

# Brazil News

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Editorial

## **The Half That Isn't Told**

Truly great leaders, like the moon, have a side that very few have seen. Indeed, the measure of their greatness is directly proportional to what exists on this "other side," to the half that isn't told. It is exactly this untold half which causes them to go down in history with much lower marks than they deserve. We are talking about the world.

The idea that America became involved in World War II for political or economical reasons shows a misconception of that portion of history. President Roosevelt and his military advisors were acutely aware of two facts. The first was that without outside help, nothing short of a miracle could save Europe from crumbling under the scourge of Nazism. And the second, that once Europe had fallen, a greatly strengthened Hitler would level his sights on North America. This battle would be fought on American soil. Without allies. With panzers roaring down American freeways, chances of victory would be slim indeed.

In the years following the armistice, countless books were written, including some by key generals, in an attempt to "set the record straight." Many are openly critical of General Eisenhower's leadership as Supreme Commander of the Allied Forces. Eloquently they cite facts and consequences. But they tell only half of the story.

The Allied chain of command was incredibly complicated. Let's notice:

In the United States the Commander-in-Chief of the Armed Forces is the president. He is advised by the Joint Chiefs of Staff, and especially their chairman, in this case, General Marshall. Under this arrangement the president is briefed by his generals, and based on their intelligence, sets the overall strategy of the war. These generals set more specific guidelines and relay them to their field commanders, who must give them a practical application in actual combat.

This system worked well. President Roosevelt understood his role as Commander-in-Chief. General Marshall was a highly competent general, except for one fault. He

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carried the “silence is golden” virtue to an extreme, apparently believing that not letting his subordinates know his true feelings would keep them on their toes. When what Eisenhower needed most was a supportive word or a positive criticism, he was often treated to several weeks of silence. This was a needless burden placed on his overloaded shoulders.

England was a different story. Prime Minister Winston Churchill, a veteran of the Boer War in South Africa, loved to stalk about in his military fatigues, a cigar firmly clutched in his teeth, giving him the appearance of a self-assured field commander. Unlike his American counterpart, Churchill could not bear the thought of communicating with Eisenhower through the British Chiefs of Staff. He regularly invited Eisenhower to have lunch with him at Downing Street, so as to be able to discuss military matters. While this arrangement did have some advantages, it also created a lot of problems. When things didn't go the way he liked, he didn't hesitate to cable Roosevelt and complain about his general. The president would consult Marshall, who would then cable Eisenhower (often in ambiguous language), in an effort to quiet down the P.M.

This, however, was almost nothing in comparison with the problem of dealing with British field generals, especially General Montgomery (Monty). Incredibly, American generals were often treated with disdain, regarded almost as intruders. Montgomery systematically refused to attend field conferences called by Eisenhower. The attitude was: If you want to talk to me, you know where I'm at.

Charles De Gaulle, the leader of the French resistance fighters, made even Montgomery look good. Although his country lay in total defeat, overrun and occupied by the Nazis, this imperious Frenchman would haughtily threaten to walk out on the Allies if they refused to do exactly as he wished.

Technically, the highest authority in this war was the CCS – Combined Chiefs of Staff, a combination of American and British officials, but in actual practice it was Eisenhower who had to make the difficult decisions.

There was no such thing as a simple or uncomplicated decision. To begin with, key British generals found it humiliating to have to take orders from an “outsider.” The campaign to reduce Eisenhower to a mere figurehead lasted the duration of the war. Montgomery insisted on having American divisions included in his command. In a conciliatory gesture, Eisenhower loaned him a limited number of American divisions for several campaigns. This, of course, brought down the ire of his own American generals. In a campaign in which strategists predicted high casualty rates, he was watched to see if American or British divisions would be sent to the “slaughter.”

As if all this wasn't enough, it must be remembered that on the Eastern Front Russian soldiers were engaged in the same war, against the same enemy. In one of the paradoxes of history, the Free World and Communism joined hands to fight Nazism and Fascism. It certainly wasn't a marriage of love, but of convenience. Of survival.

This brings us to one of the most interesting details of the war. During the war, until shortly before his death, Hitler believed that the turning point of the war would

be when the allied armies on the western front and the Russians on the eastern front would turn against each other. Like the gingham dog and the calico cat, they would devour each other and then he, Hitler, would be master of the world.

