents. There is a monthly grocery distribution from the Department of Health and Welfare. There is also a weekly medical clinic, and medical help is available on the streets at night. On Wednesday evenings, volunteers examine people's injuries by flashlight.

In Paballo Ya Batho, we emphasize getting to know one another's names. This affirms the dignity in every person. Too often homeless people are referred to by dehumanizing labels, such as "hobo," "outie," "boemelaar," or "squatter."

The Paballo ministry is run mainly by volunteers whose work I coordinate as a CMM lay pastor. This volunteer staff continuously fluctuates. It is difficult to face the stark poverty in our "golden" city. However, there is a lot of joy in what the poor have to offer us.

Homeless people often do not know their rights. They have limited access to facilities and resources because of the stigma attached to them as outcasts of society. They struggle with very basic needs daily, such as food, clothing, shelter, hygiene (toilet and bathing facilities), and employment.

On government agendas, homeless people are often not a priority. Our challenge is to empower them and to work alongside them so that they do not become dependent. Volunteers and funding for this type of ministry are always limited.

The Central Johannesburg Partnership (CJP)—a collaboration of the Johannesburg City Council, local businesses, and the community—has become the hope for this ministry. CJP has the power structures that are enabling us to reach our dreams more easily than ever before. However, CJP was able to become involved only because there were grassroots contacts to build on—a firm foundation created by Paballo Ya Batho. □

Judith Bassingthwaighte, who was born in Rheoboth, Namibia, and whose first language is Afrikaans, is a lay missionary and theology student. She directs the Paballo Ya Batho ministry out of Central Methodist Church in Johannesburg.



Top: Betty Kumalo (right): "I found Betty trying to sleep on the bitter cold pavement, greatly weakened by pneumonia."

Middle: Judith Bassingthwaighte (far right) speaks with homeless people on the streets of Johannesburg. **Bottom:** Johnny says: "God cares. God is with you. And you must be strong."



Mission Education

Suggestions for Mission Leaders

by Faye Wilson

ABC's of Mission Education and Service

Parts one and two of the "ABC's of Mission Education and Service" (A—Q) appeared in the January-February and March-April issues of *New World Outlook*. The final section of the "ABC" list (R—Z) is featured in this issue.

The "ABC" list has been designed to spur the creative thinking of mission leaders and to provide ideas that, when implemented, provide whole-brain ways of learning about mission.

As you use these ideas, you may think of other creative ways to educate about mission. Share your ideas with *New World Outlook* so that they may be featured in future issues. Send suggestions to: Dr. Faye Wilson, General Board of Global Ministries, 475 Riverside Drive, Room 1319, New York, NY 10115.

R—Promote **Right Racial Relations** by showing the United Methodist Women's video: "The Charter for Racial Justice—A History" (#4451, \$5 + \$1.50 postage and handling, includes one script/guide). Also, distribute copies of the charter itself, "Why Have a Charter for Racial Justice Policies?" (Eng. #5297; Span. #5338; free for P & H). To order the charter brochure, the video, and additional video study guides (#4736, \$1 each + P & H), see the *Service Center Catalog: 1994-95*, available free from 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800.

S—Have the mission committee don **Sandwich Boards** with a mission project photo and description on the back and a monetary goal on the front. Committee members should mingle with the congregation before and after worship, giving everyone a chance to read and reflect upon the mission projects. After worship, have collectors with baskets at all exits to receive an offering.

T—Pitch a **Tent** in the fellowship hall. Equip it with a few chairs and some pillows. Also have on hand hymnals, the *Prayer Calendar*, mission letters, and biographical sketches of missionaries and deaconesses. Invite congregation members to spend time in the tent before and after the service praying for mission projects and personnel.

U—Hold an **Umbrella Sunday**. On preceding Sundays, ask everyone to bring an umbrella that day. During the service, give a mission minute on how The United Methodist Church provides protection and shelter from the elements—floods, hurricanes, earthquakes, famines, wars, and other disasters. At the end of the minute, as a symbol of commitment, have all in attendance open their umbrellas and pledge to be part of the church's umbrella protection plan.