Many see this as proof that Hitler was demented. Not so. It is proof of his acute perception of human nature. As the war was drawing to a close, suggestions were openly made on the Allied side to “finish up the job.” Certainly it was a temptation, after having wiped out Nazism and Fascism, to also attempt to eradicate Communism. On the other hand, it’s inconceivable that the Communists didn’t see this as a chance to get rid of their capitalist enemies. One misstep and phase two of World II would have begun.

Although Eisenhower doesn’t spell these fears out in so many words, his actions show this was uppermost in his mind. No where does this become more evident than when the Allies were closing in on Berlin from the west and the Russians from the east. It is especially on this point that historians are especially hard on Eisenhower. Why did he deliberately halt his armies and let the Russians take Berlin alone?

The reason he gave at the time, and afterwards as well, is that Berlin, which now lay in ruins, was no longer of military importance. The victory would be strictly political. Even so, why not go for this victory?

By now Stalin was not the friendly “Uncle Joe” (as Roosevelt and Churchill referred to him in private) that he had been in the earlier stages of the war when Russia was being overridden by Hitler’s panzers. Neither Churchill nor Eisenhower failed to see the ruthless glint in his eyes. However, because of the terrible destruction, death and suffering brought upon his nation, Churchill wished to see his troops march into Berlin as a gesture of vengeance.

Eisenhower was very much aware of the inferno that could break loose as his troops and Stalin’s troops would meet face to face. The possibility of Hitler’s dream coming true was great enough to where he was willing to sacrifice the victor’s laurels in history books for the safety of future generations. It was at these closing moments of the war in Europe that the Cold War began. Had it not been for Eisenhower’s caution, it could easily have been a “hot war” instead.

Being Supreme Commander of the Allied armies was not easy. Time and again he must have felt as if his greatest enemies were those of his own household. No matter what he did, someone criticized his actions. We sincerely believe that he hung fast to his position, not for fame, but fully aware of the negative consequences a change of command would have on the war.

All leadership brings with it a certain glory. For many leaders, this glory is the adrenaline that keeps them going. In fact, it is believed that glory is the recompense of good leadership. Maybe it is. But a truly great leader knows that all the glory in the world can’t make up for the agonies that attach themselves to his job, like barnacles to the hull of a ship.

In fact, it is the ability to carry on in the absence of glory, when the “other half” weighs more heavily than any apparent benefits, that separate the men from the boys. Such leaders will be criticized.

In God's kingdom we don't use the term "truly great leaders." Rather we choose to say, "Spirit-filled leaders." Such a leader isn't ignorant of the fact that there is a certain glory attached to his office. However, he realizes that this glory was never meant to be his recompense for faithful service, but rather, like the soldier's uniform, helps to establish his authority – not for his sake, but for the furtherance of the work he has been called to do.

Eisenhower's assignment wasn't an easy one. He faced a ruthless enemy. Yet all too often his greatest struggles were not brought about by the enemy, but by those who were fighting with him – by those "of his own household." If our spiritual leaders were to tell the other half of their story, how often wouldn't this be the case too?

Isn't their load heavy enough? Do we feel that maybe we need to offset their glory just a bit so they don't become proud? Do we think that because the servant of the Lord shouldn't strive, we have the right to make sure they're keeping their place?

With so much work to be done, and with so few to do it, will we be guiltless if we decrease our leader's efficiency by adding to the heavy burden they must bear? A cutting word, a thoughtless comment, can deprive them of the strength they need to help a needy soul.

And yet they dare not let our lack of consideration get them down. That is part of the other half of the story they don't tell.

Eisenhower was a great leader because he didn't let opposition get him down. He could make decisions that involved the lives of hundreds of thousands of soldiers. And he, a five-star general, the Supreme Commander of the Allied armies, could come to the rescue of a frightened soldier.

Historian John Toland tells of the time when allied troops were about to cross the Rhine. Eisenhower and two of his generals "fell into step with a group of 30th Division infantrymen, all apparently in high spirits, en route to their boats. Then Eisenhower noticed that one young soldier looked depressed. 'How are you feeling?' he asked.

" 'General, I'm awful nervous. I was wounded two months ago and just got back from the hospital yesterday. I don't feel so good.'

" 'Well, you and I are a good pair then, because I'm nervous too. But we've planned this attack for a long time and we've got all the planes, the guns and airborne troops we can use to smash the [enemy]. Maybe if we just walk along together to the river, we'll be good for each other.'

" 'Oh, I meant I was nervous. I'm not any more. I guess it's not so bad around here.' " ▲

## Paulo David's Column

### Why the Difference?

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. –Deuteronomy 22:9

For quite some time I have been struggling with some questions for which I couldn't seem to find satisfactory answers. However, when I read the verse quoted out of

Deuteronomy, a picture began to form in my mind and I was able to find the answers.

The questions I had were related to the lack of spirituality that can be seen in too many Brazilian brethren. This problem manifests itself in different ways: a lack of true Christian fervor, often missing church services, not practicing certain doctrines, an offended spirit, and reluctance to admonish or receive admonition.

Something else that bothered me was the fact that the Church of God has been in Brazil for over 25 years and today we don't have a single active Brazilian minister, deacon or missionary in the work of the kingdom.

After I learned to know the Church of God, and then became a member, I soon began noticing a difference of spirituality between the American and the Brazilian brethren. This very thing has aggravated the cultural differences that exist between us. I say this because after a quarter of a century, here in this area, the Church of God is still referred to as a igreja dos Americanos – the American's church.

How can this be? We know that spirituality does away with cultural barriers. But we know too that a lack of spirituality creates high walls, walls which many times are unscalable.

I don't feel good speaking about "American brethren" and "Brazilian brethren," because, after all, we are all one in Christ. But for the sake of clarity in this article, we will use these terms, for which I ask your pardon.

Some of the problems we have can be traced to the way the work was begun here in Brazil. It appears that for a long time the work of evangelization was confined, basically, to those who showed up looking for work with the brethren, or any other kind of help. They came with material interests, but as time went by, they also began showing an interest in salvation. And this is where the verse in Deuteronomy comes in.

Unconsciously, my American brethren began sowing another type of seed together with the seed of God's Word. This other seed is so small that it is almost invisible when sown, but the results can be seen even by those who don't have spiritual vision. This seed we will call "the seed of human dependence." It creates a dependence on man, or to be more specific, on the man who sowed the seed. The seed of the Word of God, on the other hand, can be called "the seed of Godly dependence," because he who receives this seed becomes dependent upon God.

In the case of human dependence, this dependence ends up being both material and spiritual. And the one who finds himself in such a situation prospers neither materially nor spiritually. This doesn't mean we can't help someone, because after all we all need help, but we must be careful how we help.

To understand the extent of this problem that human dependence creates in the work of the kingdom, all we have to do is watch those who are in this situation. Since there is often a job involved or some other type of help, they accept salvation as a closed package, that is, without even knowing what is inside. Later on, when they become aware of the doctrines and practices included in this package, they lose courage.

Here in Brazil we have an adage: "Instead of giving a fish to someone, it's better to give him a pole and teach him how to fish." It appears quite a few fish were handed out

in the beginning. Or maybe the problem was that they loaned out poles for too long a time, thus, unconsciously, making people dependent on them for a pole. It's easy to see that if every time some one wants to go fishing, he has to ask for a pole, there will be a dependence.

The material tendencies tend to show up in our spiritual life. And vice-versa. Therefore we need to be extremely careful to not sow material seeds that will damage the spiritual, or in other words, that will cause someone to become dependent upon us. On the other hand, we should also be careful to never become dependent upon someone else.

Our responsibility is to help men become dependent upon God. If we don't do this, we will see our brother producing poor quality fruit. If this human dependence is harmful to someone who is looking for the way, it is much more so when he walks on the way. How many brethren haven't kept a cover on their weaknesses, doubts, disagreements, and even sins, feeling that if they would come clean they might lose their job? This has caused many to finally die spiritually.

Human dependence is disastrous. Where it exists, love cannot proliferate. Such a person doesn't admonish, and neither does he take an admonition to heart. Slander, envy and jealousy take the place of true fellowship.

Lately this picture has begun to change. Especially on mission fields where Brazilians are coming to the church exclusively because of the gospel. The only thing they want from the Americans is the truth. We can already see the beautiful fruit being produced. These members are in a position to help those who came to the church with a human dependence to become dependent upon God, united with the brethren, and active in the vineyard, sowing the pure seed of the Word of God.

[Just a little note on what Paulo has to say. He has accurately described a deplorable situation that developed, may I say, with good intentions. However, there have been, and are, cases in which the American employer has made sure that no human dependence would develop. This has proved to be a blessing both materially and spiritually for the American and the Brazilian.]