V—Recruit families to **Vacation for Mission**. Families could tithe the amount they spend on a vacation (10 percent of \$800, for example). Or they

could pledge to visit a mission site and leave an offering. Some of the families might want to use their vacation time to do Volunteer-In-Mission work.

W—Create a **Wailing Wall** where people can post clippings, articles, and photos illustrating local and worldwide concerns that bring tears to their hearts. During worship, have a time of prayer for these mission concerns.

X—Celebrate the **Xenophiles** in your congregation—those who demonstrate an attraction to and appreciation of the manners and customs of people from other countries. Invite people to wear clothing and bring food native to other regions or to display crafts that they own.

Y—Hold a **Yeast Bread Sale** to raise money for mission and to remind the church that Christians are to be like yeast, lightening the cares of people worldwide and helping all to rise to their full potential.

Z—Put a **Zanza** (an African musical instrument) on display—as well as instruments from other regions and countries—to show some ways in which people worldwide worship God.

Faye Wilson received the Ed D. degree in adult education from Teachers College, Columbia University, on May 19, 1994. She developed a training manual, Strategies for Effective Mission Education.

Study the Family from Scripture to Today

FAMILY: DRAWING THE CIRCLE WIDE

Read the new spiritual growth study for 1994-95!

Edited by J. Ann Craig and Linda S. Elmiger

- It will challenge you personally and spiritually
- It will offer a sense of hope and community
- It will enrich your images of family
- A study guide by Peggy Halsey is included

To order *Family: Drawing the Circle Wide*

(Eng. #1894; Span. #1889; \$3.50), write to:

Service Center

7820 Reading Road

Caller No. 1800 Cincinnati, OH 45222-1800

Add costs for postage and handling as follows: \$10 or less, add \$1.50;
\$10.01-\$25, add 15%; \$25.01-\$50, add 10%; over \$50, add 5%.



MISSION MAGAZINE VIDEO

General Board of Global Ministries' half-hour news video program with exciting stories of United Methodists putting faith into action.

Featured in the Spring 1994 edition of Mission Magazine...

From the Semipalatinsk region of eastern Kazakhstan comes the story of children you will never want to forget...THE CHILDREN OF AYAGUZ. The Health and Welfare Department of the Board sends hope and healing to aid victims of the Cold War in the Ayaguz Orphanage House for the Mentally Retarded who bear the most severe biological and genetic aftereffects of the region's nuclear testing.

And...healing in the midst of chaos... United Methodist Committee on Relief (UMCOR) response to the Palm Sunday TORNADOES in the South, the CALIFORNIA EARTHQUAKE and the MIDWEST FLOODS.

An update on the aftermath of a deadly coup in the central African country of Burundi. United Methodists rise to praise the name of Christ amidst the turmoil.

Youth Empowerment Strategies: Y.E.S. Young people from across the country learn what it takes to become tomorrow's leaders...today.

The NATIONAL PLAN FOR HISPANIC MINISTRIES welcomes new missionaries as part of a dynamic and ambitious plan to reach out to a growing multicultural community.

...and much more.

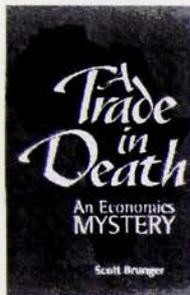
Each half hour video is \$19.95 plus \$3.00 shipping and handling.

To order your video, contact: Jeneane Jones, GBGM, Room 1333, 475 Riverside Drive, New York, NY 10115 or call (212) 870-3782 or (212) 870-3768



Enrich your study of

African Churches Speak



A TRADE IN DEATH
An Economics Mystery
SCOTT BRUNGER

On the day a Kenyan professor arrives in West Africa for an international conference on economics, he learns that a colleague has been murdered. At the victim's funeral he makes a discovery that leads him on the path of the killer—and into a web of international smuggling and government corruption. This novel is a clever introduction to African economics and culture, but it will also appeal to mystery buffs. Includes discussion questions.

ISBN 0-377-00265-8 \$7.95

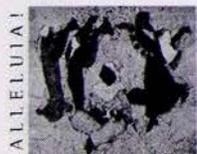
AFRICAN ART CARDS

These beautiful and unique full-color postcards are reproductions of original batiks from Uganda and a butterfly-wing collage from West Africa. Typical scenes such as a village marketplace or a woman carrying baskets are transformed by gifted young Africans into glowing works of art. Package includes 16 cards, 4 each of 4 designs.



FP No. 58377-7 \$4.95

AFRICAN CHRISTMAS CARDS



"Alleluia! Christ is born." Brilliant colors, bold design, and joy so triumphant one can

almost hear the angels singing from this nativity scene by one of Uganda's most accomplished batik artists, Samuel Senkooto. Package of 10 includes 5 of the entire scene and 5 of the heralding angel.

FP No. 58378-9 \$3.50

At bookstores, denominational supply houses, or directly from



Friendship Press

P.O. Box 37844
Cincinnati, OH 45222-0844
(513) 948-8733

Add 10% postage and handling (\$2 minimum).
Orders under \$25 must be prepaid.

Your Investment in Mission

The United Methodist Development Fund

Helping to Build Churches

Form of Note	Minimum Investment	Rate*
4 year term	\$100	4.80%
1 year term	\$100	3.00%
Flexible	\$100	2.50%

*Rates subject to change

Respond now by calling or writing for a copy of the Offering Circular: The United Methodist Development Fund, Room 320, 475 Riverside Drive, New York, NY 10115.

Telephone (212) 870-3856 or 1-800-862-8633.

Notes may be purchased for as little as \$100. Available only to United Methodist individuals, local churches, clubs, organizations, boards or agencies. Be a part of the growth of our church into the next century, while pursuing your own personal investment goals.

The Fund's sole purpose is to promote the mission of The United Methodist Church by providing first mortgage loans to churches.

This is not an offer of sale. All offerings are made only by the Offering Circular.

"Dear...
"I mu...
help m...
I can, b...
it is dif...
struggl...
no wat...
food, a...
service...
each a...
always...
be bett...
gets w...
a Bosnia...
Bosnia-...
long-tim...
friend w...
to flee B...

You ca...
by buil...
and by...
UM

For more...
Global M...
Make yo...
on the ch...
church tr...
10087-90

Bosnia

There is something you can do

"Dear Julika,

"I must be strong and help my family as much as I can, but in this crazy time it is difficult. It is difficult to struggle when you have no water, no electricity, no food, and [little] telephone service ... We live through each and every day, and always you think that it will be better, but it always gets worse..." writes Raza, a Bosnian Muslim woman in Bosnia-Herzegovina, to her long-time Bosnian Serbian friend who recently was forced to flee Bosnia.



Richard T. Speck 1993/Church World Service

Refugees near Mostar wait for food.

You can help! UMCOR is serving the people of Bosnia-Herzegovina by building a desperately needed hospital and shelter for refugees and by providing medical supplies.

UMCOR ADVANCE #333350-1, former Yugoslavia emergency

For more information contact: UMCOR Disaster Response Office, Rm 1374, General Board of Global Ministries, 475 Riverside Dr., New York, NY 10115, 212/870-3809 (fax 212/870-3624).

Make your check payable to your local church. Be sure to write the **Advance** code number on the check. For local church and annual conference credit, give your gift to your local church treasurer. Gifts are forwarded to: Advance GCFA, PO Box 9068, GPO, New York, NY 10087-9068.



Uprooted refugees, mostly women and children, wander the highways of the world in search of a haven and a compassionate response to their plight...

You can reach out to refugees by:

- Promoting a Refugee Concerns Sunday in your congregation
- Sponsoring a refugee approved for entry to the U.S. or providing back-up for relatives/sponsors
- Writing to your legislator in support of refugee rights and protection for Haitian refugees
- Contributing to UMCOR Refugee Advance Specials in:

AFRICA #101275-4 ASIA #201700-1 CENTRAL AMERICA #701275-7 MIDDLE EAST #601750-4
UNITED STATES #901779-5. For more detailed information on REFUGEE MINISTRY, please write or
call the UMCOR Refugee Office, 475 Riverside Dr., Rm 1374, NY, NY 10115 (212) 870-3806.

UMCOR

United Methodist Committee on Relief / General Board of Global Ministries