This Month on the Colony

## **General Annual Business Meeting**

The church in Brazil is composed of three congregations, five mission posts and two settlements in Mato Grosso. It's an approximately 30 minute drive between each of the congregations. But to drive to the most distant mission posts in the northeast requires three full days on the road. The time required to reach the other mission posts by car varies from three hours to almost a day. The settlements in Mato Grosso require a full day of steady travel.

As can be imagined, fellowship is determined, or rather, limited by distance. One of the objectives of this General Annual Meeting was to have a representation from as many of the mission posts and settlements as possible. The results were encouraging. The Mirassol, Goiânia and Pirenópolis missions were represented, as well as the Sorriso settlement.

Instead of trying to cram all the reports and elections into an evening meeting, leaving little time for anything else, this year the business was taken care of in an afternoon session. The evening was then dedicated to the subject of education.

In a bilingual setting, business meetings that involve reports are really a strain. Especially when inflation was in the stratosphere, financial reports meant very little in English, and even less after the interpreter had his chance of mangling things up. Imagine hearing something like this:

### **Expenses**

Electricity and telephone	\$12,187,482.25
Traveling expenses	273,221,388.15
Misc.	18,901,271.98

The translator would do his best, but it wasn't hard to misunderstand and come up with a five or ten million cruzeiro error.

This year all the reports were printed up in a pamphlet in both languages. Everyone was able to follow along in his own language as the reports were read. And so far as I know the translator wasn't even one cent off.

Following the afternoon session, a light meal was served. The youth did some singing before the evening session began.

Last month I mentioned that the subject of education would be brought up. I also mentioned that it would be a challenge to transmit the vision of the church to the Brazilian brethren without telling them what they should do. In other words, if they are to have their own schools, the conviction will have to be theirs, and not ours.

And to tell the story just the way it is, in the days before the meeting there had been some distant rumblings that an American idea would be imposed on the Brazilians, whose culture is different, and therefore wouldn't work.

The first talk was "A history of education and the church's vision regarding basic education." This proved to be a real eye opener to those who saw our schools as a cultural affair. Pains were taken to give a rundown of how God's children received their education in past centuries.

The next talk was: "The vision of the church concerning higher education, colleges and seminaries." This dealt with more recent history and explained the official stance the church has taken. Since our booklet on Conference decisions has not yet been translated, some were obviously unaware of what our general position is.

Next: "Past experiences of the Church of God to learn from." This gave the education issue a practical application. Actual experiences were cited and the disastrous results which followed when this principle was not upheld.

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The final talk was: “Necessity and value of good, honest, conscientious work.” This was really good. I have mentioned before that there is a mentality in this country, and also in the church, that education is the key. Thus it follows that if one doesn’t have this “key,” he is doomed to poverty. This talk showed that the key that will make the difference isn’t education, but gumption.”

(I can’t resist telling a little story on Paulo David. One day he and I were discussing this subject. He was defending the idea that education is the key. As an example he pointed out our brother Luiz Fernandes from Pirenópolis, who is a dentist. He asked me, “Just where do you think Luiz would be financially today if it wasn’t for his education?” I told him, “He would be just as well off as he is now, because he’s a worker.” We drifted into other areas of this subject, when Paulo said, “Ya, just like Luiz Fernandes’ brother. He has very little schooling and is making more than Luiz.” I told him, “You’ve just made my point. When someone has it in him to work, he will get ahead.” Paulo now sees things like the church does. Back to the subject . . .)

At the end of the meeting no resolutions were made, not even a showing of support asked for. Rather, the issue of education could now lay heavily on the conscience. And it did. All the former rumblings turned into amens. The brethren from Pirenópolis have announced that they plan on having their own school next year.

The meeting was a far greater success than we had anticipated. It brought the church in Brazil together on the issue of education.

Also, with the pamphlets that were printed up with the financial reports, the Brazilian brethren were able to see what kind of money is being spent in the different programs over here.

We’re already looking forward to next year.

### **Carlyn Schmidt**

We mentioned last month that Staven & Adeline Schmidt had a little baby and that it had been flown to Goiânia for more specialized medical aid. In spite of the best care available, little Carlyn died.

This was a severe blow to the parents whose first two children also died at birth. It was a shock to the community. Everyone hoped and prayed that surely this time it would be different.

## **Revivals**

Revival meetings at both the Rio Verdinho and Monte Alegre congregations began on the first Sunday of January. The evangelists at Rio Verdinho were Earvey Ensz and Robert Koehn. At Monte Alegre they were Sam Shirk and Charles Nightengale. Their wives came with them, something the congregations here always appreciate.

Have you ever imagined what it would be like to have an expression meeting in a



bilingual setting? It's really a problem. In the past some would have their expressions interpreted. Others wouldn't, which meant that not everyone was understanding what was being said.

But that wasn't the only problem, and this you folks in N America probably face too. Some people just don't talk very loud. So even though there isn't a language barrier, not everyone can hear.

We changed our system this year. A mike was placed at the front of the sanctuary and everyone (except for ladies in a family way) was asked to come to the front to speak. It worked beautifully. Even those who didn't think it would work had to admit it did.

And there was an additional side benefit. Everything was translated, from English to Portuguese and vice-versa. The interpreter sat in the next to the front bench, with his own little mike, and interpreted everything into the opposite language.

But nothing is perfect. Not even my hearing. So when it was my turn to interpret, I got off to a cheerful start with the first several who spoke. Then I began running into people whose voice wasn't compatible with my less than 20-20 hearing. I didn't like to constantly ask them to repeat what they had said, so I began to improvise, to fill in the gaps with what I thought they were probably saying. But alas, once the meeting was over, I was informed, in essence, by my good wife and my good pastor, and other good friends that my gift of prophecy is not properly developed. I hopefully suggested that maybe I had managed an 80% accuracy rate. Charitably someone said, "Well, maybe 70%..." So for the next meeting I found someone to take my place.

But anyway, we had good meetings. I am told the same was true at the Rio Verdinho Congregation.

Brazilian Wildlife (Or: Wild Brazilian Life)

## **Visiting Ministers Trapped in Literature Center with Wild Pig Rescued by Wives**

Wild pigs seem to be on the increase in this part of the country. After civilization moved in, they practically disappeared for a number of years. But now, when they single out a particular corn field as their favorite dining area, damages can run into the thousands of dollars.

The literature center is official headquarters of the Church of God in Christ, Mennonite in Brazil. Most of the general board meetings are held in the conference room at the far end of the hall. And this is where the Monte Alegre staff meetings are held.

In BN no. 41 we reported on wild pigs – javelins – that were imported a number of years ago and are now wreaking havoc in southern Brazil. We're not talking about that

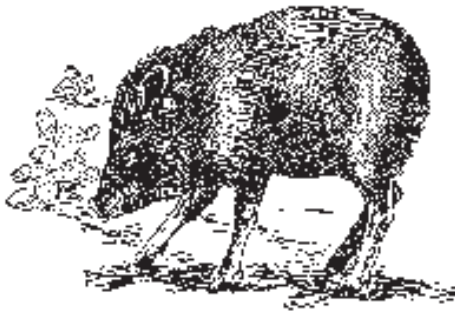
species. The wild pigs in this area are native and live in the narrow stretches of jungle that many of our streams flow through.

One day during revivals, while the staff was having a meeting in the conference room, Clinton Unruh, the Gospel Tract office superintendent decided to leave, so he went out the back door, locked it, and was on his way.

These wild pigs – peccaries – are vicious animals. They will seldom pass up a chance to kill a rattle snake. With hair and mane bristling, they viciously charge, abruptly stopping a yard from the snake, which will strike. While the rattler is uncoiled, the peccary pounces on it with its sharp hooves, and beats a fast retreat. Again and again this process is repeated until it has reduced the snake to ribbons.

Shortly after Clinton had left, Faith and I also left, through the front door, which we locked. We were nearly to town when I suddenly realized we had locked the staff in. I said to Faith, “Wouldn’t it be interesting if no one has a key?”

Peccaries normally live in bands, which can range from just a few animals to several hundred. In their search for food, they range out from the jungle areas where they live. This is why Richard Minerger is doing his best to get people to hunt wild pigs in his corn field.



When the staff got out of their meeting in the conference room at the end of the hall and got to the lunch area in the middle of the building, what did they run into, but a wild pig! Yessiree, a peccary.

When we first came to Brazil we would go on pig hunts. I have described such a hunt in BN no. 25. But for the benefit of those of you who don’t have a copy of that issue, I repeat that it can be an unnerving experience to see them charging. As they run they strike their jaws together, making a terrifying clicking, slashing noise.

There were the preachers and the deacons with a real, live wild pig in the literature center. And, oh yes, all the doors locked. Several of the windows, which do open, are not appropriate for human exit – not even in the presence of a wild pig.

In the pig hunts we used to go on, the idea was to get out way early in the morning. The master of the hunt, who had to know the habits of the herd being hunted, would post hunters at strategic points along the stream. He would then turn his dogs loose upstream. As the hunters waited, shivering (either from the chill morning air or from fright), the baying of the dogs could be heard echoing from heavy jungle through which they were making their way. Needless to say, it was comforting to know there was a stout tree nearby. You know, just in case . . . .

Inside the literature there are no stout trees. But yes an abundance of tables, which, if worse came to worst, could accommodate quite a few ministers and deacons. Or even lay members, for that matter.

Even the non-traditional hunter soon picks up the spirit of a pig hunt when the baying of the hounds changes tempo. They are on the pigs! Faithfully the brave

dogs drive toward where the hunters are waiting. The master of the hunt follows the progress of his dogs by running downstream, as the jungle is too dense for human traffic.

Hands go deep into pockets. But no key. There is no doubt. The entire staff is trapped in the literature center with a wild pig.

The master of the hunt suddenly stops. He is agitated. He calls his dogs by name and gives urgent commands. By the sound of things, the dogs have engaged in a fight with the pigs. This is a no-no, because, as happens with a rattle snake, the pigs are always the victors. Shrill yelps of pain, mixed with the hideous clicking of teeth, tell the story.

Who ever heard of a wild pig in a literature center?

Revolver in hand, the master is about to enter the jungle, when the fight subsides as suddenly as it began. The pigs are on the move again. But one, maybe two of the dogs have been hurt. He calls them by name, for by their voices he knows which have been wounded. But a good pig dog won't let a few slashes slow down a hunt. The pigs come to the clearing where the hunters are waiting. The dogs are in hot pursuit. This is the moment the hunters were waiting for.

A car drives up. The minister's wives have come for their husbands. But they don't know what is happening inside. ▲

Conclusion next month.

## Missions

### **The Prison of Illiteracy**

Have you ever picked up a book written in a foreign language? Possibly there are some illustrations, but you can't begin to decipher the captions. It's frustrating, isn't it?

We think that someone who is illiterate would live in constant frustration. But they don't. To them to not read is just as normal as it is for us to read.

It would be interesting to know how many illiterate people have learned to read after they got converted and came to the church. I suspect that missionaries from practically all foreign fields could tell interesting stories. These good folks, who lived possibly twenty, thirty, forty or fifty years without knowing how to read, without even seeing any practical need to be able to read, suddenly awoken to the fact that an illiterate Christian is a handicapped Christian. They begin looking for someone to teach them how to read.

Our first two members in the Acaraú mission in the Northeast, are both illiterate. Progress for them, especially for the brother, was slow. The horizons to their tiny world didn't reach beyond what their natural eyes could see. Everything else was foreign to them.

The missionaries would read the Mensageiro – the Brazilian Messenger – to

them. I don't know how much they even understood. But then something interesting happened. A story caught their attention, and with this came a desire to learn to read.

In our Mensageiro we publish books in serialized form. We were finishing *The Drummer's Wife* and hadn't secured rights to translate another book. But we ran across *Mary Jones and Her Bible*, an old book now in public domain that wouldn't require any authorization. Being a short book, we decided to translate and publish it, which would buy us time to secure authorization for another book. Never once did we imagine what kind of effect this book would have on brother Manoel Marques and his wife and son, now also a member, in Acaraú.

For those of you who aren't acquainted with this book, the setting is in the country of Wales many years ago. Bibles were very scarce in the Welsh language, but Mary Jones, a young girl, was determined to have one of her own.

As this illiterate family heard the missionaries read about Mary Jones and the sacrifices she made over a period of years to come up with enough money to buy her own Bible, a bell began to ring. If the Bible was so precious, so important, to Mary Jones, then it should be to them too.

Daniel & Anna Kramer and daughter Fyanna, the present missionaries in Acaraú, were out for meetings and told us this story. They took back materials so that Fyanna can begin to teach them how to read. I hope this will be only the first chapter of a greater story.

Illiteracy is a prison. It keeps people from fully developing their personality and potential. In the case of the Acaraú mission, the illiteracy and backwardness of this first couple seemed to spread a pall over the work itself. That impression has drastically changed for many of us in the last several weeks.

In a report in church last Sunday evening, Daniel told us of how Manoel and his wife are now coming out of their cocoon, or shall we say, or maybe we should say, they are getting a glimpse of life outside of the prison they have lived in all these years.

But that is only part of the story. A 20 year old girl from Acaraú, who will probably be baptized shortly, came out with Daniel & Anna. Not only does she have a good education and can talk intelligibly on most any subject, but she also has a personality, a spontaneity, that is truly amazing. When I asked her where she was from and she answered Acaraú, my mind almost did a flip. It just didn't fit in with the image I had formed of the place.

I think many of us are seeing Acaraú in a new light. The work and patience of former missionaries is finally coming to fruition. Personally, I would like to go there for a visit. ▲

## Thinking Out Loud

### **Natives**

We read about and talk about the different races and peoples upon the face of the earth. Our little children come home from Sunday School singing, "Red, brown, yellow, black and white, / They are precious in His sight."

But ever practical, we have come up with an even simpler formula for identifying

or classifying the inhabitants of the earth. To us everyone either is or isn't a native.

Does someone who has visited Germany return home and talk about the natives?

No. They're Germans.

Are the folks who live in Holland natives? No, they're Dutch.

What about the English, the Swiss, the Poles, or even the Russians? They're never natives. Neither are Americans or Canadians.

But once the Mexican border is reached, that's where the natives begin. Continue on south through Central and South America and there are natives everywhere. Hop over to Africa and it's loaded with natives. Most Asians are natives.

By now you have probably consulted your dictionary and if international phone calls weren't so expensive, would ring me up to tell me what Webster has to say about this. And you can remind me that it isn't uncommon to hear someone talk about "native Kansans" and "native Texans." True. Used like this it merely specifies the state in which they were born without any other implication.

Have you ever heard a Mexican living in your community refer to you home folks as natives?

If several dozen Nigerian families would have moved into your community some 25 years ago, and still today they and their offspring would refer to you as natives, would that make for good relations?

We aren't fanatical on this native thing. We believe they are eligible for salvation. In fact, we spend a lot of money trying to save them. In heaven, where "they neither marry, nor are given in marriage," and where even Lazarus will be clean and white as snow, we'll all be equal and live on the same street.

We like natives. Since we don't expect too much of them, when one excels, we loudly praise him. We say he has made something of himself. He thinks and acts about like we do. That is praiseworthy. We gush, "If it wasn't for his dark skin, you'd think he was an American."

India has a complex caste system. We say it's wrong. If a complex caste system is wrong, what about a simple one that blithely labels certain races and peoples as natives?

People with little or no schooling probably don't mind being called a native. It's a word that isn't part of their vocabulary. But what about our middle class brethren in foreign lands? Those who have a certain grasp of world history and geography? Folks, they don't like it.

Is there any reason why a Mexican can't be called a Mexican? A Nigerian a Nigerian? A Brazilian a Brazilian? A Filipino a Filipino and a Haitian a Haitian? When visiting a foreign mission and asked to say a few words in their meeting, why not say, "I'm glad to see that you Guatemalan brethren are happy in the Lord," instead of "you native brethren"? Instead of "native minister," why not say they have their "own" minister, or that they have a Guatemalan minister?

We have had so many years of practice using the word native that it may take a bit of self-discipline to break the habit. But before you write this off as a crank article, meditate on the Golden Rule. Read up on what it means to be a stumbling block. And then finally ask yourself: Would I like to be called a native instead of an American?

## Salmo 25

Meditations by Menno Simons

Unto thee, O Lord, do I lift up my soul,  
O my God, I trust in thee;  
Let me not be ashamed.

O Lord, thou that bearest rule,  
Lord of heaven and earth,  
I call thee Lord, though I am not worthy to be called thy servant;  
For from my youth I did not serve thee,  
But thine enemy, the devil;  
Him I served diligently;

Nevertheless, I do not doubt thy grace;  
For I find in the word of thy truth that thou art a bountiful, rich Lord to all  
those who call upon thee.

Therefore, I call upon thee,  
O Lord hear me,  
Hear me, O Lord!

With full confidence and assurance,  
I lift up, not my head or my hands as the hypocrites do in the synagogues, but  
my soul.

I lifted up my heart, not to Abraham, for he never knew us,  
Nor to Israel, for he never had knowledge of us,  
But alone to thee, for thou art a faithful God over all who trust in thee.  
If I am in darkness, thou art my light;

Am I in prison, thou art with me;

Am I forsaken, thou art my comfort;

Am I in death, thou art my life;

If they curse me, thou dost bless;

If they grieve me, thou dost comfort;

If they slay me, thou wilt raise me up;

And if I walk in the dark valley, thou wilt ever be with me.

It is right, O Lord, that I lift up my grieved and miserable soul to thee,

Trust in thy promise,  
And am not ashamed.



## This & That

A number of families from the Mato Grosso settlements were out for meetings. The Dan Kramer and Leo Dirks families attended meetings at Monte Alegre. Sister Mercês and her husband also attended at MA. Luiz & Maria Duarte and family and Jorge & Dalva Silva attended at Rio Verdinho.

Phil & Sandra Penner brought their mother, Mary Penner, to spend several months here with her daughter Alfrieda, Mrs. Phil Martin.

Harold & Emma Dirks and daughter Greta are spending a short time here on the Colony. After living here for over 20 years, they continue to maintain close ties with the group here.

The revival ministers were invited to different homes where pamonha was being made. Pamonha is a first cousin to the Mexican tamale, the main difference being that green corn is used instead of corn meal. (How about one of you ladies here in Brazil writing up an article that can be published in BN on how pamonha is made?)

The Monte Alegre youth really pulled one on Tim Burns. Literally. Real quiet like they invaded his soybean field and pulled the weeds that were wanting to take over. Imagine Tim's surprise when he went to his field to pull weeds and found the work was already well on the way.

The Rio Verdinho congregation had communion the evening of January 18. At Monte Alegre communion was the evening of the 21st.

Several months back we reported on a man by the name of Edir Bossoni from southern Brazil, who showed interest in the church. Shortly before Christmas he showed up with his wife and three small children. It wasn't exactly the way we had expected. They simply came with a few suitcases, which apparently is their total belongings, and made themselves at home. They wanted to attend our meetings, which we appreciated. What complicated things was that Edir got bucked off of a horse, injured his knee and had to have surgery. After living in with different ones for a month, Paulo David found him a house in town where they can live until his knee gets better and they can decide what they want to do.

Chris & Karen Buller from Halstead, Kansas were out for a short visit. He is Joan Unruh's uncle and works at the feed mill in Halstead. She works at Menno Travel in Newton.

Carlyn Dale Schmidt's funeral was on December 31. During the graveside service it was raining. In a typical Brazilian solution to a problem, a plastic tarp showed up which was held over the immediate family. Soon another tarp showed up, and another, all held up by willing hands. In the end few people got very wet.

We foreigners are having to get new I.D. cards. This is done in Goiânia at the Federal Police. We have been very fortunate in that since we came to Brazil 26 years ago we have had excellent relations with the Federal Police. They bend over backwards to help us in anything they can. And needless to say, they do nothing to make things more difficult, which they could do if they were so inclined. One of the officers, Pedro

## Brazil 16 News

Nogueira, has worked there for 20 years. He is a special friend to people on the Colony and has helped us out time and again, especially with missionary visas and with school teachers who were here with a tourist visa.

On December 29, Carman & Celma Loewen had a little girl. Kelsea.

The new youth leaders at Rio Verdinho Congregation are Wayland & Rita Loewen, who take Errol & Karen Redger's place. At Monte Alegre Congregation, Dan & Clara Coblentz are taking Dennis & Vera Loewen's place. On January 5 the MA youth had supper at Daniel & Linda Holdeman's place, as both a farewell and welcome to the past and new leaders.

On January 26 the Burns family had one of their traditional churrascos (Brazilian barbecue), to celebrate their mother Emma's birthday.

Iracema Duarte and her two children were out to visit Edinei and Janete Alves for several days. Iracema is Janete's mother.

Errol & Karen Redger and family left for the US, where they plan on living while their infant daughter undergoes medical treatment.

Ann Miller returned after spending some time in the US.

John Penner broke his hip and had surgery. His recovery is quite slow. Marlys Wicke from Inman came out to spend some time here with her parents.

Devern Koehn from Montezuma, Gospel Tract field secretary for Brazil, and Dale Becker from Moundridge, Gospel Tract treasurer, are spending a week here for an on site view of the work. The evening of February 2, we had a tract rally at the Monte Alegre Congregation. Dale gave us a panoramic view of the work in the different countries, and especially where there are tract distribution centers. Devern gave us an overview of the work from a Biblical standpoint, pointing out our personal responsibility. This kind of visit is always helpful as it helps us feel that we are part of a larger work. But the message that came through clearly is that this larger work needs individuals who are interested and willing to spontaneously do their part, to make a sacrifice, so that the work can progress.